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MUSLIM TOURIST PERCEIVED VALUE AND THEIR SATISFACTION

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Abstract

Tourism is a crucial sector that can generate a nation's income, particularly for developing nations like Malaysia that seek new ways to diversify their revenue streams. Most Muslim tourists look for Muslim-friendly services at hotels, such as an indication of the Qibla direction, a prayer mat, a family-friendly television, alcohol-free beverages in the refrigerator, and a water usage-friendly restroom. This paper aims to examine the relationship between Muslim tourists' perceived value and their satisfaction with the hospitality services in Malaysia. The study's sample population was being drawn primarily from the most popular tourist destinations in Penang. 163 respondents participated in this study. The researchers used the partial least square structural equation model (PLS-SEM) technique to test the relationship between the variables in the study. This study demonstrates that all three hypotheses, cognitive value, affective value, and halal value, were identified as significant predictors of Muslim tourist satisfaction. This result is strengthened by the high reliability of the items in all three variables of the questionnaire. Consequently, the findings of the study may be used by the tourism stakeholders, such as the Ministry of Tourism, Arts and Culture (MOTAC) and the industry sector to better improve halal facilities not only to attract more tourists, but to achieve the highest satisfaction among Muslim tourists.

1. Introduction

Tourism is the process of spending a period away from the comfort of one's home for purposes of relaxation, recreation, and enjoyment while consuming the services provided (Walton, 2008). The purpose of travel might vary between leisure to business, but the use of the infrastructures and services of the countries visited will not change. Economically, tourism is considered a service industry that heavily relies on human resources in order to function effectively. Tourism has a significant impact on a variety of sectors, including environmental, economic and socio-cultural factors, which demonstrate why it is essential to make tourism sustainable (Azam et al., 2019). The definition of a tourist is someone who, whether he or she is a resident or a non-resident, is currently engaged in tourism activities by consuming the goods and services provided during the course of their visit.

The value of the benefits tourists earned affects their satisfaction and their intentions to return (Pandža Bajs, 2015). A value-based pricing approach may have a greater impact on Malaysia's purchasing power than on other elements (Hassan et al., 2016). Similarly, Muslim tourists prefer countries that can contribute to Muslim economic growth (Muhammad et al., 2017).

Customer value and satisfaction is vital in business (Eid & El-Gohary, 2015) especially in emotional and social value (Prebensen et al., 2016; Williams & Soutar, 2009). Preparation and delivery of the service can influence the customer's perception of its quality (Priporas et al., 2017). The researchers strongly believed that the hotel industry must provide better quality services and hospitality to tourists if it is to meet their expectations.

Additionally, Muslim tourists want a country that's safe and hassle-free. Security and protection are major factors to consider. Tourists will avoid visiting countries hostile to Muslim tourists (Rodrigo & Turnbull, 2019). In addition, the impressions of tourists may be misled by the rising crime rates in Malaysia's urban areas. On the basis of these difficulties, numerous research (e.g., Alrawadieh & Kozak, 2019; Rahman et al., 2017) contend that safety elements are crucial determinants in visitor satisfaction.

When it comes to a refined holiday experience, Muslim tourists are constantly in search for a location that offers halal services and cuisine (Yusof et al., 2016), regardless of whether they are travelling domestically or overseas. The majority of Muslim tourists look for Muslim-friendly services at hotels, such as an indication of the Qibla direction, a prayer mat, a family-friendly television, alcohol-free beverages in the refrigerator, and a water usage-friendly restroom. In addition, they sought certified Halal food or kitchens, as well as prayer spaces for Muslim use (Battour, 2018; Isa et al., 2018; Rodrigo & Turnbull, 2019). As European nations have entered the halal-related industry, inadequate research into the factors that influence the level of satisfaction among Muslim tourists is a major concern (Rodrigo & Turnbull, 2019; Suryawan, 2019). Halal-friendly services, including hotels and accommodation, continue to be a challenge for hospitality providers, particularly in many international destinations, in order to qualify as halal products and services (Vargas-Sánchez & Moral-Moral, 2019). However, there is a lack of research on the behaviour of Muslim tourists toward staying and utilising the services provided by tourism organisations worldwide (Jeaheng et al., 2019). From a global perspective, the definition of halal products is inconsistent, whereas the trademarks for halal foods are standardised worldwide. Shafaei and Mohamed (2015) also noted that the Malaysian tourism industry faces stiff competition from countries with rich

Islamic cultures, such as Saudi Arabia, due to the negative perception of lax Sharia law enforcement. For instance, alcohol is still commonly served in hotels and other public establishments.

According to Isa et al. (2018), tourism is a crucial sector that can generate a nation's income, particularly for developing nations like Malaysia that seek new ways to diversify their revenue streams. The tourism industry contributes more than 13 percent of Malaysia's Gross Domestic Product (GDP) (Department of Statistics Malaysia, 2017). Positive tourism growth in Malaysia will contribute to the country's economic expansion by creating viable employment opportunities for the local population. The Travel and Tourism sector has contributed a substantial number of employment opportunities, including positions and jobs that are indirectly involved in the industry, as much as 13% of the total employment, reaching 1,770,000 jobs in 2014, and is projected to continue to increase significantly to a total of 2,489,000 jobs by 2025.

This study aims to investigate the effect of cognitive value, affective value, and halal value on the satisfaction of Muslim tourists.

1.1. Determinant of Muslim tourist perceived value (MTPV)

Perceived value is a concept that provides value to customers, unlike customer satisfaction, which relates to meeting customer needs (Isa et al., 2018). Customer-perceived value consists of the emotional responses that different customers may experience, and these responses vary according to different cultural backgrounds and contexts to which they belong (Prebensen et al., 2016; Sweeney & Soutar, 2001). There are several characteristics that are considered in determining the perceived value of Muslims, including values such as elasticity of the price, perceived quality, and consumer satisfaction (Al-Sabbahy et al., 2004).

Various researchers have included additional aspects of Muslim tourists' perceived value in their research. For instance, Petrick (2002) included behavioural price, monetary price, emotional response, quality, and reputation in his study, while Benkenstein et al. (2003) added cognitive and emotional dimensions, and Al-Sabbahy et al. (2004) combined acquisition and transaction value dimensions. Regarding the Islamic aspects of tourism, Eid and El-Gohary, (2015) developed the Muslim Tourist Perceived Value (MPTV) scale to assess perceived value among Muslim tourists.

1.1.1. Cognitive value

Cognitive value is the same with tourist analytical and economic decision-making that is influenced by the price and quality of a particular product or service (Isa et al., 2018). It also can be described as an external source of stimuli. In contrast, Sweeney and Soutar (2001) found that quality and price co-exist but have different effects on perceived value in tourist satisfaction. Cognitive scores influenced tourist satisfaction through cognition. The process of thinking, understanding, and interpreting the value of a product or service are related to one's own experiences, knowledge, and beliefs (Isa et al., 2018).

Cognitive values have a relation with consumer consumption behaviour (Jeaheng et al., 2020; Rousta & Jamshidi, 2019) found that. The satisfaction is then evaluated to determine whether the product or service is worth the price (Choe & Kim, 2018). The study is consistent with research conducted by Raji et al. (2017), which indicates that tourists are likely to provide positive feedback when purchasing a product or service.

However, a lack of comprehensive research in this area highlights the significance of conducting this study. The accurate study on the correct components of perceived values of tourists' satisfaction will permit the tourism industry to provide tourists with the closest and most attractive products and services to their satisfaction. This can attract more travellers and may influence tourists' consumption decisions (Choe & Kim, 2018). Hence, this study proposes the following hypothesis:

H1: There is a significant and positive relationship between cognitive value and Muslim tourist satisfaction.

1.1.2. Affective value

Affective value is the elicitation of individual feelings and emotions through the use of a product or service. The social variable refers to the perceived utility derived from a product or service's capacity to build its own image and be perceived as the product or service's provider (Cengiz & Kirkbir, 2007; Sweeney & Soutar, 2001). On the other hand, the variable of emotion refers to the benefits derived from the feeling or affective state that people gained when utilising any products or services, and it is a crucial factor in maximising tourist satisfaction (Paulose & Shakeel, 2022). Therefore, family, relaxation, excitement, safety, positive emotion, and enjoyment are essential (Sweeney & Soutar, 2001; Yoon & Uysal, 2005).

Tourism in Malaysia is dependent on a potential Islamic tourism environment that must improve infrastructure, culture, religion, political stability, facilities, and even security (Rahman et al., 2017). The Malaysian government has taken numerous initiatives to establish and cultivate hospitality and travel practices based on community-representative values and positive codes of conduct.

A peaceful political climate is also essential for the success of the tourism industry, and it is believed that intercultural negotiation can prevent violence that can tarnish a destination's reputation with tourists (Al-Hamarneh & Steiner, 2004). Political instability in a multi-ethnic nation like Malaysia can have a negative impact on the image and perception of tourist destinations (Rahman et al., 2017). Muslim tourists regarded the friendliness of the local populace as crucial. This is essential for them to feel that the locals respect their belief, value, and self-dignity (Rodrigo & Turnbull, 2019). When travellers have a strong sense of belonging to a particular tourism destination, they frequently feel emotionally connected and attached to it (Han et al., 2019). The following hypothesis is proposed according to the argument:

H2: There is a significant and positive relationship between affective value and Muslim tourist satisfaction.

1.1.3. Halal value

The term halal can be defined as what is permissible or can be performed according to Islamic law (Isa et al., 2018). Halal tourism serves as an alternative in a way that Muslim tourists can feel at ease with issues related to Sharia law compliance. This differs from traditional tourism where Muslims may have difficulty finding accommodation, food and activities that do not violate Islamic law in the process which may lead dissatisfaction in experience (Isa et al., 2018). With the implementation of Halal tourism in countries like Malaysia, Muslim tourists can take comfort in knowing that they do not have to actively seek out halal products and services that comply with Islamic law (Azam et al., 2019).

In a global viewpoint, it is shown that one of the fastest developing market segments is Muslim consumers which should not be ignored by marketers and tourism operators (Battour, 2018). The researcher also mentioned in his study that, global Muslim travel market was worth $238 billion in 2019. Battour (2018), also acknowledged that Malaysia is ranked first place that has the best developed Islamic economy for travel followed by the United Arab Emirates, Singapore, Turkey, Thailand, Maldives, Bahrain, Jordan, Qatar and Tunisia. So, it can be seen the potential and impact of the Muslim market holds globally and how Malaysia is the country leading towards this economy.

The Malaysian government has made a variety of efforts and initiatives on Halal tourism in order to foster its steady growth over the years. These initiatives include the establishment of legal and regulatory frameworks to safeguard the Halal concept. In Malaysia, Halal is regarded as a standardisation of product and service quality for Muslim consumption. The Department of Islamic Development Malaysia (JAKIM) enforces the Trade Description Act regulation of the term "Halal" (Isa et al., 2018). Designed for Muslim consumption and encompassing Halal Industry products and services. This certification takes into account a variety of criteria, including animal welfare (aspects of slaughter), no deterioration, no contamination or poisoning, hygienic, non-toxic or hazardous to health, and Shariah conformity (Mahidin et al., 2016). According to Taha and Center (2015), there were 744 halal certificates issued to hotels and resorts in Malaysia as of December 2015, 80% of which were issued to non-Muslim businesses, and 73 International Halal Certificates of JAKIM. It offers a variety of sources from which Muslim and non-Muslim tourists can select services and goods that meet Malaysian quality standards. Therefore, the researchers proposed the following hypothesis:

H3: There is a significant and positive relationship between Halal value and Muslim tourist satisfaction.

1.2. Muslim tourist satisfaction

Communication is a crucial aspect of service quality, and for it to have a positive effect, it must meet customer expectations for the interaction that occurs within the relationship (Hänninen & Karjaluoto, 2017). Therefore, managers in service businesses that do not offer enough unique basic services have a significant impact on how customers perceive them. This is due to the fact that well-structured and meaningful communication results in customer retention and the desire to purchase again (Ball et al., 2004). The communication process model can also demonstrate to marketers how to influence or change customer attitudes through the design of persuasive communication implementations. This will aid the industry in obtaining the final responses from tourists in the form of purchases, high levels of satisfaction, and word-of-mouth recommendations (Dimyati, 2018).

Tourist satisfaction only improves when their experience exceeds their expectations for the products and services offered. Satisfaction is therefore evident before tourists pledge allegiance to a place (Wang et al., 2017). By understanding the appropriate services, it can enhance their satisfaction with the destination. Yoon and Uysal (2005) think that a high level of satisfaction can make tourists act in a positive way and help them decide whether or not to return to a destination (Salleh et al., 2013; Suhartanto et al., 2021).
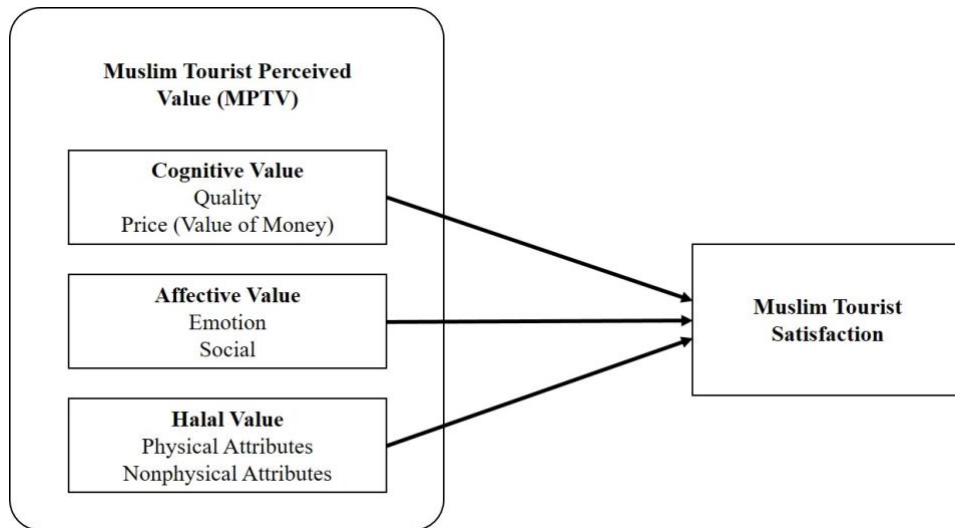
Figure 1. Research framework

Above theoretical framework was adapted from Isa et al. (2018), which consisted of three MPTV dimensions: cognitive value, affective value, and halal value.

2. Methodology

2.1. Population and sampling

The selected target population consisted of Muslim tourists from Malaysia and any other countries who travelled to Malaysia. The study's sample population was being drawn primarily from the most popular tourist destinations in Penang. The selection of Penang as the representative state is due to the fact that UNESCO has granted Penang World Heritage Status, in addition to numerous other attractions that have attracted tourists from domestic and international regions (Isa et al., 2018). CNN and other international surveys have also identified Penang as a must-see destination. With the selection of these tourist destinations, it is possible to collect more accurate data.

This study's sample size was determined by the total population of interest, which consisted of both local and foreign Muslim tourists visiting Penang. The Department of Statistics Malaysia (2019) reported that there were 15,411,000 visitors to Penang in 2018. It is estimated that there are 9,446,944 Muslim domestic tourists in Penang, given that 61.3% of Malaysia's population is Muslim. 5.38 million Muslim tourists from abroad visit Malaysia each year. They determined the sample size to be 384 based on a table by Krejcie and Morgan (1970) in which N = 100,000. Consequently, 384 questionnaires were distributed to the intended respondents.

2.2. Survey instrument

The survey instrument was adopted from Isa et al. (2018); therefore no pre-testing was required (Battour et al., 2011; Eid & El-Gohary, 2015). However, because COVID-19 caused a pandemic in March of 2020, the researchers decided to distribute the survey through the use of social media platforms such as

Instagram, Telegram, and WhatsApp. This was in compliance with the government protocol to limit physical contact as much as possible to prevent the virus from spreading.

The questionnaire was divided into three parts. A nominal scale was used for demographic questions in part A, which included country of origin, gender, marital status, age, and average monthly income. Part B contains the independent variables or the measurement of MTPV perception, which consist of cognitive value, affective value, and halal value. Lastly, part C dealt with the measurement of Muslim tourist satisfaction. Following that, the use of an ordinal scale denoted a statement based on the rating, from highest to lowest, depending on the questions for which the survey was designed. The 5-point Likert Scale developed by Rensis Likert was used to allow respondents to answer based on their agreement and level of understanding with the items in the questionnaire. The scale begins with 1=disagree to 5=strongly agree.

Outer and inner model were assessed by Partial Least Square Structural Equation Modelling (PLS-SEM) (Hair et al., 2019).

3. Findings

As shown in Table 1, the survey received responses from 163 respondents, representing a response rate of 42.4%. 94.5% of the respondents were from Malaysia. From the total number of respondents, 87 were male (53.4%), while 76 were female (46.6%). 94.5 of respondents were single. For the average of monthly income, the largest proportion of respondents (72.4%) had a monthly income of less than RM999, while the smallest proportion (2.5%) had a monthly income between RM2,000 and RM2,999.

Table 1. Demographic profile

Characteristic	Categories	Number	Percentage
Country of Origin	Malaysia	154	94.5
	Foreign country	9	5.5
Gender	Male	87	53.4
	Female	76	46.6
Marital Status	Single	154	94.5
	Married	8	4.9
	Divorced	1	0.6
Average Monthly Income	Less than RM999	118	72.4
	RM1000-RM1999	17	10.4
	RM2000-RM2999	4	2.5
	RM3000-RM4999	14	8.6
	RM5000 and over	10	6.1
		163	100%

3.1. Measurement model and structural model assessment via partial least squares-structural equation modelling

Hair et al. (2020) and Hair et al. (2019) guidelines, the measurement model was evaluated by examining the factor loadings (>0.5), composite reliability (CR) (>0.7), and average variance extracted (AVE) to determine the reliability and the convergent validity. Table 2 records every construct in the measurement model which is reliability and convergent validity. As shown in Figure 2, factor loadings'

results (CR and AVE value) for cognitive value, affective value, halal value, and Muslim tourist satisfaction exceeded the suggested thresholds of 0.5, 0.7, and 0.5, respectively.

Table 3 shows the discriminant validity outcomes using the conservative heterotrait-monotrait (HTMT) ratio approach which must be less than 0.9 (Henseler et al., 2015). Based on what is shown in Table 2, Table 3, and Figure 1, it can be concluded that this criterion was met by the measurement model.

Table 2. Measurement model

Variable	Items	Outer loadings, > 0.5	CR Value, > 0.7	AVE Value, > 0.5
Cognitive Value	CVP1	0.683		
	CVP2	0.665		
	CVP4	0.587		
	CVQ1	0.796	0.883	0.522
	CVQ2	0.792		
	CVQ3	0.752		
	CVQ4	0.760		
Affective Value	AVE1	0.768		
	AVE2	0.778		
	AVE3	0.763		
	AVE4	0.765	0.874	0.874
	AVS1	0.765		
	AVS2	0.74		
	AVS3	0.764		
	AVS4	0.765		
Halal Value	HVNPA1	0.789		
	HVNPA2	0.733		
	HVNPA3	0.758		
	HVNPA4	0.737	0.898	0.524
	HVPA1	0.714		
	HVPA2	0.675		
	HVPA3	0.706		
	HVPA4	0.674		
Muslim Tourist Satisfaction	MTS1	0.874		
	MTS2	0.912		
	MTS3	0.898	0.951	0.796
	MTS4	0.902		
	MST5	0.872		

Table 3. HTMT (0.85 or 0.90)

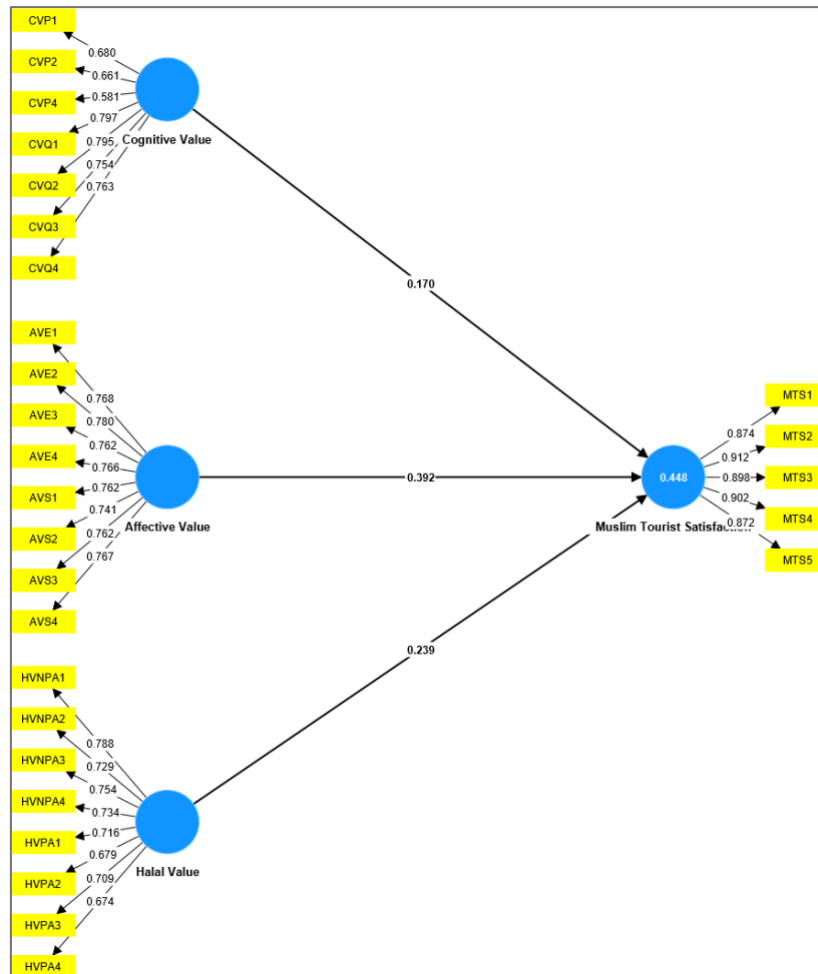|	Affective Value	Cognitive Value	Halal Value	Muslim Tourist Satisfaction
Affective Value				
Cognitive Value	0.774			
Halal Value	0.500	0.476		
Muslim Tourist Satisfaction	0.664	0.582	0.513	

Figure 2. Measurement model

All hypotheses were tested using a one-tailed test on 5000 bootstrap samples (Hair & Alamer, 2022). Cognitive value (β = 0.180, p 0.05), affective value (β = 0.358, p 0.05), and halal value (β = 0.234, p 0.05) all had a significant positive effect on Muslim tourist satisfaction, as shown in Table 4 of the PLS-bootstrapping results. H1, H2, and H3 were therefore supported.

Furthermore, the value of the coefficient of determination (R2) and predictive relevance (Q2) are very crucial and should be reported in SEM research (Hair et al., 2019; Hair et al., 2020). It is observed that Muslim tourist satisfaction reported 43.8% of the total variance in emotion. The model therefore possessed satisfactory explanatory power. The dependent variable (Muslim tourist satisfaction) also displayed predictive relevance to independent variables (cognitive value, affective value, and halal value) as indicated by constructs' Q2 values being more than zero (i.e., Q2 Muslim tourist satisfaction = 0.380).

Table 4. Bootstrapping results - hypotheses development

Variable	Path Coefficient, β	Standard Deviation	T Statistics	P values (<0.05)
Cognitive Value -> Muslim Tourist Satisfaction	0.18	0.082	2.200	0.028
Affective Value -> Muslim Tourist Satisfaction	0.358	0.086	4.164	0
Halal Value -> Muslim Tourist Satisfaction	0.234	0.064	3.641	0

It has a significant positive effect on Muslim tourist satisfaction in terms of cognitive value (β = 0.180, p < 0.05). This is supported by Eid and El-Gohary (2015), Raji et al. (2017), and Choe and Kim (2018), which indicate that the quality and price of a product or service have a significant impact on Muslim tourists' satisfaction. Therefore, **H1 is accepted**. This is consistent with previous research, such as Rousta and Jamshidi (2019), which demonstrated that quality and price have a positive impact on tourists' attitudes toward local food, as well as other values such as health and emotional value. Moreover, Isa et al. (2018) and Jeaheng et al. (2020) also proved through their study that the elements of cognitive value such as price and quality do indeed constitute an imminent factor in understanding the behaviour of tourists alongside the presence of affective values, which would then enable the explanation of purchase and consumption behaviours.

In relation to affective value, there is a significant positive effect on Muslim tourist satisfaction, with β = 0.358, p < 0.05. The correlation analysis result in this study is supported by Isa et al. (2018), Rodrigo and Turnbull (2019), Han et al. (2019) also Paulose and Shakeel (2022) whereby said studies indicated the emotions of Muslim tourists when using a product or service, which in this study is categorised as one of the affective values, have a significant impact on Muslim tourists' satisfaction. Therefore, **H2 is accepted**.

Lastly, there is a significant positive effect between halal value and Muslim tourists' satisfaction, with β = 0.234, p < 0.05. This is supported by Isa et al. (2018), Azam et al. (2019) and Suhartanto et al. (2021) which indicate that halal attributes of a product or service have a significant impact on Muslim tourists' satisfaction. Therefore, **H3 is accepted**. The result demonstrates how halal value affects and influences the level of Muslim tourist satisfaction. Jeaheng et al. (2020) successfully explained that the difficulty for Muslims to secure accommodations, food, and activities that do not violate Islamic Law would result in a low satisfaction level during their vacation.

4. Conclusions and Recommendations

This study demonstrates that all three hypotheses, cognitive value, affective value, and halal value, were identified as significant predictors of Muslim tourist satisfaction. This result is strengthened by the high reliability of the items in all three variables of the questionnaire.

It is hoped that the government and business owners, particularly in the tourism industry, will acquire an understanding of the factors that influence the satisfaction of Muslim tourists. The knowledge gained from this study will benefit both parties, as they will be able to implement methods and provide facilities that could positively influence the satisfaction of Muslim tourists in Penang. It has been determined that the Muslim travel market was worth $140 billion in 2013 and is projected to grow annually, reaching 13% of global expenditures in 2018 if properly implemented (Battour, 2018). In addition, consumers will be able to gain a greater understanding of these factors and the efforts made by the tourism industry to better accommodate Muslim tourists in Malaysia. It will also assist non-Muslims in gaining a better understanding of the Halal Certificate, which is essentially a higher hygienic standard procedure. There are several suggestions and recommendations for future research. This study's findings can be utilised in future research to determine the disparity between the perceived values, such as cognitive, affective, and halal values, and the satisfaction of Muslim tourists. In future studies, it is recommended that researchers use different determinants to investigate other variables that may have a significant relationship with the

dependent variable, such as hospitality, infrastructure, prior experience, and prior knowledge of the destination. Further research should also consider a larger population, as this study was limited to the experiences of tourists in Penang, Malaysia, and since it was conducted during COVID-19, the majority of respondents were Malaysian. To obtain more precise and reliable results, researchers should increase the population size, particularly by including foreigners who visit Malaysia or another location with a high tourist population. In addition, to avoid overgeneralizing the results of this study, it is suggested that a different location with a different population be used to support the findings..

Acknowledgments

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