POLBAN

Is Muslim Tourist Satisfaction in Muslim Destination and Non-Muslim Destination Different?

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ABSTRACT

This study is intended to assess Muslim tourist satisfaction across Muslim and non-Muslim destinations, seeing from the attractions, halal, and people's experiences. It also observes religiosity's role in the link between tourist experience and satisfaction in both tourism destinations. Data was obtained from surveying 479 Muslim tourists in Indonesia and 270 in Taiwan and analyzed using partial least squares techniques. The results indicate that the tourist experience is an essential driver of Muslim tourist satisfaction in Indonesia and Taiwan. While experience with halal products and services is an essential driver for tourists visiting Muslim destinations, the case does not occur for tourists visiting non-Muslim destinations. Next, although religiosity significantly impacts the halal experience, it does not moderate the relationship between halal experience, tourist satisfaction, and tourism attraction experience. The findings suggest tourism marketers and attraction managers in both Muslim and non-Muslim destinations increase their focus on enhancing the attraction experience. Further, to strengthen tourist attractions' attractiveness, special attention should be given to the availability of halal products, which impacts the acceptance of this important cultural element by locals and tourists.

INTRODUCTION

Halal tourism is emerging as an important tourism sector (Belopilskaya, Visutthithada, & Wieser, 2020). It is, therefore, imperative for not only businesses but countries (both Muslim and Non-Muslim) to be aware of the need for the provision of halal products and services as Muslim prosperity is, in general, increasing, which leads to an increasing level of travel and associated expenditure (Jia

& Chaozhi, 2020). Given this position, presently Muslim countries, such as Malaysia and Indonesia as well as non-Muslim countries, such as Taiwan, Korea, and Japan, are actively competing to attract this market by providing halal tourism services (Aji, Muslichah, & Seftyono, 2020; Han, Al-Ansi, Olya, & Kim, 2019; Jia & Chaozhi, 2020). Further, as this tourism sector grows and countries and tourism businesses wish to repeat the benefits from it, it must continue to satisfy tourists to encourage re-visitation to the destination (Abror, Wardi, Trinanda, & Patrisia, 2019; Rahman, Moghavvemi, Thirumoorthi, & Rahman, 2020).

Considering the importance of tourist satisfaction, its drivers and its consequences are well-researched in the general tourism industry; however, there has been little discussion about tourist satisfaction in the context of halal tourism. Thus, the current study examines the link between halal tourism, tourist satisfaction, and religiosity across Muslim and non-Muslim destinations to fill this gap. The limited literature on halal tourism tends to agree that the tourists' experience in the destination is the primary satisfaction determinant, and loyalty (in terms of re-visitation) is an apparent consequence of tourist satisfaction (Eid & El-Gohary, 2015; Preko, Mohammed, Gyepi-Garbrah Theophilus, & Allaberganov, 2020). However, past studies on Muslim tourist satisfaction have so far only focused on Muslim 'or' non-Muslim tourism destinations (Abror, Patrisia, Trinanda, Omar Maznah, & Wardi, 2020; Isa Salmi, Chin Phaik, & Mohammad Nurul, 2018; Wardi, Abror, & Trinanda, 2018), (Aji et al., 2020; Al-Ansi & Han, 2019; Han, Al-Ansi, Olya, et al., 2019; Preko et al., 2020), not cultural differences (Aji et al., 2020; Preko et al., 2020). In fact, Muslim tourists may have different experiences in these different destinations (Jia & Chaozhi, 2020) and arguably different satisfaction outcomes. This research sets out to investigate this and fill this perceived gap. Further, as past studies have employed different research approaches in those different destinations, such studies cannot reveal similar and different factors that could lead to Muslim tourist satisfaction in different destinations. Thus, the investigation of the distinctive tourist experience through a comparative study in specific countries (Muslim and non-Muslim) destination is necessary (Battour, Ismail, Battor, & Awais, 2017; Henderson, 2016) to help destination managers comprehend how to satisfy Muslim tourists in different tourism destinations.

Other than tourist satisfaction, tourists' relative behavior toward their destination and preference choices can be influenced by their religiosity (Agarwala, Mishra, & Singh, 2019). Religion, known as one of society's most influential aspects, can influence people's beliefs, habits, attitudes, values, choices, and behavior. Although several studies have considered the role religiosity plays in tourists' experiences and post-purchase behavior in halal tourism (Abror et al., 2020; Eid & El-Gohary, 2015), there remains inconsistency in the findings of Abror et al. (2020). This inconsistency was more recently highlighted by Saeed and Shafique (2021), who noted that although there is an association between religion and consumer behavior, the degree of influence religion has from consumer to consumer may differ, depending on one's level of commitment or piety towards his religion. Abror et al. (2020) and Eid and El-Gohary (2015) agreed with Saeed and Shafique in terms that religiosity has an impact on tourist satisfaction, yet Ratnasari Ririn, Gunawan, Mawardi, and Kirana Kusuma (2020) considered the effect is insignificant. In terms of the role religiosity moderation plays, Eid and El-Gohary (2015) and Preko et al. (2020) reported that the link between halal experiences and satisfaction is moderated by religiosity, yet Abror et al. (2020) insisted that religiosity has an insignificant moderation impact on the link between tourist satisfaction and halal experience. Although past studies highlight the importance of religiosity in influencing Muslim tourist behavior, the inconsistency of religiosity's roles on Muslim tourist experience and satisfaction warrants further examination.

To fill the present halal tourism research void and help reduce inconsistencies in the halal tourism literature, this research sets out to (1) evaluate the association between tourist experience,

satisfaction, and loyalty, and (2) examine the role of religiosity on the association between tourist experience and satisfaction across Muslim and non-Muslim tourism destinations. Past research on halal tourism has primarily concentrated on Muslim countries such as Malaysia (Battour et al., 2012), Turkey (Akyol and Kilinç, 2014), and Kuwait (Nassar et al., 2015), but little attention has been paid to non-Muslim countries (Fajriyati et al., 2020), much less, a comparison between Muslim and non-Muslim countries regarding halal tourism. The perceptions in terms of destination attributes between these countries may differ from one another and thus have motivated the present study. Thus, this study was conducted in Indonesia (a recognized Muslim tourism destination) and Taiwan (a non-Muslim tourism destination).

The significance of comparing these destinations is as follows: Indonesia is the largest Muslim-majority population country globally. The OECD (2019) reported that the number of Indonesian outbound tourists in 2018 was almost 9.4 million, with expenditures of more than US$9,000 million. On the other hand, Taiwan is an emerging halal industry player (Fazira, 2020; Ministry of Economic Affairs of the Republic of China [MOEA], 2018). Although there is no official statistical information about the total Muslim population in Taiwan, Ping (2019) suggested such a population is approximately 300,000, with the majority being from the Indonesian ethnic group. The initial effort to bring the Muslim market to Taiwan started in 2008 when international tourism experts were invited to visit Taiwan by the Tourism Bureau and Taiwan Visitors Association. This was followed in 2010 by a publication titled Traveling in Taiwan for Muslim, and in 2016, with the starting of the Taiwan "New Southbound Policy" (Policy, 2018). Many Taiwan-related tourism businesses nowadays such as restaurants and hotels have created a more friendly tourism experience as part of increasing satisfaction by paying more attention to Muslim cultural needs. As a result, Taiwan is ranked third globally after Singapore and Thailand in terms of providing a Muslim-friendly travel environment among non-Muslim countries (Index, 2019). Also, Taiwan is one of the top non-Muslim country destinations in the MasterCard-CrescentRating Global Muslim Travel Index (GMTI). However, Taiwan Tourism Bureau statistics show the current number of Muslim travelers dropped to 170,000 in 2018 from a high of 200,000 in 2015; therefore, identifying the driving factors and influences of Muslim tourists' satisfaction in their visit to Taiwan is crucial. It also appears from the investigation by Han et al. (2019) that there is a gap in the knowledge, particularly about Muslim tourists' behavior in Taiwan. This is precisely why there remains an ample space in the market of Muslim tourists in Taiwan worthy of development and, thus, an improved understanding by comparing these two destinations (Muslim and non-Muslim destinations) is necessary.

LITERATURE REVIEW

Tourist Satisfaction In Halal Tourism

Tourists anticipated satisfaction assesses tourist service performance that is associated with tourist expectations before visiting a destination (Suhartanto, 2017; Vargas-Sánchez & Moral-Moral, 2019). This definition suggests that tourist satisfaction occurs when tourism products or services exceed tourists' expectations. Current studies on tourist satisfaction recognized that tourist satisfaction plays a significant factor in loyalty formation, but it can be affected by various attributes and differ according to the industry contexts (Al-Ansi & Han, 2019; Pahlevi & Suhartanto, 2020; Suhartanto, Gan, Sarah Ira, & Setiawan, 2019). Halal tourist satisfaction widens the satisfaction concept to include halal products and services in tourism destinations; however, satisfying tourists is challenging due to the complexity of tourist behavior (Chen & Chen, 2010; Preko et al., 2020). More

specifically, satisfying Muslim tourists is intriguing in non-Muslim destinations as their specific demand for halal products and service is unique and different from other tourists (Han, Al-Ansi, Koseoglu, et al., 2019; Jia & Chaozhi, 2020).

Tourism literature notes a few satisfaction theoretical models, and rationalizing tourist satisfaction with the 'quality-loyalty model' is widely supported as a robust model (Chen & Chen, 2010; Dean & Suhartanto, 2019). This model is developed based on the cognitive-rational approach and postulates that customer experience with the (quality of) product or service is the primary determinant of customer satisfaction and loyalty (Cronin, Brady, & Hult, 2000). Besides focusing on the quality of products and services, tourists also seek experiences, such as tourist attractions in the destination. Thus, experience quality is basically the value of an experience with the attraction. The quality of the product, service, and experience are crucial factors in influencing the overall tourist experience with the visit (Suhartanto, Dean, Chen, & Kusdibyo, 2020) and the consequence of tourist experience and the quality of tourism attraction. This contention corroborates the customer satisfaction index model (Golovkova, Eklof, Malova, & Podkorytova, 2019), proposing quality influences satisfaction, subsequently influencing loyalty. Despite past studies noting an insignificant link between quality, satisfaction, and loyalty, most of them confirmed that quality impacts satisfaction, which in turn affects future behavior (Chen & Chen, 2010; Eid & El-Gohary, 2015; Suhartanto et al., 2020). Accordingly, this study uses the quality-loyalty model to explain tourist satisfaction concerning its drivers and its consequences in the halal tourism sector in Muslim and non-Muslim destinations. The following subsections elaborate on tourist experience and religiosity as satisfaction determinants and loyalty as satisfaction consequence within the context of Halal tourism.

Tourist Experience In Halal Tourism

Tourist experience, a tourist reaction to a tourism attraction stimulus, results from tourist participation in a tourism event at a tourist destination (Altunel & Koçak, 2017). This experience consists of emotional and rational responses and involvement in the attraction, which can affect a tourist's future behavioral intentions (Suhartanto et al., 2020). Scholars (Gohary, Pourazizi, Madani, & Chan, 2020; Hussein, Hapsari, & Yulianti, 2018) noted that tourists have psychological and social reactions to tourist destinations as well as to any attractions in the destination. Therefore, tourist experiences should be regarded as multiple symbolic and subjective impacts on tourists' feelings that will influence their satisfaction (Kastenholz, Carneiro, Marques, & Loureiro, 2018).

In visiting a destination, a tourist is motivated for several reasons. The first reason is to fulfill their hedonic needs, that is, seeking pleasure from the (leisure) experience (Dean & Suhartanto, 2019; Han, Al-Ansi, Koseoglu, et al., 2019). For this reason, tourist experience with tourism attractions at the destination is a crucial aspect. However, a Muslim tourist, due to his religious needs, tends to need more than just a hedonic experience; he expects that his needs for halal products and services are met as well (Abror et al., 2019; Jia & Chaozhi, 2020). Consequently, assessing the halal tourist experience solely from the 'experience with the attractions' in tourist destinations is not adequate. Similarly, assessing Muslim tourists' experience only from the perspective of their experience with halal products and services is not sufficient as it does not represent the overall tourist experience. Lastly, the tourism literature speaks of how important the 'people' are in influencing tourist experiences when visiting a destination (Al-Ansi & Han, 2019; Henderson, 2016; Jia & Chaozhi, 2020). Following this explanation, the Muslim tourist experience needs to be assessed from three aspects: (1) experience with tourist attractions, (2) experience with halal products and services, and (3) experience with people.

Experience With Tourist Attraction

One of the primary purposes of visiting a tourist destination (including for Muslim tourists) is for leisure, which is to seek a refreshment experience from the tourism attractions (Suhartanto et al., 2020). Such a tourist experience, which focuses on different natures and cultures and other tourist attractions, can refresh tourists' minds, improve their understanding, and motivate them to revisit the destination (Preko et al., 2020). All these experiences should be distinct enough to make a memorable and favorable experience, which then leads to satisfaction (Rahman et al., 2020). In a halal tourism-focused study, Battour et al. (2017) assessed travel motivation and satisfaction, revealing that tourist experience with tourism attractions and services (non-halal specific), such as scenery, cleanliness of the shopping, atmosphere, culture, escape, educational aspect (classified into push and pull factors), motivate tourist and finally influence their overall satisfaction. A more recent halal tourism study by Ratnasari Ririn et al. (2020) maintained that emotional experiences with the visit significantly affect tourist satisfaction. Thus, it is expected that in both Muslim and non-Muslim tourist destinations, tourists' experience with the attractions directly impacts their satisfaction. Accordingly, the subsequent hypothesis is formulated.

H_1: Attraction experience has a positive effect on tourist satisfaction

Experience with Halal Products and Services

Literature notes that tourist experience with halal products and services appears to have general dimensions, but these can change depending on location. To begin, Battour, Battor, and Bhatti (2014) noted four experience dimensions in halal tourism, i.e., facilities for worship, free alcohol, free gambling, and general Islamic morality. Past studies (Abror et al., 2019; Wardi et al., 2018) suggested these dimensions assist in measuring the halal tourist experience. However, Eid and El-Gohary (2015) argued that halal experiences are limited to only two dimensions, physical and non-physical. Turning to location research, in the United Kingdom, Wingett and Turnbull (2017) revealed that facilities for women-only and dress codes complying with Islamic norms are required. In contrast, alcohol is considered an essential aspect, suggesting the significance of dimensions changes.

A further example from China (Jia & Chaozhi, 2020), where Muslim tourists were interviewed, reported that Muslim tourists require adequate hotel facilities, entertainment, food, shopping, transportation, and friendly staff. However, to satisfy their religious needs, they need toilets with bidets, facilities for praying, and halal food. Several studies in Korea (Han, Al-Ansi, Koseoglu, et al., 2019; Han, Al-Ansi, Olya, et al., 2019) identified five dimensions of destination attributes: facilities, social environment, food and beverage, service staff, and locals, while Rahman et al. (2020) reported different factors in Malaysia, comprising halal food, halal service, and exclusion of non-halal services and products.

Considering halal in a more general sense, the Tourism Consumption Theory proposes that leisure has complex dimensions, containing and influenced by aspects such as a tourist's past experience, background, and his or her behavior towards a destination (Woodside & Dubelaar, 2002). Therefore, a tourist's belief, opinion, motive, and behavior linked with a destination will, directly and indirectly, affect each other. Referred to this theory, tourists' belief impacts their destination selection and evaluation as well as future behavior towards the destination, including repeat visitation. Indeed, empirical studies in halal tourism offer evidence of this theory. Harahsheh, Haddad, and Alshorman's (2019) study in Jordan revealed that Muslim tourists' motivation to visit a halal tourism destination is related to their religiosity.

Further, Isa Salmi et al.'s (2018) study in Malaysia revealed that non-physical and physical halal elements influence tourist satisfaction. Battour et al. (2014) reported a noteworthy influence on tourist satisfaction. Likewise, studies in Indonesia (Abror et al., 2020; Wardi et al., 2018) noted a significant association between Muslim-friendly attractions and tourist satisfaction. This discussion suggests that for Muslims who both visit Muslim and non-Muslim destinations, their experience with halal products and services will influence their experience with the visit and their satisfaction.

H_2: Halal experience has a positive effect on experience quality
H_3: Halal experience has a positive effect on tourist satisfaction

Experience with People in the Destination

People in tourist destinations, especially in non-Muslim destinations, are another important aspect to consider in halal tourism due to the belief and value differences between Muslim tourists, the locals, and other tourists. Muslim tourists are often faced with misunderstanding, intolerance, and Islamophobia (Al-Ansi & Han, 2019; Henderson, 2016; Jia & Chaozhi, 2020; Vargas-Sánchez & Moral-Moral, 2019). While these issues may not happen when Muslim tourists visit destinations with Muslim popularity, they do potentially occur in non-Muslim tourism destinations. A recent empirical study among outbound Indonesian Muslim tourists reported that besides the risk of non-related and non-available halal facilities, Muslim tourists perceive the Islamophobia issue to be another risk to worry about (Aji et al., 2020). People are provoked by the threat of terrorists and insurgents in the name of Islam (Henderson, 2016; Najib & Hopkins, 2019). This situation may be viewed as a risk to Muslim tourists that may affect their decision to visit non-Muslim countries. Considering the significance of these issues, Al-Ansi and Han (2019) suggested further investigating the influence of "people" on Muslim tourist satisfaction.

In the general tourism context, studies indicate that localness, service, people, and products are specific aspects that encourage tourists to revisit (Leo et al., 2020). Han, Al-Ansi, Koseoglu, et al. (2019)'s study in Korea, for example, highlighted the key aspects of people in the destination that drive Muslim tourist loyalty. They concluded that kindness, welcoming, and favorable attitudes of other tourists and the locals are key factors in influencing tourists' experience, which successively impacts their satisfaction experience and loyalty. The significant impact of people in the destination was also reported in China, where other tourists' and locals' attitudes toward Muslim tourists were found to be a key element in affecting halal tourists in their destination assessment (Jia & Chaozhi, 2020). Therefore, the hypotheses related to the Muslim tourist experience with the people in Muslim and non-Muslim destinations are stated as follows.

H_4: People's experience has a positive effect on experience quality
H_5: People's experience has a positive effect on tourist satisfaction

Tourist Loyalty

Tourist loyalty toward a destination is demonstrated by tourist commitment to revisit and endorse the destination in the future. It is a key marketing objective as gaining customer loyalty is equivalent to the success of a business. Even though loyalty is a crucial concept in marketing tourism, few researchers have examined the link between tourist loyalty and tourist satisfaction in the context of halal tourism. Wardi et al. (2018) claimed that tourist experience with halal products impacts loyalty intention to recommend the destination; it also indirectly impacts the intention to revisit by

reinforcing tourist satisfaction. Rahman et al. (2020) revealed that tourists' visiting experience determines their satisfaction and loyalty to a halal tourist destination. Thus, in both Muslim and non-Muslim tourist destinations, the following hypothesis on the impact of satisfaction on loyalty is formulated.

H$_6$: Tourist satisfaction has a positive effect on tourist loyalty

The Role of Religiosity

The concluding variable for consideration in this research is religiosity. Souiden & Rani described religion as a structured order of beliefs, symbols, and rituals to enable a person to feel adjacent to God; ethical guidance for a person's connection to others (Souiden & Rani, 2015). This explanation suggests the role of religion as a guide to its followers, which could include beliefs, values, and rituals; all of which impact the external experiences, including behaviors a tourist may have at a destination. Associated with religion, religiosity refers to the degree to which religion's devotees adhere to their religious practices in their daily activities (Abou-Youssef, Kortam, Abou-Aish, & El-Bassiouny, 2015). Therefore, religion impacts how devotees believe and act while religiosity influences their consumption of a product or service (Abror et al., 2019).

Empirical studies have confirmed a positive association between religiosity and tourist experience with halal products and services (Battour et al., 2014; Preko et al., 2020; Zamani-Farahani & Musa, 2008). Further, literature states that religiosity has a moderating role in the association between tourist experience and satisfaction, besides directly influencing experience with the products and services. In a halal service study, Sobari, Kurniati, and Usman (2019) noted that religion's commitment moderates Muslim-associated products labeled as halal. Returning to Eid and El-Gohary's (2015) work and more recent work by Preko et al. (2020) regarding halal tourism, each reported the moderation role of religiosity in the relationship between the attraction performance, as the visiting motivator, and tourist satisfaction. However, Abror et al.'s (2020) test in the Indonesian tourism market insisted that religiosity does not moderate the link between halal experience and tourists. This discussion implies that past studies tend to support religiosity's moderating role, but the most recent research offers conflicting results. Based on this discussion, the hypotheses related to religiosity's role in the context of Muslim and non-Muslim tourism destinations are formulated as follows.

H$_7$: Religiosity directly impacts the halal experience
H$_8$: Religiosity moderates the relationship between halal experiences and experience quality
H$_9$: Religiosity moderates the relationship between halal experiences and tourist satisfaction
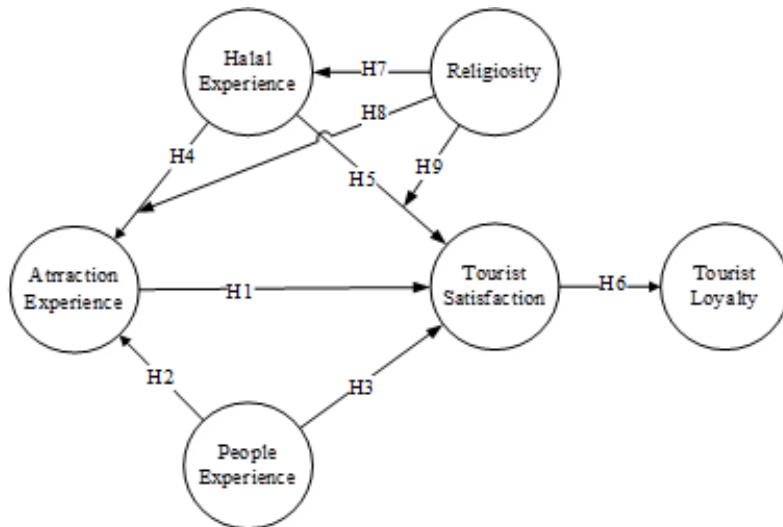
Figure 1. The conceptual model of halal tourist satisfaction

RESEARCH METHODS

The concepts of tourists' experiences, satisfaction, and loyalty have been well assessed in tourism literature. Within the limited halal tourism-related studies, tourist experience has been alluded to, and mostly independently, in terms of focusing on experience with halal products and services as well as religiosity factors. Thus, the construct variables used in this study were adopted and adapted from the existing related literature (see Table 1), and a questionnaire was developed using these constructs (see Table 3) in which responses were reported on a 5-point Likert scale; 1 "strongly disagree" to 5 "strongly agree." The questionnaire was available in two languages (English and Indonesian), with standard translation procedures followed (translation and back-translation) to ensure the quality to collect data in Indonesia and Taiwan. The questionnaire was assessed by two scholars in halal tourism and pretested on 20 halal tourists. The finding shows that the instructions and questions are well cognized.

Table 1. Construct variable and its sources

Construct	Sources
1. Attraction experience	(Hussein et al., 2018; Pine & Gilmore, 1998; Suhartanto et al., 2020)
2. Halal experience	(Eid & El-Gohary, 2015; Hussein et al., 2018; Kock & Lynn, 2012; Oktadiana, Pearce, & Chon, 2016)
3. People experience	(Han, Al-Ansi, Koseoglu, et al., 2019; Han, Al-Ansi, Olya, et al., 2019)
4. Tourist satisfaction	(Abror et al., 2019; Eid & El-Gohary, 2015; Han, Al-Ansi, Koseoglu, et al., 2019)
5. Tourist loyalty	(Han, Al-Ansi, Olya, et al., 2019; Hussein et al., 2018; Rahman et al., 2020)
6. Religiosity	(Abou-Youssef et al., 2015; Eid & El-Gohary, 2015; Kastenholz et al., 2018; Kusumawati, Listyorini, Suharyono, & Yulianto, 2020)

While tourists visit tourist destinations for many reasons, this study focused on Muslim tourists whose primary purposes were leisure. The observations were conducted in the Bandung regions,

Indonesia and Taipei and the Taichung regions, Taiwan. The study focused on city tourist attractions, such as city centers, parks, museums, and other attractions venues. This study employed a purposive sampling method. First, the respondents in the tourist attraction destinations were approached. Second, due to the difficulty in recognizing the population of Muslim tourists both in Indonesia and in Taiwan, as part of qualifying to participate in this research, potential participants were asked to confirm their religion and purpose of visit.

Electronic devices (tablets and mobile phones) were used as the data gathering tools. The survey took place in January and February 2020. In total, 479 useful responses were gathered from Indonesia and 270 from Taiwan, suggesting that the minimum sample size requirement for examining the model using the partial least square was satisfied (Hair, Hult, Ringle, & Sarstedt, 2017). This study employed two methods for analyzing the data. First, descriptive analysis using SPSS was conducted to evaluate the variables' descriptive statistics and summarize the respondents' profiles. Next, since the study's goal is to predict key target construct, variance-based structural equation modeling (partial least square/PLS) was used to examine the research model and test the proposed hypotheses. PLS was employed due to its usability to examine structural models and its coefficient paths where the data is not normally distributed (Hair et al., 2017). To examine the proposed hypotheses and evaluate the structural model, succeeding Hair et al. (2017) recommendation, this study applied the bootstrapping method with 5,000 iterations. Further, before assessing the proposed model and hypotheses, a validity check was performed by assessing the measurement model using PLS. A full collinearity VIFs test was conducted to detect common method variances, as suggested by Kock and Lynn (2012).

RESULTS

The demographic profile of the respondents is illustrated in Table 2.

Table 2. The respondent demographic characteristics

Variable		Indonesia		Taiwan	
		Frequency	%	Frequency	%
Gender	Male	181	45%	126	47%
	Female	221	55%	144	53%
Age	Student	114	28%	178	46%
	Employee	118	29%	52	39%
	Entrepreneur	72	18%	23	9%
	Others	98	24%	17	6%
Education	< high school	30	7%	18	7%
	Highschool	124	31%	59	22%
	University	248	62%	193	71%
Tourist origin		Indonesia, Malaysia, and Singapore		Indonesia, Malaysia, Bangladesh, India, Pakistan, Egypt, Saudi Arabia, Kuwait, United Kingdom	

Measurement Model

Before testing the model and proposed hypotheses, method variance tests employing full collinearity VIF results were conducted, yielding a value of 4.798 (Indonesia) and 3.658 (Taiwan), indicating that

the method variance was not an issue in this study (Kock & Lynn, 2012). Next, the measurement model testing was performed to assess the reliability and validity. Table 3 signifies that all composite reliability (CR) items have a value of more than 0.7, and all average variance extracted (AVE) have a value higher than 0.5. Further, the value of the loading of all items is higher than 0.6. With all of these indicators, the requirement of construct reliability and validity has been met (Hair et al., 2017) for both Indonesian and Taiwanese samples.

Table 3. The results of the reliability and validity check

Description	Indonesia			Taiwan		
	Loading[**]	CR	AVE	Loading[**]	CR	AVE
Attraction Experience		0.912	0.598		0.901	0.567
It was an escape from my daily routine.	0.775			0.729		
I felt comfortable.	0.737			0.728		
I felt involved with the activity.	0.761			0.771		
I had a unique experience.	0.769			0.749		
The employees gave me good quality services.	0.767			0.749		
The attraction employees were friendly.	0.823			0.787		
I felt refreshed in my mind.	0.781			0.754		
It helped me to understand something new.						
Halal Experience		0.906	0.520		0.915	0.546
The quality of halal accommodation	0.626			0.615		
The availability of other halal facilities.	0.752			0.758		
The quality of other halal facilities.	0.741			0.774		
Halal logo/certification in food outlets	0.693			0.743		
Halal food and beverage healthiness.	0.751			0.762		
Halal food and beverage taste.	0.733			0.742		
The availability of halal information	0.751			0.747		
The suitability of halal services with Islamic law	0.741			0.758		
The compliance staff uniform with Islamic law	0.726			0.763		
People Experience		0.841	0.640		0.894	0.737
Locals' welcoming	0.831			0.867		
Locals and other travelers' attitude	0.850			0.895		
Locals and other travelers' kindness	0.711			0.812		
Tourist Satisfaction		0.907	0.764		0.891	0.732
Enjoy the visit	0.871			0.821		
Experience higher expectation	0.860			0.846		
Overall satisfaction	0.891			0.898		
Tourist loyalty		0.895	0.739		0.884	0.718
Intention to revisit in the future	0.863			0.874		
The destination first choice	0.851			0.796		
Intention to recommend the destination	0.864			0.870		
Religiosity		0.938	0.751		0.922	0.702
The importance of religious faith	0.880			0.826		
Time spend to practice the faith	0.876			0.823		
The influence of religion in all aspects of life	0.855			0.867		
Religion importance	0.873			0.823		
The importance of always remembering Allah	0.849			0.849		

*Note: **) All significant at p<0.01*

Finally, Hair et al. (2017) recommended Fornerll-Lacker Criterion to evaluate discriminant validity. Using the criteria, Table 4 reveals that the need for discriminant validity is fulfilled for all

constructs as the square root of each construct's AVE is higher than its correlation with another construct, and each item loads highest on its related variable.

Table 4. Fornell-Larcker Criterion, Mean, and Standard Deviation

	1	2	3	4	5	6
1. Religiosity	**0.111/** *0.838*					
2. Tourist Loyalty	0.237/ *0.475*	**0.846/** *0.860*				
3. Tourist Satisfaction	0.252/ *0.461*	0.516/ *0.779*	**0.823/** *0.874*			
4. Experience Quality	0.220/ *0.549*	0.505/ *0.734*	0.499/ *0.785*	**0.730/** *0.774*		
5. Halal Experience	0.308/ *0.274*	0.357/ *0.493*	0.352/ *0.483*	0.397/ *0.556*	**0.760/** *0.721*	
6. People Experience	0.867/ *0.589*	0.332/ *0.570*	0.314/ *0.539*	0.459/ *0.621*	0.469/ *0.479*	**0.913/** *0.800*
Mean	4.654/ *4.142*	3.875/ *3.909*	3.875/ *3.830*	4.053/ *3.889*	3.744/ *3.735*	4.110/ *3.990*
Standard Deviation	0.712/ *0.721*	0.712/ *0.734*	0.712/ *0.751*	0.525/ *0.673*	0.713/ *0.713*	0.665/ *0.702*

Note: Taiwan sample represents in italic

Structural Model

Testing the proposed structural model results in a goodness of fit value of 0.411 (Indonesian samples) and 0.531 (Taiwanese samples), indicating that the model is fit. Next, testing the proposed model for attraction experience, halal experience, people in destination, and religiosity, results in the R^2 for tourist satisfaction of 0.623 (Indonesian samples) and 0.450 (Taiwanese samples), suggesting that 62.3% variance of tourist satisfaction in Indonesian samples and 45% in Taiwan samples are associated with attraction experience, halal experience, people in destination, and religiosity. These R^2 values, according to Chin, Peterson, and Brown (2008), indicate that the explanation of the independent variables on tourist intentions is satisfactory.

The parameters of the path coefficient average check result in a value of 0.276 (Indonesian samples), and 0.356 (Taiwanese samples), and both are significant at p<0.01. Further, the checking of average VIF results in a value of 3,951 (Indonesia samples) and 4,0123 (Taiwanese samples), under the maximum suggested level of 0.5 (Hair et al., 2017). Finally, the assessment of the normal fit index results in a value of 0.889 (Indonesia samples) and 0.789 (Taiwanese samples), and the standardized root mean square residual is 0.075 (Indonesia samples) and 0.069 (less than the recommended maximum of 0.08). With all these fitness indicators, it can be said that, overall, the results of testing the proposed model are relatively satisfactory.

The hypotheses test results (Table 5) note the association between attraction experience and tourist satisfaction, both the Indonesian samples (β = 0.393) and Taiwanese samples (β = 0.702), is significant at p<0.01, indicating support for hypothesis H1 in both samples. Further, the halal experience and people experience have a significant influence on attraction experience for both Indonesian samples (β = 0.240 and β = 0.321, both at p<0.01) and for Taiwanese samples (β = 0.352 and β = 0.294, both p<0.01). Thus, there is support for hypotheses H2 and H4 for both Indonesian

and Taiwanese samples. Next, the effect of halal experience on tourist satisfaction is significant for the Indonesia samples (β = 0.191, p<0.05) but not significant for the Taiwanese samples (β = 0.054, p>0.05), suggesting that hypothesis H3 is supported for Indonesian samples but not for Taiwanese samples. The effect of people's experience on tourist satisfaction, for both the Indonesian samples (β = 0.027) and Taiwanese samples (β =0.062), is insignificant (p>0.05), representing that hypothesis H5 is not supported in both samples. The effect of tourist satisfaction on tourist loyalty for both samples is significant at p<0.01 (β = 0.517 for Indonesia and β = 0.779 for Taiwan), a support for hypothesis H6 for both samples. A support for hypothesis H7 is also apparent as the β value on religiosity's effect on halal experience in the Indonesian samples is 0.220, and in the Taiwanese samples is 0.272, both significant at p<0.01. Finally, testing the mediation role of religiosity on the association between halal experience and experience quality and tourist satisfaction is not significant, p>0.05, signifying that hypotheses H8 and H9 are not supported. The summary of the relationships between the variables tested is depicted in Figure 2.

Table 5. The result of testing the hypotheses

Path (Hypothesis)	Indonesia		Taiwan	
	β	t-value	β	t-value
Attraction Experience → Tourist Satisfaction (H$_1$)	0.393	7.388**	0.702	11.232**
Halal Experience → Experience Quality (H$_2$)	0.240	4.716**	0.352	6.135**
Halal Experience → Tourist Satisfaction (H$_3$)	0.191	3.428**	0.054	0.932
People Experience → Experience Quality (H$_4$)	0.321	6.033**	0.294	4.216**
People Experience → Tourist Satisfaction (H$_5$)	0.027	0.484	0.062	0.910
Tourist Satisfaction → Tourist Loyalty (H$_6$)	0.517	11.634**	0.779	24.316**
Religiosity → Halal Experience (H$_7$)	0.220	5.353**	0.274	4.298**
Moderating role of Religiosity				
Halal Experience → Experience Quality (H$_8$)	-0.068	1.327	-0.047	0.792
Halal Experience → Tourist Satisfaction (H$_9$)	-0.109	1.770	0.009	0.226

*Note: **Significant at p<0.01, *Significant at p<0.05*
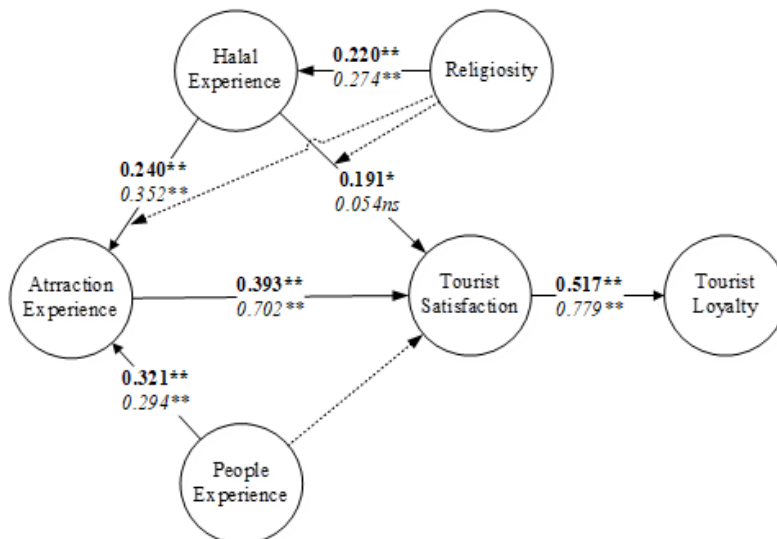
Note: Bold: Indonesia, Italic: Taiwan, ns: not significant
··········▶ Insignificant for both Indonesia and Taiwan

Figure 2. The summary of the relationship between the variables

DISCUSSION AND THEORETICAL IMPLICATION

This research makes significant contributions to confirm some past related research and a key new finding on the effect of religiosity on the halal experience, but not on its moderating role on halal experience, attraction experience, and tourist satisfaction.

First, this study discloses that Muslim tourist satisfaction in a Muslim destination (Indonesia) and non-Muslim destination (Taiwan) is mainly motivated by tourist experience with the attraction rather than with halal products, locals, and other tourists in the destination. Thus, this study stresses the key role of the attraction experience quality in affecting Muslim tourist satisfaction in both destinations. The crucial role of experience quality agrees with past studies (Han, Al-Ansi, Koseoglu, et al., 2019; Jia & Chaozhi, 2020) and this result also corroborates Ratnasari Ririn et al. (2020)'s note that, confronted with the halal experience, attraction experience is more crucial in deciding whether a Muslim tourist is satisfied. Thus, this study reinforces the belief that looking for leisure is the primary driver of tourists visiting Muslim and non-Muslim tourism destinations. This result also validates the significant influence of satisfaction on loyalty. Theoretically, this study provides evidence of the quality-satisfaction-loyalty paradigm (Chen & Chen, 2010; Dean & Suhartanto, 2019) in a halal tourism context in both Muslim and non-Muslim destinations.

Second, this study notes that the effect of Muslim experience with halal products and services on their satisfaction is mixed. For the Indonesian samples, the halal experience is an important determinant of tourist satisfaction, but not for the Taiwanese samples. The finding of the Indonesian samples corroborates existing studies in Muslim destination countries (Abror et al., 2019; Eid & El-Gohary, 2015; Harahsheh et al., 2019; Isa Salmi et al., 2018; Wardi et al., 2018). Meanwhile, the insignificant effect of halal experience on tourist satisfaction in the Taiwanese samples is consistent with Preko et al. (2020)'s study in Ghana, a non-Muslim tourism destination. It also supports Jia and Chaozhi (2020)' conclusion that Muslim tourists who travel to a non-Islamic destination (China) tend to be more tolerant, flexible, open-mind, and inclusive. This action is a "when in Rome, do as the Romans do" as they only expect basic halal needs in non-Muslim destinations (Al-Ansi & Han, 2019), such as the availability of halal food and facilities for praying. This result suggests that, when traveling to non-Muslim tourism destinations, Muslim tourists tend to tolerate some deviation from Islamic teachings and reduce their expectations of religious-related products and services (Aji et al., 2020; Henderson, 2016). The halal experience effect on tourist satisfaction appears important in Indonesia but not in Taiwan. It implies that Muslim tourists will demand a high standard of halal tourism facilities when visiting Muslim destination countries, but not if they visit non-Muslim countries.

Third, this research notes that the experience with people in the destination is not a significant factor in influencing Muslim tourist satisfaction. However, people's engagement significantly affects the tourist experience with the tourist attractions in both Indonesia and Taiwan. This result suggests that tourist experiences with locals and other tourists are through strengthening their experience with tourism attractions. The importance of people in the destination in influencing the tourist experience is in line with a study in China and Korea (Al-Ansi & Han, 2019; Han, Al-Ansi, Koseoglu, et al., 2019) which found that engagement with people in a destination is a significant factor for Muslim tourists experience with the visit. In the Taiwan context, where most people in the destination are non-Muslim, this finding claims that misunderstanding, intolerance, and Islamophobia, as indicated in previous studies (Aji et al., 2020; Al-Ansi & Han, 2019; Henderson, 2016; Jia & Chaozhi, 2020), are not an issue for Muslim tourists. Therefore, kindness, welcoming, and positive attitudes from other tourists and the locals in a destination are indeed crucial elements

in determining a Muslim tourist's experience with their visit to Muslim and non-Muslim tourist destinations, which will subsequently influence their satisfaction and loyalty.

Last, this study notes an important and new outcome of religiosity's strengthening effect on the halal experience (products and services), but that it does not have any moderating role on the relationship between halal experience and attraction experience and tourist satisfaction. This finding is relevant in Muslim and non-Muslim destinations. This result supports Abror et al.'s (2020) study on Indonesian domestic tourists but rejects Eid and El-Gohary's (2015) study among tourists from Muslim and non-Muslim countries. This study implies that the higher the religiosity of a Muslim tourist, the higher his perception of the halal experience which, subsequently, determines their satisfaction with the visit to both Muslim and non-Muslim destinations. Although the moderating effect shows an insignificant impact, a positive link between halal experience and attraction experience suggests that religiosity can strengthen the relationship between halal experience and attraction experience. Theoretically, this finding extends Agarwala et al.'s (2019) proposition that a religious consumer tends to have a favorable attitude towards religious products and services, not only in Muslim tourism but also in non-Muslim tourism destinations.

MANAGERIAL IMPLICATION

Besides offering some important findings from the theoretical perspective, this study offers several important venues from tourism managerial practices. First, this study recommends that to satisfy Muslim tourists' needs and compete against other destinations, tourist destination marketers in both Muslim and non-Muslim destinations should provide an excellent experience and ensure halal products and services are available. Such an approach will demonstrate the tourism industry's recognition of the importance of accepting tourists' specific needs (in this case, providing halal products and services), which will also help locals understand their visitors' cultural backgrounds, which can enhance and increase acceptance and tolerance and reduce discrimination. The combined social and economic benefits of this approach are significant.

Second, while for Muslim destinations providing halal facilities and services is not an issue, this is an important matter for non-Muslim destinations. For them, it is important to provide Muslim tourists with halal food and beverages. Hotels and restaurants attracting Muslim travelers are suggested to provide halal food and beverages and expose the halal food and beverage certificates to attract and establish confidence among Muslim tourists. Further, providing praying facilities in hotels, airports, and tourist sites in non-Muslim destinations could also increase Muslim tourist satisfaction as well as loyalty. Providing information on halal services through maps, brochures, and guidebooks in various major Muslim languages is also important to enhance the Muslim tourist experience during the visit.

Third, this study identifies the unique role of people's experiences. While this factor does not significantly lead to tourist satisfaction, observing tourist experience with their visit is essential as it subsequently impacts their satisfaction. Therefore, it is important for destination managers to consider the factor of people's experience for attracting and satisfying their Muslim visitors. It is also recommended for the managers to pay certain attention to ensure that residents and other travelers welcome Muslim tourists when they visit the destination. While it may not be a problem in Muslim countries such as Indonesia, it could be a serious issue for the country whose residents and tourist's majority are non-Muslim, such as Taiwan. Thus, a marketing campaign to increase awareness of the importance of tolerance and respect for other cultures and customs among residents and travelers is highly recommended.

LIMITATION AND FUTURE RESEARCH

The study notes some significant findings; however, it naturally bears some drawbacks. First, the data was amassed from tourists in Bandung, Indonesia (a Muslim destination) and Taichung and Taipei, Taiwan (a non-Muslim destination), which do not represent general or all Muslim and non-Muslim tourist destinations. As in halal tourism, halal tourists' behavior is affected by their culture, and therefore the findings of this research may limit its generalization. To increase the generalization of the results, future studies can replicate this study conducted on Muslim tourists in other Muslim and non-Muslim destinations. Future studies can also consider concentrating on a dissimilarity based on demographic characteristics, such as between female and male tourists, to expand our understanding of halal tourism.

The second limitation is associated with the variables of tourist loyalty, satisfaction, and experience. Theoretically, loyalty is motivated by experience and satisfaction, but it is also influenced by the image of the destination, demographic factors, and visiting motivation. Future studies can re-examine and extend the proposed model by including those variables. Specific attention also needs to be paid to exploring the association between the halal experience and recreation experience and destination image.

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