

## **DoestheintentiontorecommendHalalTourismaffectedbythepush and pullmotivations?**

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**Abstract:** Aceh is a region that has a notable history and culture as the Veranda of Mecca. Apart from having the potential for nature tourism, Aceh province has also introduced attractive destinations in their region through the Halal-based tourism sector. Halal tourism in Aceh province is more comprehensive than other provinces in Indonesia. Halal tourism's implementation for different regions is limited to providing Halal food and beverages services and religious ritual facilities. Meanwhile, Sharia Islam values in Aceh province are reflected in local government regulations to govern various aspects of people's lives.

Actually, the religious culture view will be favourable if tourism's identity is applied and carried out correctly. Conversely, religious assessments will be harmful to tourism if carried out in a way that deviates from religious/cultural values; in spite of the intention is good to please tourists, it may be rejected. This type of halal-friendly tourism provides restrictions for tourists to enjoy comfort during their visit. Tourists with different faith backgrounds may be motivated by different intentions, and sometimes their goals are not aligned with those of other tourists.

Accordingly, in general, this study aims to determine the factors that motivate tourists to recommend Halal-friendly tourism destinations by examining the proposed framework. Some of the variables tested include travellers' push and pull motivation to travel as an independent variable. Three mediating variables are included: perceived halal attributes, perceived social value, and perceived epistemic value. Finally, placing the dependent variable, namely the intention to recommend halal-friendly tourism destinations.

**Keywords:** Aceh, Halal Friendly Tourism, Intention to Recommend, Push-Pull Motivation, Perceived Halal Attributes, Perceived Social Values, Perceived Epistemic Values

### **I. Introduction**

The World Islamic Tourism in 2015 has been reported that Banda Aceh is the Islamic world tourism destination also recognized as Halal tourism. Halal tourism terms became increasingly popular and more noticed when the World Halal Tourism Summit was held in Abu Dhabi, UAE. It is undeniable if the world of tourism previously only identified Muslim tourism or similar.

Apart from having the potential of nature tourism, the Aceh province has a wide range of tourism, including cultural tourism, religious tourism, culinary tourism, and tourism-generated. Aceh is also recognized for its attractive dances, such as the famous-Saman dance in the world.

Conceptually, tourists should have pay attention to religious rituals, etiquette, and morality by visiting the Halal destination. Halal tourism, therefore, can be interpreted as a type of tourism that focuses on the availability of tourism products and services in line with Islamic values (Mohsin, Ramli, & Alkhulayfi, 2016). In a sense, Halal tourism provides an opportunity for Muslim tourists who wish to respect their religion's principles and practices when Muslims are away from home (Henderson, 2009).

Indeed, religious culture's view will be positive if tourism's identity is applied in the right way. On the other hand, the religious assessment will be negative on tourism even though the purpose is useful to please tourists. Still, if it is conducted in a way that deviates from religion's cultural values, it may be rejected. Accordingly, the type of Halal tourism may limit the activities of tourists during their visit.

Despite the acceptance of Halal tourism destinations, most Asian countries such as Thailand, Vietnam, Singapore, Korea, Japan, Taiwan, and China have opened up opportunities to provide Halal tourism. Although non-Muslim majority countries, the countries have taken the initiative to support Muslims who want to consume Halal food on their travelling. In addition to these countries having been organized Halal tourism destinations, Halal tourism has also been popular in many regions in Indonesia.

Aside from several other regions that have implemented Halal tourism in Indonesia, however, there seems to be a difference if it is compared to those held by the province of Aceh. In practical terms, Halal tourism's implementation in Aceh may be more comprehensive and not partial compared to other regions in Indonesia. Its scope is not limited to the set tourism sub-sector, such as Hotel products and services. For case, Muslim women who work in companies or government agencies are required to wear the hijab, provide separate limits for men and women visitors during an activity—identifying hotel guests to avoid illegal couples being in

one room—providing closed clothing to non-Muslim visitors when they wish to enter the mosque—prohibits women from wearing trousers in the arena of the Mosque of Baiturrahman and close-down tourist sites on night beach tourism to reduce violations of Sharia law.

The facts indicate that local authorities designate the Halal tourism Aceh province rules is part of the implementation of special autonomy for this province. The presence of Qanun is a positive signal to ensure that all processes and practices follow Shariah's laws and the culture of Aceh. Concerns on the limited comfort of tourist activities to enjoy tourism in this province may lead to diverse perceptions. Some tourists may respond positively to Islamic Shariah's application for Halal tourism destinations, and the rest may have distinct perceptions.

## **II. Literature Review**

In this section, the authors will describe several studies that highlight various tourist motivations (push-pull) perspectives and Halal tourism destinations. among others (M. Battour, Hakimian, Ismail, & Boğan, 2018; Boğan & Sarıışık, 2019; Carollina & Triyawan, 2019; Firdausi, Marantika, Firdaus, & Sajidah, 2017; Gabdrakhmanov, Biktimirov, Rozhko, & Khafizova, 2016; Jaelani, 2017; Junaidi, 2020; Mansouri, 2014; Qaddahat, Attaalla, & Hussein, 2016; M. Rahman, Moghavvemi, S., Thirumoorthi, & Rahman, 2020; Sriprasert, Chainin, & Rahman, 2014; Yusof & Shutto, 2014).

1) Study by Rahman, Zailani, & Musa (2017) aims to determine the motivation factors of travel to Malaysia as an Islamic tourism destination reviewed from the destination's facts and image. This study applies the probability sampling technique because the population is taken from various tourist locations by random sampling to collect information from respondents. There were 180 participants who responded and had visited Malaysia. The study used the SEM-PLS method to test the validity and reliability of constructs and examine the relationship between constructs. The findings show that adherence to Islam with self-esteem needs, adherence to Islam with relational needs, and adherence to Islam with tourists' physiological needs significantly affect Islamic tourism destinations.

2) Study by Battour, Battor, & Ismail (2012) aims to empirically test the mediation effect of overall tourist satisfaction between travel motivation (push and pull) and destination loyalty. Determining the sample based on criteria with a responsiveness rate of 42.3 per cent or 508 people is willing and according to the requirements. This study uses data analysis techniques with SEM. The results of the study found that tourism motivation is significant and positively related to tourist satisfaction. The results also support that tourist satisfaction is positively related to destination loyalty. The results show that the most influential push motivations for Muslim tourists include achievement, excitement and adventure, family togetherness, knowledge/ education, and avoiding routines. The other findings from this study are that Muslim tourists' most important motivations include natural scenery, ample space, activities, cleanliness and shopping, and a modern atmosphere.

3) Study by Prayag & Hosany (2014) investigates UAE youth's motivation and travel perceptions of Paris as a luxury tourism destination. The study included a limited sample of people aged 18-34 years. Sampling is based on three criteria to recruit the right respondents. The authors used convenience techniques to select participants. There were 286 participants from Dubai, Sharjah, and Abu Dhabi who qualified for the survey. This study applies cluster techniques to analyze the data. Multiple discriminant analyses to confirm the validity of the three groups. The study's findings identified three groups of different perceptions of Paris and their overall attitudes towards luxury goods consumption.

4) Study by Nassar, Mostafa, & Reisinger (2015) aims to analyze the influence of travel motivation, facilities, and Muslim-friendly lifestyle, cognitive and affective destination image, and service quality on Kuwaiti tourists' intentions to visit Islamic tourism destinations. The study applied convenience sampling to collect information from 224 Kuwaitis. This study uses hierarchical regression analysis to test the magnitude of factors that influence many variances along the way. The study found that travel motivation and cognitive and affective image had the most significant influence on Kuwaiti tourists' intentions to visit Islamic destinations. The findings showed that Muslim-friendly facilities and service quality did not affect travel decisions for Kuwaiti tourists.

5) The study by Hassani & Moghavvemi (2019) aims to examine travel motivation's effect on destination preferences with a moderating effect of religiosity from Iranian & Malay Muslims' perspectives. The research data were collected from 422 Muslim Malay and Iranian students with a purposive sampling technique. Data analysis using the Amos statistical computer tool. The study results found that generic Islamic and non-Islamic motivation factors influenced social, religious travel preferences and hedonic travel avoidance. Muslims who are motivated by generic and non-Muslim motivations avoid travelling to destinations with Islamic services and products. In contrast, those who are motivated by religious factors prefer destinations with Islamic attributes.

6) The study by Han et al. (2019) was designed to identify motivational factors for Halal-friendly travel and determine their role in Muslim customers' retention process in Korea. The survey research used a convenience sampling approach where 391 respondents responded to this process and met the criteria. The SEM model is

applied to prove the research hypothesis. The study's findings indicate that Halal-friendly travel motivation is significantly related to return on investment and customer satisfaction and that such a relationship contributes to increased customer retention.

7) The study by Han, Al-Ansi, Olya (2019) was designed to explore Halal-friendly destinations' attributes in South Korea and identify the specific role of these attribute factors in shaping destination image and behavioural intentions. Research design with the mixed-method approach. The study applied convenience sampling techniques to collect data from various tourist locations in South Korea. There are a total of 365 international Muslim tourists who are willing to respond to this study. SEM analysis model was applied to test the relationship between constructs. The study found that five main Halal-friendly attributes are useful for destination marketers in South Korea in formulating a preferred destination image, gaining repeat visits, and promoting word of mouth behaviour.

8) Research by Al-Ansi & Han (2019) aims to determine tourist behaviour formation by looking at the relationship between Halal-friendly destination performance, perceived value, destination satisfaction, destination trust, and destination loyalty. The study considered self-administered questionnaires and convenience sampling methods to collect data from various popular tourist locations in Seoul and Busan. Data were collected over four weeks, between April and June 2018, involving 358 participants. This research's data analysis method uses a two-step, CFA approach to assess the measurement model. The research uses Structural Equation Modeling (SEM) to estimate the hypotheses in the model developed. The findings of the study's structural analysis revealed that positively correlated the performance of Halal-friendly destinations with the constructs developed and significantly contributed to predicting the attitudes of Muslim tourists and their future desires towards the travel destinations. Besides, the conceptual model evaluated the moderating effect of the overall image of Halal-friendly destinations.

9) The research of Rahman et al. (2020) aimed to investigate the impact of non-Muslim tourists' perceptions of Halal products or services on tourists' intentions to be loyal to Halal tourism destinations. The study uses a structured questionnaire to collect data from non-Muslim tourists, and then the data is analyzed using Smart-PLS. This study found that the prohibition of non-Halal services and the application of Halal food product services significantly affect the travel experience and travel value. Halal services positively affect the trip's value, while the travel experience does not affect the trip's value. Also, travel experience and travel value have a significant influence on tourist satisfaction. This study also found that the intention of tourist loyalty is related to the satisfaction of non-Muslim tourists towards Halal products and services in Malaysia.

10) Research by Junaidi (2020) highlights the concept of Halal tourism, business processes, and identifies dilemmas faced by the tourism industry, and proposes strategies to overcome obstacles based on best practices of tourism business operators. Besides, this study attempts to investigate the influence of various factors of Halal tourism. The research uses the triangulation method, combining in-depth personal interviews, documentation/literature review, and field observations to produce discussions and conclusions. The interview process was conducted by selecting four Indonesian tourism operators who won the best Halal category award by The World Halal Travel Award in Dubai. The number of respondents used is as many as 313 Muslim tourists in Indonesia. The study results with regression analysis showed a positive and significant influence on the quality and certification of Halal food, Halal activities, and recreational facilities separated between women and men in the Halal tourism industry. Other findings indicate a positive and significant influence on the quality and certification of Halal food, Halal activities, and separate recreational facilities between women and men in the Halal tourism industry.

11) The research of Boğan & Sarıışık (2019) aims to clarify the concept of Halal tourism and Islamic tourism and to draw attention to some conceptual and practical challenges in the Halal tourism industry. The study is based on a critical assessment of the literature in this field, distinguishes concepts, and discusses practical and conceptual challenges. This study finds several references by examining the definitions in the relevant literature and the primary sources of these concepts, namely the Islamic Holy Book, the Qur'an. This study uses the literature review methods, print, and other electronic media sources related to this title. As for this study's results, we can use the terms "intention" and "Islamic motivation" to distinguish between Islamic tourism and Halal tourism. The authors suggest referring to hotels that provide goods and services in Halal tourism destinations as "Halal hotels" and tourists as "Muslim tourists." One of the significant practical challenges in Halal tourism is the lack of Halal standards, especially for hotels. That is because the way Muslims understand and adapt their lives to Islam is very different, which means this market cannot be considered homogeneous. The authors suggest that Halal hotels should be upgraded through further qualifications in other countries following Islamic standards.

12) The research by Carollina & Triyawan (2019) aims to determine the external and internal factors that affect Halal tourism. Furthermore, the study also seeks to find the right approach for the development of Halal tourism. The tourism sector is one of the essential Indonesian economy forces, especially when targeting the Halal tourism market segment. Facts show that the second majority population in the world adheres to the

Islamic faith; therefore, Halal tourism development is quite significant. The authors conducted this research in East Java, which has rich cultural diversity and natural resources and is supported by a predominantly Muslim population. Apply a qualitative approach using SWOT analysis. Gather information through interviews and documentation. The results show that the development of tourism in Indonesia is still not well developed, especially in East Java Province. This case is because the number of tourism services or facilities is currently insufficient. Moreover, technology and public awareness of Halal tourism are not too great. The right strategy for the development of Halal tourism can start with the improvement or modernization of Halal facilities or under Islamic law.

13) Research by Battour et al. (2018) aims to explore non-Muslim tourists' perceptions towards Halal tourism in Malaysia and Turkey. This study also investigates the extent to which non-Muslim tourists are willing to acquire some types of Halal products and services. The research method used in this study used qualitative research by conducting interviews with 60 participants consisting of 35 non-Muslim Malaysian tourist participants and 25 non-Muslim tourist participants in Turkey. This study's findings that there are six main aspects identified that describe non-Muslim tourists' perceptions of Halal tourism. (1) The majority of participants responded positively to the general practice of Halal tourism because it was considered a fascinating new culture, and the rest reacted negatively because of regulations that prevented freedom of visiting. (2) The majority of participants do not accept any rules regarding the prohibition of consuming haram food and alcoholic drinks. The rest of the participants receive the laws against the ban on haram food and alcoholic beverages. (3) The majority of participants reject gender segregation rules for several facilities such as beaches and swimming pools. The rest of the participants accept these rules, mostly tourists travelling alone. (4) The majority of participants showed a positive perception of the Muslim Niqab dress when they visited the mosque. (5) All participants support the prohibition against prostitution, gambling, and casinos prohibited in the Koran. (6) The majority of participants explained their motivation to come to Halal tourism was to explore new cultures, beautiful beaches, kindness and friendliness of residents, low prices, good food, beautiful tourism, safety and comfort, good climate, beautiful islands, nature, and multicultural society.

14) Research by Jaelani (2017) aims to identify the potential and prospects of the Halal tourism industry in Indonesia. The research design, namely; First, explore information sourced from print and electronic media and tourism literature on the development of Islamic tourism globally and in Indonesia. Second, collect data in the form of government policies on tourism and this development from the Ministry of Tourism of the Republic of Indonesia. Third, analysis to describe and interpret data. In particular, the authors will methodologically explain the study of Halal tourism as part of a Muslim's religious practice from the perspective of the Qur'an and hadith. Fourth, conclusions from the discussions that have been carried out. This study concludes that the Halal tourism industry cannot be separated from most Muslims' religious practices in Indonesia and economically contributes to local communities and tourism sites that display beauty and hospitality for Muslim and non-Muslim tourists. This research concludes that Halal tourism has become part of the national tourism industry to position Indonesia as the centre of the world's Halal tourism in the future. For some people who do not comprehensively understand Halal tourism. Halal tourism is still seen as a tourism concept that is still causing debate in the community. It is necessary to research to examine Halal tourism's impact on people's culture in Indonesia.

15) Research from Firdausi et al. (2017) aims to determine how Lombok's strategies promote Halal tourism. This research emphasizes Lombok as one of the Halal tourism destinations, which won 12 awards at the World Halal Tourism Awards with the fourth rank in 2016. Besides attracting more foreign tourists from predominantly Muslim countries, Lombok is also trying to attract foreign investors' attention to invest in the Indonesian tourism business. This research was conducted by carrying out the following steps: (1) Collecting data on Lombok as a Halal tourism destination in Indonesia from electronic media and the official Lombok tourism media. (2) Collecting data on the Indonesian government's desire to use Halal tourism as branding from journal publications, statistical data, and the official website of the Ministry of Tourism of the Republic of Indonesia, (3) Studying the literature on the concept of nation branding. This study indicates that Lombok Island continues to promote its image through social media and official tourism websites. As for tourism development, it is focused on Halal tourism, as mentioned above. The media strategy was balanced with contact with the government and residents through several activities. Indonesia's efforts have succeeded in increasing foreign tourists who come to Halal tourism places, especially Lombok. Additionally, in 2016, Indonesia won 12 awards at World Halal.

16) Research by Qaddahat et al. (2016) aims to identify hoteliers' awareness, travel agents, and airline agents on Halal tourism in Jordan and Egypt. Then, evaluate the current situation of Halal tourism in Jordan and Egypt and identify the prospects and challenges of Halal tourism in Jordan and Egypt. This study uses a descriptive analysis approach by looking at the current phenomenon, namely Halal tourism, in the Middle East, namely Jordan and Egypt. Both are promising Halal tourism destinations, using secondary data from various references and books, while the primary data was obtained through a questionnaire form of 200 subjects in Jordan and Egypt. Researchers only received 26 questionnaires from Jordan, namely four information from airlines, 12

information from hotels, and ten reports from travel agents. There was no response at all on the Egyptian side. The research findings show that most airline staff do not know about Halal tourism as a new airline trend. They do not consider Halal tourism, and airlines serve food and drink in the month of Ramadan. According to Islamic Sharia, all airlines do not provide illegal food and beverages, clothing, and financial procedures. At travel agencies, guests rarely ask about Halal tourism; travel agents rarely carry out tourism programs considering sharia principles; there is almost no demand for Halal tourism. Most travel agents are looking for places that serve breakfast and lunch during Ramadan. Travel agencies rarely visit sites that provide pork food, alcoholic beverages, and travel agencies do not entirely follow sharia-related funding procedures. However, travel agents firmly adopt zakat according to sharia principles. At the hotel, all hotels do not provide haram food or alcoholic drinks, no gambling, no nightclubs and discotheques, different haircuts for men and women, and separate swimming pools for men and women. There is a Qibla direction in the rooms, prayer mats, rooms for single women, and staff clothing that conform to sharia principles. Besides, this study found that Halal tourism has very high economic and social benefits. However, there are common challenges that Jordan and Egypt face as Halal tourism, namely high prices for hotels, airlines, and travel agents, low levels of security, and political problems. This research focuses more on identifying the hoteliers' awareness, travel agents, and airlines about Halal tourism in Jordan and Egypt; evaluate the current situation of Halal tourism; identify prospects and challenges for Halal tourism in both countries.

17) Research by Gabdrakhmanov et al. (2016) emphasizes the importance of Halal tourism in Russia as an alternative strategy to increase national income in the tourism sector. The study explicitly discusses the evolution and development of Halal tourism in Russia, which reveals the historical background, basic requirements, problems, and prospects for the development of tourism destinations. The purpose of this study is to understand how the opportunities and growth of Halal tourism in Russia. Historically, Russia has maintained ties with various countries, including Muslim countries. Therefore, the development of Halal tourism in the Russian Federation is an entirely natural process. This case can intensify the country's flow in the country and increase tourists from the Muslim world. The research methods used are analytical, synthetic, and statistical methods using various literature sources. This study shows that the Halal food production and catering industry in some regions of Russia, especially in areas with a high proportion of Muslims, is developing appropriately. Halal tourism development in the country seems like a task that can be realized by conducting various activities such as increasing Halal hotels and guest services. This study focuses on the evolution and development of Halal tourism in Russia.

18) The study by Sriprasert et al. (2014) aims to determine the main reasons for Asian Muslim tourists and their needs when visiting the Andaman Gulf, Thailand. The research was conducted by distributing questionnaires to 280 Muslim tourists from various countries in the Andaman Gulf, Thailand. Based on research that has been made, the needs of tourists are grouped into three aspects, namely the need for Halal hotels (the presence of the direction of Qibla, the availability of Halal food and beverages, beds and toilets do not face the Qibla, Islamic financial practices, staff clothing, do not provide alcohol and minibar, separate swimming pool for men and women, and does not provide TV channels on sexual matters), restaurant (availability of Halal food, staff friendliness, availability of pictures and menus in English, availability of western food Halal, Arabian food, the waitress serving female guests and male servants serve male guests), and public needs (availability of mosques, availability of mosques at airports and other public areas, availability of first aid for accidents, availability of sharia banking services, availability of female and male police, and the availability of private cabins on the beach that tourism is the main reason for visiting An Gulf daman in Thailand. The most popular travel themes are Sun and Sea. The majority of tourists rent a car and travel with their families. They pointed out that their primary needs while in the Andaman Gulf were the placement of Qibla stickers/directions to Mecca in hotel rooms, the availability of Halal food in Halal restaurants, and the availability of Mosques. This study focuses on how great the need for Halal tourism in the Andaman Gulf of Thailand for Muslim tourists in Asia.

19) Research by Yusof & Shutto (2014) aims to identify other segments or industries that can energize the Japanese economy, especially in the halal food segment. This study uses content analysis of works of literature. This exploratory study focuses on the halal food segment's past and current situation and how potential developments affect Japan's tourism sector's growth. This study shows that the participation of Japanese companies in the halal food segment is still low. However, the Halal industry currently holds the key to a larger global market, so Japanese food companies can consider it a strategic vector for repositioning efforts to penetrate new markets. This study discusses the existing Halal food segment in Japan as a catalyst in developing other potential sectors, globally and internationally.

20) Research by Mansouri (2014) aims to introduce Halal tourism applied to the hotel industry. It is a competitive advantage so that the hotel industry in Bangkok, Thailand, can be even better. This study uses six hotels in Thailand that tourists in the Middle-East and Asia most visit. The sampling method used is purposive sampling, with as many as 350 participants (hotel guests). However, of the 350 questionnaires distributed, only 325 questionnaires were returned. Besides, in-depth interviews were conducted with hotel managers. This study

found that Halal or sharia-compliant hotels' concept needs to be further explored to become a competitive advantage, especially in Thailand. The survey found that guests who came to Bangkok for various purposes felt more comfortable and safe to stay in hotels that did not show pornographic-smelling things such as images, hotel interior design, and behaviour. Therefore, the Halal principle is applied to deliver a positive attitude where guests feel happy to spend their holiday time in the hotel. It will also provide more revenue for the hotel when Muslim travellers, especially from the Middle East, feel satisfied with rest and spend their time in the hotel. This study focuses on the application of Halal tourism in the hotel industry in Bangkok, Thailand.

### III. Conclusion

The literature explains that one of the cultural forces influencing a person's perception and behaviour is the beliefs that underlie it (Zamani-Farahani & Musa, 2012). It can be interpreted as a belief that religion can affect people's perception of others. Misunderstandings may develop between believers and non-believers when tourists of different faiths interact with residents at the destination they visit (Henderson, 2003). It is mainly seen in non-Muslim tourists visiting Muslim countries or Muslim tourists visiting non-Muslim countries (Han, Al-Ansi, Olya, & Kim, 2019).

Travellers with different belief backgrounds may be motivated by different intentions, and sometimes their goals are not aligned with the goals of other tourists (Nyaupane, Timothy, & Poudel, 2015). Additionally, the existing literature on tourist motives in tourism marketing only tries to explain why people travel and choose specific destinations as their choice. Admittedly, very few studies have looked at the empirical influence of travel motivation for tourists to Halal destinations (M. Battour, Ismail, Battor, & Awais, 2017b; Preko, Mohammed, Gyepi-Garbrah, & Allaberganov, 2020). Therefore, placing the motivation to travel to Halal-friendly tourism destinations in this study is inseparable from the lack of empirical studies highlighting this construct, moreover, in the context of sustainable tourism destinations such as Halal in Aceh province.

Although cognitive elements and affective elements play a fundamental role in assessing perceptions, it is unlikely to understand Muslim tourists' behaviour without including Halal attributes in the study. Halal attributes (physical and non-physical) are considered very important when a Muslim decides to buy a tourism product. The study of Battour et al. (2011) and Eid & El-Gohary (2015) identified Islam's physical and non-physical attributes as a potential destination to attract Muslim tourists.

Several scholars recommend that the physical and non-physical attributes of the Islam of a destination should be developed for empirical research. Therefore, in this study, the construct of Halal attribute perception is placed in line with the perception of social value and the perception of epistemic value in the context of Halal-friendly tourism destinations. Given the limited literature highlighting the push and pull factors of tourists travel to Halal-friendly tourism destinations, including the little attention of Halal tourism captures the social value and epistemic value experiential by tourists in Halal destinations, hence this study is crucial in-depth analysis.

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