

The Influence of Attitudes and Halal Perceptions on Intention to Visit Halal Tourism Destinations

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Abstract

Tourism is a sector that is influenced by halal lifestyle trends. This study aims to analyze the effect of religiosity, subjective norms, halal perceptions, and attitudes on the intention to visit halal tourist destinations. The grand theory in this study is the Theory of Planned Behavior with Halal Perception as a novelty that describes consumer views on the application of sharia principles applied to tourist sites, as well as the availability of halal products and services in halal tourist destinations. The gap in this study is the attitude where there are differences in results in previous studies. This research utilizes a quantitative approach by distributing questionnaires to 221 respondents who are Muslims from the Islamic community and live in East Java. The research testing process is assisted by using the SEM-AMOS 24.0 program. This study shows that religiosity positively and significantly influences subjective norms, halal perceptions, and attitudes. Halal perceptions positively and significantly influence attitudes and purchase intentions. Attitude does not have a significant influence on purchase intention. This research intends to inspire and stimulate the creativity of business people in the tourism industry to realize a tourism business based on sharia principles.

Keywords: *Religiosity, Subjective Norms, Halal Perceptions, Attitudes, Purchase Intention*

Abstrak

Pariwisata merupakan sektor yang mendapat pengaruh tren gaya hidup halal. Tujuan dari Penelitian ini adalah guna menganalisis pengaruh religiusitas, norma subjektif, persepsi halal, dan sikap terhadap niat mengunjungi destinasi wisata halal. Teori besar pada penelitian ini adalah Theory of Planned Behavior dengan Persepsi Halal sebagai novelty yang menggambarkan pandangan konsumen terhadap penerapan prinsip syariah yang diberlakukan pada lokasi wisata, serta ketersediaan produk dan layanan halal di destinasi wisata halal. Gap pada penelitian ini adalah sikap di mana terdapat perbedaan hasil dalam penelitian terdahulu. Penelitian ini memanfaatkan pendekatan kuantitatif melalui penyebaran kuesioner kepada 221 responden yang merupakan seorang Muslim dari komunitas Islam dan tinggal di Jawa Timur. Proses pengujian penelitian ini dibantu dengan menggunakan program SEM-AMOS 24.0. Penelitian ini memberikan hasil bahwa religiusitas secara positif signifikan memengaruhi norma subjektif, persepsi halal, dan sikap. Persepsi halal secara positif serta signifikan memengaruhi sikap dan niat beli. Sikap tidak memiliki pengaruh yang signifikan terhadap niat beli. Penelitian ini dimaksudkan untuk menginspirasi dan merangsang kreativitas para pelaku bisnis di bidang industri pariwisata guna mewujudkan bisnis wisata yang berlandaskan prinsip syariah.

Kata-kunci: : Religiusitas, Norma Subjektif, Persepsi Halal, Sikap, Niat Beli

INTRODUCTION

One of the most dynamic and fast-growing sectors in the world in recent decades is tourism. The attention of Indonesian policymakers has been drawn back by the rapid development of the tourism sector. Indonesian policymakers proclaim the tourism sector as a driver of economic progress, job creation, increased foreign exchange earnings, a driver of other supporting industries, as well as an introduction to Indonesia's natural and cultural beauty (Muryani et al., 2020). The halal lifestyle is gaining popularity not only in Muslim-majority countries but also in Muslim-minority countries. Tourism is a sector that the halal lifestyle trend has influenced. The tourism sector is constantly growing, which makes it one of the biggest industries for economic progress in Indonesia (Juliana et al., 2022).

Sourced from Dinar Standard (2020), global Muslim travelers have made 200.3 million trips, with a 2.7% increase in spending to 194 billion US dollars visited in 2019. It is different in 2020, where Covid-19 has impacted many industries, one of which is the halal tourism industry in Indonesia which is in the development stage. According to the Indonesian Halal Tourism Association (PPHI), the halal tourism industry only received a turnover of 0 to 15% in March 2020, meaning 0% had no income (Katadata, 2021). According to Fazal Bahardeen (2017), the CEO of CrescentRating and HalalTrip uses Indonesia as a reference; the new generation of young travelers, millennials, and Generation Z influence the Muslim travel market. These generations combine technology with a genuine ambition to explore the world and stick to religion to fulfill their faith-related needs.

Halal tourism is an effort to provide facilities or services that support Muslim needs in tourist areas. According to Battour et al., (2022), halal tourism is a tourism activity allowed by Islamic teachings to be carried out by a Muslim. Islamic law is reviewed in this definition

so that in providing tourism products and services to target consumers who are mainly Muslims, such as providing halal hotels (hotels that comply with Islamic law), halal food stalls, and halal travel, all are based on the rules that exist in Islam. Location under this definition is not limited to Muslim countries. However, it is also concerned with tourism products and services provided to Muslim tourists, both in countries with a majority Muslim population and countries with a majority non-Muslim population. The purpose of travel under this definition is not necessarily religious but can also be a casual recreational impulse regarding Islamic rules.

Indonesia has a strong religious identity. This can be seen in the diversity of community-based religions. Islam is a religion that encourages its adherents to actively participate in all aspects of life, including social life, not only in theological and ritualistic activities. In order to practice these teachings, social activities are formed that are institutionalized as Islamic-based communities in Indonesia. Indonesia has a community of Islamic-based societies; in terms of popularity, Nahdlatul Ulama and Muhammadiyah are the two Islamic groups most recognized by students (Masrukhin & Supaat, 2018). Traveling for pilgrimage has become an annual agenda in most Nahdlatul Ulama institutions. For Nahdliyin, pilgrimage has been a hereditary habit. Usually, family members visit the graves of deceased relatives, graves of saints, scholars, warriors, and other historical people on the island of Java, where pilgrimage activities have become a tradition (MWC NU, 2021).

A person's attitude toward conduct describes how favorable or harmful the individual reacts when they witness the appropriate behavior (Ajzen, 1991). Najib et al., (2020) define attitude as a judgment of individuals, objects, or ideas. When engaging in certain behaviors, people's attitude reflects their positive or negative judgments, perceptions, and feelings. Three components are essential to

forming consumer attitudes: affective, behavioral, and cognitive. One of the essential concepts used in marketing to understand consumers and the key variables that influence their decisions is attitude. Attitudes toward Muslim intentions are necessary and exciting to study. Attitude development results from a combination of guidelines on how to view reality and aspects of life. According to Saifudin & Puspita (2020), attitude is one of the variables influencing behavioral intention to visit halal tourist destinations. A Muslim's increasingly positive attitude towards halal tourism will increase their intention to visit halal tourist destinations. The results of the study concluded that changing the attitude of a Muslim towards a more positive direction is one of the effective marketing strategies for halal tourism.

According to Bukhari et al., (2019), religion is one of the fundamental pillars of society and an essential component of culture. These basic principles significantly influence individuals' and groups' thought processes, characters, and behavior. The degree to which a person embraces and practices explicit religious ideas and aspirations is called religiosity or religious commitment. Muslim-dominated countries have adopted Islamic law, which aims to put Islamic concepts and principles into practice in everyday interpersonal and professional interactions. Individual social interactions and people's decisions in choosing and consuming products and services are also influenced by their adherence to religious requirements (Suhartanto et al., 2018).

Normative beliefs and the resulting desire to comply will determine subjective norms. Different people can influence certain behaviors because normative beliefs are expected from references or strong individuals and groups for certain people (Vizano et al., 2021). Subjective norms are a person's view of social circumstances that influence behavior. Their normative views indicate the perceived behavioral expectations of a person's significant

references, such as family, friends, and partners (Memon et al., 2020).

According to Şengel et al., (2022), intention signals that the person is ready to exhibit the behavior in question before the behavior emerges. The concept of intention shows the readiness of a traveler to visit a particular location or make a transaction at a tourist destination. A traveler's intention to travel is indicated by the intention to visit a tourist area. Two factors influence consumer purchase intentions. The first is the attitude of others, where the individual's tendency to choose will depend on two things that the attitude of others can trim. These two things are the strong presence of other people's unfavorable views on the customer's preferred choice and the customer's urge to comply with other people's wishes. The second is the probability of unexpected circumstances occurring (Kotler, et al., 2021).

Halal perception is a novelty in this study. Perception is how individuals select, organize, and interpret the information they receive to produce a meaningful picture of the outside world (Kotler, et al., 2021). Factors other than physical stimuli, an individual's circumstances, and the world around them can also influence how they see things. Perception refers to a person's view, picture, or assumption about a thing or object. The word "halal" means permissible or allowed to perform actions permitted by Islamic provisions. In contrast, "haram" means the opposite: actions prohibited by Islamic provisions (Bashir, 2019). The understanding of religion and individual perception is different. Consumer perceptions play an important role in decision-making (Marsasi & Barqiah, 2022). Muslim travelers generally have different needs from other travelers. In order to serve various market segments, marketers of halal products and services must expand their understanding of Muslims' perception of halal. When Muslims travel, they utilize facilities while considering halal-compliant goods and services. A Muslim

who does not have access to essential halal services such as prayer spaces and halal food and beverages will find it difficult (Wibawa et al., 2021). In the context of this study, halal perceptions lead to consumer views on the sharia principles applied to tourist sites and the availability of halal products and services in halal tourist destinations.

The Theory of Planned Behavior (TPB) is a grand theory in this research. Icek Ajzen discovered TPB in 1985. TPB explains that three different types of considerations influence human intentions. A person's attitude toward the behavior is the first factor. A social variable known as the subjective norm is the second factor. The perceived amount of behavioral control, which refers to how easy or difficult the behavior is to do, is the third aspect of intention (Ajzen, 1991). The Theory of Planned Behavior discovered three ideas that govern humans: (1) Beliefs about the consequences of behavior (behavioral beliefs), where these beliefs will form

attitudes toward excellent and negative behavior. (2) Beliefs about beliefs adhering to others (normative beliefs), the selection of which will result in the outcomes of social pressure in the form of subjective races/norms. (3) Perceptions regarding circumstances that can promote or hinder reaction performance (control beliefs), resulting in control of experienced behavior (Alwahidin & Jodi Wahyu Prayoga Muin, 2022).

Based on Table 1, empirical research on the influence between religiosity and attitudes has been conducted by Rizkitysha & Hananto (2022). The study found that attitudes were not significantly influenced by religiosity. Different from Hanafiah & Hamdan (2020), religiosity is found to have a positive and significant effect on the attitude of a Muslim. According to Bashir (2019), attitudes influence consumer intentions toward purchasing halal food items. In contrast, Renanita (2015) proves that attitudes do not influence tourists' intention to visit tourist destinations.

Table 1. Research Gap

Correlation	(Rizkitysha & Hananto 2022)	(Hanafiah & Hamdan 2020)	(Bashir, 2019)	(Renanita, 2015)
Religiosity – Attitude	Insignificant			
Religiosity – Attitude		Insignificant		
Attitude – Purchase Intention			Significant	
Attitude – Purchase Intention				Insignificant

Source: processed data, 2022

This research is expected to help entrepreneurs in the tourism sector regarding factors that can influence a Muslim's halal attitude and perception. This research also hopes to help companies contribute marketing strategies and tactics. This research intends to

inspire and stimulate the creativity of business people in the tourism industry to realize a

tourism business based on sharia principles. Based on the description presented in the background above, the concept of attitudes towards halal tourism and halal perceptions among Muslims is not yet optimal for the

emergence of the intention to participate in halal tourism activities. The concept of attitudes towards halal tourism and halal perceptions is not yet optimal due to the understanding of Islamic values in Muslim consumers. The author conducted a mini-research to determine the subject and object of this research. The object used in this research is Sunan Ampel Surabaya Tourism. The subject of this research is a Muslim from the Islamic community with ages ranging from 17 years and living in the East Java area. This study aims to analyze the effect of religiosity, subjective norms, halal perceptions, and attitudes on purchase intention using the Theory of Planned Behavior.

Religiosity

Religiosity is an idea that relates to religion. When discussing religion in marketing, it is about how moral principles can influence or govern consumer behavior and how people can represent religion through their purchasing choices. A Muslim is said to have a good understanding of Islam if they have a high level of awareness, robust recognition of its truth with their tongue, and wholehearted agreement with it (Ilter et al., 2017). Religiosity impacts the types of goods and services adherents use, including travel-related ones. Religiosity has been a critical motivator for people to travel and visit holy places for thousands of years. These trips are driven by a sense of duty or a deep spiritual need. In addition to the purpose of spiritual travel, tourism to holy places also harbors a commercial element that allows visitors to purchase religious trinkets and souvenirs at the destination. Because spiritual considerations drive tourists with a good level of religiosity, visiting holy places can cause them to experience more vital religious inspiration (Shtudiner et al., 2018).

Subjective Norm

The opinions of reference groups who have visited a destination and the internet are the primary sources of information that a person

relies on when traveling to a tourist destination. According to Adel et al., (2020), reference groups who have traveled in the past are more reliable than those relying on sources on the internet. This finding is in line with TPB, which argues that one of the components that influence an individual's intention to engage in specific actions is subjective norms or influence from people around. The influence of peers who have traveled before serves as a representation of subjective norms in the study.

Halal Perception

Muslims use the term "halal" as the basis for all their daily activities, including eating, drinking, and conducting business as usual. The influence exerted by Islam is not limited to routine daily activities but includes tourism-related decisions Muslims make regarding their leisure activities when traveling. Halal tourism fills a niche that tends to be attractive and is a growth industry. Given the diversity of Muslim perceptions, one of which is related to what constitutes halal in the context of tourism, it is imperative to understand the profile of halal travelers to provide tourist facilities to meet their expectations and demands. This issue is not new in the world of research, where it shows growing interest and attention to determining the perceptions that Muslim travelers experience when traveling to halal tourist destinations with the services provided by tourist destinations (Vargas-Sánchez & Moral-Moral, 2019).

Attitude toward Halal Tourism

Consumer attitudes widely predict customer behavior in terms of purchasing. Tuhin et al., (2022) research identified how attitudes influence consumers' halal purchasing habits. Positive and supportive attitudes influence consumers' purchasing behavior and purchase intention. Attitudes are formed due to responsibility, knowledge, moral standards, and beliefs, so their norms and level of religiosity influences customer attitudes about goods and services. According to Pereira et al., (2022), a

person's attitude is a tendency toward a thing or situation to respond to it consistently. A person's attitude can be positive or negative, and people who respond to something can accept or reject it. Attitudes are created from learning and experience. Travelers' attitudes about the push and pull factors influencing travel can also influence their feelings about a destination. Tourists will have a more favorable view of a destination if they have more potent behavioral ideas regarding the push and pull motivations.

Purchase Intention

Individuals' intentions are essential in how likely they are to perform a particular action. Consumer purchase intention is considered an emotional predisposition for an item and is a significant predictor of consumer behavior. Various reports, advertisements, articles, the internet, and direct mail are some media that can be utilized to support product information. Marketers use the most popular method to understand consumer behavior to study consumers' purchase intentions. One factor that drives consumer purchase of goods and services is purchase intention. Purchase intention refers to consumers' preferences for acquiring goods or services because they believe they need them and their attitudes and perceptions of these goods or services (Nurhayati & Hendar, 2020).

Hypothesis Development

The Effect of Religiosity on Subjective Norm

Agag & Colmekcioglu (2020) examined the influence between religiosity and subjective norms. According to the findings of this study, religiosity and subjective norms have a significant positive effect. According to this study, religiosity influences a Muslim's intention to visit an eco-friendly hotel through subjective norms and attitudes. The results of the study state that every religious group adheres to moral principles and behavioral norms, and the group to which a person belongs influences that person's attitudes and behavior. Elshaer et al.,

(2021) examined the influence between religiosity and subjective norms. The study shows that the effect between religiosity and subjective norms is significantly positive. Research conducted by Izwan & Ariffin (2020) revealed that religiosity affects subjective norms in a significantly positive way.

H1: Religiosity has a positive effect on the subjective norm.

The Effect of Religiosity on Halal Perception

Qurrata et al., (2020) researched the effect of religiosity on perception. According to the findings of this study, religiosity has a positive and significant effect on perception. The study results reveal that religiosity influences Muslim perceptions of cash waqf. Religious considerations greatly influence a Muslim's perception of generosity, which can influence them to give cash waqf. Al-Mamun et al., (2020) also examined the effect of religiosity on perception. According to the study's findings, a positive and significant influence was shown by religiosity and the perception of Muslim consumers.

H2: Religiosity has a positive effect on halal perception.

The Effect of Religiosity on Attitude toward Halal Tourism

Wang & Wong (2021) researched religiosity and attitudes. The study revealed a significant positive influence between religiosity and consumer attitudes toward choosing an eco-friendly hotel. The empirical findings of this study state that consumers with high levels of religiosity tend to have better green purchasing attitudes when choosing green hotels. Research conducted by Tuhin et al., (2022) found a similar thing, namely that religiosity significantly and positively influences attitudes. Research conducted by Ahmadova & Aliyev (2021) revealed that the influence of religiosity on attitudes is positive and significant. This study states that the level of religiosity affects a person's attitude toward halal goods. When a

person's level of religiosity increases, the attitude toward halal goods will also increase.

H3: Religiosity has a positive effect on attitude toward halal tourism.

The Effect of Halal Perception on Attitude toward Halal Tourism

The influence between perception and attitude has been studied by Elseidi (2018). This research shows that perception and attitude influence is positive and significant. The study states that consumer perceptions of health strongly influence attitudes toward food with halal labels. This study shows that customer attitudes regarding food with halal labels are significantly influenced by their concerns about safety and health. Similar results were also found by Hwang et al., (2019), whom they found that perceptions significantly positively influenced attitudes.

H4: Halal perception has a positive effect on attitude toward halal tourism.

The Effect of Halal Perception on Purchase Intention

Alalwan (2018) researched the influence of perception and intention. According to the findings of this study, there is a positive and significant influence between perceptions and consumer intentions. The study's findings generally corroborate the significance of perceived relevance in influencing purchase intentions. The results reveal that individuals will tend to buy products featured in social media ads as long as they believe they are relevant to their preferences and interests. According to research by Liew & Falahat (2019), the influence between perception and intention is positive and significant. The study states that perceived usefulness significantly affects consumer purchase intention toward online group buying. When consumers find online group buying increases their purchasing effectiveness, perceived usefulness significantly impacts their purchase intentions.

H5: Halal perception has a positive effect on purchase intention.

The Effect of Subjective Norms on Purchase Intention

Research related to the influence between subjective norms and intentions has been studied by Pacho (2020). The study's findings reveal that the influence between subjective norms and intentions is significantly positive. Using the Theory of Planned Behavior in the study expands readers' understanding of how customers' intentions to buy organic food are influenced by subjective norms as a behavioral construct. Ibrahim dan Arshad (2017) found that subjective norms positively and significantly influence intention. A person is likelier to invest in stocks if they believe that essential people justify and value stock investment favorably. The study concluded that increased involvement and influence from friends, family, and other essential individuals could help shape investors' investment intentions. Kaushik et al., (2018) also found a significant positive subjective norm influence on the intention to use the website. Based on this research, the critical component that determines a person's tendency toward privacy and behavioral intention is subjective norms. The study states that social influence is a significant factor in how user views and behavioral intentions are formed when sharing information online.

H6: Subjective norm has a positive effect on purchase intention.

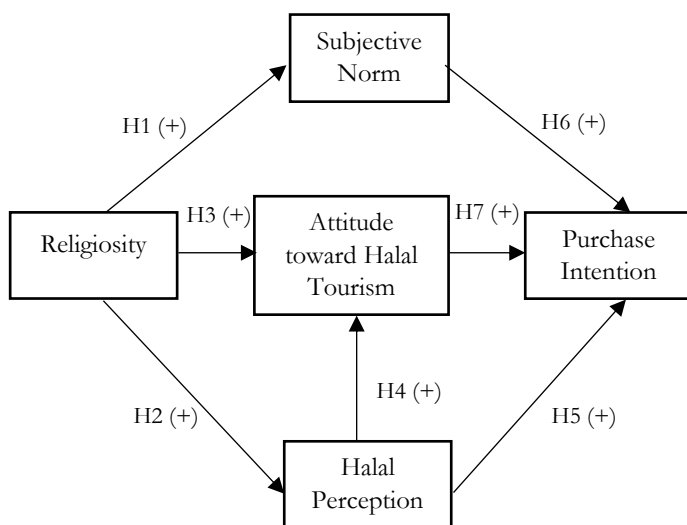
The Effect of Attitude toward Halal Tourism on Purchase Intention

Yoon & Chung (2018) researched the effect of attitude on intention. According to the study, attitudes positively and significantly influence individual purchase intentions. The study states that a positive attitude toward food trucks affects the intention to taste, visit, and purchase goods. These results offer strong and consistent theoretical support for how attitudes are formed and how they influence consumer behavior. Shin et al., (2018) confirmed a significant positive influence between attitude and intention to

choose an organic menu. Vanany et al., (2020) revealed that attitudes toward consuming halal food significantly ranked at the top of all factors influencing the intention to consume halal food. The better consumers' attitudes toward halal food, the more they will increase their intention to consume it.

H7: Attitude toward halal tourism has a positive effect on purchase intention.

Figure 1. Research Model



RESEARCH METHOD

Population and Sample

This research utilizes a quantitative approach. Quantitative research organizes and meaningfully assigns numbers to phenomena to represent them. Research that fulfills study objectives through empirical evaluation using numerical measurement and analysis methodologies is known as quantitative research (Zikmund W G et al., 2009). The population in this study is the entire Muslim community in Indonesia. In this study, a convenience sampling technique was used. According to Creswell (2018), convenience sampling is a method in which researchers select research samples because these people are available for research. The reason for choosing the convenience sampling method is because the subject of this

study has a sampling frame, namely the existence of a membership card for a Muslim from the Islamic community. In this study, 221 respondents were Muslims from the Islamic community, aged starting from 17 years, living in East Java, and interested in visiting halal tourist destinations.

Variable Operational Definition

1. Religiosity

Religiosity in this study is the extent to which a Muslim clings to religion and adheres to its principles. People's attitudes and perceptions about halal tourism reflect this. Religiosity can influence a person's behavior through specific actions, religious rituals, and action methods. A person with a high level of religiosity tends to have a much greater motivation to refrain from engaging in behavior prohibited by religious law (Junaidi et al., 2022).

2. Subjective Norm

Subjective norms in this study are defined as consumer feelings about the encouragement of people around in terms of making decisions to visit halal tourist destinations. Subjective norms describe how a person believes they should behave, and these behavioral beliefs can be changed by other people they consider essential (Gong et al., 2019).

3. Halal Perception

In this study, halal perception is defined as the point of view of Muslim tourists related to sharia principles applied to tourist sites and the availability of halal products and services in halal tourist destinations. Perception is how individuals select, organize, and interpret the information they receive to produce a meaningful picture of the outside world (Kotler, et al., 2021). The term "halal" comes from the Arabic word "halla," which can indicate genuine, legal, or permissible (Anubha, 2021).

4. Attitude toward Halal Tourism

Attitude in this study is operationally defined as a Muslim's overall evaluation of halal

tourist destinations. Attitude is a response to a situation, which can be positive, negative, or neutral. The word “attitude” is usually used to describe an opinion that expresses a person’s basic tendency toward an object or idea (Jena, 2020).

5. Purchase Intention

In this study, purchase intention is operationally defined as the willingness of a Muslim to pay associated with traveling to a halal tourist destination. Purchase intention refers to consumers’ state of mind before making an actual purchase and is based on the knowledge and perspectives that consumers have at that time (Cecere et al., 2018).

Data Analysis Technique

Structural Equation Modeling (SEM) was the analytical method utilized in this study. The collected data was examined using structural equation modeling. This research-assisting multivariate technique, which combines elements of factor analysis and regression, allows researchers to examine the relationship between latent and measured variables simultaneously (Hair et al., 2019).

RESULTS

Respondent’s Profile

In this study, questionnaires were distributed to 221 respondents. The respondents were then clarified to make it easier to see their characteristics. Based on the results of distributing the questionnaires, it was found that there were 62 male respondents, or 28%, and 159 female respondents, or 72%. There were also 195 respondents, or 88,2%, aged between 17 to 30 years; 9 respondents, or 4,1%, aged between 31 to 40 years; 11 respondents, or 5%, aged between 41 to 50 years; and there were 6 respondents, or 2,7%, aged more than 50 years. Respondents totaling 99 people, or 44,8%, were at the high school level; 11 respondents, or 5%, at the diploma level; and 111 respondents, or 50,2%, at the

undergraduate level. Respondents totaling 181 people, or 82%, have a background as students or college students; 4 respondents, or 1,8%, as civil servants; 6 respondents, or 2,7%, are private employees; 13 respondents, or 45,9%, are self-employed; 5 respondents or 2,2% are professionals; 8 respondents or 3,6% are housewives; and 4 respondents or 1,8% have other jobs. Other results show that there are 175 respondents, or 79,2% residing in Surabaya; 9 respondents, or 4,1% each residing in Malang and Bangkalan; 6 respondents, or 2,7%, residing in Jember; 7 respondents, or 3,2%, residing in Sidoarjo; 12 respondents or 5,4% residing in Kediri; and 3 respondents or 1,3% residing in Situbondo.

Validity and Reliability Test

This study used AMOS Graphic 24.0 to assess the validity and reliability of all variables. Calculations on AMOS Graphic can provide standardized loading values (λ). Average Variance Extracted (AVE) is a concise convergence indicator determined as the average variance extracted for items loaded on a construct. A standardized loading (λ) value of at least 0,5 indicates good validity and can be used to evaluate the overall validity of the data. A minimum value of 0,5 on the AVE value can indicate strong validity. Composite Reliability analyzes the internal consistency and dependence of measured variables which are latent constructs. The Composite Reliability (CR) results can be related to the reliability test results. According to Hair et al., (2019), the acceptable CR value is between 0,6 and 0,7, or $\geq 0,7$.

Based on Table 2, the value of each variable tested, namely the variables R (0,421), NS (0,436), PH (0,433), SWH (0,474), and NB (0,458), all of which have an AVE value of less than 0,5. The data shows that the AVE value of each variable does not meet the criteria. The AVE value of the R, NS, PH, SWH, and NB variables which are below 0,5 is still considered

valid because the standardized loading value owned by each indicator meets the existing criteria of 0,5 because to obtain an AVE value of 0,5 requires a standardized loading value of at least 0,7. Therefore, all research variables are

considered valid. The CR results in Table 2 show a value of more than 0,70, which means that all variables in this study are considered reliable.

Table 2. Test Results of Validity and Reliability

Variable	Indicator	Std. Loading	AVE	CR	Notes
Religiosity	I feel that Islam helps me to have a better life.	0,714	0,421	0,782	Valid;Reliable
	I believe that religion is essential in my personal life.	0,705			
	Prophet Muhammad (PBUH) is a role model for me.	0,694			
	I regularly perform obligatory prayers as a Muslim.	0,534			
	I refer to Islamic teachings for daily life actions as a Muslim.	0,576			
	Total	3,223			
Subjective Norm	My relatives recommended I visit Sunan Ampel Surabaya Tourism.	0,651	0,436	0,752	Valid;Reliable
	My relatives approve of me going to the Sunan Ampel Surabaya Tours destination.	0,524			
	My friends support me in going to the destination.	0,677			
	My family thinks it is good for me to visit the destination.	0,766			
	Total	2,618			
Halal Peception	I am interested in visiting Sunan Ampel Surabaya tourist destination	0,546	0,433	0,751	Valid;Reliable

	because of the availability of halal food.				
	I am happy with the service of Sunan Ampel Surabaya tourism destination.	0,647			
	I like the concept of halal value that applies in the area of Sunan Ampel Surabaya Tourism.	0,693			
	Total	2,617			
Attitude toward Halal Tourism	I have a good attitude towards Sunan Ampel Surabaya Tourism.	0,595			
	I feel that visiting Sunan Ampel Surabaya's tourist destination will be fun.	0,748			
	I consider that choosing Sunan Ampel Surabaya Tourism is beneficial.	0,632	0,474	0,814	Valid;Reliable
	I consider that choosing Sunan Ampel Surabaya Tourism is a good idea.	0,866			
	Total	3,394			
Purchase Intention	I will go with friends to visit the destination of Sunan Ampel Surabaya Tourism.	0,535			
	I will most likely travel to the destination of Sunan Ampel Surabaya Tours.	0,721	0,458	0,768	Valid;Reliable
	I will travel to the destination in the future.	0,646			
	I want to visit the Sunan Ampel	0,779			

Surabaya Tourism
destination.

Total **2,681**

Source: processed data, 2022

Structural Model Results Analysis

Table 3 shows the structural model's Goodness of Fit test results. The CMIN/DF value meets the $\leq 3,0$ fit requirement with a value of 2,280, indicating an excellent fit, as seen in the table. The RMSEA value meets the $\leq 0,08$ fit criteria with a value of 0,076, which

means a good fit. The GFI value of 0,861 also meets the fit criterion of 0,8 – 0,9, indicating marginal fit. The TLI and CFI values also meet the fit criteria of 0,8 – 0,9 with values of 0,871 and 0,899, which means marginal fit. The structural model based on Table 3 is considered to have a good GOF value so that testing at the next stage can be carried out, namely hypothesis testing.

Table 3. The Goodness of Fit Structural Model

No	Index	Criteria	Results	Notes
1	CMIN/DF	$\leq 3,0$	2,280	Good Fit
2	RMSEA	$\leq 0,08$	0,076	Good Fit
3	GFI	0,8 – 0,9	0,861	Marginal Fit
4	TLI	0,8 – 0,9	0,871	Marginal Fit
5	CFI	0,8 – 0,9	0,899	Marginal Fit

Source: processed data, 2022

Based on Table 4, the relationship between religiosity to subjective norms, halal perceptions, and attitudes toward halal tourism is significantly positive. The table also shows that the relationship between halal perceptions of attitudes toward halal tourism and purchase intention is significantly positive. The hypothesis of the relationship between subjective norms and purchase intention is also accepted. Another

result is an insignificant relationship between attitudes toward halal tourism and purchase intention. Based on Table 4, six of the total seven research hypotheses are accepted, and one is rejected. The six hypotheses supported and have a positive effect are H1, H2, H3, H4, H5, and H6. In contrast, one rejected hypothesis is H7, which is the relationship between the variable attitude toward halal tourism and purchase intention.

Table 4. Hypothesis Test Result

Path	Std. Estimates	C.R.	P-Value	Notes
R – NS	1,432	7,330	***	Accepted
R – PH	1,457	7,554	***	Accepted
R – SWH	0,397	2,058	0,040	Accepted
PH – SWH	0,398	3,494	***	Accepted
PH – NB	1,053	1,679	0,093	Accepted
NS – NB	0,548	3,441	***	Accepted
SWH – NB	-1,554	-1,483	0,138	Rejected

Source: processed data, 2022

DISCUSSION

The Effect of Religiosity on Subjective Norms

The hypothesis of the relationship between religiosity and subjective norms (H1) is accepted because it has a P value <0.001 , below the 0.1 limits. These results explain that the relationship between religiosity and subjective norms is positively significant. Religiosity positively significantly affects subjective norms. This result is consistent with studies that reveal that religiosity significantly affects a Muslim's intention to visit an eco-friendly hotel through subjective norms and attitudes (Agag & Colmekcioglu, 2020). Research conducted by Izwan & Ariffin (2020) proves that the better the level of religiosity of a Muslim, the higher the subjective norm, which also supports the findings of this hypothesis. According to the study, subjective norms are more potent than attitudes as mediators in the relationship between religious commitment and behavioral intentions in halal hotels. This result explains that when individuals have a high level of religiosity, they are sometimes surrounded by people with the same level of religiosity. When these people have a favorable view of halal tourist destinations, their perceptions of them will also be positive. The finding is per the hypothesis that has been explained, namely that

depending on a person's level of religiosity and how much they prioritize the opinions of others, it will also be able to determine a person's behavior. Muslims with a higher level of religiosity, the more their subjective norms will increase.

The Effect of Religiosity on Halal Perception

The hypothesis of the relationship between religiosity and halal perception (H2) is accepted because it has a P value <0.001 , below the 0.1 limits. These results explain that the relationship between religiosity and halal perceptions is positively significant. Religiosity positively and significantly affects halal perception. This result is consistent with studies that prove that a Muslim's perception of cash waqf is significantly influenced by religiosity (Qurrata et al., 2020). Al-Mamun et al., (2020) prove that religiosity significantly influences Muslim consumers' perceptions of tax relief on income zakat. In the context of this research, the availability of halal goods and services and the application of sharia principles in tourist destinations are references to halal perceptions. This result explains that when someone believes that religion is essential in their life, their halal perception will also be higher, one of which is that they will feel happy with the services in halal tourist destinations. The results of this study also explain that when

a Muslim has a high level of religiosity, that person tends to be interested in visiting halal tourist destinations where it is clear that halal food is available. Muslim with a higher level of religiosity, the more their halal perception increases.

The Effect of Religiosity on Attitude toward Halal Tourism

The hypothesis of the relationship between religiosity and attitudes towards halal tourism (H3) is accepted because it has a P value of 0.040, below the 0.1 limits. These results explain that the relationship between religiosity and attitudes towards halal tourism is positively significant. Religiosity positively and significantly influences attitudes toward halal tourism. This result is consistent with a study that found that consumer attitudes toward visiting green hotels are positively and significantly influenced by religiosity (Wang & Wong, 2021). According to the study's empirical results, a highly religious person has a better green purchasing attitude when choosing an eco-friendly hotel. Research by Ahmadova & Aliyev (2021) states that religiosity affects attitudes toward halal products. When a person's level of religiosity increases, the attitude toward halal goods will also increase. These results explain that when Muslims adhere to their religion, their attitudes will be more favorable toward halal tourism, which can be shown by their view that visiting halal tourist destinations will be enjoyable. The results of this study also explain that when Muslims refer to Islamic teachings in daily actions, they will have a positive attitude toward halal tourist destinations because these tourist destinations apply Islamic principles to tourist sites. Muslims with higher religiosity have a better attitude toward halal tourism.

The Effect of Halal Perception on Attitude toward Halal Tourism

The hypothesis of the relationship between halal perceptions and attitudes towards halal tourism (H4) is accepted because it has a P value <0.001, below the 0.1 limits. These results

explain that the relationship between halal perceptions and attitudes towards halal tourism is positively significant. Halal perception influences attitudes toward halal tourism positively and significantly. This result is consistent with research that found that consumer perceptions of health significantly affect attitudes toward halal-labeled food (Elseidi, 2018). This study shows how customers' concerns about safety and health affect their attitudes toward halal-labeled food. Hwang et al., (2019) show that attitudes about adopting drone food delivery services may increase if consumer perceptions of innovation increase. These results explain that when Muslims like the concept of halal values that apply in a halal tourist destination, they will feel that choosing a halal tourist destination benefits them. This study's results can also explain that when Muslims like the halal services provided by halal tourist destinations, they will feel that visiting them will be fun. A Muslim with a better halal perception will have a more positive attitude toward halal tourism.

The Effect of Halal Perception on Purchase Intention

The hypothesis of the relationship between halal perception and purchase intention (H5) is accepted because it has a P value of 0.093, below the 0.1 limits. These results explain that the relationship between halal perception and purchase intention is positively significant. Halal perception positively and significantly influences purchase intention. These results align with research proving that consumers buy goods advertised on social media if they think the advertisement matches their preferences and interests (Alalwan, 2018). The findings of this study support the assumption that perceived relevance plays a role in influencing consumer intention to make a purchase. According to research by Liew & Falahat (2019), perceived usefulness significantly influences consumer purchase intention toward online group buying. These results explain that when someone

adheres to halal values, including visiting a tourist destination, they are likely to travel to halal tourism destinations that apply halal values to their destinations. The results of this study also explain that when a Muslim has a solid principle to stay away from something prohibited by Islamic law, it is likely that they will have the intention to visit a halal tourist destination. A Muslim with a higher halal perception has a higher purchase intention regarding visiting halal tourism.

The Effect of Subjective Norm on Purchase Intention

The hypothesis of the relationship between subjective norms and purchase intention (H6) is accepted because it has a P value <0.001 , below the 0.1 limits. These results explain that the relationship between subjective norms and purchase intention is significantly positive. Subjective norms influence purchase intention in a significantly positive way. This result is consistent with research that explains that individual purchase intentions for organic food are consistently influenced by subjective norms (Pacho, 2020). Research conducted by Ibrahim dan Arshad (2017) shows that increased involvement and influence from friends, family, and other essential individuals in investors' lives can help shape their investment intentions. When the approval of persons impacts a person's decision to visit a halal tourist destination they deem significant, their intention to visit a halal tourist destination in the future is increased. This explanation shows that when Muslims visit a halal tourist destination, their decision tends to be influenced by the people around them whom they consider essential, such as their family, relatives, and friends. This result is also in line with the grand theory used in this study, namely the Theory of Planned Behavior, in which subjective norms influence a person's purchase intention as a behavioral construct. A Muslim whose subjective norm is higher, the higher their purchase intention regarding visiting halal tourism.

The Effect of Attitude toward Halal Tourism on Purchase Intention

The hypothesis of the relationship between attitudes towards halal tourism and purchase intention (H7) is rejected because it has a P value of 0.138, above the 0.1 limits. These results explain that the relationship between attitudes towards halal tourism and purchase intention is insignificant. Attitudes toward halal tourism do not have a significant influence on purchase intention. This finding is consistent with research that reveals that consumer attitudes toward a region have no significant effect on their tendency to buy goods from that region (Charton-Vachet et al., 2020). The results explain that a Muslim's intention to visit a halal tourist destination is not entirely determined by their attitudes toward halal tourism. Mazhar, et al., (2022) also found no influence between attitudes and green purchasing intentions. Several factors trigger this. Those environmentally friendly products at affordable prices are difficult to find, and consumers usually believe that environmentally friendly products have lower quality than conventional ones. The results of this study explain that when a Muslim believes that choosing a halal tourist destination as tourist destination is beneficial, this does not solely make them have the intention to travel to halal tourist destinations in the future. A Muslim who considers that visiting halal tourist destinations will pleasure themselves, then it also cannot directly affect their desire to visit halal tourist destinations. The insignificant results between attitudes toward halal tourism and purchase intention in this study are due to a change in the view of a Muslim, where halal tourist destinations are no longer seen as halal tourist destinations but only as a place to purchase goods or to carry out culinary activities. Based on the findings of this study, it can be concluded that a Muslim's attitude toward halal tourism does not influence their intention to visit halal tourist destinations.

CONCLUSION

Based on the findings of this study, it is possible to conclude that religiosity positively and significantly influences subjective norms, halal perceptions, and attitudes toward halal tourism. Halal perceptions can influence purchase intention in this study through a Muslim's attitude toward halal tourism. A Muslim willing to visit a halal tourist destination because it applies Islamic law will also consider halal tourist destinations as one good destination. In turn, they will have the intention to visit halal tourist destinations. This study also found that subjective norms positively and significantly influence purchase intention. Another result, namely, attitude towards halal tourism, was found to have no significant effect on purchase intention. This explains that a Muslim's intention to visit a halal tourist destination is not solely based on their attitude towards halal tourism.

This study contributes to the novelty variable, namely halal perception, which is found to increase the purchase intention of a Muslim. Halal perception in this study is a person's view of halal principles, products, or services applied to halal tourist destinations. Halal perceptions have been demonstrated to influence a Muslim's intention to visit a halal tourist destination. A Muslim's decision to visit a halal tourist destination can be influenced by how important the person perceives the value of halal in daily life and when they carry out activities traveling to halal tourist destinations.

The biggest challenge that needs to be achieved in this study is ensuring the distribution of respondents. Researchers cannot control this, so this study has limitations related to the uneven distribution of respondents in terms of gender, age, occupation, and city of choice. Therefore, for future research, researchers should distribute questionnaires evenly to respondents based on gender, age, occupation, and city of choice.

This study also found that halal perceptions can influence a Muslim's purchase intention through attitudes toward halal tourism. Based on the findings of this study, other variables such as perceived Islamic value, satisfaction, or halal awareness can be included in future studies to determine other aspects that influence a Muslim's purchasing intention. This research has contributed by using one of the theories, namely the Theory of Planned Behavior. Future research can use a different theory or combine it with one of the theories, namely the Push and Pull Motivation Theory. TPB refers to three predictors influencing individual intentions, one of which is attitude. On the other hand, Push and Pull Motivation Theory refers more to how individual decision-making is influenced by internal and external motivations.

The hypothesis that is insignificant in this study may be improved by changing the research object to halal food, halal cosmetics, or daily necessities products with halal labels. The subject can also be changed to focus on one generation only, such as Generation Y or Generation Z. This research can also assist entrepreneurs in the tourism sector regarding factors that can influence the halal attitudes and perceptions of a Muslim, which can then be utilized as a reference to boosting a Muslim's intention to visit halal tourist destinations.

The concept of halal value offered by halal tourist destinations can increase the intention of a Muslim to visit these halal tourist destinations. Therefore it is essential to include MUI halal certification in restaurants or restaurants and food souvenirs found in halal tourist destinations. A Muslim's intention to visit halal tourist destinations can also be influenced by the people around them, such as their family, relatives, and friends. Therefore, organizing events by inviting famous figures, such as KH Ahmad Bahauddin Nursalim or commonly known as Gus Baha, can attract people to visit halal tourist destinations and create a positive

impression for those who visit there so that they will recommend it to others. A Muslim with a high level of religiosity and an association with a community with a good view of halal tourist destinations tends to have the same views regarding halal tourist destinations because halal tourist destinations are considered in line with Islamic values. Based on this information, managers or entrepreneurs are expected to attract people in an Islamic community to visit halal tourist destinations. Managers can deliver da'wah messages using specific methods, such as making them in the form of brochures, pamphlets, or leaflets. This allows people who visit to bring something useful when they return to their residence. It can attract more people to halal tourist destinations because it will increase their religious knowledge.

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