ENHANCING TOURIST LOYALTY IN PREDOMINANTLY MUSLIM DESTINATIONS: INTEGRATING RELIGIOSITY AND SENSE OF COMMUNITY INTO THE QVSL MODEL

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ABSTRACT

This study explores the formation of tourist loyalty among visitors to predominantly Muslim destinations by integrating the Quality-Value-Satisfaction-Loyalty (QVSL) chain model with the concepts of religiosity and sense of community. Data were gathered from 442 inbound Muslim tourists visiting various destinations in Indonesia. Using Partial Least Squares analysis, the study reveals that incorporating religiosity and sense of community into the QVSL chain model enhances predictions of tourist satisfaction and loyalty. The analysis indicates that tourist loyalty and satisfaction are primarily driven by the quality of experiences at attractions and a sense of community. Additionally, religiosity influences tourist loyalty by strengthening their experiences with halal services and products as well as fostering a sense of community. Theoretically, the extended QVSL chain model, which includes religiosity and sense of community, provides new insights into predicting tourist loyalty to predominantly Muslim destinations. From a managerial perspective, the study recommends that destination managers leverage the benefits of tourists' sense of

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community and religiosity, in addition to offering a comprehensive quality experience.

INTRODUCTION

Halal tourism, which aligns services and products with Islamic principles, has emerged as a significant tourism market in recent years (Ekka, 2023; Juliana et al., 2022). In 2023, the industry was expected to cater to approximately 140 million outbound tourists, valued at over US$ 220 billion (Bahardeen, 2023; Belopilskaya et al., 2020). Reports indicate that around 59% of outbound Muslim tourists visited predominantly Muslim destinations, with only 8% travelling to popular destinations in Europe and the Americas (Bahardeen, 2023; Tan, 2021). Further, among the top 20 Muslim-preferred destinations, only two - Singapore (ranked 11th) and the United Kingdom (ranked 20th) - are not predominantly Muslim (Bahardeen, 2023). Despite the clear preference of Muslim tourists for predominantly Muslim destinations, limited studies have examined this phenomenon. Understanding Muslim tourist satisfaction, which drives their loyalty, is crucial for destination management to develop effective strategies to better serve Muslim tourists (Fajriyati et al., 2022).

Having satisfied and loyal tourists is essential for any business in the tourism industry. In halal tourism, due to the need to adhere to religious teachings, tourists' holistic experiences with both the attractions and the halal products and services offered at the destination are pivotal in creating perceived value, satisfaction, and loyalty (Preko et al., 2020; Suhartanto et al., 2022). The literature on halal tourism indicates that religiosity significantly influences tourist behaviour (Abror et al., 2020; Juliana et al., 2022). Although holistic experiences and religiosity have been reported to impact Muslim tourist behaviour, this behaviour is multifaceted. Past studies (Fajriyati et al., 2022; Han et al., 2019a; Juliana et al., 2022) suggest the need to further explore tourist loyalty and satisfaction within the halal tourism context.

Considering these recommendations, it is argued that not only holistic experiences and religiosity affect tourist loyalty and satisfaction, but also the emotional affiliation with a community, known as a sense of community (McMillan & Chavis, 1986). This concept is relevant as Muslim tourists, despite coming from diverse cultures and countries, share common religious values and principles (Amin et al., 2022; Muflih, 2021). These shared values make Muslim tourists feel connected to predominantly Muslim destinations, fostering a sense of cohesion that influences their behaviour, including their consumption of services and products (Cappelli

et al., 2022; Guachalla, 2022). Therefore, in halal tourism, it is expected that the sense of community plays a significant role in influencing Muslim tourist behaviour.

Driven by these research gaps, this study aims to predict Muslim tourist loyalty and satisfaction when visiting predominantly Muslim destinations by using the QVSL chain model, incorporating religiosity and a sense of community. The QVSL chain model (Cronin et al., 2000; Zeithaml et al., 1996) has been widely used due to its predictive capability across various study contexts (Bhat & Darzi, 2018; Keshavarz & Jamshidi, 2018; Petrick, 2004). This study focuses on Muslim inbound tourists to Indonesia for two reasons. First, Indonesia was ranked as the most preferred halal destination globally in 2022 and 2023 (Bahardeen, 2023). Second, with approximately 234 million Muslims, about 54% of whom are considered middle-income (BPS, 2021), Indonesia's tourism industry benefits significantly from a workforce engaged in halal tourism. Despite being a key market for halal tourism, studies on tourist behaviour in Indonesia are limited. Therefore, examining the context of halal tourism in Indonesia is crucial.

LITERATURE REVIEW AND HYPOTHESIS

Loyalty Theoretical Framework

This study, focusing on Muslim tourist loyalty behaviour, utilises the Expectancy-Disconfirmation Model (E-D) (Oliver, 1980) as its grand theory. This theoretical model explains how the comparison between an individual's pre-consumption expectations and post-consumption experiences of a product or service can result in feelings of satisfaction or dissatisfaction (Oliver, 1980). If the actual experience exceeds prior expectations, the individual experiences positive disconfirmation, leading to satisfaction. Conversely, if the experience falls short of expectations, negative disconfirmation occurs, resulting in dissatisfaction. Compared with other grand theories in the fields of marketing and services, such as Relationship Marketing Theory and Service-Dominant Logic, the Expectancy-Disconfirmation Model is considered more capable of explaining the dynamic influence of expectations and perceptions on satisfaction (Favero et al., 2024). This model effectively elucidates the relationship between expectations, perceptions, and satisfaction, providing a comprehensive understanding of tourist behaviour (Wang et al., 2021).

However, the E-D Model has been noted for its focus on individual experiences and its lack of consideration for external factors that can affect satisfaction with products and services (Granados et al., 2021). Therefore, using this grand theory to explain Muslim tourist loyalty behaviour necessitates complementing it with a more applicable mid-range theory. The author believes that the Quality-Value-Satisfaction-Loyalty (QVSL) Model (Cronin et al., 2000; Zeithaml et al., 1996) is a suitable framework for explaining Muslim tourist loyalty behaviour. Among the mid-range models available to explain loyalty, such as the four-stage loyalty framework (Oliver, 1999) and the tripartite theory-based loyalty model (Li & Petrick, 2008), the QVSL chain model is regarded as both comprehensive and validated by numerous recent studies across various contexts, particularly in the tourism industry (El-Adly & Jaleel, 2023; Granados et al., 2021; Suhartanto et al., 2022).

The QVSL chain model postulates that customer experiences with quality directly influence their perceived value, satisfaction, and loyalty. A tourist's experiential assessment during a visit serves as an implicit evaluation of the ability of tourism services and products to fulfill their travel needs. Consequently, experienced quality directly influences perceived value, satisfaction, and ultimately loyalty (Fajriyati et al., 2022; Petrick, 2004). This step-by-step progression of the QVSL model helps businesses understand how each stage influences the next, allowing targeted improvements (Chen & Chen, 2010; Rombach et al., 2023). Consequently, this model is versatile and applicable across various industries, including both product and service sectors (Keshavarz & Jamshidi, 2018; Petrick, 2004). Nevertheless, while previous studies have highlighted many strengths, the model has been criticized for oversimplifying the complexity of consumer decision-making (Lai et al., 2009; Suhartanto et al., 2022). Thus, various extensions have been developed to improve the predictive power of this model according to study context (Hasan et al., 2020; Lee & Han, 2022; Rombach et al., 2023). In line with the existing studies employing the QVSL chain model, the authors argue that including religiosity and a sense of community in this study, could strengthen the QVSL chain model's predictive power within the context of halal tourism.

Experience Quality in Halal Tourism

Travelers' engagement with a tourism attraction serves as a stimulus that elicits a reaction, manifesting as their experience (Suhartanto et al., 2021). This experience comprises both rational and emotional responses, and

overall enthusiasm for the attraction (Preko et al., 2020), which together influence future behaviour. When examining the experiences of Muslim tourists at a destination, unique motivations come into play. Compared to general tourists, Muslim tourists have a dual motivation: seeking recreation and leisure, as well as appreciating God's creations (Fajriyati et al., 2022; Suhartanto et al., 2021). These driving forces are holistic and inseparable. Therefore, high-quality recreation experiences combined with quality experiences involving halal products and services offer the most experiential potential for Muslim tourists (Abror et al., 2020; Rahman et al., 2020). Empirical studies (Brien et al., 2022; Suhartanto et al., 2022; Suhartanto et al., 2021) report that experience quality from a Muslim perspective consists of two distinct experiences: the experience with the tourist attraction and the experience with halal products and services.

Experience with the Tourist Attraction

Seeking leisure to find a refreshing experience is among the major objectives for visiting a tourist destination. These experiences, focusing on cultural, natural, spiritual, and other attractions, have the potential to refresh a tourist's mind (Preko et al., 2023). Rahman et al. (2020) suggest that unique experiences are necessary for tourists to gain memorable and enjoyable experiences, leading to an increased inclination to revisit and recommend the destination. Past studies investigating halal tourism confirm that a tourist's experience at an attraction significantly shapes their future behaviour (Fajriyati et al., 2022; Suhartanto et al., 2021).

Experience with Halal Products and Services

Based on tourism consumption theory, leisure is complex and influenced by various aspects, including an individual tourist's characteristics and their experiences before and during their visit (Woodside & Dubelaar, 2002). According to this theory, the choice of destination is influenced by the tourists' beliefs, which impacts their evaluations and future behaviour towards that destination. This concept applies to the dual leisure/halal motivations of Muslim tourists. When they seek halal services and products during their visit, the availability and quality of these products and services shape their perceptions, assessments, and attitudes toward the destination. Scholars (Battour et al., 2017; Han et al., 2019b) have reported that religion-related attributes in destinations, such as accessible religion-compliant accommodation and food, significantly impact tourist behaviour. Similarly, studies in Indonesia (Fajriyati et al., 2022; Juliana et al., 2022; Wardi et al.,

2018) highlight the importance of the availability and characteristics of halal products and services in influencing Muslim tourist behaviour.

Perceived Value in Halal Tourism

Tourist perceived value denotes the overall assessment and satisfaction that tourists derive from a particular travel experience or destination relative to the costs incurred (Chen & Chen, 2010). For Muslim tourists, it is a subjective evaluation based on their preferences, expectations, and holistic experiences with both attractions and halal services and products while travelling (Ekka, 2023). Additionally, perceived value is a crucial concept in tourism because it influences tourists' decision-making processes and their likelihood of returning to or recommending a destination (Keshavarz & Jamshidi, 2018).

The QVSL chain model (Cronin et al., 2000; Zeithaml et al., 1996) posits that the quality of the overall tourist experience plays a significant role in shaping how tourists evaluate the value they receive from their trip. Since perceived value is a subjective assessment based on personal experience at a tourism destination, it often results in positive evaluations when the benefits gained from the experience outweigh the costs. Scholars (Juliana et al., 2022) have emphasised that Muslim travelers are more likely to perceive the value of their visit when their experiences with both halal services and products and the attractions are enjoyable and leave lasting impressions. Lastly, quality experiences often create positive emotional connections between tourists and the destination, contributing to a more favourable perceived value (Chen & Chen, 2010; Suhartanto et al., 2022).

H1: Attraction experience quality favourably impacts on perceived value.

H2: Halal experience quality favourably impacts on perceived value.

Tourist Satisfaction

Tourist satisfaction refers to the overall contentment, pleasure, and fulfillment that tourists experience from their travel and tourism activities (Chen & Chen, 2010). This subjective assessment is based on tourists' perceptions and expectations regarding various components of their trip. For Muslim tourists, satisfaction is influenced by several factors, including the quality of services, accommodations, attractions, activities, and the overall destination experience, which encompasses halal services and products (Abror et al., 2020; Suhartanto et al., 2021).

While the QVSL chain model suggests that quality impacts satisfaction indirectly through perceived value, this study argues that experience quality also directly affects tourist satisfaction. This argument is because satisfaction is a subjective evaluation rooted in perceptions and experiences. Therefore, tourists' experiences with the destination are likely to influence their overall satisfaction (Chen & Chen, 2010; Dean & Suhartanto, 2019). When Muslim tourists have positive and enjoyable experiences with both the attractions and halal products and services, they are more likely to express satisfaction with their overall trip. Additionally, if the experience exceeds tourists' expectations and evokes favourable emotions such as excitement, joy, and contentment, this also contributes to their satisfaction (Abror et al., 2020; Granados et al., 2021).

H3: Halal experience quality favourably impacts on satisfaction.

H4: Attraction experience quality favourably impacts on satisfaction.

The QVSL chain model suggests that the perceived value of a visit significantly influences tourist satisfaction. Satisfaction is a subjective assessment based on a person's expectations and experiences, and perceived value plays a crucial role in shaping this assessment (Oliver, 1999). When a Muslim tourist believes they have received good value from a visit, they tend to feel satisfied (Abror et al., 2020; Han et al., 2019a; Suhartanto et al., 2022). A satisfied customer is also more likely to become a repeat and loyal customer (Oliver, 1999). When a Muslim tourist has a positive experience and is satisfied with their visit, they are inclined to endorse the destination and choose it for future vacations (Preko et al., 2020; Wardi et al., 2018), which are strong indicators of loyalty.

H5: Perceived value favourably impacts on satisfaction.

H6: Satisfaction favourably impacts on loyalty.

Sense of Community

The sense of community theory, developed by McMillan and Chavis (1986), describes "a feeling that members have of belonging, a feeling that members matter to one another and to the group, and a shared faith that member needs will be met through their commitment to being together" (p. 9). These scholars suggest that a sense of community is a complex notion comprising elements of influence, group membership, need fulfillment, and emotional connections. This concept encapsulates a social process that leads to increased involvement in a community, resulting in members being more

engaged, supportive, and unified with others (Guachalla, 2022; McMillan, 1996). This sense of community can manifest in various social groups such as organisations, neighbourhoods, and both online and offline communities, including religious groups. Individuals attached to a social group tend to identify not only with the group but also with the group's location, strengthening their willingness to support group interests (Tsai, 2016).

A positive emotional connection with the community can be fostered through a sense of involvement (Guachalla, 2022; Peterson et al., 2008). When Muslim tourists feel connected to a predominantly Muslim destination, they are more likely to associate positive emotions with their experiences at the tourism attractions and with halal products and services, resulting in an overall favourable holistic experience. Additionally, a sense of community strengthens trust among its members (Jason et al., 2016). Therefore, when Muslim tourists feel part of the community at a destination, they may place higher trust in the halal products, services, and tourism attractions, enhancing the overall quality of their tourist experience.

H7: A sense of community favourably impacts halal experience quality.

H8: A sense of community favourably impacts attraction experience quality.

An emotional connection between an individual and an aligned community can be strengthened by fostering a strong sense of community (Lardier Jr et al., 2022; McMillan, 1996). A Muslim tourist who feels a sense of belonging and attachment to a predominantly Muslim destination is more likely to develop positive emotions associated with that destination, thereby contributing to a deeper level of loyalty. When tourists perceive a strong sense of community, they are more likely to become repeat customers (Rosenbaum et al., 2005). Empirical evidence from the online food industry (Suhartanto et al., 2023a) shows that having a strong sense of community positively impacts behavioural intentions. Thus, in halal tourism, it is expected that positive experiences and connections with the predominantly Muslim destination community will foster a desire to revisit the destination, thus increasing loyalty.

H9: A sense of community favourably impacts on loyalty.

Religiosity

Religiosity, as defined by Clayton and Gladden (1974), refers to the level of religious commitment an individual dedicates to the daily practice of their chosen faith. This definition implies that religiosity reflects one's devotion and adherence to God's commands, influencing their thoughts and behaviours (Shah et al., 2020; Tang & Li, 2015). The model of religiosity and consumer decision-making (Islam & Chandrasekaran, 2020) suggests that both attitude and behaviour are affected by religion. The role of religion influencing consumer behaviour has been documented in various contexts (Fajriyati et al., 2022; Suhartanto et al., 2023b). In halal tourism, a Muslim tourist who strongly identifies with their religion may feel a connection and affinity with destinations that share the same religious identity (Souiden & Rani, 2015).

For instance, tourists with a high level of religiosity may feel a kinship with predominantly Muslim destinations due to their shared faith. These destinations typically offer opportunities for religious practices, such as participating in prayers, engaging in religious rituals, and providing halal products and services. These experiences contribute to a Muslim tourist's spiritual well-being and can enhance their loyalty to a destination (Fajriyati et al., 2022; Rahman et al., 2020). Moreover, religiously motivated tourists often seek destinations that align with their ethical and moral values (Muflih, 2021). If a predominantly Muslim destination is perceived as upholding Islamic ethics and principles, Muslim tourists with strong religiosity are likely to feel a greater sense of loyalty to the destination.

H10: Religiosity favourably impacts on loyalty.

Tourists with a strong sense of religiosity adhere to religious guidelines, including dietary restrictions and lifestyle choices (Ekka, 2023; Vargas-Sánchez & Moral-Moral, 2019). In predominantly Muslim destinations, such as many regions in Indonesia, halal services and products are ubiquitous. Muslim tourists tend to have a more positive experience in these destinations as they align with their religious observance and demonstrate cultural sensitivity and respect for Islamic principles (Juliana et al., 2022). Consequently, halal food, lodging, and services offered in these destinations are perceived as valuable and enhance Muslim tourists' spiritual comfort, resulting in a positive overall experience.

H11: Religiosity favourably impacts halal experience quality.

A predominantly Muslim destination is more likely to provide an environment where common religious practices are observed. Tourists with high religiosity may feel at ease and develop a sense of attachment when they witness and participate in familiar religious rituals and practices. Furthermore, Muslim tourists who share religious values and traditions with the locals are likely to experience positive interactions (Fajriyati et al., 2022; Suhartanto et al., 2022). Shared religious beliefs create common ground and facilitate more meaningful and friendly exchanges between tourists and locals, fostering a sense of community. This emotional bond enhances the feeling of connectedness and belonging with the destination, making the experience more enriching and positive for the tourists.

H12: Religiosity favourably impacts on sense of community.

Figure 1 presents the conceptual model for this research, summarizing the proposed relationships between the evaluated variables.
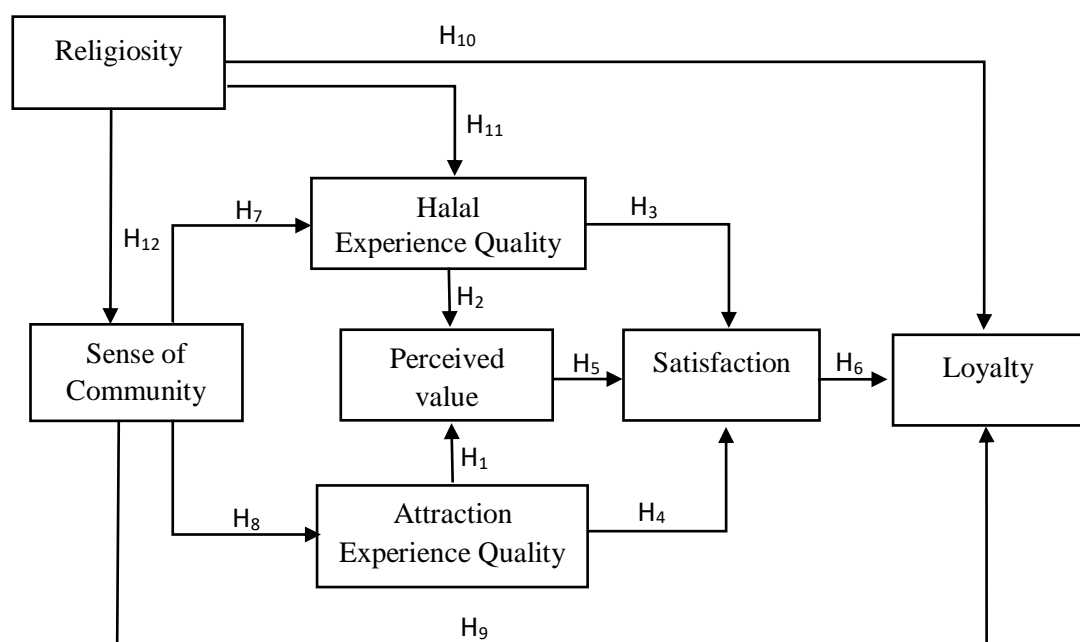

Figure 1. *The extended QVSL chain model in halal tourism*

METHODOLOGY

This study employs a quantitative approach aimed at advancing our understanding of Halal Tourist satisfaction and loyalty, drawing from previous empirical research. The constructs under investigation are rooted in prior studies, with their measurement relying on the development and

validation of items and scales from existing literature. Five indicators adapted from Chen and Chen (2010) assess the quality of tourist experiences with attractions, while the quality of the Halal experience is evaluated through six indicators (Suhartanto et al., 2021). Additionally, tourist loyalty is gauged using four items reflecting intention to revisit and endorse (Fajriyati et al., 2022; Leo et al., 2021). Perceived value and satisfaction are measured with three indicators drawn from prior research (Fajriyati et al., 2022; Suhartanto et al., 2022), while religiosity is assessed using five items adapted from the work of scholars (Abror et al., 2020; Souiden & Rani, 2015). Furthermore, a sense of community is captured through seven indicators in line with existing studies (Kim, 2019; Suhartanto, Dean, et al., 2023).

To ensure the validity of the measurements, the construct items were initially reviewed by three expert scholars in this research area. The questionnaire (Appendix 1) underwent pretesting and piloting with 20 Muslim inbound travelers in Indonesia to ensure clarity and appropriateness. Minor adjustments were made to some instructions and items based on the feedback received during this process, ensuring that the questionnaire effectively aligns with the study's objectives and is easily understood by participants.

The current study focuses on inbound Muslim tourists in Indonesia and employs purposive sampling. Data was collected from three main tourist destinations: Batam, Bali, and the Jogjakarta region. Data collection took place using the attraction intercept method, where questionnaire surveys were administered to tourists exiting attractions in these destinations from June to July 2023. Prospective inbound tourists were approached immediately following their visit to the attraction, and the questionnaire was available in both tablet and printed forms to accommodate respondent preferences. Out of 511 respondents approached, 442 provided usable replies, with 57% opting to respond via tablet and the remainder choosing the printed version. Among the respondents, 48% were Malaysian and Singaporean, with others from Pakistan, Saudi Arabia, Turkey, and other countries. The sample comprised 53% males and 47% females, with 60% aged between 17-29 years, 32% aged 30-40, and the remainder over 40 years old. In terms of education, 13% were high school graduates, and 87% had attained a university level education.

The objective of this study is to examine Muslim tourists' loyalty by integrating the QVSL chain model with religiosity and sense of community. Therefore, this research assesses a theoretical QVSL chain model and its extension in halal tourism, focusing on predicting and testing the

relationships between the construct variables. Accordingly, based on the assertion by scholars such as Hair, Hult, Ringle, and Sarstedt (2017) and Manley, Hair, Williams, and McDowell (2021), the current study applies partial least squares (PLS) modelling to assess the proposed research model and test the hypotheses. PLS modelling was chosen in part to accommodate the abnormally distributed data (Manley et al., 2021), as indicated by skewness and kurtosis values that substantially deviated from zero (see Table 2). Finally, sample summary statistics were computed using SPSS.

RESULTS

Measurement Model

Following suggestions from Kock and Lynn (2012), this research applied a full collinearity VIF to assess common method variance, resulting in a VIF value of 3.791, indicating that collinearity or common method variance was not a significant issue. In evaluating the proposed QVSL chain model (Figure 1), the current study conducted a two-step assessment. The first step aimed to appraise whether the variables used were reliable and valid by assessing the measurement model (Appendix 2). The findings, detailed in Table 2, demonstrate that the validity and reliability requirements for the construct variables are fulfilled (Hair et al., 2017). All items' factor loadings were significant and above the cutoff value of 0.6. Moreover, Cronbach's Alpha and composite reliability (CR) values exceeded 0.7, and the average variance extracted (AVE) was above 0.5. Lastly, discriminant validity checks using the Heterotrait-Monotrait ratio resulted in acceptable values of less than 0.9 (Henseler et al., 2015). This discussion confirms that the validity and reliability requirements of the construct variables employed in this study have been adequately met.

Table 1. *Result of the Measurement Model Check*

Variable/Indicator	Factor Loadings*	Cronbach's Alpha	CR	AVE
Loyalty (Mean: 4.089, Sk.: -1.907, Ku.: 7.128)		0.868	0.910	0.716
- I intend to revisit the destination on my next trip	0.820			
- The destination is a favored choice for my next trip	0.851			
- I intend to endorse the destination	0.871			
- I intend to say positive things about the destination	0.842			
Attraction experience quality (Mean: 4.102, Sk.: -1.646, Ku.: 4.143)		0.866	0.903	0.651
- The attractions were engaging	0.836			

- I had an exceptional experience	0.794			
- The staff offered outstanding services	0.795			
- Enjoying the attractions was invigorating	0.827			
- The attractions offered a new understanding for me	0.780			
Halal experience quality (Mean: 4.514, Sk.: -2.013, Ku.: 5.889)		0.858	0.894	0.585
- I found the halal facilities (e.g., prayer room) easily	0.769			
- The halal facilities were clean	0.759			
- I found halal food & beverages easily	0.787			
- The halal food & beverages suited my taste	0.714			
- The service was consistent with Islamic law	0,772			
- The staff had positive attitudes toward Muslim tourists	0,786			
Perceived value (Mean: 4.003, Sk.: -1.947, Ku.: 6.912)		0.819	0.893	0.735
- Visiting the destination was a fair value for money	0.889			
- The fees for attractions in the destination were reasonable	0.840			
- The attractions in the destination were high-quality	0.843			
Religiosity (Mean: 4.132, Sk.: -2.107, Ku.: 6.170)		0.875	0.909	0.666
- I believe in Allah's existence	0.807			
- I live in according to Islamic teaching	0.776			
- I devote myself to prayer	0.817			
- I believe in Allah's will on everything	0.838			
- I believe that only Allah knows what will happen	0.840			
Satisfaction (Mean: 4.132, Sk.: -1.316, Ku.: 3.105)		0.854	0.911	0.775
- Visiting the destination made me happy	0.891			
- The visiting experience exceeded my expectation	0.843			
- Overall, I was satisfied with the destination	0.905			
Sense of community (Mean: 4.011, Sk.: -2.327, Ku.: 7.801)		0.909	0.928	0.649
- I can fulfil my leisure needs by visiting a Muslim country	0.782			
- I prefer to visit Muslim countries	0.687			
- I feel happy if a Muslim country is prospering	0.824			
- I feel welcome in a Muslim country	0.837			
- What happens to Muslim countries affects me	0.840			
- I partake in any program to back Muslim countries	0.795			
- I feel connected with Muslim countries	0.863			

**significant at p<0.01, Sk. = Skewness; Ku. = Kurtosis

Structural Model

Based on the PLS-SEM analysis with 5,000 bootstrapping iterations, the model exhibits a goodness of fit of 0.563, indicating satisfactory model (Hair et al., 2017). The R^2 for loyalty in the complete model is substantial at 61.1%, suggesting that the constructs in the model explain a significant portion of variance in loyalty among Muslim tourists in predominantly Muslim destinations (Manley et al., 2021). Excluding religiosity and sense of community slightly reduces the explanatory power, with R^2 for loyalty decreasing to 58.6%. The predictive relevance (Q^2) values for Satisfaction ($Q^2 = 0.381$) and Loyalty ($Q^2 = 0.401$) indicate that the model has strong predictive power (Hair et al., 2017). Additionally, the average full collinearity variance inflation factor (VIF) of less than 3.3 suggests no issues with multicollinearity among the variables (Hair et al., 2017). Overall, these results indicate that the integrated QVSL chain model, incorporating religiosity and sense of community, effectively explains tourist loyalty.

Table 2. *Result of Testing Hypothesis*

Relationship (Hypothesis)	β	t-value	Decision
Attraction EQ => Perceived value (H1)	0.629	15.356**	Supported
Halal EQ => Perceived value (H2)	0.207	4.479**	Supported
Halal EQ => Satisfaction (H3)	0.133	3.043**	Supported
Attraction EQ => Satisfaction (H4)	0.413	7.981**	Supported
Perceived value => Satisfaction (H5)	0.360	7.465**	Supported
Satisfaction => Loyalty (H6)	0.642	15.756**	Supported
Sense of community => Halal EQ (H7)	0.715	21.279**	Supported
Sense of community => Attraction EQ (H8)	0.626	15.820**	Supported
Sense of community => Loyalty (H9)	0.190	4.116**	Supported
Religiosity => Loyalty (H10)	-0.002	0.052	Rejected
Religiosity => Halal EQ (H11)	-0.040	0.686	Rejected
Religiosity => Sense of community (H12)	0.335	4.609**	Supported

**significant at p<0.01; EQ: Experience Quality

Table 3 illustrates the significant effects of attraction experience quality ($\beta = 0.629$) and halal experience quality ($\beta = 0.207$) on perceived value, supporting hypotheses H1 and H2. Similarly, both attraction experience quality ($\beta = 0.133$) and halal experience quality ($\beta = 0.413$) significantly influence satisfaction, thereby supporting hypotheses H3 and H4. Furthermore, the impact of perceived value on satisfaction ($\beta = 0.360$) and satisfaction on loyalty ($\beta = 0.642$) are also significant, reinforcing

hypotheses H5 and H6. Moreover, the effect of a sense of community on halal experience quality (β = 0.715), attraction experience quality (β = 0.626), and loyalty (β = 0.190) is significant, verifying hypotheses H7, H8, and H9. However, the impact of religiosity on loyalty (β = -0.002) and halal experience quality (β = 0.040) is not significant, whereas its impact on a sense of community (β = 0.335) is significant. Therefore, hypotheses H10 and H11 are not supported, but H12 is supported. These findings underscore the critical roles of attraction and halal experience quality, perceived value, satisfaction, and a sense of community in influencing Halal tourist behaviour and loyalty.

To comprehensively understand the impact of determinant variables on satisfaction and loyalty, a total effects analysis was conducted. The results in Table 3 demonstrate that while all determinants have a significant total effect on satisfaction and loyalty, attraction experience quality, sense of community, and perceived value are particularly influential.

Table 3. *Total Effect of Determinant Factor*

Determinant factor	Satisfaction		Loyalty	
	β	t-value	β	t-value
Attraction EQ	0.640	13.826**	0.410	9.456**
Halal EQ	0.207	4.416**	0.133	4.416**
Perceived value	0.360	7.465**	0.231	6.689**
Religiosity	0.175	3.667**	0.175	2.643**
Sense of community	0.548	12.958**	0.542	12.958**

**significant at p<0.01

DISCUSSION AND IMPLICATIONS

Firstly, an important finding of this research is that the QVSL chain model (Cronin et al., 2000; Zeithaml et al., 1996), both in its original form and when expanded, demonstrates adequate goodness of fit. For Muslim tourists visiting predominantly Muslim destinations, this suggests that positive experiences, including those from tourism attractions and high-quality halal products and services, enhance perceived value and satisfaction. These positive experiences build tourists' commitment, intention to revisit, and willingness to promote the destination. The study's results align with previous research in various tourism contexts (El-Adly & Jaleel, 2023; Granados et al., 2021; Suhartanto et al., 2022). Additionally, the extended QVSL model highlights the crucial role of religiosity and a sense of community in shaping Muslim tourist satisfaction and loyalty. This research shows that religiosity and a sense of community positively impact

Muslim tourists' satisfaction, with religiosity's impact on loyalty mediated by its influence on community sense and experience quality related to halal products and services.

Secondly, the study emphasises that Muslim tourists' loyalty to predominantly Muslim destinations is most influenced by a sense of community, despite all model drivers having a favourable total impact on loyalty. This outcome corroborates past research in service contexts (Rosenbaum et al., 2005; Suhartanto et al., 2023a), suggesting that shared cultural and religious values with the destination create comfort and a sense of belonging. The availability of halal services, products, and religious facilities such as mosques, which align with their beliefs, enhances the travel experience (Battour et al., 2017; Rahman et al., 2020). This finding implies that Muslim tourists prioritize destinations that respect and integrate their values and beliefs into the local culture. Travelling to a destination where the majority shares their religion provides emotional and social connections, reducing potential discomfort and enriching the overall travel experience (Fajriyati et al., 2022; Preko et al., 2020).

Thirdly, the study reveals that the quality of tourism attractions has a stronger impact on loyalty and satisfaction than the quality of halal services and products, aligning with previous studies (Fajriyati et al., 2022; Suhartanto et al., 2022; Suhartanto et al., 2021). While halal products and services are crucial for fulfilling religious needs (Battour et al., 2017; Juliana et al., 2022; Wardi et al., 2018), Muslim tourists prioritize the overall leisure quality. They seek a holistic travel experience that includes immersion in local attractions, traditions, and culture, which can be achieved through visiting tourist sites and participating in cultural activities. Although halal products and services and perceived value remain important, the desire for enriching, high-quality travel experiences lead Muslim tourists to prioritize the quality of their interactions with tourism attractions in predominantly Muslim destinations.

Lastly, the study provides important insights into the role of religiosity. While it does not have a significant direct impact on loyalty, as reported in past studies (Juliana et al., 2022; Muflih, 2021; Suhartanto et al., 2023b), its total effect on loyalty is significant, though smaller compared to other determinants. The research suggests that the effect of religiosity on tourist loyalty is less important than other factors. This can be explained by Indonesia's rich cultural, natural, and manmade attractions, which may attract Muslim tourists primarily for leisure reasons such as exploring historical sites, enjoying natural landscapes, and engaging in recreational

activities. Since leisure is a primary motivation, the appeal of these diverse offerings may outweigh the influence of religiosity. Nonetheless, Indonesia, being a predominantly Muslim country, is well-equipped to meet the religious needs of Muslim tourists with widely available prayer facilities, halal food, and other religious accommodations (Abror et al., 2020; Juliana et al., 2022). Since these religious services are ubiquitous in predominantly Muslim destinations, they are often considered basic services and thus less significant in influencing loyalty on their own.

Theoretical Implications

Several key theoretical insights can be drawn from this study. First, it confirms the application of the QVSL chain model (Cronin et al., 2000; Zeithaml et al., 1996) in the context of halal tourism. This study supports the suitability of this model, extending its application beyond general products and services to a tourism context, specifically halal tourism. An important contribution of this research is that the expanded QVSL chain model demonstrates acceptable goodness of fit, indicating that including factors such as religiosity and sense of community improves the original QVSL chain model. Theoretically, this expanded model is significant as it enhances the prediction of loyalty, a direction that previous studies have not explored.

Second, this study offers important implications for the sense of community theory (McMillan & Chavis, 1986). It confirms that, for Muslim tourists visiting predominantly Muslim destinations, a sense of community influences loyalty behaviour, aligning with findings from past studies (Rosenbaum et al., 2005; Suhartanto et al., 2023a). This research goes a step further by highlighting that the influence of a sense of community on loyalty is both direct and through the enhancement of the tourist experience related to attractions and halal services and products. Lastly, the significant effect of religiosity on the sense of community is another noteworthy contribution. Theoretically, this finding broadens the understanding of the antecedents of the sense of community construct, extending beyond the general values, self-efficacy, and social identification identified in previous research (Kutek et al., 2011; Mannarini et al., 2019).

Managerial Implications

First, the data analysis in this study highlights that the quality of attraction experiences is a crucial factor in fostering loyalty among tourists to predominantly Muslim destinations. These findings provide essential

guidance for destination managers to enhance tourist loyalty by focusing on improving the quality of attraction experiences. To achieve this, it is recommended to create attractions that are not only engaging but also educational and enriching. Practical steps include incorporating interactive exhibits, offering guided tours with professional guides who provide deep cultural insights, and ensuring that facilities such as prayer rooms and halal food options are readily available. Additionally, it is essential to train staff to deliver exceptional service to ensure that every interaction with tourists is positive and memorable. By focusing on these areas, managers can create a holistic and high-quality travel experience that resonates with Muslim tourists, thereby increasing their satisfaction and loyalty.

Second, this study underscores the importance of the sense of community in building loyalty among Muslim tourists to predominantly Muslim destinations. These findings provide direction for destination managers to foster a sense of community by creating an environment where Muslim tourists feel valued and connected. Practical steps include organizing community-centered events and cultural programs that highlight shared values and experiences, such as religious festivals, cultural tours, and activities that involve residents and tourists. Active participation in these activities will enhance tourists' sense of belonging and commitment to the destination. Providing religious facilities such as prayer rooms and halal food options, as well as having staff who are sensitive to tourists' needs, is also crucial. By creating an inclusive atmosphere, managers can strengthen the emotional and social bonds between tourists and the destination, ultimately increasing satisfaction and encouraging repeat visits and recommendations.

Third, perceived value is another important factor influencing the satisfaction and loyalty of Muslim tourists. These findings suggest that destination managers should focus on providing high-quality attractions at reasonable prices to ensure that tourists feel they are getting substantial value for their money. Key strategies include regularly evaluating and adjusting pricing to remain competitive, offering bundled packages or discounts for families and groups, and continuously maintaining and improving the quality of attractions. Transparent pricing and clear communication about what are included in the ticket fees can also enhance perceived value. By ensuring that tourists feel they are receiving excellent value, managers can increase satisfaction and encourage repeat visits and positive word-of-mouth recommendations toward predominantly Muslim destinations.

Limitations and future research

While providing valuable insights into the loyalty of Muslim tourists visiting predominantly Muslim destinations, this study has several limitations. First, the generalizability of the findings is limited because the study sample is not fully representative of all Muslim inbound tourists in Indonesia. Future research should re-test the model with samples from diverse geographical areas. Additionally, assessing the proposed model in other religious contexts, such as Christianity, Hinduism, and Buddhism, would enhance our understanding of the expanded QVSL chain model. Lastly, the R^2 value suggests that other factors could potentially explain tourist loyalty. Therefore, incorporating elements such as trust, destination image, and demographic factors (Gayo, 2022; Jason et al., 2016) could further expand the loyalty model and improve its explanatory power.

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APPENDIX 1: THE QUESTIONNAIRE

Please provide your approval for the following statements.

1. Strongly disagree.
2. Disagree
3. Neither agree nor disagree
4. Agree
5. Strongly agree

Your attraction experience	1	2	3	4	5
1. The attractions were engaging					
2. I had an exceptional experience					
3. The staff offered outstanding services					
4. Enjoying the attractions was invigorating					
5. The attractions offered a new understanding for me					
Your perception on halal experience	1	2	3	4	5
1. I found the halal facilities (e.g., prayer room) easily					
2. The halal facilities were clean					
3. I found halal food & beverages easily					
4. The halal food & beverages suited my taste					
5. The service was consistent with Islamic law					
6. The staff had positive attitudes toward Muslim tourists					
Your perceived value	1	2	3	4	5
1. Visiting the destination was a fair value for money					
2. The fees for attractions in the destination were reasonable					
3. The attractions in the destination were high-quality					
Your religiosity	1	2	3	4	5
1. I believe in Allah's existence					
2. I live in according to Islamic teaching					
3. I devote myself to prayer					
4. I believe in Allah's will on everything					
5. I believe that only Allah knows what will happen					
Your sense of community	1	2	3	4	5
1. I can fulfil my leisure needs by visiting a Muslim country					
2. I prefer to visit Muslim countries					
3. I feel happy if a Muslim country is prospering					
4. I feel welcome in a Muslim country					
5. What happens to Muslim countries affects me					
6. I partake in any program to back Muslim countries					
7. I feel connected with Muslim countries					

Tour satisfaction	1	2	3	4	5
1. Visiting the destination made me happy					
2 The visiting experience exceeded my expectation					
3 Overall, I was satisfied with the destination					
Your loyalty	1	2	3	4	5
1. I intend to revisit the destination on my next trip					
2. The destination is a favored choice for my next trip					
3. I intend to endorse the destination					
4. I intend to say positive things about the destination					

Demographic Factor:

1. Gender
2. Age
3. Education
4. Country of Origin

APPENDIX 2: PLS MODEL