

PERCEIVED VALUE, SATISFACTION, TRUST, AND TOURIST LOYALTY IN HALAL TOURISM: AN ISLAMIC LEGAL PERSPECTIVE FROM LOMBOK

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Abstrak: Seiring dengan pertumbuhan pariwisata halal secara global, pemahaman terhadap faktor-faktor perilaku yang memengaruhi loyalitas wisatawan Muslim menjadi semakin penting, terutama di destinasi yang memprioritaskan layanan yang sesuai dengan syariah. Studi ini bertujuan untuk menganalisis peran nilai yang dirasakan, kepuasan pelanggan, dan kepercayaan dalam membentuk loyalitas wisatawan dalam konteks pariwisata halal di Lombok, Indonesia. Dari perspektif hukum Islam, penelitian ini mengeksplorasi bagaimana konstruksi-konstruksi tersebut selaras dengan prinsip-prinsip etika Islam seperti keadilan ('*adl*), kejujuran (*amanah*), dan pengejaran kepentingan umum (*maslahah*). Desain penelitian kuantitatif digunakan, dengan menggunakan kuesioner terstruktur yang dibagikan kepada 600 wisatawan Muslim yang mengunjungi destinasi bersertifikat halal di Lombok. Data dianalisis menggunakan Model Persamaan Struktural (SEM) untuk menguji hubungan yang dihipotesiskan antara variabel-variabel tersebut. Hasil menunjukkan bahwa nilai yang dirasakan secara signifikan mempengaruhi kepuasan dan kepercayaan, yang pada gilirannya secara positif mempengaruhi loyalitas wisatawan. Temuan ini menyoroti pentingnya penyampaian layanan etis, keselarasan nilai agama, dan komunikasi yang transparan dalam membangun loyalitas di kalangan wisatawan Muslim. Studi ini berkontribusi secara teoritis dengan mengintegrasikan model konsumen perilaku dengan fiqih Islam, menawarkan perspektif multidisiplin dalam pariwisata halal. Secara praktis, hasil ini memberikan panduan strategis bagi pengelola destinasi dan pembuat kebijakan dalam meningkatkan loyalitas wisatawan melalui inisiatif seperti sertifikasi halal, standar layanan yang sesuai syariah, pelatihan staf, dan penyediaan fasilitas yang ramah ibadah.

Kata Kunci: *Parwisata Halal, Nilai yang Dirasakan, Kepuasan Wisatawan, Kepercayaan, Hukum Islam.*

Abstract: As halal tourism continues to grow globally, understanding the behavioral factors that influence Muslim tourist loyalty has become increasingly important particularly in destinations that prioritize Sharia-compliant services. This study aims to examine the roles of perceived value, customer satisfaction, and trust in shaping tourist loyalty within the context of halal tourism in Lombok, Indonesia. Framed from an Islamic legal perspective, the research explores how these constructs align with Islamic ethical principles such as fairness ('*adl*), trustworthiness (*amanah*), and the pursuit of public benefit (*maslahah*). A quantitative research design was employed, using structured questionnaires distributed to 600 Muslim tourists who visited halal-certified destinations in Lombok. Data were analyzed using Structural Equation Modeling (SEM) to test the hypothesized relationships among the variables. The results show that perceived value significantly influences both satisfaction and trust, which in turn positively affect tourist loyalty. These findings highlight the importance of ethical service delivery, religious value alignment, and transparent communication in fostering loyalty among Muslim travelers. The study contributes theoretically by integrating behavioral consumer models with Islamic jurisprudence, offering a multidisciplinary perspective on halal tourism. Practically, the results provide strategic guidance for destination managers and policymakers in enhancing tourist loyalty through initiatives such as halal certification, Sharia-compliant service standards, staff training, and the provision of worship-friendly facilities.

Key words: Halal Tourism, Perceived Value, Tourist Satisfaction, Trust, Islamic Law.

INTRODUCTION

The global tourism industry has undergone significant transformations in recent years, marked by the emergence of niche markets that cater to the specific needs of diverse traveler segments. One of the most rapidly growing sectors is halal tourism, which seeks to provide services and experiences that comply with Islamic values and practices¹. This development reflects the increasing demand from Muslim travelers who are not only concerned with quality and convenience but also with religious compliance in their travel experiences². Halal tourism is not limited to offering halal food or prayer facilities; it encompasses a broader framework that includes ethical service, modesty, and spiritual well-being³. As such, it requires a multidimensional approach that goes beyond conventional marketing strategies. The concept must be rooted in Islamic teachings to ensure that every aspect of the travel experience aligns with Sharia principles⁴. In this regard, the Qur'an emphasizes the importance of living in accordance with Allah's guidance in all aspects of life, including daily activities such as travel.

هَذَا بَيَانٌ لِلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ

“This (the Qur'an) is a clear statement for all mankind, a guidance and a lesson for those who are pious.” (Surah Ali 'Imran 3:138).⁵

Indonesia, as the country with the world's largest Muslim population, has positioned itself as a key player in promoting halal tourism. Among its various destinations, Lombok has emerged as a flagship halal tourism destination, earning recognition for its integration of Islamic values in hospitality, infrastructure, and cultural offerings⁶. Government initiatives and certifications have further strengthened Lombok's image as a model for halal tourism development⁷. Despite its achievements, there remains a gap in understanding how the values promoted in halal tourism translate into actual tourist behavior and loyalty. Existing literature often emphasizes service quality, customer satisfaction, and branding, but less attention has been given to the role of Islamic legal principles in shaping these

¹ Aji, Hermawan M., dan Isnaini Muslichah. “The Determinants of Muslim Travellers' Intention to Visit Non-Islamic Countries: A Halal Tourism Implication.” *Journal of Islamic Marketing* 12, no. 8 (2021): 1553–1576. <https://doi.org/10.1108/JIMA-03-2020-0075>.

² Lestari, Yuli Dwi, Fitri Saidah, dan Annisa Nurul Putri. “Effect of Destination Competitiveness Attributes on Tourists' Intention to Visit Halal Tourism Destination in Indonesia.” *Journal of Islamic Marketing* 14, no. 4 (2022): 937–965. <https://doi.org/10.1108/jima-12-2020-0368>.

³ Takdir, dan Aswinda Hamida. “Halal Food in Muslim Minority Tourism Destinations: Perspective of Toraja, Indonesia.” *Shirkah: Journal of Economics and Business* 8, no. 2 (2023). <https://doi.org/10.22515/shirkah.v8i2.593>.

⁴ Bazin, Damien, Antoine Bhukuth, Milica Dragasevic, dan Qurota Faviandhani. “From Halal Tourism to the Sharia Economy: The Case of Lombok Honeymoon Halal Tourism.” *Tourism and Hospitality Research* (2024). <https://doi.org/10.1177/14673584241257085>.

⁵ Ministry of Religious Affairs, Republic of Indonesia. “*The Qur'an and Its Translation*”. Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, Research and Development and Training Agency, (2019). Ministry of Religious Affairs.

⁶ Rahmatullah. “Implementation of Halal Tourism in Lombok Island (Study on the Compliance of Tourism Actors with the Halal Tourism Regulation).” *Ijtima'iyah: Journal of Muslim Society Research* 8, no. 1 (2023): 95–116. <https://doi.org/10.24090/ijtimaiyya.v8i1.7199>.

⁷ Mas'ud, Rahmat. “Tourist Satisfaction in Lombok Island as the World's Best Halal Tourism Destination.” *Journal of Environmental Management and Tourism* 13, no. 1 (2022): 252–263. [https://doi.org/10.14505/jemt.13.1\(57\).23](https://doi.org/10.14505/jemt.13.1(57).23).

perceptions⁸. This study aims to address this gap by examining the relationship between perceived value, satisfaction, trust, and tourist loyalty within the context of halal destinations.

There is a critical need to analyze these behavioral variables through an Islamic legal lens. Concepts such as *fiqh* (Islamic jurisprudence), *muamalah* (social and economic interactions), and *maqashid al-shariah* (objectives of Islamic law) offer valuable perspectives for assessing the ethical and religious dimensions of customer experience⁹. The Qur'an directs Muslims to engage in fair dealings and trustworthiness, highlighting the significance of honesty and justice in all social transactions, including those in the tourism sector.

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ

“Do not consume the wealth between you in a false way and (do not) bring (the affairs of) the wealth to the judges with the intention that you can consume some of other people's wealth in a sinful way, even though you know.” (Surah Al-Baqarah 2:188)¹⁰.

The research is grounded in the hypothesis that tourist loyalty is not only influenced by functional satisfaction or perceived service quality but also by the extent to which travelers feel that their religious values are respected and upheld. In this context, trust becomes a particularly significant factor, as it relates to the credibility and Sharia-compliance of the tourism services provided¹¹. Trust is a core element in Islamic teachings, as the Qur'an calls for mutual trust and respect in all dealings. Understanding how perceived value, satisfaction, and trust contribute to loyalty in a halal tourism setting is crucial for both theory and practice. For practitioners, such insights offer practical guidance in designing and delivering services that resonate with Muslim travelers. For scholars, it contributes to a more comprehensive model of consumer behavior in Islamic contexts.¹²

The study also acknowledges that Islamic law is not static but dynamic and adaptable to context. Therefore, evaluating tourist experiences from the perspective of Islamic

⁸ Syarifuddin, Syarifuddin, Sylvia Mandey, Wilma Tumbuan, dan Jonny Maramis. “The Effect of Halal Certificate Trust, Brand Love, Food Quality, on Consumer Loyalty through Customer Satisfaction at Halal Restaurants in North Sulawesi, Indonesia.” *Journal of Positive School Psychology* 6, no. 10 (2022): 3155–3173. <https://journalppw.com/index.php/jpsp/article/view/13809>.

⁹ Syahriani, Fadlillah, Fitri Fauziah Mulyani, Fismanelly, Siti Afifah, dan Ade Medani. “Application of Maqasid Al-Shariah in Islamic Economics and Finance as the Development of Products of Islamic Value.” *HAKAMAIN: Journal of Sharia and Studies* 2, no. 1 (2023): 150–162. <https://doi.org/10.57255/hakamain.v2i1.322>.

¹⁰ Ministry of Religious Affairs, Republic of Indonesia. “*The Qur'an and Its Translation*”. Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, Research and Development and Training Agency, (2019). Ministry of Religious Affairs.

¹¹ Hariani, Dewi, Mohd Hafiz Hanafiah, Norzalita Mohd Anuar, dan Khairil Nizam Ahmad. “Promoting Halal Tourism in Sharia-Compliant Destination: Insights on Aceh Competitiveness and Tourist Perceived Value and Behavior.” *Tourism and Hospitality Research* (2024). <https://doi.org/10.1177/146735842412839>.

¹² Jeaheng, Yuttachai, Anas Al-Ansi, dan Heesup Han. “Impacts of Halal-Friendly Services, Facilities, and Food and Beverages on Muslim Travelers' Perceptions of Service Quality Attributes, Perceived Price, Satisfaction, Trust, and Loyalty.” *Journal of Hospitality Marketing & Management* 29, no. 7 (2020). <https://doi.org/10.1080/19368623.2020.1715317>.

jurisprudence allows for the identification of practices that are not only compliant but also aligned with broader objectives of Sharia, such as justice, welfare, and preservation of faith and dignity. The Qur'an encourages Muslims to promote the welfare of society and seek a balanced life, which is directly relevant to sustainable tourism practices.¹³ Accordingly, this research adopts a multidisciplinary approach by integrating marketing theories with Islamic legal principles. The combination enables a robust analysis of tourist loyalty that considers both rational and spiritual dimensions.¹⁴ This approach also provides a foundation for policy recommendations that support the sustainable development of halal tourism. This study seeks to bridge the gap between consumer behavior theory and Islamic jurisprudence in the context of halal tourism. By focusing on Lombok as a case study, the research aims to offer both empirical findings and normative insights that can enhance the quality and religious integrity of halal destinations across the Muslim world.¹⁵

Based on the aforementioned background, the central research question of this study is: How do perceived value, satisfaction, and trust influence tourist loyalty in halal tourism destinations when examined through the lens of Islamic legal principles? This research contributes a novel perspective by integrating behavioral science with Islamic jurisprudence (*fiqh muamalah*) and the broader objectives of Sharia (*maqashid al-shariah*), offering a multidisciplinary framework for understanding Muslim tourist behavior.¹⁶ While previous studies have predominantly focused on conventional service metrics, this study bridges the gap by embedding Islamic ethical values into the analysis of tourist decision-making processes.¹⁷ Such an approach not only enhances theoretical models in tourism and Islamic economics but also provides practical implications for the development of faith-aligned tourism strategies.¹⁸

METHODS

This study adopts a quantitative research design utilizing a survey-based approach. Quantitative methods are appropriate for examining causal and correlational relationships between variables and for testing hypotheses using statistical analysis. The primary objective is to investigate the influence of perceived value, satisfaction, and trust on tourist loyalty within the context of halal tourism in Lombok, Indonesia. The target population

¹³ Sri Walny Rahayu dan Syahrizal Abbas, "A Synergy of Halal Tourism Regulations and Tourism Rights Protection in Aceh: Pentahelix Model," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 8, no. 3 (24 Agustus 2024): 1454–75, <https://doi.org/10.22373/sjhk.v8i3.23495>.

¹⁴ Muhammad Taufiq, Muhammad Fauzinudin Faiz, dan Ziyad Ravaşdeh, "Between Sharia and State: Fatwa Authority and Pandemic Responses in Indonesia, Turkey, and Morocco," *De Jure: Jurnal Hukum Dan Syar'iah* 17, no. 1 (28 Juni 2025): 377–94, <https://doi.org/10.18860/j-fsh.v17i1.31433>.

¹⁵ Hisam Ahyani, Memet Slamet, dan Tobroni, "Building the Values of Rahmatan Lil 'Alamin for Indonesian Economic Development at 4.0 Era from the Perspective of Philosophy and Islamic Economic Law," *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 16, no. 1 (27 Juni 2021): 111–36, <https://doi.org/10.19105/al-lhkam.v16i1.4550>.

¹⁶ Rafiqi Rafiqi dkk., "Consumer Behavior Model: Brand Equity Mediated by Halal Awareness and Religiosity of Herbal Products Islamic Law Perspective," *Al-Risalah: Forum Kajian Hukum Dan Sosial Kemasyarakatan* 24, no. 1 (22 Juni 2024): 1–15, <https://doi.org/10.30631/alrisalah.v24i1.1324>.

¹⁷ Afif Muamar dkk., "Family and Creative Economy in Sunan Gunung Djati Religious Tourism Area, Cirebon, Indonesia," *El-Ushab: Jurnal Hukum Keluarga* 7, no. 1 (30 Juni 2024): 1–18, <https://doi.org/10.22373/ujhk.v7i1.21987>.

¹⁸ Yudha Trishananto dkk., "Formulating Policies for Halal Tourism in Indonesia Based on Islamic Law," *Ijtihad: Jurnal Wacana Hukum Islam Dan Kemanusiaan* 24, no. 1 (23 Juli 2024): 47–70, <https://doi.org/10.18326/ijtihad.v24i1.47-70>.

consists of Muslim tourists both domestic and international who have visited halal-certified or widely recognized halal destinations in Lombok¹⁹. A purposive sampling technique is employed to ensure that only respondents who meet specific criteria are selected. These criteria include: (1) being Muslim; (2) having traveled to Lombok for tourism purposes; and (3) having experienced or been aware of halal-based tourism services such as halal food, prayer facilities, and Islamic hospitality standards.²⁰

The sample size is determined based on the requirements of Structural Equation Modeling (SEM), which generally recommends a minimum of 5 to 10 respondents per estimated parameter. Given the model's complexity and to ensure robust statistical power, the sample size was increased significantly beyond the commonly accepted threshold of 200, reaching 600 respondents. This larger sample size enhances the model's reliability, improves the accuracy of parameter estimation, and increases the generalizability of the findings. Data was collected using structured questionnaires distributed either on-site at popular halal tourist destinations in Lombok or through online platforms targeting tourists who recently visited the area. The questionnaire consists of closed-ended items measured using a 5-point Likert scale, ranging from 1 (strongly disagree) to 5 (strongly agree), to capture the intensity of respondent attitudes toward each indicator.

To ensure the validity of the instrument, the questionnaire is developed based on established constructs from prior studies and reviewed by academic experts in Islamic economics and tourism. Content validity is verified through expert judgment to confirm that all items are representative of the underlying variables. A pilot test involving 30 respondents is conducted to refine the wording and structure of the questionnaire. Construct validity is tested through Confirmatory Factor Analysis (CFA) in the SEM process. Reliability is assessed using Cronbach's alpha, with acceptable values set at $\alpha \geq 0.70$ for each variable. The internal consistency of the constructs perceived value, satisfaction, trust, and loyalty is verified before proceeding to hypothesis testing.

¹⁹ Mustaqim, Deni Ahmad, dan Devi Fazriani. "Analysis of the Effect of Halal Certification on Consumer Trust and Brand Loyalty." *RePEc: Research Papers in Economics* (2023). <https://doi.org/10.31219/osf.io/9d3jg>.

²⁰ Suaidi Suaidi dkk., "Halal Food Development in Bali: Dynamics of Muslim Beliefs, State Regulations, and Local Culture," *Al-Ahkam* 35, no. 1 (29 April 2025): 147–78, <https://doi.org/10.21580/ahkam.2025.35.1.25732>.

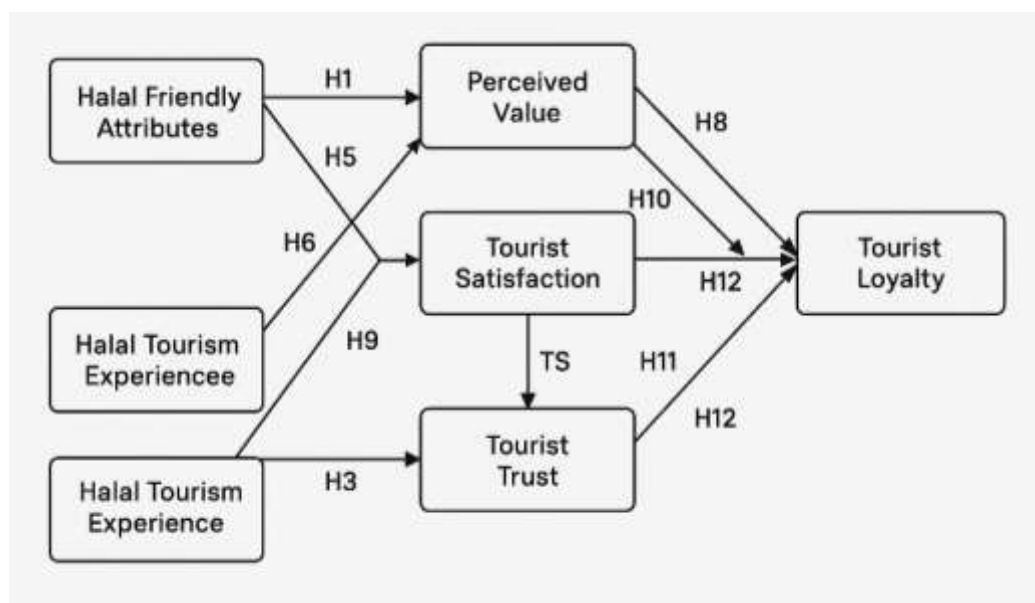


Figure 1. Conceptual Framework

The study investigates four main latent constructs: Perceived Value (PV), Tourist Satisfaction (TS), Tourist Trust (TT), and Tourist Loyalty (TL). Perceived Value includes dimensions such as functional, emotional, social, and religious value. Satisfaction is assessed by overall contentment with services and expectations. Trust is measured through confidence in halal compliance and service integrity. Loyalty reflects intentions to revisit and recommend the destination²¹ To analyze the relationships between these constructs, Structural Equation Modeling (SEM) is used, which is ideal for testing complex models involving multiple mediating variables and latent constructs. SEM allows for simultaneous estimation of measurement and structural models, offering greater precision and insight compared to traditional regression. If the SEM assumptions are violated or the model fit is unsatisfactory, Multiple Linear Regression Analysis will be employed as a secondary method to test direct relationships between variables.

²¹ Islam, Mohammad Mohiuddin, Mohammad S. Ab Talib, and Norzaidi Muhamad. 2023. "Challenges of Halal Standards and Halal Certification for Islamic Marketing." *Muslim Business and Economics Review* 2 (1). <https://doi.org/10.56529/mber.v2i1.156>.

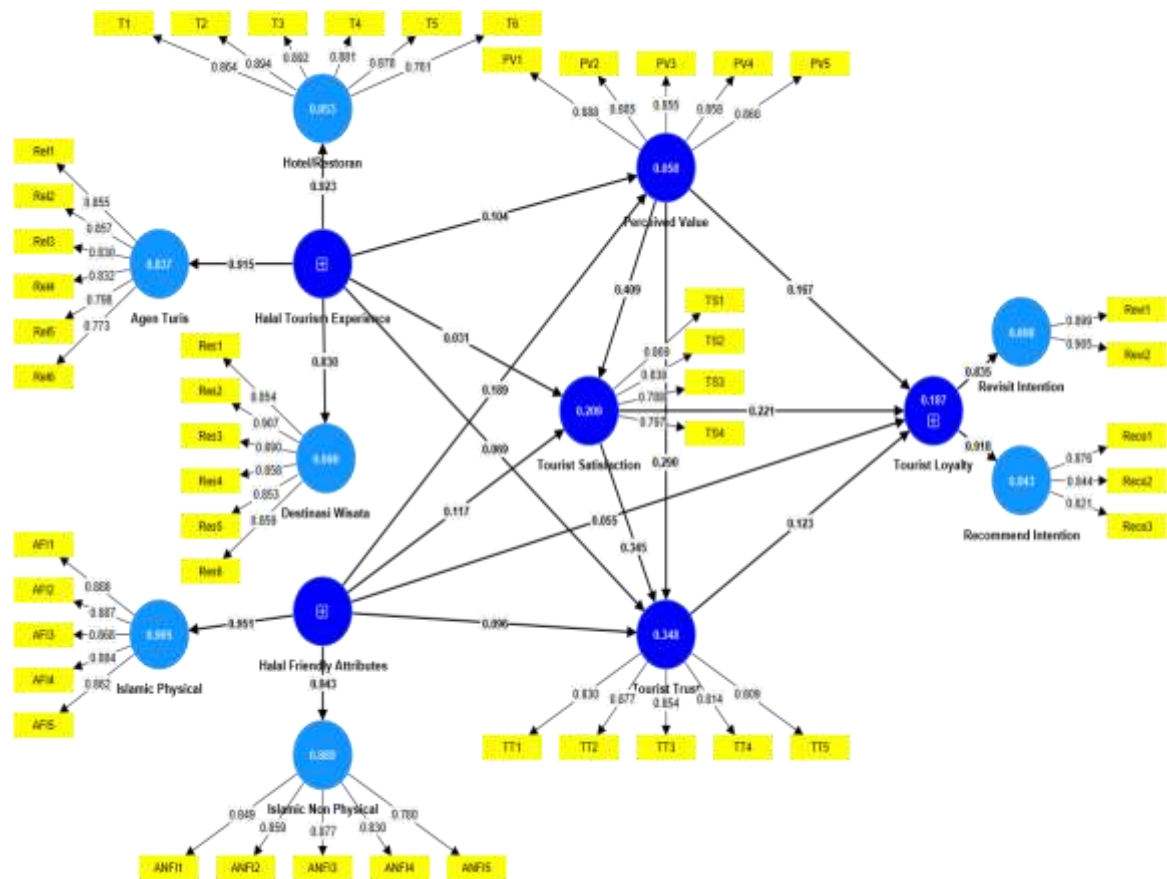


Figure 2. Structural Model of Tourist Loyalty in Halal Tourism with Bootstrapping Estimates

The following hypotheses will be tested:

- H1: Halal Friendly Attributes (HFA) enhance the perception of value (PV) among tourists in halal destinations.
- H2: Halal Friendly Attributes (HFA) significantly improve Tourist Satisfaction (TS).
- H3: Halal Friendly Attributes (HFA) contribute positively to building Tourist Trust (TT).
- H4: Halal Friendly Attributes (HFA) indirectly influence Tourist Loyalty (TL) through mediating variables.
- H5: Halal Tourism Experience (HTE) positively shapes tourists' perceptions of value (PV).
- H6: Halal Tourism Experience (HTE) fosters satisfaction (TS) among tourists.
- H7: Halal Tourism Experience (HTE) plays a significant role in enhancing Tourist Trust (TT).
- H8: Higher Perceived Value (PV) strengthens Tourist Loyalty (TL) in halal destinations.
- H9: Perceived Value (PV) serves as a critical determinant of Tourist Satisfaction (TS).
- H10: Perceived Value (PV) positively affects Tourist Trust (TT).
- H11: Tourist Satisfaction (TS) acts as a driver of trust (TT) in halal tourism settings.

- H12: Greater Tourist Satisfaction (TS) increases Tourist Loyalty (TL).
- H13: Trust (TT) mediates the relationship between Tourist Satisfaction (TS) and Tourist Loyalty (TL).

RESULT AND DISCUSSION

This section presents and interprets the findings of the study based on the data collected from 600 Muslim tourists who visited halal-certified or recognized halal destinations in Lombok. The analysis begins with the demographic profile of the respondents to understand their background and travel characteristics. This is followed by descriptive statistics of the main variables under investigation Halal Friendly Attributes (HFA), Halal Tourism Experience (HTE), Perceived Value (PV), Tourist Satisfaction (TS), Tourist Trust (TT), and Tourist Loyalty (TL). These descriptive insights provide an initial understanding of the general trends and perceptions among the respondents before proceeding to inferential analysis using Structural Equation Modeling (SEM).

Table 1. Demographic Profile of Respondents

Category	Frequency	Percentage
Gender		
Male	302	50.3%
Female	298	49.7%
Age Group		
18-30 years	209	34.8%
31-40 years	184	30.7%
41-50 years	165	27.5%
51-60 years	39	6.5%
≥ 60 years	3	0.5%
Marital Status		
Unmarried	194	32.3%
Married	374	62.3%
Divorced/Widowed	32	5.3%
Education		
High School or below	245	40.9%
Undergraduate degree	186	31.0%
Postgraduate degree	82	13.7%
Monthly Income		
Below Rp 3,000,000	190	31.7%
Rp 3,000,001 - Rp 6,000,000	141	23.5%
Rp 6,000,001 - Rp 10,000,000	128	21.3%
Rp 10,000,001 - Rp 15,000,000	130	21.7%
Above Rp 15,000,000	11	1.8%

The demographic profile indicates a balanced gender distribution among respondents, with a slight majority of male participants. The largest age group is between 18 and 30 years, suggesting that halal tourism in Lombok is particularly appealing to younger travelers. The majority of respondents are married, and most have completed high

school or an undergraduate degree. Income distribution shows that a substantial proportion of respondents fall within the lower to middle-income brackets, which suggests that halal tourism in Lombok is accessible to a broad socio-economic audience.

Table 2. Descriptive Statistics for Key Variables

Variable	Mean	Standard Deviation
Halal Friendly Attributes (HFA)	4.22	0.45
Halal Tourism Experience (HTE)	4.07	0.43
Perceived Value (PV)	4.13	0.41
Tourist Satisfaction (TS)	4.28	0.38
Tourist Trust (TT)	4.22	0.40
Tourist Loyalty (TL)	4.34	0.37

The descriptive statistics reveal that all key variables have relatively high mean scores, all above 4.00 on a 5-point Likert scale. This indicates that the respondents generally have positive perceptions of halal-friendly attributes and tourism experiences in Lombok. The highest average score is observed for Tourist Loyalty ($M = 4.34$), followed by Tourist Satisfaction ($M = 4.28$), suggesting strong emotional and behavioral commitment among tourists toward halal destinations. The favorable ratings for Perceived Value, Trust, and Halal Experience also suggest that the services and experiences provided align well with the expectations and religious values of Muslim travelers. These initial findings provide a strong basis for further analysis through structural modeling to test the proposed hypotheses.

Table 3. Convergent Validity

Variable	Indicator	Loading Factor	AVE
Halal Friendly Attributes	HFA1	0.888	0.770
	HFA2	0.887	
	HFA3	0.868	
	HFA4	0.884	
	HFA5	0.862	
Halal Tourism Experience	HTE1	0.854	0.758
	HTE2	0.907	
	HTE3	0.890	
	HTE4	0.858	
	HTE5	0.853	

Table 3 shows that all indicators have loading factors greater than 0.7, confirming convergent validity for all constructs. The AVE values for each variable exceed 0.5, indicating that the indicators are sufficiently correlated to measure their respective constructs.

Table 4. Discriminant Validity (HTMT)

Variable 1	Variable 2	HTMT Value	Threshold
Halal Friendly Attributes	Halal Tourism Experience	0.297	< 0.90
Halal Friendly Attributes	Perceived Value	0.235	< 0.90
Halal Tourism Experience	Perceived Value	0.164	< 0.90

The HTMT values between all variables are below the threshold of 0.90, demonstrating good discriminant validity. This confirms that each variable is distinct and measures unique aspects of the constructs within the model.

Table 5. Reliability Analysis

Variable	Cronbach's Alpha	Composite Reliability	Threshold
Halal Friendly Attributes	0.925	0.944	> 0.7
Halal Tourism Experience	0.936	0.949	> 0.7
Perceived Value	0.919	0.939	> 0.7
Tourist Satisfaction	0.844	0.894	> 0.7
Tourist Trust	0.893	0.921	> 0.7
Tourist Loyalty	0.826	0.878	> 0.7

All Cronbach's Alpha and Composite Reliability values exceed the threshold of 0.7, indicating that the constructs are reliable and have high internal consistency. These findings validate the stability of the indicators and their suitability for measuring the associated variables.

Table 6. Path Coefficients and T-Values

Hypothesis	Path	Path Coefficient	T-Value	P-Value	Conclusion
H1: HFA → PV	Halal Friendly Attributes → Perceived Value	0.189	4.550	0.000	Supported
H2: HFA → TS	Halal Friendly Attributes → Tourist Satisfaction	0.117	3.061	0.002	Supported
H3: HFA → TT	Halal Friendly Attributes → Tourist Trust	0.096	2.621	0.009	Supported
H4: HFA → TL	Halal Friendly Attributes → Tourist Loyalty	0.055	1.663	0.096	Not Supported
H5: HTE → PV	Halal Tourism Experience → Perceived Value	0.104	2.354	0.019	Supported
H6: HTE → TS	Halal Tourism Experience → Tourist Satisfaction	0.031	0.881	0.378	Not Supported
H7: HTE → TT	Halal Tourism Experience → Tourist Trust	0.069	1.971	0.049	Supported
H8: PV → TL	Perceived Value → Tourist Loyalty	0.167	3.492	0.000	Supported
H9: PV → TS	Perceived Value → Tourist Satisfaction	0.409	10.551	0.000	Supported
H10: PV → TT	Perceived Value → Tourist Trust	0.290	6.362	0.000	Supported

H11: TS → TT	Tourist Satisfaction → Tourist Trust	0.345	8.180	0.000	Supported
H12: TS → TL	Tourist Satisfaction → Tourist Loyalty	0.221	4.160	0.000	Supported
H13: TT → TL	Tourist Trust → Tourist Loyalty	0.123	2.452	0.014	Supported

The path coefficients indicate the strength and direction of relationships among the variables. A positive coefficient signifies a positive relationship. Hypotheses with T-values ≥ 1.96 and P-values ≤ 0.05 are considered statistically significant. As shown, most hypotheses are supported, confirming the significance of relationships such as HFA → PV, PV → TS, and TS → TT. However, some paths, such as HFA → TL and HTE → TS, are not significant.

Table 7. R-Square Values

Endogenous Variable	R-Square (R ²)	Interpretation
Perceived Value (PV)	0.058	5.8% of variance explained by HFA and HTE.
Tourist Trust (TT)	0.348	34.8% of variance explained by PV, TS, HFA, and HTE.
Tourist Satisfaction (TS)	0.209	20.9% of variance explained by PV, HFA, and HTE.
Tourist Loyalty (TL)	0.187	18.7% of variance explained by PV, TT, TS, and HFA.

The R-square values measure the proportion of variance in the endogenous variables explained by the predictors. Higher values indicate a stronger explanatory power of the model. For example, 34.8% of the variance in Tourist Trust is explained by the predictors, indicating a moderate fit. Meanwhile, Tourist Loyalty has an R-square value of 18.7%, showing that other unmeasured factors may contribute to loyalty.

Table 8. Hypothesis Testing

Hypothesis	Path	Path Coefficient	T-Value	P-Value	Significance	Conclusion
H1: HFA → PV	Halal Friendly Attributes → Perceived Value	0.189	4.550	0.000	Significant	Supported
H2: HFA → TS	Halal Friendly Attributes → Tourist Satisfaction	0.117	3.061	0.002	Significant	Supported
H3: HFA → TT	Halal Friendly Attributes	0.096	2.621	0.009	Significant	Supported

	→ Tourist Trust					
H4: HFA → TL	Halal Friendly Attributes → Tourist Loyalty	0.055	1.663	0.096	Not Significant	Not Supported
H5: HTE → PV	Halal Tourism Experience → Perceived Value	0.104	2.354	0.019	Significant	Supported
H6: HTE → TS	Halal Tourism Experience → Tourist Satisfaction	0.031	0.881	0.378	Not Significant	Not Supported
H7: HTE → TT	Halal Tourism Experience → Tourist Trust	0.069	1.971	0.049	Significant	Supported
H8: PV → TL	Perceived Value → Tourist Loyalty	0.167	3.492	0.000	Significant	Supported
H9: PV → TS	Perceived Value → Tourist Satisfaction	0.409	10.551	0.000	Significant	Supported
H10: PV → TT	Perceived Value → Tourist Trust	0.290	6.362	0.000	Significant	Supported
H11: TS → TT	Tourist Satisfaction → Tourist Trust	0.345	8.180	0.000	Significant	Supported
H12: TS → TL	Tourist Satisfaction	0.221	4.160	0.000	Significant	Supported

	n → Tourist Loyalty					
H13: TT → TL	Tourist Trust → Tourist Loyalty	0.123	2.452	0.014	Significant	Supported

Out of the 13 hypotheses tested, 11 were found to be significant, as indicated by T-values greater than 1.96 and P-values less than 0.05. The results highlight the importance of Perceived Value (PV), Tourist Satisfaction (TS), and Tourist Trust (TT) in explaining Tourist Loyalty (TL). Specifically:

- H1, H2, and H3: Halal Friendly Attributes (HFA) positively influence Perceived Value (PV), Tourist Satisfaction (TS), and Tourist Trust (TT).
- H5 and H7: Halal Tourism Experience (HTE) significantly impacts Perceived Value (PV) and Tourist Trust (TT), but its effect on Tourist Satisfaction (TS) (H6) is not significant.
- H8, H9, and H10: Perceived Value (PV) positively impacts Tourist Loyalty (TL), Tourist Satisfaction (TS), and Tourist Trust (TT).
- H12 and H13: Tourist Satisfaction (TS) and Tourist Trust (TT) significantly contribute to Tourist Loyalty (TL).
- H4: The direct influence of HFA on Tourist Loyalty (TL) is not significant, suggesting the importance of mediating variables like Perceived Value, Satisfaction, and Trust.

Interpreting the findings through an Islamic lens provides a deeper understanding of Muslim tourist behavior in the context of halal tourism. The significant influence of **Halal-Friendly Attributes (HFA)** and **Halal Tourism Experience (HTE)** on **Perceived Value (PV)** (H1, H5) reflects a strong alignment with core Islamic values such as halal assurance, fair pricing (*'adl fi al-tsaman*), and emotional tranquility (*ṭuma'nīnah*). These findings resonate with the principles of **Fiqh Muamalah**, which emphasize ethical business conduct, transparency, and the pursuit of consumer benefit (*maslahah*)^{22,23}.

Further, the significant influence of PV on **Tourist Satisfaction (TS)** (H9) indicates that when halal values are authentically implemented, Muslim tourists derive a greater sense of fulfillment and emotional well-being.²⁴ This is in line with **Fiqh Thibb**, which underscores the importance of cleanliness (*ṭahārah*), hospitality (*ikram al-dayf*), and facilitation of religious obligations, such as the availability of prayer spaces as essential elements of physical and spiritual well-being in travel²⁵.

²² Yuniningsih, Tatik, Indira Dwimawanti, dan Muthia Hanura. "Collaboration Model in the Development of Halal Tourism in Indonesia: Case Study in Batam City, Riau Islands Province." *KnE Social Sciences* (2024). <https://doi.org/10.18502/kss.v9i7.15496>.

²³ Busaini, Budi, Dwi Diswandi, Syaiful Rojabi, dan Mia Budiatiningsih. "Exploring the Equilibrium of Halal Tourism Market: An Importance Performance Analysis (IPA) Study." *International Journal of Professional Business Review* 8, no. 6 (2023): e02563. <https://doi.org/10.26668/businessreview/2023.v8i6.2563>.

²⁴ Budi Rahmat Hakim, Fauziah Hayati, dan Muhammad Napiz Saputro, "Implementasi Fatwa Dsn-Mui No. 108/Dsn Mui/X/2016 Pada Penginapan Syariah ; Karunia Syariah Guest House, Adana Guest House Syariah, Dan Guest House Syariah Gatsu Di Kota Banjarmasin," *JOURNAL OF ISLAMIC AND LAW STUDIES* 5, no. 2 (2021), <https://doi.org/10.18592/jils.v5i3.5913>.

²⁵ Pratiwi, Rina, Miftahul Takhim, Woro Wardhani, C. Ragimun, Ardi Sonjaya, A. Rahman, dan Bima Pambudi. "The Collaboration of Penta Helix to Develop Halal Tourism Villages in Batang, Central

The significant relationships identified between HFA and TS (H2), and between HFA and **Tourist Trust (TT)** (H3), further confirm that halal-related features influence not only value perceptions but also emotional and cognitive evaluations, such as satisfaction and trust. Trust in halal tourism is deeply rooted in Islamic ethical values, particularly **amanah** (trustworthiness), **ṣidq** (truthfulness), and **transparency**—which are expected from service providers who commit to halal principles²⁶. These attributes are essential in fostering consumer confidence and play a pivotal role in building long-term relationships with Muslim travelers.²⁷

However, the study found that HFA did not have a direct effect on **Tourist Loyalty (TL)** (H4 not supported), suggesting that Muslim tourists do not establish loyalty solely based on the presence of halal-friendly infrastructure. Instead, loyalty is significantly influenced through indirect pathways, namely **PV**, **TS**, and **TT** (H8–H11). This highlights the critical mediating role of these constructs in forming loyal behavior, in line with the concept of **istiqāmah** (sustained commitment) in Islam. This commitment reflects a broader Islamic objective, aligning with the **Maqasid al-Shariah**, particularly the protection of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), and wealth (*ḥifẓ al-māl*)^{28,29}.

The role of HTE was also found to significantly affect PV (H5) and TT (H7), though not directly affecting TS (H6). This finding underscores the multifaceted nature of tourism experiences, where aspects such as authenticity, cultural relevance, and spiritual alignment with Islamic teachings shape trust more deeply than general satisfaction³⁰. Moreover, integrating halal values into the design of tourism experiences may not only appeal to devout Muslim tourists but also to broader consumer segments seeking ethical, wellness-oriented, and sustainable travel alternatives^{31,32}.

The link between **Perceived Value and Loyalty** (H8), **Satisfaction** (H9), and **Trust** (H10) underscores that when tourists perceive their experience as valuable, spiritually, emotionally, and economically, they are more likely to return, recommend the

Java.” *International Journal of Sustainable Development and Planning* 19, no. 7 (2024): 2753–2761. <https://doi.org/10.18280/ijstdp.190732>.

²⁶ Alam, Ahmad, Rini Ratnasari, Agung Prasetyo, Indah Hapnitasari, dan Eka Rahmawati. “Systematic Literature Review on Halal Label Studies of Halal Tourism.” *TEM Journal* 13, no. 1 (2024): 635–645. <https://doi.org/10.18421/tem131-66>.

²⁷ Salma Razwa, “Implementation of the Surgi Mufti Dome Tourist Destination in View of DSN-MUI Fatwa No. 108/DSN-MUI/X/2016 Concerning Guidelines for Organizing Tourism Based on Sharia Principles,” *Indonesian Journal of Islamic Jurisprudence, Economic and Legal Theory* 2, no. 2 (14 Mei 2024): 477–88.

²⁸ Islam, Mohammad Mohiuddin, Mohammad S. Ab Talib, dan Norzaidi Muhamad. “Challenges of Halal Standards and Halal Certification for Islamic Marketing.” *Muslim Business and Economics Review* 2, no. 1 (2023). <https://doi.org/10.56529/mber.v2i1.156>.

²⁹ Qurtubi, Qurtubi, Eka Kusrini, Asep Hidayat, dan Dwi Janari. “Research on Shariah Hotel: A Literature Review.” *Studies of Applied Economics* 39, no. 10 (2021). <https://doi.org/10.25115/eea.v39i10.5968>.

³⁰ Sarpini, Siti, dan Jamilah Aziz. “Challenges and Opportunities for Halal Tourism in Banyumas.” *Ijtima’iyya: Journal of Muslim Society Research* 8, no. 2 (2023): 177–194. <https://doi.org/10.24090/ijtima'iyya.v8i2.9121>.

³¹ Rahman, Muhammad, Sedigheh Moghavvemi, T. Thirumoorthi, dan Md. Rahman. “The Impact of Tourists’ Perceptions on Halal Tourism Destination: A Structural Model Analysis.” *Tourism Review* 75, no. 3 (2020): 575–594. <https://doi.org/10.1108/tr-05-2019-0182>.

³² Sodawan, Achmad, dan Ruey-Shan Hsu. “Halal-Friendly Attributes and Muslims’ Visit Intention: Exploring the Roles of Perceived Value and Destination Trust.” *Sustainability* 14, no. 19 (2022): 12002. <https://doi.org/10.3390/su141912002>.

destination, and develop affective attachment³³. These results support findings by Sodawan and Hsu³⁴, who emphasize that halal tourism services increasingly align with global trends in value-based and ethical consumption.³⁵

Given that loyalty is not formed merely through physical or symbolic halal elements but through emotionally and ethically satisfying experiences, operators of halal destinations must focus on **enhancing trust and satisfaction** as strategic levers. This includes delivering services that are both Shariah-compliant and emotionally resonant, thereby reinforcing the tourist's psychological attachment to the destination³⁶.

Lastly, these findings emphasize the necessity of a **holistic approach** in halal tourism strategy, where emotional, ethical, and experiential dimensions are interconnected.³⁷ As highlighted in *The Perspective of Millennial Tourists on Halal Tourism Development in West Sumatera*, understanding the nuanced preferences of Muslim tourists allows destination managers to not only fulfill religious obligations but also meet deeper emotional and value-driven expectations. This integrated model strengthens the sustainability and competitiveness of halal tourism in an increasingly value-conscious travel market.

Managerial and Theoretical Implications

This study offers important implications for both practitioners and scholars in the field of halal tourism. From a managerial perspective, tourism operators and destination managers in Lombok and similar halal-certified destinations should focus on enhancing halal-friendly attributes and enriching the overall halal tourism experience, as these factors significantly influence perceived value, satisfaction, and trust among Muslim tourists.³⁸ Emphasizing authentic halal services, transparent communication, and facilities that support religious practices can foster stronger emotional bonds and loyalty. Operators should recognize that direct promotion of halal attributes alone may not be sufficient to build loyalty; instead, integrating these attributes with strategies that enhance perceived value and trust is essential.³⁹

Theoretically, this research contributes to the growing body of knowledge on Islamic tourism by empirically validating the relationships between halal-friendly attributes, tourism experience, and key consumer behavioral outcomes within the framework of

³³ Lestari, Yuli Dwi, Fitri Saidah, dan Annisa Nurul Putri. "Effect of Destination Competitiveness Attributes on Tourists' Intention to Visit Halal Tourism Destination in Indonesia." *Journal of Islamic Marketing* 14, no. 4 (2022): 937–965. <https://doi.org/10.1108/jima-12-2020-0368>.

³⁴ Sodawan, Achmad, dan Ruey-Shan Hsu. "Halal-Friendly Attributes and Muslims' Visit Intention: Exploring the Roles of Perceived Value and Destination Trust." *Sustainability* 14, no. 19 (2022): 12002. <https://doi.org/10.3390/su141912002>.

³⁵ Abdul Kadir Jaelani, Anila Rabbani, dan Muhammad Jihadul Hayat, "Land Reform Policy in Determining Abandoned Land for Halal Tourism Destination Management Based on Fiqh Siyasah," *El-Mashlahah* 14, no. 1 (30 Juni 2024): 211–36, <https://doi.org/10.23971/el-mashlahah.v14i1.8051>.

³⁶ Fajaruddin, Achmad, Aditya Bimantara, Miftah Lesmana, Ilham Husni, dan Siti Rosmitha. "Development of Muslim-Friendly Tourism Services Indicator in Sleman Regency, Yogyakarta Province." *Epibaf* 11, no. 1 (2024): 599–609. <https://doi.org/10.33102/h8j42v10>.

³⁷ Khusniati Rofiah dkk., "Legal Awareness of Halal Products Certification among East Java Business Operators and Society," *JURIS (Jurnal Ilmiah Syariah)* 23, no. 1 (10 Juni 2024): 55–65, <https://doi.org/10.31958/juris.v23i1.10467>.

³⁸ Rofiah dkk.; Abd Halim dan Nurdhin Baroroh, "Pariwisata Halal: Studi Komparatif Hotel Syariah Di Yogyakarta Dan Bali," *Al-Manahij: Jurnal Kajian Hukum Islam* 15, no. 1 (11 Juni 2021): 53–66, <https://doi.org/10.24090/mnh.v15i1.4602>.

³⁹ Halim dan Baroroh, "Pariwisata Halal."

Islamic values and Maqashid al-Shariah.⁴⁰ It extends existing tourism and consumer behavior theories by incorporating religious and ethical dimensions, thereby enriching the understanding of Muslim tourist decision-making processes. Future research can build on this model by exploring other mediating or moderating variables, such as cultural differences or digital engagement, to further refine the theory and practice of halal tourism.

Limitations and Future Research Directions

Despite providing valuable insights, this study has several limitations that should be acknowledged. First, the data were collected exclusively from Muslim tourists visiting halal-certified destinations in Lombok, which may limit the generalizability of the findings to other regions or non-halal certified destinations. Second, the cross-sectional design captures respondents' perceptions at a single point in time, which may not fully reflect changes in attitudes or behaviors over longer periods.⁴¹ Third, while the study focuses on key constructs such as halal-friendly attributes, tourism experience, perceived value, satisfaction, trust, and loyalty, other potentially influential factors like cultural diversity, digital engagement, or service quality dimensions were not included. Future research could address these limitations by expanding the geographic scope, employing longitudinal designs to observe dynamic changes, and incorporating additional variables to deepen the understanding of Muslim tourist behavior in halal tourism.⁴² Qualitative methods could complement quantitative findings to explore the nuanced motivations and expectations of Muslim travelers more comprehensively.

CONCLUSIONS

This study confirms that halal-friendly attributes, tourism experience, and perceived value play essential roles in shaping Muslim tourists' satisfaction, trust, and ultimately their loyalty. While halal-friendly attributes alone may not directly drive loyalty, their influence is realized through perceived value and trust, highlighting the importance of delivering holistic and meaningful experiences grounded in Islamic values. The integration of Fiqh Muamalah, Islamic ethics, and Maqashid al-Shariah principles provides a unique framework to interpret the behavioral intentions of Muslim travelers, offering a culturally and religiously relevant contribution to the existing body of tourism research. Based on these findings, it is recommended that tourism stakeholders especially in Muslim-friendly destinations such as Lombok enhance their services by obtaining halal certifications, improving staff awareness of Islamic service ethics, and fostering transparent communication regarding halal standards. Additionally, policymakers should institutionalize halal tourism guidelines to ensure consistent implementation across regions. Future research may explore the longitudinal effects of religious-based service

⁴⁰ Ali Sodikin, "Religion and Science: Analysing Medical Fatwas of the Majelis Ulama Indonesia (2010–2021)," *Journal of Islamic Law* 6, no. 1 (26 Januari 2025): 1–20, <https://doi.org/10.24260/jil.v6i1.2683>.

⁴¹ Bambang Iswanto dan Miftah Faried Hadinatha, "Sharia Constitutionalism: Negotiating State Interests and Islamic Aspirations in Legislating Sharia Economic Law," *AHKAM: Jurnal Ilmu Syariah* 23, no. 1 (28 Juni 2023), <https://journal.uinjkt.ac.id/index.php/ahkam/article/view/32899>.

⁴² Preydes Xaviera Sitorus, Septa Yohana Lubis, dan Yohana Yulia Purba, "Uji Trend Cox-Stuart Pada Kunjungan Wisatawan Di Tapanuli Tengah Tahun 2023," *Interdisciplinary Explorations in Research Journal* 2, no. 3 (6 Desember 2024): 1793–1805.

delivery on loyalty or examine other Islamic constructs such as *barakah* (blessing) or *ridha* (spiritual satisfaction) to further enrich the halal tourism discourse.

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