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DESTINATION IMAGE AND SHARIA VALUES IN FORMING HALAL TOURISM LOYALTY AND SATISFACTION

Lazavardi Alfarys¹, Siti Nur Azizah²

^{1,2}UIN Sunan Kalijaga Yogyakarta, Indonesia

Email : alfarysylazavardi@gmail.com¹, siti.azizah@uin-suka.ac.id²

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Abstract :

This study aims to analyze the influence of destination image and sharia value on tourist satisfaction, with tourist loyalty as a mediating variable in the context of halal tourism in the Special Region of Yogyakarta. The research used a quantitative approach through a survey of 305 Muslim tourists. Data analysis was conducted using multiple linear regression and mediation analysis with the causal steps approach through EViews software. The research results indicate that destination image significantly influences tourist loyalty but does not directly affect tourist satisfaction. Conversely, sharia values positively and significantly impact both tourist loyalty and satisfaction. Tourist loyalty significantly influences satisfaction and acts as a mediator in the relationship between destination image and tourist satisfaction, as well as a partial mediator between sharia values and tourist satisfaction. The results of the mediation test show that tourist loyalty acts as a full mediator in the relationship between destination image and tourist satisfaction, and as a partial mediator in the relationship between Sharia values and tourist satisfaction. This finding emphasizes the importance of Sharia values and loyalty in enhancing halal tourist satisfaction.

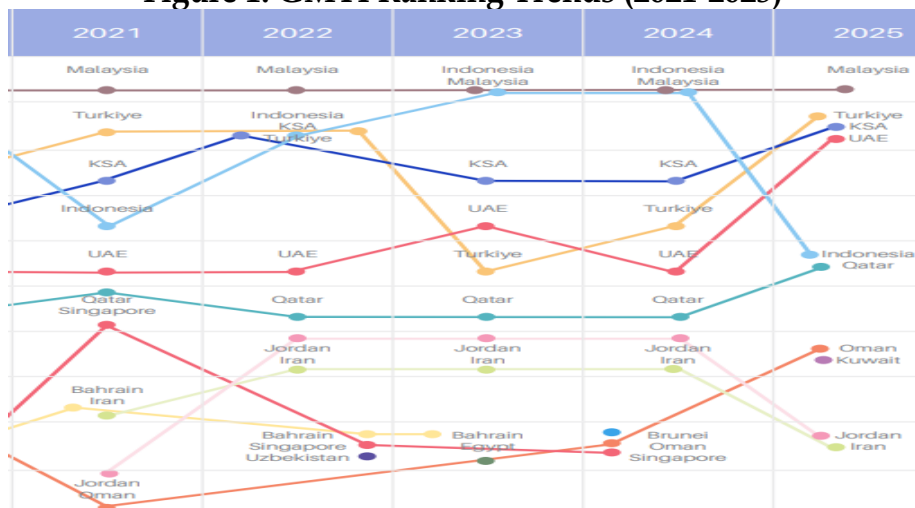
Keywords: *halal tourism, destination image, sharia values, tourist loyalty, tourist satisfaction*

INTRODUCTION

Halal tourism is becoming a rapidly growing global trend in the global travel industry. This development is driven by the increasing number of global Muslim tourists, which will reach more than 160 million in 2023 and is projected to reach 230 million by 2028 (Mastercard-Crescent Rating, 2023). Various countries are competing to develop destinations that can meet the needs of Muslim tourists by providing halal facilities, Muslim-friendly services, and an environment that supports the implementation of religious obligations. Indonesia's position in the Global Muslim Travel Index (GMTI) for the period 2021–2025 shows relatively strong competitiveness compared to other countries.

As shown in Figure 1, Indonesia consistently ranks among the world's top halal destinations and even ranked first alongside Malaysia in 2023 and 2024. Destinations such as Jakarta, Yogyakarta, and Lombok combine Islamic heritage sites with recreational options like beaches and shopping. In halal tourism, destination image plays a crucial role in shaping tourists' perceptions and evaluations of a destination, which in turn influences revisit intentions and loyalty (Ali et al., 2021).

Figure 1. GMTI Ranking Trends (2021-2025)



Source: Global Muslim Travel Index 2025

The graph above shows Indonesia ranked second for most of the period. In 2023 and 2024, Indonesia briefly rose to first place alongside Malaysia. This market is growing rapidly and is expected to be worth an estimated \$301.9 billion by 2025, driven by a growing Muslim population and halal tourism experiences. As a predominantly Muslim country, Indonesia has a significant opportunity to become a major player in this industry. In 2019, the number of foreign Muslim tourists reached 3.6 million. With a majority population and diverse cultural and natural resources, the potential for developing halal tourism destinations is significant. However, implementation challenges exist, ranging from the lack of uniformity in definitions to the readiness of destination facilities (Mandalia, 2023).

According to Battour and Ismail, there are several key components that form the foundation of the halal tourism concept. The first is *halal food*, which includes the provision of food that is processed, prepared, and served according to Islamic law. The second is halal facilities, namely the provision of facilities that enable Muslim tourists to comfortably carry out their religious obligations, including places of worship, purification facilities, information on prayer times, and accommodation services that comply with Islamic principles (Lewis et al., 2022). In the context of tourism marketing, destination image plays a strategic role because tourists' perceptions of a place greatly influence their decision to visit. Destination image influences how tourists assess the destination's attractiveness, facilities, comfort, safety, and suitability to Islamic values (Supardin, n.d.). In other words, destination image is not only related to

the physical condition of a place, but also concerns the psychological, emotional, social, and symbolic factors inherent in that destination (Sappewali, 2022).

Nevertheless, research on the influence of Sharia values on tourist satisfaction and loyalty still shows mixed results. Several studies found that Sharia implementation has a positive and significant effect on the satisfaction and loyalty of Muslim tourists (Musnia et al., 2023; Yuliviona et al., 2019). However, other studies indicate that Sharia values are not always the dominant factor in shaping tourist satisfaction, especially when service quality, tourism experience, and destination image play a stronger role in influencing tourists' evaluations of the destination visited. These differing results indicate that the influence of Sharia values on tourist satisfaction and loyalty still requires further testing in different destination contexts and tourist characteristics. Therefore, this study was conducted to reexamine this relationship in the context of halal tourism in the Special Region of Yogyakarta by including tourist loyalty as a mediating variable.

In explaining the relationship between tourist satisfaction and loyalty, this study refers to *the Expectation-Confirmation Theory* (ECT) introduced by Oliver (1980). This theory explains that consumers form expectations before using a product or service. After the consumption experience occurs, consumers will compare actual performance with their initial expectations. If the perceived performance meets or exceeds expectations (*confirmation*), satisfaction will arise. Conversely, if the actual performance is below expectations (*disconfirmation*), the level of satisfaction will decrease. In the context of halal tourism, destination image and sharia values play a role in shaping tourists' expectations before visiting (Shukla, n.d.). When the tourism experience is in line with these expectations, tourists will feel higher satisfaction and ultimately develop loyalty in the form of intention to revisit and willingness to recommend the destination to others.

Thus, ECT provides a relevant theoretical foundation to explain how perceptions of destination image and sharia values can translate into satisfaction and loyalty among halal tourists. According to Wulandani (2022), creating a positive destination image and perceived value will contribute to tourist satisfaction. Musnia (2023) also explains that information about halal tourism attributes directly influences tourist satisfaction and loyalty. Most halal tourism research in Indonesia focuses on regions that already have formal regulations as halal destinations, such as Lombok, Aceh, and West Sumatra (Lestari & Hidayah, 2025). Yogyakarta has not yet been officially designated as a halal tourism destination, so the application of sharia values in local culture lacks a standard. This situation can create a gap between the potential for halal tourism and its implementation in the field. Therefore, this research can fill the research gap regarding Yogyakarta, which has not been widely studied as a halal destination, and the mediating role of destination image, which has not been thoroughly studied.

RESEARCH METHODS

This research uses a quantitative explanatory *research approach*. Creswell emphasized that quantitative research starts from a strong theoretical foundation. Data is then collected through surveys or experiments using questionnaires, measurement scales, or other validated instruments. Once the data is obtained, analysis is performed using statistical techniques, such as regression, correlation, or analysis of variance, to answer the research hypothesis. Quantitative research is deductive, moving from theory to reality.

This research was conducted at halal tourism destinations in the Special Region of Yogyakarta Province, specifically religious tourism and halal culinary destinations. Yogyakarta was chosen as the research location because it is a national and international tourist destination with great potential for integrating sharia values and local culture. It has also implemented the concept of *halal tourism* in several tourist destinations, particularly religious and cultural tourism. The object of this study is the perception of Muslim tourists regarding variables in halal tourism destinations in Yogyakarta. The research population was all tourists visiting halal tourism destinations in Yogyakarta. The halal tourism destinations targeted for data collection include tourist attractions that integrate local cultural elements and sharia values, such as the Great Mosque of Kauman, Kauman Tourism Village, Malioboro and Titik Nol areas, Halal Culinary Centers certified by the Indonesian Ulema Council (MUI), and local cultural educational tours that implement the concept of halal tourism.

This study employed a *non-probability sampling technique*, employing a *purposive sampling method*. *Purposive sampling* is a sampling technique based on specific considerations or criteria tailored to the research objectives. The respondent criteria for this study were Muslim tourists who were currently or had visited halal tourism destinations in Yogyakarta within the past 12 months, were at least 17 years old, and were willing to complete a complete questionnaire. The sample size for this study was determined using regression analysis or a model with mediating variables, namely 300 respondents.

The data collection used primary data obtained through the distribution of questionnaires to tourist respondents. The instrument was structured in the form of closed statements using a five-point Likert scale, ranging from strongly disagree (1) to strongly agree (5). The questionnaire indicators were developed based on the operational definitions of the variables. Data quality testing included validity and reliability tests. Validity testing was conducted to ensure that each question item was able to measure the internal construct of the instrument. The instrument was declared reliable if *the Cronbach's Alpha value* was greater than 0.70. Only data that met the valid and reliable criteria were used in further analysis.

Data analysis in this study was conducted using EViews with the *Ordinary Least Squares (OLS) method*. The initial stage of the analysis included descriptive statistics to describe the characteristics of the data and the tendency of respondents' answers to each variable. Descriptive statistics provide an overview of tourists' perceptions of destination image, the level of

implementation of sharia values, loyalty, and satisfaction of halal tourists in Yogyakarta. Next, a classical assumption test was conducted to ensure that the regression model met the criteria for good estimation. Residual normality was tested using the *Jarque-Bera test*, *multicollinearity was tested by looking at the Variance Inflation Factor (VIF) value*, and heteroscedasticity was tested using the *White Test* or *Breusch-Pagan Test*.

Hypothesis testing was conducted through stepwise multiple linear regression to examine the role of tourist loyalty as a mediating variable. Model feasibility was assessed using the F-test, while the partial effect of each variable was tested using the t-test. Furthermore, the coefficient of determination (R^2) was used to determine the extent to which variations in tourist satisfaction could be explained by destination image, sharia values, and tourist loyalty. All tests were conducted at a 5 percent significance level.

Regression Model 1: The Influence of Destination Image and Sharia Values on Tourist Loyalty

The first regression model aims to examine the role of destination image (X_1) and sharia values (X_2) in shaping tourist loyalty (M). This model also tests hypotheses H1 and H2.

Mathematically, the first regression model is formulated as follows:

$$M_i = \alpha_0 + \alpha_1 X_{1i} + \alpha_2 X_{2i} + \varepsilon_i$$

Regression Model 2: The Influence of Destination Image, Sharia Values, and Loyalty on Tourist Satisfaction

The second regression model aims to examine the direct influence of destination image and sharia values on tourist satisfaction (Y), while also examining the role of tourist loyalty (Z) as an additional explanatory variable. This model tests hypothesis H3 and serves as the basis for mediation tests (H4 and H5).

The second regression model is formulated as follows:

$$Y_i = \beta_0 + \beta_1 X_{1i} + \beta_2 X_{2i} + \beta_3 M_i + \mu_i$$

RESULTS AND DISCUSSION

Results

Table 1. Descriptive Variables

Statistics	Y	X1	X2	Z
Mean	3.97	3.99	3.96	3.98
Std. Dev.	1.05	1.08	1.10	1.03
Minimum	1.00	1.00	1.20	1.40
Maximum	5.00	5.00	5.00	5.00
Observation	305	305	305	305

Based on the calculation results, the average value (mean) of all variables is in a relatively high range, namely 3.98–4.00. The tourist satisfaction variable (Y) has a mean value of 3.98, destination image (X_1) of 3.99, sharia values (X_2) of 3.96, and tourist loyalty (Z) of 3.99. This mean value approaching 4 indicates that respondents generally tend to agree with statements describing

the quality of destination image, implementation of sharia values, loyalty, and the level of satisfaction of halal tourism in Yogyakarta. This finding indicates that tourist perceptions of halal tourism destinations in Yogyakarta are in the good to very good category, although there is still room for improvement in the quality of services and tourism experiences.

The median score for all variables ranged from 4.25 to 4.40, indicating that more than half of respondents rated all research constructs highly. The maximum score for all variables was 5, while the minimum score ranged from 1 to 1.4, indicating variation in respondents' perceptions. This variation reflects the heterogeneity of tourist experiences, both in terms of religiosity, travel expectations, and frequency of visits to halal destinations in Yogyakarta.

Based on the standard deviation values, all variables have a relatively moderate data distribution, with values ranging from 1.04 to 1.11. The Sharia values variable (X2) has the highest standard deviation (1.11), indicating a greater difference in perception among respondents regarding the application of Sharia values in tourist destinations. This is understandable considering that Yogyakarta does not yet have formal regulations as a halal tourist destination, so the level of consistency in the application of Sharia values between destinations still varies. In contrast, tourist loyalty (Z) shows a relatively lower standard deviation (1.04), indicating a more homogeneous perception of respondents regarding the intention to revisit and willingness to recommend the destination.

Table 2. Results of X1 Validity Test

Item	Item-rest Correlation	Criteria	Decision
X1_1	0.911	≥ 0.30	Valid
X1_2	0.211	≥ 0.30	Invalid
X1_3	0.903	≥ 0.30	Valid
X1_4	0.894	≥ 0.30	Valid
X1_5	0.895	≥ 0.30	Valid

The results of the validity test in Table 1 show that four of the five destination image indicators have *item-rest correlation values* above 0.30, namely ranging from 0.211 to 0.911. Meanwhile, indicator X1_2 had a correlation value of 0.211, so it was declared invalid and eliminated from further analysis. An item is considered valid if it has a significant item-total correlation with all construct scores, indicating that each item actually measures the same dimension as the expected theoretical construct (Putra & Guntoro, 2021).

Validity testing is a process to ensure that a research instrument (such as a questionnaire) actually measures what it should measure, so that the results are accurate and in accordance with reality or the research objectives, by comparing the question item scores with the total variable scores.

Table 3. Results of X2 Validity Test

Item	Item-rest Correlation	Criteria	Decision
X2_1	0.926	≥ 0.30	Valid
X2_2	0.899	≥ 0.30	Valid

X2_3	0.910	≥ 0.30	Valid
X2_4	0.924	≥ 0.30	Valid
X2_5	0.894	≥ 0.30	Valid

Table 2 shows that all indicators of the Sharia value variables have high *item-to-rest correlation values*, ranging from 0.899 to 0.926, thus all items are declared valid. This high correlation value indicates that the Sharia value indicators have a very strong relationship with the construct being measured. Theoretically, this validity test is based on *Classical Test Theory* (CTT), which states that an instrument is said to be valid if the item score has a significant correlation with the total score of the construct being measured. From a CTT perspective, item-total correlation is used to assess the extent to which each item contributes to explaining the variance of the same latent construct. Items with high correlation values indicate that the item is consistent with the underlying theoretical concept and does not deviate from the dimensions of the construct being measured.

In the context of this research, the construct of sharia values refers to the Halal Tourism Theory proposed by Battour and Ismail, which emphasizes that halal tourism is built on the fulfillment of sharia principles, such as halal food and beverages, the availability of worship facilities, Islamic service ethics, and a tourism environment that is in accordance with Islamic values. The high validity value of all X2 indicators indicates that the questionnaire items used have successfully represented the normative and spiritual dimensions of sharia values as explained in the theory.

Table 4. Results of the Z Validity Test

Item	Item-rest Correlation	Criteria	Decision
Z_1	0.925	≥ 0.30	Valid
Z_2	0.902	≥ 0.30	Valid
Z_3	0.889	≥ 0.30	Valid
Z_4	0.925	≥ 0.30	Valid
Z_5	0.917	≥ 0.30	Valid

Based on the validity test results presented in Table 3, all tourist loyalty indicators, namely Z_1 to Z_5, have very high item-rest correlation values, with values ranging from 0.889 to 0.925. All correlation values exceed the minimum criterion of 0.30, so all items are declared valid. These high correlation values indicate that each indicator has a strong contribution in representing the overall tourist loyalty construct.

From a theoretical perspective, the construct of tourist loyalty refers to consumer and tourism behavior theory that views loyalty as a form of long-term commitment of tourists to a destination, which is reflected through the intention to revisit, continued preference, and willingness to provide positive recommendations. The high validity values in indicators Z_1 to Z_5 indicate that the questionnaire items used have been able to represent the dimensions of loyalty as explained in *the Theory of Planned Behavior* (TPB) and the study of

destination loyalty. This indicates that respondents have a consistent understanding of the meaning of loyalty in the context of halal tourism.

Table 5. Results of the Y Validity Test

Item	Item-rest Correlation	Criteria	Decision
Y_1	0.908	≥ 0.30	Valid
Y_2	0.896	≥ 0.30	Valid
Y_3	0.914	≥ 0.30	Valid
Y_4	0.917	≥ 0.30	Valid
Y_5	0.911	≥ 0.30	Valid

Based on the validity test results presented in Table 4, all tourist satisfaction indicators, namely Y_1 to Y_5, have high item-to-rest correlation values, with values ranging from 0.896 to 0.917. All values exceed the minimum criterion limit of 0.30, so all items are declared valid. This high correlation value indicates that each indicator has a strong contribution in explaining the overall tourist satisfaction construct and does not deviate from the concept being measured. This finding is in line with *Classical Test Theory (CTT)*, which states that an item is said to be valid if the item score is significantly correlated with the total score of the same construct. Within the CTT framework, item-total correlation is used to ensure that each statement in the questionnaire measures dimensions consistent with the intended latent construct. Thus, this test result indicates that the tourist satisfaction instrument has excellent construct validity.

Table 6. Reliability Test Results

Variables	Number of Items	Cronbach's Alpha	Criteria	Decision
Image Des.	5	0.831	≥ 0.70	Reliable
My Value.	5	0.948	≥ 0.70	Reliable
Loyalty	5	0.949	≥ 0.70	Reliable
Satisfaction	5	0.947	≥ 0.70	Reliable

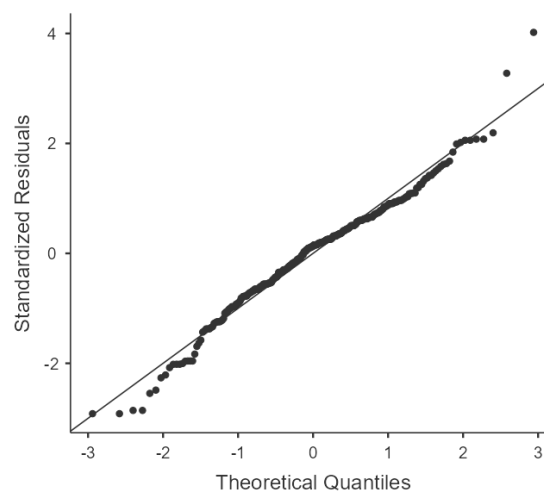
Based on Table 5, all research variables demonstrated Cronbach's Alpha values exceeding the minimum threshold of 0.70, thus all instruments were deemed reliable. The destination image variable had a Cronbach's Alpha value of 0.831, indicating good internal consistency between items in measuring tourists' perceptions of destination attractiveness, comfort, and identity. This value indicates that the destination image indicators correlate adequately with each other and are able to represent the same construct stably.

The Sharia values variable demonstrated a very high Cronbach's Alpha value of 0.948, reflecting very strong internal consistency. This value indicates that the items measuring Sharia values, such as halal product quality, prayer facilities, Islamic services, and a Muslim-friendly environment, are closely related. This high reliability confirms that the Sharia values construct is consistently perceived by respondents and is robustly measured in the context of halal tourism.

The tourist loyalty variable also showed a very high Cronbach's Alpha value of 0.949. This indicates that the loyalty indicators, which include revisit intention, destination preference, and willingness to provide positive recommendations, have excellent internal consistency. Therefore, the tourist loyalty construct in this study is measured stably and can be relied upon to explain tourists' long-term behavior toward halal tourism destinations.

The tourist satisfaction variable has a Cronbach's Alpha value of 0.947, indicating a very high level of reliability. This value confirms that the tourist satisfaction items consistently measure the evaluation of the tourism experience, including aspects of expectation fulfillment, service quality, and overall satisfaction. This high reliability strengthens tourist satisfaction's position as the primary dependent construct accurately measured in the study.

Figure 3. QQ Plot Normality Test



The *Shapiro-Wilk* normality test results show a statistical value of 0.979 with $p < 0.001$, which formally indicates that the residuals are not normally distributed. However, the interpretation of the normality test does not depend solely on the statistical test. In large sample sizes ($n \geq 200$), the *Shapiro-Wilk test* tends to be very sensitive, so that small deviations from normality can produce significant p values. Therefore, the evaluation of residual normality also needs to be confirmed through a Q-Q Plot. Based on the Q-Q Plot displayed, the residual points generally follow a diagonal line, with slight deviations in the tails. This pattern indicates that the residuals are close to a normal distribution, although not statistically perfect.

Slight deviations at the extremes are a common phenomenon in social and behavioral survey data, particularly in tourism research using Likert scales. As long as the main pattern follows the diagonal line and does not exhibit extreme systematic deviations, the assumption of residual normality can be considered to be practically met (*approximately normal*).

Based on the results of the autocorrelation test with the *Durbin-Watson Test*, the DW value was obtained = 2.13 with a significance value of $p = 0.246$. The DW value that is around the number 2 indicates that there is no

autocorrelation problem in the regression model used, a DW value close to 2 indicates that the residuals are independent, while a value close to 0 indicates positive autocorrelation and a value close to 4 indicates negative autocorrelation. In the context of this study, these results indicate that the relationship between destination image (X_1), sharia values (X_2), tourist loyalty (Z), and tourist satisfaction (Y) is not influenced by sequential error patterns between respondents, so that the estimated influence and mediation effect can be interpreted validly.

The results of the multicollinearity test show VIF values of $X_1 = 6.88$, $X_2 = 15.46$, $Z = 10.50$. Multicollinearity occurs when independent variables have a high correlation with each other, which can increase the standard error and reduce the precision of coefficient estimates. Hair et al. (2022) stated that the VIF value > 10 indicates high multicollinearity, while a value between 5 and 10 indicates moderate multicollinearity. In this study, the relationship between destination image, sharia values, and tourist loyalty reflects the theoretical reality as explained in *Destination Image Theory* and *Halal Tourism Theory*, where image and sharia values simultaneously shape loyalty.

Table 7. Regression Test Results

Variables	Coefficient	Std. Error	t-Statistic	Prob.
C	0.133	0.064	2,063	0.040
X1	-0.000	0.048	-0.019	0.984
X2	0.467	0.060	7,697	0.000
Z	0.500	0.046	10,804	0.000
R-squared		0.931		
Adj R-squared		0.930		
Prob		0.000		
N		305		

The results of the multiple regression test indicate that the research model that examines the influence of destination image (X_1), sharia values (X_2), and tourist loyalty (Z) on tourist satisfaction (Y) has very strong explanatory power. The R-squared value of 0.931 and Adjusted R-squared of 0.930 indicate that approximately 93% of the variation in tourist satisfaction can be explained by the three independent variables in the model. This high coefficient of determination indicates that the model is aligned with the theoretical framework built, especially the integration of *Destination Image Theory*, *Halal Tourism Theory*, and *the Theory of Planned Behavior* (TPB) which places perception, normative values, and behavior as the main determinants of tourist satisfaction.

The regression results show that destination image (X_1) has a very small and insignificant coefficient on tourist satisfaction ($\beta = -0.000$; $p = 0.984$). This finding indicates that when sharia values and tourist loyalty are simultaneously entered into the model, destination image no longer has a direct influence on tourist satisfaction. This results of research by Wulandani (2022) and Sappewali

et al. (2022) who found that the influence of destination image on satisfaction is often indirect and mediated by psychological variables such as loyalty.

In contrast to destination image, the sharia value variable (X_2) showed a positive and significant influence on tourist satisfaction with a coefficient of 0.467 ($p < 0.001$). This finding confirms that fulfilling the religious needs of Muslim tourists such as halal food and beverages, the availability of prayer facilities, Islamic services, and a Muslim-friendly environment directly increases tourist satisfaction. This empirical finding also strengthens the research results of Musnia et al. (2023) which show that sharia attributes and values have a direct influence on the satisfaction of Muslim tourists in Indonesia.

The tourist loyalty variable (Z) shows a positive and significant influence on tourist satisfaction with a coefficient of 0.501 ($p < 0.001$), making it one of the strongest predictors in the regression model. This explanation is in line with *the Expectation-Confirmation Theory* (ECT) proposed by Jabeen et al. (2025), where loyalty forms more stable expectations so that evaluations of tourist experiences tend to be more positive. This finding is consistent with research by Wulandani (2022) which emphasizes the role of loyalty as a psychological mechanism in strengthening tourist satisfaction.

Table 8. Mediation Test X_1 to Z

Mediation Path	Regression Model	Coefficient (β)	Prob.	Information
$X_1 \rightarrow Y$	$Y = C + X_1$	0.885	0.000	Significant
$X_1 \rightarrow Z$	$Z = C + X_1$	0.864	0.000	Significant (path a)
$Z \rightarrow Y$	$Y = C + Z$	0.970	0.000	Significant (path b)
$X_1 \rightarrow Y$ (with Z)	$Y = C + X_1 + Z$	0.262	0.000	Significant (path c)
$Z \rightarrow Y$ (with X_1)	$Y = C + X_1 + Z$	0.721	0.000	Significant
Conclusion				Partial Mediation

In the direct path ($X_1 \rightarrow Y$), the regression results show that destination image has a positive and significant effect on tourist satisfaction with a coefficient of 0.885 and a significance level of $p < 0.001$. This finding indicates that tourist perceptions of destination attractiveness, environmental comfort, and destination suitability with Islamic values contribute directly to shaping tourist satisfaction. This finding is consistent with *the Destination Image Theory* proposed by Echtner and Ritchie and developed by Qu et al., which states that destination image functions as a cognitive and affective construct that shapes tourists' initial expectations before and during the tourist experience. In the context of halal tourism, destination image reflects not only physical attractiveness but also the perceived suitability of the destination to Islamic

values, such as comfort for worship and a Muslim-friendly environment. Research by Wulandani (2022) and Tora et al. (2025) also shows that destination image has a significant influence on the evaluation of tourist experiences, although this influence is often not final.

In the mediator pathway ($X_1 \rightarrow Z$), destination image was also shown to have a positive and significant effect on tourist loyalty with a coefficient of 0.864 ($p < 0.001$). These results indicate that a positive destination image not only directly influences satisfaction but also builds emotional attachment among tourists, reflected in the intention to revisit and the willingness to recommend the destination. From the perspective of *the Theory of Planned Behavior* (TPB), destination image shapes tourists' attitudes *towards* the destination, which then influences behavioral intentions such as the desire to revisit and recommend the destination. This finding is in line with research by Wulandani (2022) and Dairobi & Anisah (2025), which confirms that a positive halal destination image encourages the formation of tourist loyalty, especially to destinations that integrate religious values and local culture.

In the mediator pathway to the dependent variable ($Z \rightarrow Y$), tourist loyalty shows a very strong and significant influence on tourist satisfaction with a coefficient of 0.970 ($p < 0.001$). This high coefficient value confirms that loyalty is a major determinant of tourist satisfaction. This finding expands the classical understanding that places satisfaction as an antecedent of loyalty, by showing that in the context of halal tourism, loyalty can also act as a predictor of satisfaction. This explanation can be drawn from *the Expectation-Confirmation Theory* (ECT) proposed by Lestari & Hidayah (2025), where loyal tourists tend to have more stable and realistic expectations of the destination. This finding is consistent with the results of research by Wulandani (2022) who found that loyalty functions as a psychological mechanism that strengthens tourists' satisfaction evaluations.

When destination image (X_1) and tourist loyalty (Z) are entered simultaneously in one regression model (path $X_1 \rightarrow Y$ with mediator), the coefficient of the influence of destination image on tourist satisfaction decreases substantially from 0.885 to 0.262, although it remains significant ($p < 0.001$). In contrast, tourist loyalty still shows a strong and significant influence on tourist satisfaction with a coefficient of 0.721 ($p < 0.001$). This decrease in the coefficient indicates that most of the influence of destination image on satisfaction is channeled through tourist loyalty. Based on the overall arrow path, it can be concluded that tourist loyalty acts as a partial mediator *in* the relationship between destination image and tourist satisfaction. This means that destination image increases tourist satisfaction both directly and indirectly through the formation of loyalty.

Table 9. Mediation Test X2 to Z

Mediation Path	Regression Model	Coefficient (β)	Prob.	Information
$X_2 \rightarrow Y$	$Y = C + X_2$	0.908	0.000	Significant

$X_2 \rightarrow Z$	$Z = C + X_2$	0.882	0.000	Significant (path a)
$Z \rightarrow Y$	$Y = C + Z$	0.970	0.000	Significant (path b)
$X_2 \rightarrow Y$ (with Z)	$Y = C + X_2 + Z$	0.466	0.000	Significant (path c)
$Z \rightarrow Y$ (with X_2)	$Y = C + X_2 + Z$	0.501	0.000	Significant
Conclusion				Partial Mediation

In the direct path $X_2 \rightarrow Y$, sharia values are proven to have a positive and significant effect on tourist satisfaction with a coefficient of 0.908 and a significance level of $p < 0.001$. These results indicate that the higher the tourist perception of the implementation of sharia values such as product halalness, availability of worship facilities, Islamic services, and a Muslim-friendly environment, the higher the level of tourist satisfaction, which emphasizes that fulfilling religious needs is a core element in creating a satisfying halal tourism experience.

On the $X_2 \rightarrow Z$ path, sharia values also show a positive and significant influence on tourist loyalty with a coefficient of 0.882 ($p < 0.001$). This path indicates that consistent application of sharia values not only provides momentary satisfaction but also builds tourists' emotional attachment to the destination. From the perspective of *the Theory of Planned Behavior* (TPB), sharia values shape tourists' positive attitudes towards halal destinations, which in turn encourage behavioral intentions in the form of repeat visits and recommendations to others. This finding is in line with research by Yuliviona et al. and Musnia et al., which confirms that halal tourism experiences in accordance with Islamic principles can increase the loyalty of Muslim tourists.

In the mediator path to the dependent variable ($Z \rightarrow Y$), tourist loyalty shows a positive and significant influence on tourist satisfaction with a coefficient of 0.970 ($p < 0.001$). This finding expands the conventional understanding that places satisfaction as an antecedent of loyalty, by showing that in the context of halal tourism, loyalty can also function as a predictor of satisfaction. This explanation is in line with *the Expectation-Confirmation Theory* (ECT) proposed by Lestari & Hidayah (2025), where loyal tourists tend to have more stable and realistic expectations, so that the tourism experience obtained is more easily confirmed positively. This finding is consistent with the results of research by Wulandani (2022) who found that loyalty acts as a psychological mechanism that strengthens the evaluation of tourist satisfaction.

When sharia values (X_2) and tourist loyalty (Z) are entered simultaneously in a single regression model (path $X_2 \rightarrow Y$ with mediator), the coefficient of the influence of sharia values on tourist satisfaction decreases from 0.908 to 0.466, although it remains significant ($p < 0.001$). At the same time, tourist loyalty still shows a significant influence on tourist satisfaction with a coefficient of 0.501 ($p < 0.001$). This decrease in the coefficient indicates that some of the influence of sharia values on tourist satisfaction is channeled through tourist loyalty, while the other part works directly.

Based on the overall arrow path, it can be concluded that tourist loyalty acts as a partial mediator *in* the relationship between sharia values and tourist satisfaction. This finding supports hypothesis H5 and aligns with research by Musnia et al. (2023), which states that halal attributes and sharia values not only directly influence satisfaction but also through the formation of tourist loyalty.

Discussion

CONCLUSION

The results showed that destination image had a positive and significant effect on tourist loyalty, but had no direct effect on tourist satisfaction after loyalty was included in the model. Conversely, Sharia values had a positive and significant effect on both tourist loyalty and satisfaction. Furthermore, tourist loyalty proved to be a significant factor in increasing tourist satisfaction at halal tourism destinations in the Special Region of Yogyakarta.

The results of the mediation test indicate that tourist loyalty acts as a full mediator *in* the relationship between destination image and tourist satisfaction, and as a partial mediator *in* the relationship between sharia values and tourist satisfaction. These findings indicate that destination image increases satisfaction through the formation of loyalty, while sharia values can increase satisfaction both directly and through tourist loyalty.

This research emphasizes the importance of strengthening destination image and consistently implementing Sharia values to increase tourist loyalty and satisfaction. These findings also contribute to the development of halal tourism literature, particularly regarding the role of loyalty as a mediating mechanism in explaining the relationship between tourist perceptions and satisfaction at halal destinations.

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