



MODELING HALAL TOURISM OF SUNAN MURIA'S TOMB: MOTIVATIONS, SATISFACTION, AND DESTINATION LOYALTY

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Article history:	Abstract:
Received: 14 th August 2023 Accepted: 14 th September 2023 Published: 17 th October 2023	This research aims to analyze the influence of spiritual motive, cultural-historical motive, and natural motive on tourist satisfaction and destination loyalty of Muslim tourists at Sunan Muria's tomb in the Kudus, Indonesia. This is survey research that uses a quantitative approach. The data come from 275 Muslim tourists to the Sunan Muria's tomb in Kudus taken using an accidental sampling technique. Meanwhile, the data analysis technique uses partial least squares path modeling (PLS-SEM). The findings show that spiritual motive and natural motive positively and significantly affect destination loyalty. However, cultural-historical motive does not influence destination loyalty. Spiritual motive and cultural-historical motive have a positive and significant effect on tourist satisfaction, but the natural motive does not influence tourist satisfaction. The results should be able to contribute to the Islamic tourism business actors in understanding certain factors that can increase destination loyalty at the Sunan Muria religious site in developing the halal tourism sector.

Keywords: Spiritual motive; cultural-historical motive; nature motive; tourist satisfaction; destination loyalty

INTRODUCTION

Halal tourism has been a trend in the Indonesian tourism sector since 2015. Indonesia received an award at the World Halal Travel Summit held in Abu Dhabi, United Arab Emirates. The award was successfully achieved by the island of Lombok in the category of The World Best Halal Tourism Destination and The World Best Halal Honeymoon Destination instead of Malaysia and Turkey (Lubis, 2018: 32). This superior performance in the halal tourism sector also comes from Indonesia's success in rising from the sixth (2015) to the fourth position (2016) in the halal tourism ranking based on the Mastercard-Crescent Rating Global Muslim Travel Index (Mastercard-Crescent Rating, 2016).

Foreign tourists have been getting interested in halal tourism in Indonesia after Indonesia was named the "World's Best Halal Tourism Destination" in 2019 by the Mastercard-Crescent Rating Global Muslim Travel Index (GMTI) outperforming 130 sites from around the world. Based on this achievement, Indonesia has established an expanded Halal Tourism vision, namely "to make Indonesia a world-class Halal Tourism destination country". There are four missions to develop this halal tourism, including expanding world-class halal tourism destinations, expanding the highly competitive halal tourism ecosystem and industry, increasing the capital capability and constitution of national halal tourism, and implementing a marketing strategy oriented to the target market (Minardi et al., 2021: 43).

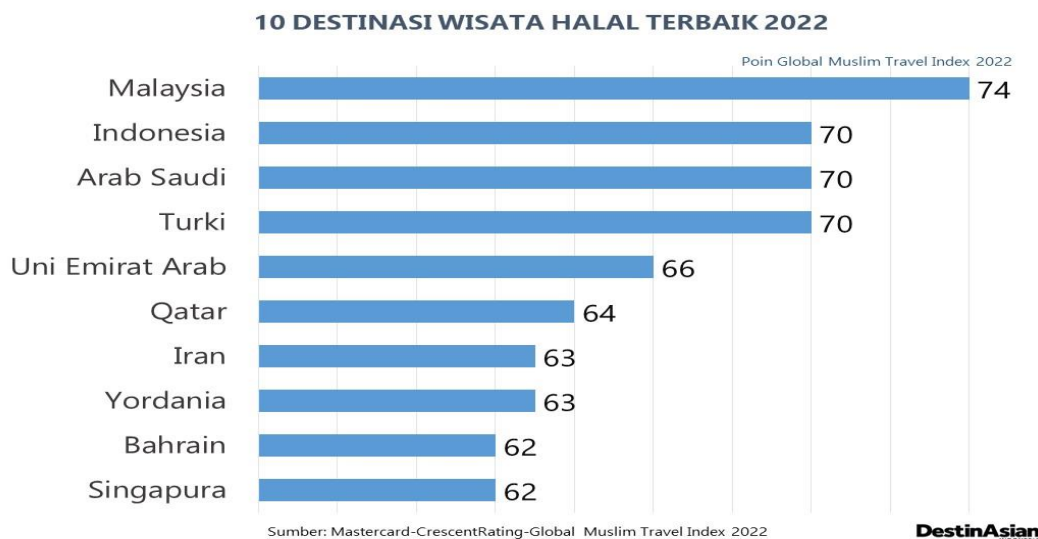
There has been increasing tourist interest in halal tourism. The involved parties emphasize the fact that any strategy to develop or market halal tourism product services must be guided by Islamic law (Battour & Ismail, 2016: 150). The improvement of halal tourism certainly influences Indonesian economic growth. This is because the tourism sector plays a vital role in the economic sector. It has also been considered one of the most contributing sectors to employment and economic growth rates. Therefore, tourism can also be one of the most crucial sources of Gross Domestic Product (GDP). Improving Islamic tourism means also an opportunity and a challenge in improving the tourism sector.

Muslim tourists will increase by 30 percent in 2020. It will also increase the value of spending by up to 200 billion USD (Mastercard-Crescent Rating, 2016). The stronger interest in halal tourism can be partly due to the growth of the Muslim population worldwide (Battour & Ismail, 2016). The increase in the world's Muslim population is one of the other factors that has changed the trend of the halal lifestyle in the world. It's not only the Muslim people that follow the trend of the halal lifestyle. The non-Muslim ones also adopt this lifestyle because it has many positive benefits so. Data from the Pew Research Center predicts that the world's Muslim population will increase from 1.7 billion in 2014 to 2.2 billion in 2030 (26.4 %) (Yuliaty, 2020: 2-3).

The development of the global Islamic economy has greatly benefited Indonesia as most of its citizens are Muslim. Indonesia is a country popular for being productive and innovative in creating trends with halal products in the world. This makes Indonesia an interesting country to visit, apart from its natural beauty, cultural diversity, and others (Yuliaty, 2020: 4-5).

The Mastercard-CrescentRating (2022) shows that Indonesia's Global Muslim Travel Index (GMTI) has raised two ranks in the category of the ten best halal tourist destinations in the world. In 2021, it was in 4th position. In the 2022 GMTI, Indonesia got second place along with Saudi Arabia and Turkey with the same score. Meanwhile, Malaysia is again in first place with a score of 74. The GMTI rating is generated based on four parameters, i.e. access, communication, environment, and service. Each parameter has some derived criteria, for example, the quality of transportation infrastructure, the level of tourist safety, and the availability of prayer facilities. Unlike the previous year, this year's CrescentRating also involves sustainability criteria by measuring the efforts of each destination in reducing plastic waste and carbon emissions.

Figure 1 The World's Top Ten Halal Tourism Destinations for 2022



Source: Mastercard-CrescentRating Global Muslim Travel Index, 2022

One of the leading tourist destinations in Kudus Regency is the Colo tourism site. It offers two types of tourism, namely religious and natural tourism. This village has been able to contribute the largest Regional Original Revenue (PAD) from the tourism sector. Based on data from the [kuduskab.go.id](http://www.kuduskab.go.id) website, Tuesday (4/5/2021), in 2009, it donated IDR 351 million of the original regional revenue (PAD). Meanwhile, the total target PAD for the tourism sector is IDR 1.1 billion (<https://www.kuduskab.go.id>).

Religious visitors usually make a pilgrimage to the tomb of Sunan Muria, while non-religious ones commonly want to enjoy the natural beauty and fresh air in Colo village. Sunan Muria's tomb is located north of Kudus, namely in the Colo village. It is located on the slopes of Mount Muria, approximately 18 km from the center of Kudus. On top of Mount Muria, there is the tomb of Raden Umar Said or often called Sunan Muria. Many visitors come to Sunan Muria's tomb from various cities. Apart from its interesting location, Sunan Muria also left some relics like *parijoto* fruit, fern plant, and water barrel. These are the main attractions for tourists who come to the tomb of Sunan Muria.

Previous studies have examined tourist destination loyalty, including Bayih & Singh (2020: 1) who researched satisfaction and interest in tourist behavior (intention to revisit and willingness to recommend) and the factors that influence it using Structural Equation Modeling (SEM) analysis. The respondents were 386 domestic tourists from four tourist destinations in Ethiopia. The results showed that pull travel and push travel motivations significantly influenced satisfaction. Meanwhile, push travel motivation and satisfaction did not affect the willingness to recommend. Other findings showed that satisfaction partially mediated the effect of pull travel motivations and push travel motivations on the intention to revisit.

Vinh (2013: 199) explored ten tourist motivations and 14 attributes of homestay tourist destinations in Duonglam Village, Hanoi, Vietnam. The results showed that familiarity/relaxing motivations (having fun and enjoyment, visiting familiar places, having a romantic setting, seeking a variety of foods, meeting good service-minded people, and attending cultural events) have a significant effect on tourist satisfaction. Meanwhile, unfamiliar motivations (learning different cultures/ways of life, having a variety of activities, visiting a new place, and seeking the beauty of nature) do not affect tourist satisfaction. Other findings show that the destination can be easily reached, the climate conditions, the quality of the accommodation, the beauty of the scenery, and cleanliness are the most important tourism attributes for tourist satisfaction. Local services (diversity of cultural/historical attractions and hospitality and friendliness of the residents) do not influence the satisfaction of homestay tourists in Duonglam Village, Hanoi, Vietnam.

Rybina and Lee (2021: 1) analyzed tourists' motivational factors in visiting holy places in three Asian countries, namely Kazakhstan, Kyrgyzstan, and Uzbekistan. They used a mixed method sequential approach by analyzing 14 semi-structured interviews and examining the motivational factors of tourists towards destination loyalty to 211 tourists from Central Asia. They found that three motivational factors (spiritual and religious motives, cultural and historical motives, wellness and healing motives) have a significant effect on destination loyalty in visiting holy places. However, the other two motivational factors (nature and fun and social contact) do not affect destination loyalty. In the context of the

motivation of Malaysian Buddhists to revisit religious temples, Zhen, et al (2019: 1) showed that religious values, personal and spiritual growth, and the need for social interaction have a significant effect on revisit intention in religious temples, while the sense of achievement and cultural values are not significant.

Khan, et al (2013: 1631) explained that religious motivation, destination image, and service quality positively influence tourist satisfaction in Islamic tourist destinations in Malaysia. Rahman (2014: 63) examined the effect of tourist motivation on Islamic tourists' satisfaction and destination loyalty in Kuala Lumpur, Malaysia. He used the PLS-SEM from 198 respondents. He concluded that Islamic attributes and service quality have a significant effect on Islamic tourists' satisfaction and destination loyalty, while destination attributes do not. Islamic tourist satisfaction also has a significant influence on destination loyalty. Antoni & Dwita (2020: 1) found that Islamic destination attributes affect tourist satisfaction and destination loyalty. Tourist satisfaction has a significant effect on destination loyalty in Pesisir Selatan District, West Sumatra. However, their findings are different from Mohamed, et al (2021: 148) who concluded that there is no relationship between the satisfaction of the attributes of Muslim tourists and revisit intention in Malaysia.

Handriana, et al (2019) studied the satisfaction and interest in visiting the *Walisono* tomb in Indonesia. They used a qualitative approach and found that tourists are satisfied with religious tourism destinations and have an interest in visiting again for a pilgrimage to *the Walisono* tomb. Some motives have motivated them to visit the sites again, including the intention to increase their level of faith and piety, achieve peace of mind, and get benefits after the pilgrimage. Kasdi, et al (2021: 96) used a qualitative approach and concluded that the potential for pilgrimage and halal tourism destinations in Kudus Regency could optimize local wisdom. The findings indicate that tourist destinations in Kudus already have religious facilities and infrastructure. There have been also processed products that have received halal certification, such as *jenang mubarak* and *parijoto*.

Based on the previous research review above, there is still a research gap regarding tourist motivation in increasing Islamic tourism destination loyalty. Also, most studies that examine religious motivation in the context of the *Walisono* grave pilgrimage use a qualitative approach. There are still few that use the quantitative one. The tomb of Sunan Muria in Kudus has its uniqueness. He was one of the *Walisono* members whose tomb is always visited by Muslim tourists. It is also located on the slope of Mount Muria, so it has natural beauty as a special attraction for tourists. Therefore, this research seeks to fill this gap through the development of a Muslim tourist destination loyalty model by conducting some tests using PLS-SEM on spiritual, cultural-historical, and natural motives, tourist satisfaction, and destination loyalty to the tomb of Sunan Muria in Kudus Regency.

The main purpose of this research is to examine empirically the influence of spiritual, cultural-historical, and natural motives on tourist satisfaction and destination loyalty to the tomb of Sunan Muria. This research should be able to contribute to the development of Islamic economics and business sciences, especially the behavior of Muslim consumers in increasing tourist destination loyalty to the tomb of Sunan Muria through spiritual, cultural-historical, and natural motives, and tourist satisfaction. Thus, they can be role models for halal tourism destinations in Kudus Regency. The findings should also be able to contribute to the Islamic tourism business actors in understanding the factors that can increase destination loyalty at the tomb of Sunan Muria in developing business in the halal tourism sector.

LITERATURE REVIEW

Halal Tourism: Concept and Scope

The term "halal tourism" is often equated with "Islamic tourism." Some researchers use this concept interchangeably in different contexts (eg, Battour et al., 2017; Jafari & Scott, 2014; Henderson, 2009; Zamani-Farahani & Herderson, 2010). The use of the term "halal tourism" and "Islamic tourism" is still debatable until now. Although their definitions are almost the same, some experts argue that they are two different things (Jeaheng et al., 2019; Olya & Al-Ansi, 2018). The concept of "Islam" only applies to matters directly related to Islamic faith and teachings, such as Islamic values, Islamic principles and beliefs, worship, and Islamic law (Douglass & Shaikh, 2004: 6). Meanwhile, "halal" is related to any activity or practice that is permissible in Islamic teachings (Battour & Ismail, 2016: 151). The word "halal" can also mean "permitted". In other words, the main aspect is "religiously acceptable", which is accepted religiously (Shafaei & Mohamed, 2015: 54; Han, et al, 2019: 1013).

Other researchers have provided definitions of halal tourism and Islamic tourism in the tourism destination literature (Jafari & Scott, 2014; Zamani-Farahani & Henderson, 2010; Carboni et al, 2014). However, most of them have not considered Islamic law, target customers (Muslims or non-Muslims), products and services offered (food and facilities), and travel destinations. The terms are interpreted loosely and interchangeably. Also, they have been defined within the same concept.

For instance, Jafari & Scott (2014) defined Islamic tourism as "the encouragement of tourists likely to meet the requirements of the Sharia law". This definition focuses on Islamic law and its requirements to meet the tourists' needs but ignores their religion (Muslims) and other dimensions. According to Battour & Ismail (2016), Jafari & Scott's definition is more suitable for halal tourism than Islamic tourism.

Henderson (2009) explained Islamic tourism as "the tourism mainly by Muslims, although it can extend to unbelievers motivated to travel by Islam, which takes place in the Muslim world". This definition emphasizes the importance of Muslim tourists but can extend to non-Muslims as new markets and tourist destinations in Muslim countries. This aims to promote tourism among Muslims, develop new tourist destinations, and strengthen cooperation among organizations and governments in the Islamic world.

Carboni et al (2014) defined Islamic tourism as "tourism following Islam, involving people of the Muslim faith who are interested in keeping with their religious habits whilst traveling". This definition has taken into account Islamic law, target customers (Muslims), and tourist sites, but ignored the products and services offered (food and facilities). However, they also explained that Islamic tourism does not impose travel restrictions for religious purposes only. It also does not explicitly concern travel to or within Muslim countries. Islamic tourism does not only rely on Muslim tourists but also non-Muslims.

Meanwhile, Zamani-Farahani & Henderson (2010) found that Islamic tourism and halal tourism are the same concept. Islamic tourism is only for Muslims who prefer to live in their culture. This definition highlights the fact that Islamic tourism is specifically for Muslims and tourist sites in Islamic countries, but they ignored the requirements of Islamic law.

Based on some opinions mentioned above, halal tourism is any object or action permitted according to Islamic teachings to be used or involved by Muslims in the tourism industry. Islamic law has been the basic consideration for providing tourism services, such as halal travel packages, halal restaurants, and Sharia hotels to Muslim customers. Besides, the tourism sites are not limited to the Muslim world, and the target customers are not only Muslims. It also applies to non-Muslims who want to enjoy local wisdom, the products, and services offered (food and facilities) from Muslim and non-Muslim countries. In the end, the travel is not only for religious purposes.

Religious Motive, Tourist Satisfaction, and Destination Loyalty

Tourist motivation has been a crucial topic in the tourism industry (Bayih & Singh, 2020; Hans et al, 2019; Zhen et al, 2019; Vinh, 2013). Religious motivation is one of the other factors that build tourists' behavior and influence their needs and desires. Religion is an important cultural factor to study. It is because religion is one of the most universal things and has a significant influence on one's attitudes, values, and behavior. Religions, such as Islam, Christianity, Buddhism, Hinduism, and others can influence tourist behavior through religious motives, considering that tourist motivation is the reason for the development of religious tourism. Meanwhile, religious tourism is motivated by reasons of religion or faith (Liu & Yen, 2016: 52).

There is a close relationship between tourist behavior and religious motivation. Khan, et al (2013: 1632) suggested that some tourists have religious motivations to visit religious sites. Religious tourism also provides mental and spiritual benefits for them. Therefore, in halal tourism, Muslims not only visit tourist attractions but also seek Allah's grace. For instance, during the season of Hajj and Umrah, Muslims can fulfill any of the five pillars of Islam. Also, they can visit historical places in Islam and make a pilgrimage to the Islamic scholars' tombs.

Past studies have found that religious motivation positively influences tourist satisfaction at Islamic tourism sites in Malaysia (Khan, et al., 2013: 1631). Religion also plays a significant role in destination loyalty. In the tourism context, spiritual and religious motivations have a significant effect on the destination loyalty of tourists visiting holy places in three Asian countries, namely Kazakhstan, Kyrgyzstan, and Uzbekistan (Rybina & Lee, 2021: 1). Religious values also strongly influence revisit intention at Buddhist temples in Malaysia (Zhen, et al., 2019: 1). Starting from the logic of thought above, the following hypothesis can be put forward:

H₁: Spiritual motive positively and significantly influences destination loyalty at Sunan Muria's tomb.

H₄: Spiritual motive positively and significantly influences tourist satisfaction at Sunan Muria's tomb.

Cultural-Historical Motive, Tourist Satisfaction, and Destination Loyalty

Cultural and historical values can encourage an individual to take a halal tourism trip. Cultural tourism and religious tourism are indeed difficult to distinguish because archeology and monuments usually have different religious meanings and cultural values. These historical and cultural heritages have been the backbone of the tourism sector. Cultural values can be categorized as external or extrinsic factors in the push-and-pull theory. Meanwhile, religious tourists will get attracted to exotic customs and the atmosphere of a certain place. The religious atmosphere can guide them in finding their identity and inner self. Religious sites are also vital architecturally and culturally. Besides, some tourists can hope to gain cultural experience and knowledge by visiting certain holy places (Zhen, et al., 2019: 3). For instance, there are cultural events that take place at the Sunan Muria's tomb. There are also some relics believed to belong to Sunan Muria, namely *parijoto* fruit, fern plant, and water barrels. This is the main attraction for Muslim tourists to visit or make a pilgrimage to Sunan Muria's tomb.

Rybina and Lee (2021: 1) examined the motivational factors of tourists toward destination loyalty from 211 tourists in Central Asia. They found that cultural-historical motives have a significant effect on the destination loyalty of tourists visiting holy places. In contrast to the findings above, in the context of the motivation of Malaysian Buddhists to revisit religious temples, Zhen, et al (2019: 1) concluded that cultural values do not have a significant effect on revisit intention. Based on the gaps in these research findings, it is necessary to re-examine the influence of cultural-historical motives on tourist satisfaction and destination loyalty. Thus, the proposed hypotheses are:

H₂: Cultural-historical motives positively and significantly influences destination loyalty at Sunan Muria's tomb.

H₅: Cultural-historical motives positively and significantly influences tourist satisfaction at Sunan Muria's tomb.

Nature Motive, Tourist Satisfaction, and Destination Loyalty

Natural aspects can also motivate an individual to take a religious tour. Raden Umar Said's tomb or often called the Sunan Muria's tomb is located on Mount Muria. The Colo tourist attraction there can be a special recreation location

and tourist destination compared to other mountain tourist objects. In the area of Sunan Muria’s tomb, there is *Air Tiga Rasa Rajenu* (waterfall). There is also the Monthel Waterfall which is the main attraction for tourists. These natural sites can be a leading factor for tourists to visit and make pilgrimages to Sunan Muria’s tomb.

Rybina and Lee (2021: 1) showed that nature motive does not influence tourist destination loyalty in visiting holy places in three Asian countries, namely Kazakhstan, Kyrgyzstan, and Uzbekistan. The gap in the research findings should be re-examined regarding the influence of nature’s motives on tourist satisfaction and destination loyalty. Thus, the proposed hypotheses are:

H₃: Nature’s motive positively and significantly influences destination loyalty at Sunan Muria’s tomb.

H₆: Nature positively and significantly influences tourist satisfaction at Sunan Muria’s tomb.

Tourist Satisfaction and Destination Loyalty

Satisfaction means "being pleased or disappointed someone arising from comparing the perceived performance of the product (or results) against their expectations (Kotler & Keller, 2009). Bayih & Singh (2020: 2) explained that tourist satisfaction is "a reaction or decision of tourists which follows emotion or cognition". Chen & Tsai (2007) argued that "overall satisfaction is the extent of the overall pleasure felt by tourists resulting from the ability of the tour to fulfill the desires, expectations, and needs of the tourists". Beard & Ragheb (1980) stated that "tourist satisfaction is a positive perception or that is developed by tourists by engaging in recreational activities and can be measured by a different degree of pleasure". Tourist satisfaction is a positive emotional response to all tourism services. Tourist satisfaction is the same as evaluating the tourist experience (Barbeitos, 2014: 91).

Tourist satisfaction is related to the tourist’s mental rather than physical state. Tourist satisfaction refers to their pleasure after visiting a destination. Travelers measure satisfaction by comparing the expected service with the actual service destination. Tourist satisfaction causes repeat visits and increases the number of tourists visiting certain sites (Khan et al., 2013: 1632).

Tourist satisfaction is a crucial aspect for the managers of tourist destinations. It is because it can influence the choice of tourist destinations. In the last few decades, tourism and marketing research has shown a positive effect of satisfaction on future consumer behavior. A higher level of tourist satisfaction means a higher possibility to repeat visits and recommend tourist destinations to their friends and relatives.

In an empirical study, Bigne et al. (2001) revealed that tourist satisfaction sets a willingness to recommend destinations they have experienced to others, such as friends and relatives. It is not about post-visit behavior, but an intention to revisit. Also, general destination attributes and accommodation quality, destination accessibility, and scenic beauty. Weather conditions, climate, and tidiness are considered the most vital attributes for overall tourist satisfaction (Vinh, 2013). Rahman (2014: 63) used PLS-SEM collected from 198 respondents. He proved that Islamic tourist satisfaction also has a significant influence on destination loyalty in Kuala Lumpur, Malaysia. In line with his research, Antoni and Dwita (2020: 1) showed that tourist satisfaction has a significant effect on destination loyalty in Pesisir Selatan Regency, West Sumatra.

The relationship between tourist satisfaction and loyalty has been a popular topic in tourism studies. Based on some findings above, the proposed hypotheses are:

H₇: Tourist satisfaction has a positive and significant effect on destination loyalty at Sunan Muria’s tomb.

RESEARCH METHOD

Population and Sample

The research population is the tourists of Sunan Muria’s tomb in the Kudus Regency. The population is relatively large. Therefore, it is impossible to carry out a thorough analysis. This research takes the population sample. The technique for determining the sample is the accidental sampling method. Meanwhile, the sample consists of 275 tourists from Sunan Muria’s tomb. This condition already fulfills the requirement for having the PLS-SEM analysis modeling. There must be at least five times the number of indicator variables used.

Variable Measurement

There are five variables in this research, namely spiritual motive, cultural-historical motive, nature motive, tourist satisfaction, and destination loyalty. This research uses an instrument in the form of a questionnaire. Statement items for each research variable refer to and are collected from previous studies. The instrument grid (table 1) is a questionnaire consisting of 23 items.

Table 1 Questionnaire, Items, dan References

Nu	Variable	Item	Reference
1	Spiritual motive	6	Rybina L. & Lee T.J. (2021)
2	Cultural-historical motive	4	Rybina L. & Lee T.J. (2021)
3	Nature motive	5	Rybina L. & Lee T.J. (2021)
4	Destination loyalty	3	Vinh, N.Q (2013)

5	Tourist satisfaction	5	Rehman, A.U et al (2022)
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RESULTS

Respondents’ Characteristics

The respondents are Muslim consumers who use halal cosmetic products in the Kudus Regency. The research questionnaire consists of 23 question items distributed in 275 packages via the Google form link.

The table below explains the respondents’ characteristics:

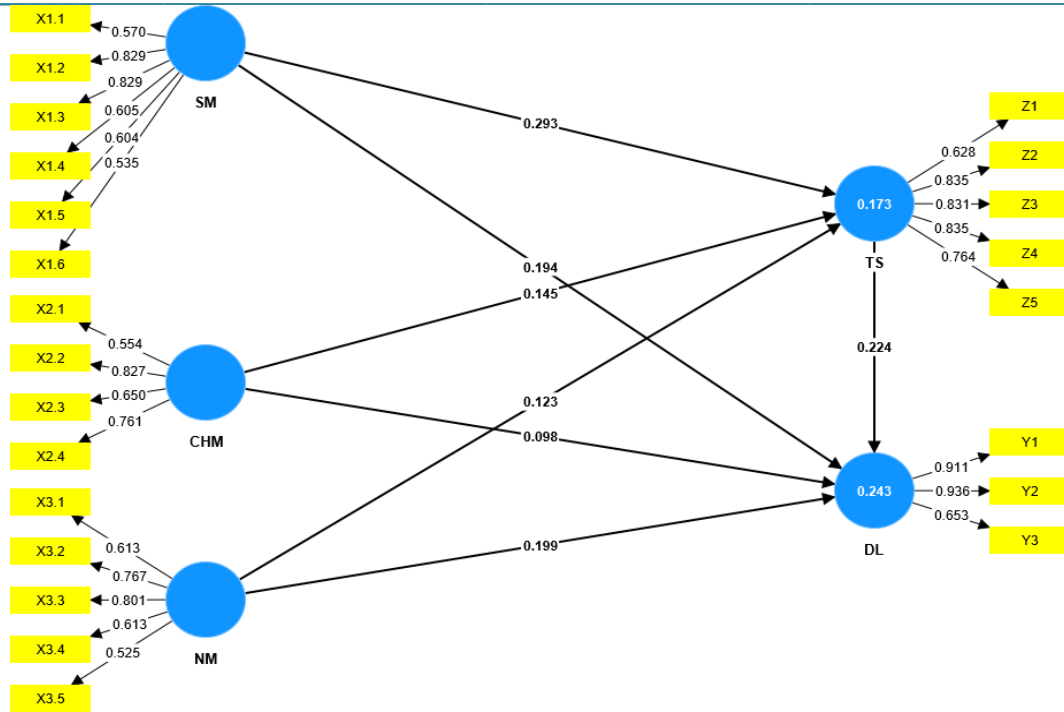
Table 2 Respondents’ Characteristics

Characteristics	Number	Percentage
Gender		
▪ Male	78	28.4
▪ Female	197	71.6
Total	275	100
Age		
▪ 11-20	11	4.0
▪ 21-30	160	58.2
▪ 31-40	37	13.5
▪ 41-50	18	6.5
▪ 51-60	40	14.5
▪ > 60	9	3.3
Total	275	100
Educational Degree		
▪ Elementary School	20	7.3
▪ Junior High School	55	20.0
▪ Senior High School	133	48.4
▪ Bachelor (S1)	63	22.9
▪ Master (S2)	2	0.7
▪ Doctor (S3)	2	0.7
Total	275	100
Occupation		
▪ Sellers	87	31.6
▪ Civil Servants	12	4.4
▪ Bank Workers	5	1.8
▪ College Students	97	35.3
▪ Teachers/Lecturers	20	7.3
▪ Housewives	54	19.6
Total	275	100
Visit Intensity		
▪ 2 times	26	9.4
▪ 3 times	12	4.4
▪ 4 times	5	1.8
▪ 5 times	87	31.6
▪ >5 times	145	52.8
▪ Total	275	100

Model Measurement Analysis (Outer Model)

The outer model analysis aims to ensure that the measurement instruments are feasible to measure (valid and reliable). This model analysis specifies the relationship between latent variables and their indicators. The table below presents the results of testing the outer model:

Figure 2 Results of Outer Model Testing



This outer model analysis functions to identify the value of convergent validity in the loading factor and discriminate validity in the cross-loading factor. It also determines the output validity and views the composite reliability and Cronbach alpha to determine the output reliability. The table below presents the results of the cross-loading factor test.

Table 3 Cross Loading

	CHM	DL	NM	SM	TS
X1.1	0.193	0.209	0.196	0.570	0.239
X1.2	0.15	0.239	0.144	0.829	0.314
X1.3	0.133	0.26	0.162	0.829	0.303
X1.4	0.122	0.164	0.134	0.605	0.118
X1.5	0.118	0.181	0.151	0.604	0.108
X1.6	0.206	0.315	0.328	0.535	0.26
X2.1	0.554	0.108	0.18	0.121	0.032
X2.2	0.827	0.213	0.209	0.192	0.284
X2.3	0.65	0.124	0.16	0.06	0.093
X2.4	0.761	0.222	0.219	0.239	0.164
X3.1	0.127	0.226	0.613	0.185	0.135
X3.2	0.25	0.359	0.767	0.22	0.142
X3.3	0.174	0.223	0.801	0.258	0.237
X3.4	0.15	0.14	0.613	0.148	0.177
X3.5	0.203	0.091	0.525	0.126	0.151
Y1	0.196	0.911	0.26	0.31	0.307
Y2	0.278	0.936	0.306	0.326	0.378
Y3	0.149	0.653	0.287	0.259	0.226
Z1	0.173	0.216	0.264	0.2	0.628
Z2	0.194	0.342	0.217	0.351	0.835
Z3	0.185	0.297	0.139	0.241	0.831
Z4	0.195	0.221	0.178	0.28	0.835
Z5	0.217	0.331	0.174	0.317	0.764

The table above concludes that all indicators for all variables (spiritual motives, cultural-historical motives, nature motives, tourist satisfaction, and destination loyalty) have a loading factor value higher than 0.5. Thus, the indicator can be declared valid as a measure of the latent variable.

Cronbach's Alpha is a reliability test to strengthen the results of composite reliability. A variable can be declared reliable if it has a Cronbach's alpha value higher than 0.7.

Table 4 Construct Reliability and Validity

Variable	Cronbach's Alpha	Composite Reliability	Average Variance Extracted (AVE)
Spiritual Motive	0.760	0.766	0.453
Cultural-Historical Motive	0.686	0.762	0.498
Nature Motive	0.698	0.735	0.451
Destination Loyalty	0.783	0.819	0.711
Trust Satisfaction	0.839	0.852	0.613

The table above shows that all variables have high reliability as indicated by Cronbach's alpha and composite reliability values (higher than 0.7).

Structural Model Analysis (Inner Model)

The evaluation of the inner model with PLS (Partial Least Square) comes from the R-square value for each dependent latent variable. The results of this inner model test show the R-Square value explained in the following table:

Table 5 R-Square

Variable	R-Square Adjustment (R ²)
Destination loyalty	0.243
Trust Satisfaction	0.173

The table below presents the analysis results using SmartPLS version 4.0 software through bootstrapping samples with inner model analysis.

Table 6 Mean, STDEV, T-Values, P-Values

Variable	Original sample (O)	Sample mean (M)	Standard deviation (STDEV)	T statistics (O/STDEV)	P values
SM -> DL	0.194	0.195	0.063	3.069	0.002
CHM -> DL	0.098	0.103	0.061	1.599	0.110
NM -> DL	0.199	0.200	0.058	3.412	0.001
SM -> TS	0.293	0.299	0.072	4.059	0.000
CHM -> TS	0.145	0.153	0.057	2.535	0.011
NM -> TS	0.123	0.131	0.071	1.740	0.082
TS -> DL	0.224	0.226	0.075	2.983	0.003

The results of output Mean, STDEV, T-Values, and P-Values show the results of the hypotheses testing. The findings conclude that of all the proposed hypotheses, seven of them are accepted and two are rejected.

The findings show that spiritual motives positively and significantly influence tourist satisfaction and destination loyalty. The t-statistics value is 3.069, and the P-value is 0.002. It can be concluded that spiritual motive has a positive and significant effect on destination loyalty. Likewise, the results of testing the spiritual motive variable on tourist satisfaction show that the t-statistics value is 4.059, and the P value is 0.000. It means spiritual motive has a positive and significant effect on tourist satisfaction.

This indicates that halal tourism services at Sunan Muria's tomb give the impression of a religious atmosphere. That is why the visitors can feel safe, comfortable, and calm while on their pilgrimage. This religious nuance allows them to carry out a calm and cool pilgrimage. In the end, it will create satisfaction for the tourists visiting Sunan Muria's tomb.

To increase the tourists' loyalty, halal tourism business actors should also increase their motivation, especially spiritual motives. Increasing this spiritual motive can go through paying attention to and applying the general criteria for halal tourism according to the Ministry of Tourism and Creative Economy and BPH DSN MUI. The criteria are attractions/objects, accommodation, food and beverage provider businesses, spas, saunas and massage, bureaus sharia travel, and tour guides (tour guides). They aim to increase the tourists' confidence to revisit halal tourist destinations of Sunan Muria's tomb in Kudus. Besides, halal tourism business actors can increase promotional activities by informing

the visitors that Islamic tourism sites are sufficient to demonstrate the halal lifestyle so that they can strongly trust and make return visits

The research findings show that cultural and historical motives do not influence destination loyalty. The t-statistics value is 1.599, and the P value is 0.110. The testing results show that the t-statistics value is 1.599 (lower than the t-table value of 1.96), and the P-value is 0.110 (higher than 0.05). Thus, the alternative hypothesis is rejected. It can be concluded that cultural and historical motives do not affect destination loyalty.

It means that cultural-historical-based motivation cannot increase the destination loyalty of the tourists to visit Sunan Muria's tomb. It seems that visitors of the tomb of Sunan Muria in Kudus prioritize pilgrimage to increase their faith rather than exploring cultural and historical heritage. In other words, religious tourism is more in demand than cultural one.

However, the results of testing on cultural and historical motive variables on tourist satisfaction show that the t-statistics value is 2.535 and the P value is 0.011. It can be concluded that cultural and historical motives have a positive and significant effect on tourist satisfaction. Cultural and historical motivations provide satisfaction for tourists of Sunan Muria's tomb, although they do not affect tourist destination loyalty. Thus, cultural tourism at Sunan Muria's tomb can provide satisfaction for the tourists because they can get good information about the history and culture associated with Sunan Muria as one of the members of *Walisongo*.

The results also show that the t-statistics value is 3.412, and the P value is 0.001. It can be concluded that nature motive has a positive and significant effect on destination loyalty. It means natural tourism is one of the leading aspects for tourists to revisit Sunan Muria's tomb. Besides making a pilgrimage to the Sunan Muria's tomb, they can also enjoy the beautiful natural scenery, fresh air, beautiful views of the coffee plantations, and Montel waterfalls. Those are the main attraction for tourists who visit Sunan Muria's tomb.

However, in terms of the nature motive variable for tourist satisfaction, the t-statistics is 1.740, and the P value is 0.082. The t-statistics value is lower than the t-table value (1.96), and the P-value is higher than 0.05. Therefore, the alternative hypothesis is rejected, and the nature motive does not affect tourist satisfaction.

This indicates that the nature motive cannot increase tourist satisfaction for Sunan Muria's tomb tourists in Kudus. Nature tourism around Sunan Muria's tomb is indeed beautiful and can attract tourists to visit this place again. However, natural tourism has not been able to provide satisfaction for them. This is possible for tourists to compare the natural tourism of Sunan Muria's tomb with natural tourism on Mount Dieng or other sites that give a stronger sensation of natural beauty and coolness.

The findings also indicate that tourist satisfaction has a positive and significant effect on tourist destination loyalty. The t-statistics is 2.983, and the P-value is 0.003. It means tourist satisfaction has a positive and significant effect on destination loyalty.

Customer satisfaction is a key factor in creating customer loyalty. Customer satisfaction in the world of halal tourism can be achieved if the tourists can fulfill their needs and expectations. By knowing and understanding everything they need and want, the managers of halal tourist destinations will find it easier to create maximum tourist satisfaction.

CONCLUSIONS

The results of hypothesis testing draw some conclusions. First, spiritual motives have a positive and significant effect on destination loyalty. Second, cultural-historical motives do not affect destination loyalty. Third, the nature motive has a positive and significant effect on destination loyalty. Fourth, spiritual motive has a positive and significant effect on tourist satisfaction. Fifth, cultural-historical motives have a positive and significant effect on tourist satisfaction. Sixth, nature's motive does not affect tourist satisfaction. The last is tourist satisfaction has a positive and significant effect on destination loyalty.

The research findings indicate that it is vital for Sharia tourism business actors to pay attention to tourist motivations to visit Islamic tourist destinations, be it spiritual motives, cultural-historical motives, and natural motives. Therefore, they will strengthen tourist destination loyalty.

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