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## The Effect of Islamic Attributes and Destination Affective Image on the Reputation of the Halal Tourism Destination of Jakarta

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### Abstract

Tourism industry recognizes the growing interest in Halal tourism from both the perspectives of practitioners and researchers. Indonesia was chosen as the world's best halal tourism destination this year according to the 2019 Global Muslim Travel Index (GMTI) and outperformed 130 destinations from around the world. Among the 10 most favorite halal tourism destinations, Jakarta has the most unique characteristics compared to the other nine provinces. Related to this background, this study aims to examine the effect of Islamic attributes and destination affective image on the reputation of the halal tourism destination of Jakarta.

The research design outlines the use of quantitative research approaches. The unit of analysis and observation is International Muslim tourists who visited Jakarta. The Central Statistics Bureau (BPS) recorded the number of foreign visitors arriving DKI Jakarta amounted to 2,313,742 people at 2013. Hair *et al.* (1992) suggest the minimum sample size for SEM analysis is 100 to 200. So based on this opinion, this study will take a sample of 200, in accordance with the terms of use of SEM (Structural Equation Modeling) as analytic tools to test the hypotheses. The study was conducted in the cross-section period of 2019.

The results showed that the Islamic Attributes and Destination Affective Image affect the Destination Reputation. Destination reputation is more dominantly built by destination affective image compared to Islamic attributes. This finding has implications for related stakeholders that the development of destination affective image needs to be prioritized to support Jakarta's destination reputation as one of the halal tourism destinations in Indonesia. It mainly concerns on the aspects of natural and cultural resources, security, night life and entertainment, accessibility, and quality / price ratio.

**Keywords:** Islamic attributes; destination affective image; destination reputation; halal tourism.

**JEL Classification:** C10; O10; O25; Z32; Z33.

### Introduction

The halal research and certification institute, Crescent Rating released 10 favorite halal tourism destinations in Indonesia during the first quarter of 2019. The favorite destinations are listed in the Indonesia Muslim Travel Index (IMTI) 2019. The 10 leading Halal Tourism destinations in Indonesia based on IMTI 2019 are Lombok in

West Nusa Tenggara, Aceh, Jakarta, West Sumatra, Yogyakarta, West Java, Riau Islands, Malang Raya in East Java, Central Java and Makassar in South Sulawesi (<https://bisnis.tempo.co/read/1193812/ini-dia-10-destinasi-wisata-halal-terfavorit-di-indonesia/full&view=ok>).

Indonesia's halal destination in third place is Jakarta. Jakarta has 510 hotels with halal certificates, 3,683 self claimed. In Jakarta, there are around 7,795 mosques. As for the hotel has five types of sharia, halal kitchen certificates, and no pork. Jakarta has 20 Islamic heritage sites, 19 Muslim friendly attractions and 11 Islamic events. According to data from the DKI Jakarta Tourism and Culture Office, during 2019, there were 20,165,000 tourists visiting Jakarta. The DKI Jakarta Provincial Government targets the number of tourists visiting Jakarta in 2019 to be 34 million domestic tourists and 2.8 million foreign tourists.

Jakarta has the most unique characteristics compared to the other nine provinces. Jakarta can raise urban tourism. As a halal tourism destination, the Jakarta's government can hold events related to the halal lifestyle, such as the Halal Tourism Expo. Tourist attractions that reflect halal tourism according to the needs of urbanites are also available, for example in Dufan, whose attractions are friendly. Another indicator that shows the feasibility of an area to become a halal tourism destination is halal-certified worship and culinary facilities. In Jakarta, there are many restaurants that have halal certification. In addition, Jakarta is the capital of the country, so that everything is more mature in infrastructure, both public and halal. In addition, halal tourism destinations, does not mean the place is so religious or has values related to religiosity. The convenience of worship through the facilities provided can also be a benchmark, for example, many shopping centers in the Capital City have a good, cool, clean, and well-managed musala.

Therefore, it is interesting to study the aspects that affect the reputation of halal tourism in Jakarta. Reputation is considered as "a perceptual representation of a company's past actions and future prospects that describes the firm's overall appeal to all of its key constituents when compared with other leading rivals" (Fombrun, Gardberg and Sever 1999). Jakarta has not been touched and entered the Middle East market, North Asia market, also Southeast Asia and in North Africa, even though there are a lot of opportunities there.

The application of halal tourism generates considerable enthusiasm from consumers. Halal tourism is considered a basic need of tourists as adherents of a belief and also maintains the value of tradition. The idea of Islamic attributes value is often thought by non-Muslims to relate only to food and what is allowed to be consumed under Islam (Bonne and Verbeke 2008; Regenstein, Regenstein and Chaudry 2003; Riaz and Chaudry 2004).

Besides, destination affective image is also suspected of having an impact on reputation, destination image is a critically important component of people's destination choices (Bonn, Joseph and Dai 2005). Besides influencing the destination choice of tourists, destination image also has an effect on revisit intentions (Kandampully, Devi and Hu 2011; Ozturk and Qu 2008).

Based on the background, this study aims to examine the effect of Islamic attributes and destination affective image on the reputation of the halal tourism destination of Jakarta.

## 1. Literature Review

### 1.1. The Concept of Islamic Tourism

Islamic tourism is deeply rooted with the Islamic Shari'ah where every Muslim is demanded to visit the holy city of Makah (in the Kingdom of Saudi Arabia) to conduct Hajj (the fifth pillar of Islam) if he/she can afford to do that financially and physically. Accordingly, any Muslim that does not actually live in that holy city needs to conduct tourism activities to fulfill his/her Shari'ah requirements. Furthermore, millions of Muslims travel to the holy city of Makah every year to perform Umrah. As a result, according to the latest information provided by the National Statistical Office of Saudi Arabia, during 2010, 14.757 million tourists visited the Kingdom of Saudi Arabia (National Statistical Office of Saudi Arabia, 2011). Almost all these millions visited the Kingdom of Saudi Arabia for conducting Islamic tourism (Eid and El-Gohary 2015).

However, Islamic Shari'ah has a great impact on traveling and encouraging tourism. When looking at Shari'ah and Islamic religious principles generated from the Qur'an (Islam's holy book) and Sunnah (teachings, guidance and practices of Prophet Mohammad), it is found that travelers are considered to be closer to God and their prayer (asking God for something) and prayers are more responded to while traveling. Furthermore, the religious responsibilities and duties for travelers are less as a traveler can pray shorter prayers, can postpone prayers and can postpone his/her fasting during the holy month of Ramadan (Eid and El-Gohary 2015).

However, Muslims practice two different types of tourism activities. First, pilgrimage-tourism activities or what is called Hajj. Hajj in Islam is performed in the Kingdom of Saudi Arabia within a specific geographical

territory (Almasha'er Almoukadasa) include the holy mosque in Makkah, Arafah, Muzdalifah and Mina. It is performed in specific period, from the 8th to the 13th of the 12th month (Dhul-Hijja) according to the Hegira calendar. Allah (SWT) Says in the holy Quran (2:197) 'Al-Hajj Ashoron Maalomat' which means that Hajj is performed only at a particular time of the year. Muslims who are taking place in this great event should act in a good manner. Allah says in the holy Quran (2:197) 'If anyone undertakes that duty therein, let there be no obscenity, nor wickedness, nor wrangling in the Hajj'. It means that whoever decides to go for Hajj should have good manners, so, there shouldn't be any immortality, sensuality or arguments in Hajj (Eid and El-Gohary 2015).

The second type of tourism activities that could be practiced by Muslims is called Islamic tourism, and this is the core theme of this study. Islamic tourism is essentially a new 'touristic' interpretation of pilgrimage that merges religious and leisure tourism. Thus, it is 'unlike mass tourism which for Muslims is "characterized by hedonism, permissiveness, lavishness. Islamic travel instead is proposed as an alternative to this hedonic conceptualization of tourism (Jafari and Scott 2014). Muslims are encouraged to practice such type of tourism activities for historical, social and cultural encounters, to gain knowledge, to associate with others, to spread God's word and to enjoy and appreciate God's creations (Timothy and Olsen 2006). Undoubtedly, religious beliefs influence and direct Muslim adherents to travel to particular sites and influence their attitudes and behavior, perceptions and perhaps emotions at those sites (Jafari and Scott 2014). Therefore, trends in forms of religious tourism may vary between adherents of different faiths (Eid and El-Gohary 2015).

### 1.2. Islamic Attribute

The idea of Islamic attributes value is often thought by non-Muslims to relate only to food and what is allowed to be consumed under Islam (Bonne and Verbeke 2008; Regenstein, Regenstein and Chaudry 2003; Riaz and Chaudry 2004). However, although important, the notion of halal is much wider than just food (Bonne and Verbeke 2008; Regenstein, Regenstein and Chaudry 2003; Riaz and Chaudry 2004; Chaudry 1992; Liu and Wilson 2011; Sudigdo, Khalifa and Abuelhassan 2019). The source of what constitutes halal and haram is derived from the Quran, The prophet's Hadiith (the Prophet Mohammed's teachings), and what Islamic jurists have deemed as haram (forbidden), such as animals with long pointed tusks or fangs, birds of prey, and animals that are strictly forbidden from being killed in Islam such as the hoopoe (a type of bird that is also forbidden in the Old Testament and Torah) and the honeybee (Bon and Hussain 2010; Razzaq, Prayag and Hall 2016).

In Islam, Shariah teachings have direct implications for the tourism and hospitality industry. The Shariah forbids Muslims to visit places of corruption where alcohol is consumed, immoral acts occur and certain sins are committed in beaches, parties and immoral places, or traveling to hold celebrations on innovated festivals. The Muslim is enjoined to refrain from committing sin or to share those who are committing sin. The Holy Quran states: "Nor come nigh to adultery: for it is a shameful (deed) and an evil, opening the road (to other evils)" (Al-Quran, 17:32). Therefore, entertainment such as nightclubs and adult TV channels, which are popular bridges to sin, are strictly prohibited in tourist places or hotels. The scholars of the Standing Committee said "It is not permissible to go to places of corruption for the sake of tourism because of the danger that this poses to one's religious commitment and morals.

Prayer is the greatest virtue in Islam and is considered as one of the five pillars. The Holy Quran states "And be steadfast in prayer; practise regular charity; and bow down your heads with those who bow down (in worship)" Al-Quran, 2:43). Muslims are ordered to pray five times daily (Early morning, Noon, Mid-afternoon, Sunset, and Evening) in the masjid (a Muslim house of worship). One of the five pillars of Islam and perhaps the most witnessed manifestation of Shariah is the Muslim five times daily prayer. Prayer keeps a Muslim regularly thinking of his Lord communicating to Him his fears and aspiration, thankful for the blessings He has graced them with. The five times daily prayers are organized in specific time frames. A Muslim is not permitted to delay his/her prayer outside of the designated time frame without due cause. This reason alone makes it necessary for the tourism and hospitality industry to provide sufficient facilities for Muslims to perform their religious obligation. Tourist sites along with hotels should make the necessary arrangements to accommodate Muslim tourists. According to Al-Quran and Islamic tradition, Muslims around the world must face Makkah (where the sacred masjid is located) during their daily prayers according to the verse (Battour, Ismail and Battor 2010).

Shari'ah principles are requirements for every Muslim, and sensitivity toward application of these principles is important because religious deeds are not acceptable if they are not conducted appropriately. A typical Muslim is expected to do regular prayers in clean environments and fast in Ramadan. In Islamic teachings, Muslims are also expected to abstain from profligate consumption and indulgence (Hashim, Murphy and Hashim 2007). In addition, Shari'ah principles prohibit adultery, gambling, consumption of pork and other

haram (forbidden) foods, selling or drinking liquor and dressing inappropriately (Zamani-Farahani and Henderson 2010). Therefore, Shari'ah compliance should be a prerequisite for high value tourism experiences for Muslims (Eid and El-Gohary 2015).

Islamic attributes value is adopted in many hotels in different countries (e.g., United Arab Emirates) to attract Muslim tourists. These hotels serve only Halal foods, alcohol free, and provide women-only floors (Battour, Ismail and Battor 2010). Furthermore, Malaysia is considered to be the premier country that has succeeded in marketing itself strongly in recent years as the ideal destination for Gulf families who are looking for enjoyable ecological and urban tourism without undermining Islamic customs and traditions. Malaysian international hotels provide Halal food slaughtered according to the Shariah and pork-free fat. In addition, they provide Muslim employees who speak Arabic to help those who are not proficient in other languages. It has become familiar to find Arab television stations providing Arabic news and some religious programs within a whole range of television channels offered by hotels. Markers are placed inside hotel rooms to indicate the direction of Makkah with prayer rugs and prayer times provided (Battour, Ismail and Battor 2010; Shakiry 2008).

Islamic attributes of destinations that may attract Muslim tourists such as the inclusion of prayer facilities, Halal food, Islamic entertainment, Islamic dress codes, general Islamic morality and the Islamic call to prayer (Battour, Ismail and Battor 2011). This study recommended that Islamic attributes of destination should be developed for the purpose of empirical research.

Based on the literature studies, then in this paper, the variable of Islamic attribute is examined by two dimensions namely Islamic physical attributes and Islamic non - physical attributes.

### 1.3. Destination Affective Image

Destination image has become a popular area of investigation among tourism researchers as it has been found to influence destination choice, satisfaction, and post-purchase behaviour (Trung and Khalifa 2019; Abou-Shouk and Khalifa 2017; Abdulla et al. 2019; Alareefi et al. 2019; Zhang et al. 2014). Destinations are compelled to enhance their images in order to increase tourism receipts, income, employment and government revenues among other contributions of international tourism. Destination image is therefore seen as a critical factor in tourists' final evaluation of a destination (Cai, Wu and Bai 2004; Castro, Armario and Ruiz 2007), and their future behaviour (Bigne, Sanchez and Sanchez 2001; Yoon and Uysal 2005).

Destination image is defined as an individual's mental representation of knowledge, feelings and overall perception of a particular destination (Fakeye and Crompton 1991). Various authors have studied the effect of image on destination choice (Crompton and Ankomah 1993). Some have argued that destinations with more positive images are more likely to be included and selected in the decision-making process (Milman and Pizam 1995). Destination image has also been found to influence tourists' behavioral intention. For example, (Court and Lupton 1997) found that a positive image of a destination positively affected traveler intention to revisit that location in the future (Assaker, Vinzi and O'Connor 2011; Khalifa 2018).

Destination image can be defined as a sum of beliefs, ideals and impressions' that a visitor has toward a certain place (Kozak and Andreu 2006; Assaker and Hallak 2013). The image is a portrayal of the visitor's attitude towards a number of cues related to the destination attributes (Echtner and Ritchie 2003). Destination image in the mind of the visitors plays an important role in their travel purchase decisions and subsequently, stimulating their visiting intentions (Opperman 2000). The main elements considered by visitors in a destination are natural and scenic resources, accessibility, cultural resources, security, night life and entertainment, and quality/price ratio (Bigne, Sanchez and Sanchez 2001; Chen and Tsai 2007; Chi and Qu 2008; Milman and Pizam 1995).

Based on the literature studies, then in this paper, the variable of destination affective image is examined by dimensions of: natural and scenic resources, accessibility, cultural resources, security, night life and entertainment, and quality/price ratio (Bigne, Sanchez and Sanchez 2001; Chen and Tsai 2007; Chi and Qu 2008; Milman and Pizam 1995).

### 1.4. Reputation

In the current market scenario, a good reputation undoubtedly represents a competitive advantage for a destination (Reputation Institute 2013; Morgan, Pritchard and Pride 2011) state that destination reputation is the culmination of three factors. First, conversation – reputation is something you talk about; secondly, discrimination – reputation is something you critically assess; and thirdly differentiation – reputation makes you distinctive (Komsic and Dorcic 2016). The reputation of a destination is the result of the social assessment the public

expresses on the place: it derives from the image every person has of the destination identity and then depends on the alignment between identity and image (Prado 2012).

In tourism, the reputation of a destination is important as prospective travelers who do not have previous experience with a destination encounter several risks/limitations during their decision-making and therefore use the reputation of the place to guide their decision (Marchiori, Cantoni and Fesenmaier 2013). Recently, several researchers have noted that the role of recommendations from several second-hand sources, which act as reputation mediators, is crucial in this decision-making process (Fesenmaier, Werthner and Wober 2006; Passow, Fehlmann and Grahlow 2005; Yang *et al.* 2008).

Tourism destinations, in general, compete in attracting visitors, residents, and businesses. A tourism destination with a positive reputation finds it easier to vie for attention, resources, people, jobs, and money; a positive destination reputation builds destination competitiveness and cements a destination as somewhere worth visiting (Komsic and Dorcic 2016). This means that destinations looking to build or maintain strong reputations must consider development, and a sense of destination – all of which opens up potentially controversial questions of destination authenticity, brand narratives, leadership and authorship, performativity, story-telling, and aesthetics (Morgan, Pritchard and Pride 2011).

The reputation of a destination is the result of the social assessment the public expresses on the place: it derives from the image every person has of the destination identity and then depends on the alignment between identity and image (Prado 2012).

Destination Reputation Model (DRM) based on RepTrak Framework (reputation institute.org) based on 7 drivers namely: product and service, Innovation, Society, governance, environment, leadership, and performance (Marchiori *et al.* 2010).

Table 1. Destination Reputation Model (DRM)

Driver	Indicator
Products and Services	a. offers quality tourism products and services. b. offers a pleasant environment. c. features adequate infrastructure for tourists. d. offers a safe environment. e. offers products and services that are good value for the money
Innovation	a. continuously improves their tourism products and services b. presents innovative tourism products and services
Society	a. encourages responsible behavior between their visitors / residents. b. offers interesting local culture and traditions. c. has hospitable residents.
Governance	a. tourism industry and organizations cooperates and interacts between them b. tourism industry and organizations behave ethically in confront of their visitors and residents. c. delivers tourism products and services that match their offering
Environment	a. is responsible in the use of their environment. b. supports ecological initiatives. c. is a sustainable tourism destination
Leadership	a. presents accurate information of their tourism products and services. b. presents an accurate image as a tourism destination. c. uses their resources and infrastructure adequately.
Performance	a. outperforms other competitor tourism destinations. b. meets my expectations as a tourism destination. c. offers a satisfying tourism experience

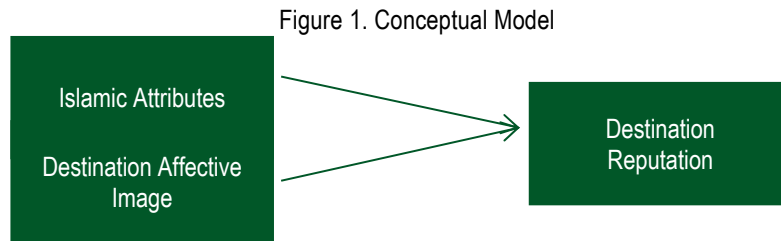
Source: adapted from Marchiori *et al.* (2010)

Based on the literature review, then the destination reputation in this paper is examined by the dimensions namely, Products and Services, Innovation, Society, Governance, Environment, Leadership, and Performance (Marchiori *et al.* 2010).

### 1.5. Hypothesis

Based on the literature review, then proposed a conceptual model as figures out as follow:





Based on this model, the following hypotheses are arranged:

- H1: Islamic attribute affect on the reputation of the halal tourism destination of Jakarta.
- H2: Destination affective image affect on the reputation of the halal tourism destination of Jakarta.

## 2. Methodology

The research design outlines the use of quantitative research approaches. Quantitative approach is an analysis technique includes mathematical or scientific data to understand a research problem. For example analyzing questionnaire to predict employee satisfaction, loyalty, commitment et cetera, as it is known that the quantitative method depends on the findings from a large number of participants, instead of focusing on some cases (Creswell 2013).

The four main features of the quantitative method are hypotheses, generalizability, causality and reliability. In the quantitative method the researcher is focusing to find evidence to support his/her hypotheses (their expectations of some answer to their research problem or interest) or ideas by collecting and analyzing data. This method depends on collecting data from a sample which reflects the population of the study (Creswell 2013; Johnson and Christensen 2008; Mertens 2014; Punch 2013).

The unit of analysis and observation is International Muslim tourists who visited Jakarta. The main quality of the adopted methodology is the utilize of primary research to collect data related to the perceptions of the Muslim tourists who visited Jakarta, Indonesia regarding Islamic attributes value, destination affective image and destination reputation in order to develop and estimate the structural equation model (SEM). SEM (Structural Equation Modeling) is a statistical technique that is able to analyze the pattern of relationships between latent constructs and indicators, latent constructs with each other, and direct measurement errors. SEM allows analysis directly between several dependent and independent variables (Hair, Anderson, Tatham and Black 1992).

The research instrument, in this study, is a questionnaire linked to the survey methodology administered to a sample of international Muslim tourists in the Indonesia tourism industry. The Central Statistics Bureau (BPS) recorded the number of foreign visitors arriving DKI Jakarta amounted to 2,313,742 people at 2013. Based on the Monte Carlo study conducted by researchers of various estimation methods, it was concluded that: (1) The minimum sample size needed to reduce bias in all types of SEM estimates is 200 (Loehlin 1998). (2) The sample size for ML estimation must be at least 15x the number of observed variables (Stevens 1996). (3) The sample size for ML estimation must be at least 5x the number of free parameters in the model, including error (Bentler and Chou 1987). (4) Data that have high kurtosis values, the minimum sample size must be 10 times the number of free parameters (Hoogland and Boomsma 1998).

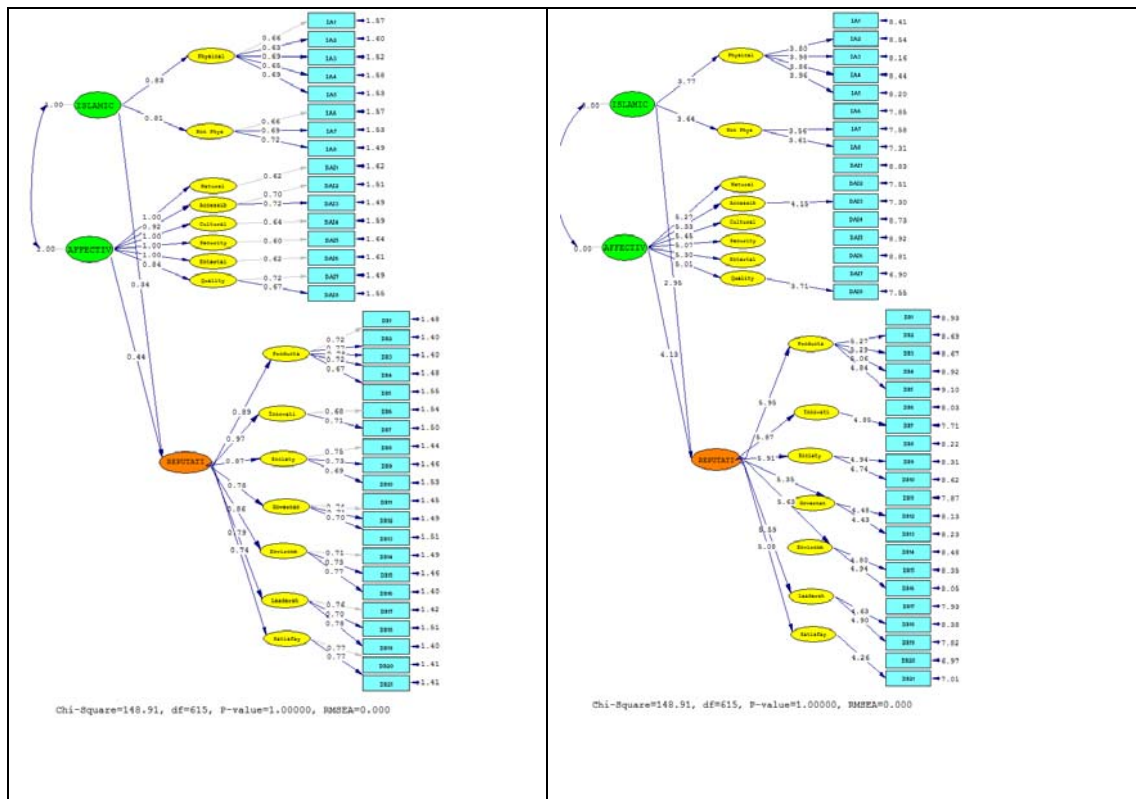
The model in this study has 37 observable variables (manifest), multiplied by 5, then the minimum sample size is 185. The minimum sample size for SEM analysis is 100 to 200 (Hair *et al.* 1992). So based on this opinion, this study will take a sample of 200, in accordance with the terms of use of SEM (Structural Equation Modeling) as analytic tools to test the hypotheses.

## 3. Result

### 3.1. Evaluation of Model Research

Before describing the verification analysis, the results of the identification of the research model are presented first. Based on the results of data processing, the degree of freedom is obtained so that it can be concluded that the model is identified with the over identified category. Estimated Results Path Diagram as shown below on Figure 2.

Figure 2. Estimated Results Path Diagram



Source: Primary data processed 2019

Evaluation of the overall model criteria (goodness-of-fit index) is conducted to determine whether the model obtained has been appropriate in describing the relationship between variables being studied, so that it can be categorized into good models (Hair., Hopkins, Sarstedt and Kuppelwieser 2014). Table 2 presents a comparison of the hypothesis test indexes produced with the goodness-of-fit index criteria.

Table 2. Evaluation of Goodness-of-Fit Criteria

No.	Goodness-Of-Fit standard	Value	Acceptable Goodness-Of-Fit	Conclusion
1.	Normed Chi Square (x2/df)	148.91	$P\text{-value} > 0.05$	Close Fit
	Proility	$P\text{-value} = 1.000$		
2.	Root Mean Square Error of Approximation (RMSEA)	0.000	RMSEA ≤ 0.08 (good fit) RMSEA < 0.05 (close-fit)	Close fit
3.	Goodness of Fit Index (GFI)	0.96	> 0,8	Close fit
4.	Adjusted Goodness of Fit Index (AGFI)	0.96	> 0,8	Close fit

Source: Ferdinand 2000

Based on table 2, it can be seen that the overall model shows a good level of suitability. Goodness of fit in the model shows that the data being observed is appropriate or consistent with the theory or model to be tested.  $GFI > 0.8$  and  $AGFI > 0.8$  are considered to be able to meet the requirements, so the proposed model is considered good and can be accepted as an appropriate model in this study.

The following is for evaluating the suitability of the research model which includes: 1) Evaluation of the overall model; 2) Evaluation of measurement models; and 3) Evaluation of structural models..

### 3.2. Evaluation of Measurement Model

Evaluation on latent variables is used to test the validity and reliability of each indicator from each dimension that forms the latent variable. Based on the weight of the factors contained in the picture above obtained the results of testing each indicator on the latent variable as presented in the following table.

Table 3. Result of the Evaluation of Measurement Model

Variable	Dimension	Validity			Reliability	
		Indicator	Standardize loading (I)	t value	construct reliability (CR)	AVE
ISLAMIC ATTRIBUTE	Islamic Physical Attribute values	Destination provides sufficient facilities for Muslims to perform prayer	0,66	-	0,869	0,555
		Destination provides clean environments for Muslims to perform prayer	0,63	3,80		
		Destination serves only Halal foods, alcohol free	0,69	3,98		
		Destination provides women-only floors	0,65	3,86		
		Destination provides the direction of Makkah with prayer rugs and prayer times provided	0,69	3,96		
	Islamic Non-Physical Attribute values	Destination provides Muslim employees who speak foreign language to help those who are not proficient in Bahasa Indonesia	0,66			
		Destination provides Islamic entertainment	0,69	3,56		
		Destination delivers the general Islamic morality	0,72	3,61		
DESTINATION AFFECTIVE IMAGE	Natural and scenic resources	Destination offers an attractive natural and scenic resources	0,62	-	0,862	0,539
	Accessibility	Destination is easily accessible by tourists	0,70	-		
		Destination provides street sign that makes it easy for tourists to visit	0,72	4,15		
	Cultural resources	Destination offers attractive cultural resources	0,64	-		
	Security	Destination offers security to every tourist	0,60	-		
	Night life and entertainment	Destination can manage night life and entertainment	0,62	-		
	Quality/price ratio	Destination offers appropriate quality/price ration	0,72	-		
		Destination	0,67	3,71		
DESTINATION REPUTATION	Products and service	Destination offers quality tourism products and services	0,72	-	0,960	0,536
		Destination offers a pleasant environment	0,77	5,27		
		Destination features adequate infrastructure for tourists	0,78	5,29		
		Destination offers a safe environment	0,72	5,06		
		Destination offers products and services that are good value for the money	0,67	4,84		



Variable	Dimension	Validity			Reliability	
		Indicator	Standardize loading (I)	t value	construct reliability (CR)	AVE
DESTINATION REPUTATION	Innovation	Destination continuously improves their tourism products and services	0,68	-		
		Destination presents innovative tourism products and services	0,71	4,85		
	Society	Destination encourages responsible behavior between their visitors / residents	0,75	-		
		Destination offers interesting local culture and traditions	0,73	4,94		
		Destination has hospitable residents	0,69	4,74		
	Governance	Destination tourism industry and organizations cooperates and interacts between them	0,74	-		
		Destination tourism industry and organizations behave ethically in confront of their visitors and residents	0,71	4,48		
		Destination delivers tourism products and services that match their offering	0,70	4,43		
	Environment	Destination is responsible in the use of their environment	0,71	-		
		Destination supports ecological initiatives	0,73	4,80		
		Destination is a sustainable tourism destination	0,77	4,94		
	Leadership	Destination presents accurate information of their tourism products and services	0,76	-		
		Destination presents an accurate image as a tourism destination	0,70	4,63		
		Destination uses their resources and infrastructure adequately	0,78	4,90		
	Satisfying	Destination meets my expectations as a tourism destination	0,77	-		
		Destination offers a satisfying tourism experience	0,77	4,26		

Source: Primary data processed, 2019

Table 3 shows that all variables have dimensions and indicators that are valid with the value of Standardize loading ( $\lambda$ ) > 0.50 with t value > 1.96 (t table at  $\alpha=0.05$ ). Reliability value shows that these indicators have a high degree of suitability in forming latent variables with an acceptable value (CR > 0.5). Likewise the AVE

value is still greater than 0.5, which shows that on average more than 50% of the information contained in each indicator can be reflected through their respective dimensions that are able to reflect all variables.

### 3.3. Evaluation of Structural Model

Mathematical model equation in the form of Structural Equation Model (SEM) is:

$$DR = 0.34 IA + 0.44 DAI + \zeta_1 \quad R^2 = 0.36$$

where: DR = Destination Reputation

IA = Islamic Attributes

DAI = Destination Affective Image

The coefficient of determination ( $R^2$ ) is generated from the structural equation model to express the amount of influence given to the Endogenous variable from the Exogenous variable.

### 3.4. Result of Hypothesis Testing

Based on data processing, verification of influence between variables is obtained as shown in the following table.

Table 4. Result of Hypothesis Testing

Hypothesis	Coefficient of Estimation	t values	R <sup>2</sup>	Conclusion
Islamic Attribute → Destination Reputation	0.34	2.95*	0.14	Hypothesis accepted
Destination Affective Image → Destination Reputation	0.44	4.13*	0.22	Hypothesis accepted

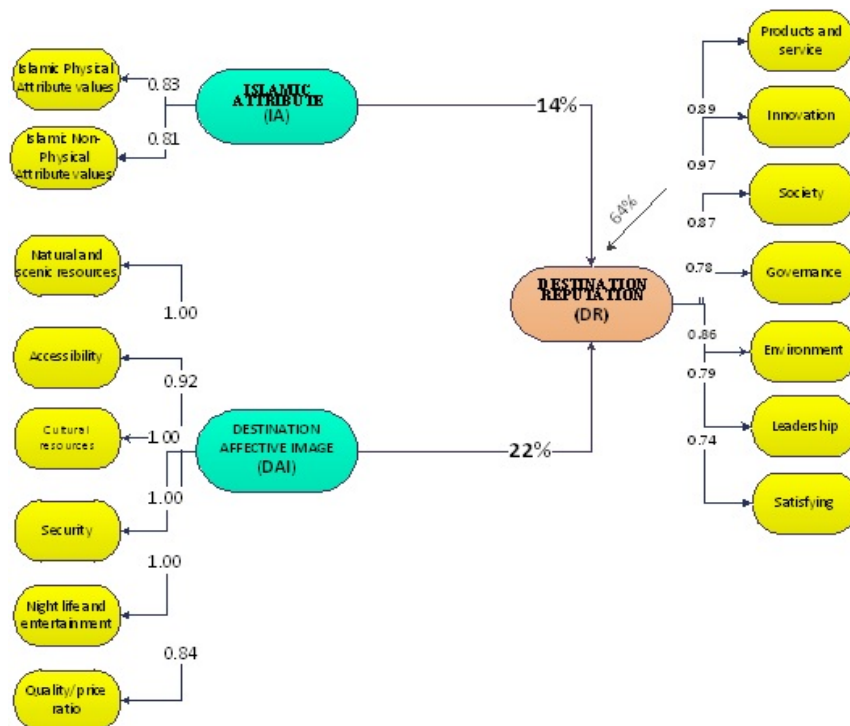
Source: Primary data processed, 2019

\*Significant at  $\alpha=0.05$

Through the  $R^2$  value, it can be seen that the Islamic Attributes and Destination Affective Image together provide an influence on Destination Reputation of 0.36 or 36% which the Destination Affective Image has a significant and greater influence ( $R^2 = 0.22$ ) on Destination Reputation.

The recapitulation of the results of the hypothesis test can be explained in the following construct image:

Figure 3. Research Finding



Source: primary data processed, 2019

The result of the study illustrates that destination reputation is more dominantly built by destination affective image, compared to Islamic Attributes. Consequently, based on the value of influence, aspects of destination affective image that play an important role in developing destination reputation are aspects of natural and cultural resources, followed by security, night life and entertainment, accessibility, and quality / price ratio. While in terms of Islamic Attributes, Islamic physical values contribute more than Non-Physical attributes values in increasing destination reputation.

The results of this study have implications for relevant stakeholders that the development of destination affective images needs to be prioritized to support the destination reputation of Jakarta as one of the halal tourism destinations in Indonesia. To support that, mainly concerns towards the aspects of natural and artistic resources, followed by the improvement of security, night life and entertainment, accessibility, and quality / price ratio. Natural resources and scenery provide the greatest influence based on the results of hypothesis testing in encouraging the reputation of halal tourism destinations. For this reason, it is necessary to make better management efforts in this regard, by involving various parties and communities around the tourism areas that will provide positive returns to themselves.

While in terms of Islamic attributes, reputation is built more by the quality of physical attributes, because it is more easily seen and felt by tourists. An aspect that drives the reputation of destination is the availability of sufficient facilities for Muslims to perform prayer. It makes it easier for tourists to carry out the prayer 5 times. In addition, the provision of prayer places also considers clean environments for Muslims to perform prayer and the direction of Makkah with prayer rugs and prayer times provided for the convenience of worship. Other physical attributes that are of concern to tourists are related to food, namely the availability of halal foods, and alcohol free. In certain activities or places, the availability of women-only floors is also an aspect of concern to Muslim tourists, especially women.

### Conclusion and Recommendation

Based on the results of hypothesis testing, it can be concluded that the reputation of Jakarta as halal tourism destination is more dominantly built by destination affective image, compared to Islamic Attributes. Destination affective image aspects that play an important role in developing destination reputation are natural and scenic resources, security, night life and entertainment, accessibility, and quality / price ratio.

The results of this study are in accordance with the previous study, that the natural and scenic resources, accessibility, cultural resources, security, night life and entertainment, and quality/price ratio are the main elements considered by visitors (Bigne, Sanchez and Sanchez 2001; Chen and Tsai 2007; Chi and Qu 2008; Milman and Pizam 1995). It makes tourists have a number of beliefs, ideals, and impressions that a visitor has toward a certain place (Kozak and Andreu 2006; Assaker and Hallak 2013).

The perception of tourists to Jakarta's halal tourism destinations that is related to natural and scenic resources, accessibility, cultural resources, security, night life and entertainment, and quality/price ratio are the main elements considered by visitors, is believed will more likely be included in the process of decision making, and also have positive influence on perceived quality and satisfaction. More favorable destination image will lead to higher tourist satisfaction (Chi and Qu 2008; Prayag 2009). Religious identity appears to play an important role in shaping consumption experiences including hospitality and tourism choices among Muslim customers.

While in terms of Islamic Attributes, Islamic physical attributes contribute more than Non-Physical attributes values in increasing the reputation of Jakarta as halal tourism destination. It is in line with (Battour, Ismail and Battor 2011) which identified that Islamic attributes of destinations that may attract Muslim tourists such as the inclusion of prayer facilities, Halal food, Islamic entertainment, Islamic dress codes, general Islamic morality and the Islamic call to prayer. The convenience of worship in Jakarta through the facilities provided can also be a benchmark, for example, many shopping centers have a good, cool, clean, and well-managed musala. Tourist's satisfaction on the Islamic physical attributes and Non-Physical attributes will create a positive reputation for the destination.

The results of this study have the implication both theoretical and practical. The theoretical implication of this research is the formation of destination reputation development model that is more dominantly built by destination affective image and supported by the development of Islamic Attributes. The study also has practical implications for relevant stakeholders that the development of destination affective image needs to be prioritized to support the destination reputation of Jakarta as one of the halal tourism destinations in Indonesia. It mainly concerns towards the aspects of natural and cultural resources, security, night life and engineering, accessibility,

and quality/price ratio. While in terms of Islamic attributes, reputation development needs to be improved by developing the quality of physical attributes, as well as non-physical attributes.

The understanding of the elements which are responsible to satisfy Muslim tourists' and enhance the reputation of destination is very important for destinations' managers and marketers, hoteliers. For relevant stakeholders that the development of destination affective image needs to be prioritized to support the destination reputation of Jakarta as one of the halal tourism destinations in Indonesia. It mainly concerns towards the aspects of natural and cultural resources, security, night life and engineering, accessibility, and quality / price ratio. While in terms of Islamic attributes, reputation development needs to be improved by developing the quality of physical attributes, as well as non-physical attributes.

Jakarta should follow Bangkok in promoting halal tourism. Even though the Muslim population in Thailand is below six percent, the number of Muslim tourists visiting there is far more than Jakarta. Thailand also holds the status as the largest halal producing country in Asia, not Indonesia. In 2015, Thailand was able to bring in 4.4 million foreign tourists from Muslim countries, and Indonesia only made 1.7 million foreign tourists. Thailand's achievements were obtained through a strategy in packaging halal tourism. Tourism management authorities in Thailand began to develop their marketing management, which since the 1990s has focused on attracting family-oriented tourists. Because it targets the potential of tourists from Muslim countries, the White Elephant country is tidying up by providing a variety of facilities to pamper foreign tourists, for example the construction of places of worship that are easily found to the construction of the Halal Science Center (<https://www.republika.co.id/berita/gaya-hidup/travelling/16/01/22/o1c7qe334-daya-tarik-jakarta-sebagai-destinasi-wisata-halal-dunia>).

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