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HALAL TOURISM: ANALYSIS OF RELIGIOSITY, MTES AND REVISIT INTENTION

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Abstract

This study focus on halal tourism which examines religiosity, memorable tourism experiences (MTEs) and intention as indicators to develop halal tourism in Aceh. The aim of this study is to find out relationship between religiosity, MTEs, and intention with halal tourism. This study will be executed using quantitative method which employs structural equation modeling (SEM) techniques to analyze the data. Data collected using Likert scale questionnaire of 500 respondents. Respondents are international tourists who visit Aceh for halal tourism experiences who come from Malaysia, Singapore, Thailand, Brunei Darussalam. The result of this study will convince the importance of religiosity and MTEs to fashion new Aceh tourism focus for tourists who look for halal tourism experience. Thus, it will influence the intention of

tourist to visit and revisit the place. Also, it can be utilized as recommendation for all stakeholders including government, tour operator, business owner, academia and local community to develop a much better halal tourism environment in Aceh. Therefore, Aceh will be famous and confirm itself as one of the best halal destination in Indonesia. The government of Indonesia has appointed several provinces as halal destination area and Aceh has been designated as one of the halal destination in Indonesia.

Keywords

Halal Tourism, Religiosity, MTEs, Intentions

1. Introduction

The world tourism industry shows the fastest and ever increasing growth and has also made a very important contribution to the economic growth of a region (Bucks & Conrady, 2012). According to the World Tourist and Travel Council (WTTC) in 2015 the tourism industry will contribute 10% of total regional income and will also absorb employment of 9.5%. Currently research in the field of tourism is increasingly being carried out by researchers because the magnitude of the benefits generated from the tourism industry are mainly economic benefits and other benefits such as the preservation of cultural arts and the preservation of the natural environment (Maksimović, Urošević, & Damnjanović, 2015). Scientific research in halal tourism began to experience significant developments. The new topic emerge such as halal tourism, adventure tourism, culinary tourism and many others. Although there are lots of focus on halal tourism, however some studies show abstruseness such as the idea of halal tourism which are still diverse and among accessible research, which makes it challenging to simplify results. One of the most important concepts of halal tourism is memorable tourism experiences (MTEs), which has obtain full responsiveness currently but have not been studied well in Aceh. A general introduction to a memorable tourist experience has been studied before, the potential of its transmitter in the context of halal tourism such as religiosity has not been seen extensively. Furthermore, with the continued increase in the number of world Muslim tourists along with the growth trend of the world Muslim population it is estimated that in 2020 the world Muslim population will reach 50%. This has led to a growing number of types of tourism devoted to

Muslims such as halal tourism, religious tourism and tours visiting religious and historical mosques around the world.

Especially for the Province of Aceh, halal tourism is very suitable to be developed considering that the Acehnese people highly uphold religious values that have been rooted in people Islamic culture. Like the culture of the Mauled feast which was carried out for 3 months in Aceh has attracted quite a lot of Muslim tourist's interest. This was also reinforced by the making of the Aceh region as an area of Islamic law with special autonomy that was different from other regions in Indonesia. Furthermore, in 2016, The Indonesian Government has appointed Aceh as one of the halal destinations in Indonesia. This research focuses on halal tourism related to religiosity, MTEs and intentions which are very important indicators studied in increasing halal tourism in Aceh. The objective of this study was to examine the interaction between visitor's religiosity who visits Aceh and memorable tourism experiences MTEs and intention to recommend Aceh halal tourism. In particular, we focus on developing models that examine the effect of religiosity on MTEs, and the influence of MTEs that are appropriate to achieve tourist loyalty represented by intention and intention to recommend. The findings of this study can increase tourists MTEs and tourist loyalty through religiosity. It is expected that it can contribute to the competitive advantage of halal tourism destinations, especially in Aceh.

2. Literature Review

2.1 Halal tourism

Halal tourism has attracted the world tourism industry today due to the growing population of Muslim tourists around the world. International tourists show interest in halal tourism that comes not only from Muslim tourists but can also be enjoyed by non-Muslim tourists. Halal tourism is also known as Islamic tourism or sharia tourism. According to Razzaq, Hall, & Prayag, (2016) halal tourism is the consumption or production of tourism products. Indonesia whose population are dominated by Muslim has prepared itself to be one of the best halal tourism destination. In Islamic knowledge, everything that are allowed in term on tourism products is called halal tourism (Battour, 2016). Henderson (2016) mentions a halal tourism as all product development and marketing efforts aimed at Muslims whose motivation is not always about religion. Whereas Hasan (2004) said that halal tourism means a new ethical dimension in tourism that explains values that are generally accepted as higher moral standards which include

respect for local beliefs, local culture/traditions and maintenance of environmental sustainability. Furthermore, saying that halal tourism is tourism carried out by Muslims and non-Muslims who are motivated by the Islamic world. But Henderson also mentions a halal tour as all product development and marketing efforts aimed at Muslims whose motivation is not always about religion. Whereas the Islamic Tourism Center Malaysia (2017), states that halal tourism is all activities, events and events that occur in a journey that is in accordance with Islam.

2.2 Memorable Tourism Experiences (MTEs)

In this study we define Memorable Tourism Experiences (MTEs) as "tourism experiences and predicted after the second event occurs" (Kim, Ritchie, & McCormick, 2012). The significance of the MTEs theory stems from past memory strengths that influence consumer decision making (Chandralal & Valenzuela, 2013). In fact, past memories are considered to be the most valuable source of information when a tourist makes a decision to review certain goals. The important of memorable tourism experience for tourist can be explain as good memories about the destination offered such as the excellent services form the hotel, the warm welcome of local people, the beautiful scenery of natural environment and many others. All of those good memories trigger tourist intention to recommend the site to friends and families. Therefore, it will benefit all tourism stakeholders, such as tour operators, tourism business owner, government officer and local people to provide tourism attraction that can create a memories. Kim & Ritchie (2014) explained that "The importance of delivering significantly memorable tourism experiences has highlighted the urgent need for destinations to effectively deliver MTEs if they are to compete successfully for the increasingly sophisticated traveler's interest".

The significance of past experiences accumulated in memory can be classified into three items (Hoch & Deighton, 1989): (1) motivation to buy is taken from the past experiences of consumers; (2) consumers tend to consider past experience as a source of trustworthy information; (3) former understanding give effect to the future behavioral intentions. Kim et al., (2012) are the scholar who pioneer the quantitative scale to measure MTEs. They established a 24-item scale contained of seven areas: hedonism, refreshment, local culture, courage, knowledge, involvement, and new things. The scale was then confirmed cross-culturally by using Taiwanese tourists (Kim & Ritchie, 2014).

Every person has a variety of tourist experiences in term of diverse experiences, values, attitudes and beliefs to the surroundings (Knutson, Beck, Kim, & Cha, 2008). Tung & Ritchie

(2011) base on their qualitative study for 208 respondents, recognized four scopes of tourist experience with a grounded theory approach: good, hope, consequential, and memory. Tsaur, Yung, & Lin (2006) stated that memorable experiences motivates tourists to be actively participate in tourism activities. Thus, it is essential for tourism stakeholders to provide an unforgettable experience for tourists. Kim et.al. (2012) suggested that tourist destinations actors must pay attention to MTEs of tourists. MTEs is composed by tourists based on their individual judgment of subjective experience. Therefore, the role of destination management organizations (DMO) is "facilitating the expansion of goals that increase the possibility that tourists can create their own MTEs" (Tung & Ritchie, 2011). Halal travel destinations are no exception. Therefore, it is important for halal tourist destinations to understand how they can create a positive memorable experience for tourists.

2.3 Religiosity

The increasing tendency of Muslim tourists to look for halal destinations and tourism, such as the growing trend of the number of Muslim tourists who have also been increasing, has spurred researchers to find out behavior and factors that influence halal tourism, one of which is religion. Various fields of science have studied the importance of religion in all human activities including tourism activities. According to Azjen, 1999, religion is one of the internal and external factors that influence behavior. The definition of religion in previous research has a variety of understandings that cause differences in measurements that look at aspects of trust and behavior (Lee & Early, 2000). Whereas in the field of religiosity tourism is often associated with the field of tourism research related to religion. Poria, Butler, & Airey (2004) all suggest that in tourism study, there are three main areas that is related to religion which is: first, research relating to the tourism facilities; Second, research is related to the relationship between religion and tourism from a more theoretical point of view. Finally, research explores tourist behavior which is the focus of this research.

Knight (1996) found that religion is a relevant factor in explaining individual perceptions about tourism and tourists. Other scholars argue that tourism can be seen as a form of social religious behavior even when the target of its journey is not to find God but to seek certain truths (Srisang, 1985). Religion in such matters can motivate strength, constraints, or in relation to aspects of tourist visiting patterns. Historically, religion played a large role and was considered as important portion of human civilization improvement (Vukonic, 1997). Religion can

determine the values and attitudes of people and individuals (Shyan Fam, Waller, & Zafer Erdogan, 2004), which shape the behavior and practices of institutions and society. Religiosity is one of the main important powers in cultural influence on behavior (Delener, 1994).

Religion can affect relations between humans; therefore it can affect people's perceptions of others (Zamani-Farahani & Musa, 2012). From their study about of combined analysis usage to examine the effect of cross-cultural exchanges between hosts and guests. Thyne, M., Lawson, R., & Todd (2006) suggest that people are more tolerant to other people who have similar social and cultural backgrounds base on social distance theory.

2.4 Background Theory

People travel to a special destination with several eloquent purposes that will benefit them. (Lord, 1999). Study explained that beneficial travel will cause tourist to Research shows how it compares with tourists to use more money and stay relatively longer time (Silberberg, 1995). Thus, it is very important to study the motivations of tourists, especially Muslim tourists who naturally do Islamic tours or halal tourism. Deci, E. L., & Ryan (1985) explained four types of motivation, namely intrinsic regulation, identified rules, unclear regulations, and external regulations. Intrinsic regulation can be is delineated as a happy feeling that come from tourist participation in tourism interests. Legalized regulations refer to a relatively autonomous style of regulation that is characterized by acceptance of regulations that are suitable for achieving the subject's goals. Regulation, a practice of extrinsic stimulus, can be explained as people reluctant to involve in an activity rather than participate voluntarily. External regulation refers external incidents that are governed as a result of appreciation of good deed or correction of bad habit.

The four categories of motivation that can be tied to halal tourism. For example, tourists involved in halal tourism because they feel happy and interested are motivated by intrinsic regulation motivation. Tourists with intrinsic regulation motivation feel that they must be involved in halal tourism not only because they want it but indeed a necessity that has been regulated by Islamic religion with its sharia system. Travelers with identified regulations may consider engaging in halal tourism for their personal purposes while tourists with external regulations may be motivated by awards to be involved in halal tourism activities. Various potential promotions for halal tourism cause different consequences such as the level of sharia cultural contact and different visitor involvement. For example, travelers with intrinsic regulatory motivation may be more willing to really learn about sharia culture when traveling to

Islamic tourist destination areas compared to tourists with external regulatory motivation, which suggests that earlier types of motivation might produce a need for higher levels of cultural contact. Thus, this different type of motivation is likely to contribute to the level of MTEs that differ in cultural tourism destinations.

Attitude and behavior are result of loyalty and it is also one of the most significant effect of MTE that can be examined (Chen & Chen, 2010). Attitude measures are known as special desires to continue relationships with product / service providers while behavioral actions refer to repeat visits. Oliver (2010), describes that “customer loyalty into four stages, namely cognitive loyalty, loyalty, conative loyalty, and action loyalty”. Some studies show that past travel experiences can affect the desire of tourists to return to tourist destinations (Gomez-Jacinto, Martin-Garcia, & Bertiche-Haud’Huyze, 1999). Travelers with a higher purpose to review usually will happily offer to inform other tourists such as colleagues, families and other prospective tourists to visit special destinations through positive word of mouth (Shoemaker & Lewis, 1999). With higher levels of involvement and understanding, goals of producing higher MTEs, higher levels of religiosity and cultural contact are predicted to have relationship with higher level of MTEs. According to Gomez-Jacinto et al. (1999) “ travel experience can influence the desire and intention of tourists to recommend, MTEs of halal cultural tourists should be associated with the intentions and intentions of halal cultural tourists to recommend”.

3. Research Methods

The method that is used in this study is descriptive research to find out and explain the characteristics of the variables under study in a situation. The study was conducted quantitatively using primary data obtained through surveys and secondary data from the literature. The location of this study is in Aceh Province, especially in areas that have many tourist attractions and have a large number of tourist visits. So that the chosen research location is Banda Aceh, Aceh Besar and Sabang.

The population of this study are international tourists and specifically targeted at Malaysian tourists who are the highest number of international tourists coming to Aceh. The sampling technique is cluster sampling and simple random sampling, where the sample population contains one characteristic so that it can be taken randomly. The sample used was 400 respondents.

The data collection tool used in this study was a survey method using questionnaire that are measured by a 5-point Likert scale. The structured questionnaire was filled out by respondents and assisted by enumerators after being given coaching in advance about the research questionnaire.

The data analysis technique used in this study was structural equation modeling (SEM) analysis. In addition, SEM also has the ability to combine measurement model and structural model simultaneously when compared to other multivariate technique.

The research hypotheses are:

H₁: Religiosity has a positive and significant effect on cultural contact

H₂: Religiosity has a positive and significant effect on memorable tourism experience (MTEs)

H₃: Memorable experience has a positive and significant effect on revisit intention

4. Results and Discussion

Based on the results that have been done, it can be seen that for the assumption of normality using the value of skewness and kurtosis fully fulfills the conditions where the values are between -1.96 to +1.96 ($p = 0.05$). With these results indicate that the data tested is normal. Furthermore, to test the validity and reliability in this study with Average Variance Extracted (AVE), Cronbach Alpha (α) and Composite Reliability (CR). The overall results indicate that the values meet the requirements specified for each value, for AVE all values above 0.5, Cronbach Alpha (α) 60.6 and Composite Reliability 70.7. Thus the overall data are normal, valid and reliable.

Table 1: Normality, Validity and Reliability

	Variable	Skewness		Kurtosis		AVE	α	CR
		Value	c.r	Value	c.r			
RI	Revisit Intention	-0,198	-1,228*	-0,461	-1,431*	0.611	0.902	0.903
MTE	MTE	-0,303	-1.880*	-0,568	-1,762*	0.512	0.909	0.906
REL	Religiosity	-0,098	-0,608*	-0,324	-1,005*	0.629	0.910	0.937

*Note : *Significant at $p = 0,05$ level*

(Sources : Analysis, 2018)

As can be seen from the table that the effect of religiosity variable on MTEs shows a direct value (β) of 0.222 with a t count of 3.806 and that value is greater than t table = 1.966 ($n =$

400). Thus, this result states that religiosity has a positive and significant relationship to MTE. Further, religiosity variable to revisit intentions shows a direct value (β) of 0.210 with a t count of 3.962 and the value is greater than t table = 1.966 (n = 400). So, this result states that religiosity has a positive and significant influence on Revisit Intentions. The effect of the MTEs variable on revisit intentions shows the direct value (β) of 0.249 with a t count of 4,234 and the value is greater than t table = 1,966 (n = 400). Thus, this result states that religiosity has a positive and significant influence on revisit intentions.

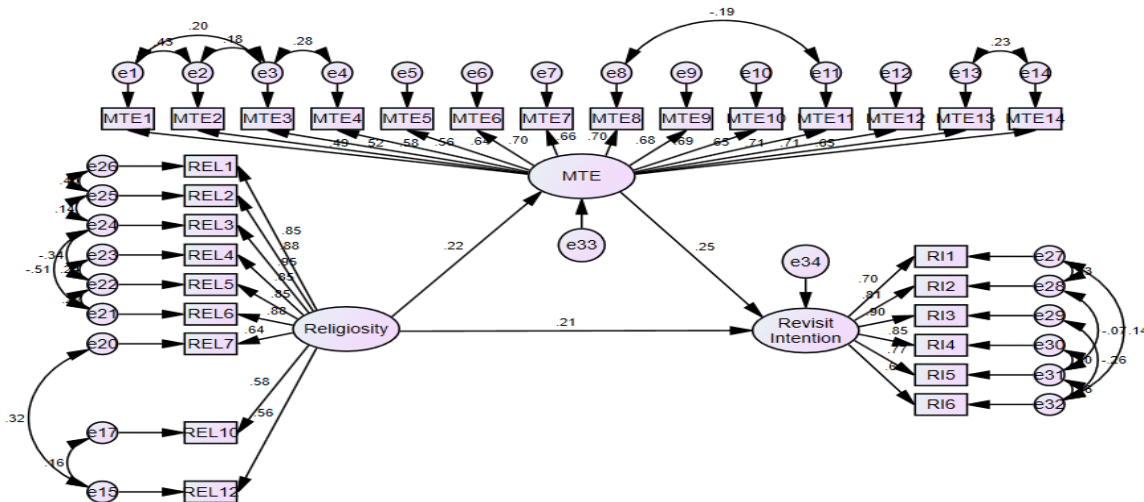


Figure 1: Result of SEM Model

Finally, the analysis also show the constructing of structural model thatt will be evaluated to test the suitability model to see whether the model is acceptable or must be modified. After evaluation, the model is considered as the final model of the structural model, the structural model of this study can be seen in Figure 1. The value of Goodness of Fit obtained by the structural model in this study is almost the same as the measurement model as shown on the table 4.

Table 2: Goodness of Fit Summary

Goodness-of-Fit Index	Cut off Value	Model Test Result	Information
Degree of Freedom (DF)	Positive (+)	80	<i>Positive</i>
χ^2 (Chi-Square)	Diharapkan kecil	714,376	<i>Acceptable</i>
Signifikan Probability	$\geq 0,05$	0,000	<i>Acceptable</i>
CMIN/DF	$\leq 2,00$	2,012	<i>Acceptable</i>
GFI	$\geq 0,90$	0,892	<i>Marginal</i>

RMSEA	0,05 – 0,08	0,050	<i>Good</i>
AGFI	≥ 0,90	0,868	<i>Marginal</i>
TLI	≥ 0,90	0,944	<i>Good</i>
CFI	≥ 0,90	0,951	<i>Good</i>
NFI	≥ 0,90	0,907	<i>Good</i>
PNFI	0,60 – 0,90	0,793	<i>Good</i>
PGFI	≥ 0,90	0,728	<i>Marginal</i>

(Sources : Analysis, 2018)

4. Conclusion

The result of this study lead to a conclusion that halal tourism is influenced by tourists religiosity which is shown by their understanding and practice of Islamic teaching in their daily life and also influenced by tourists memorable tourism experiences while enjoying the tourism activities and halal tourism destination attractions. Therefore, tourists who visit Aceh as halal tourism destination will have good memorable experiences and moral values from their experience that lead to revisit intention where they will come again and recommend the place to others. This study contributes to the improvement of halal tourism in Aceh by providing analysis and facts that creating a memorable tourism in religios experience for tourists who visit and revisit Aceh in the future. It also present the value information for Aceh Cultural and Tourism Board to make policy decision in halal tourism for example, ensuring the condusive and attractive Islamic environment and investing more on Islamic tourism attractions and infrastructures. However, this study has limitation in term of research object that cover only Aceh province in Indonesia that apply halal tourism whereas there are several more advanced halal tourism province in Indonesia that can be used to get more convincing result.

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