

# Islamic vs. Non-Islamic Attributes for Smart Tourism City in South Korea

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## ABSTRACT

Destination attributes represent the attractiveness of destinations that pull tourists to visit them. Destination marketers must understand what motivates tourists to choose certain destination attributes before they travel. Considering religious tourists plays an important aspect in influencing travel decisions, especially destination choices. For instance, the appearance of Islamic religious attributes in destinations can delight Muslim tourists and stimulate their satisfaction and loyalty. This study examines smart tourism city. In particular, it investigates the effects of Seoul's destination attributes on Muslim tourists' satisfaction and loyalty to South Korea. Results show that non-Islamic destination attributes (conventional attributes) have positive relationship with Muslim tourists' satisfaction, and their satisfaction is positively related to their loyalty toward South Korea as a travel destination.

*Keywords:* Destination Marketing, Islamic Attributes, Smart Tourism City-Seoul, Korea

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## I . Introduction

Religion influences the selection of religious opportunities and facilities offered (Weidenfeld and Ron, 2008). There is still lack of study explores the relationships between religion, behaviour and tourist destination choice (Battour et al., 2014). Tourists choose destinations based on their internal needs or preferred destination attributes (Meng et al., 2008).

At the same time, research into Muslim travel motivation has been gained less attention than secular travel motives, whereas Muslim population has become a global market lately (Battour et al., 2014).

In 2010, there were approximately 1.6 billion Muslims worldwide, equal to 23% of the same year's total global population. The biggest share of the world's Muslim population lived in Asia and the Pacific region and was equal to 61.7% of the Muslim

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population at the time. About 19.8% lived in the Middle East and North Africa. However, about 209 million Muslims lived in Indonesia, making up about 13% of the global Muslims (Pew Research Center, 2015). The total of inbound tourist arrivals in South Korea increased rapidly from 2011 to 2014, especially between 2012 (increased 13.7% from 2011) and 2014 (increased 16.6% from 2013). Asian tourists contributed to 83.5% (11 million) of the total international visitors to Korea in 2014. This rapid growth was also recognized as the rise of Muslim countries tourism demand such as Malaysia and Indonesia. In 2013, tourist's arrivals from Indonesia increases to 26.8% from previous year, followed by a 16.6% increase of Malaysian tourists.

According to SESRIC (2010) Malaysian arrivals to Korea were the biggest number compared to other countries from Organization of Islamic Cooperation (OIC). The Malaysian Muslim market was predicted to open the opportunity for Korea to expand into Middle Eastern Muslim (Han and Lee, 2009). Korean Tourism Organization (KTO) explained that the sudden growth in Muslim tourism market segment from Malaysia was a consequence of the popularity of *Hallyu* (Korean Wave) in Asian countries. As *Hallyu* fans, many tourists would visit famous Korean drama film locations during their trip to South Korea (Han and Lee, 2009). Consequently, this tourism market had a significant economic impact on South Korea. The cooperation of exports and imports within Muslim countries such as Malaysia, United Arab Emirates and Indonesia has been synchronized. For instance, Indonesia has been a recipient of Korean agro-food products valued at \$193 million a year (Global Islamic Economy Gateway, 2016).

In previous studies of smart cities and tourism, researchers have argued for technology-driven urban development with the goal of enhancing quality of

life, recognizing that IT can facilitate not only opportunities but also bring about challenges in contemporary urban cities (Abrams et al., 2004; Norman and Draper, 1986). Research has also focused on enhancing the quality of touristic experiences. When an urban city infrastructure integrates with technical tourism infrastructure, for example, WiFi plays a particularly important role to facilitate communication with other technologies, such as connecting tourism end users with the Internet of Things via their personal mobile devices. Smart tourism cities and tourists have to rely on mobile phone networks for enhancing their tourism services and experiences. Smart tourism cities research needs to take into account different types and levels of convergence from theoretical and practical perspectives (Kensing and Blomberg, 1998; Muller and Kuhn, 1993).

The increase of Islamic tourism concepts such as "Islamic hospitality," "Halal tourism" and "Halal friendly travel" were first introduced in the Middle East and have recently gained popularity. Halal tourism is the type of religious tourism that describes permissible tourism activities, behaviour, dress, conduct, and diet based on Islamic teachings (WTM, 2007). The Muslim tourism market is a big potential market due to the awareness of Muslim tourists' buying power (Battour et al., 2012). Consequently, the examination of Muslim travel motivation and destination choice could be meaningful.

Even though many studies investigate destination attributes, tourist satisfaction and destination loyalty, studies related to Islamic religious context are remains lack. This present study aims to fill up the gap by integrating the Islamic destination attributes and non-Islamic destination attributes. This paper determines theoretical predictors of Muslim tourists' satisfaction. This empirical study examined a research model to show significance level of destination loyalty

contributed by Muslim tourists' satisfaction and destination attributes. Furthermore, this study expands the unit of analysis to Muslim tourists from different countries and focuses on smart tourism city (Seoul) in South Korea as a setting to increase the awareness of Islamic attributes of destination in other settings.

As a result, this paper has theoretical and practical contributions. This study provides the evaluation of Muslim tourists' satisfaction and destination loyalty by determining destination attributes (Islamic and non-Islamic attributes) as theoretical contribution. Practically, this study provides a better understanding of Muslim tourist's loyalty by examining their satisfaction of destination attributes. Therefore, this paper may suggest practical implications to increase repeat visitation and positive recommendation of destination by providing preferred destination attributes to gain high level of Muslim tourists' satisfaction. In addition, Korea as a far advanced Information Technology (IT) city occupies 14 millions tourists in 2017 with providing tour information via IT services, such as destination decision making, gourmet, transportation, accommodation reservation, activities guide. Smart tourism technologies have been increasing number of cities and hospitality establishments are investing in smart tourism initiatives to obtain destination competitiveness. Not only providing smart tourism experiences but also securing the diversity of inbound tourists, Korea is becoming even more smarter destination among regional tourism market.

## II. Theoretical Background

This study presents the proposed research model whereas Islamic attributes of Korea and non-Islamic attributes of Korea are presumed to cause Muslim

tourists' satisfaction. This model indicates that Muslim tourists' satisfaction has a direct impact on Muslim tourists' loyalty to South Korea which could be depicted from their intentions to revisit South Korea and their intentions to recommend South Korea to others.

In general, tourism inconvenience could be raised before, during, and after phases of tourist expectation over transportation, accommodation, gastronomical, attraction, and ancillaries' services and products. As IT is dynamically developing, IT infrastructure is becoming a crucial factor in the tourism business. For insistence, smart and connected intelligent transportation services improve tourists' experience by providing real-time information. Especially developing Muslim customized smart tourism infrastructure is crucial to secure the destination competitiveness. However, there are negative affecting from using malfunction ICT service during travel such as problem in navigation, security concern, less informed, bad broadband connection etc. (Buhalis and Amaranggana, 2015). Seoul, inter-connected city across multiple stakeholders, strives to minimize mentioned negative factors to enhance privacy and efficiency.

Thus, this research model presented not only the effect of Islamic attributes of Korea on Muslim tourists' loyalty to South Korea but also shows how non-Islamic attributes of Korea affects to Muslim tourists' loyalty to South Korea.

### 2.1. Muslim Tourism

It has been noticed that few number of researches regarding Muslim tourism, while the grow rate of Muslim tourist population keep increasing. Kim et al. (2015) pointed out only few destinations have been concerned about Muslim tourist needs in term

of *Halal* food and restaurant or prayer facilities. When the targets are Muslim tourists, a destination should be aware of Muslim cultural attributes as well as the tourism service quality (Kim et al., 2015).

Battour et al. (2011) it is known that many differences aspects between Muslims in a way of their Islamic religious understanding and their willingness to practice that, therefore Muslim market is broad. As an example, not all Muslim women observed Islamic dress code such as *hijab* (head scarf). These differences influenced by the level of religiosity which impact on Muslim tourist needs for tourism services. Therefore, the provision of *shariah* compliant products or services could delight Muslim tourists based on their religiosity.

Battour et al. (2011) on the other hand, it is difficult for tourism providers to observe between strict Muslim tourists and non-strict ones. However, the greater numbers of Muslims are committing to Islamic rules. It is better to design tourism packages based on the behaviours of the majority and give choices for another. The request for Islamic attributes by Muslim tourists depends on their Islamic culture. It is found that highly conservative Muslim from Saudi Arabia sets high expectations compared with Muslims from other countries.

A recent study Battour and Ismail (2016) argued that the suitable term for Islamic-based tourism is 'Halal tourism'. It is defines as "any tourism object or action which is permissible according to Islamic teachings to use or engage by Muslims in tourism industry". Another common term in Islamic tourism industry is *shariah* (Islamic law). It is viewed as a baseline to offer tourism products and services for Muslim customers, such as *Halal* hotels (*shariah* compliant hotels) and *Halal* restaurants. This term can be applied to non-Muslim countries whereas the products and services were planned for Muslim visi-

tors in Muslim and non-Muslim countries, not limited only for religious travel purpose but also other tourism motivations (Battour and Ismail, 2016).

Korea Tourism Organisation (KTO) has done meaningful marketing strategies in order to promote Muslim tourism for Malaysian tourists. KTO has actively participated in Malaysian travel fairs (MATTA Fairs) as the regular promotion media and held tourism promotional events collaborated with Malaysian popular (star marketing). In addition, Korean government and Korea Muslim Federation Halal Committee have officially licensed seven Korean restaurants in Gangwon Province as *Halal*-certified restaurants. KTO also published *Halal* food guidebooks including the location of seven *Halal* Korean restaurants for Muslim visitors (Han and Lee, 2009).

Han and Lee (2009) suggested key recommendations for Korean tourism operators to improve its ability in accommodating Muslim tourist needs. Firstly, there should be more Korean *Halal* restaurants located in tourist locations around Seoul, Gyeonggi Province and Jeju Island. Second, it is required for restaurants to provide prayer rooms along with water supply facilities. Third, it is suggested to get official recognition of Korean Central Muslim Federation by Malaysia's JAKIM (Halal Hub Division of the Department of Islamic Development Malaysia) following other Islamic organization in China and Japan. Lastly, Korea needs to improve its image as Muslim-friendly destination to potential Muslim tourists (Han and Lee, 2009).

KTO's Malaysia office pointed out that the number of Muslim tourists to South Korea has been growing rapidly approximately 20% each year. It is estimated that about 900,000 Muslim tourists visited South Korea in 2015 and about 750,000 in 2014, a low percentage of Korea's 12 million total visitors in 2015.

In order to accelerate the number of Muslim tourists, KTO actively promotes Koreans awareness of the Islamic practices and building Muslim-friendly environments for Muslim tourists. However, it is still difficult to find *Halal*-certified Korean cuisine and restaurants as well as praying facilities while travelling in Korea (Global Islamic Economy Gateway, 2016).

KTO has developed a free English language application called HalalKorea that helps find *Halal* and vegetarian restaurants, determine prayer times, the location of mosques, and the *Qibla* direction based on their current location. In addition, this app could determine *Halal*-certified products in supermarkets by scanning product's barcode. Furthermore, KTO has started an initiative to provide restaurant guidebook for Muslim tourists, organize *Halal* food festivals, and educate Koreans on *Halal* food and the needs of Muslim visitors (Global Islamic Economy Gateway, 2016). In fact, Kim et al. (2015) pointed out that Malaysian Muslim tourists perceived South Korea as a superior destination in term of peaceful and exciting destination. The opportunity to experience Muslim culture is still low while this factor plays a significant role in affecting potential Muslim tourists.

## 2.2. Islamic Destination Attributes

Religion is one of the significant aspects that influences religious tourists' travel destination choice (Collins and Tisdell, 2002) and demand of destination's religious facilities (Weidenfeld and Ron, 2008). Islamic religious attributes should be available in the destination when the targets are Muslim tourists. By doing so, the destination may gain tourist satisfaction and encourage them to return (Battour et al., 2011).

Battour et al. (2011) pointed out that Islamic reli-

gious attributes of destinations consist of many factors such as hotel's religious services, worship facilities, *Halal* food, banning of gambling activities and consuming alcohol, forbidding sexual permissiveness, and dress code. The first factor is hotel's religious services including the provision of Holy Quran in each room for Muslim guests and the placement of stickers which show the prayer direction (*Qibla* stickers) refers to Makkah city in Saudi Arabia (Mansfeld et al., 2000). It is suggested that the list of *Halal* restaurants nearby and the providing of *Halal* food in hotels would result in Muslim tourists' satisfaction (Hashim et al., 2007). Second factor is worship facilities such as mosque (house of worship for Muslim) or prayer room is the most important facilities for Muslims to perform daily prayers (Al-Hamarneh and Steiner, 2004; Syed, 2001). Moreover, prayer rooms also available in the Middle East's tourism sites (WTM, 2007). The availability of mosque at the tourism sites also contributes to satisfaction (Syed, 2001). Thus, Battour et al. (2011) suggested tourism operators need to provide maps of mosques or prayer facilities location and inform the prayer time.

The next important factor is *Halal* food that means permissible foods to be consumed by Muslims which is free from alcohol and pork contamination (Dugan, 1994). In the case of *Halal* label on meat products means that animals have been slaughtered in the Islamic way by reciting the name of Allah (God). It is suggested that the providing *Halal* food in the destination associated with higher satisfaction and loyalty (Battour et al., 2011). Battour et al. (2011) explained that banning of gambling activities and consuming alcohol clearly stated in Islamic law (*shariah*).

Muslims are prohibited to consume or sell alcoholic beverages and not allowed to get involve in

gambling activities. Moreover, Muslims must not visit places of free consumption of alcohol and gambling practice (Din, 1989; Hashim et al., 2007). Thus, Battour et al. (2011) suggested Muslim guests better not to have alcohol beverages in their hotel room's refrigerator unless they request for it.

Muslims also not permissible by *shariah* to visit tourism destination where there is no control of sexual permissiveness (Battour et al., 2011). Therefore, to gain more Muslim tourists, destination must not promote their tourism associated with sexual images such as woman figures (Mohsin, 2005). The last factor considering Islamic dress code based on *shariah* is Muslim women must cover their body and hair and for Men are should cover their thighs (Timothy and Iverson, 2006). As a result, Muslims consider the local dress codes in the specific tourism destination prior to visit on the purpose of their comfort when visiting there. As for Arab tourists are strict about their dress codes preference (Battour et al., 2011).

Battour et al. (2011) suggested that destination promoters have to create tourism programs which adapted to Islamic culture of each nationality. It is recommended that hotels hire female staffs who wear Islamic dress codes to serve women guest and male staff for men guest, also female taxi drivers' for female passengers would satisfies the needs Middle Eastern families.

### 2.3. Non-Islamic Destination Attributes

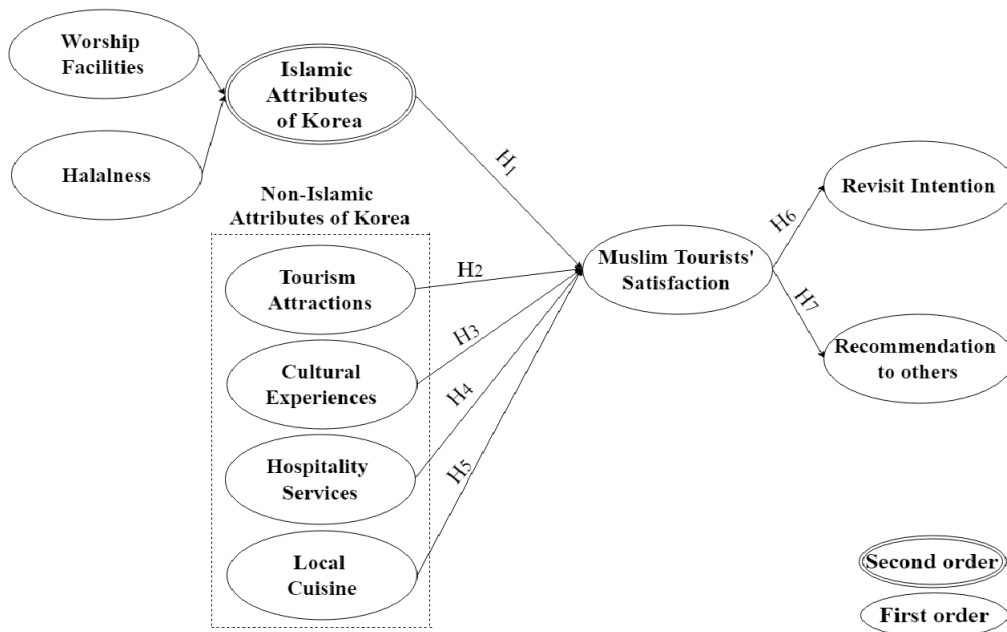
According to Hughes (1989) the tourism products consist of a set of activities, services, accommodation facilities, transportation mean, foods and beverages, souvenirs and entertainment. While the balance of natural and built resources that meet tourist needs such as assets of cultural and heritage, landscape and attractions are recognized as tourism resources.

The factors such as tourists' characteristics, decision unit and travel motive explained the variety of their entertainment choice (Hughes, 1989).

These are the list of Korea tourism products regardless Islamic attributes. Firstly, *Hallyu* refers to Korean cultural phenomenon including TV dramas, movies, music, fashion, and online games that became widely popular among people from Asian countries (KTO, 2002). Han and Lee (2009) found that Malaysian tourist motivations to visit Korea was because of the opportunities to experience winter season, to participate in cultural experiences, to visit famous locations of Korean TV drama scenes, the image of Korea perceived as a worth-it holiday destination, favourable recommendation from neighbours and friends who had visited Korea and the usefulness of MATTA Fair event in Malaysia. Furthermore Kim et al. (2015) found that young Malaysian tourists have shown their interest in Korea language, food, music and drama. Chi and Qu (2008) suggested that in order to gain higher level of tourists' satisfaction and destination competitiveness, the providers of tourism facilities and local residents should coordinate entirely and ensure products and services quality.

## III. Research Model and Hypotheses

Battour et al. (2012) pointed out the destination attributes has a positive effect on overall tourist satisfaction. This finding was supported by Battour et al. (2014) found that Islamic attributes of destination positively influence overall tourist satisfaction of Muslim tourists in Malaysia. This finding was confirmed by Battour et al. (2011) that Muslim tourists' satisfaction is belonging to the presence of Islamic destination attributes such as easy access to



<Figure 1> Research Model

worship facilities, easy to find *Halal* food, availability of the Holy Quran, the placement of Qibla stickers, Islamic toilets and Islamic entertainment. The ability of destination to accommodate Muslim tourist needs will increase the probability of being visited by Muslim tourists (Battour et al., 2014). In contrast, Yoon and Uysal (2005) found that pull motivation (destination attributes) has a negative impact on overall tourist satisfaction.

### 3.1. Islamic Attributes of Korea and Muslim Tourists' Satisfaction

In tourism studies, it is known that Muslim tourists' behaviours were affected by Islamic learning. Moreover, the studies support that destination attributes impact overall tourist satisfaction positively. Thus, it was recommended to investigate the relationship between Islamic attributes of destination and

overall tourist satisfaction in Muslim context. In this research, Korea's destination attributes measured by two constructs of Islamic destination attributes such as 'worship facilities' and 'Halalness' in order to investigate whether these attributes have significant impacts on Muslim tourists' satisfaction. Battour et al. (2011) suggested that in the context of non-Muslim countries, other indicators of Islamic attributes of destination are not applicable. Therefore, this study proposes the following hypothesis:

*H1: Islamic destination attributes of Korea has a significant (positive or negative) impact on Muslim tourists' satisfaction.*

### 3.2. Non-Islamic Attributes of Korea and Muslim Tourists' Satisfaction

Qu and Ping (1999) pointed out that the fulfilment

of travel needs leads to high level of tourists' satisfaction whereas it is necessary to investigate their travel motivations. Meng et al. (2008) suggested that destination managers may evaluate tourist satisfaction on certain tourism products or services to improve destination ability in accommodate tourists' needs. It is reported that to evaluate tourists' satisfaction destination managers may consider about the importance of attributes, performance and motivation (Meng et al., 2008).

Some empirical studies have found relationships between tourist satisfaction and destination attributes. Devesa et al. (2010) claimed that the degree of tourist satisfaction affected by destination attributes. Zabkar et al. (2010) have found that perceived quality of products or service positively mediated the relationship between destination attributes and tourist satisfaction. Chi and Qu (2008) suggested that overall tourist satisfaction positively impact by destination attributes.

Moreover, Namkung and Jang (2007) pointed out that customers' satisfaction and their behavioural intentions were related with food presentation in the restaurants. Differently, satisfaction confirmed to have a negative relationship between destination attributes and overall tourist satisfaction (Yoon and Uysal, 2005).

In this research, Korea's destination attributes measured by four constructs of non-Islamic destination attributes such as 'tourism attractions', 'cultural experiences', 'hospitality services' and 'local cuisine' in order to investigate whether these attributes have significant impacts on Muslim tourists' satisfaction. Therefore, this study proposes the following hypotheses:

*H2: Tourism attractions have a positive impact on Muslim tourists' satisfaction.*

*H3: Cultural experiences have a positive impact on Muslim tourists' satisfaction.*

*H4: Hospitality services have a positive impact on Muslim tourists' satisfaction.*

*H5: Local cuisine has a positive impact on Muslim tourists' satisfaction.*

### 3.3. Muslim Tourists' Satisfaction and Destination Loyalty

Battour et al. (2012) indicated that destination loyalty has a relationship with overall tourist satisfaction. Therefore, tourist satisfaction is a key factor to keep revisit intention and recommendation to others. Several previous researches (Chen and Chen, 2010; Chi and Qu, 2008; Yoon and Uysal, 2005) shown supported to this relationship that tourist satisfaction plays a significant part in increasing speed of repeat visit and intention to recommend the travel destination. Oppermann (1998) pointed out that repeat visitation has four benefits in destination marketing such as lower marketing costs to attract repeat tourists than first timers, repeat visitation as an indication of tourist satisfaction, repeat visitors showed high intention to revisit a destination and they might recommend the destination to others.

Chen and Chen (2010) found that satisfaction has a significant impact on behavioural intentions. Huang and Hsu (2009) suggested that satisfaction has a positive impact on revisit intention to Hong Kong. Furthermore, overall tourist satisfaction indicates the intention to revisit a destination and recommendation of destination to others (Yoon and Uysal, 2005).

The trustworthy source of information for potential tourists is the recommendations by repeat tourists. Thus, people who interested in travelling often seeking for recommendation to others (Yoon and Uysal, 2005). Bigné et al. (2001) pointed out that tourists'



intention to return to a destination and their willingness to recommend destination to others influenced by tourists' satisfaction. Battour et al. (2012) suggested satisfied tourists are more eager to share their positive travel experience with others, and are more interested in revisiting the same destination. Hutchinson et al. (2009) supported that recommendation (word-of-mouth) intention and revisit intention affected by value and satisfaction significantly.

Yoon and Uysal (2005) pointed out that satisfaction mediated the relation between travel motivation and destination loyalty. For successful destination marketing, the destination marketers need to identify Muslim tourists' motivation and stimulate their satisfaction by offering best quality of products and services which can lead to their loyalty on the destination (Battour et al., 2012). In this research, Muslim tourists' destination loyalty measured by two indicators such as Muslim tourists' intention to South Korea and their willingness to recommend South Korea as a travel destination to others. This study proposed the following two hypotheses:

*H6: Muslim tourists' satisfaction has a positive impact on their intention to revisit South Korea*

*H7: Muslim tourists' satisfaction has a positive impact on their intention to recommend South Korea to others.*

## IV. Research Method

In order to investigate Muslim tourist perceptions of the Korea's destination attributes and its contribution on Muslim tourists' satisfaction and loyalty, researcher conducted offline and online survey. The respondents selected with purposive sampling method on the basis of researcher's judgment about which

ones will be the most useful for the purpose of study (Babbie, 2013, p. 128). The target sample consists of Muslim visitors of tourist attractions in Seoul (the capital city) and Nami Island (Gangwon Province). The data of this research were collected offline and online. While the offline survey was administered to Muslim tourists in front of the main entrance and around the attraction areas in Seoul (the capital city) and Nami Island (Gangwon Province), including Seoul Central Mosque, Gyeongbok palace, Cheongye stream, Gwanghwamun square, and Hongdae. It is known that the largest number of Muslim tourists visit Gangwon Province (Han and Lee, 2009).

The respondents are limited to Muslim tourists who are able to fill the survey in English. On the first page of the survey paper, there is a prompt question to confirm whether the tourist is Muslim. If the tourist is a Muslim, he/she is requested to take part in this survey. The questionnaire also distributed by online through social media such as *Facebook* group, to Muslim tourists who have previous visit to South Korea. In the online survey there is also a confirmation page to identify if respondent's religion is Muslim so they could continue to take the survey.

### 4.1. Instrument Development

The research model in this study was adapted from previous researches and the measurement items were revised to fit the context and study setting. This study used more than one measurement items to minimize error rate in measuring the constructs. All measurement items were measured on a seven-point Likert scale ranging from strongly disagree (1) to strongly agree (7).

This study operationalized nine constructs and 35 measurement items as described in <Appendix>.

<Table 1> Operational Definitions of the Constructs

Construct	Operational definition	Reference
Worship facilities (WOR)	The tourists' perceived importance about the availability of worship facilities at the destination	Battour et al. (2014)
Halalness (HAL)	The tourists' perceived importance about the provision of Halal certified facilities, gender separation and entertainment censorship by destination management and business owners	Battour et al. (2014)
Tourism attractions (TA)	The tourists' perceived feelings or interest about destination attributes regarding tourism attractions	Kim et al. (2015)
Cultural experiences (CUL)	The tourists' perceived feelings or interest about destination attributes regarding the opportunities to participate in cultural experiences	Kim et al. (2010), Kim et al. (2015)
Hospitality services (HOS)	The tourists' perceived feelings or emotions of interaction with local people based on experiences at the destination	Chi and Qu (2008), Kim et al. (2015)
Local cuisine (LOC)	The degree to which tourists perceive the variety of types of local foods as attractive or appealing during travel	Kim (1998), Jang and Feng (2007), Jeong and Jang (2011), Kim et al. (2015)
Tourist satisfaction (SAT)	Tourists' overall satisfactory feelings towards destination.	Bigne' et al. (2005)
Revisit intention (RI)	Tourists' intention to revisit the destination based on overall travel experience	Jang and Feng (2007), Chen et al. (2014)
Recommendation to others (RO)	Tourists' intention to recommend the destination to other people based on overall travel experience	Kim et al. (2015), Bigne' et al. (2005)

those are worship facilities (five items), *Halalness* (four items), tourism attractions (three items), cultural experiences (five items), hospitality services (four items), local cuisine (four items), tourist satisfaction (four items), revisit intention (three items), and recommendation to others (three items). In this study the Islamic destination attributes of Korea was operationalized as a second-order formative higher-level construct which as a function of two constructs (worship facilities and *Halalness*) based on Battour et al. (2014).

#### 4.2. Data Collection

A total 205 responses were collected by using purposive sampling for a month (August 4, 2016 to August 31, 2016). After excluding incomplete questionnaires,

102 online responses and 98 offline responses were used for analysis. The survey was filled up by female (78%) and male (22%) which has a nationality of Indonesia (77%) followed by Malaysia (15%). The majority of respondents were aged between 20~29 (71.5%) with occupation as a student (42.5%) and as an office worker (13%) also have annual income less than \$15,000 (53%) and ranged \$15,000 ~ \$24,999 (21.5%). In <Table 2> shows travel related information of respondents. More than a half of respondents were first time visitors (65.5%) and 44 percent of them stayed in Seoul for more than 10 nights with the travel purpose of sightseeing (89%). Tourism websites, SNS, applications mostly used by majority number of the respondents find information regarding to South Korea as a travel destination.

&lt;Table 2&gt; Travel Related Information of the Respondents

Characteristics	Frequency	Percentage	Characteristics	Frequency	Percentage
Visitation time:			Length of stay:		
First time	131	65.5%	1 night	1	0.5%
Second time	35	17.5%	2~3 nights	15	7.5%
Third time	18	9%	4~5 nights	24	12%
Fourth time	5	2.5%	6~7 nights	52	26%
Over fifth time	11	5.5%	8~9 nights	20	10%
Travel information sources:			Over 10 nights	88	44%
Advertisement	20	10%	Travel purpose:		
Broadcast program	15	7.5%	Sightseeing (Study, Vacation)	178	89%
Online review sites	6	3%	Business	9	4.5%
Personal blogs	15	7.5%	Visiting Friends or Relations	7	3.5%
Recommendation	28	14%	Regional Pilgrimage	1	0.5%
Social networking services (SNS)	42	21%	Others	5	2.5%
Tourism websites	50	25%	<b>Total</b>		
Travel agent	20	10%		200	100%
Others	4	2%			

### 4.3. Data Analysis and Results

The data analysis technique to test the research model is partial least squares analysis (PLS) by utilizing SmartPLS 3.0 software as suggested by Battour et al. (2012). PLS able to explain the variance, reducing residual variance of dependent variables, and focused on prediction model, and suitable regression approach for early step of model development (Gefen et al., 2000; Hair et al., 2010). PLS also able to suggest the existence or absence of variables' relationship in the model and give recommendation for additional examination (Chin, 1998). PLS method enables to predict the customer satisfaction index model (Fornell, 1992). This study has relatively small sample and an initial attempt to empirically examine why Muslim tourists choose South Korea as a travel destination and which destination attributes of South Korea could accelerate their satisfaction and impact

their future behavioural intention. Hence, the measurement model and structural model testing were conducted using SmartPLS 3.0.

### 4.4. Measurement Model

The Islamic attributes was modelled as a second-order formative construct. The adequacy of the measurement model was checked by convergent validity and discriminant validity. First, the convergent validity was assessed by composite reliability, and average variance extracted (AVE). All of factor loadings were higher than recommend value of 0.7 (Chin, 1998). In addition, composite reliability values for each construct satisfied the requirements above 0.7 and the Cronbach's alpha should be higher than 0.7 to validate the reliability of constructs (Bagozzi et al., 1991). In addition, the AVE value for each construct had to exceed 0.5 (Hair et al., 2010). As shown in

<Table 3> Analysis of Reliability and Convergent Validity

Constructs		Composite Reliability	Cronbach's Alpha	AVE
ISAk	WOR	0.902	0.854	0.697
	HAL	0.879	0.727	0.785
TA		0.904	0.840	0.758
CUL		0.929	0.907	0.724
HOS		0.953	0.926	0.871
LOC		0.924	0.890	0.751
SAT		0.925	0.891	0.757
RI		0.968	0.951	0.911
RO		0.952	0.924	0.868

the <Table 3>, composite reliability and Cronbach's alpha for all constructs exceed 0.7. The AVE for each construct was ranging from 0.697 to 0.911. Thus, convergent validity for the constructs was confirmed.

The discriminant validity of the measurement model is checked by using two criteria suggested by Fornell and Larcker (1981) that the square root of the AVE is greater than the correlation between that construct and other constructs. As shown in <Table 4>, the square root of the AVE for each construct exceeded the correlations between that construct and the other constructs. Therefore, discriminant validity was established.

<Table 4> Analysis of Discriminant Validity

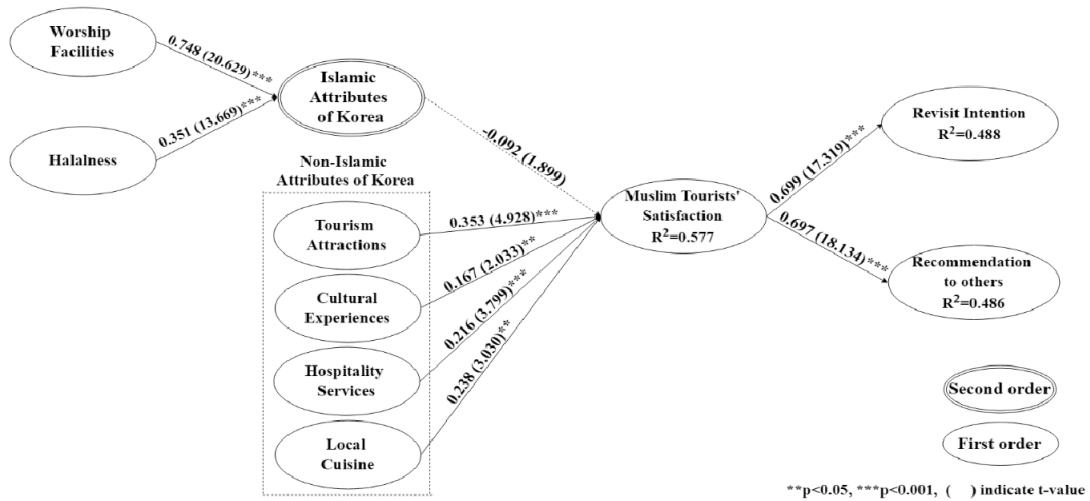
Construct	WOR	HAL	TA	CUL	HOS	LOC	SAT	RI	RO
WOR	<b>0.835</b>								
HAL	0.606	<b>0.886</b>							
TA	0.075	0.088	<b>0.871</b>						
CUL	0.123	0.184	0.557	<b>0.851</b>					
HOS	0.113	0.096	0.475	0.321	<b>0.933</b>				
LOC	-0.081	-0.049	0.489	0.500	0.396	<b>0.867</b>			
SAT	-0.047	0.021	0.657	0.538	0.521	0.587	<b>0.870</b>		
RI	-0.013	0.005	0.448	0.468	0.309	0.424	0.699	<b>0.954</b>	
RO	0.098	0.146	0.449	0.490	0.478	0.484	0.697	0.761	<b>0.932</b>

Note: The diagonal values in bold are the square roots of the average variance extracted (AVE)  
 $p < 0.01$

#### 4.5. Structural Model and Hypotheses Testing

The proposed model was examined for explanatory power and path significance using a bootstrapping technique (see <Figure 2> and <Table 5>). A bootstrapping sample of size 500 was used in the PLS analyses. The percentages of explained variance for Muslim tourists' satisfaction were 57.7%, revisit intention 48.8%, and recommendation to others 48.6%, respectively.

The <Figure 2> presents the results of the structural model. Non-Islamic destination attributes were significantly related with Muslim tourists' satisfaction those are tourism attractions, cultural experiences,



<Figure 2> Results of the Structural Model

hospitality services, and local cuisine while Islamic destination attributes had no significant effect on satisfaction. Therefore, H2, H3, H4, and H5 were supported, while H1 was not supported. The effects of tourism attractions ( $\beta = 0.353, p < 0.001$ ), cultural experiences ( $\beta = 0.167, p < 0.05$ ), hospitality services ( $\beta = 0.216, p < 0.001$ ) and local cuisine ( $\beta = 0.238, p < 0.05$ ) are statistically significant contributors to Muslim Tourists' satisfaction. However, the Islamic attributes are found to have a non-significant effect on Muslim Tourists' satisfaction ( $\beta = -0.092, p = \text{non-significant}$ ).

Finally, H6 and H7 address the relationships among Muslim tourists' satisfaction, revisit intention,

and recommendation to others. Muslim tourists' satisfaction has a positive significant effect on revisit intention ( $\beta = 0.699, p < 0.001$ ), supporting H6. Moreover, Muslim tourists' satisfaction also has significant effects on recommendation to others ( $\beta = 0.697, p < 0.001$ ). Thus, H6 and H7 are supported. Muslim tourists' satisfaction has a positive impact on their intention to revisit South Korea and their intention to recommend South Korea to others. This study has revealed that strong relationships were found between tourism attractions, hospitality services, revisit intention, recommendation to others, and Muslim tourists' satisfaction.

<Table 5> Results of Hypothesis Testing

Hypothesis	Path	Coefficient	t-value	Result
H1	ISAK → SAT	-0.092	1.899	Not Supported
H2	TA → SAT	0.353	4.928	Supported
H3	CUL → SAT	0.167	2.033	Supported
H4	HOS → SAT	0.216	3.799	Supported
H5	LOC → SAT	0.238	3.030	Supported
H6	SAT → RI	0.699	17.319	Supported
H7	SAT → RO	0.697	18.134	Supported

Note: \*\*, \*\*\* Significant at the 0.05 and 0.001 levels, respectively

## V. Discussion and Implications

The main purpose of this study is to expand the application of a research model investigating Islamic destination attributes impact on Muslim tourists' satisfaction in a non-Muslim country study setting. This could help to see the existence or absence of constructs' relationship in the model. Interestingly, the study found that there is no significant effect of Islamic destination attributes on Muslim tourists' satisfaction in South Korea. This result showed contrast finding with Battour et al. (2014) which pointed out the positive relation between Islamic attributes of destination and overall satisfaction of Muslim tourists in Malaysia. In our research, the majority (77%) of respondents are Indonesians. Indonesians are relatively more tolerant on Halal and Haram. Especially Javanese people, who are the majority of Indonesians, tend to be less puritan. They are religious but their religiosity extent to some cultural aspects. After all comparing to Malaysian Muslims, Indonesian Muslims are 'less religious', therefore in our research the Muslim attributes have not shown significant impact on the satisfaction (Asian correspondent, 2010; Hashim and Langgung, 2008). In addition, more than 70% of respondents are age of 20s. and they are the generation have been influenced by K-culture. From the indirect experiences relating to Korea via media, emotional bonding is may generated between them and destination Korea (Lee and Kim, 2017).

Furthermore, this study's meaningful finding on Muslim tourist's satisfaction is it has no such association with Islamic attributes of Korea while it has a positive relation with non-Islamic attributes of Korea. This finding support to previous studies regarding to destination attributes impacts on overall satisfaction (Chi and Qu, 2008; Devesa et al., 2010;

Han and Lee, 2009; Kim et al., 2015). The study found that tourism attractions, cultural experiences, hospitality services and local cuisine have positive significant effect on Muslim tourists' satisfaction. Thus, Muslim tourists' satisfaction fully mediated the relationship between non-Islamic attributes and destination loyalty (revisit intention and recommendation to others). This statement proved by Yoon and Uysal (2005) that satisfaction mediated the relation between travel motivation (destination attribute) and destination loyalty.

The second purpose of this study is to investigate the effects of Muslim tourists' satisfaction on destination loyalty. The results supported that revisit intention and recommendation to others are influenced by Muslim tourists' satisfaction. Several previous studies (Battour et al., 2012; Chen and Chen, 2010; Chi and Qu, 2008; Yoon and Uysal, 2005) supported these findings that tourist satisfaction plays a significant part in increasing speed of repeat visit and intention to recommend the travel destination. Therefore, tourist satisfaction is a key factor to keep revisit intention and recommendation to others. The trustworthy source of information for potential tourists is the recommendations by repeat tourists. Thus, people who interested in travelling often seeking for recommendation from others (Yoon and Uysal, 2005). Battour et al. (2012) suggested satisfied tourists are more eager to share their positive travel experience with others, and are more interested in revisiting the same destination. In conclusion, the result positively answered the research questions about the effect of Korea's destination attributes and Muslim tourists' satisfaction on destination loyalty. The researcher concludes that destination loyalty could subjectively be performed through Muslim tourists' overall tourism satisfaction including their preferred destination attributes. In explaining the logic behind

this result, in this research model, tourists are more strongly to recognize the path of non-Islamic destination attributes and Muslim tourists' satisfaction to define overall tourism satisfaction that leads to their intention to revisit or recommend the destination to other people.

This study presents theoretical and practical implications. As for theoretical implications, the study extends Muslim tourists perceptions of South Korea as a non-Muslim destination including its destination attributes by categorizing into Islamic and non-Islamic destination attributes. In addition, this study provides the evaluation of Muslim tourists' satisfaction and their destination loyalty by determining destination attributes (Islamic and non-Islamic attributes).

As the practical implications, this study provides overview of Muslim tourism penetration in a non-Muslim destination to tourism related parties and DMO. According to these findings, this study provides a better understanding of Muslim tourist's loyalty by examining their satisfaction of destination attributes. Therefore, the study suggests the high level of Muslim tourists' satisfaction could be achieved by providing their preferred destination attributes which results in higher number of repeat visitation and positive recommendation of destination. Chi and Qu (2008) suggested that in order to gain tourists' satisfaction and destination competitiveness, the providers of tourism facilities and local residents should coordinate entirely and ensure products and services quality. Furthermore, smart tourism technologies have been increasing number of cities and hospitality establishments are investing in smart tourism initiatives to obtain destination competitiveness. Seoul as a far advanced Information Technology (IT) city occupies 14millions tourists in 2017 with providing tour information via IT services. To secure the desti-

nation competitiveness, Korea not only providing smart tourism experiences but also securing the diversity of inbound tourists is crucial. Thus the result of this study contributes overview of what topics are important.

This study provides our understanding of existence or absence of Islamic destination attributes impact on overall tourist satisfaction in non-Muslim destination and help to articulate the Islamic tourism concept importance. However, the results found certain limitations that need further research. The first limitation concerns South Korea as a study setting thus the findings generalizability could not be made in other settings. Further studies could extend the investigation in other non-Muslim countries. The use of online and offline data sources showed significant different demographic characteristics which are occupation, education and nationality. Therefore, the researcher suggests using multiple data sources as the second limitation of study. In the future, the researcher could apply the use of bigger number of samples with other sampling methods. The use of different analysis tool such as using structural equation modelling (SEM) would be demonstrate better understanding and further findings.

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## &lt;Appendix&gt; Measurement Items of the Variables

Variables and Measurement items	References
<p><b>Worship Facilities</b> (Islamic destination attributes of Korea)</p> <p><b>WOR 1.</b> I think Mosque (Masjid) should be available more in public places while I am travelling to South Korea.</p> <p><b>WOR 2.</b> I think prayer facilities should be available in public places while I am travelling to South Korea.</p> <p><b>WOR 3.</b> I think the sticker of Qibla direction should be placed in my accommodation while I am travelling to South Korea.</p> <p><b>WOR 4.</b> I think a copy of the Holy Qur'an should be provided in each accommodation room while I am travelling to South Korea.</p> <p><b>WOR 5.</b> I think water supply should be provided in public toilets while I am travelling to South Korea.</p>	Battour et al. (2014)
<p><b>Halalness</b> (Islamic destination attributes of Korea)</p> <p><b>HAL 1.</b> I think Halal food should easy to find in public places while I am travelling to South Korea.</p> <p><b>HAL 2.</b> I think segregated Halal kitchen should be offered by accommodations and restaurants while I am travelling to South Korea.</p> <p><b>HAL 3.</b> I think segregated area for men and women should be provided at the accommodation sport facilities while I am travelling to South Korea.</p> <p><b>HAL 4.</b> I think sex channels on accommodation entertainment system should be banned while I am travelling to South Korea.</p>	Battour et al. (2014)
<p><b>Tourism Attractions</b> (Non-Islamic destination attributes of Korea)</p> <p><b>TA 1.</b> I feel attracted by South Korea because it offers interesting and enjoyable sightseeing opportunities.</p> <p><b>TA 2.</b> I feel attracted by South Korea because it offers beautiful natural attraction.</p> <p><b>TA 3.</b> I agree that South Korea provided interesting cultural and historical site attraction.</p>	Kim et al. (2015)
<p><b>Cultural Experiences</b> (Non-Islamic destination attributes of Korea)</p> <p><b>CUL 1.</b> I feel attracted by South Korea because it offers opportunities to visit K-pop idol entertainment.</p> <p><b>CUL 2.</b> I feel attracted by South Korea because it offers opportunities to enjoy K-pop concerts and performances.</p> <p><b>CUL 3.</b> I feel attracted by South Korea because it offers opportunities to visit featured locations of Korean movies and TV dramas.</p> <p><b>CUL 4.</b> I feel attracted by South Korea because it offers interesting cultural events or festivals.</p> <p><b>CUL 5.</b> I feel attracted by South Korea because it offers opportunities to watch interesting shows and performances.</p>	Kim et al. (2010); Kim et al. (2015)
<p><b>Hospitality Services</b> (Non-Islamic destination attributes of Korea)</p> <p><b>HOS 1.</b> I agree that Korean people are friendly to me while I am travelling to South Korea.</p> <p><b>HOS 2.</b> I agree that Korean people are welcome me warmly while I am travelling to South Korea.</p> <p><b>HOS 3.</b> I agree that Korean people are helpful to me while I am travelling to South Korea.</p> <p><b>HOS 4.</b> I agree that South Korea has no communication (language) barrier during my travel.</p>	Chi and Qu (2008); Kim et al. (2015)

<Appendix> Measurement Items of the Variables (Cont.)

<p><b>Local Cuisine</b> (Non-Islamic destination attributes of Korea)</p> <p>LOC 1. I feel attracted by Korean traditional local foods.</p> <p>LOC 2. During my travel, Korean food presentation was visually attractive to me</p> <p>LOC 3. During my travel, I willing to taste a new food that totally different from home.</p> <p>LOC 4. During my travel, South Korea provides me a variety of types of local foods and beverages.</p>	<p>Kim (1998), Jang and Feng (2007), Jeong and Jang (2011), Kim et al. (2015)</p>
<p><b>Muslim Tourists' Satisfaction</b> (with Korea as a tourism destination)</p> <p>SAT 1. South Korea is one of the best tourist destinations that I ever visited.</p> <p>SAT 2. I am pleased to have visited South Korea for travel.</p> <p>SAT 3. I have really enjoyed myself during my travel in South Korea.</p> <p>SAT 4. I don't regret having visited South Korea for travel.</p>	<p>Bigne' et al. (2005)</p>
<p><b>Revisit Intention</b> (Muslim tourists' destination loyalty)</p> <p>RI 1. If I get the chance to travel, I intend to revisit South Korea.</p> <p>RI 2. When I go on travelling, the probability that I revisit South Korea is high.</p> <p>RI 3. I am interested in revisiting South Korea again.</p>	<p>Jang and Feng (2007), Chen et al. (2014)</p>
<p><b>Recommendation to Others</b> (Muslim tourists' destination loyalty)</p> <p>RO 1. I would strongly recommend South Korea to someone who seeks my advice.</p> <p>RO 2. I am willing to spread positive word-of-mouth about South Korea to others.</p> <p>RO 3. I would suggest my friends and relatives to visit South Korea.</p>	<p>Kim et al. (2015), Bigne' et al. (2005)</p>

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