

The Influence of Halal Tourism Branding and Intrinsic Religiosity Values on Accelerating Decisions to Visit Halal Destinations in Lombok Island

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Abstract

The purpose of this study is to investigate and develop models of the influence of halal tourism branding to improve tourist visiting decisions, as well as the role of intrinsic religiosity values, halal attractions, and memorable halal tourism experiences. The tourism sector plays a major role in development, in addition to creating jobs and increasing the country's foreign exchange, it can also introduce Indonesia's rich cultural arts and natural beauty to tourists around the world. Halal tourism is currently being heavily promoted as one of the wonderful branding developments in Indonesia. Empirical validation of the research model was carried out by conducting a field survey, using a questionnaire distributed to 150 respondents using convenience sample techniques. The data collected was processed using Structural Equation Modeling (SEM) with Amos 22 software. The results show that memorable tourism experiences have an effect on intrinsic religiosity value and are able to increase visiting decisions, and halal attractions also affect visiting decisions.

Keywords: *halal tourism, sustainable tourism, community-based tourism, intrinsic religiosity values, decision to visit*

1. Introduction

Currently, the development of sustainable tourism is an important issue in the tourism industry. Almost all tourist destinations in the world, in general, have five things that have in common; namely star-rated resorts, hotel facilities and attractions, each country claims to have a unique culture and heritage, each place claims to be the most friendly, and focus to consumers' satisfaction in the tourism industry and services (Morgan, Pritchard, and Pride, 2002). Many tourist destinations promote the same attributes as the beauty of natural scenery, golden beaches, and blue seas that are conveyed in their advertisements (Ekinci et al., 2007; Murphy, Benckendorff, and Moscardo, 2007). However, these facilities and attributes in destination marketing cannot be a differentiator anymore (Morgan, Pritchard, and Pride, 2002).

The world's Muslim population is growing rapidly and is expected to include more than a quarter of the total world population. In the last two decades, Muslim tourists have become increasingly critical in choosing destinations with facilities and services that take into account their spiritual needs, resulting in an increasing trend of growth in the number of international movements in the world halal tourism market. (Mohsin, Ramli, & Alkhalayfi, 2016). This is a potential market for the development of halal tourism both in Indonesia and in Lombok in particular. Island of Lombok has been re-selected as the best halal tourism in Indonesia with the

highest score of 70, outperforming 10 other destinations in Indonesia (Muslim Travel Index, 2019). The development of halal tourism is an alternative for the tourism industry in Indonesia in line with the trend of halal tourism which is a part of the global Islamic economy industry. Halal tourism refers to the provision of tourism products and services that meet the needs of Muslim tourists to facilitate worship and requirements in accordance with Islamic teachings (Mohsin et al., 2016).

This research stems from the inconsistency of previous research regarding the influence of branding strategies on visiting decisions. Some researchers state that there is an influence of branding strategy on visiting decisions (Fikri, 2016), but several other researchers state that there is no influence of branding on visiting decisions (Ramadhan, 2016). et al., 2015; Jannah et al., 2014). Novelty proposed in this study is the role of intrinsic religiosity values in improving the decision of tourists to visit halal destinations. Branding the name of Indonesia as a halal tourist destination has not been maximized even though it has received many halal tourism awards. Religious and cultural values are the main basis for attracting tourists whose existence must be maintained so that the balance will be realized, the gradual Islamization of tourism. Halal tourism as the main branding is not only for Muslim tourists but all tourists, although halal tourism is a lifestyle that prioritizes halal elements for Muslims, it does not mean that non-Muslim tourists cannot come in the sense that all the elements behind it are very thorough and selective, so there will not any be hesitation in carrying out both social and spiritual activities.

2. Literature Review and Hypothesis Development

2.1. Branding

Branding is a very basic part of marketing activities that is very important to understand or comprehend as a whole. The association between meaning and the brand usually comes from various activities of the organization such as marketing activities, communication activities through the media, promotional activities as well as characteristics of the company or product itself such as the name, packaging, and logo. Consumer use of this brand, as well as information about this brand from various media, famous people who have used this brand, and word of mouth marketing activities or word of mouth will also affect the association of meaning with the brand. Various groups with interest in the attraction of tourist destinations such as hotels, attraction operators, cities, and governments use brand management techniques to attract visitors based on visitors' affinity for their destination. (Asseraf & Shoham, 2017; Chang & Ma, 2015).

2.2. Halal Tourism Branding and Intrinsic Religiosity Value

A strong brand is very valuable in the competition for customers and it is very beneficial for any firm to invest in developing research, definition, and building a strong brand. A brand is a combination of attributes that are communicated through a name or symbol, which can affect the process of selecting a product or service in the minds of consumers. (Adeyinka-Ojo & Nair, 2016), something that buyers and sellers can identify and so create value for both (Cheng, White, & Chaplin, 2012; Sahin, Zehir, & Kitapçı, 2011). The development of Halal tourism and hospitality services in airlines, hotels, food services, is a rapid development of new products related to the halal tourism segment. Halal tourism is a type of tourism that adheres to Islamic values (Fischer, 2012; Mohsin et al., 2016). Destination branding is a concept of branding which aims to improve the brand quality of a tourist destination. Promotion, which is the spearhead of selling tourist destinations, has so far been done by making brochures, leaflets, and exhibitions. However, this effort is not optimal because there are still many other efforts that can be done to attract tourists.

The term halal is closely related to the religiosity of Muslims. Islam requires people to consume halal food. Religiosity is a very important factor for the purchase intention of a halal product or service (Awan et al, 2015). In general, more religious consumers will buy more halal food and prevent them from engaging in activities that are contrary to religious guidelines (Schneider et al., 2011). Therefore, customer religiosity has become a very important part of marketing. Religiosity also has a strong effect on the actions and behavior of consumers to buy halal food (Awan et al, 2015). The social psychology literature describes two religiosities: (1) intrinsic religiosity, a religious commitment that is carefully considered and treated as the ultimate goal in life; and (2) extrinsic religiosity, making religion a tool to achieve self-centered goals (Allport and Ross, 1967).

H1: The higher halal tourism branding, then the higher intrinsic religiosity values.

2.3. Intrinsic Religiosity Values and Decision to Visit

Religion is one of the subculture components except for nationality, race, and geographic area which has the most influential determinants of human behavior. Researchers of consumer behavior have previously found that there is a significant relationship between consumers' religious affiliation and several variables related to consumption. Therefore, religion is a very important indicator in every decision-making process that directs a person to behave legally and ethically (Ahmad et al., 2015). The term halal is closely related to the religiosity of Muslims. Islam requires people to behave legally and ethically (Ahmad et al., 2015).

In particular, intrinsic religiosity values (IRV) has consistency in carrying out its religious guidelines as its main goal, religious behavior operates at the center of one's personality, adapts the needs and desires of life with religious guidelines that are believed to be true, is committed to understanding every ritual activity in accordance with God's commands and adopts religious values with serious throughout his life (Aisyah, 2014). The commendable behavior of a Muslim will be built on the framework of his relationship as a human being with Allah (hablumminallah) and the framework of human relations (hablumminannas), whether Muslim or non-Muslim (Aisyah, 2014). Aisyah (2014) found that IRV or known as hablumminallah significantly had a positive impact on the purchase intention of halal products. This means that knowledge, attitudes, and practices of consumer beliefs and worship are positively conducive to instilling consumer intentions to buy products labeled halal.

H2: The higher intrinsic religiosity values, the higher the decision for tourists to visit.

2.4. Halal Attractions and Intrinsic Religiosity Values

Halal tourism In general, is tourism that is friendly to the Muslim community. Halal tourism essentially fulfills the needs of Muslim travelers, especially for the needs of worship and halal food. With this definition, attractions and destinations that violate the rules of Islamic law certainly cannot be considered halal. Sugiono (2004) argues that the success of a tourist spot until the achievement of a tourist area is very dependent on attractions, such as the level of uniqueness, the value of the tourist attraction, the availability of land, and the physical condition of the easily accessible tourist attraction (accessibility) such as the distance from the highway, the condition of the road, and the vehicle to the tourist attraction. Facilities (amenities) such as public facilities (food stalls, toilets), and supporting facilities (places of worship, electricity, and parking lots). Basiya R and Hasan AR (2012) in their research concluded that the quality of natural tourist attractions (natural attractions), the quality of tourist attractions in the form of building architecture

(building attractions), cultural tourism attraction (cultural attractions), and social tourism attraction (social attraction) have a direct and positive relationship to the visitor's revisit interest.

The development of halal attractions should be prioritized in this halal tourism process. In tourism activities, tourists are like guests visiting the home of a Muslim family (destination). In Islam, every guest must be respected, among others by being treated to appropriate and proper treats (tourist attractions), accompanied by excellent service by the host (human resources). In order for the guest to feel at home and happy (enjoy), the atmosphere and condition of the house should be clean, peaceful, and friendly (social environment). Apart from that, also needed are home furnishings and all facilities (supporting capacity) such as adequate lighting, living room, prayer room (mushalla), dining room, bedroom, bathroom, and so on, all of which are clean, comfortable, and neatly arranged. Or even if necessary, the host prepares transportation facilities if the guest needs to visit other places.

H3 : The more number of halal attractions, then the higher intrinsic religiosity values.

2.5. Memorable Tourism Experiences and Intrinsic Religiosity Values

Basically, tourists who visit for tourist trips prioritize experience, visit, see, learn, and enjoy, and try to get out of routine activities that are usually felt everyday. Tourists travel for the purpose of gaining experience, whether behavioral or perceptual, cognitive or emotional, or implied or explicit. The importance of the theory of memorable tourism experiences stems from the influence of the power of past memories on consumer decision making. Many previous researchers have highlighted the importance of past memory because it is the single most important source of information when a tourist makes a decision to revisit a particular destination. Hoch and Deighton (2012) point out three reasons behind the importance of past experiences being stored in memory. First, product involvement and motivation to buy products are high when information is drawn from their past experiences; second, consumers tend to perceive past experiences as valuable and credible sources of information and; third, there is a strong influence on the power of past experiences on future intention behavior.

Kim, Ritchie, and McCormick (2013) recommend that tourism businesses pay attention to this to facilitate the realization of a memorable tourism experience for tourists. However, Tung and Ritchie (2009) argue that destination marketers cannot directly deliver MTE because such an experience is so special. Larsen (2009) also confirms this idea which states that tourism is an experience which is a psychological phenomenon, based on and originating from the tourists individually. Thus unforgettable experiences are built by tourists on their individual judgments about subjective experiences. Therefore, the main role of tourism planners is to facilitate the development of a tourist environment that increases the likelihood that tourists can have their own unforgettable tourism experience. However, an understanding of what makes tourism a more memorable experience for a tourist is of paramount importance to such managerial endeavors.

H4 : The higher memorable tourism experiences, then the higher intrinsic religiosity values.

2.6. Memorable Tourism Experiences and Decision to Visit

A tourist destination is said to be growing if it can add value to the services provided to tourists, not only satisfying tourists but also providing surprises and happiness. The concept of providing happiness is about providing services that exceed tourist expectations (Kottler, 2004), so that happiness that exceeds expectations can be remembered by tourists. There is more value felt after experiencing a pleasant impression and experience so that the experience perceived will always be remembered in the lives of consumers after the consumer uses these services (Lee,

2008). Development in the tourism sector needs to create pleasant conditions that will be a memorable experience which consists of components of hedonism, novelty, local culture, reflection, meaningfulness, involvement, and knowledge (Kim Richie and McCormick, 2012).

Consumer experience is defined as an internal and subjective response from consumers. Memorable experience of tourists is developed through the theory of experience economy. The concept of a memorable tourist experience can be viewed in two perspectives, namely, the manager/provider of tourism service businesses (companies) and the tourists (consumers). Consumers play a very important role in creating the success of the products offered. In the consumer's perspective, nowadays consumers are not just buying products/services but they are buying experiences (Abbott, 1955; Parry, 2001), (Hemmington, 2007: 749; Bharwani and Jauhari, 2013); they also do not buy service quality but they buy memories (Hemmington, 2007: 749; Bharwani and Jauhari, 2013), (Pine and Gilmore, 1998; Morgan et al., 2008). Memorable tourist experiences are obtained through tourism activities that they have experienced. The Memorable Tourism Experience variable consists of seven dimensions; namely hedonism, refreshment, local culture, involvement, meaningfulness, knowledge, and novelty.

H5: The higher memorable tourism experiences, the higher the decision to visit

2.7. Halal Attraction and Memorable Tourism Experiences

Tourist attractions are the main motivation for tourists in carrying out tourist visits (Witt & Mountinho, 1994). Attractions are said to be a significant component in attracting tourists, attractions are the main capital of tourism. Tourist attractions are everything that has beauty, which is of value, whether in the form of diversity, which is unique, both in cultural richness and man-made products, which become an attraction factor and become a tourist destination for visiting, which makes tourists are motivated to travel to these attractions. The ability of a destination to attract consumers depends on several factors, such as quality, quantity, diversity, uniqueness of an attraction or entertainment Weaver & Lowton in Pavule Giva (2006). The availability of an attraction is a vital part of creating tourism demand because attractions are a product that is sold to visitors.

Halal attractions are determined by Islamic facilities such as the availability of mosques in sufficient numbers, worship facilities at tourist sites are available in sufficient numbers, Adhan (call to prayer) can be heard easily when prayer time comes in, prayer rugs have been provided, the hotel has provided the Al-Quran in every rooms, clean water is readily available in toilets, malls and hotels / inns, and squat latrines are adequately available in toilets, malls and hotels / inns that will provide satisfaction to tourists for halal tourist attractions. One of the important factors that influence the interest of tourists to visit a tourist area is the existence of tourist attractions. Less diverse tourist attractions tend to reduce tourist interest in visiting because tourist attractions are closely related to the sustainability of a tourist area. So innovation or new ideas that can attract tourists to visit are required.

H6: The more halal attraction, the higher memorable tourism experiences

2.8. Halal Attraction and Decision to Visit

The decision to visit according to Hollensen (2010) is influenced by psychological variables which include need, perception, memory, and attitude. A tourist visits a destination because the tourist has a need to travel and has a good perception of the tourist destination being visited. In addition, the memory possessed from previous experiences also has an effect. If it is a

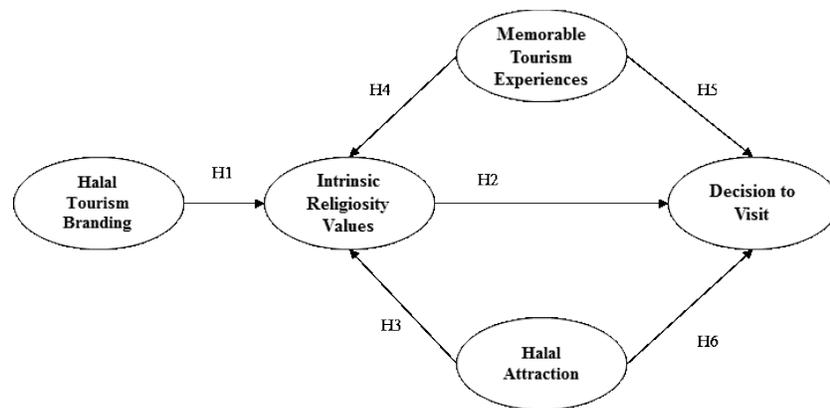
beautiful memory, the tourist will decide to visit again and recommend the tourist destination to others.

Attractions are aimed at visitors, which the main purpose is to provide entertainment, fun, education, watching something interesting. It is open to the public without reservation, must be published annually, and can attract tourists as well as local people on a daily basis. The decision to visit by tourists is analogous to consumer purchasing decisions which have stages as stated by Kotler and Keller (2009), starting from the introduction of needs to behavior after purchase. Visitors will be interested first after that it will be followed by a decision to visit the desired tourist destination (Fitria, 2015).

H7: The more halal attractions, the higher the decision to visit

Based on the hypothesis building and the relationship between variables in the literature review, the empirical model of this research can be seen in the following Figure 2.1.

Figure 2.1. Research Empirical Model



3. RESEARCH METHOD

3.1 Types and Sources of Data

This study mostly used primary data obtained in the field. Data collection was carried out using a list of prepared questions (questionnaires). The questionnaire used in this study contains two main parts. The first part is about the social profile of the respondent, containing respondent data related to the identity of the respondent and social conditions such as age, gender, last education, spending while in tourist destinations, and length of visit. While the second part concerns the effectiveness of halal tourism branding and intrinsic religiosity values on increasing the decision to visit the halal destination of Lombok.

3.2. Population and Sample

Population is a group or collection of individuals or research objects that have certain standards of predetermined characteristics. Based on these qualities and characteristics, a population can be understood as a group of individuals or objects of observation that at least have one characteristic in common (Cooper and Emory, 1995). The population used in this study were tourists who visited the halal destinations in the island of Lombok. Due to the very large population, the method is very sensitive so it is difficult to obtain good measurements of goodness of fit. Hair et al (1995) suggest that a good sample size is between 100 – 200 respondents. The number of samples in this study were 200 respondents.

The sampling technique used was accidental sampling, is the determination of the sample based on chance, that is, whoever the researchers come across can be used as a sample if it is considered that the person who happened to be met is suitable as a source of data (Mas'ud, 2004). The reason for using accidental sampling because the population is very large with high respondent activities, namely either domestic or foreign tourists, it is certainly appropriate to use accidental sampling.

3.4. Analysis Method

Data analysis and interpretation for research are aimed at answering research questions in order to uncover certain social phenomena. Data analysis is the process of simplifying data into a form that is easier to read and implement. The method chosen to analyze the data must be in accordance with the research pattern and the variables to be studied. To analyze the data, The Structural Equation Modeling (SEM) of the AMOS 20 statistical software package was used in modeling and hypothesis assessment. Structural Equation Model (SEM) is a set of statistical techniques that allow the simultaneous testing of a series of relatively complex relationships (Ferdinand, 2000). The question items contained in the questionnaire are indicators of the developed model, built on previous studies which were further developed by the researchers. The questionnaire has been designed using a 7-point Likert scale with weighted answers ranging from 1 = Strongly Disagree to 7 = Strongly Agree.

4. RESULTS AND DISCUSSION

4.1. Respondents Profile

There were 200 respondents in this study, consisting of 97 (48.5%) male respondents and 103 (51.5%) female respondents. In terms of age, 3 respondents (1.5%) were under 17 years old; 117 respondents (58.5%) aged between 17-20; 67 respondents (33.5%) aged between 21-25; 11 respondents (5.5%) aged between 26-30; and 2 respondents (1%) aged between 30-40 years old. In relation to education level, 15 respondents (7.5%) were still in high school; 184 respondents (92%) were still undergraduate students and have just graduated, and 1 respondent (0.5%) were post-graduated. Table 1 describes the profile of each respondent in this study.

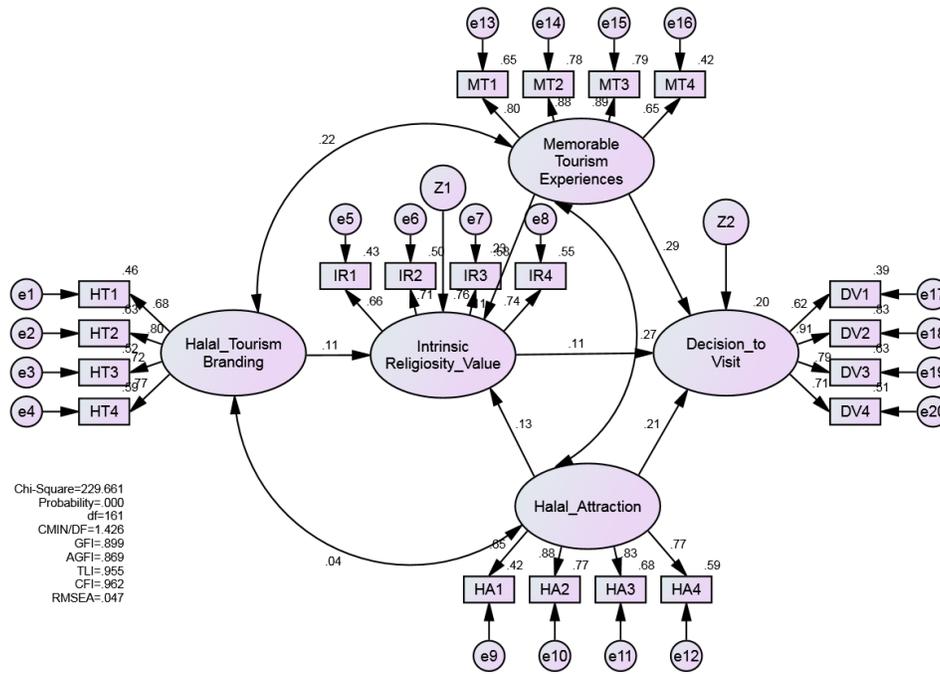
Table 1. Respondents Profile

Item	Description	Frequency N=200	Percentage (%)
Gender	Male	97	48.50%
	Female	103	51.50%
Age	< 17 years old	3	1.50%
	17 - 20 years old	117	58.50%
	21 - 25 years old	67	33.50%
	26 - 30 years old	11	5.50%
	30 - 40 years old	2	1.00%
	> 40 years old	0	0
Education Level	High School	15	7.50%
	Under graduate	184	92.00%
	Post graduate	1	0.50%

4.2. Data Analysis Results with SEM

The data collected in this study were then analyzed using the Structural Equation Model (SEM) assisted by the AMOS 22.0 software. The results of the full structural equation model analysis are presented in Figure 3.

Figure 3. Full Structural Model



Based on the observations on the figure and graph of the full model analysis, it shows that the model meets the fit criteria. This is as indicated by the value of the calculation results which meets the eligibility criteria for the full model. The results of the calculation of several goodness indexes to evaluate the overall goodness of the model used are GFI index (GFI) = 0.830; the adjusted GFI index (AGFI) = 0.784; Tucker-Lewis Index (TLI) = 0.930; and root mean square of approximation (RMSEA) = 0.064. These results indicate that the overall model meets the model fit criteria. The results of data processing show that each indicator or dimension measuring each latent variable gives good results, namely the critical ratio (CR) value above 1.96. The results of hypothesis testing are presented in table 2. The hypotheses that are not supported are H1, H3, and H4, while those that are supported are H2, H5, and H6.

Table 2. Hypothesis Testing Results

			Estimate	S.E.	C.R.	Hypothesis Test
Intrinsic_Religiosity_Value	<---	Halal_Tourism_Branding	.120	.091	1.310	Not Supported
Intrinsic_Religiosity_Value	<---	Memorable_Tourism_Experiences	.186	.074	2.523	Supported
Intrinsic_Religiosity_Value	<---	Halal_Attraction	.103	.067	1.542	Not Supported
Decision_to_Visit	<---	Intrinsic_Religiosity_Value	.102	.076	1.329	Not Supported

			Estimate	S.E.	C.R.	Hypothesis Test
Decision_to_Visit	<---	Memorable_Tourism_Experiences	.218	.064	3.400	Supported
Decision_to_Visit	<---	Halal_Attraction	.149	.058	2.575	Supported

4.3. Discussion

The main focus of this study is to investigate the influence of halal tourism branding on the decision to visit by tourists, by proposing the role of the concept of intrinsic religiosity values as a mediation to fill the research gap from previous studies. Overall, this study empirically tested 7 research hypotheses and produced some very interesting findings. First, the results of this study confirm that halal tourism branding which contains promotional activities in the form of slogans, content, writing, images, and videos that attract attention and entertain can be a driving force for tourists to visit halal tourist destinations. The results of this study support the results of previous research that branding activities for halal destinations in Lombok are able to influence tourists in determining visiting decisions (Sashi, 2012), increasing the frequency of visits and length of stay (Mayfield (2008), creating social bonds and providing personal experiences that will always be remembered (Hans William, 2011).

Second, this study confirms that intrinsic religiosity values are highly important in the decision-making process for halal tourism, as an influence from the inside of one's religious values to enjoy halal tourism. The level of intrinsic religiosity values between tourists and tourist destinations will provide benefits for both parties. The benefits for tourists are in their satisfaction with halal tourism, while the benefits for tourist destinations are educating tourists with the latest information on tourism products and services. This study supports previous research that a tourist destination must learn and collaborate with tourists to create value in meeting their needs (Pralhad and Ramaswamy, 2000), and the level of tourist religiosity is completely important in the halal tourism decision process (Xie et al, 2008).

Third, this study found that memorable tourism experiences for tourists will build the tourists' intrinsic level of religiosity in halal destinations so that they will immediately decide to visit halal tourist destinations. This study supports previous studies that the intrinsic religiosity value of tourists is the driving force in making visiting decisions (To & Ho, 2014), the willingness to visit halal destinations with intrinsic religiosity values driving will be greatly influenced by the unforgettable experiences that have been previously felt (Jeong & Koo, 2015; Kang & Shin, 2016).

Fourth, the results of this study found that halal attractions are a form of the main attraction for a halal tourist destination. This research is in line with previous research which states that halal attractions have an effect on intrinsic religiosity values (Thurau, Gwinner, Walsh, & Gremler, 2004; To & Ho, 2014). Fifth, the results of this study can show the role of intrinsic religiosity values as a mediating variable between the influence of halal tourism branding on tourist visiting decisions. Tourists currently don't want to just decide to visit a destination, but tourists have an intrinsic motivation for religiosity values that are influenced by memorable tourism experiences and halal attractions. This study is in line with previous research that halal tourism branding will affect the intrinsic religiosity values of tourists and have a tendency to continue visiting these tourist destinations (Algesheimer et al, (2005); Bagozzi and Dholakia, 2006).

5. CONCLUSION, IMPLICATIONS, LIMITATION, AND FUTURE RESEARCH

5.1. Conclusion

This study stems from the existence of a research gap regarding the influence of branding on decisions to visit, where some previous researchers stated that it had a significant influence, but some other researchers stated that there was no effect. This study explores the influence of the concept of intrinsic religiosity values on memorable tourism experiences and halal attractions on visiting decisions. This study shows that halal tourism branding as part of a branding strategy is a prelude to fostering the intrinsic religiosity values of tourists by involving the diversity of halal attractions and memorable tourism experiences so that in the end there is a unanimous decision to visit by tourists. The results of this study indicate that the role of the intrinsic religiosity values variable as mediation can actually strengthen the halal tourism branding felt by tourists to increase visiting decisions. The main impetus for tourists to visit is their efforts to obtain transparency and correct information about the tourist destinations that are planned to be visited.

5.2. Managerial Implications

This research obtained some evidence of data analysis based on the research findings of the test results. The results of the findings of this study can be recommended for several policy implications as input for the Lombok halal tourism destination. First, halal tourism branding is very effectively used by a destination as promotional media while creating a good image of a tourist destination. Second, Intrinsic religiosity values are a strong foundation for tourists to visit halal destinations, so halal destinations must be able to maintain the values properly to involve tourists in the process of creating appropriate halal products/services and promotional activities. Satisfied tourists will form good memorable tourism experiences with the support of various halal attraction activities. The creation of tourist satisfaction in halal tourism will be manifested in tourist loyalty to tourist destinations.

5.3. Limitations and Future Research Suggestions

This study has several limitations. First, the samples used were taken from several destinations on the island of Lombok, not specific to halal destinations which limits the generalizability of the findings of this study. For further research, it is better to use respondent data from the designated halal destination locations in the island of Lombok. Second, the variables in this study are still very limited in exploring decisions to visit halal destinations. For similar research in the future, it is recommended that future research include the customer halal knowledge variable to explore the correlation between halal tourism branding and intrinsic religiosity values on decisions to visit.

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