

**THE CAUSAL EFFECT OF ISLAMIC ATTRIBUTES OF
DESTINATION UPON TOURIST SATISFACTION
AND LOYALTY UNDER MEDIATING ROLES OF
PERCEIVED TRIP QUALITY AND PERCEIVED
TRIP VALUES: A CASE STUDY OF
KRABI PROVINCE, THAILAND**

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Fulfillment of the Requirements for the Degree of
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ABSTRACT

Title of Dissertation	THE CAUSAL EFFECT OF ISLAMIC ATTRIBUTES OF DESTINATION UPON TOURIST SATISFACTION AND LOYALTY UNDER MEDIATING ROLES OF PERCEIVED TRIP QUALITY AND PERCEIVED TRIP VALUES: A CASE STUDY OF KRABI PROVINCE, THAILAND
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Global Muslim travel market is regarded as having high potential in terms of population growth and high expenditure. Yet, it remains relatively untapped. Many previous studies mentioned the effects of Islamic attributes of destination toward motivation to visit as well as tourist satisfaction and loyalty. However, there is a lack of empirical research in non-Muslim country as well as Thailand in particular. Besides, it was also found that perceived trip quality and perceived trip values exert influence over tourist satisfaction and loyalty; little interest has been given to perceived trip quality and perceived trip values in associating with Islamic attributes of destination. As Krabi Province, a non-Islamic destination in southern Thailand, was chosen as a case study, this study aims to determine how tourism organizations in the province can target inbound Muslim tourists and urge their repeat visits via Islamic attributes of destination. On this account, the study was proceeded according to the following objectives (1) to investigate the tourist's perception of Islamic attributes of destination, and associating variables (perceived trip quality, perceived trip values, tourist satisfaction and loyalty); (2) to examine the influence of Islamic attributes of destination toward tourist satisfaction and loyalty transmitted through perceived trip quality and perceived trip values as mediators; (3) to develop a structural model of the relationships for non-Muslim destinations in particular to Krabi Province.

Built on a review of relevant theories and literatures, questionnaires were distributed to 371 inbound Muslim tourists sampled on quota and purposive methods in Krabi Province. The responses were then analyzed with descriptive and inferential

methods including exploratory factor analysis (EFA), confirmatory factor analysis (CFA), and structural equation modeling (SEM). The result of the analysis demonstrated that the tourist's perception on overall Islamic attributes of destination was in a good level. In addition, Islamic attributes of destination has a direct but weak effect on tourist loyalty. In contrast, it has no direct effect on tourist satisfaction. However, when interacting with perceived trip quality and perceived trip values, Islamic attributes of destination has much stronger indirect effects than direct effect on tourist satisfaction and loyalty. The finding emphasizes the essential roles of perceived trip quality and perceived trip values in generating favorable outcomes for non-Muslim destination. The structural model developed from the analysis was confirmed by good model fit indices: $\chi^2/df=1.721$, GFI=0.929, AGFI=0.902, CFI=0.971, RMSEA=0.044, RMR=0.020 demonstrating that the model fits the data with a satisfactory ability to explain 76% of variance in tourist loyalty. In conclusion, it is recommended that tourism organizations focus on Islamic attributes in necessity of improvement as well as the most effective Islamic attributes in predicting tourist loyalty when formulating marketing strategy. Not less important, they should pay particular attention to perceived trip quality and perceived trip values as key factors for fostering the tourist satisfaction and loyalty. Further research is needed to re-examine Islamic attributes of destination' effect toward tourist satisfaction and loyalty in different non-Muslim destinations.

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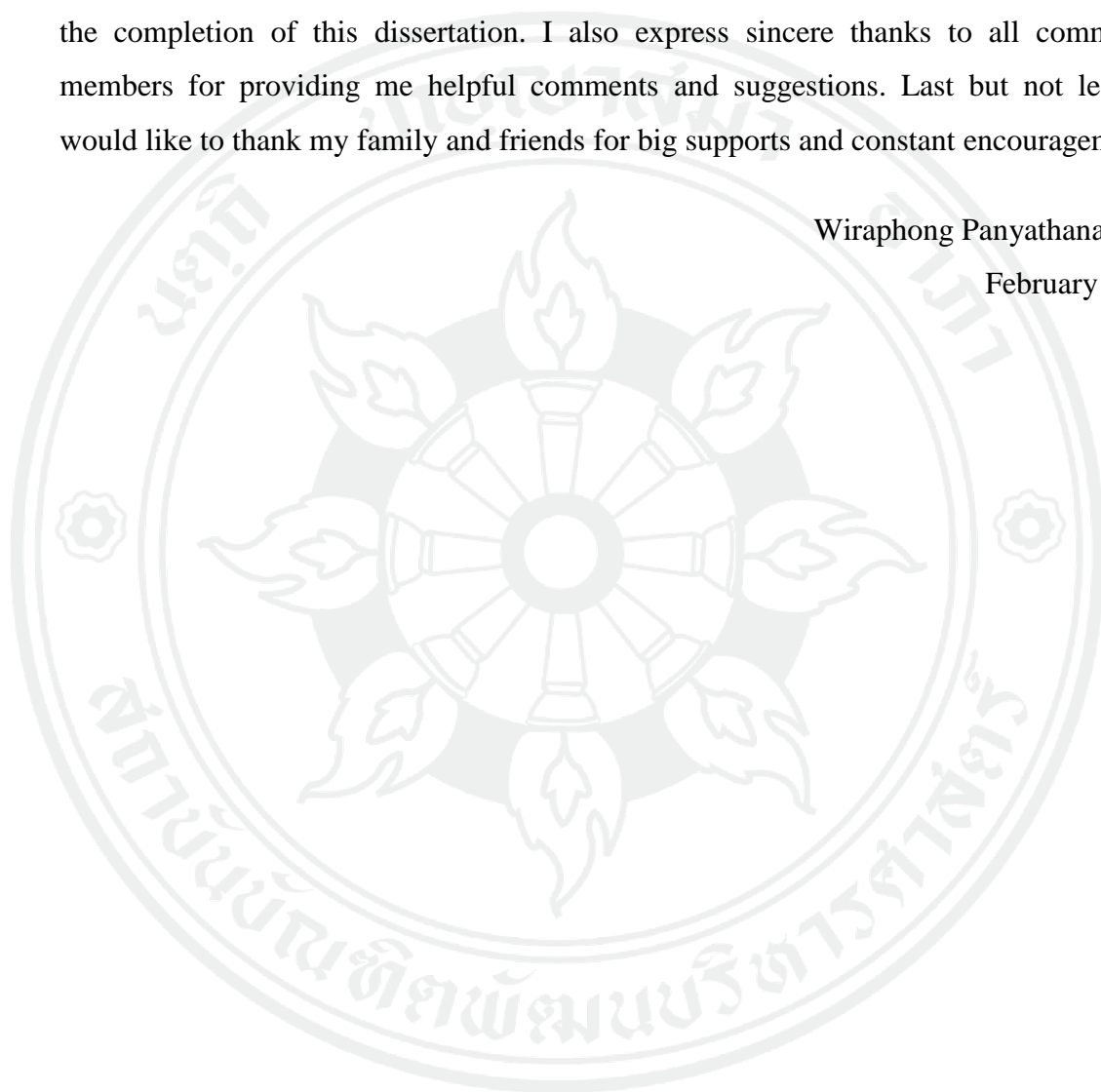


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CHAPTER 1

INTRODUCTION

This chapter presents (1) background of study, (2) research objectives, (3) expected outcomes, (4) expected benefits, (5) conceptual research framework, (6) research hypothesis and (7) operational definitions.

1.1 Background of Study

The great market potential of Islamic tourism is recognized by many countries around the world since it is one of the world's fastest growing market segments in tourism industry. However, this faith-based niche market is still largely untapped (COMCEC, 2016b).

In 2016, it was estimated that there were 121 million Muslim international tourists worldwide. The number is expected to rise dramatically up to 156 million by 2020 (Mastercard-Crescentrating, 2017). In terms of expenditure, Muslim travel spend reaches \$145 billion in 2015, accounting for 11% of global travel spend and originating no less than \$50 billion in global GDP (Salam Standard, 2016). According to 2017 Mastercard-Crescentrating Annual Report, it is estimated that by 2020 the market value will be worth \$220 billion. By 2026, its projected total market value will hit \$300 billion. The average spend growth has been expanding at the rate of 4.8% per annum until 2020, while the global average, is only at 3.8%. This reflects that the Islamic tourism market is growing faster than the overall travel market.

The attention-grabbing potential of the Islamic tourism market is also derived from tourists' high spending power. The statistics show that Muslim tourists from Middle East represent approximately 60% of the global Muslim tourist expenditure (Salam Standard, 2016). The top five source markets with highest expenditure are entirely from Persian Gulf region where Saudi Arabian was ranked first (\$17.8

billion), followed by Iran (\$14.3 billion), UAE (\$11.2 billion), Qatar (\$7.8 billion), Kuwait (\$7.7 billion), respectively (SESRIC, 2015b).

Nowadays, there is an estimated 1.8 billion Muslims worldwide, making up 24% of the world's population. The Muslim population is projected to be 26% in 2020 (COMCEC, 2016b). Currently Muslim population is increasing more rapidly than adherents from any other religion. The research by Pew Research Center (2015) shows that between 2015-2020, estimated number of children per Muslim woman is at 2.9, while those of Christians, the second highest group, and average non-Muslim is only 2.6 and 2.2 respectively. Additionally, between 2015 and 2050, it is forecasted that the Muslim population will get larger at 70%, compared to 34% for Christian and 32% for average global population. By 2050, number of Islamic followers will be nearly equal with those of Christianity. If the current trend continues, Muslim will outnumber Christian by 2070, making Islam the world's largest religion. In light of this, Muslims unquestionably have become the major group of tourists of the world travel industry.

Apart from above demographic trend, the growth of Islamic tourism is also driven by a number of factors, such as economic growth in Muslim countries, rising Muslim middle class, improved accessibility of travel information, and increasing availability of Muslim-friendly facility and service.

The economic growth performance of Organization of Islamic Cooperation (OIC) member countries has been in conditions propitious to prosperity considered from the fact that its GDP growth rate between 2015 and 2019 is projected to grow at 5.4%, compared to global average at only 3.6%. In 2014 OIC economy represented 10% of global GDP valued at \$ 6.7 trillion in 2013; it is forecasted that the value will touch \$10.1 trillion by 2019. Along with this, seven countries considered as the emerging economies include Egypt, Morocco, Turkey, Indonesia, Malaysia, Qatar, and UAE (Thomson Reuters & Dinar Standard, 2015).

Besides, the number of middle class population in Muslim world is rapidly increasing. It is estimated that there are around 250 million middle class people or 30% in seven countries with largest Muslim citizens including Indonesia, Pakistan, India, Bangladesh, Turkey, Iran and Egypt. Given the average economic growth at the

rate of 6% per annum, it is expected that each year, the size of middle class population will augment about 8-10%, or between 20 and 25 million people (Burki, 2013).

Along with the trend, the youthful population with IT literacy, more education, transnational lifestyles, and high income has tendency to grow dramatically. This group of population is currently regarded as an untapped segment which ensures ongoing enlargement of Islamic tourism industry in the decade to come (Khan & Callanan, 2017).

The proliferation of Islamic travel information is one of the key drivers of global Islamic tourism. The evolution of information technology (e.g., website and smart phone) empowers the Muslim travels to get access more easily to the travel information. Together, the emerging booking websites e.g., Halaltrip.com, halalbooking.com, as well as on-line application and social media cast influence over the tourist's attitudes and behaviors.

In addition, the increase of availability of Muslim-friendly facilities and services plays significant roles in accelerating the Muslim travel growth. More governments and business players around world are now interested to harvest the potential of Muslim travel market. As a result, tourism facilities and services are created and improved pursuant to the Islamic laws so as to better satisfy the need of the Muslim tourists. Consequently, more opportunities are created for them to take vacation in foreign countries (Battour & Ismail, 2016).

Given fast-paced development in the realm of Islamic tourism, there is still enormous room for growth in the market awaiting for the government and business sectors to exploit fruitful opportunities. Nonetheless, the key of success in the market depends considerably on the ability of the host sectors to make available facilities, products and service to cater the special needs of the tourists, as well as to provide them with friendly environment.

For Thailand, it currently receives around three million Muslim tourists per year. Of which, an approximate 75% comes from Indonesia and Malaysia (Eddahar, 2018). International Muslim tourists in Thailand are projected to grow by 9.7% between 2015 and 2020, rising from 2.60 to 4.13 million (COMCEC, 2016a). The inbound Muslim travel has made a substantial contribution toward Thai tourism industry and economy. Statistic presented by Salam Standard (2016) reveals that

Thailand earned about \$5.3 billion from inbound Muslim tourists in 2015. The Muslim travel also generated direct GDP worth \$1800 million, equivalent to 7% of the total inbound tourism direct GDP. Moreover, it supported direct employment opportunities, accounting for 260,000 jobs in the tourism and hospitality industry.

Taking regional context into account, it is found that Thailand has a marvelous prospect for exploiting benefits from ASEAN Muslim travel market since there are more than 253 million Islamic adherents throughout the region, accounting for 46% of population as a whole (Srawut Aree, 2015). Additionally, some Muslim countries such as Indonesia and Malaysia are categorized as emerging economies where a large proportion of people enjoy the economic status with high purchasing power. Indonesia, the world's biggest Muslim country, for instance, was found that around 40 million people making up an approximate 20% of overall population are high purchasing customers and prefer to travel abroad. Meanwhile Thailand has several major advantages for attracting ASEAN Muslim market, resulting from geographical proximity, rich and diverse tourism activities, and value for money (Jiravadi Rattanaphaitoonchai, 2013).

According to Mastercard-Crescentrating's Global Muslim Travel Index 2017, Thailand was ranked the 16th of the world for the destinations friendly for Muslim tourists whereby Saudi Arabia, Turkey and Malaysia were positioned as top-three destinations. However, compared to other non-OIC countries, Thailand was ranked as the second best Muslim-friendly destination, only after Singapore. The ranking may reflect that Thailand is presently endowed with some extent of readiness to accommodate international Muslim tourists.

According the 2018 global Muslim Travel Index, Thailand hit the highest scores in airport facilities, air connectivity, visa requirement and safety. The scores ranged between 67 and 93%. The strength was accordant with the fact that Thailand had 730 flights per week from 17 Muslim countries, highest number in Asia. Visa-free and/or visa-on-arrival were also given to citizens from 12 Muslim countries.

In contrast with above facts, the report showed that Thailand had serious weakness in several aspects i.e. unique experience, visitor arrival, ease of communication with score of 9, 35, 37% respectively

Moreover, Thailand is still weak in dining options and assurance, access to prayer space, accommodation and transportation infrastructure with scores just between 43 and 55%. This implies that Thailand has been in an urgent need to boost up the capacity of halal products and services to ensure that the need of Muslims tourists during vacation in Thailand will be satisfied.

Muslims have constituted an integral part of Thai society for centuries. Not only being the second biggest religion, Islam as one of five official religions is also under royal patronage. According to National Statistical Office of Thailand (2018), Thai Muslims compose about 5.4% of entire population. Over 80% of Muslim population resides in the southern region, especially in five border provinces, where adherents are accounted for 64% of the nationwide Muslim population (Srawut Aree, 2015). In 2016, nearly 3,900 mosques are officially registered throughout the kingdom. Meanwhile many thousands of Islamic restaurants are scattered all over the country. These ethical and social features lay a solid foundation for the country to trap the Muslim travel opportunities.

In recognition of huge potential of global Muslim travel industry, Thailand, a Buddhist-majority country with a sizable Muslim minority, launched a tourism campaign named “Thailand Muslim-Friendly Destination”, to attract more Muslim tourists with a primary goal to stimulate visitation, as well as boost more travel spending and duration of stay. In addition to ASEAN, the main target market comprises India, Gulf Cooperation Council member countries e.g., UAE, Oman, Qatar, and Saudi Arabia, as well as some other Muslim nations in Arab region and Northern Africa. The campaign was officially announced on 5 June 2015 at Thailand Travel Mart Plus, the country's biggest annual travel trade event, held at IMPACT Muang Thong Thani Convention and Exhibition Center. Along with this, Tourism Authority of Thailand (TAT) launched a newly developed mobile searching application to help Muslim tourism get travel information instantly. The application contains lots of valuable information, for example, eating outlets, mosques, and hotels, which is now available in four languages including Thai, English, Arabic and Indonesian (COMCEC, 2016a). Together, it also produced printed media in form of guide book and brochure named Halal Check-in Thailand equipped with all necessary Islam travel information in Thailand. In order to attract potential tourists from Arab

region, TAT conducted a series of road show under the theme of “Discover Thainess” in many countries e.g., Kuwait, Qatar, and Bahrain etc. (COMCEC, 2016a; Eddahar, 2018).

The marketing strategy of TAT was in line with a five-year National Halal Development and Promotion Strategy (2016-2020), endorsed by the cabinet on 2 June 2015, targeting to elevate Thailand’s position as one of world’s leading halal product exporters. The primary focus has been given to food, herb, cosmetic, pharmaceutical product. Further, the strategy also seeks to strengthen Thai halal service industry. The priority sectors designated by the government include travel, restaurant, hotel, healthcare, insurance and banking. In order to achieve the goals, the implementation focuses on four key areas: standard development and certification; production of goods and services; marketing; research and development (R&D) with a total of 7,900 billion baht budget allocated to various relevant ministries, for example, Science and Technology, Education, Public Health, Tourism and Sports, Industry, Agriculture and Cooperatives, etc. Under the strategy, the potential of Thai halal tourism industry would result in a promising prospect as Thai government aims at increasing at least 1,000 halal product and service enterprises within five years (Department of Industrial Promotion, 2015).

To support the strategy and strengthen the capability of Thai Halal industry, Halal Standard Institute in cooperation with the Halal Science Center, Chulalongkorn University has launched a halal certification program in 2016 with a challenging target to certify 3,500 small and medium-sized (SME) halal restaurants nationwide. The program has resulted in an unprecedented upsurge of certified halal restaurants in major cities around the country. Meanwhile, Department of Tourism came up with the halal food service standard aimed at enhancing the Thai halal food catering premises. The standards are categorized into two levels: the large sized and SME restaurants. The qualified restaurants will be awarded a certification and granted a privilege of the marketing promotion from the department.

Moreover, the national halal strategy has been also adopted by a number of regional administrations. Chiang Mai and Phuket; for instance, show a great interest to the market. It could be seen from a launch of mobile application called “Chiang

Mai Halal Tourism” and “The Phuket Andaman Halal Tourism Festival”, an annual event held consecutively since 2015.

Over and above, Krabi is considered a forerunner city dedicating for Islamic tourism. Islamic tourism development has been implemented under a provincial grand development policy called Krabi Global City, initiated by Governor Mr. Phinit Boonlert. Declared in November 2015, the policy had an ambitious aim to elevate Krabi to a global tourist destination alongside a global investment hub under eight main strategic areas namely: Q (Quality) - city, Krabi goes green, palm oil city, education, tourism, art gallery & cultural city, starry night, and halal.

Krabi halal tourism development has been promoted under the umbrella of Halal strategy. The development is employed in a close collaboration between the provincial government agencies and private sectors to enable the city to provide the international Muslim tourists with high quality halal standard of tourism products. Consequently, Krabi Halal & Muslim Friendly Club congregating more than 100 entrepreneurs concerning food, accommodation, and travel service, was established as a platform for information exchange and public-private sector collaboration.

The direction of halal tourism development has focused mainly on two sectors: business and community. The key areas of development in business sector are placed on accommodation, food service and One Tambon One Product (OTOP) local products. For community sector, the special emphasis has been paid to mosque physical environment, Muslim ways of life, and home economy boosting. On account of this, five pilot villages for halal tourism were proclaimed, namely Klong Kamao, Kuan Ao, Thung Yee Peng, Nai Nang, and Ban Na (Krabi Province Governor Office, 2015).

Krabi, located in the coastal region of Andaman Sea in the south of Thailand, is one of the most famous cities in Thailand for its breathtaking view and striking beaches and islands. Krabi is home of a number of globally recognized attractions e.g., Koh Phi Phi, Ao Nang, Ao Maya, etc. In 2017, it could attract around 6.1 million of tourists. Of which, 3.8 million were inbound tourists bringing more than 6.2 billion baht to the city (Department of Tourism, 2018).

At present, Muslims makes up roughly 40% of entire population of Krabi. Numerous Muslim communities with 187 mosques are interspersed over the city

(National Statistical Office of Thailand-Krabi Province, 2016). Meanwhile, a wide range of halal tourism services is easily accessed especially in the city center and Ao Nang District. As of December 2016, there were more than 300 restaurants being certified with halal standard by Central Islamic Committee of Thailand. Of these, almost 40 restaurants are currently certified with “halal food service standard for tourism” awarded by Thailand’s Department of Tourism. However, an investigation on halal tourism services covering three major areas: attraction, accommodation and eatery in Krabi (together with Phuket) was revealed that its halal service quality in general were merely in a moderate level (Sangkaduang & Rungchuang, 2016).

Since the holy Quran gives guidance to whole passage of life for its followers. Thus, the Islamic laws cast a powerful influence over the Muslim tourist’s attitudes and behavior on vacation, ranging from choice of destination, tourism activities to product consumption (Eid, 2015; Eid & El-Gohary, 2015a, 2015b). For Muslim, all products consumed, activities, facilities, and objectives need to be permissible according to the teaching of Allah and Prophet Muhammad (Eid, 2015). Thing permissible and lawful is Islamically termed “halal”. Islamic tourism is so often used interchangeably with halal tourism (Battour & Ismail, 2016; Henderson, 2009; SESRIC, 2015a) since the halalness of products is a major consideration for Muslim tourists in general (Putra, Hati, & Daryanti, 2016).

It is also found that religion is a vital consideration component when Muslim tourists decide to vacation outside their home countries (Battour & Ismail, 2014). The religion also plays a prominent role in forming emotional experience and psychological well-being for Muslim tourists (Liu & Yen, 2016). Therefore, destinations fulfilling their religious needs may reinforce the decision to travel, and enable them reach a high level of satisfaction. In contrast, an absence of Islamic attributes at destination, such as halal food outlets and accommodation, worship place and facilities, conservative entertainment, gender-segregated leisure facilities, may cause them distressed or discourage travel motivation (Battour, Battor, & Bhatti, 2014; Battour & Ismail, 2014). There are lots of papers asserting that Islamic attributes have positive effects on Muslim tourist’s overall satisfactions and reinforce tourist’s loyalty in destinations (Battour et al., 2014; Battour & Ismail, 2014; Bazazo, Elyas, Awawdeh, Faroun, & Qawasmeh, 2017; Rahman, 2014).

Considering the special needs of Muslim tourists, services necessary at destination for them then differs from the other groups of tourists on the ground that the services incorporate with the religious components. This is the reason why the issue deserves special interest from destination managers. Identifying Islamic attributes preferred by Muslim tourists may allow destination managers and marketers to put forward effective destination development program and marketing strategy to encourage the potential Muslim tourists to visit.

Relying on literature survey, although many research papers examine the relationship between Islamic attributes and Muslim tourist's satisfaction and loyalty (Battour, 2017; Battour et al., 2014; Battour & Ismail, 2014; Bazazo et al., 2017; Farahdel, 2011; Putra et al., 2016; Rahman, 2014), there is a lack of empirical research touching on the issue in non-Muslim countries and Thailand in particular.

Moreover, tourists have a tendency to select a destination according to their desired values. During the trip, if perceived values, categorized as functional and emotional values, are equal with or exceed the expectation, it contributes to satisfaction which might in turn engender loyalty (Battour, 2017). In light of that, the competitiveness of destination is severely dependent on the capability in delivering trip quality which refers to the ability to fulfil tourist's expectation. The quality perception reflects the tourist's satisfactory assessment over experience gained from every single moment of truth about service infrastructure and destination environment in destinations (Murphy, Pritchard, & Smith, 2000).

Even though perceived trip quality and perceived trip values were empirically found to be factors exerting influence over tourist's satisfaction and loyalty (Battour, 2017; Murphy et al., 2000; Perera & Vlosky, 2013; Ryan, 2016; Yang, Liu, Jing, & Li, 2014), a very little research has been conducted to make understanding about the process of Islamic attributes of destination interact with key antecedents of tourist's satisfaction and loyalty such as perceived trip quality and perceived trip values.

To fill this research gap, this study seeks to investigate influence of Islamic attributes of destination toward tourist's satisfaction and loyalty in Thai Islamic tourism context with a particular case study of Krabi Province where it has been envisaged as the leading Islamic tourism destination in Thailand, in interaction with

associated mediating variables such as perceived trip quality and perceived trip values.

The discovery is believed to engender a structural model and concerning Islamic attributes of destination and the associated outcomes in non-Muslim context as well as strengthen insight into Muslim tourists' behaviors in relation to their post-trip intention influenced by Islamic attributes of destinations along with the mediating effects which in consequence will foster research in Islamic tourism that the development of knowledge has been still considered in infancy stage (Ryan, 2016).

Together, the finding obtained in particular from the inbound Muslim tourists would also contribute considerably to the deep understanding of the demand side's perception of Islamic attributes offered at the destination which enables all those concerned in supply side to make more informed strategic policy, planning and management.

1.2 Research Objectives

- 1) To investigate the tourist's perception of Islamic attributes of destination, perceived trip quality, perceived trip values, tourist satisfaction and loyalty in Krabi Province
- 2) To examine the influence of Islamic attributes of destination and mediating effects of perceived trip quality, perceived trip values toward tourist satisfaction and loyalty
- 3) To develop a structural model of relationship between Islamic attributes of destination and tourist satisfaction and loyalty under mediating effects of perceived trip quality and perceived trip values in non-Muslim destination, particularly in Thailand

1.3 Expected outcomes

- 1) Tourist's perception of Islamic attributes of destination, perceived trip quality, perceived trip values and tourist satisfaction and loyalty in Krabi Province

2) The influence of Islamic attributes of destination and mediating effects of perceived trip quality, perceived trip values toward tourist satisfaction and loyalty

3) A structural model of relationship between Islamic attributes of destination and tourist satisfaction and loyalty under mediating effects of perceived trip quality and perceived trip values in non-Muslim destination, particularly in Thailand

1.4 Expected Benefits

1) The study will accrue to government agencies, business firms relevant to Islamic tourism through improved understanding of Inbound Muslim tourist's perception of Islamic destination attributes of Krabi Province, in conjunction with the influence of it toward the tourist satisfaction and loyalty in destination in relation to perceived trip quality and perceived trip values.

2) The finding is highly beneficial to relevant players in both government and private sector in the province as a source of reference for improving the quality of Islamic destination attributes which may eventually bring about an increase of inbound Muslim tourists and tourism revenue.

3) The study will result in a new developed measurement model of Islamic attributes of destination used in non-Muslim countries particularly the context of Thailand as well as a new structural framework of the effect of Islamic attributes and associated consequences. The study will also provide a more insightful understanding about the Muslim tourist's behavioral intention impacted by the Islamic attributes of destination under non-Muslim context.

1.5 Conceptual Research Framework

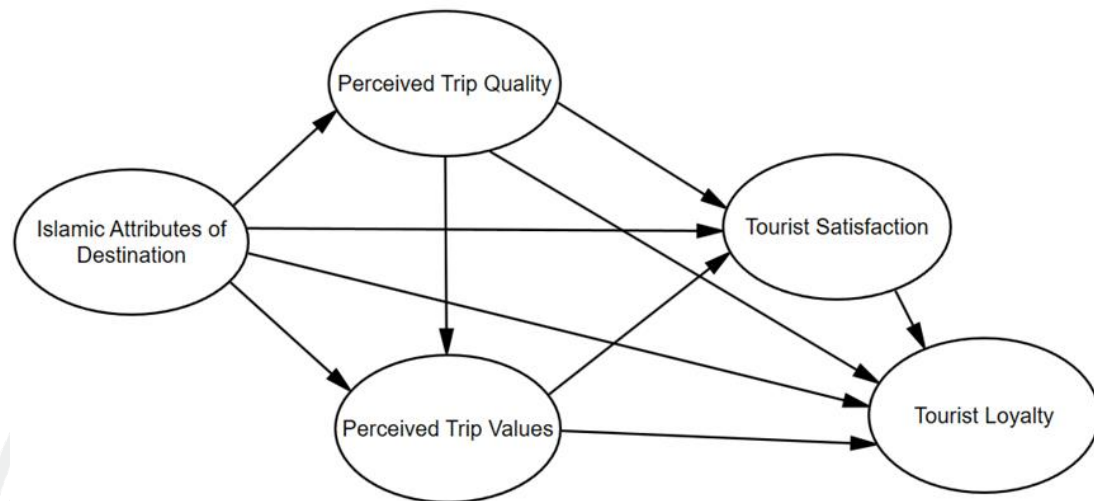


Figure 1.1 Conceptual Research Framework

1.6 Research Hypothesis

1.6.1 Islamic attributes of destination and tourist satisfaction

There are a number of papers stating about direct effect of Islamic attributes of destination upon tourist satisfaction (Al Shamaileh & Alnaser, 2018; Battour et al., 2014; Bazazo et al., 2017; Eid, 2015; Eid & El-Gohary, 2015b; Farahdel, 2011; Putit, Muda, Mahmood, Taufek, & Wahib, 2016; Wardi, Abror, & Trinanda, 2018). The hypothesis can be developed as follows.

H1. Islamic attributes of destination have an effect on tourist satisfaction.

1.6.2 Islamic attributes of destination and tourist loyalty

The influence of Islamic attributes of destination toward tourist's loyalty is supported by many previous researches (Bazazo et al., 2017; Eid, 2015; Rahman, 2014). Regarding the relationship, the following hypothesis is suggested:

H2. Islamic attributes of destination have an effect on tourist loyalty.

1.6.3 Islamic attributes of destination and perceived trip quality

There is a lack of particular empirical research discovering the impact of Islamic attributes toward perceived trip quality so far; however, there are a number of previous studies asserting the relationship between destination attributes and perceived trip quality (Bigovic & Prašnikar, 2015; Murphy et al., 2000; Žabkar, Brenčič, & Dmitrović, 2010). Hence, the following hypothesis is suggested.

H3. Islamic attributes of destination have an effect on perceived trip quality.

1.6.4 Islamic attributes of destination and perceived trip values

Although the association between Islamic attributes of destination and perceived trip values is still not empirically investigated, there are some previous researches discovering the impact of attributes of destination toward perceived trip values (Diep & Sweeney, 2008; Kansal, Walia, & Goel, 2015; Kim & Kim, 2016; Murphy et al., 2000). As such, this study proposes the following hypothesis.

H4. Islamic attributes of destination have an effect on perceived trip values.

1.6.5 Perceived trip quality and perceived trip values

The relationship between perceived trip quality and perceived trip values was confirmed in many literatures (Battour, 2017; Chen & Tsai, 2007; Murphy et al., 2000; Perera & Vlosky, 2013; Ranjbarian & Pool, 2015). Based on findings revealed by previous researches, the following hypothesis is proposed.

H5: Perceived trip quality has an effect on perceived trip values.

1.6.6 Perceived trip quality and tourist satisfaction

The empirical findings on the significant impact of perceived trip quality on tourist satisfaction are obvious in a quantity of previous researches (Liu, 2013; Perera & Vlosky, 2013; Wang, Tran, & Tran, 2017). Accordingly, it is hypothesized that

H6. Perceived trip quality has an effect on tourist satisfaction.

1.6.7 Perceived trip quality and tourist loyalty

The effect of perceived trip quality towards tourist's loyalty is supported by numerous researches (Chang, Chou, & Wu, 2017; Cong, 2016; Murphy et al., 2000; Perera & Vlosky, 2013; Rajaratnam, Nair, Pahlevan Sharif, & Munikrishnan, 2015; Ranjbarian & Pool, 2015; Sangpikul, 2017; Žabkar et al., 2010). Based on finding discovered in the previous studies, the research proposes

H7: Perceived trip quality has an effect on tourist's destination loyalty.

1.6.8 Perceived trip values and tourist satisfaction

The linkage between perceived trip values and tourist satisfaction is commonly found in a large quantity of studies (Bajs, 2011; Chen & Chen, 2010; Gallarza, Arteaga-Moreno, Del Chiappa, & Gil-Saura, 2016; Murphy et al., 2000; Perera & Vlosky, 2013; Ramseook-Munhurrin, Seebaluck, & Naidoo, 2015). Based on these studies, it is hypothesized that

H8: Perceived trip values have an effect on tourist satisfaction.

1.6.9 Perceived trip values and tourist loyalty

Past studies suggest influence of perceived trip values towards tourist's loyalty (Chen & Chen, 2010; Hutchinson, Lai, & Wang, 2009; Murphy et al., 2000; Pilelienė & Grigaliūnaitė, 2014; Ranjbarian & Pool, 2015; Yang et al., 2014). Based on this background, the research hypothesis is as shown below.

H9: Perceived trip values have an effect on tourist loyalty.

1.6.10 Tourist satisfaction and tourist loyalty

The strong effect of tourist satisfaction toward tourist loyalty is confirmed by considerable empirical investigations (Baksi, 2014; Can, 2014; Chen & Chen, 2010; Chen & Tsai, 2007; Eid, 2015; Hassan, Maghsoudi, & Nasir, 2016; Jiang, Zhang, Zhang, & Yan, 2018; Perera & Vlosky, 2013; Su, Swanson, & Chen, 2015; Vo Thanh, Cam Tran, & Dang, 2018; Wang et al., 2017; Wu, 2016). Therefore, the following hypothesis is put forward.

H10: Tourist satisfaction has an effect on tourist loyalty

1.6.11 Mediating role of perceived trip quality in the relationship between Islamic attributes of destination and tourist satisfaction

In spite of the fact that there is a lack of empirical evidences demonstrating mediating effect of perceived trip quality in the relationship between Islamic attributes of destination and tourist satisfaction, there are a number of past studies asserting the mediating effect of perceived trip quality in the relationship between destination distributes and tourist satisfaction (Akhoondnejad, 2016; Alizadeh & Saghafi, 2014; Kim, Holland, & Han, 2013; Navrátil, Pícha, & Navrátilová, 2012). Based on these studies, this study proposes

H11: Perceived trip quality significantly mediates the relationship between Islamic attributes of destination and tourist satisfaction.

1.6.12 Mediating role of perceived trip quality in the relationship between Islamic attributes of destination and tourist loyalty

Although there is a lack of particular literatures confirming mediating role of perceived trip quality in the connection between Islamic attributes of destination and tourist loyalty, this study relies on previous researches which discovered the mediating role of perceived trip quality in the relationship between destination attributes and tourist loyalty (Kim, 2010; Kim et al., 2013; Murphy et al., 2000; Žabkar et al., 2010). The following hypothesis could be formulated as

H12: Perceived trip quality significantly mediates the relationship between Islamic attributes of destination and tourist loyalty.

1.6.13 Mediating role of perceived trip values in the relationship between Islamic attributes of destination and tourist satisfaction

Numerous previous studies stressed on the influence of perceived trip values as a mediator between destination attributes and tourist satisfaction (Akhoondnejad, 2016; Alizadeh & Saghafi, 2014; Butler, 2016; Kim et al., 2013; Ramseook-Munhurrin et al., 2015). Supported by these past studies, this study proposes the following hypothesis.

H13: Perceived trip values significantly mediate the relationship between Islamic attributes of destination and tourist satisfaction.

1.6.14 Mediating role of perceived trip values in the relationship between Islamic attributes of destination and tourist loyalty

Finding in past studies confirmed that the relationship between attributes of destination and tourist loyalty can be intervened by the mediating effect of perceived trip values (Akhoondnejad, 2016; Alizadeh & Saghafi, 2014; Hsieh, 2012; Kim, 2010; Kim et al., 2013; Murphy et al., 2000). Based on these studies, the 14th hypothesis is postulated as

H14: Perceived trip values significantly mediate the relationship between Islamic attributes of destination and tourist loyalty.

1.7 Operational Definitions

1) Islamic attributes: Presence of norms and practice in the destination complying with Islamic principles, and availability of necessary tourism products and service catering to the religious needs of Muslim tourists

2) Perceived trip quality: Standard of tourism products and service at the destination perceived by Muslim tourists during the course of travel and associated with the tourists' trip experience

3) Perceived trip values: Worth the tourism product or service perceived by Muslim tourists during the trip, based on the tourists' assessment of benefits and cost.

4) Tourist Satisfaction: Judgement made by Muslim tourists about fulfillment of expectations and needs, and pleasure derived from travel experience.

5) Tourist's loyalty: Likelihood of tourist to return to the destination and act as a partner of the destination such as spreading words of mouth.

6) Inbound Muslim tourist: Any Muslim visitor whose usual residence is outside Thailand, and who travels to Krabi Province for vacation and spend at least 24 hours in the province but less than a year.

CHAPTER 2

LITERATURE REVIEW

This chapter emphasizes on review of theories and concepts relevant to this study as well as literature review of previous researches regarding Islamic tourism.

2.1 Theories and Concepts

2.1.1 Islamic Tourism

Religion is not a new research issues in tourism studies; however, association between tourism and Islam has long been ignored (Carboni, Perelli, & Sistu, 2014). The study on Islamic tourism is quite limited (Oktadiana, Pearce, & Chon, 2016) since it as a research subject is still in infancy stage (Ryan, 2016). The pace of research in the field cannot catch up with the velocity of the industry growth (Haq, 2014). Nonetheless, its essence is very long-standing as it can be tracked its history back to the dawn period of Islamic civilization (Eid & El-Gohary, 2015a). It is way of life that has been performed since the period of Prophet Muhammad (Haq, 2014).

Islamic tourism is deeply rooted from the religious principles. It is a mandatory duty for all Muslims to perform Hajj in Mecca, one of five pillars of Islam, except only persons incapable due to serious financial or physical constraint (Eid, 2015). Further, the spirit of hospitality is believed to originate from religious teaching as apparent in a verse delivered by Prophet Muhammad “There is no well-being in a family which does not welcome and treat guests well” (Hadith 146). Additionally, it is also influenced by Hajj culture that all hosts are expected to offer good hospitality to the pilgrims. By doing this, the Muslims believe it will allow them to reach the heaven (Stephenson, 2014).

The term “Islamic tourism” emerged for the first time when a magazine “Islamic Tourism” was introduced in the morning of 11 September 2001, just few hours before the 9/11 occurred, in international symposium on Cultural Tourism and Management of World Heritage Sites, in Damascus. The inauguration of the magazine was grounded on three bases: first, to revive and spread the Islamic cultures and values; second, to promote economic development for Islamic societies; third, to strengthen Islamic self-confidence, identities and beliefs to respond with negative stereotype of Islamic world. Even though the magazine reflected that the idea on Islamic tourism had started before September 2001, the concept was intensified greatly in the aftermath of 9/11 attack (Al-Hamarneh & Steiner, 2004) when Muslim world was effected by anti-Muslim attitude and massively stagnating flow of international arrivals into the region (Carboni et al., 2014; Hamza, Chouhoud, & Tantawi, 2012). 9/11 attack also intensified intra-Arab and intra-Muslim co-operation on tourism in various levels. For example, in October 2002, the second Islamic Conference for Ministers of Tourism (ICMT) held in Kuala Lumpur adopted “Kuala Lumpur Working Program” as an important measure to prevent collapse of tourism industry in Arab and Islamic world (Al-Hamarneh & Steiner, 2004). In 2003, the first “Arab World Travel and Tourism Exchange” hosted by Lebanon was another evidence showing regional attempt to cope with the problem and promote Islamic travel. Since then, the interest on tourism in Islamic dimension has spilled over rapidly around the world at the same time that Islamic tourism has thrived at a fast pace with unprecedented momentums across the world in recent years (Battour & Ismail, 2016; Henderson, 2009; Mohsin, Ramli, & Alkhulayfi, 2016; Ryan, 2016). It can be said that the rise of Islamic tourism has been, one way or another, a result of attempt made by regional actors to handle the post-9/11 crisis impacting on the tourism industry (Neveu, 2010).

The rapid growth and increasing interest of global Islamic tourism industry has been fueled by several factors. Politically, the decline in quantity of international tourists especially from western countries in the Middle East region after 9 September 2001 principally provoked the development. The declination appeared to be caused from their distrust toward the Muslims and fearful sentiment of terrorism. In the meantime, a large quantity of Arab tourists encountered with greater entry hindrance

imposed by western nations. The difficulty of mobility discouraged the visitation to Europe and USA and distracted lots of Muslim tourists to travel within the Muslim world (Carboni et al., 2014; Kovjanić, 2014). According to Dabrowska (2004), 9/11 and wars against terror have brought about the dramatic decline of international tourist arrival in some countries (e.g. Egypt and Morocco) while making tremendous surge of holidaymakers in some countries (e.g. Lebanon, Syria, UAE). Turkey and Malaysia were the most popular destinations in non-Arab nations (Al-Hamarneh & Steiner, 2004).

Demographically and economically, the evolutionary trend was also accelerated by the augmentation of the global Muslim population, representing the world's fastest growing consumer group (Izberk-Bilgin & Nakata, 2016), in conjunction with the expansion of Middle class and high purchasers as well as a magnificent success of economic development in many Muslim countries (Yan, Zahari, Ismail, & Zain, 2017). Additionally, the fast-moving trend has resulted in a vivid spread of Muslim-friendly destinations along with product and service enterprises, seeking to cater for the Muslim customers both in Muslim and non-Muslim countries across the world. More accessibility of Muslim-friendly amenities increases Muslim tourist's motivation to travel to particular destinations. According to Gabdrakhmanov, Biktimirov, Rozhko, and Mardanshina (2016), the rise of halal tourism industry worldwide has also been reinforced by the spread of Islamic values, and the increased number of Non-Muslims who favor the halal products.

Not only for Muslim countries, many non-Muslim countries, including, Japan, UK, France, New Zealand, Singapore, and Thailand have been enthusiastic to grab opportunities in the emerging Muslim travel market. The Japanese government for example grants Visa free entry to tourists from some Muslim countries such as Malaysia and Indonesia to encourage visitation. In terms of revolutionary technology, the increasing accessibility of travel information via IT devices such as the smartphone and internet also has contributed to the halal travel market growth for it assists the Muslim tourists plan their vacations with ease.

According to Wilson (2014), Muslim population is compared as "an elephant in the room" to highlight the significance of its market size and predominance of Islam in the 21st century. By 2020, the growth of international Muslim tourism is

projected to increase at 4.79%, compared to 3.8% of average rate of conventional tourism (Mohsin et al., 2016). In November 2015, the inaugural World Halal Travel Summit was held in Abu Dhabi, UAE, evidently demonstrated the rise of Islamic tourism in world's travel industry. Moreover, the visible presence of such online booking applications and internet browser as "HalalTrips", "MuslimPro", "halalbooking.com" "IslamTravel.com" also witnesses the phenomenon.

Presently, Islamic tourism does not merely interest the Muslim people, but non-Muslim customers. It is found that 60-70% of halal hotel guests are non-Muslims (Gabdrakhmanov, Biktimirov, Rozhko, & Khafizova, 2016). Increased number of non-Muslim guests is partly derived from western customers who are health conscious and interested in Islamic culture (Stephenson, 2014). Not only this, halal food has also gained more popularity among non-Muslim customers who are aware of healthiness and environment since it is well-recognized for its safety and quality being controlled strictly from "farm" to "fork" (Carboni et al., 2014; Samori, Salleh, & Khalid, 2016).

With all these momentums, visible from rapid evolution of halal tourism product and service in different parts of the world alongside growing number of destination labeled as Muslim-friendly, according to Carboni et al. (2014), the phenomenon could be described as "Islamization of tourism".

However, according to Henderson (2009), the tourism development in some countries in Muslim world was impeded by the government's attitude about negative cultural and social impacts from tourism activities and adequate investment on facilities in some undeveloped countries. Additionally, the development has been obstructed by prolonged political unrest in Middle East region during the recent years, resulting in the decline of the overall tourist arrival in the region (Kovjanić, 2014).

In general, Muslim's behaviors are shaped by Islamic code of conduct called Sharia law derived from two sources: holy Quran and Hadith, a collection of sayings, action, and habits of the Prophet Muhammad. Sharia law sometimes called Islamic law is a religious principle governing all aspects of life such as food, dress code, entertainment, hygiene, social manners and communication. Objects and action

permissible to use or engage according to Sharia law is called “halal”. In contrast, what is forbidden to use or engage by Allah is called “haram” (Stephenson, 2014).

Although “halal” is explicitly related to Islamic dietary laws, it does not limit exclusively on food free of pork and alcohol as non-Muslims may understand. Actually, it extends to avoidance of other unlawful ingredients such as blood, meat from forbidden animals including any carnivorous animals or birds of prey, and meat from animals not being slaughtered correctly in the name of Allah. More than this, it covers a wide variety of consumption products, for instance, toiletry, cosmetic, pharmaceutical product, supplementary food, toy, clothes, mass media. Most importantly, Halal refers to behaviors and practices in accordance with Islamic principles. In this sense, all tourism products and service provided for Muslim customers must be ensured that they are in compliance with halal regulations and Islamic morality.

Tourism activities in Islamic perspective could be classified broadly into two types: pilgrimage and Islamic tourism (Eid & El-Gohary, 2015a; Zamani-Farahani & Eid, 2016). Pilgrimage is a type of travel obviously inspired by the religious motivation. Hajj is the utmost pilgrimages performed by Muslim adherents in holy cities of Saudi Arabia. For some Muslims, hajj is not considered tourism, yet a religious duty (Jafari & Scott, 2014). In addition to hajj, each year million people voluntarily perform “Umrah”, a minor pilgrimage, in Mecca outside the hajj period, as well as “Ziyara” to sites associated with the holy men such as mosques, tombs and caves (Henderson, 2003; Jafari & Scott, 2014).

Distinct from pilgrimage, Islamic tourism has a lesser extent of religious orientation. It is a merger between religious and leisure practice (Eid & El-Gohary, 2015a; Jafari & Scott, 2014). Islamic tourism links together hedonic pursuit with pilgrimage (Gabbrakhmanov, Biktimirov, Rozhko, & Mardanshina, 2016). That is the reason why Islamic tourism is distinct from mass tourism which is characterized as extremely hedonistic. Following religious doctrine, any tourism activities undertaken extravagantly for pure hedonism are considered unlawful (SESRIC, 2015a). Islamic tourism is considered as an alternative against the hedonistic and lavish characteristic of conventional tourism (Eid & El-Gohary, 2015a; Jafari & Scott, 2014), with the reason that it balances between spiritual and material needs (Oktadiana et al., 2016).

Contrarily, it encourages adherents to achieve meaningful motivations guided by Islamic teaching. According to Duman (2012), the travel practice in Islam must be purposeful activities with Islamically acceptable purposes, that is it is made in the cause of Allah or with other purposes specified by Quran and Prophet's teachings.

In Islam, tourism is considered a fundamental part of religion since it is discovered that there are least 16 verses in Quran apparently encourage adherents to travel. The travel in Islam is able to be undertaken through three different forms including Hajj/Umrah, Ziyara and Rihla (Haq, 2014; Kovjanić, 2014). Apart from Hajj, Umrah and Ziyara as aforementioned, Rihla is a form of expedition with non-religious reasons, such as for knowledge, commerce, health, information etc.; however, the journey is still regarded of being in service of Allah (Haq, 2014; Kovjanić, 2014).

In Islamic perspectives, people are encouraged to travel for many reasons such as for consideration and contemplation of the greatness of God along with the destiny of non-believers. Arguably, it may induce people to submit to God which is the ultimate goal of travel. The Quranic verses are quoted as follows.

“Travel through the earth and see how Allah did originate creation; so will Allah produce a later creation: for Allah has power over all things” (Surat Al-Ankabout: 20)

“Travel through the earth and see what was the end of those who rejected truth” (Surah al-An'am: 11)

“Travel through the earth and see the end of those before you, most of them worshiped other beside Allah” (Surah al Rum: 42)

In addition, Muslims are urged to travel for the reason of expanding horizon of knowledge and experience as quoted in the following:

“Do they not travel through the land, so that their hearts may thus learn wisdom and their ears may thus learn to hear? Truly, it is not their eyes that are blind, but their heart which are in their breast” (Surah al hajj: 46)

Moreover, travel helps foster perseverance of human being, as well as strengthen and unify fraternal bond among the Muslim communities called Umrah apart from enhancing one's health and wellness, and reduce stress (Duman, 2012; Kovjanić, 2014; Mohsin et al., 2016; Samori & Sabtu, 2014; Samori et al., 2016). In

these ways, travel in Islamic perspective represents an activity aimed at balancing between physical and spiritual state of Muslim followers (Oktadiana et al., 2016).

In spite of the fact that tourism activity gets along well with Islamic doctrine; Islam has been misperceived over-conservative, not allowing faithful people to have fun (Hamza et al., 2012). In some conservative countries, mostly in the Middle East, tourism activities are perceived by the government officials as being opposed to the way and will of Allah (Zamani-Farahani & Henderson, 2010). The misperception is regarded a barrier obstructing the development of Islamic tourism industry.

For the time being, the term “Islamic tourism” is still not formally defined (Gabdrakhmanov, Biktimirov, Rozhko, & Mardanshina, 2016; Henderson, 2009). Yet, it is widely agreed that it is the activity within the Muslim countries undertaken principally by Muslims primarily for leisure (Henderson, 2009). The Islamic Tourism Center (ITC) of Malaysia defined it as “any activity, event and experience undertaken in a state of travel which is in accordance with Islam (Islamic Tourism Centre, 2018). Carboni et al. (2014) gave a more encompassing definition that “tourism in accordance with Islam, involving people of the Muslim faith who are interested in keeping with their religious habits while travelling.” Duman (2012) pays more attention to the religious motives, so his Islamic tourism definition was given as “tourism activities by Muslims that originate from Islamic motivations and are realized according to Sharia principles” From various definitions, Islamic tourism is conceptualized by three elements including Islamic motivation, faith-based needs and services, and Islamic teaching (COMCEC, 2016b).

The concept of Islamic tourism has been widely agreed that it is neither exclusive only for Muslim tourists nor religious purpose. Besides, the location of activities are not limited solely to the Muslim countries (Aziz, Rahman, Hassan, & Hamid, 2015; Battour & Ismail, 2016; Carboni & Janati, 2016; Carboni et al., 2014; Ghani, 2016; Kovjanić, 2014; Mohsin et al., 2016). Some researchers stressed that there is a need to correct the misperception that Islamic tourism is relevant only to historical and religious sites. Actually, it also encompasses visiting to natural and adventure attractions (Mohsin et al., 2016). For Nassar, Mostafa, and Reisinger (2015), Islamic tourism must be approached holistically rather than being focused mainly on visiting sacred places for pilgrimage purpose. According to a survey

undertaken by The Standing Committee for Economic and Commercial Cooperation of the Organization of the Islamic Cooperation (COMCEC) Coordinating Office (COMCEC, 2016a), leisure is the top of travel purpose among Muslims (62%), followed by family and friend purpose (54%) and religious purpose (32%).

With this approach, Islamic tourism can be conceptualized from three different aspects. Economically, Islamic tourism has delivered economic benefits to different countries around the world. It has contributed considerably to the growth of GDP, government revenue, domestic employment as well as business profitability. Culturally, Islamic tourism incorporates Islamic cultures, heritage, art and history into the product and service of tourism. Religiously, Islamic tourism ensures that product and service adhering to the Islamic doctrine (Al-Hamarneh & Steiner, 2004; Nassar et al., 2015).

Moreover, Islamic tourism as a concept can be used alternatively with different names. Among others, halal tourism, Muslim-friendly tourism, and Sharia tourism, are the terms most commonly used (SESRIC, 2015a). According to Khan and Callanan (2017), there is no obvious difference between the terms “Islamic tourism” and “halal tourism” as they are used inconsistently and confusingly in tourism industry. However, it was observed that the term “Islamic” is used more popularly than “halal” in the realms of academia, whereas “halal” is more widespread in the industry and medias.

While Islamic tourism and halal tourism are treated as an analogous concept (Carboni & Janati, 2016; Ghani, 2016; Henderson, 2009; Kovjanić, 2014; SESRIC, 2015a), a number of scholars viewed that interchange between the two terms in representing the concept is questionable. Battour and Ismail (2016) viewed that the term “Islamic” is applied to things apparently associated with faiths and doctrines; meanwhile “halal” refers to the practice and products permissible according to the Islamic law. For this reason, using “halal” as a brand name to represent the concept sounds more appropriate. Similarly, Elaziz and Kurt (2017) suggested that this type of tourism should be labeled as halal tourism rather than Islamic tourism since it is considered a brand name, not a real religious practice.

What is more, El-Gohary (2016) explained that “Islamic” refers to such tourism activities and products completely complying with Islamic doctrines which

might not be applied to every single tourism product and service. Further, branding “halal tourism” as “Islamic tourism” may cause people confused that tourism activities and products are exclusively for Muslim customers. Although the term “halal tourism” is preferred, El-Gohary argued that it is frequently found that halal tourism providers, especially in non-Muslim countries, still offer products and services, and run the business not fully complying with the halal concept for non-Muslim customers. In this case, “halal tourism” should be replaced by “Muslim-friendly tourism” in order to avoid wrong perception.

In view of Ryan (2016), there is a distinction between these two terms. That is, Islamic tourism refers to those travel activities associated directly with religious purpose; halal tourism, in any case, is carried out for social and recreational purpose.

Besides this, according to Aziz et al. (2015) and Duman (2012), halal tourism and Islamic tourism represent different aspect of the industry. Halal tourism is used to described tourism products and services offered at destination, representing supply side; Islamic tourism, on the other hand, represents the demand side, relating to Muslims participants of activities and motivation to travel.

Muslim’s tourism attitude and behavior arise from two sources. First, the explicit guidance that stipulates what practice is lawful or not. Second, social values, norms, and practice justified by religious ethics (Battour, Ismail, & Battor, 2011). Muslim tourists whose faith-based need is distinct from other market segments deserve special attention. For Muslims, religion is considered a dominant factors determining destination choice and tourism product favorite (Eid & El-Gohary, 2015a). According to Ghani (2016), Muslim tourists tend to favor to travel in Muslim countries for they have similar religious and cultural backgrounds with their home countries. In 2014, it is found that nearly 70% of inbound visitors travelling in OIC countries were from OIC countries (COMCEC, 2016b). Hence, it is essential that destination should provide facilities and tourism product supporting their religious practice and being in line with their religious requirement.

Apart from traditional values, e.g., quality, price, emotional and social, Islamic value, arising from Sharia-compliant components commonly called Islamic attributes, is another important component needed to be concerned for delivering product and service to Muslim customers since it plays a vital role in determining purchase

behavior and satisfaction (Nassar et al., 2015). Islamic attributes, representing norms and practice of Islamic cultures in destination, can be categorized into two aspects: tangible and intangible attributes. Prioritized tangible attributes, for instance, include halal food and prayer facilities, meanwhile those of intangible attributes include Islamic entertainment, Sharia-compliant dress code, Azan prayer announcement, and Islamic morality etc. (Battour et al., 2011).

However, Muslims are not single market thanks to varying degree of individual adherence to Islamic principle (Battour et al., 2011). Moreover, interpretation of religious principles is by no mean uniform. Needless to say, the heterogeneity of Muslim world can be observed between countries ranging from severe ultra-conservative in Saudi Arabia to relatively liberal in Turkey, Malaysia, and Indonesia. But even so, Muslims as a whole remain conservative (Carboni & Janati, 2016; Hamza et al., 2012; Henderson, 2009; Zamani-Farahani & Henderson, 2010).

In general, Muslim tourists can be classified into three main segments. First, *strictly practicing Muslim*. This group of people is very strict in Islamic-based requirements while traveling. They will choose only the product and service fully meeting their faith-based needs. Second, *practicing Muslims*. In general, these people would not compromise with their religious requirements, yet they will be more flexible and comfortable with alternatives. Third, for *non-practicing Muslim*, religious requirements are not considered while deciding on the travel choice. Practicing Muslims have a greatest quantity making up of 60% of the total. Whilst strictly practicing Muslim and non-practicing Muslims are composed of 20% equally. (COMCEC, 2016b).

Because of these reasons, destination planners and managers are suggested to customize products and service in accordance with habits, preference, and expectation of customers in different groups. For example, expectation of Saudi Arabian tourists is arguably much higher than other nationals since most Saudi Arabian Muslims tend to be strongly conservative (Battour et al., 2011). They appear to disfavor to mix with people from different religions (Carboni & Janati, 2016). Thus, it is pragmatic to offer products and service targeting to the majority, while giving a chance for those who desire other choices.

In some cases, provision of some Islamic attributes in destination may be problematic, especially destinations willing to satisfy both Muslim tourists and non-Muslim tourists. For instance, the case study from Malaysia found that some restrictive rules, such as the prohibition of alcohol and pork consumption, as well as wearing Burquni/Burkini swimwear may disturb some non-Muslim tourists to enjoy their visitation (Battour, 2017). Likewise, the application of some Islamic attributes in Non-Muslim countries such as Islamic dress code, ban of alcohol in public place, Azan prayer call, restriction of sexual expression of affection might have limitation. As Battour et al. (2011) stated, it is unrealistic to apply Islamic attributes within the context of westernized non-Muslim societies.

In conjunction, implementing Islamic tourism could pose potential challenge to the tourism industry in Muslim countries. Case studies from Egypt (Hamza et al., 2012) and Tunisia (Carboni et al., 2014) discovered that people were worried about the loss of non-conservative market segment arising from Islamophobic bias and misperception that Islamic tourism is solely concerned with traveling to religious heritage sites.

2.1.2 Islamic Attributes of Destination

Islamic attributes are main concern of Muslim tourists when deciding to travel to a particular destinations in foreign countries. It is possible that they decide not to visit certain places if necessary Islamic attributes are absent (Battour & Ismail, 2014). A survey reveals that Muslim-friendly service is a criteria extremely important for 65% of Muslims while choosing a destination (COMCEC, 2016a). Moreover, it is claimed that halal food is a main factor top of the list affecting Muslim's decision to travel for leisure (67%), preceding overall price (53%), Muslim friendly Experience (49%), relaxation (46%) respectively (SESRIC, 2015a).

For general Muslim tourists, religion plays a prominent role in shaping travel choice and experience as they are required to consume only halal tourism products and abstain from any activities breaking the Islamic laws, such as adultery committing, gambling, uncovered dressing. Due to this reason, Shariah-compliant products and services form a prerequisite of high-value experience for Muslim tourists. Combing Islamic identity into tourism products and services therefore leads

to value creation (Eid, 2015). Previous studies (Eid & El-Gohary, 2015a, 2015b) discovered that in addition to traditional dimension of value (quality, money, emotional, social), Muslim customers assess tourism products on the basis of religious value based on the availability of Islamic tangible and non-tangible attributes which contributes to the willingness of purchase as well as overall satisfaction. On the other hand, they may not select certain products given that Islamic attributes are lacking (Eid & El-Gohary, 2015a).

The definition of “Islamic attributes” is given in several dimensions. For example “those factors which should be catered in order to respond to Muslim’s needs” (Farahdel, 2011); availability of Islamic norms and practice relevant to tourism at destination (Battour et al., 2014). However, in this research, the term would be defined as presence of norms and practice in a destination complying with Islamic principles, and availability of necessary tourism products and service catering to the religious needs of Muslim tourists. According to Battour et al. (2014), the Islamic attributes could be classified into four main components, namely halalness, worship facilities, general morality, and alcohol drinks and gambling free. It was discovered that attributes relative to Islamic morality is the most essential factor perceived by the Muslim tourists in Malaysia. The Islamic morality is involved with the authority’s ban on prostitution and adulterous expression in the public spheres, censorship of adult scenes on TV, and prevalence of Islamic dress code.

In contrast with above finding, the study by Battour and Ismail (2014) discovered that among four components, absence of alcohol drinks and gambling activities is the most important factor perceived by the Muslim visitors. However, restricting the alcohol drinks in the destination might engender challenge to the destination managers who at the mean time seek to satisfy non-Muslim tourists (Bazazo et al., 2017).

Unlike the above result, the study in Jordan (Bazazo et al., 2017) found that halalness was perceived the most important factors among others. This implies that priority must be given to halal food and sex-segregated recreational amenities.

In conjunction with this, Islamic attributes can also be categorized by the level of importance: need to have; good to have; and nice to have. According to Mastercard-Crescentrating (2017), Need-to-have attributes are components

considered most important, comprising halal food service and prayer facilities. Good-to-have attributes have lesser degree of importance, consisting of water-friendly washroom and Ramadan services. While nice-to-have attributes are components preferred by the Muslim tourists including no non-halal activities and facilities and service with sex-segregation and privacy.

Notwithstanding, according to Aziz et al. (2015), Islamic attributes can be classified into four categories: products, service, facilities and environment. Product component, for instance, is composed of halal food, alcohol-free, and consumption products such as pharmaceutical and cosmetic products. Service component includes, but limited to those concerning appropriate staff dress code, sex segregated activities, Sharia-compliant entertainment. Facilities mainly associate with availability worship facilities in hotel room and water-friendly toilet in public places. Lastly, environment component is concerned with cleanliness of place, free of gambling and alcohol, as well as other immoral activities.

In another respect, Islamic attributes could be classified into two categories: tangible and intangible (Battour et al., 2011; Zulkharnain & Jamal, 2012). Worship place and facilities, Islamic toilets, halal food outlets are among the most prioritized tangible attributes required by Muslim tourists. Meanwhile those concerning conservative entertainment, Islamic morality, and Islamic dress codes are among intangible attribute.

Battour et al. (2011) uncovered that there were difference between males and females in terms of preference to Islamic attributes. For females, precedence is given to privacy and gender-segregation of leisure facilities. Whereas it seems that males give importance more on prayer facilities and halalness. Moreover, the researchers added that since Muslim tourists are heterogeneous population. They are vastly different in respect of degree of religious commitment. As a result, the destination managers and marketers are expected to either tailor the tourism products and services which suit to their demands or target at the majority.

Below is a list of the Islamic attributes in tourist destinations compiled from nine relevant quantitative studies. The items which obtained Item-Objective Congruence (IOC) score equal and higher than 0.5 were taken into the survey

instrument before exploratory factor analysis was performed in the aftermath. Then remaining attributes were used as observed variables.

Table 2.1 Elements of Islamic Attributes of Destination

No	Islamic Attributes	Literatures									Total
		(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	
1.	Availability of mosques	o	o	o	o				o		5
2.	Availability of prayer facilities at tourist sites	o	o	o	o	o	o	o	o	o	9
3.	Availability of Azan (prayer call)	o	o	o	o						4
4.	Provision of Qibla sign in hotel room	o	o	o	o				o		5
5.	Provision of a copy of Quran in hotel room	o	o	o	o	o		o	o		7
6.	Water-friendly washroom at hotel and tourist attractions	o	o	o	o	o		o			6
7.	Availability of halal food	o	o	o	o	o	o	o	o	o	9
8.	Segregated halal kitchen in hotels and restaurants	o	o	o	o						4
9.	Ban of alcohol drinks in public places	o	o	o	o		o				5
10.	Prohibition of gambling activities	o	o	o	o						4
11.	Islamic dress code by hotel and restaurant staff	o	o	o	o						4
12.	Islamic dress code in public places	o	o	o	o						4
13.	No sex channels and porn recreational places in hotel	o	o	o	o		o				5
14.	Ban of prostitution	o	o	o							3
15.	Ban of indecent display of affection in public places	o	o	o	o						4
16.	Sex segregation at swimming pool and gym in hotel	o	o	o	o	o		o		o	7

No	Islamic Attributes	Literatures									Total
		(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	
17.	Sex segregation on beaches	o	o	o	o	o		o		o	7
18.	Censorship of movie adult scenes on TV	o	o	o	o	o		o			6
19.	Availability of Shariah-compliant entertainment venues.					o		o		o	3
20.	Art not depicting human forms					o		o			2
21.	Muslim employee at hotels and restaurants						o				1

Sources:

- (1) Farahdel (2011)
- (2) Battour, Ismail, Battour, and Awais (2017)
- (3) Battour et al. (2014)
- (4) Bazazo et al. (2017)
- (5) Eid and El-Gohary (2015b)
- (6) Nassar et al. (2015)
- (7) Eid and El-Gohary (2015a)
- (8) Rahman (2014)
- (9) Eid (2015)

Many authors asserted that presence of Islamic attributes fosters the tourist satisfaction (Al Shamaileh & Alnaser, 2018; Battour et al., 2014; Bazazo et al., 2017; Eid, 2015; Eid & El-Gohary, 2015b; Farahdel, 2011; Putit et al., 2016; Wardi et al., 2018) as well as loyalty (Bazazo et al., 2017; Eid, 2015; Rahman, 2014). Besides, they are able to strengthen the influence of traditional destination attributes and tourist's overall satisfaction (Battour & Ismail, 2014; Battour et al., 2017). For instance, Battour and Ismail (2014) indicated that Islamic attributes moderate the relationship between tourist's pull motivation and satisfaction; however, it has no impact on the relationship between push motivation and the satisfaction.

Slightly different, the study undertaken in Iran (Farahdel, 2011) and Jordan (Al Shamaileh & Alnaser, 2018) disclosed that Islamic attributes delivered a positive but weak impact on the association between motivation factors and tourist's satisfaction, implying that although Islamic attributes strengthened tourist's satisfaction, it wasn't the main source of satisfaction. The researchers from these two studies argued in the same way that the results might be caused from the fact that Islamic attributes are so common in Muslim countries. Availability of Islamic attributes was therefore not an overriding concern for Muslim vacationers, but other pull motivation factors.

According to Eid (2015), Shariah-compliant attributes should be considered as an essential element in creating high-value experience for Muslim tourists since general Muslim tourists judge tourism products and service not merely in traditional aspect of values, but also the religious aspect which leads to the value creation. Moreover, destination attributes were confirmed by many scholars of significantly impacting on perceived trip quality (Bigovic & Prašnikar, 2015; Murphy et al., 2000; Žabkar et al., 2010). Meanwhile it was also found the predictive power of the destination attributes toward perceived trip values (Diep & Sweeney, 2008; Kansal et al., 2015; Kim & Kim, 2016; Murphy et al., 2000). Particular to empirical finding uncovered by Murphy et al. (2000), destination attributes were found as the significant antecedents of both perceived trip quality and perceived values.

Relied on the past studies, this case study implies that the Islamic attributes have positive influences toward tourist's loyalty, perceived trip quality, and perceived trip values. Thus the following hypotheses are proposed.

H1: Islamic attributes of destination have an effect on tourist satisfaction.

H2: Islamic attributes of destination have an effect on tourist loyalty.

H3: Islamic attributes of destination have an effect on perceived trip quality.

H4: Islamic attributes of destination have an effect on perceived trip values.

2.1.3 Perceived trip quality

In general, quality is perceived when the products and service are performed either equally to or above the customer's expectation. For tourism context, the quality perception relates to the tourist's satisfactory assessment of trip experience

based on the comparison between expectation and actual performance (Battour, 2017; Murphy et al., 2000).

According to Murphy et al. (2000), perceived trip quality is concerned with the tourist's moment of truth about service infrastructure and destination environment in the destinations e.g., attractions, services, facilities and infrastructures. It thus firmly links to tourist's overall sentiment and impression towards destination attributes and service performance delivered in the destinations (Sangpikul, 2017). The higher quality is believed to result in higher satisfaction (Battour, 2017) and reinforce tourists to be loyal to the destinations (Sangpikul, 2017).

Quality in tourism and hospitality perspectives has two major dimensions: technical and functional. The technical quality emphasizes on outcome of service, sometimes described as outcome quality. Functional quality on other side focuses on the service delivery process, which could be further classified into relational quality-efficiency of interaction between host and guest; and physical quality concerned with all tangible facilities and environment (Matsuoka, Hallak, Murayama, & Akiike, 2017).

According to Lien and Kao (2008), technical quality refers to "what" service is delivered, while the functional quality relates to "how" the service is delivered. The evaluation of these two qualities occurs in different stages. The evaluation of technical quality is made in the aftermath of service performance. While for functional quality, the evaluation occurs during service being performed (Ali, Hussain, Konar, & Jeon, 2017).

Not only to this, quality could be considered from the characteristics dimension of service attributes including tangible and intangible. The tangible attribute refers to all external appearance of facilities, equipment, ambience and staff. It closely relates with comfort and cleanliness of hotel room and restaurants, alongside design and location of the place. The intangible attributes nonetheless focus on staff-client relationship, with a special emphasis on accuracy of service delivered, as well as willingness, responsiveness and helpfulness of the staffs (Marić, Marinković, Marić, & Dimitrovski, 2016).

In previous studies, perceived trip quality is found empirically an antecedent of perceived trip values (Battour, 2017; Chen & Tsai, 2007; Murphy et al., 2000;

Perera & Vlosky, 2013; Ranjbarian & Pool, 2015). Meanwhile numerous papers found significant influence of perceived trip quality toward tourist satisfaction (Baksi, 2014; Liu, 2013; Perera & Vlosky, 2013; Wang et al., 2017) together with behavioral intention/ loyalty (intention to revisit and willingness to recommend) (Chang et al., 2017; Cong, 2016; Murphy et al., 2000; Perera & Vlosky, 2013; Rajaratnam et al., 2015; Ranjbarian & Pool, 2015; Sangpikul, 2017; Žabkar et al., 2010).

As such empirical findings, the hypotheses are therefore proposed as follows;

H5: Perceived trip quality has an effect on perceived trip values.

H6: Perceived trip quality has an effect on tourist satisfaction.

H7: Perceived trip quality has an effect on tourist loyalty.

Notwithstanding, the elements used to evaluate perceived trip quality are quite diversely identified by a number of papers. Murphy et al. (2000) considered perceived trip quality in terms of overall satisfaction and comparative quality against other places. In the work of Chen and Tsai (2007), perceived trip quality focuses mainly on physical attributes such as infrastructure, environment and facilities. However, for Perera and Vlosky (2013), perceived trip quality was proposed of having both tangible and intangible dimensions consisting of five elements namely amenities, cleanliness, staff/volunteer, education, and information. Likewise to Liu's study (2013), the perceived trip quality was composed of eight elements. Apart from man-made facilities and infrastructures, they also included intangible components such as history, price, food taste and nightlife and entertainment. However, in the work of Alizadeh and Saghafi (2014), the perceived trip quality elements merely included the tangible aspects, for example, price, facility and infrastructure, landscape as well as destination services.

In a later paper, Chang et al. (2017) broadened the concept by incorporating the local resident dimension into the analysis. Anyway, for Battour (2017), the perceived trip quality had close meaning with memorable experience. See more details in Table 2.2

Table 2.2 Dimensions and Elements of Perceived Trip Quality

Sources	Dimensions	Elements
Murphy et al. (2000)	-	Overall satisfaction Quality relative to US
Chen and Tsai (2007)	Hospitality	Price of accommodation Price of activities Food and beverage of accommodation Services of accommodation workers Price of food and beverage Safety of activities
	Attractions	Cleanness of beaches Uniqueness of landscape Comfort of built environment Weather
	Transport	Accessibility Internal transport Parking facilities and space
	Amenity	Food and beverage provision General infrastructure Travel information Signs and indicators
Perera and Vlosky (2013)	-	Amenities Cleanliness Staffs/volunteers Education Information
Liu (2013)	-	Reasonable price of product and service Distinctive history and heritage Quality of accommodation

Sources	Dimensions	Elements
Alizadeh and Saghafi (2014)	-	Comfort of build/man-made environment
		Quality of infrastructure
		Food taste
		Shopping facility
		Nightlife and entertainment
		Reasonable price of food and accommodation
		acceptable food and beverage
		Cleanness of beach
		Unique landscape
		Beautiful beach
		Transport easy to access
		Parking facility and space
		General infrastructure
		travel information
Chang et al. (2017)	Amenity	Hydroelectric facilities
		Infrastructure facilities
		Transportation
		Medical facilities
		Commodity prices
	Hospitality	Travel information
		Attractions
		Night entertainment spot
	Friendliness	Accommodation
		Shopping spots
	Food and	Friendly residents
		Public safety
		Communication
		Food and beverage provision

Sources	Dimensions	Elements
Battour (2017)	beverage	Prices of Food and beverage
	-	Different experience
		Enjoyment
		Friendly local people
		Refreshing experience
		Meaningful experience
		Wanted place
		Exploratory experience

2.1.4 Perceived Trip Values

Perceived value is a topic which has been widespread in tourism and hospitality researches. The perceived value issue is of great interest to managers and marketers since it influences on competitiveness to the destinations and service entities for the reason that perceived values effect customer's choice and decision making (Dedeoğlu, Balıkcıoğlu, & Küçükergin, 2016).

Previous studies discovered that perceived value is a major determinant of repurchase intention (Chen & Chen, 2010; Shen, 2016) and behavioral intentions (Kim & Park, 2017). It is also found that perceived value is a better predictor of repurchase intention than satisfaction and quality (Jamal, Othman, & Muhammad, 2011).

In tourism context, there are a large number of literatures confirming the influence of perceived values on the tourist's satisfaction toward destinations and tourism products, and loyalty (Battour, 2017; Chen & Chen, 2010; Gallarza et al., 2016; Pilelienė & Grigaliūnaitė, 2014; Ramseook-Munhurrin et al., 2015; Rasoolimanesh, Dahalan, & Jaafar, 2016).

The value perception is a psychological process, pertaining to personal assessment, estimation, interpretation of information and belief in attributes and performance of products as well as consequence from use (Schoeman, Van der Merwe, & Slabbert, 2016). Therefore, the perceived value is subjective and personal in conjunction with having great dynamics since it varies from person to person depending upon individual experience, interpretation, and preference (Battour, 2017;

Dedeoğlu et al., 2016; Murphy et al., 2000; Schoeman et al., 2016). Moreover, the perceived value varies depending on the kind of products and services and consumer's characteristic (Jamal et al., 2011) as well as changes of time, cultures, location and circumstances (Bajs, 2011; Eid, 2015).

Even though the definition of perceived value is much diversified, the definition proposed by Zeithaml (1988) is most widely referred. It was defined as “overall assessment of the utility of a products or service based on perception of what is received and what is given”. Hence, value reconciles information about price and non-price with intention to purchase (Morosan, 2012). According to Zeithaml (1988), perceived values have four different definitions namely, low price; whatever consumers want in a product; quality the consumers get from the price paid; what the consumers get in exchange of what is given.

Perceived values could be mentioned as the trade-off relationship between perceived benefits (obtainment) and perceived cost or sacrifices (payment) available in the market options (Chen & Chen, 2010; Gallarza, Arteaga, Del Chiappa, Gil-Saura, & Holbrook, 2017). It is a function of acquisition and transaction of utility (Yang et al., 2014). The benefits have positive impact on perceived values. Costs, in contrast, lead to reduced perception of values (Bajs, 2015).

Both perceived benefits and sacrifices are found involved with monetary and non-monetary elements. The perceived sacrifices are dominantly associated with monetary cost; however, they might possibly include non-monetary costs, such as price, time, energy, physical and mental effort, risks as well as lifestyle change (Bajs, 2015; Liu, 2013). When tourists perceived obtainment greater than payment, satisfaction is created (Liu, 2013). Because of this, the way to increase perceived values could be achieved through a combination of increase of benefits and reduction of costs.

Underlying aspects of perceived values consist of two major dimensions: cognitive and affective. The cognitive dimension is a functional/ economic evaluation of value made by consumers based on the utilitarian and physical performance of the products and services, whereas affective dimension is an emotional evaluation based on their feelings upon the products (Yang et al., 2014).

Many studies separate affective dimensions of values into emotional and social value. Emotional value refers to a perceived utility of products and service in arousing specific feeling or emotion such as excitement, comfort, romance etc. Social value refers to utility produced by the products and services that connect consumers with the social group and enhance social's self-concept (Jamal et al., 2011). However, value for money is regarded the most significant determinant of perceived values (Rasoolimanesh et al., 2016). According to many scholars, quality and price are considered major predictors of perceived values of tourism services (Bajs, 2011; Chen & Chen, 2010; Prebensen, Woo, Chen, & Uysal, 2013). For this, there are two basic approaches to perceived values: traditional approach and multi-dimensional approach. Most researchers consent that perceived value has multi-dimension rather than single dimension (Shen, 2016). The traditional approach highly focuses on the functional/economic/utilitarian aspects of perceived values. It is involved with the rational trade-off between quality and price, as well as closely associated with value for money (Prebensen et al., 2013).

Extending from the traditional approach, multi-dimensional approach focuses beyond the economic benefits; it recognizes the relevance of other cognitive benefits when making value measurement such as social, emotional aspects of value. This approach is widely accepted as it is more comprehensive than value-for-money approach (Prebensen et al., 2013) for it takes both functional and hedonic value into account (Dedeoğlu et al., 2016; Gallarza et al., 2016). On this ground, it refers to a holistic assessment of values (Gallarza et al., 2016). According to Bajs (2015), the tourists evaluate overall values from comparing between functional and emotional value with total costs. This approach obviously evidenced in a study by Lee, Lee, and Choi (2011) which was found that emotional values exert heavier influence on tourist's satisfaction and loyalty than functional values.

In context of tourist destination, perceived values in destination are mainly stemmed from destination attributes (Bajs, 2011, 2015) which are divided into two main dimensions: service infrastructure (e.g. shopping, food, transportation, accommodation, recreation) and destination environment (e.g. natural, cultural, social, economic) (Murphy et al., 2000). The perception of values is affected by different

process. It might possibly occur before the trip starts, when the time is spent in the destination or even after the trip.

In pre-trip stage, the perceived values influence on the destination choices of tourists choosing destination based on their personal preferences and expected values. But in during-trip and post-trip stage, the tourists judge values offered in destination based on their direct experience. If values perceived are higher than expected values and actual costs, then they contribute to the overall satisfaction that eventually establishes loyalty towards destination (Battour, 2017). However, according to Murphy et al. (2000), trip value is evaluated from the comparison between costs and experience gained from the trip. Hence, making destination very attractive, multi-dimensional structure of experience in tourism products and services needs to be considered seriously.

There are a large number of works confirming that the perceived values are a predictor of tourist satisfaction (Bajs, 2015; Chen & Chen, 2010; Gallarza et al., 2016; Liu, 2013; Murphy et al., 2000; Perera & Vlosky, 2013; Ramseook-Munhurrin et al., 2015) as well as loyalty (Chen & Chen, 2010; Hutchinson et al., 2009; Pilelienė & Grigaliūnaitė, 2014; Ranjbarian & Pool, 2015; Yang et al., 2014). As such, the research therefore proposed the following hypothesis.

H8: Perceived trip values has an effect on tourist satisfaction.

H9: Perceived trip values have an effect on tourist loyalty.

Table 2.3 summarizes elements of perceived trip values appearing on selected papers relevant to this study.

Table 2.3 Elements of Perceived Trip Values

No.	Elements	Sources
1.	Value for money	Alizadeh and Saghafi (2014); Battour (2017); Chen and Tsai (2007); Liu (2013); Murphy et al. (2000); Perera and Vlosky (2013);
2.	Value for time	Battour (2017); Chen and Tsai (2007)
3.	Value for effort	Alizadeh and Saghafi (2014); Battour (2017);

No.	Elements	Sources
		Chen and Tsai (2007)
4.	Overall value for trip	Liu (2013); Murphy et al. (2000)
5.	Value relative to other competitive places	Murphy et al. (2000)
6.	New experience	Liu (2013)
7.	Reasonable price	Liu (2013); Murphy et al. (2000)

Referring to the Table 2.3, seven elements of perceived trip values were extracted from previous researches. However, only three elements are selected into the study, including value for money, value for time, value for effort, by reasons that they are most frequently used and also represent common criteria reflecting the comparison between benefits and costs.

2.1.5 Tourist Satisfaction

In general, satisfaction is concerned with a post-purchase attitude reflecting to what extent a customer like or dislikes a product and service (Vo Thanh et al., 2018). In other words, it is regarded as the degree of fulfilment of needs and objectives that a customer impresses after utilizing product and service. It is therefore by no means independent from perception of values weighing between what is obtained and what is given (Hassan et al., 2016). Expectation-disconfirmation paradigm is the most frequently used to explain customer's satisfaction, categorized as confirmation, positive disconfirmation, and negative disconfirmation. Confirmation occurs when a customer's perception of product and service performance is equivalent to expectation. Positive disconfirmation occurs if level of perceived performance of product and service is higher than expectation. Contrary to negative confirmation, negative disconfirmation occurs when the perceived performance is below expectation (Vo Thanh et al., 2018).

Relying on the theory, satisfaction is referred to the discrepancy between expectation before consumption and perceived performance and outcome after consumption (Chen & Chen, 2010; Jiang et al., 2018). It is about the comparison process between reality and anticipation of quality (Lin & Huang, 2017). Hence, a

customer gains satisfaction when the product and service quality meets expectation and perceived benefits exceed costs (Lin & Huang, 2017; Utama, Putra, & Suradnya, 2014).

On account of the fact that the satisfaction is regarded as a vital indicator of destination's service quality and performance (Masiero, Qian, Fong, & Law, 2018; Quintal & Polczynski, 2010; Sangpikul, 2017), evaluating overall tourist satisfaction along with satisfaction on each destination attribute is a useful mean that helps inform destination managers about how well service quality matches tourist's expectation and needs that may lead to the improvement of destination quality in accordance with tourist's needs and expectation (Battour et al., 2014; Battour et al., 2017; Can, 2014).

In addition, the satisfaction can be separated into two forms: transient satisfaction and overall satisfaction. Transient satisfaction (sometimes called transaction-specific satisfaction) is referred to satisfaction customers perceived during a single discrete service encounter. It is captured instantly following each service interaction. On the other hand, overall satisfaction (also called cumulative satisfaction) is defined as an emotional assessment of service quality based on all encounters and entire interaction experience received from service providers (Eid, 2015). According to Eid (2015), the overall satisfaction is likely to be more stable than transient satisfaction which by nature varies from experience to experience. In tourism context, tourist satisfaction is referred to the discrepancy between pre-trip expectation and post-trip experience (Albaity & Melhem, 2017). Tourist satisfaction is considered as a consequence of experiential trip quality (Masiero et al., 2018), concerning tourist's emotional and psychological states measured after tourists have experienced the quality of products and service during and following the trip (Cheng, Chang, & Dai, 2015; Quintal & Polczynski, 2010).

Therefore, satisfaction is concerned with tourist's subjective evaluation process, differing from persons to persons (Albaity & Melhem, 2017). It occurs when the experience compared to expectation provoke good feeling. According to Albaity and Melhem (2017), the most satisfactory experience concerns with those unexpected.

Tourist satisfaction is a very important dimension to concern because it is found by considerable studies as a key predictor of loyalty and favorable post-behaviors such as making positive comment about the destination, sharing good

experience to potential tourists, as well as making revisit (Baksi, 2014; Battour, Battor, & Ismail, 2012; Can, 2014; Chen & Chen, 2010; Chen & Tsai, 2007; Eid, 2015; Hassan et al., 2016; Jiang et al., 2018; Perera & Vlosky, 2013; Su et al., 2015; Vo Thanh et al., 2018; Wang et al., 2017; Wardi et al., 2018; Wu, 2016).

It also found that the satisfied tourists are likely to have strong willingness to pay more, or be less sensitive to price (Albaity & Melhem, 2017) as well as serve as the dependable information source for potential tourists (Masiero et al., 2018). Whereas dissatisfied tourists may make adverse impacts such as destroy destination's brand image (Wang et al., 2017).

Since tourist satisfaction is discovered closely associates with tourist's destination choices, consumption behaviors and decision to revisit the destination (Albaity & Melhem, 2017; Battour et al., 2014; Can, 2014; Wu, 2016), satisfied customers are counted as valuable asset for survival of organization and destination (Utama et al., 2014). In light of this, focusing on factors boosting tourist satisfaction is regarded a strategic key leading to destination's success (Albaity & Melhem, 2017) and organization profitability (Baksi, 2014).

However, in international tourism context, satisfaction sometimes does not exert the influence on destination loyalty since the international trip consumes more time and money than the domestic trip (Wu, 2016).

Compatible with the above discussion, the hypothesis is given as follows

H10: tourist satisfaction has an effect on tourist loyalty

Table 2.4 gives a detail of elements of tourist satisfaction extracted from selected literatures which will be used as measured variables in this study. They consist of five elements including fulfilment of expectation, overall satisfaction, right decision, good experience, and happiness.

Table 2.4 Elements of Tourist Satisfaction

No	Elements	Sources
1	Fulfilment of expectation	Arbieu, Grünewald, Schleuning, and Böhning-Gaese (2017); Cheng et al. (2015); Jiang et al. (2018); Sangpikul (2017); Suhartanto (2018);

No	Elements	Sources
		Tan (2017)
2	Overall trip satisfaction	Arbieu et al. (2017); Boo and Busser (2018); Cheng et al. (2015); Leonidou, Coudounaris, Kvasova, and Christodoulides (2015); Sangpikul (2017); Su et al. (2015); Suhartanto (2018); Tan (2017)
3.	Right decision	Cheng et al. (2015); Jiang et al. (2018); Leonidou et al. (2015); Quintal and Polczynski (2010); Sohn and Yoon (2016)
4.	Good experience	Boo and Busser (2018); Cheng et al. (2015); Leonidou et al. (2015); Lin and Huang (2017); Mason and Moretti (2015); Quintal and Polczynski (2010); Sohn and Yoon (2016);
5.	Happiness	Leonidou et al. (2015); Mason and Moretti (2015); Sangpikul (2017); Sohn and Yoon (2016); Quintal and Polczynski (2010); Tan (2017)

2.1.6 Destination Loyalty

Customer loyalty has two components: attitude and behavior (Fayed, Wafik, & Gerges, 2016). Customer loyalty can be considered from the intention to repeat purchase of product, intention to buy more products and likelihood to recommend product to potential customers (Guzman-Parra, Vila-Oblitas, & Maqueda-Lafuente, 2016). Customer loyalty originates from attitudinal and overt behavioral attachment characterized by the behavior of giving positive review, word-of-mouth, rating, testimonial (Bobovnický, 2011). It reflects a deep mental commitment to repatronize the same brand in spite of situational impact, marketing initiatives that might cause changing behavior (Anastassova, 2011; Reza Jalilvand, Khazaei Pool, Nasrolahi Vosta, & Shabani Nafchali, 2014). Moreover, customer loyalty is a critical indicator used to evaluate the marketing success (Bastič & Gojčič, 2011).

In terms of marketing, loyalty measures strength of preference toward the brand. The antecedents such as satisfaction, customer experience, perceived values, service quality, and motivations are found to contribute to loyalty (Battour et al., 2012; Sangpikul, 2017; Sato, Gipson, Todd, & Harada, 2018).

The formation of customer loyalty is composed of four stages: cognitive loyalty; affective loyalty, conative loyalty, and action loyalty (Chen & Rahman, 2018). The cognitive stage occurs when customers perceive information. Their loyalty is determined by the information in relation to the products especially price and quality. Affective occurs when the customer has a favorable feeling toward a specific brand based on the affective experience. The customers involve in conative stage when they have behavioral intention to repurchase. They reach to the action loyalty stages when their intention and willingness is translated into action demonstrating in consistency to repurchase (Lee, Graefe, & Burns, 2007; San Martin, Collado, & Rodriguez del Bosque, 2013).

Customer loyalty can be conceptualized in three ways: attitudinal, behavioral and composite or combination aspects of attachment (Bastič & Gojčič, 2011). The attitudinal attachment refers to intention to continue purchase of the same product over time. The attitudinal attachment is an underlying psychological status behind the behavioral attachment (Lee et al., 2007). In tourism context, attitudinal attachment is a tourist's psychological expression of intention to return to the destination and give recommendation to other prospective visitors (Guzman-Parra et al., 2016; San Martin et al., 2013; Suhartanto & Triyuni, 2016).

Meanwhile, the behavioral attachment is specified by a repeat purchase pattern within a certain period (Chen & Rahman, 2018). In tourism context, it is related to behavioral outcomes, for example, actual visit and repeat visit (Iordanova, 2017). Behavioral attachment of tourists is generally evaluated by the visit times and duration of stay (Suhartanto & Triyuni, 2016).

Due to the limitation of these two aspects, many experts suggest the combination of these two components, constituting composite conceptualization of loyalty (Lee et al., 2007). The two-dimensional/composite approach is a function of positive attitude and behavioral repetition over a period of time (Bastič & Gojčič, 2011; Lee et al., 2007). By this approach, the tourist's loyalty can be analyzed by

actual visits to the destination, as well as intention to revisit the place and give a recommendation to other prospect tourists (Bastič & Gojčič, 2011; Kim et al., 2013; Lee & Yoo, 2015; Nilplub, Khang, & Krairit, 2016; Sangpikul, 2017) It is believed this approach offers a comprehensive understanding toward tourist's loyalty (Suhartanto & Triyuni, 2016) which is more capable to reflect true loyalty (Can, 2014).

Since destination loyalty is an indicator of competitive advantage, it is commonly used as a reference for developing the effective marketing tools for organizations (Sangpikul, 2017). For Pérez Campdesuñer, García Vidal, Sánchez Rodríguez, and Martínez Vivar (2017), the destination loyalty can be reflected by a number of indicators such as perceived destination image; willingness to revisit; likeliness to discredit the destination; and the number of revisit. In the other way, as proposed by Anastassova (2011), indicators of destination loyalty encompass four aspects, including number of visitation during recent years, number of recommendation, intention to revisit; emotional attachment to the destination.

In past researches, a large number of antecedents such as service quality, perceived values and satisfaction were identified as a favorable predictor of loyalty (Kim et al., 2013; Nedelea, Ali, & Alamgir, 2017). However, a research found that value perception of products exhibits a better predictor of intention to re-purchase and revisit than satisfaction and perceived quality (Fayed et al., 2016).

Furthermore, destination loyalty can be classified into four different levels: high loyalty, latent loyalty, spurious loyalty, low loyalty. High loyalty refers to customer's strong attitudinal attachment to the products and service which results in patronage behavior. High loyal customer is least vulnerable to the competitive products. Latent loyalty is characterized by low patronage behavior despite strong attitudinal attachment to the products. It might be caused by patronage barriers that prevent customers from being repeat purchasers, such as ease of access, location, price, etc. Spurious loyalty at last, refers to frequent purchases in spite of low emotional attachment to the brand. Low loyalty refers to low level of both emotional commitment to the brand and patronage behavior (Fayed et al., 2016).

Customer loyalty is regarded beneficial in helping organizations save marketing cost since loyal customers are more willing to pay and require fewer

promotions. That's why the costs to serve loyal customers are relatively lower (Almeida-Santana & Moreno-Gil, 2018; Iordanova, 2017; Lee & Yoo, 2015). A research finding uncovered that service firms in general have to spend 4-5 times of money to appeal new customers than to keep existing customers (Mao & Zhang, 2014). Therefore, it is suggested that maintaining loyal customers are a very vital task for destination managers and marketers (Lee & Yoo, 2015).

In addition to being a secured income source as they are less likely to switch to product options (Bastič & Gojčič, 2011), loyal customers are also powerful communication channels for the organization/firm to attract new customers through their word-of-mouth (Lee & Yoo, 2015) as well as ensure the consistent flow of inbound tourists and incomes (Matsuoka et al., 2017).

Normally it is quite difficult to maintain loyal tourist since in nature many tourists want to seek for new experience in the new place on each trip regardless of level of values and satisfaction. In addition, general tourists have tendency to be loyal to two or more destinations at the same time (Almeida-Santana & Moreno-Gil, 2018). Consequently, the frequency of repetition is quite low. For above reasons, it is questionable that the intention to revisit is a good measure of destination loyalty. It is accordingly suggested that destination loyalty may be determined by the positive attitude or referral intention (Bajs, 2015).

Nonetheless, Lee and Yoo (2015) claimed that many tourists decide to return to the particular place with a number of reasons, for example, to reduce uncertainty about the trip, to assure of meeting people with similar interest and lifestyle, having mentally strong commitment, to do activities missed out in the previous visit.

For this study, the elements of tourist loyalty used as measurement attributes consist of six items including intention to recommend, intention to revisit, saying positive things, first choice destination, encouraging others to visit, and sharing good experience to others. More details are given in Table 2.5

Table 2.5 Elements of Tourist Loyalty

No	Element	Sources
1	Intention to recommend	Agapito, Pinto, and Mendes (2017); Albaity and Melhem (2017); Artuğer, Çetinsöz, and Kiliç (2013); Campón-Cerro, Hernández-Mogollón, and Alves (2017); Chen (2016); Chen and Rahman (2018); Cong (2016); Guzman-Parra et al. (2016); Kwenye and Freimund (2016); Masiero et al. (2018); Nghiem-Phu (2018); Sato et al. (2018); Tasci (2017); Vo Thanh et al. (2018); Utama et al. (2014); Wang et al. (2017); Wu (2016); Yi, Lin, Jin, and Luo (2017)
2	Intention to revisit	Albaity and Melhem (2017); Artuğer, Çetinsöz, and Kiliç (2013); Baksi (2014); Campón-Cerro et al. (2017); Can (2014); Chen (2016); Chen and Rahman (2018); Cong (2016); Guzman-Parra et al. (2016); Kwenye and Freimund (2016); Kumar and Kaushik (2017); Masiero et al. (2018); Nghiem-Phu (2018); Sato et al. (2018); Tasci (2017); Vo Thanh et al. (2018); Utama et al. (2014); Wang et al. (2017); Wu (2016); Yi et al. (2017)
3	Saying positive things	Agapito et al. (2017); Artuğer, Çetinsöz, and Kiliç (2013); Campón-Cerro et al. (2017); Chen and Rahman (2018); Cong (2016); Kwenye and Freimund (2016); Vo Thanh et al. (2018); Wang et al. (2017); Wu (2016)
4.	First choice destination	Albaity and Melhem (2017); Wu (2016)
5.	Encouraging others to visit	Agapito et al. (2017); Artugur et al. (2013); Baksi (2014); Chen and Rahman (2018)
6.	Sharing positive experience to others	Chen (2016); Kwenye and Freimund (2016)

2.1.7 Relationship between Perceived Trip Quality, Islamic Attributes of Destination, Tourist Satisfaction, and Tourist Loyalty

The mediation effect of perceived trip quality in the relationship between destination attributes and tourist satisfaction and loyalty was evidenced in previous studies. For example, Murphy et al. (2000) discovered that there is an indirect relationship between destination attributes so called “destination products” (environment and infrastructure) on Vancouver Island and tourist loyalty under the mediating role of trip quality.

Žabkar et al. (2010) explored the links between destination attributes, perceived quality of destination offerings, tourist satisfaction and loyalty in Slovenia and found that perceived quality of destination offerings exerted the mediation effect upon the relationship between destination attributes and tourist satisfaction as well as that between destination attributes and destination loyalty.

Kim (2010) together with Kim et al. (2013) investigated the influence of destination image toward tourist satisfaction and loyalty through destination attributes (atmosphere, travel information, travel environment, shopping) in Orlando, USA. They discovered that their relationships are empirically significant under the moderation effect of perceived service quality.

Navrátil et al. (2012) studied factors contributing to tourist satisfaction. Conducted in South of Bohemia, Czech Republic, the study found that pull motivation of destination (e.g. landscape, history, culture, environment, accessibility) related to tourist satisfaction via the inclusion of perceived quality as a mediator.

Alizadeh and Saghafi (2014) examined antecedents of tourist loyalty in Malaysia and found that destination image investigated through destination attributes had a significant impact upon tourist satisfaction and loyalty under mediation effect of trip quality.

Akhoondnejad (2016) investigated tourist loyalty toward a Turkmen cultural festival in Iran. He found festival authenticity attributes such as traditional presentation, unique atmosphere, local staff etc. had an indirect effect upon tourist satisfaction via service quality factor

Derived from above findings, the following hypotheses are posited that

H11: Perceived trip quality significantly mediates the relationship between Islamic attributes of destination and tourist satisfaction.

H12: Perceived trip quality significantly mediates the relationship between Islamic attributes of destination and tourist loyalty.

2.1.8 Relationship between Perceived Trip Values, Islamic Attributes of Destination, Tourist Satisfaction, and Tourist Loyalty

Findings in past studies confirmed that perceived trip values exerted the mediation effect into the relationship between attributes of destination and tourist loyalty. For instance, Ramseook-Munhurrin et al. (2015) investigated relationship between destination image, perceived values and tourist loyalty in case of Mauritius. The result was found that destination image (evaluated through destination attributes e.g. attraction, infrastructure, event, environment) had both direct effect and indirect effect through perceived values upon tourist satisfaction.

Hsieh (2012) examined the influence of destination attraction on tourist loyalty in the context of Taiwanese firework festival and found that perceived values significantly mediates the relationship between attraction explained by destination attributes (e.g. venue, atmosphere, activities) and tourist loyalty.

Butler (2016) investigated the causal relationship between motivation, perceived values, satisfaction and place attachment in the context of recreational clubs around USA. The study revealed that pull motivation such as club characteristics and friendly culture, indirectly impacted on member satisfaction under the mediation effect of perceived values.

In addition to above studies, Murphy et al. (2000), Kim (2010), Kim et al. (2013), Alizadeh and Saghafi (2014) and Akhoondnejad (2016) also discovered that besides perceived quality, perceived values were variables playing the roles as a mediator into the relationship between destination attributes and tourist satisfaction and loyalty.

Based on aforementioned studies, the 13th and 14th hypotheses are postulated that

H13: Perceived trip values significantly mediate the relationship between Islamic attributes of destination and tourist satisfaction.

H14: Perceived trip values significantly mediate the relationship between Islamic attributes of destination and tourist loyalty.

2.2 Relevant Literatures

This topic gives a review of literature relevant to this study. The literatures consist of three main issues which are (1) Islamic tourism and religious elements (2) global outlook in Islamic tourism development and (3) Islamic attributes of destination in tourist destination setting.

2.2.1 Islamic Tourism and Religious Elements

According to Jafari and Scott (2014), there are three types of tourism relating to the Muslim world: travel by Muslims to other Muslim countries; travel by Muslims to other Muslim countries; and travel by non-Muslims to Muslim countries. With these, the travel could be undertaken under both religious and secular purpose.

Din (1989) and Vukonić (2010) argued that Islam and tourism-related activities have a profound relationship. Moreover, Islamic tourism helps reinforce greater sense of community called Ummah among Muslim around the world, as well as international peace by the ways of connecting communication gap and remove misunderstanding between Muslim and non-Muslim communities.

Although Islamic hospitality is profoundly embedded in Islamic law, the degree of religious compliance in different countries is diverse and is seemingly subjected to interpretation as Muslim population is considered as a considerably heterogeneous religious ethnicity. On this ground, Stephenson (2014) suggested hospitality marketing and development strategies should therefore incorporate consideration regarding their wide variation in connection with gender, age, nationality, and creed, in accordance with distinct socio-economic features within individual society.

A study conducted by Taheri (2016) examined the way that religiosity and materialism as antecedents, associate with *communitas* feeling, religious experience, and emotional connection among Muslim tourists. It found that while religiosity positively influences over all these exogenous components; materialism, in contrast,

fails to influence over *communitas* feeling and religious experience, but to the emotional connection. The study offered some implication regarding Islamic tourism in the way that not only religiosity plays a vital role in forming religious tourism experience, but materialism as well. Therefore, it is advised that Islamic tourism marketers develop appropriate marketing strategies balancing between religiosity and non-religiosity components.

Another work by Hemati (2012) investigated the impacts of religiosity toward the relationship between travel motivations (categorized as generic, Islamic, and hedonistic) and Islamic travel preference. The investigation was conducted among the groups of Muslim Malaysian and Iranian university students and found that religiosity strengthens the relationship between Islamic and hedonistic motivations and Islamic travel preference. Khan, Haque, and Rahman (2013) also discovered religious motivation (together with destination image and service quality) positively influences on the Muslim tourist's satisfaction toward the destinations.

The influences of religious belief and practice on travel behavior of Muslim tourists were shown in various papers. The study conducted by Shakona et al. (2015) found that Islamic belief and practice were the important factors dominating the tourist's travel behaviors and decision among Muslim adherent in USA. Religious aspects considered important for them included availability of mosque; travelling with a Mahram (a man who a woman cannot marry); Islamic dress codes, alcohol-free, pork-free, holy month of Ramadan, and Dhabihah (meat slaughtered correctly according to the Islamic doctrine).

The study proposed by Kamarudin and Ismail (2017) also confirmed that religion is an inevitable component for Muslim tourists. Examining the attributes of tour package preferred by Muslim tourists, the study claimed that Islamic tour package should be composed of three elements, including religious ceremonies, events and festivals; Islamic elements of knowledge; visitation to Islamic heritage sites and communities.

One more study, Mansouri (2014) examined the role of Islamic ideology on the Muslim tourist's attitude toward hotel and affirmed that the application of halal principles, design and interior decoration, as well as Islamic finance significantly contributes to the positive attitude of Muslim hotel customers.

In the same way of the above studies, Eid and El-Gohary (2015a) found that apart from traditional aspects of values of products such as quality, price, emotional, social, the religion aspects of values is another important consideration for Muslims when they decide to buy the products. The unavailability of Islamic attributes such as prayer facilities, halal food, at destination might cause their travel experience unpleasant. The paper also discovered that the traditional value attributes and Islamic attributes positively correlate, suggesting that the Islamic tourism products should be integrated between traditional value attributes and Islamic attributes.

Anyway, in Umrah tour package, an Islamic pilgrimage to Mecca, Hassan et al. (2016) found that good service quality and emotional values are causal factors for tourist's satisfaction and loyalty, whereas value for money and social values pay no significant contributions.

Another paper by Eid (2015) reveals the Islamic value is evidently the causal element contributing to the customer satisfaction and loyalty, which eventually lead to customer retention. Besides, Eid and El-Gohary (2015b) found religiosity, defined as the extent to which someone has commitment to some particular faith, exhibits moderating effect on the relationship between Islamic perceived value and tourist satisfaction. In this regard, religiosity is therefore another important factor influencing over the customer's overall satisfaction.

The role of religion toward Muslim vacationer's satisfaction is also found in the study of Haque and Khan (2013). They discovered that apart from perceived values and service quality, religious motivation positively impacts on tourist's satisfaction in Islamic tourist destination.

Nevertheless, disregarding religious element, Battour et al. (2012) reveals that generic travel motivations (push and pull factors) are good predictor of Muslim tourist's satisfaction and loyalty.

Stressing on the central roles of mosque in Muslim travel, Kessler (2015) argued that mosque can be conceptualized by the dual usages-a prayer space serving the needs of Muslim tourists and tourist attraction as it represents architectural splendor and outstanding Islamic civilization. Therefore, mosque is important in two facets: religious practice and cultural tourism, with functionality to serve both religious and non-religious purpose.

An article written by Elaziz and Kurt (2017) links the religion with modern consumerism issue. It investigated the influences of capitalist consumerism culture upon the Muslim tourist's perception regarding their vacation decision making. The study reveals that Muslim vacationers were clearly influenced by modern consumer culture, while the religion had lost power to dominate the Muslim tourist's view and behaviors. That was, the religious vacationers considered the vacations as a necessity of life. The tourism practice was perceived as the pursuit of pleasure and relaxation; meanwhile the religion principles were no longer the main consideration in making choice of tourism products. As Elaziz and Kurt (2017) noted nowadays religious people's sensitivity decreases as their wealth increases. The transformation of Muslim's value has arguably resulted from a wave of modernity, urbanization and more education as well as the mass media force.

2.2.2 Global Outlook in Islamic tourism development

Since Islamic tourism has been a global trend promoted in many countries throughout the world, the case studies on Islamic tourism development and practices are found in numerous papers. The case studies demonstrated herewith are classified into three topics, namely case studies in Islamic countries; case studies in non-Islamic countries; case studies in Thailand.

2.2.2.1 Case studies in Islamic countries

1) OIC member countries

Case studies in Islamic countries are found much larger than those in non-Islamic countries. A number of investigations were conducted to uncover current outlook of Islamic tourism industry in Organization of Islamic Cooperation-OIC countries, the largest inter-governmental grouping in Muslim world. For example, a report from Standing Committee for Economic and Commercial Cooperation (COMCEC) (2016b) addressed on supply side of Islamic tourism industry in member countries and found that the most critical problem facing the industry was the inconsistent availability and standard of halal products and service across OIC countries. The paper suggested that OIC common guidelines should be developed and adopted by member countries, especially in tourist destinations.

Another report produced by COMCEC (2016a) investigated current status of Muslim-friendly tourism product development and marketing strategy in OIC member countries. The study result revealed great variation of tourism product and service development in terms of options and certification across the OIC member countries. To market the destination, OIC member governments had used various methods to market destinations in their countries such as guide materials, industry/trade events, and strategic partnership with other countries, and public relations activities. In the private sector, products and service providers had used a mix of traditional tools and digital tools in marketing and distributing their products together with pricing strategy. The papers also identified key gap areas that needed serious improvement including public policy, product and service and marketing.

Eddahar (2018) investigated current branding practice of Islamic tourism in the global travel market with special emphasis on OIC member countries. The study found that current competitive positions for Islamic tourism among OIC countries could be categorized into four groups: leaders, best positioned for growth, potential for growth, and need to develop. The paper suggested three aspects of improvement including systemic, marketing and technical, for the OIC member countries in order that they could develop a better competitive competency in the global halal travel market.

Zamani-Farahani and Eid (2016) pointed out that despite plenty of cultural and natural heritage sites, a missive portion of tourism potential in OIC countries had been underutilized evidenced by the small share of OIC states in global tourist market, as well as high concentration of tourism activities taking place in handful countries. Moreover, some governments had shown very little enthusiasm for developing tourism industry due to low dependence on revenue from international tourism. The study also indicated that tourism industry in many OIC countries was facing some weaknesses in terms of environmental sustainability and travel competitiveness in respect of legal framework, human resource, facility and infrastructure, and business environment.

2) ASEAN countries

ASEAN are composed of three Muslim-majority countries including Malaysia, Indonesia and Brunei. Of which, the case studies of Malaysia

recognized as the world's leading halal destination have much greater quantity than those of other two countries. A number of authors analyzed and pointed out different key factors contributing to the Malaysian competitive strength. For example, Som, Masutani, and Ahmad (2016) pointed that one of key and unique factors leading to success for Islamic tourism development of Malaysia was the strong political commitment of government, apparent from the fact that several specialized entities were set up after Muslim market was identified as a priority segment, for example, Islamic tourism center, an entity with a duty to conduct strategic research on Islamic tourism policy and Malaysian Islamic Development Department (JAKIM), another entity globally recognized in its outstanding role in improving halal standard.

In accordance with the above study, Henderson (2016) noted that Malaysia, together with Singapore, had competitive advantages in respect to halal tourism, caused by serious implementation of measures such as regulatory mechanisms especially certification scheme on food products alongside eating establishments, as well as effective marketing and advertising tools. He pointed that apart from the favorable socio-cultural environment, vigorous endeavor of government was another key success factor.

The above study was supported by another study proposed by Wahab et al. (2016) who elaborated that success story of Malaysia and Singapore in developing Halal industry arose from best conducts and practice employed by the two governments in their own ways pertaining to certification legislation, law enforcement, certification guideline and standard, and unified engagement of halal-related agencies.

However, Shafaei and Mohamed (2017) explained Malaysia's competitive strength in terms of socio-economic attributes, considered from various aspects such as the availability of necessary facilities, the country's attractiveness, and its readiness in Islamic funding and financing, however the country arguably faced some weaknesses which needed further improvement, for instance, alcohol and gambling accessibility; no sex segregation in the public area; non-Sharia entertainment items; as well as ineffective public relations and advertising.

Competitiveness of Malaysia's tourism industry is also found in the work of Salman and Hasim (2012). Their study revealed that in view of Middle East tourists,

Malaysia has a very high competitiveness especially in respect of excellent hospitality and safety and security. Malaysia was discovered the top five countries for long-haul travel destination, followed by Thailand making it the major rival of Malaysia for Arab market segment.

Ghani (2016) shed light upon international Muslim tourist arrivals in Malaysia. Compared between arrival from Muslim and non-Muslim countries, the researcher found that the arrival from Muslim countries was far less than those from non-Muslim countries. The study pointed out that this situation was possibly caused by relative low economic status of people in most Muslim countries except for Middle East region. Meanwhile, the remote distance between Malaysia and Middle East countries was another barrier constraining the arrival from these wealthy countries.

In addition, potentials of Malaysia's supply side in Islamic tourism industry were identified in several papers. Bhuiyan, Siwar, Ismail, Islam, and Ehsan (2011) studied the potential of East Coast Economic Region of Malaysia in promoting Islamic tourism. The East Coast Economic Region covers three states including Kelantan, Terengganu, Pahang alongside a part of Johor. The study found that the region had considerable potential to develop Islamic tourism since it was endowed with plenty of natural attractions and Islamic and historical heritage sites.

Another paper by Samori and Sabtu (2014) explored the Sharia compliant hotel industry in Malaysia and identified serious problems for developing sharia compliant hotel industry in Malaysia. That is, no clear comprehensive halal standard framework set by the authority for hotelier to follow; standard framework restricted only to food service in the hotel; and inadequacy of hotel with halal certified on food service in the country.

In despite of global recognition in halal tourism, Ismail, Othman, Rahman, Kamarulzaman, and Rahman (2016) highlighted Malaysia was facing some problematic issue in halal brand equity. The study found that lots of Malaysian people were unable to identify the correct halal logo issued by Department of Islamic Development Malaysia (JAKIM). The study argued that as logo is an essential element in branding and marketing products since it functions as a tool of communication and offers the cue in purchasing decision to customers, the failure of people to recognize the right logo would cause them vulnerable to deception.

Together, it would subsequently produce negative impacts to the halal Malaysia brand awareness that needed some necessary measures imposed by involving halal logo issuance authority to overcome the brand gap.

The complexity of tourism management in Malaysia can be learned from work of Henderson (2003). He revealed inharmonious stances on the way federal and state governments dealt with the tourism issues in connection with religion. More specifically, the federal government seemed to give primacy to tourist's needs rather than religion consideration. It was in contradiction to the stance of certain state governments where religion was granted a higher precedence than international visitors.

Din (1989) presented Islamic influence toward tourism development approach with special reference to Malaysia. According to Din, government stances toward tourism activities could be categorized into three modes. First, tourism was discouraged. This mode was employed by ultra-conservative states like Libya and several states in the Middle East. Second, tourism was treated with liberal attitudes. This mode could be found in a lot of countries such as Turkey, Malaysia, Indonesia, and Tunisia, where tourism was welcomed with differing extents of enthusiasm. Lastly, tourism was kept isolated from mainstream livelihood of local Muslims in order to control adverse consequences from tourism activities. This mode could be exemplified by Maldives and Saudi Arabia. Nevertheless, in whatever directions were taken, some degrees of intervention on tourism industry were normally imposed by the governments. In case of Malaysia in particular, it was found that the government has taken dual stance in regulating tourism activities by being strict with local Muslims, but moderate with non-Muslims. This approach was willingly taken to make equilibrium between hedonistic needs of non-Muslim tourists and the purity of Islamic values of the Muslim locals.

Kamarudin and Nizam (2013) investigated how Islamic tourism impacted on Malaysia on different aspects. They discovered that Islamic tourism had made some positive changes in terms of economic, social, politics and environment. Economically, it helped generate more income to the country, accelerate local development and reduce poverty. Socially, it helped strengthen the bond between Muslims around the world and preserve Islamic heritages. Politically, Islamic tourism

brought about more cooperation among OIC countries. And environmentally, Islamic tourism made little adverse impacts on environment since it was primarily related to religious places with controlled activities such as mosque.

In the case of Indonesia, some researches revealed potential the country had on Islamic tourism. Haq & Wong (2010) discovered the great potential for the country in promoting Islamic tourism since it had the biggest Muslim population of the world and was well endowed with diversity of natural beauty and cultural charm. Also, many tourist destinations were well equipped with halal-friendly amenities. Owing to the facts that Islamic tourism had been considered as the good economic driving engine, the government formulated the tourism development strategies aimed at achieving the goal of being a hub of the world's Islamic tourism. On this account, a numbers of measures have been implemented in forms of improvement of physical infrastructures and the human resources; enhancement of tourism business capacity, as well as standardization of halal products and services.

Priyadi, Dahri, and Atmadji (2016) examined the potential of villages in managing Sharia rural tourism. Conducted in Yogyakarta, the study found that the villages had varying degree of potential ranging from high to low. However, most of them were identified of having medium to low level of potential with a number of constraints such as infrastructure unpreparedness, people's lack of understanding about Islamic tourism concept, and deficiency of people with essential skills.

Another study carried out by Jaelani (2016) investigated problems and challenges of developing Cirebon, a touristic city in western Java, to be a fascinating Islamic tourist destination. The study found that problems facing the city related to the mismanagement of tourist spots, hotel's service quality, and conservation of heritage buildings. The study also stressed that the development of Islamic tourism in Cirebon needed an integrative approach that was including all parties involved into every step of development projects.

3) Middle Eastern countries

Tremendous influence of state religion over the Islamic tourism policies has been obvious in some conservative Middle Eastern states such as Iran and Saudi Arabia. The study conducted by Zamani-Farahani and Henderson (2010) revealed the massive domination of religion toward the government's stances

upon execution of tourism policy and management. As concerned about the adverse outcomes from the tourism activities, the governments exerted extensive controls over the tourism activities, in spite of awareness in economic returns. At the end, the study argued that the theocratic interventions and power centralization of the governments placed severe institutional barriers hampering tourism development.

The above argument was supported by Khaksari, Lee, and Lee (2014) who examined how orthodox Islamic ideology adopted by the religious fundamentalist governments in post-revolutionary Iran restrains national tourism development. The authors discovered that the stagnation of tourism industry in Iran arguably emanated from the negative attitude of ruling elites overanxious about the adverse impacts imposed by the foreign tourists. As a result, the government did not pay enough attention to the tourism development despite the great potential of tourism resources. The author also argued that the most critical challenges in tourism development in Islamic fundamentalist states involved with the manipulation of two concerns: how to balance between the economic advantages and possible unwanted impacts; and how to create the friendly environment for tourism while Islamic value was well preserved. The potential for Islamic tourism of Iran was demonstrated by Kamalzade Gilani, Monsef, and Mahmoud (2017) who conducted a case study of Gilan Province and found that its internal strength exceeded weakness and opportunity overcame threat. The strength of the province was mainly caused from diversity of tourism attraction, strong culture of hospitality.

Aiming at comparing and contrasting the effect of religion on tourism development policy between Iran and Malaysia, Tajzadeh-Namin's study (2012) revealed the difference of tourism development approach between these two countries. Whereas Iran employed Islamically fundamentalistic approach imposing excessive control over tourism activities, Malaysia in contrast deployed more liberal approach, devoting big amount of budget to upgrade tourism industry and to develop basic infrastructure. That made Malaysia one of the world's top emerging destinations.

Ghadami (2012) proposed that tourism activities were viewed acceptable depending on the degree of liberalism employed in the Islamic countries, which eventually contributed to the popularity of destinations. For example, Bahrain had a

relatively open atmosphere and liberal view toward alcohol and entertainment, making it a popular destination for Saudi Arabians. Meanwhile ultra-conservatism employed by some Arab states might constrain the growth of tourism as exemplified by Iran.

However, some transformative change on tourism policy could be observed in some conservative nations as Burns (2007) claimed that recently, Saudi Arabia, an Arab nation considered as a guardian of purity of Islamic value, was more enthusiastic to support tourism development regarded as a mean to diversify national economic base and source of income.

Under the transformation of tourism policy, Qurashi (2017) explored impact of commodification of Hajj toward the authenticity of the destination and pilgrim's experience. The paper indicates that Mecca and Hajj have been terribly commercialized as Muslim pilgrims show more demand of convenient and luxurious amenities and service. Hence, the commodified product and service of hajj have no longer solely satisfied the basic needs of pilgrims, but signified social class, lifestyle, and hedonism. The paper concludes that rapid change of hajj and Mecca have adversely impacts on the tourist's attitudes and behaviors diverting into more consumerist and materialistic along with the true sense of place, as well as tourist's spiritual experience.

Hazbun (2003) argued that the tourism sector in Middle East arrived at a turning point in the post-9/11 era, so it needed a paradigm shift in managing and developing tourism industry sustainably. For this, five strategic components were proposed. First, mitigating externalities and adverse impacts generated from tourism development, meanwhile promoting best practice standard and procedure to enhance high service quality in hospitality industry. Second, transforming enclave tourism focus toward urban tourism to give tourists a real sense of place. Third, reorienting the tourism offering toward more historical, religious, and cultural elements. Fourth, promoting intra-region tourism to reduce fluctuation in international travel flow. Fifth, ceasing prolonged regional dispute, especially Arab-Israeli conflict, to bring stability to the region since the more stabilized atmosphere would encourage travel flow and investment.

Battour, Ismail, and Battor (2010) pointed out that although Islamic tourism expectedly continued to grow in Arab region, some secular governments were reluctant to promote Islamic tourism, believing that this would cause loss of non-Muslim tourist visits since implementing Sharia compliance would diminish choice of products offered at destinations. Another challenge was incompatibility between world standard and Sharia principle, especially alcohol served in five-star hotel.

In more liberal states like UAE, the tourism industry had been strengthened prodigiously with a vision to rank the top tourism hub of the world. Henderson (2006) analyzed the potentials and barrier in developing Dubai's tourist destination and found that Dubai had competitive advantages over rivals. For instance, Dubai had more stability compared to its neighbors. The government had implemented tourism policy very vigorously. It was full of readiness in terms of accessibility, amenities and attractions. Together, its marketing strategies are also very effective in branding Dubai as a modernized and sophisticated destination. However, he claimed that some challenges might face Dubai in the future, for example lack of immunity to disturbance and instability possibly occurring in the region; oversupply of facilities, undiversified tourism products

A study was undertaken by Stephenson, Russell, and Edgar (2010) emphasizing the importance of human capitals equipped with competence and skills in harmony with ethnic and religious elements within the UAE's hospitality. As the UAE has been gearing toward Islamic hospitality hub, the writer argued that the indigenization of workforce, along with the localization of managerial skills, would be critical factors for achieving higher level of service satisfaction, which will eventually contribute to the success of destination branding.

Turkey is another liberal capitalist state in the region recognized as a global leader for Islamic tourism industry. Pamukcu and Arpaci (2016) mentioned on the promising growth prospect of Islamic tourism in Turkey and urged the government to develop the specific strategy to promote the tourism industry as well as tackle some constraints, especially regarding service quality, infrastructure and superstructure. Moreover, Duman (2012) claimed that the quantity of premises using halal concept in the country were very limited compared to the overall Muslim tourists.

In case of Jordan, Neveu (2010) discovered that Islamic tourism development policy in the country was closely influenced by government political agenda particularly when considered from heritage and archaeological policies. He noted that the Jordan's Islamic tourism policy was a result of an attempt paid by both the government and monarchy to represent the kingdom as a hub of global Islamic heritage. Beside this, Islamic tourism was also used as a tool for enhancing the status of monarchy as the central actor of Islamic history, as well as for strengthening foreign relations with some western states.

Another study presented by Qaddahat, Attaalla, and Hussein (2017) evaluated opportunity and challenge of developing Islamic tourism in Jordan. The study result revealed that there was little demand of halal tourism products in the realm of Jordan's tourism industry, in particular, airline, travel agency, and hotel. Meanwhile lots of service staffs still had limited knowledge and inadequate awareness about Islamic tourism. In addition, it also discovered that products and service provided at the premises had some extent of compliance with the halal principles, as evidenced from the fact that the lots of premises served breakfast and lunch during Ramadan.

4) North African countries and others

There are several researches examining stakeholder's attitude upon Islamic tourism in North African states. The research results showed similarity in local resident's skeptical views about implementing Islamic tourism in their own countries. For instance, Carboni, Perelli, and Sistu (2017) surveyed the attitudes of tourism stakeholders in Tunisia. The result showed that most respondents were well informed about Islamic tourism concept. However, many respondents considered halal tourism product just an option for some certain tourists, not a replacement of entire non-halal offerings since they were fearful of political negative impacts linked to the religious issues.

Similar to previous paper, Carboni et al. (2014) explored the resident's attitudes toward Islamic tourism as a viable option in Tunisia and discovered that even though the resident realized of the growing potentials of Islamic tourism, they were reluctant to develop and market Tunisia as Islamic tourism countries since there was no clearly observable demand of halal services from the international tourists. Thus, in the short term, Islamic tourism was not likely to be a viable option for

Tunisian tourism industry. Beyond this, some of them were concerned that Islamic tourism would recall bias and stereotype of Muslims in the eye of non-Muslim tourists.

In case of Morocco, Carboni and Janati (2016) claimed that the local residents had very little idea about Islamic tourism. Almost all respondents linked the concept solely with food. Even so, they perceived that service offered to the quests was in conformity with the concept of halal tourism. In addition, some of them were skeptical about the appropriateness of associating Islamic values with tourism industry.

In another study in Egyptian, Hamza et al. (2012) found that people were still lack of knowledge and misperceived about the term “Islamic tourism”. Most respondents linked the term with a visit to heritage sites and mosques. Moreover, the implementation of Islamic tourism scheme was also viewed as a dilemma. That was, an opportunity to gain new segment customers might occur at the expense of the non-conservative market. While some people expressed worry about the negative impacts from the implementation with regard to Isamophobia, radical Islam, and terrorism. Hence, in their opinion, the implementation should be taken step-by-step, and run in compatibility with other non-Islamic tourism practices by using other terms less sensitive on the marketing campaign, for example, family friendly and Muslim-friendly.

Besides previous studies, several papers were found of surveying the potential of Islamic tourism development in Bangladesh and Kazakhstan. The investigation presented by Fahim and Dooty (2014) together with Bhuiyan and Darda (2017) revealed great potential of Bangladesh in Islamic tourism, arguing that it was well endowed with a large amount of Islamic heritages and cultures, as well as plenty of natural resources. However, its potential was constrained with a big number of reasons, identified by Bhuiyan and Darda (2017) such as people having inadequate of knowledge and awareness about Islamic tourism; underdeveloped infrastructure; difficulty on visa issuance; lack of training and education. Besides, Fahim and Dooty (2014) mentioned on some other important barriers, for instance, lack of Muslim-friendly facilities; deficiency of international promotion campaign; inadequacy of cultural heritages preservation program, etc.

In another survey, a group of researchers: Mustafayeva, Nadirova, Kaliyeva, and Aktaulova (2012) uncovered enormous potential of Kazakhstan, a Muslim-majority country in Central Asia, in developing Islamic tourism. The reasons for the great potential were given that it is located in heart of Eurasian continent where geographical, climate and multicultural features were so attractive. Moreover, it also had many ancient cities with outstanding Islamic heritages together with a lot of holy places located along ancient silk road. However, some improvements were needed especially in respect of lack of Muslim-friendly facilities, e.g. halal hotels and tour agencies.

2.2.2.2 Case studies in Non-Islamic Countries

The situations in Islamic tourism industry in non-Islamic countries were highlighted in various studies. For example, Razzaq, Hall, and Prayag (2016) explored the recent situation of the Islamic tourism industry in New Zealand and found its limited capacity in relation with accommodation and food because of small availability of halal hotels and restaurants especially in touristic cities. In the meantime, it was also found that service providers had limited knowledge and problematic viewpoint about halal tourism management.

The similar result was shown in the study by Abdul-Razzaq (2016) who explored the readiness of accommodation sector in New Zealand. The study revealed that most of accommodations were not ready to accommodate Muslim tourists. A number of reasons are specified, for example, lack of information given on hotel and government websites; hotel location adjacent to gambling activities; service provider's lack of Islamic knowledge and food preparation skills.

In case of Australia, realizing Muslim tourists as an unexploited market with huge business opportunities, Alafi, Irtameh, Alkayed, and Mohammad (2013) suggested four steps to develop Islamic tourism for the country based on Behavioral System Approach, including planning, organizing, leading, and controlling process. More specifically, it stressed that the process of development should be started from planning with participation from all stakeholders involved. It should be organized via appropriate promotion and marketing program under clearly defined goals and objectives with strong leadership and sufficient funding to facilitate the ongoing process. Lastly, the policy implementation should be controlled, monitored and

corrected based on tourist's feedback as well as well-balanced impacts analysis. The paper also suggested that priority action should be given to service excellence, tourism capacity improvement and easy access of online information.

In case of Japan, Adidaya (2016) disclosed that halal boom phenomenon took place only after the surge of inbound Muslim tourists in the countries, resulting significantly from the visa waiver regulation given for some Muslim countries in Southeast Asia such as Malaysia and Indonesia, as well as from the augmentation of halal-related media in Japan. The phenomenon was signified by the prevalence of halal products and service especially in some tourist-intensified areas. Nevertheless, the paper pointed out that the halal boom faced with several constraints, most importantly derived from the spread of inauthentic halal certificate and symbol, non-unified regulation of halal standard, and lack of understanding about halal concept by local businesses.

In addition, Yusof and Shutto (2014) found restricted capacity of Japanese halal food industry in accommodating the needs of Muslim tourists. They analyzed that the restricted capacity was constituted from three main obstacles, including the scarcity of halal restaurant; language barriers; none of early morning meal service during Ramadan.

Samori et al. (2016) and Salleh and Nor (2015) discovered serious obstacles and challenges in hosting Muslim tourists, especially in a Japanese small town called Akita Prefecture. The obstacles and challenges were identified in the areas of communication skill; knowledge in Muslim cultures among local residents; connection between the tour operators in the destination and country of origin; and availability of Muslim-friendly amenities, and access to information.

For European case studies, Islamic tourism potential was uncovered by several papers. For instance, Halkias, Pizzurno, De Massis, and Fragoudakis (2014) discovered that its capacity was in the embryonic stage as the halal facilities and accommodations were extremely scarce and concentrated merely in big cities. Service and facilitation are also brought in place on occasional basis. However, it was found that the Italian hospitality industry demonstrated more interests and sensitivity in accommodating the special needs of Muslim tourists.

Gabdrakhmanov, Biktimirov, Rozhko, and Khafizova (2016) conducted a study in Russia, particularly in Tatarstan republic where Muslim constitutes largest ethnic group. The researchers found that the potential of Tatarstan was mainly derived from influence of globally well-known worship sites, which attract large quantity of Muslim tourists into the territory each year. The flux of inbound tourists in recent years arguably resulted in economic prosperity as well as improved tourism facilities and infrastructure.

2.2.2.3 Case Studies in Thailand

Handful research papers concerning Islamic tourism were investigated in Thailand. According to Srawut Aree (2015), inbound opportunity of Thai halal tourism in ASEAN market was immense, due to several factors e.g. the large Muslim population in the region, numbering around 240 million, (46% of the total population); high proportion of outbound tourists from neighboring Malaysia; and Thailand's well-established infrastructure. He suggested that to enhance Thailand competitiveness and capacity, a clear action plan should be developed and implemented under close collaboration among involving parties.

In a research project with a total of three studies, A study undertaken by Sriprasert et al. (2013) surveyed the behavior and needs of Muslim tourists travelling in the Andaman Gulf region of Thailand. It suggested that the facility readiness was the utmost important facets for region's Islamic tourism industry. It also identified key aspects of service most concerned by Muslim tourists, particularly in areas of accommodation, restaurants, spa, and public space.

In the terms of behavior, the study found that a major push motivation of the inbound Muslim tourists related primarily to a desire to gain the new and exotic experiences, especially those associated with sun and sea travel.

Another study carried out by Chanin, Jaroenwisan, et al. (2013) investigated present states and problems of the region in catering to the Muslim tourist's needs under destination component analysis, covering attraction, amenity, transportation, safety, community participation, and service.

As the finding revealed some degree of inadequacy of preparedness at the destination, the study suggested areas which Islamic tourism management should have taken precedence e.g. provision of amenities and service at destinations, Shariah-

compliant activities, well-informed staffs, easily accessible tourist information, safety measures, and natural preservation program.

Another study proposed by Chalatharawat et al. (2013) concerns with halal tourism business management in the Andaman Gulf region. It provided the model for business management emphasizing especially on three business areas: hotel, restaurant, and spa.

For this, business model components in respective area were identified as follows

In case of hotel enterprise, the business model comprised eleven components including place, human resource, waste disposal, social responsibility, service, environment, community, and safety.

For restaurant business model, the study suggested ten components in conformity with Halal Food Service Standard set by Central Islamic Council of Thailand, including place, raw materials, kitchen management, utensils and equipment, human resource, waste disposal, service, social responsibility, environment, community, and safety.

And for spa business, the model comprised eight elements, covering place, human resource, waste disposal, social responsibility, service, environment, community, and safety.

After try out with sample business enterprises, the models were proven achieving a high level of customer's satisfaction. However, some service improvements were suggested by the customers especially in the areas of tourist information, amenities, as well as sign installation.

In advancing halal tourism potential of Andaman Gulf provinces, a study by Chanin, Sriprasert, and Chalatharawat (2013) suggests that the Islamic tourism in the area could be accomplished a good success through a comprehensive approach covering holistic marketing planning, appropriate business management, and destination management.

Still in the south of Thailand, Sangkaduang and Rungchuang (2016) explored Muslim's tourist's perception on halal tourism management in two touristic cities: Krabi and Phuket. The study found that overall halal tourism services in the provinces achieved a moderate level of quality. It also enclosed that personal backgrounds of

respondents impact on the perception of halal tourism service, Further, the perception has an effect on tourist's loyalty signified by the revisit intention and words of mouth.

One more study, Chanin (2016) identified the management style of halal spa business in the gulf provinces. It proposed that the management style of halal spa business be compatible with standard of halal food service for tourism imposed by Department of Tourism of Thailand, consisting of two major aspects: internal and external. The internal aspect comprised six elements namely, location, personnel, material and products, service, safety, and waste disposal. While those of external aspects included four elements: social responsibility, environmental management, community relations, and safety.

As a part of research project conducted in Chiang Mai, comprising altogether three studies, Nilwan (2016) investigated halal competency of travel agencies staff in the province. The evaluation was undertaken among staffs holding four positions: manager, assistant manager, senior travel consultant, and travel consultant. The result was found that the knowledge and understanding about Islamic religion and culture of the staffs were rather restricted. More specifically, the halal competencies of the managers and the assistant managers were at a medium level. Meanwhile those of the senior travel consultants and travel consultants were at a low level. However, after training program, it was found that the halal competency of participants was significantly improved.

Another study presented by Uansa-ard and Chum-un (2016) examined marketing position and types of halal tourism suitable for the province. The study proposed three types of tourism activity should be promoted covering business and shopping tourism, nature and family tourism, and cultural tourism. Meanwhile the marketing and branding position should be centered on the province's competitive advantages and its unique identities such as outstanding hospitality, value for money and culture richness.

In reference to the findings uncovered by two above studies, Nilwan, Chum-Un, and Uansa-ard (2016) proposed a befitting competitive position of Chiang Mai's Islamic tourism. According to the result, the position stood on its distinctive foundation of natural magnificence and cultural unique identities under market

segmentation between Thai natives and foreign tourists, as well as suitable term of actions: short term and long term.

In addition, a study was concerned with factors affecting travel decision making among Thai Muslim tourists in the area of Bangkok (Khamsamran & Vanichkul, 2016). According to the finding, all 4Ps Marketing mix elements: product, place, promotion, and price, were discovered to have high degree of influence on the travel decision making of Thai Muslims. The highest score was found in product element, accompanied by promotion, place and price, respectively. The study result also connoted that the availability of halal food and halal friendly amenities were likely to be the most influential factors in travel selection process concerned by the Muslim decision makers.

2.2.3 Islamic Attributes in Tourist Destination Setting

As Musa, Mohezar Ali, and Moghavvemi (2016) proposed, Islamic tourism could be conceptualized through Leiper's Tourism System Theory concerning an analysis of five main components of entire tourism system namely tourists, generating region, destination region, transit route, and industry.

Among these, the destination region seems to be one of the most significant elements which tourism planners and managers should take precedence because it is directly concerned with the availability of Islamic attributes at destination

According to the literature survey, there is a big quantity of relevant papers conducted on this topic. For instance, Battour et al. (2011) investigated the necessary Islamic attributes required by Muslim tourists. Referring to the finding, Islamic attributes could be categorized into tangible and intangible. The tangible attributes pertain to the availability of physical facilities and halal food. This is in contrast with intangible attributes which are related to Muslim friendly environment including entertainment matters, dress code, Islamic morality, and Azan announcement.

However, the paper noted that although intangible attributes are vital at destination; it might be quite unrealistic to come into being in non-Muslim countries. The study also indicated that, between two sexes, female respondents paid more attention on the privacy and sex segregation while male paid more attention on prayer facilities and food.

A subsequent research paper produced by Battour et al. (2014) further found that of four dimensions of destination: worship facilities, halalness, general Islamic morality, and alcohol drinks and gamble free, Islamic morality was found to be the most important component preferred by the Muslim tourists, followed by halalness, worship facilities, and alcohol drinks and gamble free, respectively.

In addition, diverse papers were found of confirming that Islamic attributes strongly contributes to the overall satisfaction of tourists which eventually translated to loyalty of destination (Battour & Ismail, 2014; Bazazo et al., 2017; Putit et al., 2016; Rahman, 2014; Shukor, Salleh, & Idris). Moreover, it also found of positively affecting on the pull motivation of tourists (Battour & Ismail, 2014). As a result, the absence of Islamic attributes at destination might possibly discourage the Muslim tourist's desire to visit the place.

In line with above findings, the study by Wingett and Turnbull (2017) illustrated the influence of Islamic attributes toward the expectation of Muslim tourists when taking vacation. They argued that Islamic attributes are what the Muslim tourists expect to find at destination. In consequence, the presence of the attributes is likely to attract them to the destination. Anyway, the study pointed out that there is inconsistency of expectation among Muslim holidaymakers in some matters, indicating that Muslim customers should not be counted as homogenous group. For this reason, service managers have to reckon with differences in individual consumer's need and want.

The substantial importance of Islamic attributes was supported by many papers. Hariani (2017) for example found that 93% of Indonesian respondents were interested in visiting Japan if halal Japanese food is easily accessible. Moreover, Tiosavljević and Tiosavljević (2016) found the halal food availability was the prioritized factor influencing the selection of travel destinations for the most Serbian Muslim tourists.

Not only these, Chandra (2014) revealed that almost all UAE Muslim tourists were aware of halal products, although almost 60% of them were still lacking of awareness about Islamic tourism. The opinion survey showed that there were varying degrees of importance for each Islamic attributes. This was to say, people tended to

give high importance to halal food, restroom and prayer room, but lesser importance to staff dress code and alcohol-free hotel.

Given the importance of halal food, Al-Nahdi and Islam (2011) empirically confirmed that the Muslim customers' intention to patronage halal restaurants was influenced by a number of factors such as customer's attitude, subjective norm, and perceived behavioral control. Of which perceived behavioral control which closely links to religious principles exhibits the most powerful influence.

On account of the fact that halal certification represents an indicator specifying products and services are prepared, processed, stored and distributed in conformity with Islamic teaching, Demir and Demir (2017) proposed that for today's intensified competitive environment, business enterprises could make use of halal certification as a good marketing tool to differentiate their products and services from their competitors. Similarly, Majic, Korper, and Majic (2017) found that managers working in travel entities had optimistic attitude toward halal certificate because the certification was viewed as a key source of organization's competitive advantage.

Khan and Callanan (2017) observed the dramatic upsurge and proliferation in commodifying and labeling halal values in the world tourism industry and described the phenomenon as 'halalification' of tourism.

There are a number of studies illustrating a good perception and responsiveness toward halal certification in food service enterprises, as demonstrated by Marzuki, Hall, and Ballantine (2012b) who discovered that halal restaurant managers possessed highly positive perception upon halal certification because the certificate was perceived to enhance trust and confidence not only to Muslim customers, but also to non-Muslim customers in a sense that it signifies safety and hygiene of food and lawful manufacturing process.

However, Marzuki, Hall, and Ballantine (2014) indicated that Buddhist Chinese managers from non-halal restaurant had lesser favorable view on certificate benefits compared to the Malay Muslim managers because certificate acquisition process was perceived as demanding time and lots of money.

Interestingly, not only for Muslim consumers, halal food has been also widely accepted by non-Muslim consumers. This was because halal food was perceived healthy, safe, hygienic and high in quality.

Wibowo and Ahmad (2016) pointed out that the acceptance of halal products among non-Muslim customers was influenced by a quantity of antecedents such as inner perspective, halal logo credibility, and consumer's habit, which in some cases might be enhanced by acculturation process in which non-Muslim consumers negotiates their ethnical value of with larger society where Muslim population was majority.

Good perception of non-Muslim tourists toward halal tourism products and services was also apparent in a Battour's study (2017) which discovered that their perception was moderately positive, on the reason that consuming halal tourism products and services was a good chance to learn Islamic culture. Nonetheless, some religious regulations about alcohol and pork restriction; wearing Burqini/Burkini swimsuit; gender segregation might diminish perception on trip quality and trip values.

Apart from food sector, hotel is another key sector in Islamic tourism destination. Henderson (2010) mentioned on promising trends of Sharia-compliant hotel sector worldwide. Nonetheless, there is no consensus about the criteria for this sector, in particular, those concerning financial management and staff's demographic characteristics.

Anyway, there seemed to be a problematic challenge for the place targeting both Muslims and non-Muslims. The challenge was centered on the following questions: how to market the non-Muslim segment; and how to satisfy the needs of Muslim customers concurrently with non-Muslim customers in order to avoid the possible antagonism between these two groups.

Notwithstanding a large quantity of papers demonstrating the significance of Islamic attributes, there are few studies finding no impact of the attributes on tourist's satisfaction and travel intention (Nassar et al., 2015; Putra et al., 2016). Both studies gave corresponding reasons that it might be because Islamic attributes were what commonly found in Muslim countries. They thus might not be of interest to Muslim tourists.

In subsequence of the review of concepts and relevant literatures, the following 14 hypotheses are proposed based upon the past theoretical findings including

- H1. Islamic attributes of destination have an effect on tourist satisfaction.
- H2. Islamic attributes of destination have an effect on tourist loyalty.
- H3. Islamic attributes of destination have an effect on perceived trip quality.
- H4. Islamic attributes of destination have an effect on perceived trip values.
- H5. Perceived trip quality has an effect on perceived trip values.
- H6. Perceived trip quality has an effect on tourist satisfaction.
- H7. Perceived trip quality has an effect on tourist loyalty.
- H8. Perceived trip values have an effect on tourist satisfaction.
- H9. Perceived trip values have an effect on tourist loyalty.
- H10. Tourist satisfaction has an effect on tourist loyalty.
- H11. Perceived trip quality significantly mediates the relationship between Islamic attributes of destination and tourist satisfaction.
- H12. Perceived trip quality significantly mediates the relationship between Islamic attributes of destination and tourist loyalty.
- H13. Perceived trip values significantly mediate the relationship between Islamic attributes of destination and tourist satisfaction.
- H14. Perceived trip values significantly mediate the relationship between Islamic attributes of destination and tourist loyalty.

Accordingly, the hypothesized model is postulated as follows.

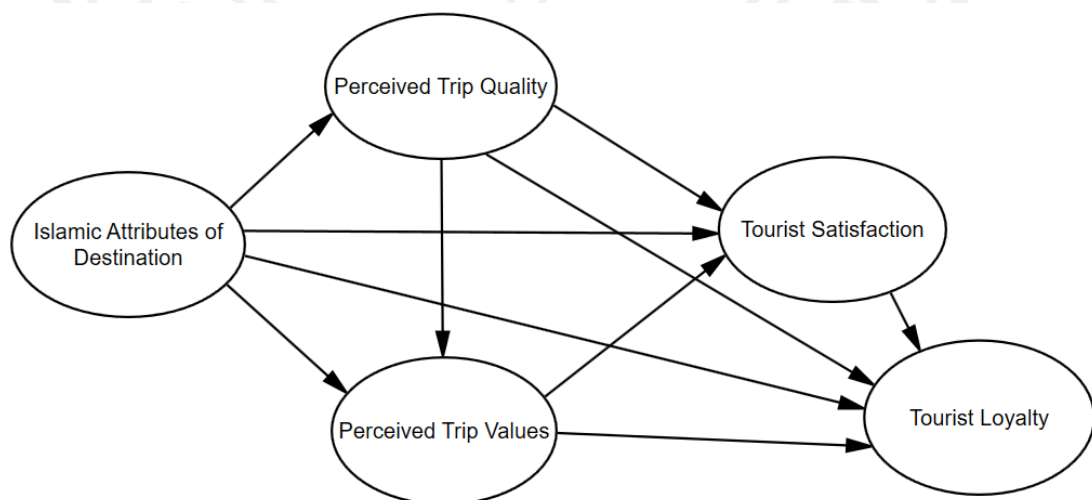


Figure 2.1 Hypothesized model

CHAPTER 3

RESEARCH METHODOLOGY

In this chapter, a detailed explanation of the methodology used in the study is presented including (1) population, (2) sample size, (3) sampling techniques, (4) research instruments construction and validation, and (5) data analysis.

3.1 Population

The target population for this study was inbound Muslim tourists visiting Krabi Province. Based on the most recent tourism statistic given by Thailand's Department of Tourism, there were a total of 1,962,227 inbound tourists coming to Krabi in 2016 (Department of Tourism, 2017). Due to the fact that the data was not collected on the religion basis but country of origin, the exact number of the inbound Muslim tourists was therefore unknown. However, the approximate total number of inbound Muslim tourists could be alternatively quantified from the country of origin comprising three Muslim-majority countries and one region. Hence, there could be 204,372 inbound Muslim tourists in total. The details are given below.

Brunei	578
Indonesia	6,786
Malaysia	192,267
Middle East	4,741
Total	<u>204,372</u>

3.2 Sample size

The sample size required for this study is determined on the rule of thumb of ten subjects per variable that is generally considered enough for the trustworthiness of the Structural Equation Modeling (SEM) analysis (Lomax & Schumacker, 2004). As

there are altogether 22 observed variables from five latent factors identified in the proposed model. At least 220 observations, as a result are sufficient to meet the appropriate sample size. However, this study used 371 samples for more accurate results of data analysis.

3.3 Sampling Technique

Two non-probability sampling methods were used in this study. Quota sampling was used at the first stage, then followed by purposive sampling.

Since Muslim tourists were considered heterogeneous and there was the limitation on Muslim tourist statistical data, in order to achieve representativeness and minimize bias upon survey samples, the quota for sampling was determined proportionally according to country of origin to represent demographical characteristic of inbound Muslim tourists (see details in Topic 3.1).

However, owing to very small amount of inbound tourist from Brunei, the quota size was calculated by combining total amount of Bruneian tourists with that of Indonesian tourists for the sake of convenience in data collection. The integration was based on reasons that the two countries are geographically proximate, while the population shares similar ethnical identity. The details of Muslim tourist's quota size classified by countries of origin are as follows.

Table 3.1 Quota Size of Survey Samples

Country of origin	Population	Percentage	Quota Size
Malaysia	192,267	94	348
Brunei & Indonesia	7,368	3.6	14
Middle East	4,741	2.4	9
Total	204,372	100	371

After the quota size of samples was determined, the purposive sampling was then undertaken for selecting samples into the research based on criteria deliberately identified. The purpose of doing this was to ensure that the respondents had specific

attributes relevant to the study (Haegele & Hodge, 2015), which were sufficient insight of current tourism situation and acquisition of direct experience with Islamic tourism products and services offered at the tourist attractions in Krabi Province.

Accordingly, the sampling was employed at touristic areas in Krabi (e.g. Ao Nang Beach and nearby areas, 75-million-year-old Shell Cemetery, Emerald Pool) merely with the inbound Muslim tourists under the selective conditions that they must had spent vacation as well as done some recreational activities in a length of time not lower than two days and one night in the area of Krabi Province in order to make sure that they were able to best answer the research questions.

3.4 Research Instruments Construction and Validation

3.4.1 Instrument Construction

To serve the study purposes, the questionnaire was designed to contain six sections including respondent personal data scale as well as the measurement scales for all five latent constructs.

Section 1: personal profile of the respondents

This section investigated on sample's gender, age, country of origin, and education.

Section 2: perception of Islamic attributes of destinations

In this section, variable items were developed from the literature review (see Table 2.1). 21 questions utilized for evaluating Islamic Attributes of Destination were drafted equivalent to the number of observed variables obtained from variable extraction process. The details are as given below (see Table 3.2).

Table 3.2 Question Items used for Islamic Attributes of Destination Measurement

No	Variable	Question Item
1	Availability of mosques	Mosques are available around Krabi.
2	Availability of prayer facilities at tourist sites	Prayer facilities are offered at tourist sites.

No	Variable	Question Item
3	Azan prayer call	Azan (prayer call) is announced in communities around Krabi.
4.	Provision of Qibla sign in hotel room	The Qibla sign is located clearly in hotel room.
5.	Provision of a copy of Quran in hotel room	A copy of Quran is provided in hotel room.
6.	Water-friendly washroom at hotel and tourist attractions	Water supply is available in washroom at hotel, restaurants and tourist attractions.
7.	Availability of halal food	Halal food is easily found in Krabi.
8.	Segregated halal kitchen in hotels and restaurants	There is a segregated halal kitchen in hotels and restaurants.
9.	Ban of alcohol drinks in public places	Alcohol drinks are not sold in the public place.
10.	Prohibition of gambling activities	There is no gambling activities in Krabi.
11.	Islamic dress code by hotel and restaurant staff	Hotel and restaurant staffs wear Islamic dress code.
12.	Islamic dress code in public places	Islamic dress code (e.g. Hijab) is prevalent in public places.
13.	No sex channels in hotel entertainment system.	There is no sex channels and porn recreational places in hotels.
14.	Ban of prostitution	There is no red light district adjacent to hotels and tourist sites.
15.	Ban of indecent display of affection in public	Indecent display of affection is prohibited in public places.

No	Variable	Question Item
	places	
16.	Sex segregation at swimming pool and gym in hotels.	There is sex segregation at swimming pool and gym in hotels.
17.	Sex segregation on beaches	There is a sex segregated area for women on beaches.
18.	Censorship of adult movie scenes on TV	Adult movie scenes are censored on TV.
19.	Availability of Shariah-compliant entertainment venues.	Shariah-compliant entertainment venues are available in Krabi (e.g. cinemas, theatres, play areas).
20.	Art not depicting human forms	No art depicting human forms is displayed in hotels and restaurants.
21.	Muslim employee at hotels and restaurants	Muslim employees are employed at hotels and restaurants.

Section 3: Perceived Trip Quality

Measurement scales utilized in this section consist of twelve items covering four aspects of perceived trip quality including quality of food, quality of accommodation, quality of tourist attractions, and quality of local environment. See more details in Table 3.3

It is worth to mention various aspects of trip quality as given above were introduced for the first time by this study on account of the fact that Islamic tourism was a special interest tourism market, therefore aspects of trip quality for Islamic tourism context should have focused on fulfilling the specific needs of Muslim tourists. Adopting variables from previous researches outside Islamic travel contexts seemed thereby to be incompatible with this study.

Four aspects of perceived trip quality for Islamic tourism context originated from classifying various kinds of Islamic attributes (as presented in Table 2.1) into groups according to their common characteristics. Details about the proposed

elements used as observed variables and their association with Islamic attributes are shown in Table 3.4

Table 3.3 Question Items used for Perceived Trip Quality Measurement

No	Variable	Question Item
1	Quality of food	<p>1) Krabi offers me the good quality of food.</p> <p>2) Overall, foods offered by restaurants and hotels in Krabi have good taste with quality of ingredients.</p> <p>3) I am confident that foods I have consumed during the trip in Krabi were prepared and cooked in accordance with Islamic law.</p>
2	Quality of accommodation	<p>1) Krabi offers me the good quality of accommodation.</p> <p>2) The service at hotel in Krabi makes me feel comfortable.</p> <p>3) The hotel understands about religious needs of Muslim customers.</p>
3	Quality of tourist attractions	<p>1) Krabi offers me the good quality of tourist attractions.</p> <p>2) Recreational services offered at the destinations in Krabi are satisfactory.</p> <p>3) Services at the destinations allow me to pursue Islamic law.</p>
4.	Quality of local environment	<p>1) Krabi offers me the good quality of local environment.</p> <p>2) Overall, environment around Krabi is friendly for Muslim tourists.</p>

No	Variable	Question Item
		3) I feel relaxed with the local cultures and values in Krabi.

Table 3.4 Proposed Elements of Perceived Trip Quality and Association with Islamic Attributes of Destination

No.	Element	Association with Islamic Attributes of Destination
1	Quality of food	<ul style="list-style-type: none"> -Availability of halal food - Segregated halal kitchen in hotels and restaurants - Muslim employee at hotels and restaurants
2.	Quality of accommodation	<ul style="list-style-type: none"> - Provision of Qibla sign in hotel room - Provision of a copy of Quran in hotel room - Water-friendly washroom at hotel and tourist attractions - Islamic dress code by hotel and restaurant staff - No sex channels in hotel entertainment system - Sex segregation at swimming pool and gym in hotel - Censorship of movie adult scenes on TV - Availability of Shariah-compliant entertainment venues. - Availability of Shariah compatible TV channels

No.	Element	Association with Islamic Attributes of Destination
3.	Quality of tourist attractions	<ul style="list-style-type: none"> - Art not depicting human forms - Availability of Family-friendly accommodation - Muslim employee at hotels and restaurants - Ban of porn recreational places in hotel - Availability of prayer facilities at tourist sites - Water-friendly washroom at hotel and tourist attractions
4.	Quality of local environment	<ul style="list-style-type: none"> - Sex segregation on beaches, - Availability of mosques - Availability of Azan (prayer call) - Ban of alcohol drinks in public places - Prohibition of gambling activities - Islamic dress code in public places - Ban of prostitution - Ban of indecent display of affection in public places

Section 4: Trip Values Perceived by Muslim Tourists

There were six question items in this section's measurement scale. The items used to measure perceived trip values covered three aspects namely value for money, value for time and value for effort. See more details in Table 3.5

Table 3.5 Question Items used for Perceived Trip Values Measurement

No	Variable	Question Item
1	Value for money	1) It is worth spending money on the trip in Krabi
		2) Overall, goods and services at destinations in Krabi have reasonable price with respect to quality.
2	Value for time	1) It is worth spending time on the trip in Krabi
		2) I have a precious time while visiting Krabi.
3	Value for effort	1) It is worth spending effort on the trip in Krabi
		2) The mental reward I get from the trip in Krabi is more than the effort I have paid.

Section 5: Tourist Satisfaction with Trip in Krabi Province

Questions in this section were designed to represent tourist satisfaction, composed of five elements including fulfilment of expectation, overall satisfaction, right decision, good experience and happiness. More details are shown in Table 3.6

Table 3.6 Question Items used for Tourist Satisfaction Measurement

No	Variable	Question Item
1	Fulfilment of expectation	My trip experience in Krabi meets expectation
2	Overall trip satisfaction	Overall I am satisfied with my vacation in Krabi
3	Right decision	It is the right decision to take a vacation in Krabi
4.	Good experience	I received a good experience during the trip in Krabi.
5.	Happiness	I am happy with the trip in Krabi

Section 6: Tourist Loyalty toward Krabi Province

Measurement scale in this section related to tourist loyalty with a total of six question items which asked respondents about their future behavioral intention and tendency. A series of questions is listed in Table 3.7

Table 3.7 Question Items used for Tourist Loyalty Measurement

No	Components	Question Items
1	Intention to recommend	I would recommend other people to visit Krabi.
2	Intention to revisit	I am considering to revisit Krabi in the future.
3	Saying positive things	I would say positive things about Krabi to those around me.
4.	First choice destination	If I visit Thailand again, my first choice will be Krabi.
5.	Encouraging others to visit	I will encourage those around me to come to Krabi.
6.	Sharing positive experience to others	I would share good travel experience to other people.

The instrument (section 2-6) was structured in five-point Likert scale, ranging from 1. strongly disagree 2. disagree 3. neutral 4. agree, to 5. strongly agree.

In addition, there was a screening question on the questionnaire's cover page asking whether or not the respondents were Muslim tourists to make sure that all respondents are targeted subjects. Only Muslim respondents were then requested to give opinion according to their degree of agreement with statements provided in the question form.

3.4.2 Instrument Quality Validation

Before the collection of data was executed, a pilot test was conducted with 30 inbound Muslim tourists to measure the degree of internal consistency of the measurement scale. The reliability of the instrument is acceptable when Cronbach's Alpha value is equal to or greater than 0.7 (Hair, Black, Babin, & Anderson, 2010).

For the content validation, copies of the questionnaire were submitted to three experts in the field for inspection in order to ascertain the appropriateness of the questionnaire. The acceptable validity is determined by index of item-objective congruence (IOC) equal to 0.5 or above (Rovinelli & Hambleton, 1976).

The quality assessment of the questionnaire as a research measuring instrument was inspected in two aspects: validity and reliability, which showed satisfactory results as presented in the following section.

3.4.2.1 Validity of Survey Instrument

The questionnaire validity was tested in respect of content validity which reflected how well each question item was relevant and representative of the latent constructs. Before use, the first draft questionnaire was submitted to three experts to inspect and assess in Item-Objective Congruence Form.

The group of experts includes:

- 1) An executive committee of Thai - ASEAN Halal Trade & Tourism Association
- 2) An executive committee of the Krabi Halal & Muslim Friends Club and general manager in a well-known resort on Ao Nang Beach, one of the most touristic areas in Krabi Province.
- 3) A university lecturer in hospitality management in southern region. The expert was granted a research funding last few years ago from Thailand Research

Fund (TRF) to work on a research series concerning Islamic tourism development in part of Andaman coastal provinces.

The score system for IOC assessment ranges from -1 to +1 on the criterion where

+1 = agree, if the item was deemed consistent with identified objectives and/or could be applied to reality

0 = uncertain if, the item was deemed questionable of being inconsistent with identified objectives and/or could not be applied to reality

-1 = disagree, if the item was deemed inconsistent with identified objectives and/or cannot be applied to reality

The qualified items must have IOC mean score not lower than 0.5 to reflect conformity with identified objectives and relevance to reality. The items whose average score lower than cut-off point at 0.5 were deleted. Meanwhile the ones with the score equal to or higher than 0.5 were retained in the questionnaire.

Based on expert judgement, the screening result was found that out of 50 questions from five sections in the questionnaires, there were only four items from section II (Islamic Attributes of Destination) receiving the mean score lower than the cut-off point (see details in Table 3.8 and Appendix 2). As a result, the items representing the following observed variables were unqualified for further analysis and removed from measurement model:

- Ban of alcohol drinks in public places (0 score)
- Ban of indecent display of affection in public places (0 score)
- Islamic dress code in public places (0 score)
- Sex segregation on beaches (0 score)

The reasons given by some experts centered on the facts that these attributes are not the compulsory elements according to Islamic tourism concept. Moreover, the attributes were likely to be impracticable in Krabi Province, a rather westernized touristic city, where Muslim residents were not majority, and main attractions were also bustling with tourists with different religious backgrounds from all over the world.

Table 3.8 Summary of Item-Objective Congruence Screening Result

No.	Construct	Proposed Item	Removed Item	Remain
1	Islamic Attributes of Destination	21	4	17
2	Perceived Trip Quality	12	0	12
3	Perceived Trip Values	6	0	6
4	Tourist Satisfaction	5	0	5
5	Tourist Loyalty	6	0	6

3.4.2.2 Reliability of Survey Instrument

The reliability of the research instrument was examined by a pre-test with 30 cases to make sure that questionnaire overall has enough internal consistency to yield the same results over repeated investigation. The pilot data was collected by using the questionnaires already reviewed by the experts (according to the process as mentioned in Topic 3.4.2.1) with 30 inbound Muslim tourists on Ao Nang Beach, Krabi Province during the first week of January 2019.

To determine whether the measurement scale was satisfactorily consistent, coefficient Cronbach's alpha in each construct should not be less than 0.70. Together, corrected item-total correlation (CITC) were figured out to show that if question items correlate well with the overall scale. According to Field (2009), the preferable CITC value for each item should exceed 0.30. The items which are not meet the minimum requirement should be removed from the measurement scale.

After statistical analysis by SPSS software, the results were found that coefficient Cronbach's alpha of entire measurement scale is 0.944. Similarly, the coefficient Cronbach's alpha in each individual construct were found ranging from 0.884-0.912 with no question items having CITC values lower than 0.30 demonstrating that the measurement scale had highly acceptable internal consistency (see Table 3.9).

Table 3.9 Measurement Scale Reliability

No.	Construct	Number of Items	Cronbach's Alfa
1	Islamic Attributes of Destination	17	0.901
2	Perceived Trip Quality	12	0.912
3	Perceived Trip Values	6	0.884
4	Tourist Satisfaction	5	0.906
5	Tourist Loyalty	6	0.906
	Overall Measurement Scale	46	0.944

3.5 Data Collection and Data Analysis

3.5.1 Data Collection

This study used primary data collection method through questionnaire as the survey instrument to derive first-hand information. The survey was executed among inbound Muslim tourists on the quota basis during one month between mid-January and mid-February 2019 in various touristic areas of Krabi e.g. Ao Nang Beach and nearby areas such as Nopparat Thara Pier, the community around Ao Nang Mosque, 75-million-year-old Shell Cemetery, and Emerald Pool.

In regarding of language barrier that might occur, the questionnaires were prepared in three versions of language namely English, Malaysian and Arabic. Before the questionnaires were distributed in person, several screening questions were asked on whether the respondents were the Muslim tourists and how many days they had spent on vacation in Krabi to ascertain that they were actually the target samples according to the criterion determined following the purposive sampling technique.

3.5.2 Data Analysis

Quantitative data analysis was undertaken with descriptive and inferential statistical method. The instrument used for analyzing the data was Statistical Package for Social Sciences (SPSS) as well as IBM SPSS Amos software. The descriptive statistical method was used to figure out frequency, percentage, mean and standard deviation of demographic data of the samples, as well as the respondent's degree of

agreement in each individual construct. On the other hand, the inferential statistical method was carried out for Exploratory Factor Analysis (EFA) and/or Confirmatory Factor Analysis (CFA), together SEM (Structural Equation Modeling).

3.5.2.1 Descriptive Statistical Method

After the collection of data was finished, demographic data of respondents was analyzed to figure out frequency and percentage. After that, mean scores from each question items (section 2-6) were calculated, then interpreted following the classification of the score into five levels. The range of each level was determined by the class limit, calculated from the following formula (Tenenbaum & Driscoll, 2005):

$$\begin{aligned}\text{Class limit} &= (X_{\max} - X_{\min}) \div \text{Number of class interval} \\ 0.8 &= (5-1) \div 5\end{aligned}$$

Accordingly, the tourist's perception level on each individual items was based on the mean scores that were interpreted on the following criterion:

1.00-1.80 = VERY POOR

1.81-2.60 = POOR

2.61-3.40 = FAIR

3.41-4.20 = GOOD

4.21-5.00 = VERY GOOD

3.5.2.2 Inferential Statistical Method

The inferential statistical method was concerned with factor analysis of measurement model (EFA and CFA) and path analysis of structural model.

In general, EFA is used to disclose and identify the factor structure of a rather wide range of variables. It is used to reduce scattering data that probably varies to the large extent to a smaller set of variables. In consequence, it is the analytical technique for determining the number of principal dimensions known as latent variables before moving on to CFA process. Basically, the EFA is intended to inspect the dimensionality of the latent constructs, especially those still not solidly supported by previous theoretical findings. In this study, there were two latent constructs required for the EFA namely Islamic Attributes of Destination and Perceived Trip Quality.

In case of Islamic Attributes of Destination, the consideration was based on the fact that even though prior findings about dimensionalities of the construct were

discovered in several studies; however, the uncovered dimensionalities of were not clearly consistent. In addition, almost related studies were conducted in the context of Islamic countries, such as Malaysia (Battour et al., 2014; Battour et al., 2017; Rahman, 2014), Iran (Farahdel, 2011), Kuwait (Nassar et al., 2015) and Jordan (Bazazo et al., 2017), whose some aspects of Islamic attributes are probably not unrealistic for the Westernized non-Muslim context (Battour et al., 2011). In the meantime, there was still a lack of measurement scale in relation to Islamic attributes of destination developed in Thai context. It therefore was questionable to extensively rely on previous findings that might not suit the case in Thailand.

As well for the case of Perceived Trip Quality, all proposed variables were initially introduced by this study which the factor structures were still unclear. For this reason, the construct was also in the need of statistical component grouping.

To ensure the construct validity of these two constructs, the EFA was performed with 371 samples based on Principal Component Analysis method to identify the factor structure together with Varimax rotation to classify variables in their respective factors. Along the process, Eigenvalues of all factors were determined not to be less than 1.00 as recommended by Hair et al. (2010).

In the analysis, factor loading in each observed variable was examined to assess the degree of the relationship between the observed variable and latent construct. According to Hair et al. (2010), factor loading needed for significance for each observed variable should not be lower than 0.3 for the sample size equal to or above 350. Therefore, any variable having loading below 0.30 or cross loading over 0.30 was eliminated from the construct.

Together with these, Kaiser-Meyer-Olkin (KMO) and Bartlett's test of sphericity were also measured with a purpose of indicating sample size adequacy for the factor analysis as well as whether the correlation matrix is significantly different from an identity matrix, signifying that variables are appropriate for further analysis. The recommended value for KMO should be 0.50 or more (Hair et al., 2010), while Bartlett's test of sphericity value must be statistically significant.

In addition, total variance explained was also examined in order to show overall variance shared among extracted components. The recommended value for a construct to be valid should be 60% or more (Hair et al., 2010).

After the EFA was performed particularly with Islamic Attributes of Destination along with Perceived Trip Quality constructs. The CFA was employed thereafter with all constructs by using AMOS software to test overall goodness of fit in each individual measurement model.

A number of fit indices were tested to assess the measurement model fit including relative chi-square (χ^2/df), goodness-of-fit statistic (GFI), adjusted goodness of fit index (AGFI), comparative fit index (CFI), root mean square error of approximation (RMSEA) and standardized root mean square residual (SRMR). See the cut-off values for good model fit at Table 3.11

After each individual measurement model fit is validated, the SEM analysis then was performed to test the casual relationship among latent factors and to examine if the data obtained fit the hypothesized structural model. An acceptable structural model should meet overall goodness of fit demonstrating by a set of fit indices indicated above.

Together, path coefficient (beta weight) was reported to assess the degree of effect size originated from each independent variable toward dependent variable in the structural model proposed (Hypothesis 1-10). According to Cohen (1988), the standardized coefficient ranging between 0.1 and 0.3, 0.3 and 0.5, and greater than 0.5 represent modest, moderate, and strong effect, respectively.

To examine the intervening roles of the mediators (perceived trip quality and perceived trip values) (Hypothesis 11-14), the analyses were employed by exploring the causal process in which one variable transmitted an effect toward another variable through a mediator.

Theoretically, the judgement is based on the condition that the mediator occurs when there is an evidence of significant direct causal relationship (pathway) between independent variable and mediating variable, together with another significant direct causal relationship (pathway) between mediating variable and dependent variable. Any other ways, it indicates that the mediation and indirect effect do not exist.

In terms of interpretation, if there are an evidence of mediation and a direct causal relationship between independent variable and dependent variable is statistically insignificant, this suggests full mediation, meaning all relationship

between independent variable and dependent variable is transmitted through the mediator.

However, if there is an evidence of mediation and meanwhile a direct causal relationship between independent variable and dependent variable is also statistically significant, it is inferred partial mediation between two variables in the model (Iacobucci, Saldanha, & Deng, 2007; Rucker, Preacher, Tormala, & Petty, 2011).

The following Table 3.10 contains a set of recommended cut-offs for model fit indices.

Table 3.10 Recommended Cut-Offs for Model Fit Indices

No.	Name	Cut-off point for good fit
1.	relative chi-square (χ^2/df)	< 0.30*
2.	goodness-of-fit statistic (GFI)	> 0.90**
3.	adjusted goodness of fit index (AGFI)	> 0.90**
4.	comparative fit index (CFI)	> 0.90**
5.	root mean square error of approximation (RMSEA)	< 0.05*
6.	standardized root mean square residual (SRMR)	< 0.05*

Source: *(Kline, 2005)

** (Hair, et al., 2010)

In conclusion, the research implementation relied on the quantitative approach, using questionnaire as the survey instrument to expand the breadth of understanding about the influence of the Islamic attributes of destination toward tourist's loyalty in interaction with perceived trip quality and perceived trip values.

Since the target population was large and infinite, the appropriate sampling and sample size were essential because they allowed the study to obtain the representative samples which reflected the members of the whole population and

guaranteed that they had adequate information and understanding about the phenomenon of interest.

On account of these reasons, in this research the quantitative enquiry was carried out with the questionnaires collected from altogether 371 samples of inbound Muslim tourists, exceeding rule of 10:1 ratio of cases to variables and selected on quota and purposive sampling technique. After collection of data, the statistical data was then analyzed through descriptive statistics and inferential statistics methods.

A summary of research methodology is given in the Table 3.11

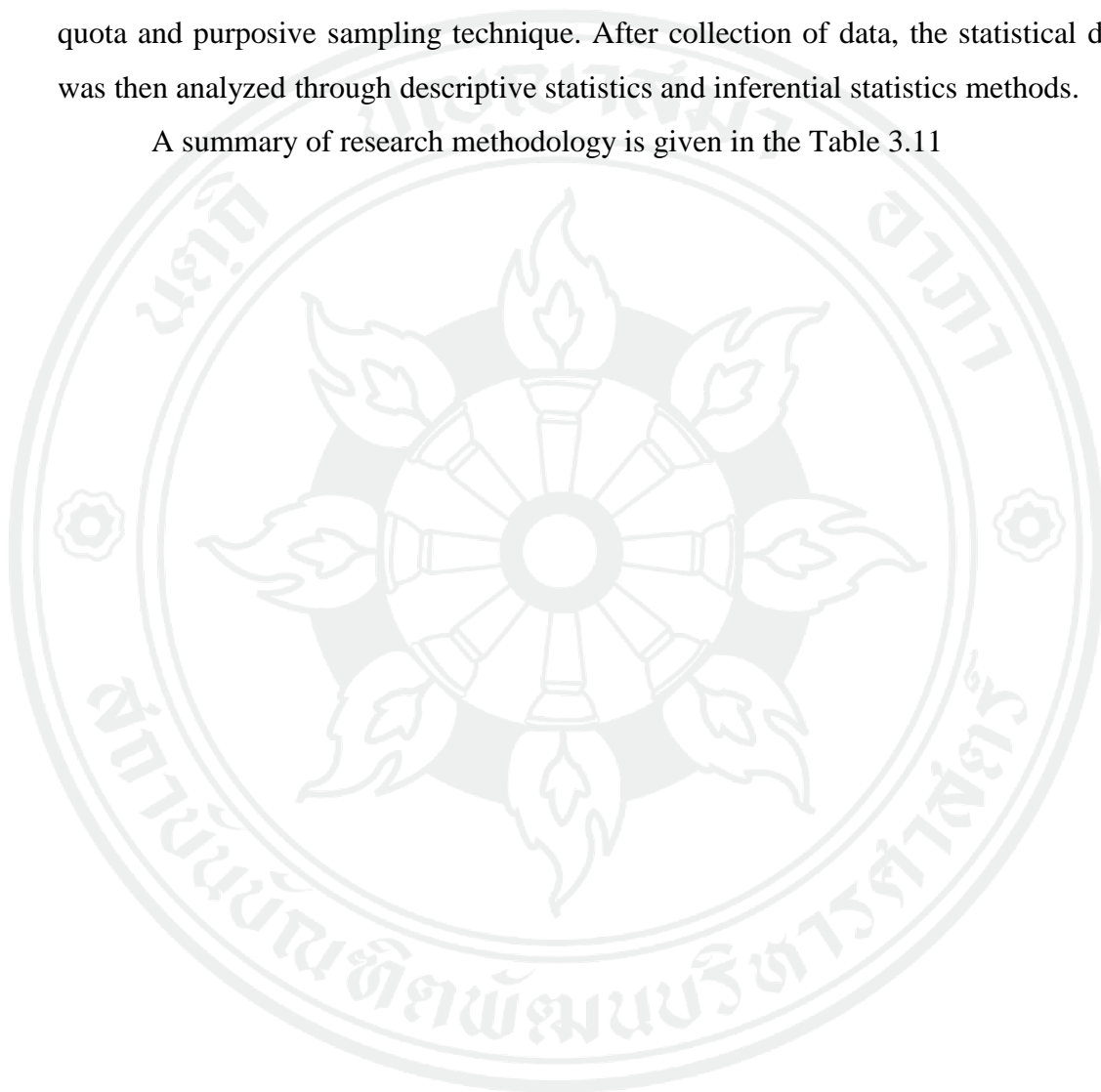


Table 3.9 Summary of Research Methodology

	objectives	Type of research	Population	Sample size	Sampling	Instruments	Data analysis
1.	To investigate the tourist's perception of Islamic attributes of destination, perceived trip quality, perceived trip values and destination loyalty in Krabi Province	Quantitative	Inbound Muslim tourists	371	Quota & Purposive	Questionnaire	Descriptive statistics
2.	To examine the influence of Islamic attributes of destination and mediating effects of perceived trip quality, perceived trip values toward tourist's destination loyalty	Quantitative	Inbound Muslim tourists	371	Quota & Purposive	Questionnaire	Inferential statistics (CFA & Path Analysis)
3.	To develop a structural model of relationship between Islamic attributes of destination and tourist's destination loyalty, in the interaction with perceived trip quality and perceived trip values.	Quantitative	Inbound Muslim tourists	371	Quota & Purposive	Questionnaire	Inferential statistics (EFA, CFA & Path Analysis)
4.	To propose strategic implications of the findings for Islamic tourism development and management in Krabi Province	Quantitative	Inbound Muslim tourists	371	Quota & Purposive	Questionnaire	Descriptive & Inferential statistics

CHAPTER 4

FINDINGS

This chapter presents (1) descriptive statistic of respondent personal data, (2) tourist's perception upon variables in causal model, (3) factor analysis of measurement model, (4) structural model testing result, and (5) hypothesis testing result.

4.1 Descriptive Statistical Analysis of Respondent Personal Data

The questionnaires explored current status of respondents in four issues: gender, age, education and country of origin. The statistical analysis of sample personal data as shown in Table 4.1 finds that out of a total samples (371 respondents), 57.1% was shared by female respondents with a total number of 212 persons. While male respondents captured 42.9% with a total number of 159 persons.

In terms of age, nearly half of respondents (46.1%) were aged between 26 and 35 years, accompanied by those between 15 and 25 years, and between 36 and 45 years capturing 34.0% and 13.5% respectively. Very small proportion was shared by the respondents aged 56 years and above at only 1.3%.

Considering educational background, it is found that around half of respondents held bachelor's degree. The respondents with senior high school education came second with a proportion of 23.5%, followed by the ones holding master's degree and above sharing a similar proportion at 21.3%. Meanwhile the ones with junior high school education and below had a little quantity of 4.3%.

As determined by quota sampling method, most respondents were Malaysian nationals equivalent to 94% of the total sample size. While the rest of about 6% was shared by Indonesian and Bruneian respondents, and those from Middle East region accounting for 3.8% and 2.4% respectively. See more details in Table 4.1

Table 4.1 Summary of Respondent Personal Data

No.	Topic	Personal Status	Frequency	Percentage
1.	Gender	Male	159	42.9
		Female	212	57.1
2.	Age	15-25 years	126	34.0
		26-35 years	171	46.1
		36-45 years	50	13.5
		46-55 years	19	5.1
		56 years and above	5	1.3
3.	Education	Junior high school and below	16	4.3
		Senior high school	87	23.5
		Bachelor	189	50.9
		Master and above	79	21.3
4.	Country	Malaysia	348	93.8
		Indonesia and Brunei	14	3.8
		Middle East	9	2.4

4.2 Descriptive Analysis of Tourist's Perception upon Variables in Causal Model

This purpose of this section is to present the basic statistical analysis of tourist's perception upon concerned variables of all factors in causal model, consisting of mean score (\bar{X}) and standard deviation (SD), and interpreted level of the perception. The analytical results are proposed as follows.

4.2.1 Islamic Attributes of Destination

Descriptive statistical analysis of tourist's perception upon Islamic attributes in Krabi Province and their interpreted level of perception ranked from highest to lowest scores are as shown in Table 4.2

Table 4.2 Descriptive Statistical Analysis of Tourist's Perception upon Islamic Attributes of Destination

No.	Variable	\bar{X}	SD	Level
1	Availability of mosques	4.49	.695	Very Good
2	Availability of halal food	4.44	.704	Very Good
3	Azan prayer call	4.12	1.049	Good
4	No sex channels and porn recreational places in hotel.	3.98	1.054	Good
5	Availability of prayer facilities at tourist sites	3.82	.958	Good
6	Art not depicting human forms	3.76	1.019	Good
7	Water-friendly washroom at hotel and tourist attractions	3.74	1.162	Good
8	Muslim employee at hotels and restaurants	3.71	1.171	Good
9	Islamic dress code by hotel and restaurant staff	3.55	1.217	Good
10	Segregated halal kitchen in hotels and restaurants	3.31	.929	Fair
11	Censorship of movie adult scenes on TV	3.21	.801	Fair
12	Ban of prostitution	3.12	.922	Fair
13	Prohibition of gambling activities	3.11	.887	Fair
14	Availability of Shariah-compliant entertainment venues.	3.02	.848	Fair
15	Sex segregation at swimming pool and gym in hotels	2.78	1.021	Fair
16	Provision of Qibla sign in	2.68	1.484	Fair

No.	Variable	\bar{X}	SD	Level
	hotel room			
17	Provision of a copy of Quran in hotel room	2.10	1.120	Poor
	Overall Islamic Attributes of Destination	3.46	.534	Good

According to Table 4.2, overall Islamic attributes of destination were perceived at a GOOD level. There were two areas appraised as VERY GOOD namely availability of mosques and halal food. The areas appraised as GOOD dealing with water-friendly washroom, Muslim employee, ban of sex channel and porn recreation, art not depicting human forms, prayer facilities and Azan (prayer call) announcement.

There were also many areas required further improvement since they were evaluated merely as FAIR, for example those related to provision of Qibla sign, segregated halal kitchen and swimming pool as well as gym, gambling activities, prostitution, censorship of adult scenes on TV, except for provision of a copy of Quran in the hotel room which was rated as POOR.

4.2.2 Perceived Trip Quality

Descriptive statistical analysis of tourist's perception on perceived trip quality in Krabi Province and their interpreted levels of perception arranged in sequential order from highest to lowest scores are presented in Table 4.3

Table 4.3 Descriptive Statistical Analysis of Tourist's Perception upon Perceived Trip Quality

No.	Variable	\bar{X}	SD	Level
1	Quality of local environment	4.11	.579	Good
2	Quality of tourist attraction	4.08	.574	Good
3	Quality of food	4.02	.579	Good
4	Quality of accommodation	3.99	.654	Good
	Overall Perceived Trip Quality	4.05	.489	Good

Following the data given in the table above, it reveals that in general Krabi Province offered GOOD trip quality to Muslim tourists, likewise to respective dimensions. Out of four dimensions, quality of accommodation received the lowest mean score at 3.99, whereas local environment hits highest mean score at 4.11

4.2.3 Perceived Trip Values

Descriptive statistical analysis of tourist's perception concerning perceived trip values in Krabi Province and their interpreted levels of perception as ranked from highest to lowest scores are shown in Table 4.4

Table 4.4 Descriptive Statistical Analysis of Tourist's Perception upon Perceived Trip Values

No.	Variable	\bar{X}	SD	Level
1	Value for time	4.20	.592	Good
2	Value for effort	4.09	.614	Good
3	Value for money	3.98	.661	Good
	Overall Perceived Trip Values	4.09	.532	Good

The information in the Table 4.4 shows that foreign Muslim tourists were offered with overall GOOD trip values while taking vacation in Krabi Province. Likewise, every single dimension was also assessed at a GOOD level. Value for

money received the highest score at 4.20, followed by value for effort (4.09) and value for money (3.98) respectively.

4.2.4 Tourist Satisfaction

Descriptive statistical analysis of tourist's perception upon satisfaction in Krabi Province and their interpreted levels of perception organized in sequential order from highest to lowest scores are presented in Table 4.5

Table 4.5 Descriptive Statistical Analysis of Tourist's Perception upon Satisfaction

No.	Variable	\bar{X}	SD	Level
1	Happiness	4.36	.596	Very Good
2	Right decision	4.24	.592	Very Good
3	Good experience	4.23	.637	Very Good
4	Overall trip satisfaction	4.20	.616	Good
5	Fulfilment of expectation	4.13	.603	Good
	Overall Tourist Satisfaction	4.23	.500	Very Good

The Table 4.5 illustrates that in general Muslim tourist had VERY GOOD level of satisfaction with the trip in Krabi Province, particularly in terms of happiness (4.36), making right decision (4.24) and receiving good experience (4.23). However, there were two dimensions evaluated as GOOD, including fulfilment of expectation (4.13) and overall trip satisfaction (4.20).

4.2.5 Tourist Loyalty

Descriptive statistical analysis of tourist's perception upon loyalty in Krabi Province and their interpreted level of perception ranked from highest to lowest scores are as illustrated in Table 4.6

Table 4.6 Descriptive Statistical Analysis of Tourist's Perception upon Loyalty

No.	Variable	\bar{X}	SD	Level
1	Intention to recommend	4.33	.627	Very Good
1	Sharing positive experience to others	4.33	.589	Very Good
3	Saying positive things	4.29	.624	Very Good
4	Encouraging others to visit	4.21	.639	Very Good
5	First choice destination	3.96	.810	Good
	Overall Tourist Loyalty	4.22	.543	Very Good

The Table 4.6 describes that overall tourist loyalty falls in the range of “VERY GOOD”. The dimensions they were most likely to do after the trip in Krabi owing to the VERY GOOD result, comprising making a visit recommendation to others (4.33), sharing positive experience to others (4.33), encouraging others to visit Krabi (4.29) and saying positive things about Krabi (4.21). Meanwhile, there were lower possibility to make a repeat visit (4.20) and choose Krabi as their first choice for the next trip in Thailand (3.96).

4.3 Factor Analysis of Measurement Model

The factor analysis was conducted with all proposed constructs. The exploratory factor analysis (EFA) was used to dimensionalize data specifically for Islamic attributes of destination and perceived trip quality. Meanwhile CFA was performed with all constructs to test whether observed variables acceptably represented their latent construct.

4.3.1 Islamic Attributes of Destination

In the initial step, EFA was performed with 17 indicators of Islamic attributes of destination by using principal components method together with Varimax rotation. Every single indicator was encoded ranging from AT01-AT17 (see Table 4.7 for details). The result of analysis was as shown in Table 4.8

Table 4.7 Codes Representing Islamic Attributes of Destination Indicators

No.	Code	Indicator
1	AT01	The Qibla sign is located clearly in hotel room.
2	AT02	A copy of Quran is provided in hotel room
3	AT03	Water supply is available in washroom at hotel, restaurants and tourist attractions
4	AT04	Muslim employees are employed at hotels and restaurants
5	AT05	Hotel and restaurant staffs wear Islamic dress code.
6	AT06	There is no sex channels and porn recreational places in hotels.
7	AT07	No art depicting human forms is displayed in hotels and restaurants.
8	AT08	There is a segregated halal kitchen in hotels and restaurants
9	AT09	There is sex segregation at swimming pool and gym in hotels.
10	AT10	Mosques are available around Krabi.
11	AT11	Prayer facilities are offered at tourist sites
12	AT12	Azan (prayer call) is announced in communities around Krabi
13	AT13	Halal food is easily found in Krabi
14	AT14	There is no gambling activities in Krabi
15	AT15	There is no red light district adjacent to hotels and tourist sites.

No.	Code	Indicator
16	AT16	Adult movie scenes are censored on TV.
17	AT17	Shariah-compliant entertainment venues are available in Krabi.

Table 4.8 Rotated Component Matrix of Islamic Attributes of Destination
(First Round EFA)

	Component				
	1	2	3	4	5
AT04	.797				
AT05	.748				
AT03	.712				
AT09		.748			
AT08		.619			.310
AT02	.437	.615			
AT01	.524	.551			
AT14			.838		
AT15			.830		
AT17		.308	.573		
AT16		.341	.365		.333
AT10				.762	
AT12				.743	
AT13				.667	
AT11		.513		.591	
AT07					.807
AT06					.732

The first round of EFA uncovered a total of five components in Islamic attributes in which six variables (AT2, AT8, AT10, AT11, AT16, AT17) were found

of having cross loading greater than 0.30. Thus these variables were deleted from further analysis.

After that, the EFA was run again. The result generated a total of four groupings for the factor structure where every item had factor loadings above 0.30 with no cross loadings greater than 0.30. In consequence, the factor structure of Islamic attributes of destination detected by the EFA was composed of four variables for component I; three variables for component II, two variables for component III, and two variables for component IV. See more details in Table 4.9

Overall, the construct validity investigated by EFA was satisfactorily assured by Kaiser-Meyer-Olkin Measure of Sampling Adequacy (KMO) and Bartlett's test of sphericity values. The KMO of 0.728 demonstrated acceptable sampling sufficiency. Meanwhile, Bartlett's test of sphericity was significant (0.00), signifying that the correlation matrix was not an identity matrix and concerned variables were correlated. The variables thus showed appropriateness for factor structure detection. The total variance explained by the four factors altogether captured 64.837%. The percentages of variance characterized by component 1- 4 after the rotation were 20.394%, 16.577%, 14.972% and 12.894% respectively.

Table 4.9 Rotated Component Matrix of Islamic Attributes of Destination
(Second Round EFA)

	Component			
	1	2	3	4
AT04	.828			
AT05	.824			
AT03	.697			
AT09	.531			
AT10		.775		
AT13		.757		
AT12		.718		
AT15			.860	
AT14			.854	
AT07				.843
AT06				.785

The next step, four sub-categories of the Islamic attributes of destination was examined for the model fit by CFA process. In this stage, all indicators contained in each sub-category were combined together into one single observed variable. Each sub-category was then named to represent the uni-dimensionality of the grouping. Next, the mean score of all indicators were computed to represent value of their underlying sub-category. (See more details in Table 4.10)

Table 4.10 Sub-category of Islamic Attributes of Destination

Construct	Sub-category Used as Observed Variables	Abbreviation	Combined Indicators
Islamic Attributes of Destination		IS_AT	

Construct	Sub-category Used as Observed Variables	Abbreviation	Combined Indicators
	Hotel and Restaurant Hospitality	HRH	AT04: Muslim employee at hotels and restaurants AT05: Islamic dress code by hotel and restaurant staff AT03: Water-friendly washroom at hotel and tourist attractions AT09: Sex segregation at swimming pool and gym in hotels
	Worship Facility and Food	WFF	AT10: Availability of mosques AT13: Availability of halal food
	Public Place	PBP	AT12: Azan prayer call AT15: Ban of prostitution AT14: Prohibition of gambling activities
	Entertainment and Art	ENA	AT07: Art not depicting human forms AT06: No sex channels and porn recreational places in hotel.

In the process of CFA, abbreviation of the latent construct and indicators were specified. The results of CFA demonstrated acceptable model fit indices: $\chi^2/df=1.258$, GFI=0.997, AGFI=0.984, CFI=0.995, RMSEA=0.026, RMR=0.013. There were no need of further modification. The standardized estimates were all found to be between

0.410-0.707 and all were statistically significant as critical ratio (C.R.) was greater than 1.96. The tested measurement model for Islamic attributes of destination (IS_AT) is shown in Figure 4.1. Table 4.11 presents statistics values of CFA for the construct including standardized estimate, standard error (S.E.), critical ratio (C.R.), probability value (P-value).

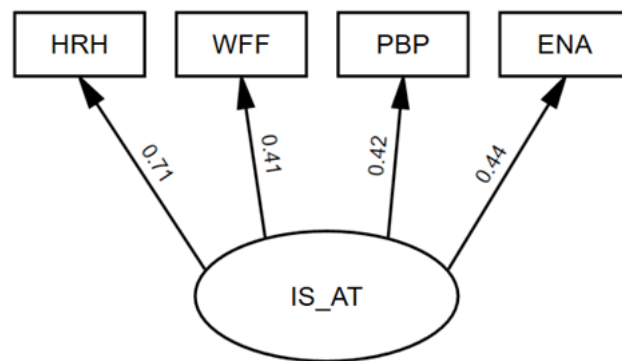


Figure 4.1 Measurement Model of Islamic Attributes of Destination

Table 4.11 CFA Statistics Values of Islamic Attributes of Destination

Indicator	Factor	Estimate	S.E.	C.R.	P-Value*
HRH	<--- IS_AT	.707			
WFF	<--- IS_AT	.410	.092	4.654	***
PBP	<--- IS_AT	.417	.118	4.690	***
ENA	<--- IS_AT	.441	.131	4.789	***

Note: *significance<0.001

4.3.2 Perceived Trip Quality

Prior to running the CFA, the EFA was carried out with perceived trip quality construct to scrutinize the factor structure of the measurement model because the observed variables were initially proposed by this study. Thus, they have not been supported by any prior theoretical findings.

The EFA was employed with principal component extraction method based on Eigenvalues greater than 1.00. The result of EFA revealed only one component extracted for the factor dimensionality with loadings between 0.780-0.883 as presented in Table 4.12. The total variance extracted was 67.579%. The analysis showed that the proposed variables were suitable for further factor analysis with KMO at 0.792 and significant value of Bartlett's Test of Sphericity (0.00). The finding then was reaffirmed by CFA with model fit indices.

Table 4.12 Component Matrix of Perceived Trip Quality

proposed variables	Component 1
Quality of tourist attraction	.883
Quality of local environment	.835
Quality of accommodation	.786
Quality of food	.780

In conducting CFA, abbreviation of both construct and indicators were given as shown in Table 4.13

Table 4.13 Abbreviations of Perceived Trip Quality and its Observed Variables

Construct	Observed Variable	Abbreviation
Perceived Trip Quality		PTQ
	Quality of food	FOOD
	Quality of accommodation	ACCO
	Quality of tourist attraction	ATTR
	Quality of local environment	ENVI

The result of CFA model for perceived trip quality (PTQ) indicated acceptable model fit indices: $\chi^2/df=2.947$, GFI=0.992, AGFI=0.962, CFI=0.993, RMSEA=0.073, RMR=0.006. Thus any further modifications were unneeded. All standardized estimates were found to be between 0.665 and 0.880, and statistically significant (C.R. >1.96). The tested measurement model and the CFA-related statistic values for PTQ is presented respectively in figure 4.2 and Table 4.14

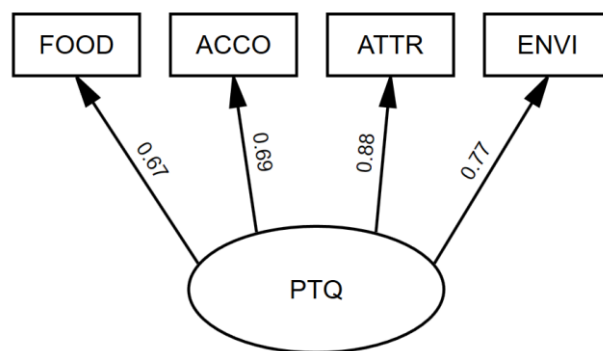


Figure 4.2 Measurement Model of Perceived Trip Quality

Table 4.14 CFA Statistics Values of Perceived Trip Quality

Indicator		Factor	Estimate	S.E.	C.R.	P-Value*
FOOD	<---	PTQ	.665			
ACCO	<---	PTQ	.693	.103	11.457	***
ATTR	<---	PTQ	.880	.099	13.276	***
ENVI	<---	PTQ	.774	0.93	12.525	***

Note: *significance<0.001

4.3.3 Perceived Trip Values

Relying on the previous theoretical findings, the factor structure testing of perceived trip values were subjected only to CFA. In running CFA, the abbreviation of both construct and indicators were specified as shown in Table 4.15

Table 4.15 Abbreviations of Perceived Trip Values and its Observed Variables

Construct	Indicator	Abbreviation
Perceived Trip Values		PTV
	Value for money	MONEY
	Value for time	TIME
	Value for effort	EFFORT

The result of CFA model for perceived trip values (PTV) indicated that the model is saturated with perfect fit indices: $\chi^2=0.00$, GFI=1.00, eliminating the need of any further modification. Meanwhile all standardized coefficients were found to be between 0.702-0.862 and statistically significant (C.R. >1.96). The tested measurement model and CFA-related statistic values for PTV are presented respectively in figure 4.3 and Table 4.16

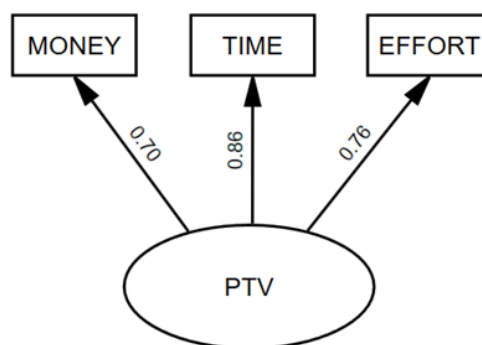


Figure 4.3 Measurement Model of Perceived Trip Values

Table 4.16 CFA Statistics Values of Perceived Trip Values

Indicator	Factor	Estimate	S.E.	C.R.	P-Value*
MONEY	<--- PTV	.702			
TIME	<--- PTV	.862	.088	12.487	***
EFFORT	<--- PTV	.761	.080	12.516	***

Note: *significance<0.001

4.3.4 Tourist Satisfaction

Relying on the previous theoretical findings, the factor structure testing of tourist satisfaction was required only for CFA. In performing CFA, the abbreviation of both construct and indicators were specified as shown in Table 4.17

Table 4.17 Abbreviations of Tourist Satisfaction and its Observed Variables

Construct	Indicator	Abbreviation
Tourist Satisfaction		SAT
	Fulfilment of expectation	EXPEC
	Overall trip satisfaction	OSAT
	Right decision	DECIS
	Good experience	EXPER
	Happiness	HAPPI

The result of initial CFA for tourist satisfaction (SAT) showed unacceptable model fit ($\chi^2/df=5.134$, GFI=0.971, AGFI=0.914, CFI=0.979, RMSEA=0.016, RMR=0.012), suggesting the need of further modification. Modification indices indicated high error correlation between EXPEC and OTSAT, as well as EXPEC and DECIS. The model after modification demonstrated satisfactory model fit indices: $\chi^2/df=1.452$, GFI=0.995, AGFI= 0.976, CFI=0.999, RMSEA=0.035, RMR=0.004. All standardized coefficients were found to be between 0.521-0.864 and statistically

significant (C.R. >1.96), suggesting that the measurement model was appropriate for further analysis. The tested measurement model for SAT and CFA-related statistic values are presented in figure 4.4 and Table 4.18

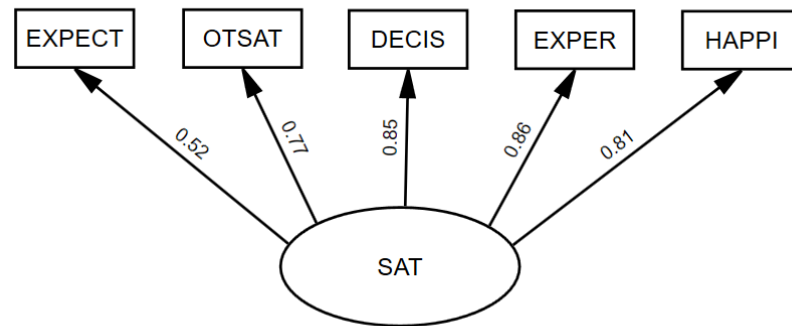


Figure 4.4 Measurement Model of Tourist Satisfaction

Table 4.18 CFA Statistics Values of Tourist Satisfaction

Indicator		Factor	Estimate	S.E.	C.R.	P-Value*
EXPECT	<---	SAT	.521			
OTSAT	<---	SAT	.765	.141	10.699	***
DECIS	<---	SAT	.849	.154	10.383	***
EXPER	<---	SAT	.864	.176	9.979	***
HAPPI	<---	SAT	.807	.158	9.737	***

Note: *significance<0.001

4.3.5 Tourist Loyalty

Based on the previous theoretical findings, the factor structure testing of tourist loyalty was carried out only by CFA. In performing the CFA, the abbreviation of both construct and indicators were specified as follows (Table 4.19).

Table 4.19 Abbreviations of Tourist Loyalty and its Observed Variables

Construct	Indicator	Abbreviation
Tourist loyalty		LOY
	Intention to recommend	RECOM
	Intention to revisit	REVIS
	Saying positive things	SAY
	First choice destination	CHOIC
	Encouraging others to visit	ENCOU
	Sharing positive experience to others	SHARE

The result of the first CFA for tourist loyalty (LOY) showed unacceptable model fit ($\chi^2/df=13.054$, GFI=0.906, AGFI=0.780, CFI=0.916, RMSEA=0.108, RMR=0.024), suggesting the need of further modification. Modification indices indicated high error correlation between RECOM and REVIS, RECOM and SAY, REVIS and SHARE, CHOIC and SHARE, as well as ENCOU and SHARE. The model after modification demonstrated satisfactory model fit indices: $\chi^2/df=1.129$, GFI=0.996, AGFI=0.979, CFI=1.000, RMSEA=0.019, RMR=0.005. All standardized coefficients were found to be between 0.643 and 0.961 and statistically significant (C.R. >1.96), indicating the measurement model was appropriate for further analysis. The tested measurement model for LOY and the CFA-associated values are presented in Figure 4.5 and Table 4.20

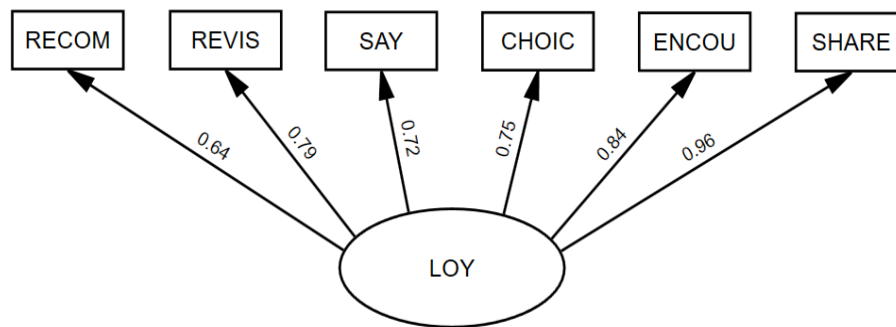


Figure 4.5 Measurement Model of Tourist Satisfaction

Table 4.20 CFA Statistics Values of Tourist Loyalty

Indicator		Factor	Estimate	S.E.	C.R.	P-Value*
RECOM	<---	LOY	.643			
REVIS	<---	LOY	.792	.099	14.527	***
SAY	<---	LOY	.722	.068	16.441	***
CHOIC	<---	LOY	.749	.125	12.036	***
ENCOU	<---	LOY	.845	.103	12.966	***
SHARE	<---	LOY	.961	.125	11.165	***

Note: *significance<0.001

4.4 Structural Model Testing

The structural equation modelling is proposed at testing if the hypothesized structural model fits the empirical data. The result of initial SEM was found the structural model did not adequately fit the data with $\chi^2/df=3.020$, GFI=0.867, AGFI=0.831, CFI=0.911, RMSEA=0.074, RMR=0.025, suggesting a possibility of error correlation and need of further modification. The model after modification demonstrated good model fit indices: $\chi^2/df=1.721$, GFI=0.929, AGFI=0.902, CFI=0.971, RMSEA=0.044, RMR=0.020, indicating the hypothesized model fits the data. The results of SEM with significant path coefficients are shown in Figure 4.6. Along with these, direct effect (DE), indirect effect (IE) and total effect (TE) of the causal variables are presented in Table 4.21

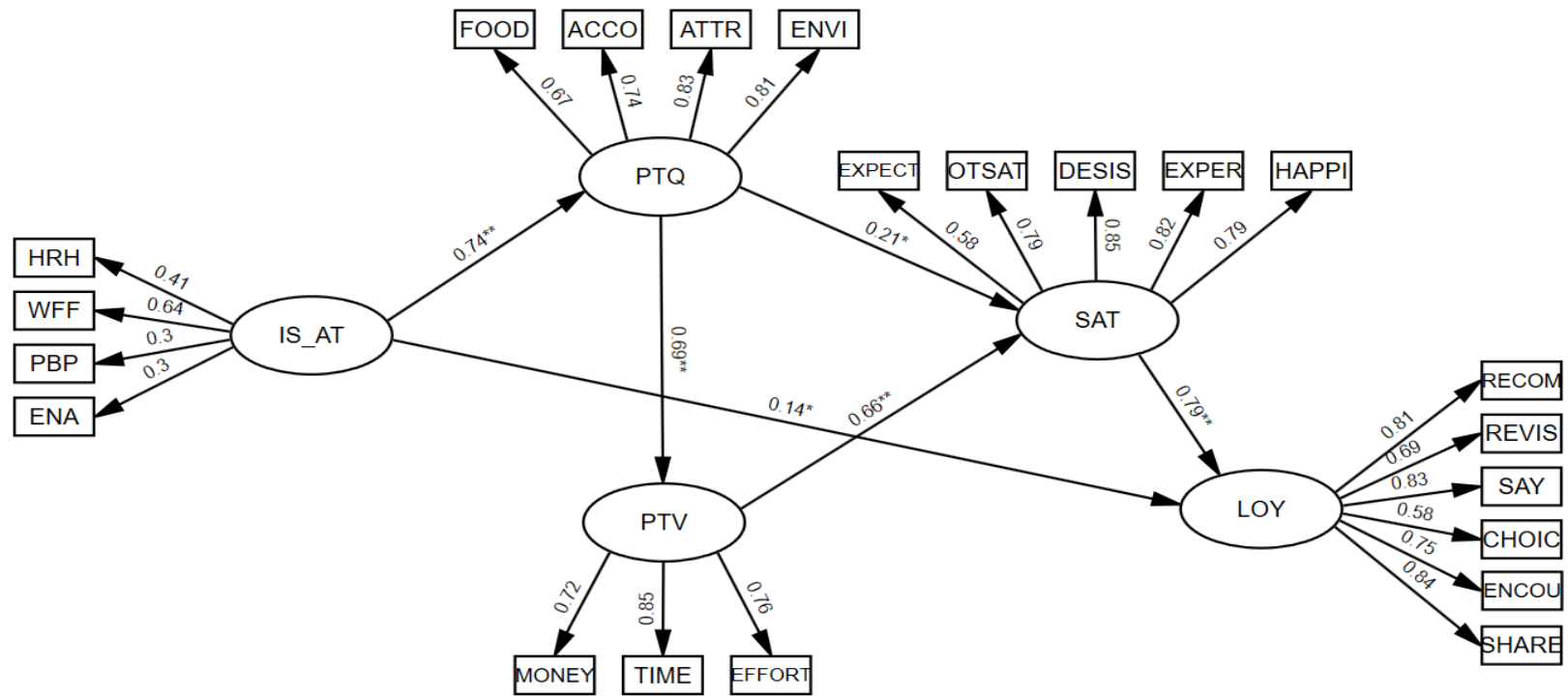


Figure 4.6 Tested Structural Model of Causal Effect of Islamic Attributes of Destination

Note: ** $P < 0.001$, * $P < 0.05$

Table 4.21 Direct Effect, Indirect Effect, and Total Effect of Causal Variables

Causal Variable	Effect Variable											
	PTQ			PTV			SAT			LOY		
	DE	IE	TE	DE	IE	TE	DE	IE	TE	DE	IE	TE
IS_AT	.737	-	.737	-	.506	.506	-	.493	.493	.144	.390	.534
PTQ	-	-	-	.686	-	.686	.215	.454	.669	-	.529	.529
PTV	-	-	-	-	-	-	.662	-	.662	-	.524	.524
SAT	-	-	-	-	-	-	-	-	-	.792	-	.792

The Table 4.21 summarizes the causal effect exerted by concerned variables which can be explained as follows

Firstly, Islamic attributes of destination (IS_AT) has a direct influence upon tourist loyalty (LOY) (DE=0.144) and perceived trip quality (PTQ) (DE=0.737). Meanwhile, it exerts an indirect influence upon tourist satisfaction (SAT) (IE=0.493) and perceived trip values (PTV) (TE=0.506).

Secondly, perceived trip quality (PTQ) has a direct influence upon perceived trip values (PTV) (DE=0.686). It also has both direct and indirect influence (through perceived trip values (PTV)) upon tourist satisfaction (SAT) (DE=0.215, IE=0.454, TE=0.669). Moreover, it has indirect influence toward tourist loyalty (LOY) through tourist satisfaction (SAT) and perceived trip values (PTV) (IE=0.529).

Thirdly, perceived trip values (PTV) has a direct influence upon tourist satisfaction (SAT) (DE=0.662) and meanwhile has an indirect influence upon tourist loyalty (LOY) through tourist satisfaction (SAT) (IE=0.524).

Lastly, Tourist Satisfaction (SAT) exerts a direct influence upon tourist loyalty (LOY) with large effect size of 0.792.

However, if considered in influence receiving perspective, it is evidenced that tourist satisfaction is influenced most strongly by perceived trip quality (TE=.669), accompanied by perceived trip values (TE=.662) and Islamic attributes of destination (TE=.493) respectively. Whereas tourist loyalty obtains highest influence from tourist satisfaction (TE=.792) followed by three variables with nearly equal influence,

namely Islamic attributes of destination (TE=.534), perceived trip quality (TE=.529), and perceived trip values (TE=.524).

4.5 Hypothesis Testing

The following Table 4.22 presents the result of hypothesis testing derived from SEM path analysis. Seven hypotheses were proved to be supported by data. Whereas another seven hypotheses were not supported, thus were rejected.

Table 4.22 Hypothesis Testing Results

No.	Hypothesis	Result
H1	Islamic attributes of destination have an effect on tourist satisfaction.	Rejected
H2	Islamic attributes of destination have an effect on tourist loyalty.	Accepted
H3	Islamic attributes of destination have an effect on perceived trip quality.	Accepted
H4	Islamic attributes of destination have an effect on perceived trip values.	Rejected
H5	Perceived trip quality has an effect on perceived trip values.	Accepted
H6	Perceived trip quality has an effect on tourist satisfaction.	Accepted
H7	Perceived trip quality has an effect on tourist destination loyalty.	Rejected
H8	Perceived trip values has an effect on tourist satisfaction.	Accepted
H9	Perceived trip values have an effect on tourist loyalty.	Rejected
H10	Tourist satisfaction has an effect on tourist loyalty	Accepted
H11	Perceived trip quality significantly mediates the relationship between Islamic attributes of destination and tourist satisfaction.	Accepted

No.	Hypothesis	Result
H12	Perceived trip quality significantly mediates the relationship between Islamic attributes of destination and tourist loyalty.	Rejected
H13	Perceived trip values significantly mediate the relationship between Islamic attributes of destination and tourist satisfaction.	Rejected
H14	Perceived trip values significantly mediate the relationship between Islamic attributes of destination and tourist loyalty.	Rejected

CHAPTER 5

CONCLUSION, DISCUSSION, AND RECOMMENDATION

This chapter presents (1) overview of the study, (2) summary of study finding, (3) discussion of research findings and theoretical implications, (4) strategic implication of findings (5) recommendation for future research.

5.1 Overview of Study

This study relies mainly on the quantitative investigation, aiming to achieve the following research objectives:

- 1) To investigate the tourist's perception of Islamic attributes of destination, perceived trip quality, perceived trip values, tourist's satisfaction and loyalty in Krabi Province
- 2) To examine the influence of Islamic attributes of destination and mediating effects of perceived trip quality, perceived trip values toward tourist satisfaction and loyalty
- 3) To develop a structural model of relationship between Islamic attributes of destination and tourist satisfaction and loyalty intervened by the mediating effect of perceived trip quality and perceived trip values in non-Muslim country, particularly in Thailand, and

To serve these objectives, questionnaire was chosen as the survey instrument. The survey was carried out on the methods of quota and purposive sampling with a total amount of 371 subjects exceeding the recommended rule of 10:1 ratio of cases to variables.

The questionnaire had six sections in total: Section I, personal data of respondents; Section II, perception of Islamic attributes of destinations; Section III,

perceived trip quality; Section IV, trip values perceived by Muslim tourists; Section V, tourist satisfaction and; Section VI, tourist loyalty. The questionnaire was designed in five-point Likert scale ranging from strongly agree to strongly disagree. Before the data collection was executed, the questionnaire quality was assured by index of Item-Objective Congruence (IOC) checked by three experts, accompanied by a try out test administered with 30 samples to test on whether the questionnaire was adequately valid and reliable.

After the collection of data was completed, the statistical analysis was then performed with descriptive and inferential methods. The descriptive statistical method was used to give overall details about demographic data of the samples, along with the respondent's degree of perception in each individual section. Whereas the inferential statistical method was used to do factor analysis and test hypotheses.

Prior to structural equation modeling, factor analysis was conducted in all measurement models. The EFA was performed particularly with Islamic attributes of destination and perceived trip quality as the dimensionality in these two factors were still unclear. The EFA was performed by using SPSS software with 371 samples based on principal component analysis method together with Varimax rotation. The analysis result uncovered four major components for Islamic attributes of destination, namely hotel & restaurant hospitality, worship facility & food, public place, and entertainment & art, and a single component for perceived trip quality.

When the EFA was finished, the CFA was employed thereafter with all five constructs by using AMOS software to test overall goodness of fit in each individual measurement model. The good fit indices and cutoff points used in this study were (1) $\chi^2/df < 0.30$ (2) $GFI > 0.90$ (3) $AGFI > 0.90$ (4) $CFI > 0.90$ (5) $RMSEA < 0.05$ (6) $SRMR < 0.05$.

The results of CFA in all five constructs demonstrated acceptable model fit indices with statistically significant standardized estimates were as shown as follows:

- Islamic attributes of destination: $\chi^2/df=1.258$, $GFI=0.997$, $AGFI=0.984$, $CFI=0.995$, $RMSEA=0.026$, $RMR=0.013$;
- Perceived trip quality: $\chi^2/df=2.947$, $GFI=0.992$, $AGFI=0.962$, $CFI=0.993$, $RMSEA=0.073$, $RMR=0.006$;
- Perceived trip values: $\chi^2=0.00$, $GFI=1.00$ (perfect fit);

- Tourist satisfaction: $\chi^2/df=1.452$, GFI=0.995, AGFI= 0.976, CFI=0.999, RMSEA=0.035, RMR=0.004 (post-modification);
- Tourist loyalty: $\chi^2/df=1.129$, GFI=0.996, AGFI=0.979, CFI=1.000, RMSEA=0.019, RMR=0.005 (post-modification).

5.2 Summary of Research Finding

This section consists of two main parts: a brief demographic profile of samples and summarized research question answers.

5.2.1 Demographic Profile of Respondents

Data was collected from 371 inbound Muslim tourists based on quota and purposive sampling technique. The proportion of target samples was determined according to the country of origin comprising 94% of Malaysian tourists (348 respondents), 3.8% of Indonesian and Bruneian tourists (14 respondents), and 2.4% of Middle Eastern tourists (9 respondents).

Out of the total samples, 57.1% of respondents were female (212 persons). While the rest (42.9%) were male (159 persons). In terms of age, respondents ranged from 26 to 35 years shared nearly half of total samples (46.1%), accompanied by the people aged between 15 and 25 years (34.0%), between 36 and 45 years (13.5%) and between 46 and 55 years (5.1%) respectively. Tiny proportion was shared by the respondents aged 56 years and above at only 1.3%.

When considering to the educational background, around half of respondents held bachelor's degree (50.9%). 21.3% held master's degree and above. Meanwhile the remaining samples around 28% were educated lower than bachelor's level.

5.2.2 Research Question Answer

This section summarizes three major points of research question answers in sequence of research objectives identified in chapter one.

5.2.2.1 Objective I: Tourist's Perception of Islamic Attributes of Destination, Perceived Trip Quality, Perceived Trip Values, Tourist Satisfaction and Tourist Loyalty in Krabi Province

The study finding demonstrated GOOD level of the perception to overall Islamic attributes of destination in Krabi Province (\bar{X} =3.46). Considering in individual respect, it is shown that VERY GOOD level of perception appeared in two attributes: availability of mosques (\bar{X} =4.49) and halal food (\bar{X} =4.44). While GOOD level of perception can be found in larger numbers of attributes e.g. availability of water-friendly washrooms, Muslim employee, ban of sex channel and porn recreation, art not depicting human forms, prayer facilities and Azan (prayer call) announcement (\bar{X} ranging from 3.55 to 4.12). However, FAIR level of perception were found in many attributes including provision of Qibla sign, segregated halal kitchen, segregated swimming pool and gym for women, ban of gambling activities and prostitution, and censorship of adult scenes on TV (\bar{X} ranging from 2.68 to 3.31) . There was only one attribute rated in the POOR level, that was the provision of a copy of Quran in the hotel room (\bar{X} =2.10).

In part of perceived trip quality, the study result demonstrated a GOOD level of perception to overall perceived trip quality in Krabi Province (\bar{X} =3.46) with all four aspects (food, accommodation, tourist attraction and local environment), falling in the range of GOOD level (\bar{X} ranging from 3.99 to 4.11).

Likewise to perceived trip values, the study result showed GOOD level of perception to overall perceived values for the trip in Krabi Province (\bar{X} = 4.09). Besides, it was also clear that every single aspect (money, time, effort) was perceived in a GOOD level (\bar{X} ranging from 3.98 to 4.20).

In terms of tourist satisfaction, the finding demonstrated VERY GOOD level of perception to overall satisfaction (\bar{X} = 4.23), especially in relation to happiness (\bar{X} =4.36), making right decision (\bar{X} =4.24) and receiving good experience (\bar{X} =4.23).

In addition, the study showed VERY GOOD level of perception in overall tourist loyalty (\bar{X} = 4.22), in particular to making a visit recommendation to others (\bar{X} =4.33), sharing positive experience to others (\bar{X} =4.33), encouraging others to visit Krabi (\bar{X} =4.29) and saying positive things about Krabi (\bar{X} =4.21).

5.2.2.2 Objective II: Influence of Islamic Attributes of Destination toward Tourist Satisfaction and Loyalty under the Mediating Roles of Perceived Trip Quality and Perceived Trip Values

Referring to the hypothesis testing through SEM path analysis, it was discovered that seven out of fourteen hypotheses are supported by the empirical data as evidenced in the Table 4.22

Based upon the testing results, causal-effect relationship between variables can be summarized as follows.

Firstly, Islamic attributes of destination has direct effects upon perceived trip quality and tourist loyalty. However, it fails to impact directly on tourist satisfaction and perceived trip values. Instead, it impacts upon perceived trip values tourist satisfaction as well as tourist loyalty by indirect effects.

Secondly, perceived trip quality transmits direct effects toward perceived trip values and tourist satisfaction, but no direct effect toward tourist loyalty. Rather, it transmits indirect effects toward tourist loyalty as well as tourist satisfaction.

Next, perceived trip values exerts a direct effect solely on tourist satisfaction. Meanwhile, it exerts indirect effect instead of direct effect on tourist loyalty.

Lastly, tourist satisfaction has direct effect on tourist loyalty.

In terms of mediation effects, owing to the nonexistence of empirical pathways between certain factors such as (1) Islamic attributes of destinations and perceived trip values, (2) perceived trip values and tourist loyalty, and (3) perceived trip quality and tourist loyalty, the hypotheses number 12-14 are not supported by data.

In more detail, it was evidenced that the mediating role of perceived trip quality is significant in particular to the relationship between Islamic attributes of destination and tourist satisfaction but fails in that between Islamic attributes of destination and tourist loyalty.

However, in part of perceived trip values, its mediations do not occurred both in the relationship between Islamic attributes of destination and tourist satisfaction, and in that between Islamic attributes of destination and tourist loyalty.

To sum up, three significant pathways in which Islamic attributes of destination delivers the effect on Muslim tourist loyalty can be illustrated as below.
(See Figure 5.1)

- (1) Islamic Attributes of Destination \longrightarrow Tourist Loyalty
- (2) Islamic Attributes of Destination \longrightarrow Perceived Trip Quality \longrightarrow Tourist Satisfaction \longrightarrow Tourist Loyalty
- (3) Islamic Attributes of Destination \longrightarrow Perceived Trip Quality \longrightarrow Perceived Trip Values \longrightarrow Tourist Satisfaction \longrightarrow Tourist Loyalty

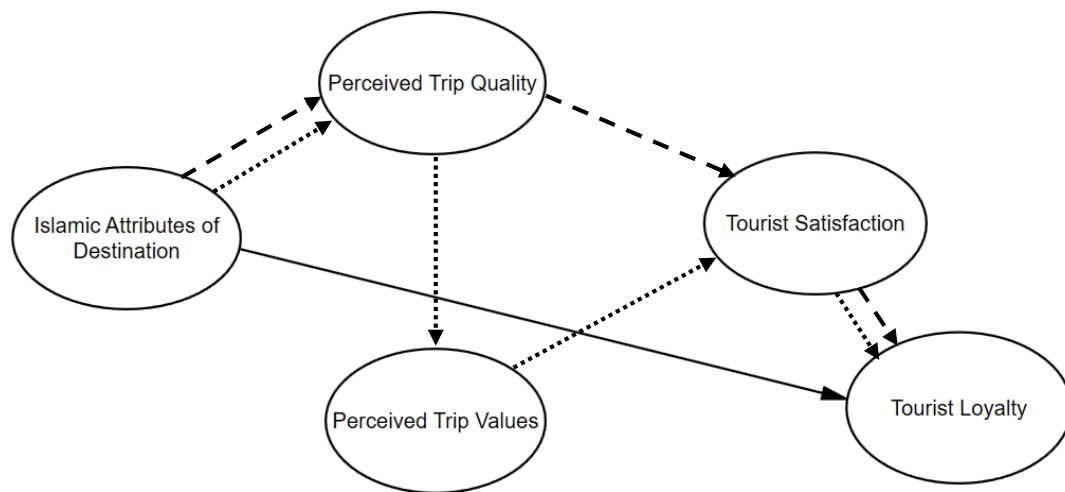


Figure 5.1 Significant Pathways of Islamic Attributes of Destination's Effect upon Tourist Loyalty

Note: Pathway No 1: \longrightarrow
 Pathway No.2: $- - - - \longrightarrow$
 Pathway No 3: $\cdots \cdots \cdots \longrightarrow$

5.2.2.3 Objective III: Structural Model of Relationship between Islamic Attributes of Destination and Tourist Satisfaction and Loyalty under Mediating Effects of Perceived Trip Quality and Perceived Trip Values

The structural model was confirmed by good model fit indices: $\chi^2/df=1.721$, GFI=0.929, AGFI=0.902, CFI=0.971, RMSEA=0.044,

RMR=0.020 after some modifications with error correlation were made, demonstrating that the hypothesized model fits the data as illustrated in the following figure. Considering squared multiple correlation in relation to endogenous factors, it is found that Islamic attributes of destination, perceived trip quality, perceived trip values and tourist satisfaction explain 76% of the variance in tourist loyalty, suggesting that the proposed model possesses a satisfactory ability to explain tourist loyalty by using these selected predictors.

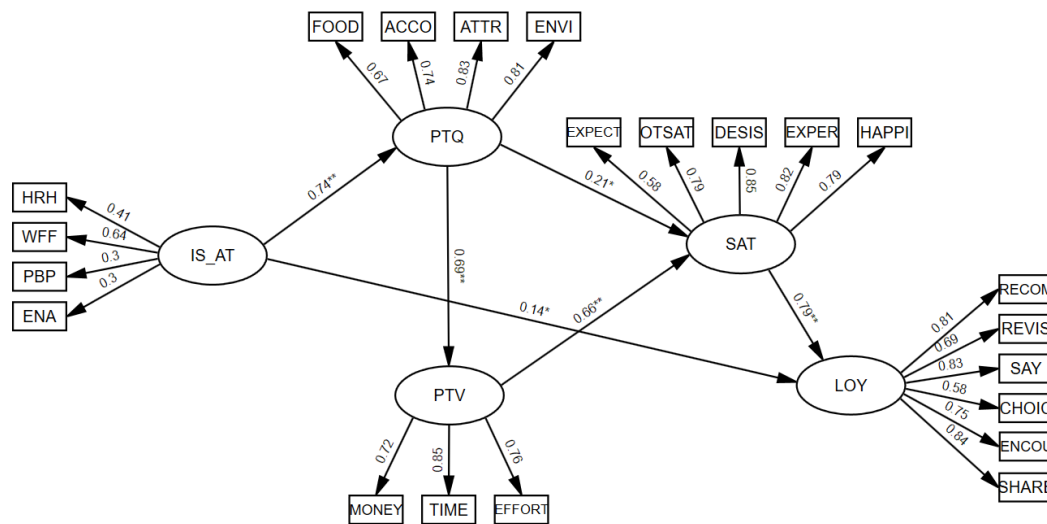


Figure 5.2 Tested Structural Model

According to above model, tourist satisfaction casts most powerful influence over tourist loyalty ($TE=.792$), whereas Islamic attributes of destination, perceived trip quality and perceived trip values exert influence almost equally over tourist loyalty with total effect size of .534, .529, and .524, respectively.

Discussing in more details for each individual predictor, the feeling of taking right decision (DESI) shows the highest degree of importance in respect of tourist satisfaction, followed by having good travel experience (EXPER), overall trip satisfaction (OTSAT) and happiness (HAPPI).

With respect to Islamic attributes of destination which exerts the second strongest influence toward the loyalty, worship facilities and food (WFF) was proven to be the most significant predicting aspect, followed by hotel and restaurant

hospitality (HRH). Whereas public place (PBP) and entertainment and art (ENA) has equal modest impact with coefficient estimates of .30.

When considering on perceived trip quality, it is found that quality of tourist attractions (ATTR) has strongest explaining ability in the factor, accompanied by quality of local environment (ENVI), accommodation (ACCO) and food (FOOD).

Whereas in perceived trip values factor, value for money is suggested to be the most important facet, followed by value for effort (EFFORT) which possesses strength nearly equal to value for money (MONEY).

5.3 Discussion of Research Findings

This section discusses relevant issues of research findings before moving onto theoretical implications and research contributions.

5.3.1 Current State of Islamic Attributes of Destinations through Tourist's Eyes

The study indicates the satisfactory perception of foreign Muslim tourists toward Islamic attributes in Krabi Province as evidenced by overall scores falling in GOOD level. The result of study definitely reflects the province's great potential in Islamic tourism industry as well as massive capacity in catering faith-based needs of Muslim travel market. The finding is similar to Chanin, Jaroenwisan, et al. (2013) who identified that all four popular tourist attractions in Krabi chosen as case studies (Phi Phi Islands, 75-million-year-old Shell Cemetery, Ao Nang) possessed high potential for halal tourism. In addition, Ao Nang, the most touristic area in Krabi, stood as the top most potential destination for halal tourism among altogether ten selected popular destinations located in Thailand's Andaman Sea provinces. However, the finding in this study may be contrary to a prior research finding (Sangkaduang & Rungchuang, 2016) which shows a moderate level of perception upon overall service capacity for halal tourism in Krabi and Phuket. Yet, because the past research was carried out in two provinces, there is a limitation to make a comparative analysis of results between these two studies.

Although the overall capacity of Islamic attributes in Krabi is found in good level, there are certain attributes still in need of improvement, in particular the attributes appraised just in poor and fair level (see Table 4.2). However, lacking of Islamic attributes especially the intangible Islamic attributes is so common in destinations outside Muslim majority context as Battour et al. (2011) claimed the intangible aspect of attributes are likely to be limited only to Muslim majority countries because it is relatively unrealistic to be practiced within the westernized non-Muslim context.

Even though the availability of Islamic attributes is believed to be the important factor dominating choice of destination and decision making process (Battour et al., 2011), the incomplete presence of Islamic attributes in destination unnecessarily results in discouraging Muslims from travelling since not every Muslim obeys complete Allah's guidance. As such, some tourists might not realize religious requirement as an essential factor when deciding on travel destination (El-Gohary, 2016). Besides, some might choose purposely to ignore Islamic teaching and escape from the religiously conservative atmosphere in their homeland to a destination which is more open and liberal toward alcohol and entertainment (Ghadami, 2012). Additionally, it is also found that a significant extent of Muslim tourists travelling to non-Muslim countries learn to adjust themselves to limitation facing them by seeking alternatives to halal foods and prayer facilities (SESRIC, 2015a).

5.3.2 Causal Links between Islamic Attributes of Destinations and Tourist Satisfaction and Loyalty under Interaction with Perceived Trip Quality and Perceived Trip Values

In summary, the study results indicate that (a) four sub-categories can be extracted from Islamic attributes of destination: hotel & restaurant hospitality, worship facility & food, public place, and entertainment & art (b) Islamic attributes of destination is an antecedent of tourist satisfaction and loyalty (c) perceived trip quality and perceived trip values mediates the effect of Islamic attributes of destinations upon Muslim tourist satisfaction and loyalty.

According to the study result, there is an evidence of a positive relationship between Islamic attributes of destination and tourist loyalty similar to previous

findings (Bazazo et al., 2017; Eid, 2015; Rahman, 2014). As well, the finding is also in accordance with former observation carried out by Sangkaduang and Rungchuang (2016) who found halal tourism-oriented service in Krabi and Phuket had an influence toward repeat visit and words of mouth among foreign Muslim tourists. However, the direct effect of Islamic attributes upon the loyalty was found to be much weaker than indirect effect transmitting through perceived trip quality, perceived trip values and tourist satisfaction ($DE=.144$, $IE=.390$), suggesting that Islamic attributes is uncertain to translate into tourist loyalty. The outcome is more certain when Islamic attributes interacts with perceived trip quality, perceived trip values and tourist satisfaction.

Surprisingly, it is also found that the proposed model fails to corroborate positively direct effect of the Islamic attributes on the tourist satisfaction which contradicted the claims made by many researchers who discovered the significant association between these two factors (Al Shamaileh & Alnaser, 2018; Battour et al., 2014; Bazazo et al., 2017; Eid, 2015; Eid & El-Gohary, 2015b; Farahdel, 2011; Putit et al., 2016; Wardi et al., 2018).

The finding on the weak direct connection between the Islamic attributes and the tourist loyalty and the unrelated connection between Islamic attributes and the tourist satisfaction are presumably derived from the fact that the availability of the Islamic attributes in Krabi Province might not be a primary concern for the inbound Muslim tourists as suggested by previous researches (Farahdel, 2011; Nassar et al., 2015; Putra et al., 2016), but other factors e.g. magnificent natural resources, particularly beaches and islands. This claim was supported by Sriprasert et al. (2013) who found that the major motivation of inbound Muslim tourists visiting Krabi and neighboring provinces was to gain experience with sun, sand and sea.

Besides, insignificant relationship found between Islamic attributes and perceived trip values is possibly caused from a similar reason as given above because perceived values as a factor is closely related to tourist satisfaction and loyalty formation commonly recognized as values-satisfaction-loyalty chain (Gallarza, Del Chiappa, & Arteaga, 2018).

Interestingly, the tested causal model highlights the indispensable role of perceived trip quality in reinforcing the desirable outcomes. On one hand, it acts as the mediatory link between Islamic attributes of destination and tourist satisfaction.

On the other hand, perceived trip quality functions as the antecedent of perceived trip values, which further impacts on the tourist satisfaction and loyalty consecutively. Hence, it could be argued that perceived trip quality is a key element in the causal relationship. As a consequence, unless leading to an increase in perceived trip quality together with the perceived trip values, Islamic attributes itself is not guaranteed to lead to tourist satisfaction and loyalty.

Similarly, due to the fact that perceived trip quality and perceived trip values make indirect rather than direct impact on tourist loyalty, if satisfaction is not made possible, perceived trip quality and perceived trip values are unlikely to bring about tourist loyalty.

The logical chain of impact occurring between trip quality, perceived values, satisfaction and loyalty as revealed by this study supports the argumentation made by Perera and Vlosky (2013), arguing that trip quality is an important driver of perceived values, satisfaction as well as loyalty. The higher level of quality leads to positive consequences such as increased chance of repeat visit and higher price tolerance.

Furthermore, although failing to exhibit the direct link between Islamic attributes and perceived trip values, the framework still stresses upon interrelationship between the Islamic attributes of destinations and various aspects of values. As Eid and El-Gohary (2015a) mentioned, it seems impossible to attain genuine understanding of Muslim tourist perceived values without incorporating Islamic attributes into study.

5.3.3 Theoretical Implications and Research Contributions

In respect of theoretical implication and contribution, it is worth mentioning that the major contribution of this research is on the ground that it generates a more comprehensive model that incorporates influence of perceived trip quality and perceived trip values into the relationship between Islamic attributes of destinations, and Muslim tourist satisfaction and loyalty. It was one of the very first study that explored the effect of these two factors in intervening the influence of Islamic attributes of destinations. Therefore, finding that perceived trip quality and perceived trip values mediate the effect of Islamic attributes of destination toward

tourist satisfaction and loyalty demonstrated a worthwhile contribution to cumulative knowledge in Islamic tourism theory.

The second key implication of this study pertains to discovering four sub-categories underlying Islamic attributes of destination as well as a group of dimensions underlying perceived trip quality under the Islamic tourism context in Krabi Province, Thailand. Together, it empirically reveals the association of the dimensions with outcomes signified by satisfaction and loyalty along with identifies the varying extent of importance of such dimensions in the relationship.

Thirdly, the study also contributes to the Islamic tourism theory by re-examining the effect of Islamic attributes of destination towards tourist satisfaction as well as loyalty in a chosen area of non-Muslim country which was a rare case study. The study finding hence provides an original and innovative model which broadens our understanding about these factors in non-Muslim context, particularly in Thailand.

5.4 Strategic Implications of Findings

The study findings as briefly addressed above contribute to five main points of policy and planning implications capable of being adopted as guidelines for development and management of Islamic tourism in Krabi Province.

1) Improvement should be focused on a variety of Islamic attributes

As Islamic attributes positively relates to the Muslim tourist satisfaction (via perceived trip quality and perceived trip values) and loyalty, readiness of Islamic attributes is therefore considered as the key success factor for any destinations targeting the Muslim tourist market segment.

Even though the study result pointed out that overall state of preparedness in Islamic attributes in Krabi Province was in a good level, there were a number of attributes in necessity of improvement (ones rated below good level) due to lack of availability, especially those dealing with hotel service such as Qibla sign, Quran, segregated halal kitchen, segregated swimming pool and gym for women. In addition, the improvement in attributes of destination should also be done with some socially unethical practices derived from a lack of control, for example gambling, prostitution

as well as censorship of adult scenes on TV. See Table 5.1 for the group of Islamic attributes in necessity of improvement.

In this regard, investment on facilities related to Islamic attributes offered at accommodation is highly suggested. Robust initiatives from government may be necessary to take place to help support business owners for the improvement of service quality. In addition, serious measures should be taken to control such immoral activities surrounding tourist attractions and hotels.

Besides, other promotional initiatives by the government should be put in place particularly those related to distribution of tourist information regarding halal and Muslim-friendly accommodation around Krabi Province. More accessible, detailed information could assist the tourists make an informed decision about the appropriate accommodation establishment really matching their faith based needs.

Table 5.1 Islamic Attributes of Destination in Necessity of Improvement Based on Tourist's Perception

No.	Variable	\bar{X}	SD	Level
1	Availability of mosques	4.49	.695	Very Good
2	Availability of halal food	4.44	.704	Very Good
3	Azan prayer call	4.12	1.049	Good
4	No sex channels and porn recreational places in hotel.	3.98	1.054	Good
5	Availability of prayer facilities at tourist sites	3.82	.958	Good
6	Art not depicting human forms	3.76	1.019	Good
7	Water-friendly washroom at hotel and tourist attractions	3.74	1.162	Good
8	Muslim employee at hotels and restaurants	3.71	1.171	Good
9	Islamic dress code by hotel and restaurant staff	3.55	1.217	Good

No.	Variable	\bar{X}	SD	Level
10	Segregated halal kitchen in hotels and restaurants	3.31	.929	Fair
11	Censorship of movie adult scenes on TV	3.21	.801	Fair
12	Ban of prostitution	3.12	.922	Fair
13	Prohibition of gambling activities	3.11	.887	Fair
14	Availability of Shariah- compliant entertainment venues.	3.02	.848	Fair
15	Sex segregation at swimming pool and gym in hotels	2.78	1.021	Fair
16	Provision of Qibla sign in hotel room	2.68	1.484	Fair
17	Provision of a copy of Quran in hotel room	2.10	1.120	Poor
Overall Islamic Attributes of Destination		3.46	.534	Good

2) Development strategy should be directed toward certain Islamic attributes

Apart from examining the causal effect of Islamic Attributes of destination toward tourist satisfaction and loyalty, the study also identified varying extent of importance for individual dimension of Islamic attributes and discovered that worship facilities and food constitutes the most important Islamic attributes, accompanied by hotel and restaurant hospitality. Whereas the least and equal importance was found on public place, and entertainment and art. This finding is accordant with the surveys (COMCEC, 2016a; El-Gohary, 2016), arguing that Halal foods as well as praying-related facilities stood as the top-most market needs for Muslim travelers. This finding could also be embraced by destination policy maker and managers as useful guideline for developing effective marketing strategy and promotional campaign to attract potential inbound tourists as well as encourage their repeat visits.

Among other things, widespread availability certified halal restaurants around key areas such as tourist attractions, hotel, and transport terminals, should be the

central focus for Islamic-oriented tourism products development and be given priority when forming marketing and advertising strategy. This is owing to the reason that dining option is of utmost important consideration for the Muslim tourists when selecting vacation destinations (Battour & Ismail, 2016). Nowadays, it is very common for Muslims to ask for halal food option while travelling in non-Muslim destinations (Battour & Ismail, 2016). Therefore, local halal food can be used as the destination branding as well as create distinct competitiveness in the travel market (Henderson, 2016).

As equal important as halal cuisine, prayer facility is other need-to-have attributes for Muslim tourists (Mastercard-Crescentrating, 2017). Some Muslims believe that Allah encourages men to pray at Mosque, claiming that without Mosques is like to live without air (Shakona et al., 2015). Apart from fulfilling religious needs, going to the mosques and worship places also offers the Muslim tourists pleasant sentiment of being accepted by companions. In the meanwhile, it stimulates religious identity, which brings about the creation of values for the Muslims (Shafaei & Mohamed, 2015).

On this account, cleanliness is an imperative element that Muslim oriented service providers should attach importance to, especially in hotel rooms and bathrooms since the places are essential for performing ablution and praying. The bathroom must be ascertained that it supplies the quests with halal toiletries e.g. soup, shampoo (Razzaq et al., 2016). Meanwhile hotel rooms must be spacious enough for perform praying.

Correspondingly, when looking at the result of tourist perception survey, it is found that the readiness of worship facilities and food in Krabi was perceived in a good level, suggesting that this aspect of attributes can be practically integrated into the marketing and advertising strategy. It is suggested the local destination institutions publicize the tremendous strength in terms of widespread availability of mosques in Krabi to distinct the city from other market competitors. Furthermore, it is possible to capture and manage the great potential of such attributes to target potential tourists with special interest in Islamic heritage and local food culture.

In light of its importance, destination organizations are suggested to provide relevant information regarding prayer times and location where worship places and

halal food outlets can be found in forms of map, website, mobile application, etc. The provision is believed to be a key tool for making Muslim tourists impressed and motivating next visit.

3) Greater emphasis should be laid upon trip quality and trip values

The study offers some valuable insight to the destination policy maker and managers regarding dominant role of perceived trip quality and perceived trip values in fostering the effect of Islamic attributes upon tourist satisfaction and loyalty, while the direct causal-effect links between these three factors were found either very restricted or unrelated. Nonetheless, the destination policy marker and managers should take a notion into account that perceived trip quality and perceived trip values do not directly lead to tourist loyalty. Instead, it leads to satisfaction first, then loyalty.

Based on the finding, it may be argued that effective marketing and advertising strategies should be formulated to promote trip quality and trip values of destinations. Considering to the survey, the trip quality and trip values were perceived in a good level, suggesting that Krabi Province has been equipped with great potential to implement marketing and advertising strategies on these issues toward international Muslim travel market.

Moreover, on account of the fact that perceived trip quality is the antecedent of perceived trip values, it is suggested that destination policy marker and managers put an effort on improving the quality of tourism service and products in such a way to generate greater perceived values which is potentially translatable into satisfaction and loyal behaviors, particularly delivery of word of mouth messages which according to a survey is the most powerful source of information referred by the Muslim tourists when making decision to visit Krabi (Chanin, Sriprasert, et al., 2013).

For this, special emphasis should be placed on quality of tourist attractions, local environment and accommodation since these aspects were found in the substantial extent of importance for trip quality while putting even focuses on various aspects of trip values.

In order to foster the city's capacity in delivering good trip quality and trip values, three approaches are suggested including (1) customer service excellence, (2) tourism capacity improvement and, (3) easy-access tourism information.

As one way to achieve customer service excellence, halal certification system is required to be enforced vigorously as it helps build trust and confidence for Muslim consumers (Khan & Callanan, 2017). An accreditation program should be taken to license tourism organizations such as tour operators, hotels and eating premises which are qualified for a Muslim-friendly services delivery, as well as monitor practice of those already certified in order that standard of quality service will be retained over time.

In addition, according to COMCEC (2016b), it has been found that the availability of facilities with non-haram activities and privacy are not widespread even within OIC member countries. Moreover, it is interesting that up to 39% of Muslim respondents claimed their faith based needs are entirely neglected during the trips (COMCEC, 2016a). The facts give an idea about big market opportunity that the destination stakeholders can create a differentiation into their tourism products and destinations in the Muslim travel market. Correspondingly, the Islamic tourism organizations in the city are suggested to consider some possible actions that might be taken to offer Muslim guests amenities without non-halal activities as well as recreational amenities with privacy as the way leading to higher levels of customer service excellence.

In purpose of tourism capacity improvement, local Islamic hospitality industry needs to be strengthened on the basis of government-private collaboration and citizen participation which might cover various areas such as human resource development, standardization of service, development of infrastructures and faith-based facilities, and safety and security protection.

For example, to achieve the goal, tourism and hospitality staffs must be well equipped with Islamic culture knowledge and cross cultural communication skills so that they can treat and accommodate Muslim guests in a proper manner. In light of this, training courses on relevant issues are highly required for the staffs who work in divisions directly interacting with the guests.

Furthermore, considering sea, islands, and natural sceneries as the most persuasive motivating factor for the Muslim tourists, all tourism involving parties are suggested to place greater devotion on preserving the natural resources in the city and in the meanwhile, making necessary Muslim-oriented tourism amenities and services

available alongside meet standardized quality especially in major coastal and island tourist spots throughout the city. Additionally, a variety of Shariah-compliant events and seasonal Islamic culture-based festivals is recommended to be held in touristic areas. The activities are believed to interest and impress the Muslim tourists as well as stimulate travel revenue.

Besides, friendliness of local residents is believed to be a significant destination attributes which can fascinate Muslim tourists. Thus, the local school and authority should educate children and local people with knowledge on Islamic values and cultures together with skills of inter-cultural communication in order that they can treat and interact with the Muslim guests with caution and respect.

Safety and security is considered another important issue that should be concerned. Salman and Hasim (2012) pointed out that safety and security was thought to be extremely important for Middle East Muslims when selecting destination for long-haul travel. According to a survey (Sriprasert et al., 2013), majority of Asian Muslims visitors in Andaman coastal provinces travelled with family. Safe and security is therefore a must-have attributes for promoting Krabi to be a global Muslim-friendly destination.

With regard to easy-access tourism information, there is a report that most of Muslim tourists search information about the Muslim friendly attributes before taking the trip to ensure the fulfillment of religious needs (COMCEC, 2016a). Besides, it is also found that majority of Muslim tourists in the Andaman coastal provinces used social media and website as the main sources of tourism information (Sriprasert et al., 2013). As a result, internet is considered the most effective channel for promoting and marketing Muslim-friendly destinations (Eddahar, 2018). This necessitates the availability of on-line travel information publicizing tourist attractions and existing faith-based facilities in the destination as well as effective on-line marketing for promoting local businesses and overall Islamic tourism industry of the province.

4) Market segmentation should be taken on Muslim oriented products and services

Based on the fact that inbound Muslim tourist population in Krabi has been made up of so many nationalities which by nature are at great variance in relation to national cultures, lifestyle, adherence to religious teaching, and economic status, etc.

So it is essential for destination planners and marketers to diversify and customize the tourism products and services catering to different needs and lifestyles of all identified target markets. For instance, it has been known that tourists from Gulf regions and other high-income economies such as Singapore and Brunei generally demand high quality products and services. Meanwhile visitors from Malaysia and Indonesia are likely to demand products and services in middle-lower range (COMCEC, 2016a).

Moreover, the destination planners and marketers are also suggested to customize Muslim oriented products to cope with customer's varying degree of religiosity and expectation. Basically, Muslim tourists are heterogeneous in their adherence to religious needs. They can be broadly classified into three major segments: strictly practicing Muslims, practicing Muslims and non-practicing Muslims. The proportion in each segment is believed to be 20%, 60% and 20% respectively. Strictly practicing Muslims are those who normally perform strict adherence to the religious needs and are very careful of choosing tourism products and services. Practicing Muslims on the other hand tend to be more flexible and more compromise minded when seeking tourism products and services, but generally they still adhere to religious practices. Whereas, non-practicing Muslims do not concern with any religious needs while planning the trip, but usually still refrain from eating foods with pork ingredients (COMCEC, 2016b).

A study of Eid and El-Gohary (2015b) indicated that religiosity impacts on the purchase behaviors of Muslim tourists. The strength of impact depended on the degree of religious commitment paid by individual adherents. In addition, it was also found that religion strictness intervenes the relationship between Islamic attributes and tourist satisfaction. This is interpreted that Muslim tourists with strict religion commitment place greater emphasis on Islamic attributes than general attributes in assessment process of values. Considering Muslims are religiously and culturally diverse, Cetin and Dincer (2016) suggested that Muslim oriented products and services should be segmented and provided on flexible basis, ranging from basic to full continuum of religious needs.

Typically, Muslims in Arabian culture live their lives in more conservative form of Islam. While Muslims from Malay culture (consisting of Malaysia, Indonesia, Brunei) take more liberal and moderate Islam. In consequence, the tourist

organizations are suggested to identify and tailor tourism products grounded in specification of national cultures and religion codes of conducts behaved by each individual group of tourists in order that they can improve the chance of being more preferred choice for targeted tourists.

5) Challenges arisen in Krabi Islamic tourism industry

Krabi as a non-Muslim destination, where the number of inbound non-Muslim tourists has been far greater than Muslim tourists, might face some challenges when implementing Islamic tourism.

First of all, to promote and market Islamic tourism may be a dilemma for the destination managers and marketers since the vast difference of needs and behaviors between Muslim and non-Muslim travelers. Promoting and marketing Krabi as a Muslim-friendly destination might put constraint to provincial tourism development because some non-Muslim travelers probably do not choose a particular place in absence of certain non-halal components (Battour & Ismail, 2016). The practice and declaration of Shariah compliance might cause tourism organizations and the destination unappealing to non-Muslim tourists. Moreover, the reference to Islamic values and practice in destination might originate misperception about the place and arouses prejudicial attitudes such as Islamophobic sentiment in the mind of some non-Muslim tourists.

Generally, Muslim tourists are likely be more comfortable when travelling in a destination where a majority of people practices comply with Islamic rules (Mohsin et al., 2016). However, it is relatively impossible for a Muslim minority city like Krabi to provide full Shariah compliance for Muslim tourists because some routine conduct of local residents and non-Muslim tourists might go against Islamic values such as consumption of alcohol, expression of affection in public place, gambling and nudism. As a consequence, the application of some intangible attributes would be a challenge for a destination which concurrently target non-Muslim tourists. Thus, the destination planning and management that balances coexistence between Muslim and non-Muslim tourists is very challenging (Carboni & Janati, 2016) in the way that it requires the inclusion of the Islamic-oriented products and service into the destination planning, in the meanwhile retain quality of experience which the city offers to non-Muslim tourists. For this reason, it is important for all stakeholders to consider the

size of market as well as what faith-based needs should be catered when formulating strategic direction toward Muslim travel market.

Another challenge concerns with brand image management. As is well known, Thailand mainstream marketing images have been created and presented around Buddhist heritages and traditions for decades (COMCEC, 2016a). Even though Krabi is a sizable Muslim minority province, promoting the city as Muslim-friendly destination might not be an easy task. It must rely on a vigorous strategy and implementation of ongoing campaigns closely collaborated between government-private sectors.

In business level, it is argued that there is a number of challenges that tourism organizations might face when capture the Islamic tourism market. Firstly, the challenge concerns with competition with non-Islamic tourism premises on the ways how the Islamic tourism organizations position and promote their businesses to non-Muslim tourists which are numerically far larger group of tourists in the province. Secondly, loss of income from an alcohol sale might impact on overall business profitability. Thirdly, Shariah compliance needs more complicated capacity management. Gender segregation of facilities for example does not affect solely on architectural design, it also calls for extra cost of hotel staff (El-Gohary, 2016; Henderson, 2010). Some accommodation providers choose not to be recognized as a Shariah-compliant hotel since the principles requires large extent of modification on infrastructures and facilities as well as a restriction placed on some service offerings such as mode of entertaining facilities. In light of this fact, some hoteliers are worried that the Shariah practice will cause their premises unattractive to non-Muslim guests.

Next, if the organizations aim at accommodating both Muslim and non-Muslim guests, challenges might lie upon satisfying the needs of both group customers without clashing against Islamic principles, meanwhile avoiding possible conflicts between them (Samori & Sabtu, 2014). In consequence, handling different needs of both group of customers, creativity and flexibility in planning and management is certainly required for the organizations.

Another challenge facing Islamic tourism entities concerns with difficulty on developing Muslim-oriented tourism products. As far as we know, the world Muslim population has great extent of heterogeneity including observance of religious belief

and practices. The interpretation of religious teaching are accordingly by no way uniform. The forms of practice are undoubted to vary country to country even within a particular country. As a result, developing Muslim-oriented tourism product both in material and immaterial respect constitutes difficulty. Controversial issues on hospitality practice might be risen around for example staff clothing, gender and religion of staff, sexual expression in public places (Carboni & Janati, 2016). Therefore, the concept of Muslim- friendly hospitality is somewhat relative and subjected to interpretation (Cetin & Dincer, 2016). This means that Muslim oriented product providers must design and market their tourism products accordant with customer preferences and behaviors in each targeted segment. As Islamic hospitality is diverse and complicated, it is appropriate to develop the tourism products by regarding a variance of age, gender, nationality and ethnicity (Stephenson, 2014). However, in fact, it is difficult to differentiate between those who observe Islamic laws strictly and those who don't. Therefore, it is highly suggested to arrange a variety of Islamic attributes for the majority who are believed to be religiously conservative because non-committed Muslims still have choice whether to follow Islamic ways or not (Battour et al., 2011).

Nonetheless, it is noticed that in the organizations such as hotel where Muslims are not regarded the major target market, still have chance to attract Muslim customers by following some important religious practices such as refraining from storing alcohol drinks in the hotel rooms or having halal-certified restaurant (Mohsin et al., 2016). Alternatively, hotels can allocate a space exclusively for non-Muslim quests to do activities that are prohibited by Islam such as bar and night club serving alcoholic drinks (Battour et al., 2011).

In despite of arguments as aforementioned, possible challenges facing local Islamic tourism organizations can be turned into great opportunities. For instance, owing to limited numbers of the specialized accommodation establishments in the city catering to halal conscious Muslims, positioning as a Shariah-compliant hotel would potentially be a great opportunity to harvest this untapped market. Moreover, given the fact that Muslim oriented products and services do not need to aim merely at Muslim segment, it could be a promising opportunity for those concerned organizations to attract non-Muslim consumers who are conscious with and interested

in food hygiene, or Islamic way of hospitality and cultures. As such, prohibition of alcohol along with smoking in the hotel can be translated into a market strategy toward health conscious customers. In the same way, aspects of Shariah compliance can also be promoted to those wanting to experience unique culture of Islam.

5.5 Recommendation for Future Research

The main objective of this research was to investigate the influence of Islamic attributes of destination and mediating effects of perceived trip quality, perceived trip values toward tourist's satisfaction and loyalty in the area of Krabi Province where the Muslim population was not a majority in society and Malaysians were the dominantly major group of Muslim tourists in the province. As target samples were determined by quota allocation, the findings were therefore heavily relied on the perceptions of Malay Muslim tourists that was unlikely to represent the inbound Muslim tourists as a whole. Accordingly, the study results constituted constraints on generalizability of the finding beyond Krabi context.

For this reason, a future study on the issue would be highly recommended to undertake in other areas of Thailand where inbound Muslim tourists are more diverse with respect to nationality or country of origin so as to provide an affirmed understanding of inbound Muslim tourists' perception in general that would help support the generalization of the finding. Yet, a more specific research into the perception of the Muslim tourists from a particular country or region could be a point of focus if such group of tourists are concerned as potential market segment for an organization or institution.

In addition, the scope of future study could be extended to the Muslim majority areas in Thailand such as three southern border provinces where certain Islamic attributes of destinations might be more readily available to accommodate Muslim tourists. The result of study will be useful in validating the relationship between Islamic attributes of destination and tourist's satisfaction and loyalty, thus strengthening theoretical knowledge of Islamic tourism particularly in Thailand context.

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APPENDIX A



PhD Dissertation Research Questionnaire

My name is Wiraphong Panyathanakhun, a PhD student at National Institute of Development Administration, Bangkok, Thailand. As part of my dissertation, I am conducting an investigation into **the effect of Islamic attributes of destination in Krabi Province upon Muslim tourist loyalty**.

The questionnaire consists of six parts, 54 questions in total. It takes no longer than ten minutes to complete. Your kind cooperation and assistance would be very much appreciated. Any information obtained from you is assured to be kept confidential.

This questionnaire is only for inbound Muslim tourist to respond.

If you are a Muslim, please turn the next page

Direction: Please check (✓) boxes that correspond to your status and opinion.

Part I. Respondent's details

1. **Gender** ☐ male ☐ female
2. **Age** ☐ 15-25 years ☐ 26-35 years ☐ 36-45 years
☐ 46-55 years ☐ 56 years and above
3. **Education** ☐ Junior high school & below ☐ Senior high school
☐ Bachelor degree ☐ Master degree & above
4. **Country/Region of Origin**
☐ Malaysia ☐ Indonesia & Brunei
☐ Middle East ☐ Others (please specify).....

Part II. Islamic Attributes of Destination in Krabi Province

No.	Question Items	strongly disagree (1)	disagree (2)	neutral (3)	agree (4)	strongly agree (5)
1.	The Qibla sign is located clearly in hotel room.					
2.	A copy of Quran is provided in hotel room.					
3.	Water supply is available in washrooms at hotel, restaurants and tourist attractions.					
4.	Muslim employees are employed at hotels and restaurants.					
5.	Hotel and restaurant staffs wear Islamic dress code (e.g. Hijab).					
6.	There are no sex channels and porn recreational places in hotels.					
7.	No art depicting human forms is displayed in hotels and restaurants.					
8.	There is a segregated halal kitchen in hotels and restaurants.					

No.	Question Items	strongly disagree (1)	disagree (2)	neutral (3)	agree (4)	strongly agree (5)
9.	There is sex segregation at swimming pool and gym in hotels.					
10.	Mosques are available around Krabi.					
11.	Prayer facilities are offered at tourist sites.					
12.	Azan (prayer call) is announced in communities around Krabi.					
13.	Halal foods are easily found in Krabi.					
14.	There are no gambling activities in Krabi					
15.	There is no red light district adjacent to hotels and tourist sites.					
16.	Adult movie scenes are censored on TV.					
17.	Shariah-compliant entertainment venues are available in Krabi (e.g. cinemas, theatres, play areas etc.).					

Part III. Perceived Trip Quality

No.	Question Items	strongly disagree (1)	disagree (2)	neutral (3)	agree (4)	strongly agree (5)
1.	Krabi offers me the good quality of food.					
2.	Overall, foods offered by restaurants and hotels in Krabi have good taste with quality of ingredients.					
3.	I am confident that foods I have consumed during the trip in Krabi were prepared and cooked in accordance with Islamic law					
4.	Krabi offers me the good quality of accommodation.					
5.	The service at hotel in Krabi makes me feel comfortable.					
6.	The hotel understands about religious needs of Muslim customers.					
7.	Krabi offers me the good quality of tourist attractions.					
8.	Recreational services offered at the destinations in Krabi are satisfactory.					
9.	Services at the destinations allow me to pursue Islamic law.					
10.	Krabi offers me the good quality of local environment.					
11.	Overall, environment around					

No.	Question Items	strongly disagree (1)	disagree (2)	neutral (3)	agree (4)	strongly agree (5)
	Krabi is friendly for Muslim tourists.					
12.	I feel relaxed with the local cultures and values in Krabi.					

Part IV. Perceived Trip Values

No.	Question Items	strongly disagree (1)	disagree (2)	neutral (3)	agree (4)	strongly agree (5)
1.	It is worth spending money on the trip in Krabi.					
2.	Overall, goods and services at destinations in Krabi have reasonable price with respect to quality.					
3.	It is worth spending time on the trip in Krabi.					
4.	I have a precious time while visiting Krabi.					
5.	It is worth spending effort on the trip in Krabi.					
6.	The mental reward I get from the trip in Krabi is more than the effort I have paid.					

Part V. Tourist Satisfaction

No.	Question Items	strongly disagree (1)	Disagree (2)	neutral (3)	agree (4)	strongly agree (5)
1.	My trip experience in Krabi meets expectation.					
2.	Overall I am satisfied with my vacation in Krabi.					
3.	It is the right decision to take a vacation in Krabi.					
4.	I received a good experience during the trip in Krabi.					
5.	I am happy with the trip in Krabi.					

Part VI. Tourist Loyalty

No.	Question Items	strongly disagree (1)	disagree (2)	neutral (3)	agree (4)	strongly agree (5)
1.	I would recommend other people to visit Krabi.					
2.	I am considering to visit Krabi again in the future.					
3.	I would say positive things about Krabi to those around me.					
4.	If I visit Thailand again, Krabi would be my first choice.					
5.	I would encourage those around me to come to Krabi.					

No.	Question Items	strongly disagree (1)	disagree (2)	neutral (3)	agree (4)	strongly agree (5)
6.	I would share good travel experience to other people.					

Thank you for your kind cooperation and assistance



APPENDIX B

Overall Item-Objective Congruence Score

Item No.	Question Item	Expert 1	Expert 2	Expert 3	Total Score	IOC Score	Result
Section 2: Islamic Attributes of Destination							
1	Mosques are available around Krabi.	1	1	1	3	1	passed
2	Prayer facilities are offered at tourist sites.	1	1	1	3	1	passed
3	Azan (prayer call) is announced in communities around Krabi.	1	1	1	3	1	passed
4	The Qibla sign is located clearly in hotel room.	1	1	1	3	1	passed
5	A copy of Quran is provided in hotel room.	1	1	1	3	1	passed
6	Water supply is available in washroom at hotel, restaurants and tourist attractions.	1	1	1	3	1	passed
7	Halal food is easily found in Krabi.	1	1	1	3	1	passed

Item No.	Question Item	Expert 1	Expert 2	Expert 3	Total Score	IOC Score	Result
8	There is a segregated halal kitchen in hotels and restaurants.	1	1	1	3	1	passed
9	Alcohol drinks are not sold in the public place.	-1	0	1	0	0	removed
10	There is no gambling activities in Krabi.	1	1	1	3	1	passed
11	Hotel and restaurant staffs wear Islamic dress code.	1	1	1	3	1	passed
12	Islamic dress code (e.g. Hijab) is prevalent in public places	-1	0	1	0	0	removed
13	There is no sex channels and porn recreational places in hotels.	1	1	1	3	1	passed
14	There is no red light district adjacent to hotels and tourist sites.	1	1	1	3	1	passed
15	Indecent display of affection is prohibited in public places.	-1	0	1	0	0	removed

Item No.	Question Item	Expert 1	Expert 2	Expert 3	Total Score	IOC Score	Result
16	There is sex segregation at swimming pool and gym in hotels.	1	1	1	3	1	passed
17	There is a sex segregated area for women on beaches.	-1	0	1	0	0	removed
18	Adult movie scenes are censored on TV.	1	1	1	3	1	passed
19	Shariah compatible entertainment venues are available in Krabi (e.g. cinemas, theatres, play areas).	0	1	1	2	0.66	passed
20	No art depicting human forms is displayed in hotels and restaurants.	1	1	1	3	1	passed
21	Muslim employees are employed at hotels and restaurants.	1	1	1	3	1	Passed

Section 3: Perceived Trip Quality

1	Krabi offers me the good quality of food.	1	1	1	3	1	passed
2	Overall, foods offered by	1	1	1	3	1	passed

Item No.	Question Item	Expert 1	Expert 2	Expert 3	Total Score	IOC Score	Result
	restaurants and hotels in Krabi have good taste with quality of ingredients.						
3	I am confident that foods I have consumed during the trip in Krabi were prepared and cooked in accordance with Islamic law.	1	1	1	3	1	passed
4	Krabi offers me the good quality of accommodation.	1	1	1	3	1	passed
5	The service at hotel in Krabi makes me feel comfortable.	1	1	1	3	1	passed
6	The hotel understands about religious needs of Muslim customers.	1	1	1	3	1	passed
7	Krabi offers me the good quality of tourist attractions.	1	1	1	3	1	passed
8	Recreational services offered at the destinations in	1	1	1	3	1	passed

Item No.	Question Item	Expert 1	Expert 2	Expert 3	Total Score	IOC Score	Result
	Krabi are satisfactory.						
9	Services at the destinations allow me to pursue Islamic law.	1	1	1	3	1	passed
10	Krabi offers me the good quality of local environment.	1	1	1	3	1	passed
11	Overall,environment around Krabi is friendly for Muslim tourists.	1	1	1	3	1	passed
12	I feel relaxed with the local cultures and values in Krabi.	1	1	1	3	1	passed

Section 4: Perceived Trip Values

1	It is worth spending money on the trip in Krabi.	1	1	1	3	1	passed
2	Overall, goods and services at destinations in Krabi have reasonable price with respect to quality.	1	1	1	3	1	passed
3	It is worth spending time on the trip in	1	1	1	3	1	passed

Item No.	Question Item	Expert 1	Expert 2	Expert 3	Total Score	IOC Score	Result
	Krabi.						
4	I have a precious time while visiting Krabi.	1	1	1	3	1	passed
5	It is worth spending effort on the trip in Krabi.	1	1	1	3	1	passed
6	The mental reward I get from the trip in Krabi is more than the effort I have paid.	1	1	1	3	1	passed
Section 5: Tourist Satisfaction							
1	My trip experience in Krabi meets expectation.	1	1	1	3	1	passed
2	Overall I am satisfied with my vacation in Krabi.	1	1	1	3	1	passed
3	It is the right decision to take a vacation in Krabi.	1	1	1	3	1	passed
4	I received a good experience during the trip in Krabi.	1	1	1	3	1	passed
5	I am happy with the trip in Krabi.	1	1	1	3	1	passed

Item No.	Question Item	Expert 1	Expert 2	Expert 3	Total Score	IOC Score	Result
Section 6: Tourist Loyalty							
1	I would recommend other people to visit Krabi.	1	1	1	3	1	passed
2	I am considering to revisit Krabi in the future.	1	1	1	3	1	passed
3	I would say positive things about Krabi to those around me.	1	1	1	3	1	passed
4	If I visit Thailand again, my first choice will be Krabi.	1	1	1	3	1	passed
5	I will encourage those around me to come to Krabi.	1	1	1	3	1	passed
6	I would share good travel experience to other people.	1	1	1	3	1	passed

BIOGRAPHY

NAME

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ACADEMIC

Master of Arts in International Relations,

BACKGROUND

Faculty of Political Science,

Chulalongkorn University (2010)

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EXPERIENCES

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