

Loyalty in halal tourism: The roles of sharia-compliant service quality, Islamic experience, and religiosity

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Abstract

Purpose – This study examines how Sharia-Compliant Service Quality (SCSQ) and Islamic Experience (IE) shape Muslim tourist loyalty in halal tourism through Trust (TR), Perceived Value (PV), and Satisfaction (SAT).

Design/methodology/approach – Survey data were collected from Muslim tourists who had visited Lombok and experienced halal tourism services. The final cleaned sample respondents. The data were analyzed using PLS-SEM, including measurement model assessment, discriminant validity checks, bootstrapping, mediation testing, moderation analysis, control-variable analysis, and Importance–Performance Map Analysis (IPMA).

Findings – The refined model shows that SCSQ significantly enhances IE, and IE significantly strengthens TR, PV, and SAT. However, TR, PV, SAT, IE, and SCSQ do not directly translate into Tourist Loyalty. The proposed indirect effects of IE on Tourist Loyalty through TR, PV, and SAT are also not supported. Religiosity negatively moderates the relationship between SCSQ and IE. Its moderating effect on the relationship between IE and Tourist Loyalty is not significant at the 5% level. These findings indicate that positive halal service and experiential evaluations may be necessary but insufficient to generate loyalty in a halal tourism destination.

Research limitations/implications – The cross-sectional and single-destination design limits causal inference and generalisability. Future research should use longitudinal and multi-destination designs to compare halal tourism contexts with different levels of destination maturity and examine more loyalty mechanisms.

Practical implications – Halal tourism managers should move beyond technical compliance by creating authentic, credible, emotionally meaningful, and differentiated Islamic tourism experiences that strengthen tourists' confidence, perceived value, and destination relevance.

Originality/value – This study refines halal tourism loyalty research by showing Sharia-compliant service quality enhances Islamic experience and internal evaluations. However, these mechanisms alone tourist loyalty.

Keywords: halal tourism; Islamic experience; Sharia-compliant service quality; religiosity; tourist loyalty; PLS-SEM; Lombok

Introduction

The rapid growth of halal tourism has intensified scholarly and managerial interest in the drivers of tourist loyalty, particularly revisit intention and positive word of mouth. This issue is strategically important because halal destinations no longer compete only on basic religious compliance; they

are increasingly expected to deliver coherent, credible, and memorable experiences that encourage repeat patronage. Lombok, Indonesia, offers a highly relevant setting. Its strong Islamic heritage, expanding halal tourism infrastructure, and visible provision of prayer facilities, halal food, and privacy-sensitive services make it a destination where Muslim tourists can evaluate actual service encounters rather than hypothetical expectations (Nugroho et al., 2021). However, the core research problem in this study is the extent to which these facilities can be transformed into stable tourist loyalty. There was a downward trend in both hotel room occupancy rates and the number of hotel guests in West Nusa Tenggara from August 2024 to February 2025 (Badan Pusat Statistik Provinsi Nusa Tenggara Barat, 2025). Although this trend does not directly show a decline in tourist loyalty, it signals a challenge in sustaining tourist visits and keeping visitors in West Nusa Tenggara, including Lombok.

Existing research has established that service quality, experiential value, trust, and satisfaction matter in hospitality and tourism settings. Within halal tourism specifically, prior studies have shown that faith-sensitive services, destination credibility, and religious comfort can shape tourist evaluations and behavioral intentions (Abror et al., 2021; Hasan, 2023; Rahmawati & Octavia, 2021). This literature provides an important foundation, but it does not yet offer a sufficiently clear explanation of how loyalty is formed in halal destination contexts. Thus, this study addresses a practical and theoretical question: whether tourist loyalty in Lombok's halal tourism is primarily driven by conventional service-based evaluations or by deeper faith-based alignment.

Several gaps remain. First, the compliance-oriented attributes—such as certification, facilities, and service standards—without clarifying how these attributes are translated into a broader Islamic Experience that is meaningful to travelers and behaviourally consequential. This claim follows recent halal tourism studies showing that Muslim-friendly attributes and halal destination features are often examined as service or destination attributes, while the experiential conversion of those attributes into meaningful tourist responses remains less explicitly theorized (Lestari et al., 2022; Rahman et al., 2020; Soonsan & Jumani, 2024). Halal compliance is widely recognized as necessary, its experiential conversion remains under-theorized. Second, although Trust, Perceived Value, and Satisfaction are often invoked as mediating mechanisms in tourism loyalty studies, their roles in the IE–LOY pathway remain inconsistent and insufficiently specified in halal tourism settings. Recent studies continue to position trust, perceived value, and satisfaction as important explanatory mechanisms of loyalty, yet their specific role in translating Islamic Experience into Tourist Loyalty remains insufficiently clarified in halal destination research (Abror et al., 2021; Bagheri et al., 2023; Mursid, 2022; Mursid & Wu, 2021). Some studies imply that these constructs operate in straightforward positive chains, yet the empirical evidence does not always support such linear assumptions. Third, religiosity has often been treated as a background attribute rather than as a theoretically meaningful element in loyalty formation. This gap is important because religiosity has been shown to shape Muslim tourists' trust, perceived value, destination evaluation, and loyalty-related behavior, suggesting that religious commitment should be examined as a substantive factor rather than merely as (Abror et al., 2021, 2024; Basendwah et al., 2024). While it is widely acknowledged that religiosity matters for Muslim tourist behavior, it has been tested as a boundary condition only rarely, shaping how service quality or Islamic experience affects downstream responses (Abror et al., 2021; Adham et al., 2024; Andriani et al., 2022). Finally, studies using more refined measurement structures for SCSQ and IE in Indonesian halal destinations remain limited, thus constraining conceptual clarity and measurement precision. This limitation is especially relevant because recent tourism research increasingly calls for more precise measurement of experience-based and psychologically embedded constructs rather than relying only on broad destination attributes (Ekka & Bhardwaj, 2024; Lyu et al., 2023).

Against this background, the study focuses on the mechanisms by which SCSQ and IE influence LOY and on whether religiosity the strength of selected relationships in this process. Rather than presenting a fragmented list of effects, the study examines a theoretically integrated model in which service quality shapes Islamic experience, Islamic experience shapes internal evaluations, and those evaluations translate into loyalty. In doing so, the study also assesses whether religiosity meaningfully conditions the effects of SCSQ on IE and IE on LOY.

The study makes three contributions. Theoretically, it refines halal tourism loyalty research by clarifying that service compliance and Islamic experience are related but distinct constructs, and by testing how they Trust, Perceived Value, and satisfaction within an S-O-R structure. Contextually, it extends evidence from Lombok as a mature halal destination, thus offering insights grounded in an environment where Muslim tourists can evaluate established halal tourism services in practice rather than in principle. Methodologically, it combines PLS-SEM, moderated-mediation testing, and Importance–Performance Map Analysis (IPMA) to diagnose both explanatory mechanisms and managerial priorities. In this way, the study moves beyond a simple compliance narrative. It offers a more precise account of how halal tourism loyalty is formed, why some expected pathways may not hold, and which levers are most relevant for destination strategy.

Literature Review and Hypotheses

This study explains loyalty formation in halal tourism through the Stimulus–Organism–Response (S-O-R) framework, while drawing complementary insights from Service-Dominant Logic, Commitment–Trust Theory, Expectation-Confirmation Theory, signaling theory, and the Value-Belief-Norm perspective. In the proposed model, Sharia-Compliant Service Quality (SCSQ) and Islamic Experience (IE) represent the main stimuli that shape tourists' internal evaluations, namely Trust (TR), Perceived Value (PV), and Satisfaction (SAT), which may influence Tourist Loyalty (LOY). Within halal tourism, these relationships are especially important because travelers do not evaluate destination performance only in functional terms; they also assess whether the destination aligns with religious expectations, , and offers a spiritually and socially congruent environment (Abror et al., 2020; Lestari et al., 2022; Rahman et al., 2020). Recent halal tourism studies further indicate that Muslim tourists' loyalty-related responses are shaped by the extent to which destinations provide credible halal assurance, religious comfort, meaningful experience, and value congruence rather than by generic service performance alone (Abror et al., 2021; Mursid & Wu, 2021; Soonsan & Jumani, 2024; Suhartanto et al., 2024).

The study's theoretical premise is that loyalty to halal tourism is not driven only by compliance. Rather, compliance-related service elements must be interpreted and experienced by Muslim tourists in ways that generate confidence, value, and affective responses. This distinction is important because a destination may be halal-compliant in operational terms but still fail to produce a compelling Islamic experience. In the same way, travelers may appreciate specific service elements without necessarily developing stronger loyalty. The present model separates SCSQ from IE, positions TR, PV, and SAT as explanatory psychological mechanisms, and considers Religiosity (REL) as a potential boundary condition. This positioning follows recent tourism and hospitality research showing that service quality and destination attributes influence loyalty more convincingly when they are translated into customer experience, trust, perceived value, and satisfaction (Bagheri et al., 2023; Haryanto et al., 2024; Poan & Verin, 2024; Rasheed, 2023). The hypotheses are developed below in five thematic groups.

Effects of Sharia-Compliant Service Quality on Islamic Experience and Tourist Loyalty

Sharia-Compliant Service Quality (SCSQ) refers to are delivered under Islamic principles. In halal tourism, this includes halal assurance, food and compliance, alcohol-free environments, privacy-sensitive arrangements, worship facilities, cleanliness and taharah, and staff etiquette consistent with Islamic values (Juliana et al., 2021). Conceptually, SCSQ captures the destination's service-side capacity to credibly and visibly accommodate Muslim needs.

Within Service-Dominant Logic, SCSQ is an operant resource that enables value co-creation. A destination that consistently offers halal-relevant service attributes enables tourists to engage in tourism activities without compromising their beliefs. In S-O-R terms, SCSQ serves as a stimulus shaping tourists' interpretation of the destination environment. Service quality is expected to improve customer experience because reliable, responsive, and contextually appropriate service encounters reduce uncertainty, increase comfort, and help customers interpret the service environment more positively (Ameen et al., 2021; Rasheed, 2023). This should enhance Islamic

Experience (IE) because faith-sensitive service delivery enables tourists to feel that the destination meaningfully aligned with their religious expectations. In halal tourism, is important because Muslim tourists evaluate service quality not only through functional performance, but also through halal assurance, worship convenience, privacy, cleanliness, and perceived conformity with Islamic values (Juliana et al., 2021; Lestari et al., 2022; Rahman et al., 2020; Soonsan & Jumani, 2024). Prior studies have shown that halal assurance, ritual facilitation, and privacy-sensitive services improve Muslim tourists' evaluations and destination experiences (Juliana et al., 2021; Lestari et al., 2022; Rahman et al., 2020).

SCSQ may also directly influence Tourist Loyalty (LOY). From a signaling theory perspective, visible halal compliance can reduce uncertainty and reassure Muslim travelers that the destination is appropriate for future visits. Reliable compliance cues strengthen revisit intention and recommendation behavior. The logic is that tourists are more likely to revisit and recommend destinations that consistently deliver dependable, value-congruent, and emotionally reassuring service encounters. Recent tourism and hospitality studies confirm that service quality is a key driver of loyalty because it strengthens confidence in the provider, improves post-visit evaluations, and reinforces behavioral intentions (Ameen et al., 2021; Mursid & Wu, 2021; Soonsan & Jumani, 2024). Existing studies have linked halal-compliant service provision to stronger behavioral intentions, though the effects vary by implementation consistency and destination maturity (Juliana et al., 2021; Lestari et al., 2022). an experiential pathway and a direct loyalty pathway are plausible.

H₁: Sharia-compliant service quality the Islamic Experience.

H₉: Sharia-compliant service quality tourist loyalty.

Effects of Islamic Experience on Trust, Perceived Value, Satisfaction, and Tourist Loyalty

Islamic Experience (IE) refers to the extent to which the tourism encounter is perceived as spiritually resonant, value-congruent, and supportive of Muslim identity and practice. It extends beyond operational compliance by capturing how tourists internalize the destination experience through atmospherics, ritual facilitation, emotional comfort, and spiritual fulfillment (Ekka, 2024). relevant for halal tourism because Muslim travelers may evaluate a destination not only by the presence of halal attributes, but also by whether those attributes generate religious comfort, emotional reassurance, and a sense of meaningful travel (Hariani & Hanafiah, 2024; Hassani & Moghavvemi, 2019; Suhartanto et al., 2024).

Within the S-O-R framework, IE represents an internalized experiential response that shapes downstream evaluations. First, a meaningful Islamic experience should strengthen Trust (TR) by making tourists more confident that the destination and its providers are dependable and aligned with Islamic expectations. This reasoning follows Commitment–Trust Theory, which holds that trust is essential to enduring relationships. Empirical studies on halal tourism suggest that faith-congruent destination encounters foster greater trust in service providers and destinations (Hariani & Hanafiah, 2024; Ratnasari et al., 2020).

Islamic experience may also enhance Perceived Value (PV) because tourists assess value not only through cost-benefit comparison, but also through symbolic, emotional, social, and spiritual benefits. In halal tourism, value is assessed through symbolic, emotional, and spiritual rewards. A destination comfortably and consistently with their beliefs is likely to be perceived as offering superior value. This argument agrees with Service-Dominant Logic, which emphasizes that value emerges through meaningful use experiences, and is supported by past findings that spiritually aligned experiences improve perceptions of value (Rahman et al., 2020; Suhartanto et al., 2024; Susanta, 2025). Recent tourism research further confirms that customer experience is an important antecedent of perceived value because memorable, personally relevant, and emotionally meaningful encounters increase tourists' assessment of what they receive from the destination (Bagheri et al., 2023; Rasheed, 2023; Rasoolimanesh et al., 2020; Suhartanto et al., 2024).

In addition, according to Expectation-Confirmation Theory, satisfaction arises when experience meets or exceeds prior expectations. In halal tourism, these expectations often include ease of ritual, halal assurance, and value congruence. When these are fulfilled through a coherent Islamic experience, tourists are more likely to report satisfaction (Hariani & Hanafiah, 2024; Ratnasari, 2020).

Finally, IE may directly affect Tourist Loyalty (LOY). A spiritually meaningful and emotionally resonant tourism experience may create strong destination attachment, leading to revisit intention and positive word of mouth. The underlying logic is that tourists are more likely to return to and recommend destinations that provide memorable, identity-congruent, and emotionally reassuring experiences. suggests that religiously fulfilling tourism experiences can strengthen behavioral commitment in halal tourism settings (Hariani & Hanafiah, 2024; Poan & Verin, 2024; Rahman et al., 2020). Recent studies also confirm that the tourist experience can be a key driver of loyalty, as it strengthens emotional bonding, perceived well-being, destination attachment, and behavioral intention (Bagheri et al., 2023; Hasan, 2023; Rasheed, 2023; Suhartanto et al., 2024).

H₂: Islamic experience positively influences trust.

H₃: Islamic experience positively influences Perceived Value.

H₄: Islamic experience positively influences satisfaction.

H₈: Islamic experience positively influences Tourist Loyalty.

Effects of Trust, Perceived Value, and Satisfaction on Tourist Loyalty

Trust reduces perceived risk and increases confidence that the destination can consistently deliver what it promises. In halal tourism, this includes religious appropriateness. When tourists trust a halal destination, they are more likely to believe that halal claims, worship facilities, privacy-sensitive services, and service promises are credible. This confidence strengthens revisit intention and positive word of mouth (Abror et al., 2021; Bagheri et al., 2023; Mursid & Wu, 2021; Soonsan & Jumani, 2024). Perceived value reflects the tourist's judgment of the overall worth of the destination experience. In halal tourism, this includes functional emotional and faith-related value. Perceived value is expected to strengthen loyalty because tourists and recommend destinations that offer benefits exceeding the monetary, time, psychological, and religious sacrifices involved in the trip. Recent studies confirm that Perceived Value improves loyalty in halal tourism and broader tourism contexts (Lestari et al., 2022; Mursid, 2022; Soonsan & Jumani, 2024; Suhartanto et al., 2024).

Satisfaction captures the overall affective evaluation of the tourism encounter. In hospitality research, satisfaction is often one of the strongest predictors of behavioral loyalty because fulfilled expectations generally reinforce intentions to revisit and recommend. In halal tourism, satisfaction may arise when tourists' expectations regarding halal assurance, worship convenience, privacy, and service comfort are fulfilled. Recent studies show that satisfaction strengthens loyalty through favorable post-visit evaluations, emotional fulfillment, intention to revisit, and recommendation behavior (Bagheri et al., 2023; Berakon et al., 2021; Haryanto et al., 2024; Poan & Verin, 2024; Soonsan & Jumani, 2024).

Trust (TR), Perceived Value (PV), and Satisfaction (SAT) are widely recognized as central drivers of loyalty in tourism and hospitality research. Tourists are generally more likely to revisit and recommend a destination when they trust the provider, perceive meaningful value, and feel satisfied with the overall experience (Abror et al., 2021; Bagheri et al., 2023; Mursid & Wu, 2021; Suhartanto et al., 2024). In halal tourism, these evaluations may be consequential because Muslim travelers assess not only functional service performance but also the destination's credibility, religious sensitivity, and value congruence.

H₅: Trust positively influences Tourist Loyalty.

H₆: Perceived Value positively influences Tourist Loyalty.

H₇: Satisfaction positively influences Tourist Loyalty.

The Mediating Roles of Trust, Perceived Value, and Satisfaction in the Islamic Experience–Loyalty Relationship

The mediating role of trust is based on the argument that faith-congruent experiences reduce uncertainty and strengthen confidence in the destination. Islamic experience can enhance trust when tourists perceive that the destination consistently supports religious practice, provides credible halal services, and offers a spiritually comfortable environment. This trust increases tourists' confidence in future visits and increases the likelihood of revisiting and recommending the destination (Abror et al., 2021; Bagheri et al., 2023; Mursid & Wu, 2021; Suhartanto et al., 2024).

Tourists' assessments of the destination's overall value. Islamic experiences enhance the destination's overall value by making travel more comfortable, meaningful, and personally relevant. When tourists experience religious comfort and value congruence, they are more likely to perceive superior functional, emotional, and spiritual value, thus strengthening revisit intention and recommendation behavior (Bagheri et al., 2023; Lestari et al., 2022; Rasoolimanesh et al., 2020; Soonsan & Jumani, 2024).

The mediating role of satisfaction follows Expectation-Confirmation Theory. A coherent Islamic Experience can fulfill faith-based expectations and leave tourists with a favorable overall evaluation, thus reinforcing loyalty-related intentions. In halal tourism, Islamic Experience may increase satisfaction when tourists feel the destination meets expectations for worship convenience, halal assurance, privacy, and religiously congruent travel. This satisfaction then translates positive experience into loyalty through revisit intention and positive word of mouth (Ažić & Suštar, 2021; Bagheri et al., 2023; Berakon et al., 2021; Haryanto et al., 2024; Poan & Verin, 2024).

Study proposes that Trust, Perceived Value, and Satisfaction mediate the relationship between Islamic Experience and Tourist Loyalty. Rather than Islamic Experience influences loyalty only directly or only indirectly, the proposed model recognizes that a faith-congruent experience may shape loyalty through multiple psychological mechanisms. Islamic experience may foster loyalty through spiritual resonance and destination attachment, while also operating indirectly by strengthening tourists' Trust, Perceived Value, and Satisfaction. This coherently within the proposed model.

H₁₀: Islamic experience positively influences Tourist Loyalty through Trust.

H₁₁: Islamic experience positively influences Tourist Loyalty through Perceived Value.

H₁₂: Islamic experience positively influences Tourist Loyalty through Satisfaction.

The Moderating Role of Religiosity in the SCSQ–IE and IE–Loyalty Relationships

Religiosity (REL) refers to , values, and practices are central to a tourist's life and travel-related decision-making. In halal tourism, religiosity can shape how travelers interpret service cues, evaluate destination experiences, and form behavioral intentions. For tourists with stronger religious commitment, halal assurance, ritual facilitation, privacy-sensitive services, and other Sharia-compliant attributes are not merely functional facilities; they are salient signals of religious congruence and destination appropriateness. So Sharia-Compliant Service Quality is expected to generate a stronger Islamic Experience among highly religious tourists because these travelers are more attentive to whether the destination supports their beliefs, practices, and religious comfort (Abror et al., 2024; Basendwah et al., 2024).

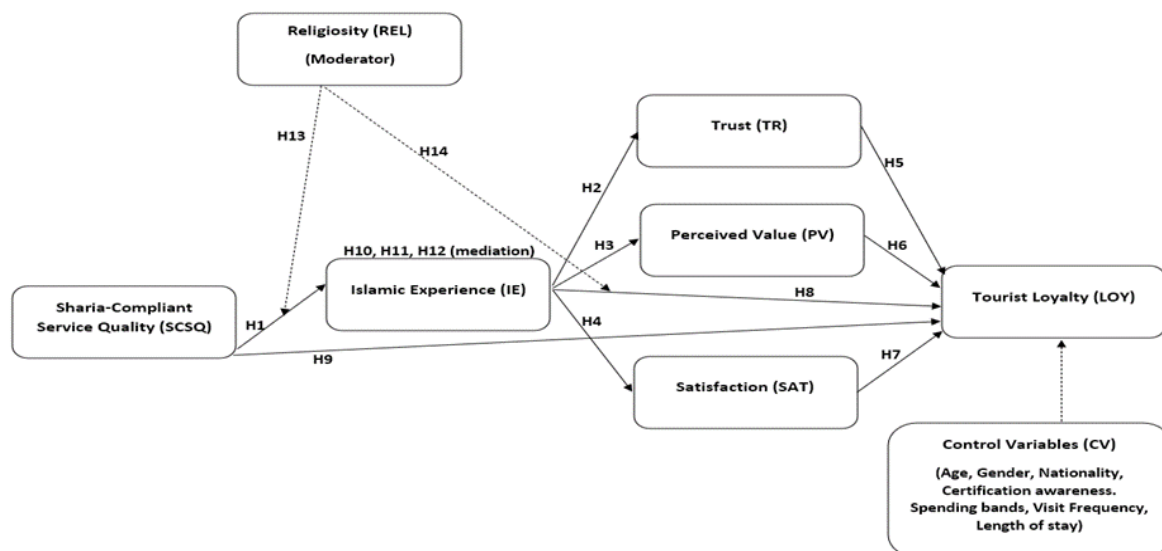


Figure 1. Conceptual framework

Religiosity may also amplify the influence of Islamic Experience on Tourist Loyalty. When tourists place greater importance on Islamic values in their travel decisions, a spiritually meaningful

experience is more likely to be translated into revisit intention and positive word of mouth. In this sense, religiosity enhances the behavioral relevance of Islamic Experience, as highly religious tourists may perceive religiously congruent destinations as more personally meaningful, trustworthy, and worthy of future patronage. Previous studies suggest that religiosity intensifies responses to religiously congruent offerings and strengthens commitment to halal destinations (Abror et al., 2024; Basendwah et al., 2024; Rahman et al., 2020).

H₁₃: Religiosity strengthens the relationship between Sharia-compliant service quality and the Islamic Experience.

H₁₄: Religiosity strengthens the effect of Islamic Experience on Tourist Loyalty.

Research Methods

Research Design and Context

The study employed a positivist, cross-sectional survey administered in Lombok, Indonesia, a destination with a mature halal ecosystem and extensive certification infrastructure. Cross-sectional survey designs are commonly used in tourism research to investigate relationships among latent variables. They are especially suited for capturing both behavioral and attitudinal data (Maier et al., 2023; Zhang et al., 2023). A survey design is suitable for estimating population parameters and testing directional relationships among latent constructs within a single time frame, particularly in empirical tourism studies that involve psychometric modeling.

Lombok was selected because prayer facilities, halal dining, and privacy-sensitive services are widely available concrete service encounters rather than abstract expectations. Prior studies in wellness and medical tourism highlight the role of available halal-compliant infrastructure (e.g., certified services, religious accommodations, gender-sensitive spaces) in shaping service satisfaction and destination choice (Almodawer et al., 2025; Polat & Koseoglu, 2022).

The unit of analysis comprised individual Muslim tourists who had visited Lombok within the previous 12 months and had used at least one halal service (e.g., halal-certified food and, worship facilities, or privacy provisions). A defined twelve-month recall window is methodologically supported for balancing memory accuracy with capturing behavioral variance, especially in tourism survey studies (Rasheed, 2023). Eligible participants were screened upon entry, responses reflected recent, firsthand experience of halal service delivery in the destination context, aligning with best practices in experience-based tourism research (Javed & Awan, 2022; Reichenberger, 2023).

Population, Sampling, and Sample Size

The target population comprised Muslim tourists who had visited halal tourism destinations in Lombok, Indonesia. Eligible respondents Muslim, at least 18 years old, and to have experienced at least one halal-related tourism service during their visit, such as halal-certified accommodation, food and services, prayer facilities, or other Sharia-compliant features. Because no complete sampling frame was available for Muslim tourists at the destination level, this study employed non-probability, purposive intercept sampling, which was appropriate for identifying travelers with direct experience of halal tourism services at relevant tourism touchpoints. The initial target sample was set to exceed the minimum required to estimate a PLS-SEM model with multiple latent constructs and mediation and moderation paths, thus ensuring adequate statistical power and stable bootstrap estimation (Hair et al., 2024; Henseler et al., 2025). A total of 400 responses were initially collected. After data screening, 106 low-quality responses were removed due to straight lining and zero-variance patterns, resulting in a final analytical sample of 294 respondents, which remained adequate for model estimation.

Measurement and instrument development

All constructs were operationalized as reflective latent variables and measured on a five-point Likert scale (1 = strongly disagree, 5 = strongly agree). Sharia-Compliant Service Quality (SCSQ; 6 items) captured halal assurance and F&B, non-alcohol/privacy, worship facilities, cleanliness/ṭahārah, and staff Islamic etiquette, adapted from confirmed halal-hospitality scales (Juliana et al., 2021; Rahman

et al., 2020). The Islamic Experience (IE; 6 items) reflected atmospherics/value congruence, ritual facilitation, and spiritual fulfillment, drawing on recent conceptualizations of Islamic experiential cues (Ekka & Bhardwaj, 2024; Hariani & Hanafiah, 2024). Trust (TR; 5 items) assessed expectations of reliability, honesty, and benevolence in halal services (Abror et al., 2021; Bagheri et al., 2023). Perceived Value (PV; 6 items) indexed benefits–sacrifices judgments in halal consumption (Rasoolimanesh et al., 2020; Soonsan & Jumani, 2024). Satisfaction (SAT; 6 items) gauged overall and domain-specific fulfillment with halal service encounters (Haryanto et al., 2024; Rahman et al., 2020). Religiosity (REL; 6 items) measured Muslim Religiosity relevant to travel behavior (Abror et al., 2024; Berakon et al., 2021). Tourist Loyalty (LOY; 5 items) combined attitudinal and behavioral loyalty intentions (Abror et al., 2021; Bagheri et al., 2023; Soonsan & Jumani, 2024).

Instrument development followed established procedures, including item adaptation and localization, bilingual translation with back-translation, expert review (in halal hospitality and methods) for content validity, and a small pilot with cognitive debriefing to refine wording. SCSQ and IE were specified as reflective constructs, and all indicators were kept on theoretical and psychometric grounds.

Data collection and ethics

Data were collected in Lombok, Indonesia, through a non-probability purposive intercept sampling approach. This technique was appropriate because the study targeted Muslim tourists with direct experience of halal tourism services, who could be more effectively identified at relevant tourism touchpoints than through an unavailable complete sampling frame. Eligible respondents were approached in real service settings associated with halal-certified accommodation, food and services, prayer facilities, and other Sharia-compliant destination features. Participation was voluntary and anonymous. Respondents the study's academic purpose, assured that no personally identifiable information would be collected, and told they could decline or .

Results and Discussion

Sample Profile

Table 1. Attributes of Survey Respondents (N = 294)

Respondent Attributes	Categories	Frequency (N)	Percentage (%)
Gender	Male	150	51.0
	Female	144	49.0
Age (years)	18–24	60	20.4
	25–34	104	35.4
	35–44	69	23.5
	45–54	43	14.6
	55+	18	6.1
Nationality/Residence	Indonesia	208	70.7
	Overseas	86	29.3
Length of stay (nights)	1–2 nights	111	37.8
	3–4 nights	132	44.9
	5+ nights	51	17.3
Repeat visitation	First-time	140	47.6
	Repeat	154	52.4
Average daily spending (IDR bands)	< 500,000	67	22.8
	500,000–1,000,000	110	37.4
	1,000,001–2,000,000	79	26.9
	> 2,000,000	38	12.9
Certification awareness	Yes	196	66.7
	No	56	19.0
	Not sure	42	14.3

Table 1 presented the profile of the final analytical sample used in the PLS-SEM estimation (N = 294) after data screening. Gender was nearly balanced, with 150 male respondents (51.0%)

and 144 female respondents (49.0%). age, the sample was dominated by young and early-middle-aged travelers, particularly those aged 25–34 years (35.4%), followed by 35–44 years (23.5%) and 18–24 years (20.4%). Most respondents were Indonesian residents (70.7%), while 29.3% were overseas visitors that the sample included both domestic and international Muslim travelers. As for travel, stays of 3–4 nights were most common (44.9%), followed by 1–2 nights (37.8%), suggesting that respondents generally exposure to evaluate service encounters at the destination. Repeat visitors slightly outnumbered first-time visitors (52.4% versus 47.6%), which relates to the study's focus on loyalty formation. Daily spending was concentrated in the middle spending bands, especially IDR 500,000–1,000,000 (37.4%) and IDR 1,000,001–2,000,000 (26.9%) moderate buying capacity. Finally, awareness of halal certification was relatively high, with 66.7% reporting awareness, supporting the relevance of examining Sharia-compliant service quality and Islamic experience in shaping loyalty-related evaluations.

Evaluation of the Outer Model

Table 2. Measurement Statistics Constructs

Construct/Indicator	Loading	α	CR	AVE
Sharia-Compliant Service Quality (SCSQ)		0.852	0.900	0.693
SCSQ3	0.819			
SCSQ4	0.841			
SCSQ5	0.814			
SCSQ6	0.856			
Trust (TR)		0.936	0.954	0.839
TR2	0.920			
TR3	0.904			
TR4	0.931			
TR5	0.910			
Perceived Value (PV)		0.879	0.925	0.805
PV3	0.874			
PV4	0.921			
PV5	0.897			
Satisfaction (SAT)		0.799	0.862	0.556
SAT1	0.719			
SAT2	0.679			
SAT4	0.766			
SAT5	0.804			
SAT6	0.753			
Islamic Experience (IE)		0.845	0.890	0.619
IE1	0.691			
IE3	0.821			
IE4	0.826			
IE5	0.821			
IE6	0.766			
Religiosity (REL)		0.719	0.843	0.641
REL1	0.825			
REL2	0.823			
REL4	0.753			
Tourist Loyalty (LOY)		0.932	0.951	0.831
LOY1	0.929			
LOY2	0.919			
LOY3	0.929			
LOY4	0.866			

Table 2 indicates that the final refined measurement model achieved acceptable reliability and convergent validity after data screening and indicator refinement. Several indicators, namely PV1, PV2, PV6, REL3, REL5, and LOY5, were removed after reviewing outer loadings, cross-

loadings, and discriminant validity diagnostics. These indicators were excluded because they either showed weaker psychometric performance or loaded more strongly on constructs other than their intended constructs, thus reducing measurement clarity and construct distinctiveness.

Internal consistency was satisfactory across all constructs, with Cronbach's alphas ranging from 0.719 to 0.936 and composite reliabilities ranging from 0.843 to 0.954. Convergent validity was also supported, as all AVEs exceeded the recommended threshold of 0.50, ranging from 0.556 to 0.839. At the indicator level, most outer loadings were above 0.70. Although SAT2 (0.679) and IE1 (0.691) were slightly below the preferred 0.70 threshold, they were kept because their respective constructs still showed acceptable composite reliability and AVE, and the items remained theoretically relevant for preserving construct coverage. refined measurement model showed adequate indicator reliability, internal consistency, and convergent validity.

Table 3 reports the Fornell–Larcker assessment of discriminant validity for the final refined measurement model. Before interpreting the structural model, discriminant validity was re-examined, as adequate construct distinctiveness is a prerequisite for PLS-SEM. More indicator refinement was conducted after reviewing outer loadings, cross-loadings, and HTMT values. Several indicators, namely PV1, PV2, PV6, REL3, REL5, and LOY5, were removed because they showed weaker psychometric performance or loaded more strongly on other constructs, thus reducing construct distinctiveness.

The results show that the square root of each construct's AVE exceeded its correlations with other constructs. Islamic experience (0.787), Perceived Value (0.897), religiosity (0.801), satisfaction (0.746), Sharia-Compliant Service Quality (0.833), Tourist Loyalty (0.911), and Trust (0.916) were all higher than their corresponding inter-construct correlations. So the refined model satisfied the Fornell–Larcker criterion. The HTMT results also supported discriminant validity, as all HTMT values among the main constructs were below the recommended threshold of 0.90. Taken together, these results indicate that discriminant validity was established before proceeding to structural model evaluation.

Table 3. Discriminant Validity (Fornell–Larcker)

Variable	1	2	3	4	5	6	7
1. Islamic Experience (IE)	0,787						
2. Perceived Value (PV)	0,532	0,897					
3. Religiosity (REL)	0,501	0,342	0,801				
4. Satisfaction (SAT)	0,417	0,547	0,597	0,746			
5. Sharia-Compliant Service Quality (SCSQ)	0,753	0,525	0,433	0,396	0,833		
6. Tourist Loyalty (LOY)	0,245	0,251	0,597	0,370	0,176	0,911	
7. Trust (TR)	0,616	0,657	0,314	0,502	0,422	0,233	0,916

Note: 1. Islamic Experience (IE); 2. Perceived Value (PV); 3. Religiosity (REL); 4. Satisfaction (SAT); 5. Sharia-Compliant Service Quality (SCSQ); 6. Tourist Loyalty (LOY); 7. Trust (TR)

Table 4. Structural Model Diagnostics: R^2 , Q^2 , f^2 , and SRMR indices

Variable	f^2					Q^2	R^2
	1	2	4	6	7		
1. Islamic Experience (IE)		0,395	0,210	0,000	0,612	0,359	0,616
2. Perceived Value (PV)				0,005		0,223	0,281
3. Religiosity (REL)	0,100			0,386			
4. Satisfaction (SAT)				0,005		0,093	0,171
5. Sharia-Compliant Service Quality (SCSQ)	0,689			0,005			
6. Tourist Loyalty (LOY)						0,315	0,377
7. Trust (TR)				0,006		0,312	0,377
Global model fit							
SRMR (saturated)	0,143						

Note: 1. Islamic Experience (IE); 2. Perceived Value (PV); 3. Religiosity (REL); 4. Satisfaction (SAT); 5. Sharia-Compliant Service Quality (SCSQ); 6. Tourist Loyalty (LOY); 7. Trust (TR)

Table 4 presents the structural model diagnostics for the refined model. The model explained 61.6% of the variance in Islamic Experience substantial explanatory power, while Trust and Tourist Loyalty each explained 37.7% of the variance moderate explanatory power. Perceived Value ($R^2 = 0.281$) and Satisfaction ($R^2 = 0.171$) showed lower but acceptable levels of explanatory power. Predictive relevance was supported, as all Q^2 values were above zero, ranging from 0.093 to 0.359 that the model kept predictive capability across all endogenous constructs. The f^2 results show that Sharia-Compliant Service Quality Islamic Experience. In contrast, Islamic Experience Trust and Perceived Value and a moderate effect on satisfaction. However, the SRMR value of 0.143 suggests that the model should be interpreted primarily in terms of its explanatory and predictive relevance rather than its global model fit.

Before evaluating the structural model, the inner VIF values were examined to assess potential multicollinearity among the predictor constructs. As shown in Table 5, all inner VIF values were below the recommended threshold of 5.0, with the highest the relationship between Islamic Experience and Tourist Loyalty ($VIF = 3.611$). According to (Hair et al., 2022), VIF values below 5.0 indicate that critical multicollinearity is not present in the structural model. So the hypothesis-testing results were unlikely to be substantially affected by collinearity among the predictor constructs.

Table 5. Inner VIF Values for Structural Model Multicollinearity Assessment

Structural relationship	Inner VIF	Assessment
Islamic Experience (IE) to Perceived Value (PV)	1.000	Acceptable
Islamic Experience (IE) to Satisfaction (SAT)	1.000	Acceptable
Islamic Experience (IE) to Tourist Loyalty (LOY)	3.611	Acceptable
Islamic Experience (IE) to Trust (TR)	1.000	Acceptable
Perceived Value (PV) to Tourist Loyalty (LOY)	2.221	Acceptable
Religiosity (REL) to Islamic Experience (IE)	1.230	Acceptable
Religiosity (REL) to Tourist Loyalty (LOY)	1.859	Acceptable
Satisfaction (SAT) to Tourist Loyalty (LOY)	2.252	Acceptable
Sharia-Compliant Service Quality (SCSQ) to Islamic Experience (IE)	1.415	Acceptable
Sharia-Compliant Service Quality (SCSQ) to Tourist Loyalty (LOY)	2.642	Acceptable
Trust (TR) to Tourist Loyalty (LOY)	2.395	Acceptable
Religiosity (REL) $\times$ Islamic Experience (IE) to Tourist Loyalty (LOY)	1.434	Acceptable
Religiosity (REL) $\times$ Sharia-Compliant Service Quality (SCSQ) to Islamic Experience (IE)	1.183	Acceptable

Evaluation of Inner Model

Figure 2 and Table 6 present the bootstrapped results from the refined measurement model. The results show that Sharia-Compliant Service Quality had a positive and significant effect on Islamic Experience ($\beta = 0.609$, $t = 11.110$, $p < 0.001$), supporting H1. Islamic Experience also significantly enhanced Trust ($\beta = 0.616$, $t = 12.844$, $p < 0.001$), Perceived Value ($\beta = 0.532$, $t = 12.349$, $p < 0.001$), and Satisfaction ($\beta = 0.417$, $t = 6.963$, $p < 0.001$), supporting H2, H3, and H4. These findings indicate that Sharia-compliant service delivery primarily enhances tourists' Islamic Experience, thus shaping key internal evaluations.

However, the direct effects of Trust on Tourist Loyalty ($\beta = 0.094$, $t = 1.278$, $p = 0.201$), Perceived Value on Tourist Loyalty ($\beta = 0.083$, $t = 1.181$, $p = 0.237$), Satisfaction on Tourist Loyalty ($\beta = -0.079$, $t = 0.844$, $p = 0.399$), Islamic Experience on Tourist Loyalty ($\beta = -0.024$, $t = 0.247$, $p = 0.805$), and Sharia-Compliant Service Quality on Tourist Loyalty ($\beta = -0.091$, $t = 1.247$, $p = 0.213$) were not significant. So H5, H6, H7, H8, and H9 were not supported. These results suggest that favorable service and experiential evaluations do not automatically translate into loyalty in halal tourism.

As for the moderation effects, religiosity significantly moderated the relationship between Sharia-Compliant Service Quality and Islamic Experience ($\beta = -0.111$, $t = 2.867$, $p = 0.004$). However, the coefficient was negative, contrary to the hypothesized strengthening effect H13 was not supported. The moderating effect of religiosity on the relationship between Islamic Experience and Tourist Loyalty was positive but not significant at the 5% level ($\beta = 0.111$, $t = 1.903$, $p =$

0.057) that H14 was also not supported. moderation results provide only limited support for the proposed boundary role of religiosity in the model.

Table 6. Structural Model Results for Hypothesized Paths

Hypothesis	Structural path	β	t	p	Decision
H1	SCSQ $\rightarrow$ IE	0.609	11.110	0.000	Supported
H2	IE $\rightarrow$ TR	0.616	12.844	0.000	Supported
H3	IE $\rightarrow$ PV	0.532	12.349	0.000	Supported
H4	IE $\rightarrow$ SAT	0.417	6.963	0.000	Supported
H5	TR $\rightarrow$ LOY	0.094	1.278	0.201	Not supported
H6	PV $\rightarrow$ LOY	0.083	1.181	0.237	Not supported
H7	SAT $\rightarrow$ LOY	-0.079	0.844	0.399	Not supported
H8	IE $\rightarrow$ LOY	-0.024	0.247	0.805	Not supported
H9	SCSQ $\rightarrow$ LOY	-0.091	1.247	0.213	Not supported
H13	REL $\times$ SCSQ $\rightarrow$ IE	-0.111	2.867	0.004	Not supported
H14	REL $\times$ IE $\rightarrow$ LOY	0.111	1.903	0.057	Not supported

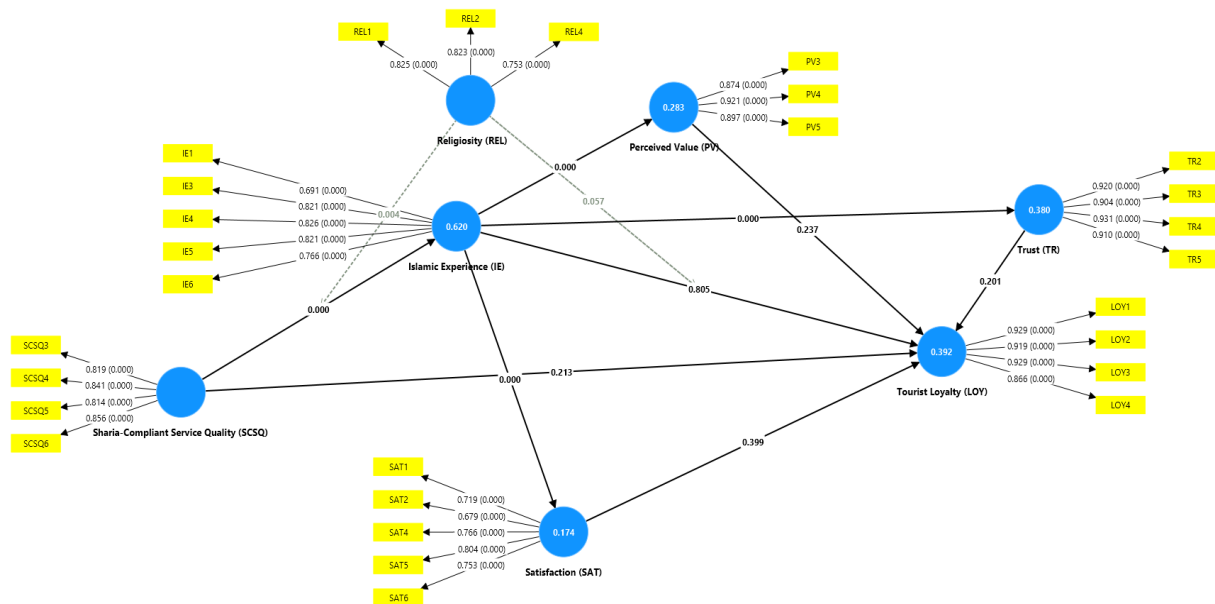


Figure 2. Final Structural Model (Main Model)

Figure 3 and Table 7 present the robustness check by adding demographic and travel-related control variables to predict Tourist Loyalty. The results show that none of the control variables had a statistically significant effect on Tourist Loyalty. Age group ($\beta = -0.033$, $p = 0.403$), gender ($\beta = 0.003$, $p = 0.947$), nationality ($\beta = -0.009$, $p = 0.843$), visit frequency ($\beta = 0.002$, $p = 0.964$), stay length ($\beta = -0.003$, $p = 0.951$), spending bands ($\beta = -0.001$, $p = 0.980$), and certification awareness ($\beta = -0.026$, $p = 0.583$) were all non-significant. These findings indicate that Tourist Loyalty was not substantially explained by respondents' demographic or travel. Instead, the results suggest that demographic and travel did not materially alter the pattern of relationships specified in the proposed structural model.

Table 7. Control (covariate) Paths – Effects on Tourist Loyalty (LOY)

Path (control)	β	t	p	Note
Age group $\rightarrow$ LOY	-0.033	0.837	0.403	Not significant
Gender $\rightarrow$ LOY	0.003	0.067	0.947	Not significant
Nationality $\rightarrow$ LOY	-0.009	0.198	0.843	Not significant
Visit frequency $\rightarrow$ LOY	0.002	0.046	0.964	Not significant
Stay length $\rightarrow$ LOY	-0.003	0.061	0.951	Not significant
Spending bands $\rightarrow$ LOY	-0.001	0.025	0.980	Not significant
Certification awareness $\rightarrow$ LOY	-0.026	0.549	0.583	Not significant

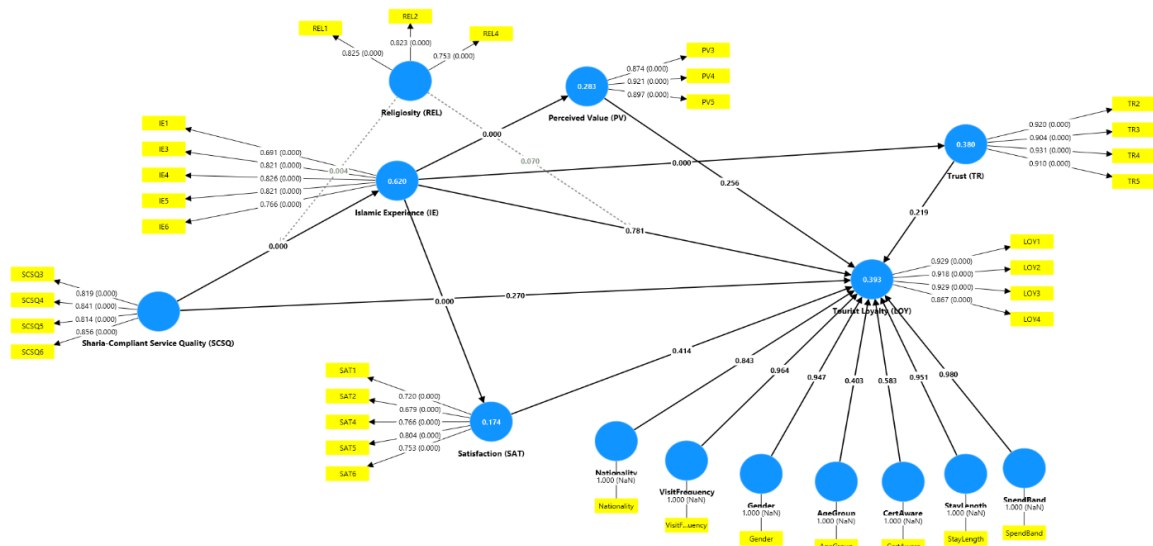


Figure 3. Final PLS-SEM Structural Model with Control Variables

Table 8 presents the specific indirect effects of Islamic Experience on Tourist Loyalty through Trust, Perceived Value, and Satisfaction. The results show that none of the proposed mediation effects were statistically significant. The indirect effect through trust was positive but non-significant ($\beta = 0.058$, $p = 0.198$) that trust did not mediate the relationship between Islamic Experience and Tourist Loyalty. Similarly, the indirect effect through Perceived Value was also positive but non-significant ($\beta = 0.044$, $p = 0.247$). The indirect effect through satisfaction was negative and non-significant ($\beta = -0.033$, $p = 0.419$). The bias-corrected confidence intervals for all three indirect effects included zero, further confirming the absence of mediation. So H10, H11, and H12 were not supported in the refined model.

Table 8. Specific Indirect Effects

Hypothesis	Indirect path	β	t	p	95% BCa CI	Decision
H10	Islamic Experience (IE) $\rightarrow$ Trust (TR) $\rightarrow$ Tourist Loyalty (LOY)	0.058	1.288	0.198	[-0.034, 0.144]	Not supported
H11	Islamic Experience (IE) $\rightarrow$ Perceived Value (PV) $\rightarrow$ Tourist Loyalty (LOY)	0.044	1.159	0.247	[-0.027, 0.122]	Not supported
H12	Islamic Experience (IE) $\rightarrow$ Satisfaction (SAT) $\rightarrow$ Tourist Loyalty (LOY)	-0.033	0.808	0.419	[-0.118, 0.043]	Not supported

Table 9. Importance–Performance Map Analysis (target: Tourist Loyalty, LOY)

Predictor construct	Importance (total effect $\rightarrow$ LOY)	Performance (0–100)	Rank	Interpretation
Trust (TR)	0.094	78.143	1	Highest positive importance
Perceived Value (PV)	0.083	77.639	2	Positive importance
Islamic Experience (IE)	0.046	80.583	3	Low positive importance
Sharia-Compliant Service Quality (SCSQ)	-0.063	80.382	4	Not prioritized
Satisfaction (SAT)	-0.079	76.053	5	Not prioritized

Note: Interpretation was based on the total effect of each construct on Tourist Loyalty. Constructs with positive importance values were interpreted as having relative positive importance in the IPMA assessment constructs with negative total effects were not focused on. Religiosity was not included in the managerial-priority interpretation because it was examined as a moderator rather than as an independent hypothesized antecedent of Tourist Loyalty.

Table 9 presents the IPMA results with Tourist Loyalty as the target construct. Trust showed the highest positive importance value (0.094), followed by Perceived Value (0.083), suggesting that destination credibility and perceived worth represent the most relevant positive

considerations in the IPMA assessment. Islamic experience recorded the highest performance score (80.583), but its relatively low importance value (0.046) suggests that further improvement in this construct alone may yield limited incremental gains in Tourist Loyalty. Sharia-Compliant Service Quality and Satisfaction showed negative total effects and were therefore not focused on in the IPMA interpretation. IPMA results indicate that managers should maintain credible halal service delivery, strengthen tourists' Trust and Perceived Value, and Islamic experiences remain meaningful and consistent with Muslim tourists' expectations.

Discussion

The findings provide partial support for the Stimulus–Organism–Response perspective in halal tourism. Sharia-Compliant Service Quality significantly strengthens Islamic experience, while Islamic Experience significantly enhances Trust, Perceived Value, and Satisfaction. This pattern suggests that halal service attributes in Lombok do not operate merely as technical compliance markers, but as experiential cues that help Muslim tourists interpret whether the destination is religiously appropriate, comfortable, and meaningful. In a destination such as Lombok, where halal food, worship facilities, Islamic ambiance, and Muslim-friendly services are readily available, tourists are likely to evaluate service quality through both functional and religious lenses. Sharia-compliant services are delivered consistently, they reinforce the feeling that the destination supports Muslim identity and practice. This interpretation aligns with studies showing that halal assurance, religious comfort, and faith-sensitive services can improve destination evaluation and tourist experience (Juliana et al., 2021; Lestari et al., 2022; Rahman et al., 2020; Soonsan & Jumani, 2024).

Islamic experience also plays an important role in shaping internal evaluations. Its significant effects on Trust, Perceived Value, and tourists who experience religious comfort and spiritual congruence are more likely to perceive the destination as credible, worthwhile, and satisfying. In halal tourism, trust may emerge when tourists feel that service providers can reliably deliver halal claims. Perceived value may go up because the destination provides emotional and spiritual value. Satisfaction may arise because the experience confirms tourists' expectations regarding halal assurance, convenience in worship, privacy, and religiously congruent travel. These results support the argument that experience is a central mechanism through which service attributes are translated into psychological evaluations (Bagheri et al., 2023; Haryanto et al., 2024; Poan & Verin, 2024; Suhartanto et al., 2024; Susanta, 2025).

However, the downstream effects on Tourist Loyalty were not as straightforward as conventional service evaluation models would suggest. Trust, Perceived Value, Satisfaction, Islamic Experience, and Sharia-Compliant Service Quality did not significantly predict Tourist Loyalty. This finding indicates that positive evaluations during the visit may not automatically lead to intentions to revisit or recommendation behavior. In Lombok, Muslim tourists may view halal-friendly attributes, including halal food, worship facilities, privacy-sensitive services, and religiously appropriate environments, as expected baseline conditions rather than distinctive sources of competitive advantage. When these attributes are adequately provided, they may improve tourists' evaluations of the destination; however, their fulfillment alone stronger loyalty. This interpretation follows research indicating that Muslim-friendly destination attributes and Islamic facilities are increasingly regarded as essential service expectations, while loyalty requires more value, differentiation, emotional attachment, or destination-specific relevance (Basendwah et al., 2024; Ekka & Bhardwaj, 2024; Lestari et al., 2022; Soonsan & Jumani, 2024). This helps explain why service and experience variables were significant in shaping internal evaluations but not strong enough to determine loyalty directly.

The mediation results further confirm that Islamic Experience did not influence Tourist Loyalty through Trust, Perceived Value, or Satisfaction. Although Islamic Experience improved these three evaluative states, none of them significantly mediated the effect on loyalty. This suggests that the experience-to-loyalty mechanism in Lombok is not necessarily a simple sequential process. Tourists may value an Islamic experience and evaluate it positively. However, their future loyalty may also be shaped by travel motivations, novelty preferences, perceived destination alternatives,

trip constraints, and the degree of emotional or psychological attachment formed with the destination. Previous tourism research similarly shows that loyalty-related intentions can be influenced by motivational determinants, engagement, and the broader experiential relationship between tourists and destinations rather than by satisfaction or value alone (Ažić & Suštar, 2021; Rasoolimanesh et al., 2020; Suhartanto et al., 2024). So the absence of mediation should not be interpreted as a failure of Islamic Experience, but rather as evidence that loyalty formation in halal tourism is more layered than conventional satisfaction-based models assume.

The moderation results provide a more nuanced interpretation of religiosity. Religiosity significantly moderated the relationship between Sharia-Compliant Service Quality and Islamic Experience; however, the negative coefficient was contrary to the proposed strengthening effect. This result may show that highly religious tourists apply more demanding standards when evaluating Sharia-compliant services. For these tourists, basic halal facilities and Islamic service attributes may be regarded as expected rather than exceptional, thus reducing the incremental effect of service quality on Islamic Experience. moderating effect of religiosity on the relationship between Islamic Experience and Tourist Loyalty was positive but not statistically significant at the 5% level. Taken together, these findings suggest that religiosity plays a limited, context-dependent boundary role in the proposed model, rather than a consistently strengthening influence across the examined relationships.

findings show that loyalty in Lombok's halal tourism context requires more than operational compliance or positive service evaluation. Although Sharia-Compliant Service Quality and Islamic Experience are important for strengthening Trust, Perceived Value, and Satisfaction, these evaluations alone did not translate into Tourist Loyalty. So destination managers should not treat halal tourism merely as a checklist of facilities. They need to build a coherent, religiously congruent destination experience that communicates authenticity, credibility, emotional relevance, and distinctive value. Trust and Perceived Value remain relevant managerial considerations, even though their direct effects on loyalty were not statistically supported in this model, as both constructs reflect tourists' broader evaluations of a destination's credibility and worth.

Theoretical Implication and Managerial Implication

Theoretically, this study supports the Stimulus–Organism–Response perspective by showing that halal service attributes function not only as compliance signals but also as experiential stimuli shaping tourists' internal evaluations. Thus, the study refines the S-O-R framework by suggesting that organismic evaluations may be necessary for positive tourist responses, but loyalty when halal attributes are perceived as expected baseline conditions rather than distinctive destination advantages.

Managerially, destination managers should move beyond treating halal tourism as a technical checklist of halal food, worship facilities, privacy-sensitive arrangements, and Islamic ambiance. Managers should integrate them into authentic, emotionally meaningful, and distinctive destination encounters that reinforce tourists' sense of value congruence and relevance to the destination. In Lombok, this may involve curating faith-sensitive travel itineraries, improving the consistency and credibility of halal communication, strengthening service personnel competence, and integrating Islamic cultural values into destination storytelling and visitor engagement.

Conclusion and Future Direction

This study shows that Sharia-Compliant Service Quality significantly strengthens Islamic Experience, which in turn enhances Trust, Perceived Value, and Satisfaction among Muslim tourists in Lombok. However, these positive service and experiential evaluations did not translate into Tourist Loyalty. This suggests that in a halal tourism destination, Muslim-friendly facilities and faith-sensitive service delivery serve as essential baseline expectations rather than as drivers of long-term revisit intention and positive word of mouth. The findings highlight the importance of developing authentic and differentiated Islamic tourism experiences that extend beyond operational compliance. Future research should use longitudinal and multi-destination designs to examine how loyalty develops over time and across halal tourism destinations with different levels

of maturity. Further studies may also investigate more mechanisms, such as destination attachment, authenticity, novelty-seeking, perceived destination distinctiveness, and social influence, to explain why positive evaluations do not always lead to stronger tourist loyalty.

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