






# “Attributes of halal tourism during the Covid-19 pandemic: An overview of the perceptions of Muslim tourists in Nusantara”

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# ATTRIBUTES OF HALAL TOURISM DURING THE COVID-19 PANDEMIC: AN OVERVIEW OF THE PERCEPTIONS OF MUSLIM TOURISTS IN NUSANTARA

## Abstract

The Covid-19 pandemic has hit industrial sectors very hard, including the tourism industry and halal tourism. The sustainability of the tourism industry must be maintained, so the development of marketing strategies is very necessary. The purpose of this study is to examine and analyze the effect of halal tourism attributes on tourist loyalty and indirectly through the trust and satisfaction of Indonesian Muslim tourists. This quantitative study involved 504 respondents out of 519 collected. To determine the sample in this study, a judgment sampling technique was used. The analytical tool used is the PLS-SEM to test the effect of the relationship between the variables studied. As a result, the attributes of halal tourism indirectly affect loyalty through the trust and satisfaction of tourists. This means that tourist loyalty manifests itself in returning to visited tourist destinations, recommending others, inviting others to visit visited tourist destinations, and traveling back to visited tourist destinations, even though the entry ticket goes up; it can arise directly as a result of offerings of halal tourism attributes, as well as mediated by the trust and satisfaction of domestic tourists with tourism attributes offered to the tourist destinations they visited during the COVID-19 period.

## Keywords

trust, satisfaction, loyalty, Muslim travelers, Indonesia

## JEL Classification

M31, M37, Z30

## INTRODUCTION

The COVID-19 pandemic has become an unprecedented crisis (Shin et al., 2022), has dealt a severe blow to tourism activities and has changed tourism conditions in the world (Jiang & Wen, 2020; Koh, 2020) to the extent that requests for goods and services become unstable, which affects consumer choice of a product (Hidayat et al., 2021). Likewise, Muslim tourist visits fell to 42 million in 2020; it is projected that the Muslim tourism market will return to 2019 levels in 2023 (GMTI, 2021). On the other hand, people's expectations for travel are so high that more than half of people across Asia Pacific are planning to travel when travel restrictions are lifted (Mastercard-CrescentRating, 2020). Such a situation requires tourism businesses to immediately develop recovery strategies and adapt them to the tourism environment (Leung et al., 2022). Likewise, it will force tourism practitioners to make efficient strategies to attract tourists (Shin et al., 2022). It is redesigning of the marketing strategy model that can meet the needs and desires of tourists in the new normal, such as always maintaining cleanliness, washing hands with soap and running water, wearing masks, measuring temperature and keeping distance. For this reason, the concept of halal tourism is very suitable to be applied in the new normal era, during the Covid-19 period and even after because it has a character that is not too much different

from the new normal. Both prioritize aspects of security and comfort and are friendly to families (Sofya, 2020), which are part of the attributes of halal tourism.

Halal tourism attributes such as places of worship, halal, alcohol-free, gambling-free and good Islamic morality can increase tourist satisfaction (Bazazo et al., 2017). Furthermore, the satisfaction felt by tourists towards the attributes of halal tourism will make tourists loyal, such as having an interest in revisiting tourist attractions and recommending to other parties (Martaloni, 2014; Maltio & Wardi, 2019; Rahman, 2014; Bazazo et al., 2017; Trinanda et al., 2018; Han et al., 2019; Murshid & Wu, 2020; Sobari et al., 2022), and result in the emotional value of tourists to trust tourist destinations (Mursid, 2022). Meeting the needs of tourists for the attributes of halal tourism services during the Covid-19 period will increase trust (Mursid & Wu, 2020). Effective core indicators to achieve tourist intentions and behavior in revisiting tourist sites are satisfaction and trust (Al-Ansi & Han, 2019; Nyamekye et al., 2022). This implies that business people can offer attractive service products to customers, and tourists' trust can mediate halal services to loyalty.

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## 1. LITERATURE REVIEW AND HYPOTHESES

Halal tourism is a relatively new field of research (Sánchez & Moral, 2020) with the fastest growing global travel industry (Rahman et al., 2020). Halal tourism is an attractive segment of the global tourism market (Moshin et al., 2020). This is due to the increase in the number of Muslim tourists around the world every year (Berakon et al., 2021). A halal label associated with the term tourism yields different results than traditional tourism (Martaleni, 2019). Halal tourism is deeply rooted in Islamic Sharia, and all Muslims need to travel for a variety of reasons, some of which are directly related to Islamic Sharia itself (such as Hajj and Umrah), and for other purposes, such as education, medical care, knowledge acquisition, and others (El-Gohary, 2016); also, Yan et al. (2017) stated there is dynamic demand in the Muslim tourism market.

The concept of halal comes from the Arabic word Halal, which literally means to be lawful, legal, or permitted. In other words, the halal is not prohibited by the Qur'an and hadith (Namin, 2013; Suradin, 2018). The word "halal" is the meaning of maintaining religious purity, maintaining the spirit of Islam, preserving life, protecting property, protecting future generations, maintaining self-respect and integrity (Jaelani, 2017).

When tourists travel, there are attributes that will be considered, including places of worship to carry out worship, availability and guarantee of halal-labeled food, as well as clean and adequate

public facilities (Sánchez & Moral, 2020). Han et al. (2019) stated the availability of prayer places (mushola) in tourist attraction, the cleanliness of the tourist environment, and the availability of toilets are very important for tourists. Jafari and Scott (2016) found that the doctrines of Islam dictate what foods and drinks are legal or halal (allowed) for Muslims to consume, how they dress, what entertainment they enjoy, how they live and behave. Halal tourism attributes are a series of facilities and services that are allowed by Islamic law to be enjoyed by Muslim tourists while travelling. Chandra (2014) said that holiday packages by the halal concept (sharia) include: halal flights, halal hotels, halal food, directions for Qibla in the room, prayer mats. Meanwhile, according to Battour and Ismail (2015), indicators of halal tourism include hotels providing facilities in the form of Al Quran, Qibla Directions, Prayer Mat, Prayer Schedule, TV with Family Programs, Soft Drinks, Friendly Toilets for Purification and Prayer, Certified Halal Food, Trained Muslim Friendly Staff, Ladies for Women Staff, women-only floor/family-only floor, gender-segregated pools and gyms, prayer room (surau/mashallah), Ramadan services and facilities. Satriana and Faridah (2018) describe the indicators of halal tourism as follows: no liquor (contains alcohol), no pork products, no nightclubs.

Challenges for the tourism industry, as a result of the growing development of halal tourism, include: (1) services must be carried out so that the concept of halal tourism continues to run, while the needs of non-Muslim tourists are still met; (2) language barriers for Muslim tourists; and (3)

currently in the world, there are different views on the concept of Islam. In order for all services to be better, tourism industry managers should be encouraged to design various creative programs to create unique characteristics of tourism products in order to achieve these attributes (Bazazo et al., 2017). Tourism industry managers should make efforts to avoid possible conflicts with local residents (Satriana & Faridah, 2018).

The presentation of halal tourism attribute services, of course, will positively affect tourist satisfaction, and it is hoped that tourists will become loyal to the tourist destinations they visit (Rahman et al., 2020; Mursid & Wu, 2020). Especially places of worship and restaurants that provide halal food can affect the time tourists spend in a tourist destination. If halal facilities are not available or difficult to obtain, then tourists tend to shorten the time of their visit, and vice versa (Han et al., 2019). Rahman (2014) stated that *SERVQUAL* has a significant effect on satisfaction and loyalty in Kuala Lumpur. Likewise, Eid (2015) explains that the availability of Islamic attribute values and conventional values can satisfy Muslim tourists when they buy tour packages, and subsequently tourists have the intention to return to visit (Fajriyati et al., 2020).

Furthermore, Maltio and Wardi (2019) stated that the mix of tourism and Islamic marketing significantly influences tourist satisfaction and loyalty. Islamic marketing is the most useful and a different way of marketing and consumption activities currently being pioneered by Muslims and non-Muslims (Wilson & Grant, 2013). Satisfaction felt by tourists will be able to create the reputation of halal tourism, which can affect trust and subsequently affect loyalty (Mursid & Wu, 2020). Customers who trust and are satisfied with a company's products/services can help a business achieve its goals. Trust is also useful for improving customer perceptions in reducing future risks of purchased products, including in tourism services.

Higher trust in a tourist destination will have an impact on higher intentions to make repeat visits (Sun et al., 2022), also on destination image (Liua et al., 2019). This shows that every actor is involved in the tourism ecosystem as a whole and that tourist destinations play a very important role. Trust is a novelty of research in the tourism literature

and has become a relevant concern for tourist destinations (Artigas et al., 2017). Measuring trust in a tourist destination is important (Liua et al., 2019). Trust can directly affect the intention to visit destinations that use the concept of halal tourism (Lestari et al., 2022). The reputation of a halal tourist destination will be able to make loyal tourists such as having interested in revisiting a tourist attraction (Wardi & Trinanda, 2022; Mursid & Wu, 2020). Berakon et al. (2021) stated that understanding the concept of halal positively and significantly has an impact on individual intentions. Thus, in this study, the selected tourists were those who get halal tourism attribute services when visiting destinations in East Java Province, Indonesia, during the Covid-19 period. Based on that explanation, the purpose of this study is to test and analyze the effect of Halal Tourism Attributes (AWH) on loyalty through trust (TRU) and Satisfaction (SAT) directly and indirectly. Based on the purpose of this study, several hypotheses can be formulated as follows:

- H1: *Halal Tourism Attributes (AWH) have a significant direct effect on trust (TRU).*
- H2: *Halal Tourism Attributes (AWH) have a significant direct effect on tourist satisfaction (SAT).*
- H3: *Satisfaction (SAT) has a significant effect on Loyalty (LOY).*
- H4: *Halal Tourism Attributes (AWH) have a significant direct effect on Loyalty (LOY).*
- H5: *Halal Tourism Attributes (AWH) have a significant direct effect on Loyalty through Satisfaction (SAT).*
- H6: *Halal Tourism Attributes (AWH) have a significant effect on Loyalty (LOY) through Satisfaction (SAT).*
- H7: *Halal Tourism Attributes (AWH) have a significant effect on Satisfaction (SAT) through trust (TRU).*
- H8: *Halal Tourism Attributes (AWH) have a significant effect on Loyalty through Trust (TRU) and Satisfaction (SAT).*

## 2. METHODS

The research design uses a quantitative survey approach. This study uses qualitative primary data obtained through a survey. Data were collected using questionnaires with respondents being tourists who visited destinations in East Java during the Covid-19 pandemic. This study uses qualitative primary data obtained through a survey. Data collection uses a questionnaire with a 5-point Likert scale. The survey was conducted via a Google form for tourists whose WhatsApp numbers were recognized and at the places where tourists visited after returning from tourist attractions such as restaurants, parking lots, inns or hotels, and gift shops.

The population of this study were all tourists in East Java during the Covid-19 pandemic. Because the population of this study is dispersed, it is difficult to determine with certainty. As for the number of samples that can be used in descriptive research, it is 30-500 (Sekaran, 2003). Another opinion belongs to Hair et al. (2006), who state that the suitable sample size is 100-200. So, in this study, a sample of 504 of 519 collected was used for processing. This study used judgment sampling methods (Malhotra, 2019). The following criteria determine respondents who will be used as samples: (1) Indonesian citizens; (2) Muslim tourists; (3) Aged above or equal to 17 years; (3) Make tourist visits during the Covid-19 pandemic. To answer the research objectives, structural equation modeling (SEM) with the WarpPLS approach was used.

**Table 1.** Characteristics of respondents

Source: Data processed, 2022.

	Category	Number of Respondents	Percentage (%)
Gender	Man	185	36.7%
	Woman	319	63.3%
Age	17-27 y.o.	226	44.8%
	28-38 y.o.	114	22.6%
	39-49 y.o.	106	21.0%
	>50 y.o.	58	11.5%
Work	Government employees	137	27.2%
	Businessman	33	6.5%
	Private employees	161	31.9%
	Student	128	25.4%
	Other	45	8.9%

## 3. RESULTS

Respondents by gender – women (63.3%), by age – 17-27 years (44.8%), and by occupation – private employees (31.9%). This can be interpreted to mean that Muslim tourists who visit tourist destinations in the East Java, Indonesia, during the Covid-19 period constitute the majority of women aged 17 to 27 and working in the private sector.

This means that women and respondents aged 17-27 years prefer halal tourism compared to others; it can be seen that women tend to have a personality to choose carefully compared to men, and the majority of the population tends to belong to the generation Y, which is an Indonesian Muslim who deserves to be used as a target market for halal tourism. However, in terms of employment, private employees tend to prefer halal tourism and visit halal tourist attractions, so this makes it easier for marketers to better target private employees for the halal tourism target market in Indonesia.

Measuring the reliability of the reflective construct by evaluating the value of Cronbach's alpha (CA) and the combined reliability (CR), both must be greater than 0.7 and converge to the external weight value, and the sample mean variance (AVE) value is greater than 0.5. As for the test for validity, the discriminant (Fornell-Larcker or crossloading), the correlation value between the indices in the structure must be larger than others. While the formative construct assessment can be checked through convergent validity, collinearity between indicators with a VIP value of less than 5 (Hair et al., 2017).

For the attribute of halal tourism, the statement that has the highest loading value is "The locals know how to offer halal products", this means that local residents understand how to offer halal products to Muslim tourists who visit, so this will not be difficult for tourists to look for halal products when traveling.

In the trust variable, the statement that has the highest loading value is "East Java is a safe and comfortable Halal Tourism Destination", this means that East Java is already famous for its safe and comfortable halal tourist destinations so that this strengthens the confidence of tourists to visit the East Java area to enjoy halal tourism.



**Table 2.** Construct reliability and validity

Source: Data processed, 2022.

Scale Items	Loading	p-value	CA	rho_A	CR	AVE
Halal tourism attributes (AWH)			0.000	1.000	0.000	0.000
AWH1: Interesting design or arrangement	0.701	0.000				
AWH2: Comfortable and safe atmosphere	0.658	0.000				
AWH3: The community environment is calm	0.584	0.000				
AWH4: Free from illicit goods	0.445	0.000				
AWH5: Clean tourist spot	0.643	0.000				
AWH6: The people are friendly	0.672	0.000				
AWH7: Hand washing available	0.479	0.000				
AWH8: There is a rule that you must wear a mask	0.498	0.000				
AWH9: Easy access to mosques/musholla	0.552	0.000				
AWH10: Provides many public facilities	0.647	0.000				
AWH11: Have gender-separated toilet/shower/changing room facilities	0.544	0.000				
AWH12: Mosques/musholla have hijab/gender separators	0.576	0.000				
AWH13: There is a place for ablution with sufficient water	0.685	0.000				
AWH14: Clean toilets available	0.694	0.000				
AWH15: Halal logo available at outlets/restaurants	0.636	0.000				
AWH16: Keeping food and drink clean	0.768	0.000				
AWH17: Halal food and drink available	0.743	0.000				
AWH18: Have a halal food and beverage certificate	0.663	0.000				
AWH19: Halal information is available at tourist attractions	0.708	0.000				
AWH20: Tourist attractions provide halal services by Islamic law	0.769	0.000				
AWH21: The locals know how to offer halal products	0.778	0.000				
Trust (TRU)			0.898	0.900	0.936	0.831
TRU1: East Java is a reliable halal tourism destination	0.895	0.000				
TRU2: East Java can be said as a halal tourist destination	0.918	0.000				
TRU3: East Java is a safe and comfortable Halal Tourism Destination	0.921	0.000				
Satisfaction (SAT)			0.895	0.895	0.923	0.705
SAT1: Satisfied with the attributes of halal tourism at tourist sites	0.814	0.000				
SAT2: Satisfied with information and services at tourist locations	0.868	0.000				
SAT3: Satisfied with the supporting facilities at tourist sites	0.859	0.000				
SAT4: Satisfied with the social environment and atmosphere around tourist sites	0.828	0.000				
SAT5: Overall satisfied with the attraction	0.828	0.000				
Loyalty (LOY)			0.882	0.893	0.919	0.739
LOY1: Revisiting Tourist Destinations that have been visited before	0.856	0.000				
LOY2: Recommend Travel Destinations visited others	0.895	0.000				
LOY3: Inviting other people to travel to tourist destinations that have been visited	0.903	0.000				
LOY4: Travel back to Tourist Destinations that you have visited, even though the entrance fee goes up	0.780	0.000				

As for the loyalty variable, the statement that has the highest loading value is “Inviting other people to travel to tourist destinations that have been visited”, this means that tourists who have previously visited halal tourism attractions tend to recommend them to their colleagues, so this will strengthen the loyalty of a tourist regarding existing halal tourist destinations.

In this study, the attribute variables of halal tourism are formative, while Trust, Satisfaction and Loyalty are reflective. The results of the measurement model stated the constructs; Halal tourism attributes, trust, satisfaction and loyalty are reliable constructs as CA, rho\_A and CR values are above 0.7, and the validity significance of the indi-

cator items with p-values less than 0.5 and AVE on each reflective construct that shows values above 0.5 can be declared valid.

**Table 3.** Discriminant validity

Source: Primary data processed, 2022.

Fornell-Larcker Criterion	AWH	LOY	SAT	TRU
LOY	0.551	0.860		
SAT	0.728	0.630	0.840	
TRU	0.603	0.543	0.632	0.911

In determining discriminant validity, the results of this study indicate that all AVE values of all constructs (Table 3) are more than 0.50. This shows that the indicators used in this study accurately represent the latent variables.

**Table 4.** Variance inflation factor

Source: Primary data processed, 2022.

Variable	Items	Outer VIF	Inner VIF		
			TRU	SAT	LOY
AWH	AWH-01	1.868	1.000	1.573	2.296
	AWH-02	2.007			
	AWH-03	1.744			
	AWH-04	1.346			
	AWH-05	2.150			
	AWH-06	2.049			
	AWH-07	2.074			
	AWH-08	1.805			
	AWH-09	2.071			
	AWH-10	2.062			
	AWH-11	1.913			
	AWH-12	2.239			
	AWH-13	2.758			
	AWH-14	2.493			
	AWH-15	2.921			
	AWH-16	2.807			
	AWH-17	2.003			
	AWH-18	2.981			
	AWH-19	3.133			
	AWH-20	2.939			
	AWH-21	2.888			
TRU	TRU1	2.319	1.573	1.795	
	TRU2	3.242			
	TRU3	3.185			
SAT	SAT1	2.138	2.429		
	SAT2	2.714			
	SAT3	2.521			
	SAT4	2.110			
	SAT5	2.206			
LOY	LOY1	2.226			
	LOY2	2.897			
	LOY3	3.170			
	LOY4	1.735			

In Table 4, all the indicators used in this study, as well as among the predictor constructs in the structural model, show the VIF value below 5. Thus, it can be stated that the Halal Tourism Attributes, Trust, Satisfaction and Loyalty variables have no intercorrelation or multicollinearity problems, so this study can be continued and report results for hypothesis testing.

**Table 6.** Hypothesis testing results

Source: Primary data processed, 2022.

Hypotheses	Coefficient	T Statistics ( O/STDEV )	P-Value	Information
(H1) AWH → TRU	0.603	16.133	0.000	Accepted
(H2) AWH → SAT	0.546	11.377	0.000	Accepted
(H3) SAT → LOY	0.402	6.679	0.000	Accepted
(H4) AWH → LOY	0.131	2.265	0.024	Accepted
(H5) AWH → TRU → LOY	0.126	3.935	0.000	Accepted
(H6) AWH → SAT → LOY	0.220	5.738	0.000	Accepted
(H7) AWH → TRU → SAT	0.182	5.998	0.000	Accepted
(H8)AWH → TRU → SAT → LOY	0.073	4.308	0.000	Accepted

**Table 5.** R<sup>2</sup> and R<sup>2</sup> Adjusted

Source: Primary data processed, 2022.

Variable	R <sup>2</sup>	R <sup>2</sup> Adjusted	Q <sup>2</sup>
TRU	0.364	0.363	0.293
SAT	0.588	0.587	0.403
LOY	0.440	0.436	0.316

Table 5 shows that the R<sup>2</sup> Adjusted value is the R<sup>2</sup> value that has been corrected based on the standard error value by providing a more robust than R<sup>2</sup> in assessing the ability of an exogenous construct to explain endogenous constructs. The value of R<sup>2</sup> on the trust variable is 0.364. This value indicates that the attribute variable of halal tourism affects the trust variable by 36.4%, while 63.6% is influenced by other variables outside the variables in this study. Likewise, with the value of R<sup>2</sup> on the satisfaction variable of 0.588 and Loyalty of 0.440, it shows that the halal tourism attribute variable has an effect on the satisfaction variable by 58.8% and on Loyalty by 44%, and other variables influence the rest. The R<sup>2</sup> value for Satisfaction is described as moderate, while the R<sup>2</sup> value for Trust and Loyalty is categorized as weak because it does not reach a value of 0.50.

Predictive relevance is used to obtain a cross-validated measure of redundancy for each endogenous construct by evaluating the resulting Q Square (Q<sup>2</sup>) value greater than 0 or 0.05, indicating that the observed values have been appropriately reconstructed so that the model of an exogenous construct has relevance predictive for the considered endogenous construct. Presented by Table 5, the value of Q<sup>2</sup> on the variables of trust, satisfaction and loyalty is more than 0.05, so it can be stated that the predictions of the endogenous variables are correct or relevant.

## 4. DISCUSSION

The hypothesis test (Table 6) shows that the attributes of halal tourism have a significant direct effect on trust because the t-statistic value is  $16.133 > 1.96$  and the p-value is  $0.000 < 0.5$ . This shows that incorporating the attributes of halal tourism can be a form of trust for Muslim tourists as a form of encouragement for the realization of halal tourism. These results are in line with Mursid and Wu (2020) who state that meeting the needs of tourists for the attributes of halal tourism services during the Covid-19 period will increase trust. Trust has become a relevant concern (Artigas et al., 2017) and is an important issue for tourist destinations (Liua et al., 2019). Therefore, to strengthen trust in a halal tourist destination, tourists are not only served with attractive tourist attractions and friendly service, but also hope to be warmly received by people who are honest and competent in understanding Islamic law. The results of testing the second hypothesis indicate that the attributes of halal tourism have a direct and significant effect on satisfaction with a t-statistic value of  $11.377 > 1.96$  and a p-value of  $0.000 < 0.5$ . This test reveals that the embedding of halal tourism attributes is one of the forms of satisfaction for Muslim tourists who have visited tourist destinations. The results of this study can strengthen research findings (Eid & El Gohary, 2015; Rahman et al., 2020; Mursid & Wo, 2020; Eid, 2015; Maltio & Wardi, 2019; Bazazo et al., 2017) that state that the physical attributes of Islam significantly affect tourist satisfaction, especially Muslim tourists. Halal environment, such as alcohol-free and Islamic facilities, especially the attributes of worship needs, clean and holy prayer tools, sufficient ablution water and places of worship that are by Islamic law and by health protocols during this pandemic are important things that need to be considered. Therefore, Muslim tourists can carry out religious activities or practices with a feeling of satisfaction while enjoying activities tourism on the tourist objects they visit.

Based on the first hypothesis (see Table 6), the attributes of halal tourism have a direct effect on trust with t-test of 16.133 and p-value under 0.05. This reveals that the embedding of the attributes of halal tourism can be a form of trust for Muslim tourists as a form of encouragement for the real-

ization of halal tourism. These results are in line with the study by Mursid and Wu (2020) who state that meeting the needs of tourists for the attributes of halal tourism services during the Covid-19 period will increase trust. Trust has become a relevant concern (Artigas et al., 2017) and is an essential issue for tourist destinations (Liua et al., 2019). Therefore, to strengthen trust in a halal tourist destination, tourists are not only served with attractive tourist attractions and friendly service, but also hope to be warmly received by people who are honest and competent in understanding Islamic law. The results of testing the second hypothesis indicate that the attributes of halal tourism directly and significantly affect satisfaction 11.377 and a p-value of  $0.000 < 0.5$ . This test reveals that the embedding of halal tourism attributes is one of the forms of satisfaction for Muslim tourists who have visited tourist destinations. The results of this study can strengthen research findings (Rahman et al., 2020; Mursid & Wo, 2020; Eid, 2015; Maltio & Wardi, 2019), which state that the physical attributes of Islam significantly affect tourist satisfaction, especially Muslim tourists. Halal environment, such as alcohol-free and Islamic facilities, especially the attributes of worship needs, clean and holy prayer tools, sufficient ablution water and places of worship that are by Islamic law and by health protocols during this pandemic are essential things that need to be considered, therefore Muslim tourists can carry out religious activities or practices with a feeling of satisfaction while enjoying activities tourism on the tourist objects they visit.

The fifth hypothesis states that halal tourism attributes positively affect loyalty through trust because the t-statistic value  $> 1.96$  is 3.935, and the p-value is  $< 0.5$ . By this, it can be interpreted that the embedding of halal tourism attributes can make visitors intend to return to visit halal tourism objects in East Java due to the formation of a sense of tourist trust. Also, Sun et al. (2022) stated that tourist trust in a tourist destination will significantly affect intentions to revisit tourist destinations. Trust is a core indicator for achieving future behavioral intentions (Nyamekye et al., 2022). Tourist trust in halal tourism services mediates individual intentions (Berakon et al., 2021). Table 6 shows that the t-statistic value of the sixth hypothesis is  $5.738 > 1.96$  and the p-value  $< 0.5$ .



This means that the sixth hypothesis states that the attributes of halal tourism have a positive and significant effect on loyalty through satisfaction. This means that tourists are satisfied with the suitability of halal tourism attributes, thereby creating loyalty to the destinations visited, including local residents who understand how to offer halal products in the tourist attraction area. This results of this study confirm and are consistent with studies (Rahman, 2014; Han et al., 2019; Fajriyati et al., 2020; Maltio & Wardi, 2019; Bazazo et al., 2017) that state that Islamic tourism attributes affect tourist satisfaction and loyalty.

The seventh hypothesis stating that halal tourism attributes influence satisfaction through trust is accepted at 5.998 and the  $p$ -value of 0.000. The trust of Muslim tourists in embedding halal tourism attributes in tourist destinations can form a high overall sense of tourist satisfaction due to the compatibility between expectations for service activities and the availability of facilities on the halal concept that is carried. Various facilities provided at tourist attractions will influence the decision of tourists to visit. Tourist destinations that provide hand washing facilities and facilities for carrying out religious practices form the belief among tourists that the chosen destination is the right destination to visit, so that

tourists feel satisfied doing tourism activities in the tourist objects they visit. Mursid and Wo (2020) stated that tourist satisfaction with halal tourism attributes can make loyal tourists such as having an interest in visiting again and recommending tourist destinations they visit to other parties. The eighth hypothesis is related to the attributes of halal tourism that affect loyalty through trust and satisfaction, and it is accepted (see Table 6). Complexly, the completeness of the embedding of halal tourism attributes at tourist attraction locations can form loyalty to tourists with a high level of trust and satisfaction when making tourist visits. Rahman et al. (2020), Mursid and Wo (2020), Eid (2015), Maltio and Wardi (2019), and Bazazo et al. (2017) stated that the physical attributes of Islam significantly affect tourist satisfaction, especially Muslim tourists. Music and Wo (2020) stated that tourist satisfaction with halal tourism attributes could make loyal tourists such as having an interest in visiting again and recommending tourist destinations they visit to other parties. From the results of a model that has been developed, it is hoped that it can encourage parties involved in the management of halal tourism to ensure that tourists will be loyal to the tourist destinations they visit. They have pleasant experiences with various recreational or religious activities, facilities and services.

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## CONCLUSION

This study has explored and analyzed the impact of halal tourism attributes on tourist loyalty with tourist trust and satisfaction as a mediation carried out by tourists visiting tourist destinations during the Covid-19 period. This means that the attributes of halal tourism shown in various aspects, including design and arrangement of attractive tourist attractions, comfortable atmosphere in tourist attractions, free from haram goods, clean tourist attractions, available places of worship with sufficient water, and available halal food and drinks, mandatory regulations for masks, etc., that are offered during the Covid-19 period can directly affect tourist trust, satisfaction and loyalty. Furthermore, satisfaction and trust are available to mediate the effect of halal tourism attributes on tourist loyalty. This means that tourist loyalty is shown by going back to tourist destinations visited, recommending others, inviting others travelling back to visited tourist destinations, even though the entrance fee goes up. It can arise directly from offerings from halal tourism attributes and mediated by tourists' trust and satisfaction with tourism attributes offered to tourist destinations they visited during the COVID-19 period.

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