



## Research article

## Generic and Islamic attributes for non-Muslim majority destinations: application of the three-factor theory of customer satisfaction

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## ABSTRACT

To provide Muslim-friendly tourism and attract Muslim tourists, destination marketers must not only consider the generic attributes commonly available at the destination, they must also ensure the availability of attributes that serve the needs of Muslim tourists: Islamic attributes. This study identifies and classifies generic and Islamic attributes as basic, performance, and excitement factors in accordance with the three-factor theory of customer satisfaction to emphasise that the three factors may have different impacts on tourist satisfaction. This study also examines the influence of the three factors on satisfaction and the consequences of satisfaction on tourists' behavioural and attitudinal loyalty. A survey was conducted with 604 Muslim tourists who visited non-Muslim destinations. The results showed that all generic attributes influenced Muslim tourists' satisfaction, whereas for Islamic attributes, only the classification of excitement factors significantly affected their satisfaction. The consequences of satisfaction were also found to have a significant effect on increasing tourists' behavioural and attitudinal loyalty.

## 1. Introduction

The development of Muslim-friendly tourism (MFT) cannot be ignored. The main market segment of MFT are Muslim tourists, whose numbers have grown well above the average. The number of global Muslim tourists reached 116 million in 2014, and this number is projected to grow to 180 million by 2020. Thus, Muslim tourists have become one of the fastest-growing segments in the tourism industry (COMCEC, 2016; Stephenson, 2014).

Destination marketers must understand that Muslim tourists have special needs that may differ from those of other tourists. These needs are related to Islamic rules and obligations related to Islam, which Muslim tourists must meet even while they are travelling. In addition to the generic attributes available at destinations, Muslim tourists consider the availability of Islamic attributes that cater to their special needs. Regardless of the destination, its Islamic attributes are important for Muslim tourists (Shafaei and Mohamed, 2015). The availability of worship facilities, halal food and drinks, gambling- and alcohol-free destinations, and Islamic morality are some of the attributes that Muslim tourists consider (Battour et al., 2013; Shakona et al., 2015).

Consequently, serving Muslim tourists involves the provision of specific features in addition to the generic features prepared for typical tourists.

In non-Muslim majority destinations, the special needs of Muslim tourists may require specific adjustments, which may be difficult to make if Islamic values and teachings are not part of a destination's culture (Muhamad et al., 2019). Providing Muslim-friendly tourism can thus be challenging for non-Muslim majority destinations (Nurdiansyah, 2018). As Samori et al. (2015) reported, the biggest challenge is creating an awareness of the particular needs of Muslim tourists and ensuring that service-providers like restaurants and hotels can accommodate Muslim travellers, such as by providing halal foods.

Previous research on Muslim-friendly tourism has generally been conducted in Muslim-majority countries such as Malaysia (Battour et al., 2012), Turkey (Akyol and Kiling, 2014), and Kuwait (Nassar et al., 2015) and has not been sufficiently explored in non-Muslim majority destinations. Perceptions regarding destination attributes, especially Islamic attributes, in countries with a Muslim-majority population may differ from those of non-Muslim majority destinations. In non-Muslim destinations, it is difficult to assure Muslim tourists of the availability of facilities that comply with Islamic law (Mohsin et al., 2015). Halal status

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can be taken as an example; as [Wilson and Liu \(2010\)](#) explained, in Muslim countries, especially those in which Arabic is a mother tongue, the halal status of many products is considered to be a given. However, in non-Muslim countries, the halal nature of a product can be questioned. Muslims prefer to avoid anything that creates doubt (i.e., they are risk-averse) because the conscious consumption or involvement in haram activities carries the risk of spiritual or physical punishment (in Islamic law, or in the hereafter). Thus, Islamic attributes are highly important for Muslim tourists, and an absence of these attributes may make them decide not to travel to a particular destination ([Battour et al., 2011](#)). According to [Hertzberg et al. \(1959\)](#), in the two-factor theory, this can be categorized as a 'hygiene' factor, the presence of which does not cause satisfaction but the absence of which leads to dissatisfaction. Indeed, the absence of halal status in a destination is a potential deal-breaker for Muslim tourists. Thus, this research was conducted on Muslim tourists' perceptions of non-Muslim majority destinations.

Driven by intense competition, increasingly diverse customer demands, and limited resources, destination marketers are encouraged to establish guidelines recognising the attributes that should be prioritised to increase customers' satisfaction. Studies in the context of Muslim-friendly tourism have generally only examined the influence of Islamic attributes on Muslim tourists' satisfaction without separating the different impact of those attributes ([Battour et al., 2013](#); [Eid and El-Gohary, 2015](#); [Rahman, 2014](#)). Such studies assume that if attribute performance increases, satisfaction also increases. However, not all attributes have the same contribution to satisfaction ([Albayrak et al., 2016](#)).

Some attributes increase satisfaction levels if they are addressed, while others do not have a significant effect on satisfaction because they constitute tourists' minimum requirements ([Busacca and Padula, 2005](#); [Kano et al., 1984](#); [Lin et al., 2010](#); [Matzler et al., 2004](#)). To identify and classify attributes according to their roles, the three-factor theory of customer satisfaction is used in this study. The three-factor theory ([Anderson and Mittal, 2000](#); [Brandt, 1988](#); [Lin et al., 2010](#); [Matzler and Sauerwein, 2002](#)), developed from the two-factor theory ([Hertzberg et al., 1959](#)), divides attributes into three factors according to their role in satisfaction: basic factors/must-be (dissatisfier), excitement factors/attractive (satisfier), and performance factors/one-dimensional (hybrid).

Research on satisfaction can also predict customers' future behaviour such as their revisit intentions, their willingness to make positive statements about a destination, and their willingness to recommend a product or destination to others ([Chen and Chen, 2010](#); [Yoon et al., 2010](#)), which are characteristics of loyalty. The consequences of customer satisfaction that the company expects lead to such loyalty. As [Yolal et al. \(2017\)](#) argued, loyalty plays an important role in business sustainability and success. Customer loyalty itself can be characterised by behavioural loyalty such as revisit/repurchase intentions and attitudinal loyalty such as willingness to spread positive word-of-mouth, willingness to recommend to others, and positive attitude towards products/companies ([Mechinda et al., 2008](#); [Yolal et al., 2017](#); [Yoon and Uysal, 2005](#)). This study uses both behavioural and attitudinal loyalty to ensure that the results are comprehensive and accurate ([Yoon and Uysal, 2005](#)).

The main objectives of this study are (1) to identify and classify both generic and Islamic attributes as basic, performance, and excitement factors, (2) to examine the influence of each classification on tourist satisfaction, and (3) to examine the consequences of tourist satisfaction on both types of loyalty (behavioural and attitudinal) in the context of Muslim-friendly tourism in non-Muslim majority destinations.

## 2. Theory

### 2.1. Muslim world, Muslim-friendly tourism, and characteristics of Muslim tourists

Recently, Muslim consumers, Muslim entrepreneurs, and business practices in Muslim contexts have captured the interest of academics and

business practitioners from around the world. This rise in interest can be explained by the increasing economic, political, and cultural power of Muslims in both Muslim-majority and Muslim-minority countries, as well as the emergence of new Muslim middle-class consumers who desire to achieve a balance between Islamic values and market offerings ([Wilson et al., 2013](#)).

The rise of interest in marketing in Muslim contexts raises the question of whether this field can form part of existing disciplines or requires a different approach and conceptualisation. The conventional marketing view tends to categorise Islamic marketing as a form of niche marketing to ethnic minorities or regional marketing with local relevance or political correctness. On the other hand, authors like [Wilson and Liu \(2011\)](#) assert that the Islamic marketing phenomenon should be considered a new and separate discipline. This argument derives not only from the identified needs and demands of Muslim consumers, but also from gaps in existing schools of thought and frameworks that require further investigation and refinement. Knowledge, theory, and practice in this field are still relatively new. The relevant concepts not only benefit marketers seeking to cater to the growing Muslim community, but might also apply to other minority ethnic, cultural, subcultural, tribal, and faith groups ([Wilson et al., 2013](#)).

Explicitly discussing religion in business, and especially Islam, is often considered taboo in postmodern, capitalist, and secular societies. However, the importance of religion in the Muslim psyche cannot be ignored when consuming or conducting a business. Furthermore, discussing Islam provides evidence for sharia's ability to develop and adapt with time and context. Three arguments can justify the importance of operationalising an Islamic-centric business model: (1) economic arguments, which show market potential through financial value, geography, and future sustainability through population growth rates; (2) Muslim consumer-based religious perspectives that reflect the growing need and desire to harmonise with Islam and Muslim identity, regardless of temporary benefits; and (3) imperative geopolitics, which are considered highly important when building unique international relations, political stability, and unique national brand equity ([Wilson, 2014](#)).

The development of the Muslim tourism market has led to the establishment of several terms that are used to explain the concept of tourism that suits Muslim needs. The most commonly used terms are 'Islamic tourism', 'halal tourism', and 'Muslim-friendly tourism/MFT'. However, confusion surrounds these terms: they are often used interchangeably despite their different meanings. Islamic tourism differs from other forms of tourism regarding intention, as it refers to tours conducted with the aim of obtaining pleasure from Allah. The term 'Islamic' is only used in matters directly related to the faith and its doctrines, such as Islamic law/sharia, Islamic values, and Islam's principles and beliefs ([Battour and Ismail, 2015](#)). [Wilson and Liu \(2011\)](#) argued that for something to be Islamic, it must be related to what is considered praiseworthy and pure.

Halal tourism refers to every object and action that Islamic teachings allow Muslims to use in the tourism industry ([Battour and Ismail, 2015](#)). According to [Wilson \(2017\)](#), halal tourism incorporates a God-conscious approach to offer Muslims equal access to facilities. Halal is not limited to food and drinks, but also applies to the various products and services offered to the Muslim population, including tourism. Halal in business is often interpreted as what is permissible and must be explicitly asserted ([Wilson and Liu, 2011](#)). This concept considers a more complete aspect, namely Islamic law (sharia), as a basis for providing tourism products and services, which include halal hotels (sharia-compliant hotels), halal resorts, halal restaurants, and halal travel. The main target customers are Muslims, and location is not limited to Muslim countries. In halal tourism, the purpose of a trip is not necessarily religious ([Battour and Ismail, 2015](#)).

Calling a product or activity 'Islamic' indicates that the product/activity meets all the rules, instructions, and requirements of Islamic sharia (which may not always be fulfilled in every halal tourism product/activity). The use of the term 'Islamic tourism' can thus give the wrong

impression that the product/tourism activity is only for Muslim consumers, when in fact it is also used by non-Muslim tourists. Thus, Islamic and halal tourism should not be equated. It is more accurate to use 'halal' rather than 'Islamic' for related products and services in the tourism industry (Battour and Ismail, 2015).

Products/activities are considered to be halal if they fully comply with the rules and guidelines for halal concepts. However, some halal tourism providers face problems when offering halal tourism products. For example, hotels may still provide alcohol because they also serve non-Muslim customers (El-Gohary, 2015). In addition, based on Battour and Ismail's (2015) observations, halal tourism packages provided in both Muslim and non-Muslim majority countries are not fully halal, as they fail to comply with the rules, guidance, and requirements of the halal concept. Nevertheless, almost all halal tour packages are designed to meet the needs of Muslim consumers in a Muslim-friendly way, but they are not completely halal. Therefore, the current practice of most halal tourism providers and companies, especially in non-Muslim countries, makes it difficult to accept halal tourism as truly halal. In the best cases, they are only 'Muslim-friendly' tourism practices (Battour and Ismail, 2015; El-Gohary, 2015). Further, Wilson (2017) argued that use of the term 'Muslim-friendly' is only appropriate for non-Muslim majority countries.

Muslim-friendly tourism itself can be interpreted as an effort to make the tour experience enjoyable for Muslim tourists while allowing them to meet their religious obligations (Battour, 2016). This is almost akin to the concept of 'halal tourism' but can be placed in a broader context that enables Muslims to perform their religious duties. Muslim-friendly destinations not only offer 'halal' services such as halal food and drinks and swimming pools that are separated by swimmers' gender, they also offer a convenient place for Muslims' daily prayers. Thus, the concept of Muslim-friendly tourism is used in this study because it has a wider scope than the other two terms.

In general, Muslim consumers seek high involvement in all products, a characteristic related to their beliefs and tendency towards risk-aversion (Wilson and Liu, 2010). As Vaughn (1980) explained using the Foote, Cone, and Belding grid (FCB grid) regarding consumer decision-making, the nature of Muslim consumers reflects cognitive, affective, and conative (think-feel-do) patterns that are influenced by risk minimisation (Wilson and Liu, 2011). Muslim consumers are very careful in their decision-making, especially as related to Islamic rules that must be obeyed.

In particular, Muslim tourists have special needs when travelling, many of which involve compliance with Islamic rules. As Wilson et al. (2013) reported, Muslims constitute a large proportion of the modern consumer segments and try to retain their Islamic values in their daily practice. For example, according to Shakona et al. (2015), Muslims observe the requirement to pray five times a day (at early morning, noon, mid-afternoon, sunset, and evening). Muslim travellers also require access to religious facilities such as clean places, ablution facilities, Qibla direction, and information about prayer times. The second requirement concerns food and drink that are approved for consumption. Islam regulates what is permissible (halal) and what is not permissible (haram). Islamic law emphasises that blood, dead meat, the flesh of swine and all its related by-products, animals that kill prey (including predatory birds), all amphibious animals, and animals slaughtered without religious pronouncements are not to be consumed (Stephenson, 2014). Alcohol is also prohibited (Shakona et al., 2015). Islamic law further regulates interactions between women and men and states that the two genders should not mix in the same places such as swimming pools, gyms, and beaches.

With respect to women and travel, Muslim women are not permitted to travel alone without the presence of a mahram (a husband or a man who cannot be married to the woman based on Islamic law). In addition, according to Islamic teachings, Muslim women must not expose their hair or body (Battour et al., 2011; Shakona et al., 2015).

Destinations that cater to these attributes can claim to be 'Muslim-friendly' (Carboni et al., 2014). Muslim-friendly destinations include not only Islamic countries, but also countries with a majority non-Muslim population (Battour and Ismail, 2015). Japan is an example of a non-Muslim country that provides Muslim-friendly tourism. Samori et al. (2015) acknowledged the increasing foreign tourist visitation to Japan from Muslim countries such as Malaysia and Indonesia, accounting for 41.3% and 16% of tourist visits, respectively. To respond to this market opportunity, Japan has facilitated Muslim tourists by meeting their basic needs, including providing places of worship, halal foods, and halal hotels.

## 2.2. Generic and Islamic attributes

When travelling, tourists consider the availability of attributes at their destination. Generic attributes refer to the common attributes usually available at any destination, regardless of whether the destination is Muslim-friendly. Attributes can also be interpreted as features or attractions possessed by the destination and considered by tourists to affect their satisfaction with the destination (Boit and Doh, 2014). Generic attributes include friendliness and accessibility, food and location, natural scenery and activity, lodging, friendly services/quality, and outdoor activities (Meng et al., 2008). Other studies that have examined the relationships between destination attributes and tourists' satisfaction (e.g., Ragavan et al., 2014) have considered destination attributes to include accommodations and food, attractions, climate and image, commodities, comfort, culture, people, and prices. Mussalam and Tajeddini (2016) divided attributes into four broad categories: (1) destination brand/reputation, (2) tourism attractions, (3) tourism infrastructure, and (4) tourism services.

As mentioned earlier, in addition to considering a destination's generic attributes, Muslim tourists have special requirements that destination marketers cannot ignore, as they are related to the fulfilment of Islamic attributes, which facilitate the needs of Muslim tourists when they travel. As Muslim tourists may not select a particular destination if the destination does not offer these attributes, success in destination marketing can be achieved by considering the Islamic aspects of tourism activities.

Several studies have been conducted to examine the availability of Islamic attributes in tourism, including that of Battour et al. (2011), who found that Islamic attributes have both tangible and intangible aspects. Tangible aspects include the availability of prayer facilities (mosques/prayer rooms, Quran and Qibla, Muslim-friendly toilets) and halal food, while intangible attributes include Islamic entertainment, Islamic dress codes, observance of Islamic morality, and Azan (call to prayer). Eid and El-Gohary (2015) divided Islamic attributes into physical attributes and non-physical attributes. Physical attributes consist of the availability of prayer facilities, halal food, the Quran, and Muslim-friendly toilets. Non-physical attributes include the availability of segregated services, sharia TV channels, and sharia entertainment tools and arts that do not depict human forms. Another study by Battour et al. (2013) found that there are four dimensions of Islamic attributes at destinations: worship facilities, halalness, being alcohol- and gambling-free, and Islamic morality.

## 2.3. Three-factor theory of customer satisfaction

The three-factor theory emerged from development of the two-factor theory (Hertzberg et al., 1959), which was first formulated in the context of employee satisfaction. The two-factor theory identified that the 'hygiene factor' (dissatisfier) differs from 'enhancing factors/motivators' (satisfier). Hygiene factors are attributes that are provided to prevent dissatisfaction though they do not have an impact on satisfaction, while enhancing factors that create satisfaction or motivate employees at a high level of performance (Smith and Deppa, 2009). A shortcoming of the

two-factor theory is its classification of attributes as either satisfiers or dissatisfiers. Later studies found that certain factors are associated with both (known as performance factors). To respond to this shortcoming, Kano and his team (1984) introduced the Kano model, which became known as the three-factor theory of customer satisfaction and was originally used in the quality management literature. This model categorises and prioritises customer needs and provides guidelines for manufacturing regarding product life cycle development. The objective of this model is to ensure customers' satisfaction with a company so that customers return to buy new products from the company. This model generally classifies product and service attributes based on how customers perceive the attributes and their impact on customer satisfaction (Rotar and Kozar, 2017).

Initially, the Kano model categorised attributes into three primary categories and two secondary categories. The main categories consist of must-be attributes, one-dimensional attributes, and attractive attributes. Secondary categories consist of indifferent attributes and reverse attributes.

- Must-be/dissatisfier/basic factors represent the minimum requirements that can create dissatisfaction if not fulfilled, but even if fulfilled, these attributes do not significantly influence satisfaction (Alegre and Garau, 2010). In other words, the provision of basic factors is important but is not sufficient for satisfaction. These attributes might be considered so basic that customers do not express satisfaction when they are fulfilled.
- One-dimensional/hybrid/performance factors increase satisfaction levels if they are fulfilled and reduce them if not. Ensuring that these attributes are available results in higher satisfaction levels. Conversely, if the availability is poor, tourists feel lower satisfaction or even dissatisfaction (Albayrak and Caber, 2015).
- Attractive/satisfier/excitement factors are characterised by increased customer satisfaction when fulfilled but do not lead to dissatisfaction if they are poorly delivered or undelivered (Busacca and Padula, 2005).

Secondary categories:

- Indifferent attributes. These attributes do not have a positive or negative impact on customer satisfaction.
- Reverse attributes. The increase/improvement of these attributes affects customer dissatisfaction and vice versa: not fulfilling these attributes creates customer satisfaction.

Academics generally consider the first three factors and do not include the two factors in the secondary categories because they have no relevance in increasing satisfaction (e.g., Albayrak, 2017). Thus, the theory is known as the three-factor theory of customer satisfaction (Albayrak, 2017; Matzler and Sauerwein, 2002). The three-factor model is described in Figure 1.

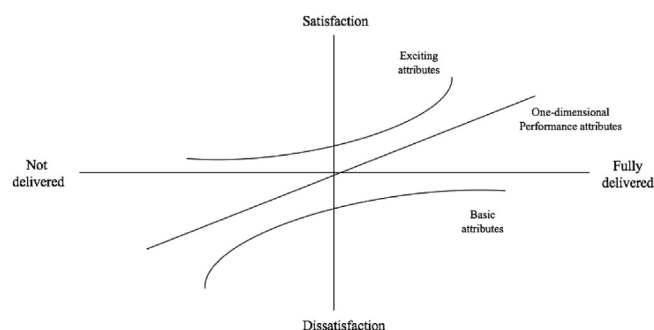


Figure 1. Three-factor theory of customer satisfaction (Source: Busacca and Padula, 2005).

This theory has been employed in many research areas, including education (Seo and Um, 2019), communication (Busacca and Padula, 2005; Lee et al., 2015), automotive (Matzler et al., 2004), manufacturing (Sohn et al., 2017), politics (Schofield and Reeves, 2015), and tourism (Albayrak, 2017; Albayrak and Caber, 2015; Alegre and Garau, 2011; Lai and Hitchcock, 2016).

Various techniques have been employed to classify attributes according to the three-factor theory, such as the Kano questionnaire (Kano et al., 1984), critical incident technique (Johnston, 1995), importance grid (Vavra, 1997), and regression with dummy variable (Mittal et al., 1998). This study used the importance grid method introduced by Vavra (1997) to analyse the three-factor theory because of its several advantages.

First, this method can be carried out with large samples that are representative of the target population. Second, the importance grid helps to measure the strength of the relationship between attribute performance and overall satisfaction. Third, this method is relatively easy to use. Fourth, since the importance grid uses data obtained from surveys that measure the relationship between attribute performance and satisfaction, this method is suitable for use by managers to systematically monitor customer satisfaction levels (Busacca and Padula, 2005).

The importance grid is a two-dimensional matrix that combines two types of attribute assessments – explicit importance (customer's self-stated importance) and implicit importance (statistically derived importance) – to classify the three factors (Busacca and Padula, 2005; Smith and Deppa, 2009). Explicit importance can be obtained in a straightforward manner by asking customers to rate the importance of the attributes. In other words, explicit importance indicates the importance each attribute based on one's expectations. Explicit importance is measured by calculating the mean of the customers' assessment of attribute importance for each attribute (Busacca and Padula, 2005; Zhang et al., 2017).

Implicit importance measures customers' spontaneous feelings towards attributes to determine the importance of attributes in creating satisfaction based on customers' true experiences. A linear regression model is employed to measure implicit importance using each attribute's performance as an independent variable and broader performance criteria (usually overall customer satisfaction) as the dependent variable (Alegre and Garau, 2010; Busacca and Padula, 2005).

By calculating this explicit and implicit importance, the groups of attributes can be identified as shown in Figure 2 (Alegre and Garau, 2010; Busacca and Padula, 2005; Zhang et al., 2017):

- Attributes with high explicit and low implicit importance are basic factors. Consumers consider these attributes important (high explicit), but even if fulfilled, the effect of these attributes on satisfaction is low (low implicit).
- Performance factors can have a strong effect on satisfaction (high implicit) when the customer considers the attribute to be important (high explicit) and can also have little effect on satisfaction (low implicit) when the customer considers this attribute to be not so important (low explicit).
- Attributes that have a low level of importance (low explicit) but can affect satisfaction if fulfilled (high implicit) as excitement factors.

Previous studies, such as those conducted by Lee et al. (2015), Lee et al. (2009), and Pezeshki et al. (2009), have reported that basic factors did not have a significant effect on satisfaction, while performance and excitement factors positively and significantly influenced satisfaction. In this study, the generic and Islamic attributes are classified according to the three-factor theory to identify the attributes in basic, performance, and excitement factor classifications. The following hypotheses are then tested:

H1a: Generic Basic Factors have a positive influence on tourist satisfaction.

High	<p>Quadrant 2 Excitement Factors (Unexpected, Delighter Attributes)</p>	<p>Quadrant 1 Performance Factors (High Importance)</p>
Implicit Derived Importance	<p>Quadrant 3 Performance Factors (Low Importance)</p>	<p>Quadrant 4 Basic Factors (Expected, Must-Be Attributes)</p>
Low	Low	High

Explicit, Stated Importance

Figure 2. Importance grid (Source: Zhang et al., 2017).

H1b: Islamic Basic Factors have a positive influence on tourist satisfaction.

H2a: Generic Performance Factors have a positive influence on tourist satisfaction.

H2b: Islamic Performance Factors have a positive influence on tourist satisfaction.

H3a: Generic Excitement Factors have a positive influence on tourist satisfaction.

H3b: Islamic Excitement Factors have a positive influence on tourist satisfaction.

### 2.4. Behavioural and attitudinal loyalty

In tourism research, proper operationalisation to measure tourist loyalty must include the concepts of both behavioural and attitudinal loyalty. Revisit intention, one of the main indicators of behavioural loyalty, is an important factor that helps to ensure that a destination can successfully attract tourists. This factor must be examined because of the benefits it offers, as the cost of capturing repeat visitors is less than the cost of attracting new visitors (Um et al., 2006; Yeoh et al., 2015).

Attitudinal loyalty must also be examined, considering that the effect of satisfaction on revisit intention in the context of tourism can differ from revisit intention in other contexts. For example, tourists who are satisfied with their previous visits may choose not to revisit the same destination, for reasons such as novelty seeking. Thus, the use of both behavioural and attitudinal loyalty in tourism research is more comprehensive and can better predict the construct (Al-Refaei et al., 2014; Rahman, 2014; Suhartanto et al., 2016).

Several studies have examined the effect of satisfaction on behavioural and attitudinal loyalty and demonstrated an influence between these variables. For example, in the context of Islamic tourism, Rahman (2014) found that satisfaction influenced loyalty, which is characterised by the intention to revisit a destination and willingness to recommend it to friends and family. Suhartanto et al. (2016) also found that satisfaction affects domestic and international tourists' behavioural and attitudinal loyalty towards Bali for shopping tours. Thus, the next proposed hypotheses are:

H4: Tourist satisfaction has a positive influence on behavioural loyalty.

H5: Tourist satisfaction has a positive influence on attitudinal loyalty.

## 3. Research methodology

### 3.1. Sample and data collection

The respondents in this study were all Muslim tourists who had travelled to 1 of the 100 city destinations mentioned in the questionnaire. The 100 city destinations were chosen based on the cities with the highest number of visits (Euromonitor International, 2017). The Muslim

tourist respondents were required to be 18 years or older and to have visited a destination for leisure or business and leisure (bleisure). Since the data analysis method used in this study was structural equation modelling (SEM), the sample size was based on SEM's rules of thumb. According to Anderson and Gerbing (1988), Hair et al. (2013), and Muthén and Muthén (2002), the minimum sample size required for SEM is 150 cases, and according to Boomsma (1982), it is 200 cases.

This study was conducted via an online survey through Survey-Monkey. The selection of potential respondents was made randomly via travellers' blogs and vlogs and from social media (Facebook and Instagram). To ensure that respondents complied with the criteria, respondents were selected through an examination of domestic and international traveller groups on social media, such as international backpackers, Muslim travellers, and Muslim women travel groups, and the use of hashtags on Instagram like #halaltravellers, #muslimtravel, #muslimtrip, #halaltravel, #hijabtraveller, #muslimvacation, and others that showed photos of respondents while travelling. In the next step, the researchers contacted potential respondents individually through direct messages, Facebook messenger, or email. In the message, potential respondents were given a link that directed them to the online questionnaire.

Since self-report questionnaires were used in this study to collect data at the same time from the same participants, the relationship tested between constructs may have been distorted by the effects of common method variance (CMV), an issue that has the potential to influence the validity of research findings (Spector et al., 2019). The bias generated by CMV, known as common method bias (CMB), appears when the estimated relationship between one construct and another is inflated; put differently, CMV produces a systematic covariation above the true relationship between the scale items (Malhotra et al., 2017).

The survey methodology literature identifies two main approaches to address CMV issues. First, a series of procedural remedies that can be applied by researchers in the early stage of questionnaire design, has been suggested to prevent (i.e., ex-ante) the emergence of CMV (MacKenzie and Podsako, 2012; Podsakoff et al., 2003). Second, a range of statistical techniques has been proposed to allow researchers to assess the effectiveness of the previous procedural measures so as to detect and mitigate the effects of CMV post-hoc (Simmering et al., 2015; Williams et al., 2010).

The possibility of CMV arising in this research might be dismissed ex-ante by the implementation of a variety of preventive measures at the research design stage. This research adopts some of the most advisable ex-ante procedures recommended in the literature. (1) In this study, the measures of independent and dependent variables were obtained from different sources. For example, the source of the generic attribute as an independent variable was adopted from Alegre and Garau (2011) and Chi and Qu (2008), while tourist satisfaction as a dependent variable was adopted from Albayrak (2017) and Eid and El-Gohary (2015), (2) respondents were not required to write their names on the questionnaire

(anonymity), (3) respondents were informed that their responses would be treated as confidential and that their data would be processed only in aggregate, (4) the questionnaire was developed through a process starting with adoption from several previous studies, moving through the development of questionnaire items, and then pretesting and improving to finalise the questionnaire, and (5) potential respondents were randomly selected via travellers' blogs and vlogs and from social media sites (Facebook and Instagram).

Several methods exist for post-hoc or ex-post analysis. Harman's single-factor test is the most common test researchers use to examine CMV in their studies. The Harman one-factor analysis is a post-hoc procedure that is conducted after data collection to check whether a single factor is accountable for variance in the data (Chang et al., 2010). In this study, a Harman's single-factor test was conducted as a post-hoc method. This method produced a variance extraction of a single factor of 31.746%, which is less than 0.50 or 50%. Therefore, no CMV was detected. Table 1 shows some of the result of Harman's single-factor test.

### 3.2. Questionnaire development

The questionnaire was developed based on a review of related literature and revised based on the results of the pre-test conducted with 80 respondents. The final questionnaire used in the main study was divided into three sections. The first section contained screening questions to ensure respondents were selected according to the specified criteria. This part consisted of questions asking which destination the respondent had last visited in the past year as well as their religion and age and the purpose of the visit.

The second part consisted of questions evaluating the different variables included in the proposed model. Respondents were asked to provide two different assessments of 13 items of generic attributes (Alegre and Garau, 2011; Chi and Qu, 2008; Mussalam and Tajeddini, 2016) and 18 items of Islamic attributes (Battour et al., 2013; Eid and El-Gohary, 2015; Nassar et al., 2015; Stephenson, 2014). In the first assessment, respondents rated the importance of these 31 attributes (13 generic and 18 Islamic) for their visit on a 6-point Likert scale ranging from 1 (very unimportant) to 6 (very important). In the second part, respondents were asked to evaluate their level of satisfaction with each of the 31 attributes (from 1 = very dissatisfied to 6 = very satisfied). Using the same scale, respondents were then asked to rate their overall satisfaction with the destination via seven questions adopted from several researchers (Albayrak, 2017; Eid and El-Gohary, 2015; Lee et al., 2015; Song et al., 2012). For loyalty, respondents were asked to express their agreement with six indicators measuring behavioural loyalty and six indicators measuring attitudinal loyalty (Al-Refaie et al., 2014; Hsu et al., 2014; Kaur and Soch, 2012; Suhartanto et al., 2016; Yolal et al., 2017) ranging from 1 (strongly disagree) to 6 (strongly agree). The last section of the questionnaire included 15 questions regarding the respondents' profiles.

The respondents of this study were informed that all the information and answers they provided would be kept confidential and only used for academic purposes and would be summarized and reported in the aggregate. Before collecting data, the research design, including the research instrument and ethical issues, were reviewed and approved by

the research committee of the Doctoral Program in Management, Universitas Indonesia.

## 4. Results

The data were analysed in four steps. First, data cleaning was conducted to remove missing values and unengaged responses. Then, descriptive analysis was used to analyse respondents' sociodemographic characteristics. The second step involved the classification of generic and Islamic attributes into basic, performance, and excitement factors using the importance grid method (Vavra, 1997). The third step entailed an analysis of the measurement model. In this step, the measurement model was tested by applying confirmatory factor analysis (CFA) to examine its validity and reliability. The final or fourth step was a structural model analysis; the structural model was examined to determine the significance of the relationships between research variables and for hypotheses testing. LISREL 8.8 software was used to conduct the CFA and SEM analysis. Additionally, SPSS 23 and Microsoft Excel were used for the descriptive analysis and other purposes in supporting LISREL 8.8.

### 4.1. Data cleaning and respondents' sociodemographic characteristics

A total of 3,050 questionnaires was distributed and 1,345 questionnaires (44% response rate) were returned. After data cleaning, 835 (or 62%) were found to be complete. From that number, the questionnaires were filtered to identify the respondents that had visited a non-Muslim majority destination. Ultimately, 604 questionnaires were used for the data analysis. This number was sufficient according to the requirements for using SEM.

The five most-visited destinations by tourists in this study were Tokyo, Seoul, Singapore, Bangkok, and Hong Kong. A high percentage of female tourists (85%) was in the sample while male tourists accounted for 15% of respondents. This imbalance can be explained as follows.

- (1) Circumstances have changed, with young women now travelling more than young men. This is the result of the greater freedom women have achieved and a higher number of destination choices arising from their greater economic and social independence (Tilley and Houston, 2016). In this study, the most-travelled respondents were women and their ages ranged from 25–34 years old (52.2%). This was also in line with a Mastercard-Crescent Rating (2019) report indicating a year-to-year increase in women's participation in tourism activities. Women travellers represent one of the fastest-growing segments within the travel market. Women are estimated to represent two-thirds of international travellers, and Muslim women travellers are part of this population.
- (2) Based on female traveller characteristics, several researchers have reported that women travellers are more active in posting photos and comments related to their travels than their male counterparts. The photos they share mostly show themselves, themselves with others, and natural landscapes (Božić and Jovanović, 2017). Božić and Jovanović (2017) found that women, those who are more educated, and older people were the most active in sharing

Table 1. Harman's single-factor test.

Total Variance Explained				Extraction Sums of Squared Loadings		
Initial Eigenvalues						
Component	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	11.746	31.746	31.746	11.746	31.746	31.746
2	4.438	11.995	43.742			
3	2.603	7.034	50.776			
4	1.862	5.032	55.808			
5	1.470	3.973	59.781			

information related to their trips. This behaviour was also related to a willingness to volunteer for the survey, as females responded at a higher frequency than males (Curtin et al., 2000; Porter and Whitcomb, 2005; Rosenbaum, 1997). Female respondents also participated in the survey earlier than males (Evans and Donnerstein, 1974). These characteristics may have led to the greater number of female respondents to the survey.

- (3) The respondents in this study were identified from travellers' blogs and vlogs and from social media (Facebook and Instagram). There are indeed gender differences in the number of users of certain platforms. According to the Pew Research Center (2015), historically, females have been more avid users of social media than males. Females have dominated the use of Facebook, Instagram, and Pinterest. Their data show that about 77% of females Internet users were Facebook users compared to 66% of male Internet users, and females were more likely to use Instagram than males (31% vs. 24%). This increased the likelihood that females would be selected as respondents.

In addition, 85% of respondents visited the destinations for leisure and 42.9% travelled independently rather than with an organised tour. Last, most respondents visited the destination in September (16.6%). Details of respondents' sociodemographic characteristics are shown in Table 2.

#### 4.2. Classification of generic and Islamic attributes

In accordance with the first research objective, all generic and Islamic attributes were classified into basic, performance, and excitement factors using the importance grid method (Vavra, 1997). To create the importance grid, the mean value of customers' assessment of every attribute's

importance was first computed to measure its explicit importance. Second, implicit importance was measured using a linear regression model. Each attribute's performance served as the independent variables and the overall customer satisfaction served as the dependent variable. Table 3 shows the explicit and implicit importance value for both generic and Islamic attributes.

The importance grid was developed with the horizontal axis representing explicit importance values and the vertical axis representing implicit importance values. The matrix was divided into four quadrants using the grand mean value of both explicit and implicit importance. Figure 3 illustrates the classification of the generic and Islamic attributes in the four quadrants.

Attributes in the lower right quadrant are basic factors. For generic attributes, Muslim tourists consider comfortable accommodations, cleanliness, safety, availability of tourist information, and local transportation to be minimum requirements that must be available at all destinations. Likewise, the presence of Azan to indicate prayer time, access to the Holy Al-Quran, and the banning of inappropriate behaviour in public places are evaluated as Islamic Basic Factors for Muslim tourists.

Activities, entertainment, and attractions offered at the destination, a comfortable climate, infrastructure at the destination, communication with locals, and facilities for children and elderly people are the generic attributes that enhance Muslim tourists' satisfaction if properly met, but, on the other hand, reduce their satisfaction if they are unavailable. These attributes are performance factors. For Islamic attributes, the availability of prayer facilities, Qibla direction, the availability of a water supply and clean toilets, the availability of halal foods and drinks, the banning of alcohol, the use of Islamic dress code by hotel and restaurant staff, the availability of entertainment that does not violate Islamic teachings, segregated public areas for men and women, Muslim-friendly

Table 2. Sociodemographic characteristics of the respondents.

	Category	Frequency (%)
Destination	Tokyo	11.9
	Seoul	11.8
	Singapore	10.8
	Bangkok	10.3
	Hong Kong	5.6
	Osaka	4.5
	London	4.1
	Kyoto	4.0
	Other	37
Age	18–24	31.1
	25–34	52.2
	35–44	14.2
	45–54	2.2
	55–64	0.3
	≥65	0
Purpose of visit	Leisure	85
	Business and Leisure	15
Gender	Male	15
	Female	85
Marital status	Single	59.6
	Married, no children	18.1
	Married, children live with me	19.2
	Married, children live independently	0.5
	Divorced/widowed	2.6
Type of tour	Organized mass tour	14.7
	Organized individual tour	12.4
	Individual tour	42.9
	Backpacker	30
Month of visit	September	16.6
	October	15.7
	April	10.4
	July	8.8
	August	8.4
	Other	40.1

**Table 3.** Explicit and implicit importance value of each attribute.

Variable	Explicit Importance	Implicit Importance
<b>Generic Attributes</b>		
GAS1	4.99	0.18
GAS2	5.18	0.05
GAS3	5.32	0.23
GAS4	5.37	0.07
GAS5	4.83	0.02
GAS6	4.71	0.13
GAS7	5.67	0.07
GAS8	5.06	0.08
GAS9	4.69	0.04
GAS10	5.33	-0.01
GAS11	4.66	-0.01
GAS12	4.96	0.15
GAS13	5.47	0.04
<b>Grand Mean</b>	<b>5.10</b>	<b>0.08</b>
<b>Islamic Attributes</b>		
IAS1	5.21	0.05
IAS2	4.33	-0.06
IAS3	4.94	0.08
IAS4	4.36	-0.02
IAS5	5.70	0.23
IAS6	5.45	0.13
IAS7	3.79	0.12
IAS8	3.88	-0.06
IAS9	4.08	0.03
IAS10	4.24	0.12
IAS11	4.35	0.09
IAS12	3.40	-0.05
IAS13	4.68	0.08
IAS14	3.57	-0.11
IAS15	4.40	0.06
IAS16	4.42	-0.07
IAS17	3.95	0.12
IAS18	3.17	0.06
<b>Grand Mean</b>	<b>4.33</b>	<b>0.04</b>

accommodations, Muslim staff/employees at the destination, and the banning of prostitution are classified into this factor.

The last classification is excitement factors. Generic attributes falling into this category are local cuisine and drink, destination image, and friendliness of the locals. Muslim tourists also consider the banning of gambling destination, the prevalence of the Islamic dress code (e.g., hijab) in public places, promotion/marketing in accordance with Islamic ethics, and the availability of art that does not depict human forms (e.g., paintings, sculptures) to be Islamic Excitement Factors that significantly increase their satisfaction if properly delivered but do not necessarily lower their satisfaction if not delivered.

After classifying the generic and Islamic attributes as Generic Basic Factors, Islamic Basic Factors, Generic Performance Factors, Islamic Performance Factors, Generic Excitement Factors, and Islamic Excitement Factors, all variables were ready for processing and analysis using SEM.

#### 4.3. Measurement model analysis

Analyses were performed on the measurement model for nine latent variables of the study: (1) Generic Basic Factors (GBF), (2) Islamic Basic Factors (IBF), (3) Generic Performance Factors (GPF), (4) Islamic Performance Factors (IPF), (5) Generic Excitement Factor (GEF), (6) Islamic Excitement Factor (IEF), (7) Tourist Satisfaction (TS), (8) Behavioural

Loyalty (BL), and (9) Attitudinal Loyalty (AL). The analysis of the measurement model involved several tests: overall model fit, validity, and reliability.

The test for overall model fit evaluated the goodness of fit between the research model and the research data. Testing was conducted by comparing the estimated goodness of fit indices (GOFI) with GOFI criteria for a good fit. A validity test was performed by evaluating the standardised factor loading (SFL) of the indicator or observed variable. If  $SFL \geq 0.50$ , the indicator was a related latent variable, while if  $SFL < 0.50$ , the related indicator was considered invalid and excluded or dropped from the measurement model. A measurement model was considered to have good reliability if it had appropriate composite reliability (CR)  $\geq 0.70$  and average variance extracted (AVE)  $\geq 0.50$  (Hair et al., 2006). For some researchers,  $AVE \geq 0.40$  was still considered acceptable; as Fornell and Larcker (1981) said, if AVE is less than 0.5, but CR is higher than 0.6, the convergent validity of the construct is still adequate (Huang et al., 2013). The results of the measurement model or CFA analysis from the nine latent variables are shown in Table 4.

Table 4 shows that although the measurement model or CFA of the study had two GOFI showing a marginal fit, most GOFI show a good fit. Thus, it can be concluded that each measurement model has a good overall model fit. Indicators with an  $SFL < 0.50$  or those that were invalid were excluded from the measurement model, so the indicators in the table are valid for the related research latent variables. As for the



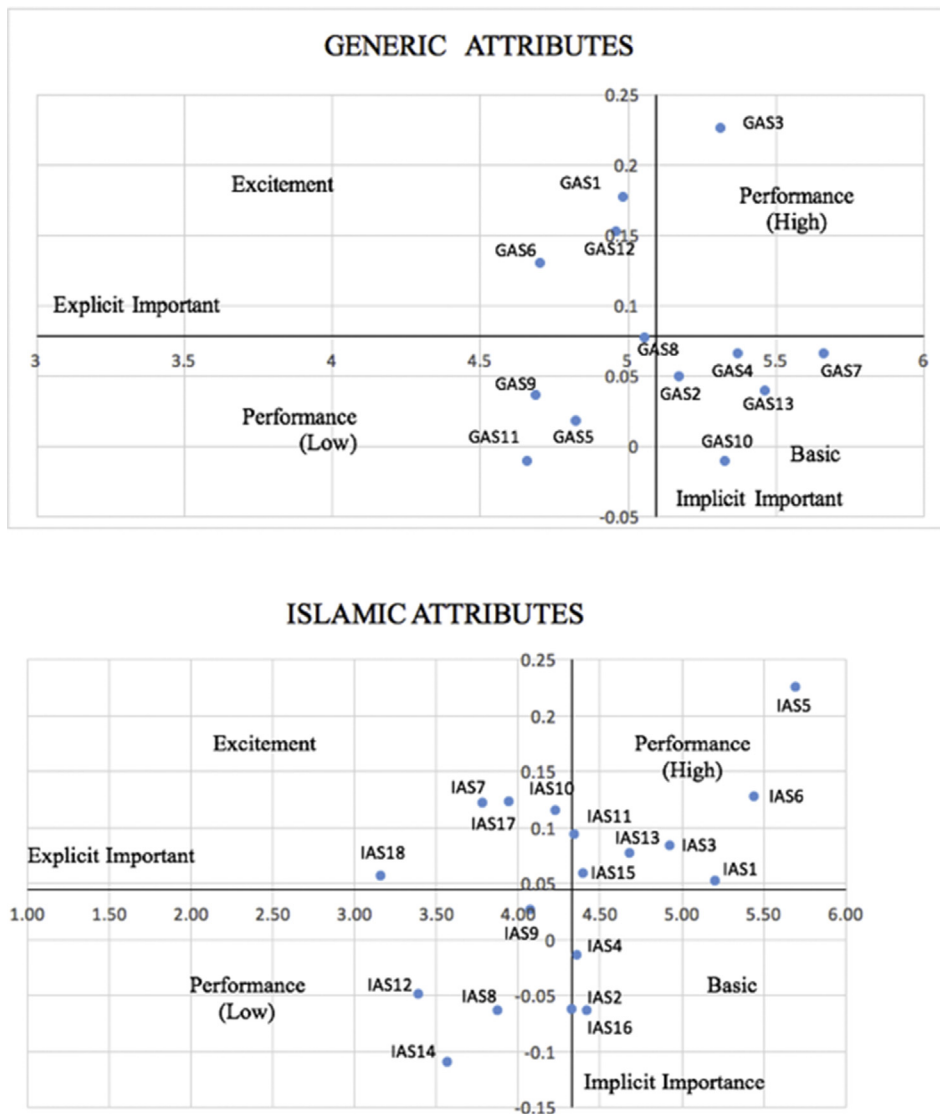


Figure 3. Classification of generic and Islamic attributes.

reliability of the measurement model or CFA, all the CR values fulfil the criteria ( $CR \geq 0.70$ ), varying from 0.71 to 0.94. The values of AVE also passed the criteria. Some of the variables have AVE value  $\leq 0.5$  but  $\geq 0.4$ . According to Fornell and Larcker (1981), the AVE may be a more conservative estimate of the measurement model validity, and ‘on the basis of composite reliability alone, the researcher may conclude that the convergent validity of the construct is adequate, even though more than 50% of the variance is due to error’ (p. 46). Since the composite reliability of all variables is above the recommended level, the internal reliability of measurement items is acceptable.

This also occurs when the SFL limit for good validity is  $\geq 0.50$ . Hair et al. (2006) mentioned that the standardised factor loading must be  $\geq 0.5$ , or ideally  $\geq 0.7$ . Setting a higher SFL standard (e.g.,  $SFL > 0.7$ ) improves the AVE but eliminates more indicators, so it does not reflect the variables as accurately. Given that all indicators of the measurement models in Table 4 have good validity and although some of the reliability measurements are adequate, no re-specification is made to the measurement model. Parcelling (Bandalos, 2002) was carried out in the measurement model using the latent variable score (LVS) calculation (Jöreskog et al., 2006), so the previous measurement model with multiple indicators can be transformed into measurement models with single indicators.

#### 4.4. Structural model and hypothesis testing

The final step was an analysis of the structural model. An evaluation of the measurement model in the previous step that produced a simplified or parcelled measurement model was used to simplify the structural model. This structural model was estimated, and the results are shown in Figure 4, which indicates the significance among the latent variables of the study. These results were then used to test the research hypotheses (detailed in Table 5).

As shown in Table 5, the t-value of H1a is 2.68, indicating a significant influence from Generic Basic Factors on Tourist Satisfaction; thus, H1a is accepted. On the other hand, Islamic Basic Factors are not significant in affecting Tourist Satisfaction, with a t-value of -0.34, so H1b is rejected.

Generic Performance Factors influences Tourist Satisfaction (the t-value is 5.71), indicating that H2a is accepted. Furthermore, Islamic Performance Factors has a t-value of 1.28; thus, its influence on satisfaction is not significant and H2b is rejected. H3a and H3b are accepted with a t-value of 6.80 and 3.46, respectively. This means that both the Generic Excitement Factors and Islamic Excitement Factors significantly and positively influence Tourist Satisfaction. The consequences of Tourist Satisfaction on Behavioural and Attitudinal Loyalty are also significant

Table 4. Confirmatory factor analysis.

Items	Loadings	CR	AVE
<b>Generic Basic Factors (GBF)</b>		0.72	0.40
GAS4: Cleanliness	0.52		
GAS7: Safety	0.56		
GAS10: Availability of tourist information	0.68		
GAS13: Local transportation	0.75		
<b>Islamic Basic Factors (IBF)</b>		0.83	0.71
IAS2: Azan to indicate prayer time	0.87		
IAS4: Holy Al-Quran	0.82		
<b>Generic Performance Factors (GPF)</b>		0.72	0.47
GAS3: Activities, entertainment, attractions offered at the destination	0.74		
GAS8: Infrastructure at the destination	0.55		
GAS11: Facilities for children & elderly people	0.74		
<b>Islamic Performance Factors (IPF)</b>		0.87	0.44
IAS1: Availability of prayer facilities	0.53		
IAS3: Qibla direction	0.59		
IAS6: Availability of halal foods and drinks	0.55		
IAS8: Alcohol-free destination	0.69		
IAS11: Availability of entertainment that does not violate Islamic teachings	0.73		
IAS12: Segregated public areas for men and women	0.73		
IAS13: Muslim-friendly accommodation	0.66		
IAS14: Muslim staff/employees at the destination	0.72		
IAS15: Banning of prostitution	0.72		
<b>Generic Excitement Factors (GEF)</b>		0.71	0.55
GAS1: Local cuisine and drink	0.72		
GAS12: Friendliness of the locals	0.76		
<b>Islamic Excitement Factors (IEF)</b>		0.77	0.46
IAS7: Gambling-free destination	0.65		
IAS10: Prevalence of Islamic dress code (e.g., hijab) in public places	0.63		
IAS17: Promotion/marketing in accordance with Islamic ethics	0.72		
IAS18: Availability of art that does not depict human forms (e.g., paintings, sculptures)	0.71		
<b>Tourist Satisfaction (TS)</b>		0.94	0.71
TS1: Overall, I am satisfied with this tour	0.80		
TS2: Overall, I am happy with this tour	0.88		
TS3: I feel good about my decision to visit this destination	0.86		
TS4: The destination I chose to visit is good	0.86		
TS5: The tour was as good as I expected	0.82		
TS6: I enjoyed myself on this tour	0.84		
TS7: I feel my decision to go this tour was a wise one	0.83		
<b>Behavioural Loyalty (BL)</b>		0.84	0.48
BL1: I intend to revisit this destination in the future	0.77		
BL2: I am willing to pay more to visit this destination in the future	0.71		
BL3: I am willing to come to this destination more often	0.87		
BL4: I visit this destination more often than other destinations	0.66		
BL5: I have reduced my search for other destinations	0.52		
BL6: I will consider this destination first when I plan to go on another vacation	0.58		
<b>Attitudinal Loyalty (AL)</b>		0.91	0.64
AL1: I am willing to recommend this destination to others	0.94		
AL2: I am willing to encourage friends and family to visit this destination	0.93		
AL3: I feel my visit to this destination is a good thing	0.89		
AL4: I feel loyal to this destination	0.64		
AL5: This is my favourite destination	0.62		
AL6: I am willing to say positive things about this destination to others	0.71		

**GOFI:** RMSEA = 0.0 ( $\leq 0.08^{**}$ ); NNFI = 1.02 ( $\geq 0.90^{**}$ ); CFI = 1.00 ( $\geq 0.90^{**}$ ); IFI = 1.01 ( $\geq 0.90^{**}$ ); RFI = 1.00 ( $\geq 0.90^{**}$ ); SRMR = 0.07 ( $\leq 0.05^{**}$ ); GFI = 0.81 ( $\geq 0.90^{**}$ ); NCS = 0 ( $\leq 2^{**}$ ).

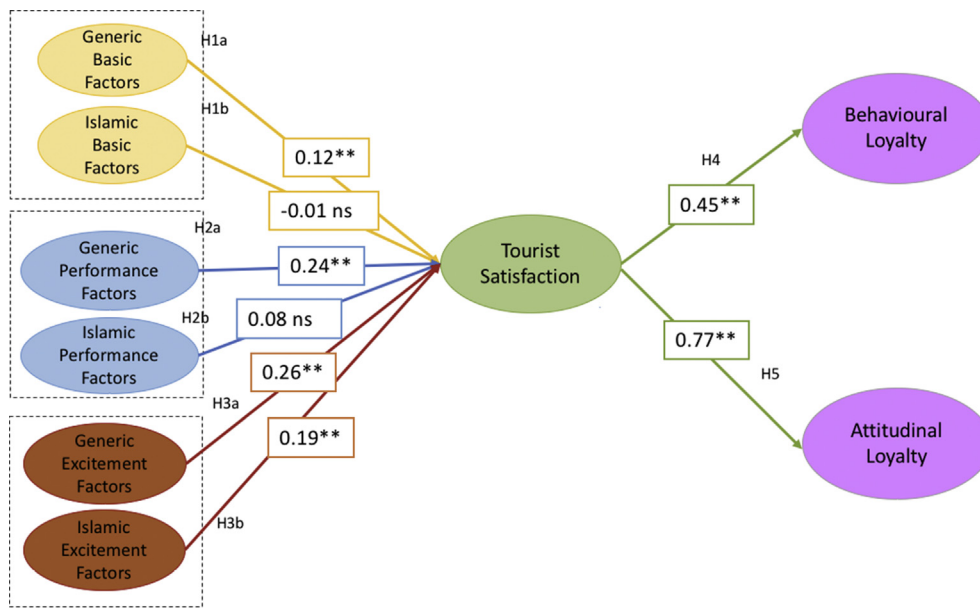


Figure 4. Structural Model Results. \*\* Significant at  $p < 0.05$ ; ns not significant.

Table 5. Result of hypotheses testing.

Hypotheses	Structural Path	Coef	T-Values	Conclusion
H1a	GBF - > TS	0.12	2.68	Accepted
H1b	IBF - > TS	-0.01	-0.34	Rejected
H2a	GPF - > TS	0.24	5.71	Accepted
H2b	IPF - > TS	0.08	1.28	Rejected
H3a	GEF - > TS	0.26	6.80	Accepted
H3b	IEF - > TS	0.19	3.46	Accepted
H4	TS - > BL	0.45	12.28	Accepted
H5	TS - > AL	0.77	29.28	Accepted

GOFI: RMSEA = 0.0 ( $\leq 0.08^{**}$ ); NNFI = 1.01 ( $\geq 0.90^{**}$ ); CFI = 1.00 ( $\geq 0.90^{**}$ ); IFI = 1.00 ( $\geq 0.90^{**}$ ); RFI = 1.00 ( $\geq 0.90^{**}$ ); SRMR = 0.03 ( $\leq 0.05^{**}$ ); GFI = 0.99 ( $\geq 0.90^{**}$ ); NCS = 0 ( $\leq 2^{**}$ ).

and positive; the t-value is 12.28 and 29.28, respectively, indicating that H4 and H5 are accepted.

### 5. Discussion and conclusion

The results of the testing of the hypotheses show that all generic attributes (basic, performance, and excitement factors) have a significant and positive influence on overall tourist satisfaction. For performance and excitement factors, the findings support the three-factor theory of customer satisfaction (Kano et al., 1984; Matzler and Sauerwein, 2002), which asserts that the fulfilment of these attributes increases tourist satisfaction.

The finding regarding the influence of Generic Basic Factors on Tourist Satisfaction is particularly interesting. An analysis of the three-factor classification (Kano et al., 1984) confirmed that all four attributes are basic factors, but the results of the hypotheses test indicated that cleanliness, safety, sufficient tourist information, and local transportation also affected satisfaction. This means that a better availability of Generic Basic Factors at the destination not only prevents dissatisfaction but also increases satisfaction. Generic Basic Factors influenced satisfaction, although this effect was the smallest when compared to other classifications (performance and excitement).

The results show that the classification of Islamic attributes (basic and performance factors) had no significant effect on Tourist Satisfaction,

while Islamic Excitement Factors positively influenced it. This finding partially supports the three-factor theory. Tourists that visit non-Muslim majority destinations are more focused on the generic attributes and know that it might be difficult to find Islamic attributes. This makes them better-prepared to anticipate the lack of Islamic attributes at the destination. Muslim tourists can bring items that fulfil their own needs related to their beliefs when travelling (Razzaq et al., 2016). Thus, the availability of Islamic Basic Factors may not affect their satisfaction but, on the other hand, they may consider the attributes in Generic Basic Factors to be important and expect these attributes to be available. Providing these attributes can increase tourists' satisfaction with destinations.

In contrast with Kano et al. (1984) finding that performance factors positively influence tourist satisfaction, this study reached a different result. Islamic Performance Factors did not have a significant influence on satisfaction. Possible explanations are as follows. First, Muslim tourists had fewer expectations regarding the availability of Islamic attributes in non-Muslim majority destinations. Thus, they look for alternatives and prepare to meet their own needs before their departure (Nassar et al., 2015). For example, Muslim tourists can bring halal foods from home to their destination. Second, 72% of the respondents were Indonesian tourists. Indonesians are more lenient regarding halal and haram items (Utami et al., 2018). So the Islamic attributes in non-Muslim destinations may not significantly influence their satisfaction. Third, the availability of Islamic attributes in non-Muslim majority destinations was not enough

to increase satisfaction among Muslim tourists. Such destinations do not sufficiently provide these attributes to facilitate the needs of Muslim tourists.

The attribute classifications showed that Generic Excitement Factors had the greatest influence on tourist satisfaction. Tourists consider the availability of these attributes to be less important than the availability of others, but if the destination can provide them properly, the excitement factors are 'surprising factors' that lead to great satisfaction. The results also showed that tourist satisfaction is most influential on attitudinal loyalty. Satisfied tourists tend to spread positive word-of-mouth about the destination and recommend it to others. The behavioural impact, such as the intention to revisit, is not as strong as the attitudinal impact.

## 6. Theoretical and managerial contributions

First the theoretical contributions of this study are its enhancement of the understanding of destination attributes in Muslim-friendly tourism. In addition to generic attributes, Islamic attributes were developed and their influence on satisfaction was examined. The study's second contribution is its extension of the application of the three-factor theory in the context of tourism, especially Muslim-friendly tourism, which was previously quite limited. This study clarifies the shortcomings of previous studies that tested all attributes as one construct. The results explain the role of each basic, performance, and excitement factor in satisfaction. Third, this study examines non-Muslim majority destinations to explain how Muslim tourists perceive generic and Islamic attributes. This complements the shortcomings of previous studies that have usually examined Muslim-friendly tourism in the context of Muslim-majority destinations.

The results of this study also have managerial implications. The study presents suggestions for the effective and efficient development of destination attributes. By understanding the factors that influence tourist satisfaction and its impact on loyalty, destination marketers can utilise their resources more precisely.

According to the three-factor theory, excitement factors and performance factors are the attributes that play a major role in increasing satisfaction. Based on the sequence, the results of this study also indicate that the factors that contribute most to the creation of tourist satisfaction are Generic Excitement Factors. The provision of these attributes can offer destinations a competitive advantage. The destination government, especially its tourism department, can encourage service providers and local communities to provide these attributes. For example, local foods can be offered at a variety of prices so that tourists on all budgets have dining options, from a restaurant with premium prices to street foods at night markets or tourist attractions. In addition, because the main target of MFT is Muslim tourists, it is advisable for a halal version of local foods be offered (if the foods are basically non-halal).

The attributes included in Generic Performance Factors are the secondary factors contributing to greater tourist satisfaction. The recommendations include offering entertainment alternatives other than the given nature attractions, including, for example, human-created attractions or entertainment such as art shows, playgrounds, and shopping centres. Destination marketers can also develop a variety of attractions and activities, especially those that characterise the destination.

From the generic attributes, the results of this study showed that Generic Basic Factors made the smallest contribution to tourist satisfaction. Related to these attributes, the tourism department can provide a tourist information centre (TIC) and a signboard of attractions at public places such as airports and tourist locales. In addition to general safety issues, of particular concern (especially for Muslim tourists in this context) is Islamophobia. Islamophobia is an anti-Muslim sentiment, an irrational fear of Muslims, and a hatred of Islam (Stephenson, 2014). In their investigation, Stephenson and Ali (2010) provided many examples of cases in which Muslims living and travelling in Western countries experienced significant levels of hostility. With the increasing sentiment of Islamophobia in some regions, the safety of destinations has become a

basic concern for Muslim travellers. The government must be able to guarantee this safety. For example, it can enforce regulations governing tourism security and safety, the implementation of which will involve all related parties.

Finally, the attributes that destination marketers should consider to increase tourist satisfaction other than the three generic attribute classifications also include Islamic Excitement Factors. The results of this study show that Islamic Excitement Factors is the only classification of Islamic attributes that can enhance tourist satisfaction. These attributes can be difficult to provide if the destination serves both Muslim and non-Muslim tourists. However, related parties can provide comfort and security for Muslim tourists by, for example, ensuring that no gambling is conducted at the destination, female tourists who wear the hijab are not discriminated against, and advertisements use models that dress modestly.

## 7. Limitations and future research

This research was conducted in the context of Muslim-friendly tourism for leisure and bleisure purposes at the city destination level. Future studies should examine other tourism contexts such as sports tourism, shopping tourism, adventure tourism, sun and sand tourism, and health and medical tourism. Examinations of different types of tourism will enrich the literature related to destination attributes that may differ from one type to another and increase the robustness of the three-factor theory.

Since statistics show that more women use social media than men and that women are more active in posting and disclosing various types of information, the greater number of female than male respondents in this study is understandable. However, this gender disparity may be considered a limitation. Future studies should ensure more balanced proportions of respondents.

In addition to examining the influence of attributes by using the three-factor theory of customer satisfaction, this study examined the consequences of satisfaction for attitudinal and behavioural loyalty. To enrich and develop the results of this research, future studies should add other variables such as novelty-seeking as moderating variables to determine whether tourists' desire to visit new destinations affects the relationship between tourist satisfaction and loyalty that was previously found to be positive and significant.

## Declarations

### Author contribution statement

I. Fajriyati: Conceived and designed the experiments; Performed the experiments; Analyzed and interpreted the data; Contributed reagents, materials, analysis tools or data; Wrote the paper.

A.Z. Afiff, G. Gayatri and S.R.H. Hati: Conceived and designed the experiments; Analyzed and interpreted the data; Contributed reagents, materials, analysis tools or data.

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### Competing interest statement

The authors declare no conflict of interest.

### Additional information

Data associated with this study has been deposited online at <https://www.dropbox.com/sh/90btxng6y9zh14l/AACnYC2OmlO272DWyyEVfILja?dl=0&preview=Non-Muslim+Ciites+Survey+Data.xls>.

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