Article

Halal-Friendly Attributes and Muslims' Visit Intention: Exploring the Roles of Perceived Value and Destination Trust

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Abstract: Halal tourism is pushed by the growth of the Muslim population worldwide. This present study aimed to examine the association between constructs of halal-friendly attributes, perceived value, destination trust, and visit intention and investigate the mediation effect of perceived value and destination trust in Muslims' visit intention. The SOR (stimulus–organism–response) model was employed, and halal-friendly attributes were investigated as a stimulus that impacts Muslims' perceived value and destination trust (organism) and leads to visit intention (response). These data were gathered from a sample of 307 Muslims. This study examined the proposed conceptual framework via PLS-SEM. The findings of this present study reveal the impact of halal-friendly attributes on perceived value and destination trust and the mediating role of perceived value and destination trust in the relationship between environmental factors (i.e., halal-friendly attributes) and visit intention in a non-Islamic country. This study's original contribution is that it explores the antecedents of environmental factors by examining the extended S–O–R model in a halal.

1. Introduction

Halal tourism is driven by the growth of the Muslim population worldwide [1]. From 2015 to 2060, the world's Muslim population is expected to grow by 32%, but the Muslim population is expected to increase by 70% in 2060 [2]. Muslim people are estimated to increase by 2.19 billion by 2030 (the Christian population is estimated to be 2.24 billion) [3]. Recently, a third of the world's population practiced Islam which makes it one of the most influential religions in the world [4,5]. As the Muslim population has increased, the global tourism market has shifted its behavioral interest to halal tourism to meet the perception of halal tourism services [6]. Individual Muslims must comply with the Shari'ah (according to their guideline) and Al-Quran and Sunnah (Islamic teaching and approaches of Prophet Muhammad) [7]. Muslims follow Islamic teaching in all aspects of Muslim life and are influenced by Shari'ah even when traveling [4,8].

Much of the halal tourism literature has studied halal experience [1], halal values [9], and Islamic values [10]. There is a lack of studies investigating the impact of halal-friendly attributes on Muslims' perceptions [11]. According to Nawi et al. [12], Islamic physical attributes and Islamic beliefs influence brand image and consumer satisfaction. The satisfaction of Muslims is significantly influenced by halal values such as Islamic physical and non-physical attributes [9]. The antecedents (i.e., Islamic physical and non-physical attributes) impact an individual's cognitive and affective halal-friendly attributes [11]. Halal-friendly attributes can enhance the positive image of Muslims [13]. Therefore, while

studying the halal-friendly attributes of Muslims' perceptions such as this present study, it is crucial to consider the antecedents of halal-friendly attributes.

Halal-friendly attributes are considered the requirements of Islamic practice [14]. In the tourism sector, the Islamic attributes of destinations are presented as the factors that attract Muslims to destinations and the elements that enhance a destination's value [15]. Several studies have focused on the perception of Muslims that halal-friendly attributes toward a destination affect the perceptions of Muslims' and their evaluation of the destination [13,16]. Jeaheng et al. [17] found that halal-friendly attributes can motivate positive perceptions of a hotel's halal attributes and strengthen behavior outcomes. Muslims will not travel if the destination does not have the facilities to support them, such as halal products and services [18]. In the halal tourism context, studies have shown that Muslims evaluate the antecedents of halal on their attitudes or perceptions and decision-making processes [1,17,19–22]. It is to the best of our knowledge that no pertinent research has been conducted to evaluate Muslims' perspectives on halal-friendly attributes and their response in non-Islamic countries.

Numerous studies have reported that perceived value positively influences tourists' intention to visit [23–25]. Additionally, Cheng et al. [26] found that perceived value mediates the relationship between tour guide interpretation services and visit intentions. However, their empirical investigation focused on the significant impact of perceived value. Moreover, very little empirical research has focused on the role of Muslims' perceived value in the relationship between halal-friendly attributes and Muslims' intention to visit non-Islamic countries.

In tourism, trust is derived from the cognitive perspective of the destination and is more likely to cause the intention to visit [27]. Previous studies have revealed that destination trust is important to understanding consumers' perceptions. Numerous studies have examined the ways in which the antecedents (i.e., perceived group relative deprivation, perceived authenticity, and destination image) positively influence destination trust [27–29]. Additionally, Su et al. [30] found that destination trust mediates the relationship between the antecedents (i.e., monetary sunk cost and temporal sunk cost) and visit intention. Therefore, previous studies have shown the positive results of the antecedent on destination trust, but little research has examined how Muslims develop their trust in the non-Islamic destination [31]. Furthermore, only a limited amount of empirical research has investigated the mediating role of destination trust between halal-friendly attributes and Muslims' intention to visit non-Islamic countries.

To fill this gap, halal-friendly attributes have been examined through the stimulus–organism–response (SOR) model, the most potent model for understanding consumers' decision making and responses [32]. However, the important aspects of this model are the external environment (stimulus) around the person who is related to the decision on the internal state (organism), which, in turn, influences the behavioral reaction (response) [33,34]. This present study had the following objectives: (1) to examine the association between halal-friendly attributes, perceived value, destination trust, and visit intention; (2) to investigate the mediation effect of perceived value and destination trust in Muslims' visit intention toward halal-friendly attributes.

2. Literature Review

2.1. The S–O–R Model

Mehrabian and Russell [32] established the influential model of the environmental factors on behavioral outcomes called the S–O–R model. The model considers that consumers' reaction to the physical environment consists of three steps: stimulus, organism, and response. Stimulation in the external environment around the person is related to decisions that affect their internal state [35]. Organism refers to a person's internal state, including feelings, emotions, and cognitive behaviors [10,36]. Response refers to the behavioral reaction caused by stimuli in an organism's external environment and internal processes, including psychological attitudes or behavioral reactions [37]. The S–O–R model describes the elements of the external environment (stimulus, S) that influence a person's

internal state (organism, O), which determines their behavior against the environment (Response, R). The present study was based on the S–O–R model, which is particularly studied in the context of halal tourism. Halal tourism is also termed a "halal-friendly attribute," which explains "Muslim tourists as Shariah-compliant included products and services that complied with Islamic rules including hotel staff attitudes and uniforms, segregated male and female facilities, decoration, design, environment, and financial systems" [17]. Halal-friendly attributes provide facilities such as prayer rooms [17], halal cuisine [38], separate recreational facilities [39], conservative staff dress [18], and the banning of gambling [40].

2.2. Stimulus: Halal-Friendly Attributes

Halal is based on the Arabic language and means permissible or allowable [8,41], derived from the Quran and the Prophet's Hadith (reported sayings of the Prophet Mohamed) [37]. Halal-friendly attributes can be divided into Islamic physical attributes, and non-physical attributes [10,37]. Eid [42] stated that Muslims decide to buy tourism products or services that are influenced by Islamic values, including Islamic physical and non-physical attributes. Islamic physical attributes (tangible dimensions) stimulate the internal responses to how tangible forms of hospitality are created and consumed. Islamic non-physical attributes (intangible dimensions) are explained as Muslims' interactions with hospitality traditionally concerning aspects of congeniality and reverence in the halal-friendly attributes, which can facilitate successful Muslim encounters and improve the Muslim experience [43]. The halal-friendly attributes in the halal tourism context are discussed in detail below.

2.2.1. Islamic Physical Attributes

Islamic physical attributes (tangible dimensions) explain the appearance of Islamic physical attributes, including equipment, service areas, personnel, and communication materials [44]. These are well-planned to fulfill the terms, functions, and properties of the halal-friendly attributes for Muslims [45]. If the properties of the halal-friendly attributes are well managed, these will become positive attributes (attractive to a destination). In contrast, if they are not organized well, these will become negative attributes (a disincentive to attract to a destination) [46]. Jeaheng et al. [22] particularly revealed that the halal-friendly hotel is an environmental factor for Muslims that influences their visit intention and allows them to use facilities with ease and convenience. Islamic physical attributes are incorporated into facilities such as prayer rooms [17], halal cuisine [47], halal-friendly toiletries [48], no alcohol served [49], no pork permitted [50], separate leisure options [18], and beds facing away from Makkah [43].

2.2.2. Islamic Non-Physical Attributes

The Muslims' perception of the external environment is not only in terms of Islamic physical attributes but also in terms of Islamic non-physical attributes in halal-friendly attributes [51]. Islamic non-physical attributes are intangible functions of Muslims that comply with Islamic teaching [39]. The value of Islamic teachings as intangibles that Muslims hold impacts the decision-making process when selecting the external environment [49]. Many previous halal tourism studies have addressed the importance of Islamic non-physical attributes on Muslim interactions [17,39,52]. Papastathopoulos et al. [52] examined the perception of Muslims and their response toward the environment considering the Islamic non-physical attributes of Muslims' intention to visit. The accessibility of non-physical Islamic attributes is bolstered by separate recreational facilities [39], conservative staff dress [18], banning of gambling [53], Muslim-friendly television and entertainment, [17] as well as Islamic-friendly decoration or art [54].

2.3. Organism

Organism in the S–O–R model explains a person's internal state, including feelings, emotions, and cognitive behaviors, which are stimulated by the external and internal envi-

ronment [55–57]. Ledoux [58] suggested that the response of stimulus from the external and internal environment of the organism consists of three types connected by physiology, cognition, and emotion. Physiological signals are comprised of autonomic, humoral, or somatic signals. The cognitive element "is required to interpret the physiological condition concerning the physical and social environment" [58]. The emotional response is expressive and evaluative. According to previous studies that extended the S–O–R model, the organism constructs are evaluated by using different constructs, such as cultural memory [59], emotions [60,61], satisfaction [62–64], perceived value [65], and trust [66]. Mursid and Wu [67] investigated the organism of the S–O–R model and stated that Muslim's perceived value is stimulated by halal destination attributes. Another organism was evaluated by the authors of [68], the antecedents of trust as an organism on behavior outcomes, and they examined the key antecedents of service employee self-efficacy effects on customers' trust.

2.3.1. Perceived Value

Perceived value refers to the consumers' overall evaluation of the unity of a tangible or intangible product based on what they receive (i.e., the benefits they received from the service provider) and what they give (i.e., the price they pay for the service) [69,70]. Perceived value is associated with an individual's subjective cognition concerning an aspect of thoughts about themselves [71]. It can be described as a self-concept of cognitive structures that allow the individual to represent him/herself [72]. Consumers acquire knowledge about themselves through external environmental factors [73]. Then, they tend to facilitate information processing between their understanding and external environmental factors. An important factor that influences consumer behavior is the perceived value [74], including halal-friendly destination attributes and consumer behavior [75]. Previous studies have supported the relationship between the antecedents of external environment factors and behavioral intentions, such as core resources and attraction [66], tourism attraction [76], environmental risk [77], and halal experience [1].

Lestari et al. [66] addressed the importance of the relationship between halal destination management and perceived value, impacting Muslims' perceived value of intention to visit. Mursid and Anoraga [75] found that the congruence between halal-friendly destination attributes and perceived value contributes to an individual Muslim's perception of revisit intention. Jeaheng et al. [17] specifically investigated the importance of cognitive and affective evaluation at halal-friendly hotels by arguing that it leads to Muslims' behavioral intention, especially visit intention. Han et al. [13] identified that halal-friendly attributes positively impact the necessary condition (i.e., affective commitment) on Muslim's behavioral intention to South Korea as a non-Islamic country. The above studies led to the following two hypotheses:

Hypothesis 1. (H1). *Halal-friendly attributes positively influence Muslims' perceived value in a non-Islamic country.*

Hypothesis 2. (H2). *Halal-friendly attributes positively influence Muslims' visit intention in a non-Islamic country.*

Hypothesis 3. (H3). *Perceived value mediates the relationship between halal-friendly attributes and visit intention.*

2.3.2. Destination Trust

Destination trust refers to the ability of a visitor to perceive the reliability and credibility of critical features of a perceived destination [78]. In practical terms, destination trust assures visitors to a specific destination that the services provided will be reliable, credible, and free of perils and nuisances [79]. When consumers are disclosed to external environmental factors, they try to develop perceptions of credibility based on their past experiences, present situations, and future expectations in their attitudes [80]. Then the

relationship between external environmental factors and their perspectives is expected to encourage consumers' trust [81]. When consumers perceive the relationship between the critical features of a perceived destination and themselves, they are more likely to generate a positive attitude and increase confidence, which further enhances trust in a destination [82].

Reza Jalilvand et al. [83] explained that consumers' trust in tourist destinations represents their confidence in a product or service at the tourist's destination. For example, Abubakar et al. [78] showed that electronic word-of-mouth positively influences trust in a destination. In addition, Lestari et al. [66] argued that the halal tourism destination significantly impacts trust. Al-Ansi and Han [38] showed that the perceived value of halal-friendly destination performances is positively associated with destination trust.

Destination trusts' mediating role influences various key constructs such as satisfaction [68], halal identity [67], halal tourism destination [66], halal food performance [66], perceived value [38], behavior intention [79], revisit intention [84], and visit intention/intention to visit [85,86]. Destination trust has been discussed in the prior tourism destination context. Al-Ansi and Han [38], for example, investigated the impact of destination trust in the relationship between a perceived halal-friendly destination in a non-Islamic country and loyalty. In addition, Abror et al. [77] examined that perceived halal risk in a destination significantly impacts trust. Moreover, Lestari et al. [66] showed that Muslims' perceived halal destination attributes influence their intention to visit. Thus, this present study proposed the following hypotheses:

Hypothesis 4. (H4). *Halal-friendly attributes are positively correlated with destination trust.*

Hypothesis 5. (H5). *Perceived value is positively correlated with destination trust.*

Hypothesis 6. (H6). *The relationship between halal-friendly attributes and visit intention is mediated by destination trust.*

2.4. Response: Visit Intention/Intention to Visit

Response describes consumers' internal response in the S–O–R model. According to Mehrabian and Russell [32], individuals respond to the external environment in two contrary ways: avoidance behavior and approach behavior [87]. Avoidance behavior can have opposite effects on those normal behavior approaches, such as sadness and anxiety [88]. In contrast, approach behavior refers to supportive behavior when it involves the desire to explore, desire to stay, and willingness [89]. In the present study, visit intention was used to study the approach behavior of Muslims' visit intention in non-Islamic countries. de la Hoz-Correa and Munoz-Leiva [90] suggested that behavioral intention can be defined as an individual's expected or future action [63] (i.e., visit, revisit, recommendation, or word of mouth). Several studies have been conducted to understand how one's subjective perceptions of the external environment influence his/her behavioral intentions. Examples of the external environment include destination image [91,92], halal experience [1], halal-friendly destination performances [38], perceived value [1,93], and destination trust [78,79].

Jeaheng et al. [17] explained that the cognitive and affective dimensions of halal-friendly hotel attributes significantly influence behavioral intention. Papastathopouloe et al. [52] examined Muslim guests' intention to visit hotels based on Islamic physical and nonphysical attributes. Meanwhile, Eid and El-Gohary [39] stated that Muslims consider the availability of such Islamic attributes (Islamic physical and nonphysical attributes) when they want to buy a tourism product or service, especially halal food [8] or praying facilities [15]. Therefore, providing Muslim-friendly amenities impacts Muslims' travel intentions [94].

Perceived value is the main antecedent dimension of a consumer's behavioral intention [95]. The behavioral intention of Muslim customers could be directly stimulated by cognitive and affective components [17]. Muslim cognition influences the intention to visit a non-Islamic

country [94]. Muslims are more likely to behave positively when they have experienced destination attractiveness [67]. When Muslims' perceived values are related to the image of the Muslim-friendly products/services they decide on, they tend to generate an intention to experience halal tourism [66].

Trust toward destination service providers impacts behavioral intention [22] because the role of trust influences consumers' decisions related to travel plans, based on the sharing of experience (i.e., share content), information search, satisfaction, desire, and cognition [96]. Because of the above impact on a consumer's decision-making mechanism, destination trust has been studied as a key important antecedent of behavioral outcomes such as behavior intention [79], destination loyalty [97,98], revisit intention [99–101], and visit intention/intention to visit [102,103]. Therefore, the following hypotheses were proposed:

Hypothesis 7. (H7). *Muslims' perceived value positively influences their visit intention in relation to a non-Islamic country.*

Hypothesis 8. (H8). *Muslims' destination trust positively influences their visit intention in relation to a non-Islamic country.*

This study extended the S–O–R model to the halal tourism context by proposing the halal-friendly attributes as a stimulus, perceived value and destination trust as an organism, and visit intention as a response. Figure 1 depicts the conceptual model and hypotheses.
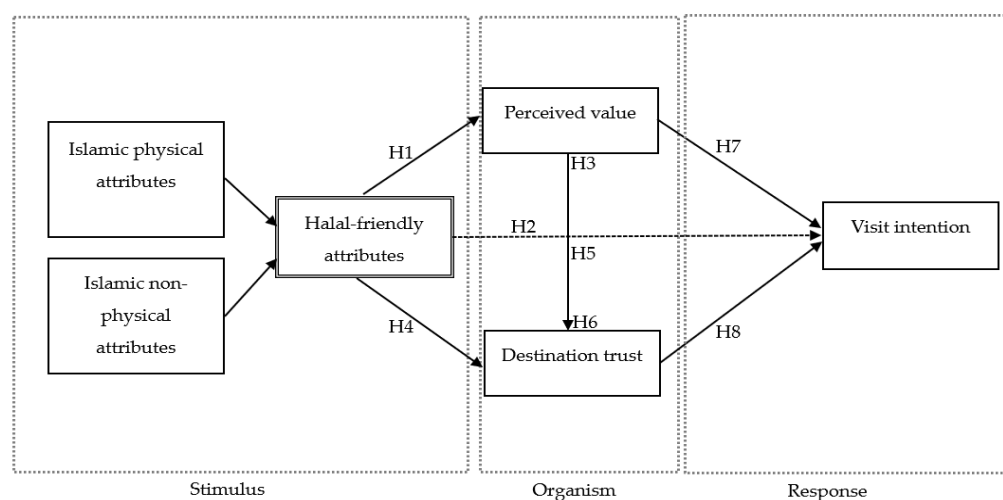

Figure 1. Conceptual model. H: hypothesis.

3. Method

3.1. Questionnaire Design

The initial questionnaire was developed in English, and a back-translation procedure was used to obtain the Thai version [104]. Thai native experts evaluated and corrected for clarity, comprehension, and suitable wording [105,106]. This questionnaire verified the translation using the back-to-back method [107]. The language translations were considered by two individuals proficient in English and Thai [108]. Then the clarity, comprehension, and suitable wording of scale items were checked by two qualified experts in tourism and hospitality [109]. Afterward, the chosen questionnaire was translated again into English by two individuals proficient in Thai and English without seeing the original questionnaire [52]. The translated version was reviewed and discussed by the same experts in tourism and hospitality [110]. The similarities between the original questionnaire and the re-translated version were identified [111]. Hence, the translation questionnaire was accepted for data collection.

The questionnaire comprised five parts. The first part examined the Islamic physical attributes (seven items) and Islamic non-physical attributes (seven items) with measurement constructs adopted from Muharam and Asutay [112]; Stephenson [43]; Wardi et al. [40]; and Wingett and Turnbull [113]. The second section determined the perceived value (eight items) with measurement variables adopted from Eid and El-Gohary [39]; and Jeaheng et al. [17]. The third part assessed destination trust (seven items) with the measurement adopted from Abubakar and Ilkan [79]; Abubakar et al. [78]; Y. Su et al. [65]. The four latent variables for visit intention in the fourth section were adopted from Atzeni et al. [114] (see in Appendix A). The 5-point Likert scale ranged from 1 (strongly disagree) to 5 (strongly agree). All the measurement variables are presented in endogenous and exogenous constructs. The fifth section of the questionnaire investigated the demographic information of the respondents, including gender, age, education level, occupation, and monthly income.

3.2. Data Collection

The study conducted a pilot test for 155 respondents who were not included in the target respondents. The survey questionnaire was modified accordingly. An internet-based survey distributed the final data collection from 307 respondents from 8 March to 8 April 2022. Based on SEM articles reviewed, most studies used a sample size of between 151 and 400 respondents (99 articles, 47.4%) [115]. A minimum sample size of 200 is usually required for SEM, which is considered to be a large sample method [116]. The sampling technique applied in this study was a purposive sampling technique [117]. The selection criteria of the participants of this study were: (1) they must be Muslims [77]; their ages must be above 18 years old [118]. Hence, in this study, the fundamental unit of analysis was the individual (i.e., Thai Muslims). A web link and electronic mail (e-mail) were used to distribute the survey and collect data from respondents.

3.3. Data Analysis

Data analysis of this study addressed a two-step approach via a measurement model and a structural model by using partial least squares structural equation modeling (PLS-SEM) [119]. The first step required validated measurement constructs in the conceptual framework [119,120]. The second step concerned structural equation modeling (SEM) analysis for testing the hypotheses' purposes and the validity of the conceptual framework. As a result, the measurement and structural models used an approach to assess the conceptual framework.

4. Results

4.1. Descriptive Statistics

This study divided the respondents into two gender groups: males (37.79%) and females (62.21%). These age groups dominated the distribution, between 25 and 30 years old (38.76%) and between 19 and 25 years old (20.52%). The majority of respondents (41.70%) reported a monthly income between 15,001 and 30,000 Thai baht (THB), while more than one-third (36.48%) reported a monthly income of less than 15,000 Thai baht (THB). Most respondents (85.34%) held a graduate degree. Lastly, 75.90% of the respondents were employed in other occupations. Detailed information on the participants' demographic characteristics is reported in Table 1 below.

4.2. PLS-SEM Analysis

PLS-SEM analysis was divided into two categories: measurement model (reflective and formative) and structural model [121].

Table 1. Demographic characteristics of respondents (*n* = 307).

Items	Frequency	Percentage (%)
Gender		
Male	116	37.79
Female	191	62.21
Age		
19–25 years old	63	20.52
25–30 years old	119	38.76
31–35 years old	29	9.45
36–40 years old	31	10.10
41–45 years old	33	10.75
46–50 years old	20	6.51
51–55 years old	6	1.95
56–60 years old	5	1.63
Over 60 years old	1	0.33
Education		
Diploma	23	7.49
Undergraduate Degree	15	4.89
Graduate Degree	262	85.34
Postgraduate Degree/higher	7	2.28
Occupation		
Manager	16	5.21
Non-Manager	24	7.82
Self-employed	3	0.97
Housewife	10	3.26
Student	21	6.84
Others	233	75.90
Income (Monthly)		
Under THB 15,001	112	36.48
THB 15,001–30,000	128	41.70
THB 30,001–45,000	35	11.40
Over THB 45,000	28	9.12
Others	4	1.30

Note: THB: Thai Baht.

4.2.1. Assessment of the Measurement Model

This study developed a theoretical or conceptual research framework that structured attributes into one second-order reflective–formative construct, namely, halal-friendly attributes. The framework had three reflective indicators: perceived value, destination trust, and visit intention. As a second-order formative construct, halal-friendly attributes were divided into two dimensions (Islamic physical and non-physical attributes). According to Sarstedt et al. [122] and Thien [123], redundancy analysis involves a two-stage approach. In the first step, this study determined the second-order construct (i.e., halal-friendly attributes) using a formative construct as an exogenous latent variable to predict the same construct operationalization by reflective indicators. Other measurement models (i.e., perceived value, destination trust, and visit intention) were based on a reflective first-order construct.

The statistics were proposed to evaluate common method bias (CMB). First, this study performed Harman's Single Factor Technique [124] to assess the data. The principal component factor analysis illustrated that the variance explained by the first factor was 35.36% (<40%), describing CMB bias as not a concern in this study [125]. Then, the CMB was further analyzed using the full collinearity assessment suggested by Kock and Lynn [126]. The full collinearity method produces a more stable result and is considered more advanced than traditional methods [127]. As shown in Table 2, this study measured full collinearity

variance inflation factors for each construct, which were between 1.240 and 1.740. A random dummy variable was regressed against all the variables in the model, which were less than 3.33 [126]. Therefore, this concluded that this study had no serious issue related to common method bias.

Table 2. Result of full collinearity.

Laten Variable	Random Dummy Variable (VIF)
Halal-friendly attributes	1.240
Perceived value	1.468
Destination trust	1.740
Visit intention	1.545

Note: VIF (Variance Inflation Factor).

　　　Both reliability (i.e., composite reliability and average variance extracted or AVE) and convergent validity (see Table 3 for details) and discriminant validity (see Table 4 for details) were examined. Cronbach's alpha tested the internal reliability of each scale. Cronbach's alpha for each construct ranged from 0.871 to 0.954, greater than the 0.70 suggested by Hair et al. [128]. Composite reliability is the reliability of the summation or composite, which is expected to be greater than 0.70 [128]. AVE is the variance in the indicators (i.e., the factor loadings) explained by common factors, which have a value greater than 0.50 [128]. As shown in Table 3, the factor loading for all indicators with the constructs was greater than 0.70. Additionally, the composite reliability (CR) and Cronbach's alpha (α) were greater than 0.70. Additionally, the AVE values for all constructs were greater than 0.50. As a result, composite reliability (CR), average variance extracted (convergent validity), and Cronbach's alpha (α) were acceptable.

Table 3. Reliability coefficients of the constructs.

Construct	Latent Variables	Factor Loading	Cronbach's Alpha	CR	AVE
First-order					
Perceive value			0.954	0.961	0.756
PV5	Product and services offered meant I would feel relaxed	0.902			
PV8	The product and services offered at the destination made a good impression on other people	0.893			
PV6	The product and services offered at the destination gave me a positive feeling	0.888			
PV2	The product and services offered had an acceptable level of quality	0.873			
Destination trust			0.935	0.947	0.719
DT4	I believe that Taiwan will satisfy me	0.886			
DT5	I believe that Taiwan will meet my needs	0.862			
DT7	I believe Taiwanese people are more welcome	0.854			
DT2	I believe that Taiwan will not make me disappointed	0.853			
Visit intention			0.871	0.913	0.724
VI4	I will make an effort to visit Taiwan	0.898			
VI1	I plan to visit Taiwan someday	0.891			
VI3	I am willing to visit Taiwan	0.857			
VI2	I intend to visit Taiwan in the near future	0.760			

Note: All loadings are significant at level $p < 0.001$ using bootstrapping with 5000 samples. AVE: average variance extracted; CR: composite reliability.

Table 4. Discriminant validity using HTMT ratio.

Constructs	PV	TR	VI
PV			
TR	0.521		
VI	0.510	0.602	

Convergent validity indicates that tests developed to measure the same trait measure and the same construct [129]. It is evaluated by checking the factor loadings on each measurement scale [130], which have a value greater than 0.50 [128]. Table 3 demonstrates that all factor loadings were greater than 0.70 and were significant at $p < 0.001$.

In the second step, as part of the conceptual framework, halal-friendly attributes were included as a second-order formative construct composed of two first-order components: Islamic physical and non-physical attributes. The halal-friendly attributes construct achieved the score of the concerned components (Islamic physical and non-physical attributes) from the first state [121]. Consequently, in this second stage, the constructs consisted of a second-order formative construct (i.e., halal-friendly attributes) and three reflective constructs (i.e., perceived value, destination trust, and visit intention). This study evaluated formative measurements by analyzing the variance inflation factor (VIF) and determining the significance of outer weights [128]. This study used a collinearity test to assess the issue of the multicollinearity of variables. The VIF value should be less than 5. Additionally, the outer weights must be significant to establish an acceptable measurement framework for the formative constructs [131].

As the same time, the outer weights must also be significant to evaluate an acceptable measurement framework for the formative constructs [131]. As shown in Table 5, the measurement model assessment and results of the VIF (i.e., physical and non-physical attributes) were 1.309. Thus, the formative construct was acceptable in terms of collinearity. It is noteworthy that the outer weights of each dimension (i.e., Islamic physical and non-physical attributes) as the formative constructs were significant.

Table 5. The VIF values of formative measurement.

Construct	Dimension	Weights	Confidence Intervals Bias Corrected	VIF
Second-order				
Halal-friendly attributes	Islamic physical attributes	0.556	[0.245, 0.816]	1.309
	Islamic non-physical attributes	0.604	[0.290, 0.873]	1.309

All loadings are significant at a VIF of less than 5 with 5000 sample bootstrapping. VIF: variance inflation factor.

Accordingly, Table 4 shows the acceptable discriminant validity based on the HTMT approach. As discriminant validity is necessary to establish the correlation interval between constructs in the structural model, several criteria were imposed to assess discriminant validity [132] as recommended by F. Hair Jr et al. [132]. Two commonly used methods to evaluate discriminant validities are Fornel-Larcker's criterion and the heterotrait–monotrait (HTMT) ratio of correlation [133]. The heterotrait–monotrait (HTMT) ratio can assess discriminant validity in the present study. Discriminant validity assessment analyzes the relationships between latent variables in variance-based structural equation modeling such as partial least squares; through a simulation study, the heterotrait–monotrait ratio of correlations is superior to the performance of the Fornel-Larcker criterion [134]. All constructs with HTMT values less than 0.90 demonstrate discriminant validity based on HTMT analysis [70].

4.2.2. Structure Model and Hypothesis Testing

Partial least squares were used to test the proposed hypotheses. The results of the structural model showed that the R^2 values for perceived value, destination trust, and visit

intention were 0.113, 0.313, and 0.353, respectively (Figure 2). Therefore, the R^2 should be greater than 0.10 [37].
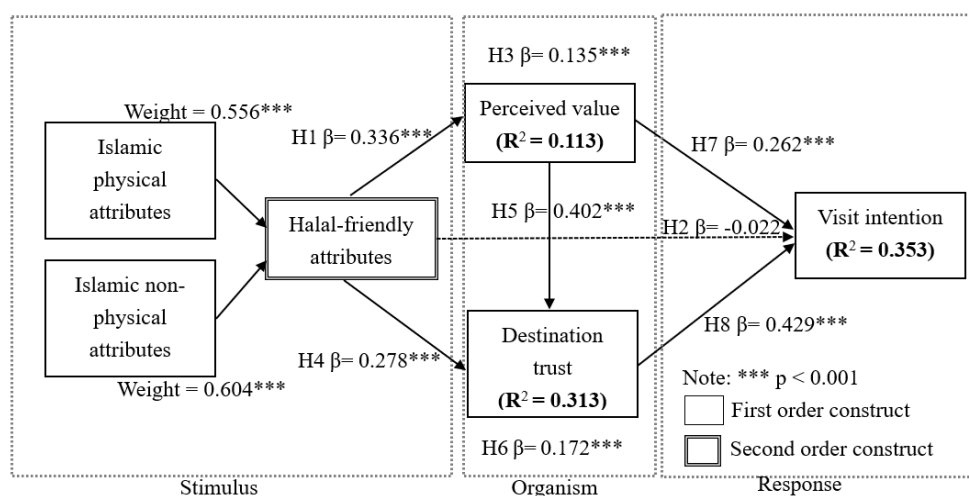

Figure 2. Results of assessment of structural model.

As a result of the following hypothesis testing (Table 6), five hypotheses of direct effect and two of indirect effects were supported, while one hypothesis of direct effect was not significant. Based on the findings, halal-friendly attributes have a direct impact on perceived value and destination trust (H1, H4), The study provides evidence that perceived value has a direct impact on destination trust (H5) and destination trust on visit intention (H8), and the indirect effects of halal-friendly attributes on visit intention through perceived value (H3), and perceived value has a direct impact on visit intention (H7), and the indirect effects of halal-friendly attributes and visit intention through destination trust (H6).

Table 6. Results indicate the hypothesis model using partial least squares (PLS).

Hypothesis	Direct/Indirect Effect	Path Coefficient	Confidence Interval (95%) Bias Corrected	Supported
Hypothesis 1	HFA → PV	0.336	[0.170, 0.476]	Yes
Hypothesis 2	HFA → VI	−0.022	[−0.150, 0.112]	No
Hypothesis 3	HFA → PV → VI	0.088	[0.040, 0.151]	Yes
Hypothesis 4	HFA → TR	0.278	[0.141, 0.399]	Yes
Hypothesis 5	PV → DT	0.401	[0.296, 0.502]	Yes
Hypothesis 6	HFA → DT → VI	0.265	[0.148, 0.382]	Yes
Hypothesis 7	PV → VI	0.262	[0.142, 0.375]	Yes
Hypothesis 8	DT → VI	0.429	[0.308, 0.545]	Yes

Note: A bootstrapping procedure of 5000 samples was conducted.

To determine the significance of the path coefficient, a bootstrap resampling method (5000 samples) was carried out [135–137]. Consequently, the bootstrap method was applied to analyze the mediator in this study [76]. It was demonstrated in this study that perceived value mediates the relationship between halal-friendly attributes and destination trust. There is also a significant mediator role for destination trust between two other dimensions of halal-friendly attributes and perceived value on visit intention. This study demonstrates halal-friendly attributes' visit intention. However, the results indicated that halal-friendly attributes did not significantly influence visit intention (H2).

4.2.3. The Mediating Role of Perceived Value and Destination Trust

To prove the mediating role of perceived value and destination trust in the relationship between halal-friendly attributes and visit intention (see Table 7), this study followed [138] four major conditions to investigate the mediating role:

(1) The independent variable should have a significant influence on the outcome variable;
(2) The independent variable's influence on the presumed mediator variable should be significant;
(3) The presumed mediator variable should have a significant influence on the outcome variable;
(4) The relationship between the independent and outcome variable must be significantly reduced when the presumed mediator variable is included in the model.

Table 7. Mediating effects of the proposed research model.

Four Major Conditions to Investigate	Beta (β)	t-Value
Condition 1: independent variable on outcome variable		
Halal-friendly attributes → visit intention	0.265	4.365 ***
Condition 2: independent variable on presumed mediator variable		
Halal-friendly attributes → perceived value	0.336	4.305 ***
Halal-friendly attributes → destination trust	0.278	4.266 ***
Condition 3: presumed mediator variable on the outcome variable		
Perceived value → visit intention	0.262	4.444 ***
Destination trust → visit intention	0.429	7.140 ***
Condition 4: independent variable and outcome variable		
Halal-friendly attributes → visit intention	−0.022	0.340

Note: *** $p < 0.001$.

The results support the presumed mediator variable in the relationship between halal-friendly attributes and visit intention based on the above conditions. The beta coefficient between halal-friendly attributes and visit intention significantly decreased, from β = 0.265 ($p < 0.001$) in step 1 to β = −0.022 ($p > 0.05$) in the following condition. As such, the findings of the mediation analysis support the full mediating effect between halal-friendly attributes and visit intention of perceived value and destination trust.

5. Discussions, Implications, and Limitations

5.1. Discussion

The present study explored the associations among stimulus (halal-friendly attributes; both Islamic physical and non-physical attributes), organism (perceived value and destination trust), and response (visit intention) in a non-Islamic context. H1, H3, H4, H5, H6, H7, and H8 (see Table 6) were accepted, which is a consistent interpretation with previous studies in the literature review [22,51,54,66,77,139]. In particular, the results investigated halal-friendly factors as the stimulus that enhances Muslims' perceived value and destination trust (acceptance using H1 and H4), rather than visit intention (rejected of H2). Perceived value influences destination trust (accepted of H5). Both perceived value and destination trust are the antecedents of visit intention (accepted H7 and H8). Moreover, these findings revealed that perceived value and destination trust mediate between halal-friendly attributes and visit intention (accepted H3 and H6).

Muslims' perception of halal-friendly attributes significantly affects the perceived value (H1). This study supports the authors of [67], who found that halal-friendly destination attributes significantly affect the perceived value. In addition, Suhartanto et al. [1] investigated positively significant halal experience quality (i.e., physical and non-physical attributes) on perceived value. The relevant role of halal management in non-Islamic countries should provide a guarantee of separating halal from non-halal; hence Muslims will tend to be more satisfied and will seem more satisfied with the product and service. Certainly, the halal-friendly attributes are environmental factors of Muslims' perceived value.

The halal-friendly attributes had no significant influence on visit intention in the results of this study (H2). Similar findings were reported by Aji et al. [19], who revealed that Islamic value was not directly influenced by Muslims' intention to visit non-Muslim

countries. This finding contradicts the authors of [52], who studied Islamic attributes' impact on visit intention toward Muslim countries. However, the different results need to be explained. Muslims are not directly attracted to non-Muslim countries by their Islamic attributes but rather by other factors such as shopping, beaches, and other visitor attractions [140], which could be essential for future research. Isa et al. [9] found that environmental stimuli such as culture and the Islamic atmosphere could be essential tools to influence Muslim tourists to travel.

Perceived value significantly mediates between halal-friendly attributes and visit intention of Muslim to non-Islamic countries (H3). This present study found that an indirect relationship through perceived value was a mediator. This finding provides an empirical mediator to the statement made by Lestari et al. [66], who found that Muslims' perception of halal destination management indirectly affects the intention to visit halal tourism significantly through perceived value as a mediator. Moreover, Mursid and Anorage [75] also pointed out that Muslims' intention to visit is not directly influenced by their perception of halal-friendly destination attributes. However, they are still considered more likely indirectly through their perceived value as a key element of the mediator. Therefore, when Muslims perceive the halal-friendly destination in non-Islamic countries, they will be satisfied with the tourism site's products and services. Therefore, when they are perceived as halal-friendly destinations, they will intend to visit that destination site. Hence, perceived value has a full mediation effect between halal-friendly attributes and visit intention.

Muslims' perception of halal-friendly attributes significantly affects destination trust (H4). A further finding of the present study is related to Han et al. [54], who studied Islamic physical attributes on international Muslim decision-making (i.e., halal food). They found that Islamic physical attributes are the influence factors on the Muslims' destination trust. In addition, Lestari et al. [66] studied the perception of Muslims on Islamic non-physical attributes (i.e., halal destination management). They found that Islamic non-physical attributes have a significant impact on destination trust. Therefore, the confidence in halal-friendly attributes motivates Muslim toward non-Muslim countries. The halal-friendly attributes are environmental factors of destination trust.

Perceived value has a significant effect on destination trust (H5). This finding is related to Abror et al. [77], who found that when Muslims perceive the product and service value, it will make them trust a product and service in a destination. Moreover, this is also in line with Al-Ansi and Han [38], who revealed a significant relationship between perceived value and destination trust for Muslim visitors' behavior. Therefore, when Muslims perceive value in the product and service in the halal tourism destination, it will impact Muslims' trust in the destination.

Destination trust significantly mediates the relationship between halal-friendly attributes and the visit intention of Muslims to non-Islamic countries (H6). This study also found an indirect relationship through destination trust as a mediator. Similar findings were reported by Han et al. [54], who discovered that Muslims' trust in halal food performance indirectly affects visit intention significantly through destination trust as a mediator. This result also relates to Lestari et al. [66]. They found that Muslims' trust in halal environmental factors indirectly affects the intention to visit halal tourism significantly through destination trust as a mediator. When Muslims trust halal environmental factors in non-Islamic countries, they will be confident with the tourist destination [1]. Al-Ansi and Han [38] reported that trust in the destination is positively influenced by halal-friendly attributes and the intention to visit Muslim tourists. It will reduce Muslims' perception of risk and increase Islamic values in non-Islamic countries [19]. Therefore, destination trust has a full mediation effect in the relationship between halal-friendly attributes and visit intention.

The perceived value of Muslims significantly impacts visit intention (H7). This finding is consistent with previous studies [23,25], which found that tourists' perceived value is an antecedent of their visit intention. Aji et al. [19] found that Muslims' perceived attitudes

strongly impact visit intention toward non-Islamic countries. Muslims' perception of environmental factors (i.e., halal-friendly attributes) impact their perception of a tourism site in non-Islamic countries. When they are perceived with the product and services, they intend to visit in non-Islamic countries. Therefore, the perceived value is the antecedent of visit intention.

Finally, this study found that Muslims' trust in a destination significantly impacts visit intention (H8). This finding is related to Setiawan et al. [141] and Sultana et al. [31]. They studied the tourists' perception of confidence at the destination and discovered that destination trust has a significant impact on visit intention. In addition, Jeaheng et al. [22] found that Muslim belief in halal-friendly destinations considerably impacts visit intention. The characteristics of a halal-friendly destination will increase Muslims' perception of trust in the destination. When they trust the environmental factors (i.e., halal-friendly destinations), they intend to visit non-Islamic countries. Hence, destination trust is the antecedent of visit intention.

5.2. Theoretical Implications

Although prior studies have examined the influence of environmental factors on tourist perceptions [142–144], few studies have investigated halal-friendly attributes and the combination of Islamic physical and non-physical attributes. Previous studies have found that the environmental factors impact Muslims' perceptions, such as multi-halal-friendly hotel attributes, Umrah travelers' participation, and inconvenience experience of Muslim travelers, and respond to the different behavior outcomes [17,20,67]. This present study makes a contribution by bridging the gaps. Therefore, this is the first study to investigate halal-friendly attributes from the perspective of Muslims and find their significant impact on Muslims' perceived value and trust in a non-Islamic destination. These findings refine and deepen the research on halal-friendly attributes in a non-Islamic destination. Furthermore, the authors reviewed the existing literature on tourism. They revealed that the mediating role of perceived value in the relationship between halal-friendly attributes and visit intention is still unknown. Previous studies have explored the impact of environmental factors and perceived value on their behavior and found that perceived value does act as a mediator in the relationship [1,70,93]. In the field of tourism studies, See and Goh [25] researched and exerted the positive and significant influence of perceived value on tourists' intention to visit heritage hotels. Mencarelli and Lombart [145] studied and found that perceived value positively influences customer intention to purchase. Nevertheless, few empirical tourism researchers have explored what environmental factors affect the perceived value and how Muslims' perceptions influence the destination [25]. This current study aimed to fill the research gap and find the mediating role of perceived value on the relationship between the environmental factors (i.e., halal-friendly attributes) and visit intention. In particular, Muslim's cognitive and affective perception of halal-friendly attributes offered in the non-Muslim country will mean they will strongly prefer to visit the non-Islamic country. Perceived value is an important driver of visit intention toward these environmental factors. Therefore, perceived value is a key mediator affecting internal Muslim perceptions.

Moreover, this study also examined the mediating role of destination trust in the relationship between halal-friendly attributes and visit intention. Previous studies have investigated the impact of environmental factors and trust on their behavior and found that trust significantly mediated this relationship [146,147]. Furthermore, some research has shown that destination trust and intention to visit have a positive influence [66,85,86]. However, few studies have investigated what environmental factors impact Muslims' trust in a destination [148]. This present study would be the first empirical work to unearth the fact that destination trust mediates the relationship between environmental factors (i.e., halal-friendly attributes) and visit intention. Specifically, halal-friendly attributes are perceived by Muslims, and then they will have a strong attitude towards the intention to visit non-Islamic countries. Therefore, these findings highlight the importance of destina-

tion trust as a key mediator. Destination trust is verified as one of the internal perceptions of halal-friendly attributes and visit intention.

Finally, this study clarified the mediation of these constructs (i.e., perceived value and destination trust). The findings show that environmental factors (i.e., halal-friendly attributes) can enhance the perception of Muslims and result in stronger visit intention. Therefore, this study's contribution to the existing literature is related to the investigation of the S–O–R model in relation to halal tourism in a non-Islamic country and the examination of "halal-friendly attributes" as environmental factors (stimulus) that impact Muslim's perceptions (organism) and visit intentions (response).

5.3. Practical Implications

This study provides valuable insights and has important implications for marketing management and practitioners. Most importantly, tourism destination managers can practically use the halal-friendly attributes to stimulate the internal perceptions of Muslims in relation to the non-Islamic destination. Thus, non-Islamic countries can increase Muslim tourists' desire to visit for halal-friendly attributes.

The findings of this study showed that halal-friendly attributes have great importance in relation to Muslims' perceptions and intentions to visit a destination. Therefore, destination managers could help shape the image of the halal-friendly attributes of the non-Islamic destination. The result also confirms the important role of halal-friendly attributes as a robust Muslim religious belief. For example, in relation to Islamic physical attributes, they might actively undertake halal-friendly responsibilities, halal food preparation by the rules of Islam, make Muslim consumers more confident by indicating a halal logo, and provide prayer facilities (i.e., prayer room, prayer rugs, Qibla direction, prayer time, and ablution space). In terms of Islamic non-physical attributes, they should focus on separating service facilities based on the sex of the guest (e.g., segregated male and female facilities) and guest facilities (e.g., conservative uniforms, no gambling, night, toilets fitted with a bidet shower, Qibla direction signage).

Moreover, this study considered the mediating effect of halal-friendly attributes and visit intention by examining the perceived value and destination trust as mediators. The findings showed that both mediations fully mediated the relationship, providing important implications for all stakeholders in tourism. Service providers can be directly and indirectly involved in delivering services, including airlines, tour operators, attraction sites, hotels, restaurants, etc. Service providers are key elements in supplying destination tourism which determines tourists' perceptions of destinations. Therefore, service providers are recommended to encourage Muslims to visit non-Islamic destinations. In addition, they should use social media, social networks, and other media in marketing communications. A wide range of communication has been possible through multimedia marketing, especially sensory-stimulating media, which build an emotional message with customers to create an awareness of Muslims who will generate behavioral intentions using the media perception. Perceptional media could have added benefits for Muslims by concentrating on general information, and the message could be the individual interpretation and perceptions of the destination. Social media can strengthen the internal perceptions between Muslims and the destination to motivate positive behavior outcomes such as Muslim's intention to visit.

Therefore, non-Islamic countries might consider making a competitive strategy for halal tourism elsewhere to make their halal-friendly destinations attractive to Muslim tourists. Non-Islamic countries need to understand Muslims' perceptions. This study offers a market segmentation tool that will be useful for serving Muslim markets in different regions. Therefore, destination marketers should use social media in marketing, marketing communications, and branding strategies.

5.4. Limitations

This study verified the conceptual framework through an online survey instrument and achieved some important related implications. Nevertheless, some conditions and

implications provide suggestions for future studies. First, the participants of this study were recruited from one country in South-East Asia; hence, the results of this study may not be generalized to other continents. Future research may collect data that can cover wider geographic areas as well as other cultural spectra, such as the Middle East, South Asia, and Europe. Second, this study concentrated on the mediations (i.e., perceived value and destination trust) and visit intention as outcome variables of halal-friendly attributes. Future studies could consider examining other outcome variables for visitor tourists (i.e., tourist satisfaction and loyalty), further test the interrelationships of halal-friendly attributes and other variables and, accordingly, develop a more comprehensive framework of visitor responses to halal-friendly attributes. Finally, this study may have had a sampling bias due to many young respondents. Therefore, future studies should examine this issue through the systematic sampling process. The research can guarantee that each unit of the sample respondents is an equivalent portion of the whole population.

6. Conclusions

Research on the perception of Muslims on halal-friendly attributes and visit intention has been limited to Islamic countries [14]. Meanwhile, the hospitality and tourism industry is a social and cultural phenomenon that closely represents the dimensions of ethnicity and religion [39]. The tourism industry is progressively moving away from mass tourism and niche tourism to segment markets to address the different consumer psychology of a particular target market, such as religious tourism, Islamic tourism, spiritual tourism, Muslim-friendly tourism, Sharia tourism, and halal tourism. This exploratory study on the perception of Muslims could influence the visit intention to non-Islamic countries. This study found that the Muslims' perception of the external environment (i.e., halal-friendly attributes) was not directly influenced by their intention to visit a non-Muslim country. In contrast, Muslims' visit intention in decision making is affected by the role of the internal cognitive state. For example, their perception of products and services, the destination's image, and intent to purchase and consume halal products and services. Consequently, this market offers great interest in halal tourism. This study evaluated Muslims' perception via the stimulus–organism–response (S–O–R) model. The S–O–R model is a potential model for understanding consumers' decision making and responses [32], especially in the context of the halal-friendly attributes. These results indicate that halal-friendly attributes positively impact perceived value and destination trust. The findings found that the perceived value and destination trust fully mediated the relation between halal-friendly attributes and visit intention.

In addition, in today's technology and data-driven world, the message and media are important to communicate between the target groups [149]. They have become an inexpensive way to inform and reach potential target groups [150]. Therefore, promotional marketing or marketing communications are essential marketing tools to communicate between the target groups [149]. Marketing communication includes personal selling, advertising, promotions, public relations, and direct marketing [151]. Directing marketing for sharing with target groups has changed greatly with the emergence of social networking sites, social media, and mobile devices (i.e., Facebook, WhatsApp, Facebook Messenger, WeChat, Electronic mail, and mobile applications) [152]. The use of the smart application is quite widespread among generation Y (born between 1980 and 1995) and Z (born after 1995). In addition, these applications make their daily lives easier and faster [153]. Mavletova and Couper [154] studied device use in web surveys and found that participation rates for PC web respondents were not higher than for mobile usage. Kim et al. [36] found that respondents used mobile-based applications (63.4%) twice as often as personal computer platforms. The millennial generation (20–38 years old) accounted for 51.4% of the sample. Furthermore, the first thing many consumers do in the morning is to check their mobile phones since 80 and 81% use the alarm clock function on their devices [155]. Therefore, generations Y and Z are the respondents likely to use the mobile-based device in response to web surveys.

Appendix A

Table A1. Measurement items.

Constructs	Latent Variables
Halal-friendly attributes (HFA)	
Islamic physical attributes (PA) [40,43,112,113]	Availability of restaurant with halal logo/ certification (PA1) [112] Restaurant without non-halal foods (no pork/lard) (PA2) [43] Availability of prayer facilities/room at tourism sites (PA3) [112] Availability of halal food at tourism sites, airport, shopping mall (PA4) [40] Availability of water supply in toilets at tourism sites, airport, shopping mall (PA5) [113] Availability of separated swimming pool and gymnasia for men and women (PA6) [112] Availability provides an ablution (Wudhu before prayer) facility (PA7) [43]
Islamic non-physical attributes (NPA)	Hotel/restaurant staff in Muslim costumes (NPA1) [43] No facilities for gambling (NPA2) [40] Muslim-friendly TV channels (NPA3) [112] There are no night club facilities (NPA4) [40] Islamic-friendly decoration/art (NPA5) [43] Availability of segregated services (halal kitchen) and areas (women only) (NPA6) [112] Banning of gambling activities by the authority at public places (NPA7) [113]
Perceived value	The quality of the product and service was maintained thoroughly (PV1) [17,39] The product and services offered had an acceptable level of quality (PV2) [17,39] The product and service offered was reasonably priced (PV3) [17,39] The product and services offered at tourism destination was economical (PV4) [17,39] Product and services offered helped me feel relaxed (PV5) [17,39] The product and services offered at the destination gave me a positive feeling (PV6) [17,39] The product and services offered at the destination gave me social approval (PV7) [17,39] The product and services offered at the destination made a good impression from other people (PV8) [17,39]

Table A1. *Cont.*

Constructs	Latent Variables
Destination trust	I believe that Taiwan is a safe country (DT1) [65,78,79] I believe that Taiwan will not make me disappointed (DT2) [65,78,79] Taiwanese people are trustworthy (DT3) [65,78,79] I believe that traveling to Taiwan will satisfy me (DT4) [65,78,79] I believe that Taiwan will meet my needs (DT5) [65,78,79] I believe Taiwanese people are concerned about privacy (DT6) [65,78,79] I believe Taiwanese people are more welcome (DT7) [65,78,79]
Visit intention	I plan to visit Taiwan someday (VI1) [114] I intend to visit Taiwan in the near future (VI2) [114] I am willing to visit Taiwan (VI3) [114] I will make an effort to visit Taiwan (VI4) [114]

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