

Factors Influencing the Repurchase Intention of Islamic Travel Packages in Malaysia

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Purpose - This study examined the influence of perceived value, Islamic physical attribute, Islamic non-physical attribute, Islamic belief, brand image and customer satisfaction on repurchase intention of Islamic Travel Packages in Malaysia. **Design/methodology/approach** - This study adopted a cross-sectional design and collected quantitative data from 163 conveniently selected respondents in Malaysia. **Findings** - The findings revealed that perceived value, Islamic non-physical attribute and brand image have a significant positive effect on customer satisfaction, in which the latter has a significant positive influence on the repurchase intention of Islamic travel packages in Malaysia. The results revealed the significant mediating effects of customer satisfaction on the relationships between perceived value, Islamic non-physical attribute, brand image and repurchase intention among the respondents. **Practical implications** - For practical implications, the focus areas can be used as a base for formulating relevant policies and programmes by the Malaysian government. **Originality/value** - The Islamic travel package providers can use the findings to tailor Islamic tourist packages to increase customer satisfaction and improve the repurchase intention of existing customers.

Key words: *Islamic Attributes; Perceived Value; Customer Satisfaction; Repurchase Intention, Belief; Brand Image; Malaysia*

Paper type *Research paper.*

Introduction

Consumer research has revolved on the topic related to religion (Mathras, Cohen, Mandel, & Mick, 2016). Religion plays a vital role in an individual's everyday life and the statistics reveal that about 80% of the people around the world are affiliated with a religion (Pew Forum, 2012). This research found both theoretical and empirical links between religion and consumer behaviour (Battour, Battor, & Bhatti, 2014). Thus it is not surprising that Islamic attributes have a significant impact on Muslim behaviour as they try to follow Shari'ah which is considered the divine code of conduct regulating the life of Muslims (Battour, Battor & Ismail, 2012; Saad, Badran, & Abdel-Aleem, 2016). Islam influences Muslims on a daily basis whether they are at home or travelling for several purposes; it shapes the choice of a destination for discretionary purposes and what is done at the destination (Jafari & Scott, 2014). It is believed that this is the reason that countries like Malaysia, United Arab Emirates, Turkey, and Indonesia are focused on attracting Muslims by developing their tourism industry to match the needs of the tourists (Al-Hamarneh & Steiner, 2004). These countries consider the Islamic attributes and promote themselves as an Islamic brand and Halal hub to the world (Shafaei & Mohamed, 2017).

The increasing affluent Muslim community is also attracted to non-Muslim countries for tourism purposes as they offer halal food and respect the Islamic way of life (Hakimi, Nawi, Ismail, Hassan, Ibrahim & Nasir, 2018). Muslim travel market has earned US\$ 200 billion with 131 million Muslim travellers in 2017 and the expected growth of the Muslim travel market by 2026 may reach US\$ 300 billion with 156 million Muslim travellers which made up 10% of the total global travel market (MasterCard & Crescentrating, 2018). The Islamic tourism industry must be innovative and efficient to remain competitive in an increasingly global economy (Hakimi et al., 2018; Shafaei, 2017). Recently, a few studies attempted to explore the Islamic tourism and hospitality industry (Eid, 2013; Battour et al., 2014; Wadri, Abror & Triandda, 2018). There were limited studies that focused on the relationship between the Islamic attributes of destination and tourist destination choices (Shafaei, 2017; Wardi et al., 2018). Moreover, Malaysia is selected as the most favoured destination by Muslim travellers as well as UAE and Turkey (besides the Kingdom of Saudi Arabia in which the general purpose of travel is religious-based) that claimed to be the Islamic Hub of the world (MasterCard & Crescentrating, 2018).

There were divergent understandings about the conceptualisation of halal tourism and Islamic tourism in which the differentiating factor is travelling motivation. Battour and Ismail (2016) define halal tourism as the following: 'any tourism object or action which is permissible according to Islamic teachings to use or engage by Muslims in tourism industry' (p.2). This conceptualisation is too narrow to correspond to tourism's comprehensive attributes. Carboni, Perelli, and Sistu (2014) stated 'tourism in accordance with Islam, involving people of the

Muslim faith who are interested in keeping their personal religious habit while travelling' (p. 2). This conceptualisation defines the willingness of Muslim travellers to remain within the teaching of Islam in multiple activities. In many cases, Islam does not exert any significant influence on the operation of tourism-related activities (Jafari & Scott, 2014). An earlier study by Eid and Gohary (2015) stated the need for research to investigate the effect of perceived values, brand image and additional Islamic factors which might fulfil the satisfaction of Muslim tourists. Several complaints regarding tourism services, particularly in Malaysia were mentioned in recent studies including misleading advertisement, low-quality services, fraud holiday package, and inefficient services (Hakimi et al., 2018; Shafaei & Mohamed, 2017). There is concern on how to define halal tourism (El-Gohary, 2015) as well as the factors that influence the satisfaction and repurchase intention of Muslim travellers (Hakimi et al., 2018). Hence, this study examined the effects of specific Islamic attributes and other factors on customer satisfaction and the repurchase intention towards the Islamic travel packages in Malaysia. The study can add more knowledge and address the gaps in current policy and practice.

Literature Review

The Increase of Muslim travellers in recent years has created a viable market niche for specific traveller services according to Islamic teachings. The Muslim traveller market made up 10% of the total global travellers market and Muslim travellers require particular services like halal food, separate prayers rooms and friendly customer services (MasterCard & Crescentrating, 2018). The customer satisfaction of Muslim travellers should be explored as satisfied customers have more chance to repeat their purchase (Hakimi et al., 2018). Moreover, factors that can influence customer satisfaction for Muslim travellers will be able to expand the Muslim travellers market (Eid & El-Gohary, 2015). Some of the factors that can influence customer satisfaction are perceived value, Islamic physical attributes, Islamic non-physical attributes, Islamic belief and brand image (Jarvis, Stoeckl & Liu, 2016).

Perceived Value

Perceived value reflects an existential view and is considered the outcome of marketing activities, in which the value's judgment is dependent on customer experience and measurement of customer post-purchase behaviour (Hakimi et al., 2018). Perceived value, as an abstract concept, can be defined as a trade-off between total perceived benefits and total perceived sacrifices (Eid & El-Gohary, 2015). Moreover, perceived value is the function of useful values on the difference between value received and cost of the value in money paid such as the benefits received like time saving and non-monetary utilisation (Eid & El-Gohary, 2015). However, perceived value is dynamic and it is a multidimensional construct by nature (Eid, 2013); the temporal nature of customer value expectation and perceived value can affect

customer satisfaction while influencing the customers' trust (Hakimi et al., 2018). Islamic tourism packages have received social approval and the services should be improved to meet the expectation of ever-increasing customers (Isa, Chin & Mohammad, 2018).

Islamic Physical Attribute

Empirical evidence showed that the availability of physical Islamic attributes is essential for the satisfaction of Muslim tourists and their decision to buy the tourism products or services, in which Islamic religiosity acts as a moderator (Eid & El-Gohary, 2015). For instance, Muslims are prohibited from consuming pork and alcohol; the accessibility of Halal food and a list of nearby Halal restaurants can satisfy the needs of Muslim tourists in their vacations (Hashim, Murphy, & Hashim, 2007). According to Eid and El-Gohary (2015), physical attributes associated with destinations such as prayer facilities, availability of Halal food, availability of the Holy Qur'an and availability of Shari'ah compatible toilets can attract Muslim tourists. Eid and El-Gohary (2015) noted that Muslims are typically sensitive about dress code and they avoid free mixing. Hence, some hotels in Turkey offer separate swimming pools and recreational facilities to accommodate their Muslim guests (Battour et al., 2014).

Islamic Non-Physical Attributes

The depictions of Islam come from non-physical attributes such as the concepts of Halal and Haram which results in terms such as *Halal tourism*, *Halal hospitality* and *Halal-friendly travel* (Battour et al., 2014). Provision of Halal food, daily prayers and travel patterns are considered in Islamic travel packages (Jafari & Scott, 2014). Previously, Eid and El-Gohary (2015) argued that the availability of non-physical Islamic attributes such as the availability of segregated services, Shari'ah-compatible television channels, Shari'ah-compatible entertainment and art that does not depict the human form are considered essential for Muslims when they decide to buy tourism-related products or services in which Islamic religiosity works as a moderator.

Islamic Belief

Religion is one of the essential elements that has the most persuasive power over social institutions and it has a substantial influence on an individual's attitude, value and behavioural patterns (Mokhlis, 2009). Religion has been considered as a factor that can determine Islamic tourism (Oktadiana, Pearce & Chon, 2016). According to Eid and El-Gohary (2015), Islamic faith limits and guides all aspects of human activities as well as influencing the direction of tourism choices made by individuals. Haque, Rahman, and Haque (2011) found that young Malaysian Muslim consumers are immensely influenced by corporate image and ethnocentrism behaviour with religiosity before considering the products and services. Moreover, Islamic

belief can influence the selection of destination and services among Muslim travellers (Eid & El-Gohary, 2015).

Brand Image

It is difficult to imitate brand image as an intangible asset and it can be helpful to gain good performance (Hakimi et al., 2018). The transaction-specific satisfaction depends on specific experience, whereas overall satisfaction resembles an overall attitude towards purchasing from a specific brand (Eid & El-Gohary, 2015). According to Bian and Moutinho (2011), consumers' perceived brand image of a firm can affect their purchase intention. Brand image is important because it contributes to the consumer's purchasing decision. Malaysian Muslim customers are greatly influenced by the corporate image of tourist firms (Haque et al., 2011). Consumers who have a positive brand image of the firm are likely to purchase services as the influence on personal belief and preferences is associated with brand purchase (Qomariah, 2017).

Customer Satisfaction

Tourist satisfaction is the cognitive-affective state of mind as the outcomes of tourist experiences and customer satisfaction are important in the service marketing literature (Hakimi et al., 2018). Customer satisfaction can be divided into feature-specific and overall satisfaction (Eid & El-Gohary, 2015). Tourist satisfaction is the emotional state which is triggered by the cognitive response towards the quality of services, past experiences, destination image, perceived value, and consumer's expectation that can help the tour providers in improving the quality of their services in satisfying the specific needs and wants of the tourists (Hakimi et al., 2018). Battour et al., (2012) found that tourist satisfaction can positively influence loyal customers who are more likely to repeat purchases or recommend the products or services to others. If customers are delighted with the quality of products and services, they will spread positive word of mouth and are more likely to continue purchasing from the same supplier or service provider (Wardi et al., 2018).

Repurchase Intention

The positive attitude of consumers towards tourism services can influence the intention to repurchase the tourism services (Saad et al., 2016). Many tourists like to revisit places due to destination loyalty among Muslim tourists (Rahman, 2014). The repurchase intention is influenced by individual judgement about the services as well as the current and future circumstances of the consumers. Customer satisfaction is one of the strong predictors for the repurchase intention besides perceived value, perceived equity and switching cost (Eid, 2013; Eid & El-Gohary, 2015). Therefore, tourist providers work hard to provide better tourist

services in developing the repurchase intention among Muslim travellers (Shafaei & Mohamed, 2017).

Perceived Value, Islamic Physical Attributes, Islamic Non-physical Attributes, Islamic Belief, Brand Image and Customer Satisfaction

Customer satisfaction is an important consideration in the tourism industry. The values perceived by customers have an important bearing on the satisfaction among Muslim customers (Prebensen & Xie, 2017). Value judgement towards tour packages is an important predictor of customer satisfaction (Eid & El-Gohary, 2015). The value perceived by tourists is categorised in satisfaction with the different attributes of tour and services features (Battour et al., 2014) or overall total satisfaction with the tour services (Wardi et al., 2018). Moreover, Eid and El-Gohary (2015) found that the perceived value of Muslim customers can positively affect the satisfaction of Muslim consumers. Hence, the value perceived by Muslim travellers has significant effects on the satisfaction of tourists.

Islamic tourism is based on the physical and non-physical attributes provided by tour providers (Wardi et al., 2018). The Islamic physical attributes such as the provision of prayer facilities, halal food, and Islamic washroom facilities are important and can influence the satisfaction among Muslim travellers (Battour & Ismail, 2014). Moreover, Isa et al. (2018) found that Islamic physical attributes have a direct impact on tourist satisfaction in Malaysia, especially with the mediating effect of destination experience. Islamic non-physical attributes are also similarly important for Muslim travellers. Its importance is similar to the Islamic way of entertainment, dress code, censorship on TV channels, free from alcohol and gambling (Wardi et al., 2018). In a more recent study, Isa et al. (2018) found that Islamic non-physical attributes have a positive impact on satisfaction through destination experience.

Islamic ideology is incorporated in activities of every Muslim and it helps to guide tourism decision (Wardi et al., 2018). Islamic belief is the most important factor for the satisfaction of Muslim travellers because Islamic belief helps to estimate the values of the services provided by tour providers as well as estimating the satisfaction of Muslim travellers (Battour et al., 2014). Moreover, Islamic belief can positively impact the satisfaction of Muslim travellers. Furthermore, tourist service provider brand image helps to create a positive image in the mind of customers and becomes the source of customer satisfaction (Prebensen & Xie, 2017). It can be deduced that a favourable travel agency brand image can strengthen customer intention to select it for their travel needs from the respective travel operator (Hakimi et al., 2018). Positive brand perception enhances the tourist satisfaction in general (Jarvis et al., 2016).

The above discussion leads to hypotheses as follow:

Hypothesis 1 (H₁): *Perceived value has a significant positive effect on customer satisfaction.*

Hypothesis 2 (H₂): *Islamic physical attribute has a significant positive effect on customer satisfaction.*

Hypothesis 3 (H₃): *Islamic non-physical attribute has a significant positive effect on customer satisfaction.*

Hypothesis 4 (H₄): *Islamic belief has a significant positive effect on customer satisfaction in Malaysia.*

Hypothesis 5 (H₅): *Brand image has a significant positive effect on customer satisfaction in Malaysia.*

Customer Satisfaction and Repurchase Intention

It is assumed that customer satisfaction can be a significant determinant of customer loyalty as well as repeating their purchase (Battour et al., 2012; Wardi et al., 2018). Customer satisfaction is an important factor for revisit intention (Jarvis et al., 2016). Moreover, the satisfaction of Muslim tourists can help in retaining the customers (Eid, 2013) in terms of revisiting the place and buying a package (Qomarichah, 2017). Therefore, this study proposed the following further hypothesis:

Hypothesis 6 (H₆): *Customer satisfaction has a significant positive effect on the repurchase intention in Malaysia.*

The Mediating Role of Customer Satisfaction

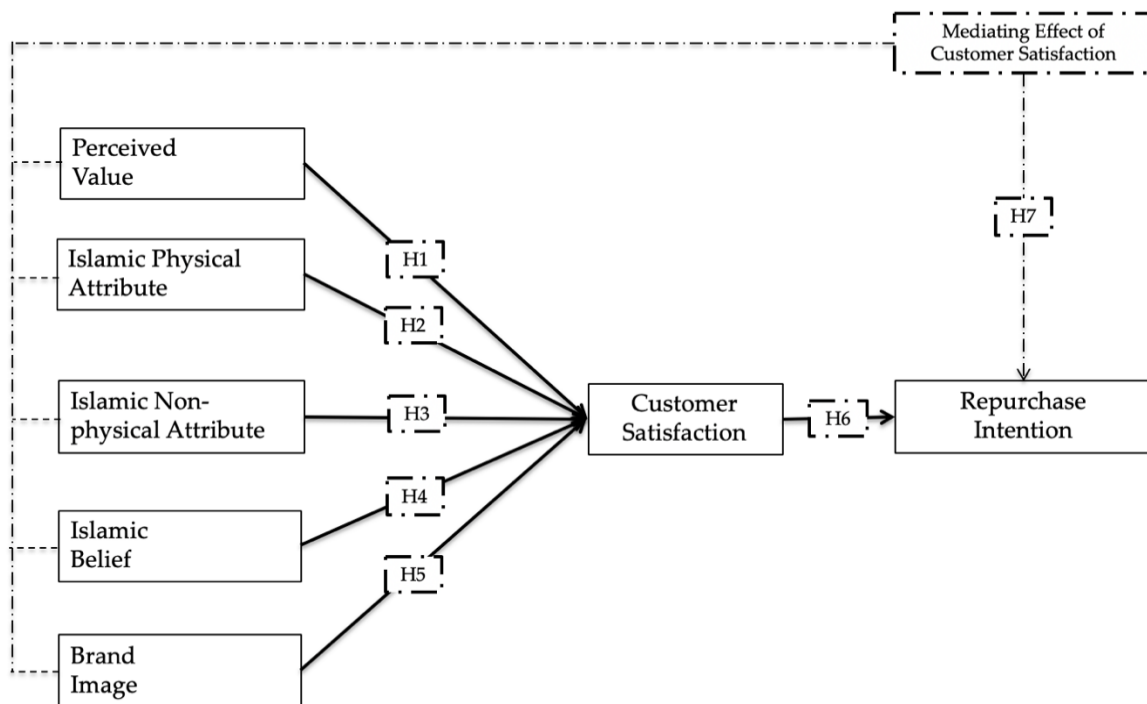
Customer satisfaction is an important predictor of customer retention and repurchasing intention (Eid, 2013). Customer satisfaction can be influenced by perceived values, availability of Islamic physical and non-physical attributes, Islamic tourist belief and brand image of tour package providers (Eid & El-Gohary, 2015; Qomariach, 2017). This study proposed the mediating role of customer satisfaction in the relationship between perceived values, availability of Islamic physical and non-physical attributes, Islamic tourist belief and brand image of tour package providers on tourist repurchase intention. Muslim tourists are satisfied with tour packages based on perceived values of tour package and the availability of physical and non-physical attributes that can positively impact customer satisfaction and mediate repurchase intention (Eid & El-Gohary, 2015; Shafaei, 2017). Moreover, the Islamic belief of Muslim tourists and brand image of tour companies can affect customer satisfaction that is most likely to act as a mediator for customer repurchase intention (Suhaily & Soelasih, 2017). Based on logic and relevant literature (c.f. Battour et al., 2012) it is expected that there is a significant mediating effect of customer satisfaction between perceived value, Islamic physical attribute, Islamic non-physical attribute, Islamic belief and brand image on the repurchase intention. Therefore, the following hypothesis is proposed:

Hypothesis 7 (H₇): *Customer satisfaction significantly mediates the effect of perceived value, Islamic physical attribute, Islamic non-physical attribute, Islamic belief, and brand image on the repurchase intention in Malaysia.*

Methodology

This study employed a cross-sectional design and quantitative method in examining the factor influencing the repurchase intention of Islamic travel package. This study chose Google form as a platform to collect the data for its features such as linking with Google account and Docs editor. Then, the data was imported into Statistical Package Social Science (SPSS) and Smart-PLS for further analysis. Figure 1 below shows all of the hypothesised associations which were tested in this study.

Figure 1. Research Model



Research Instrument

Table 1 below shows the summary of each variable and its sources. The survey instrument was translated from English to Bahasa Melayu by a professional translator. Then, the survey results were translated to English from Bahasa Melayu by a professional translator after obtaining the

responses. This study used a seven-point Likert scale (very strongly disagree, strongly disagree, disagree, neutral, agree, strongly agree, and very strongly agree) for all the variables.

Table 1: List of Variables and Sources

Variable	Items	Source
Perceived Value	11 items	Sweeney & Soutar (2010); Sanchez (2006)
Islamic Physical Attributes	3 items	Eid (2013)
Islamic Non-Physical Attributes	3 items	Eid (2013)
Islamic Belief	4 items	Eid (2013)
Brand Image	4 items	Kim and Kim (2005)
Customer Satisfaction	4 items	Eid & Gohary (2015)
Repurchase Intention	4 items	Cronin et al., (2000) Zboja & Voorhees (2006)

Sample Selection and Data Collection

The target population for this study are customers who bought Islamic travel packages from several companies that offer Islamic products and services. This study calculated the minimum sample size using G-Power software. Based on the power of 0.95 with an effect size of 0.15, this study required a sample size of 146 to test the model with six predictors (Faul, Erdfelder, Lang, & Buchner, 2007). This study obtained a list of 2,000 customers who travelled using Islamic travel packages from several companies. The researcher sent emails with an online survey link to the listed customers and a total of 249 respondents completed the survey. After removing the incomplete responses and analysis of missing data, the final analysis was performed on 163 responses.

Data Analysis Method

Partial least square (PLS-SEM) adopted an analytical method to work with a latent construct in determining the casual and predictive nature of the relationship between the study variables (Chin, 2010). Covariance based structure equation modelling (CB-SEM) has restrictive assumptions including normality of the data, sample size and goodness of fit (Hair, Ringle & Sarstedt, 2011). However, PLS-SEM can work with a small data set as it has no assumption on data normality. It works with predictive perspective to perform with more complexity. Following the suggestions by Hair, Ringle, and Sarsedt (2013), the study results were analysed using two stages in PLS-SEM namely outer model evaluation and internal model evaluation. This study used Cronbach's alpha value, DG rho, and composite reliability to access the internal consistency of the study constructs. The suggested scores for Cronbach's alpha value,

DG rho, and composite reliability are 0.70 or above for each construct. The average variance extracted values need to be 0.50 or more for the establishment of the convergent validity (Chin, 2010). In PLS-SEM, discriminant validity reported with the variables cross-loadings, Fornell-Larcker, and Heterotrait-Monotrait ratio (HTMT) (Hair et al., 2013). In the cross-loading table, each item must load more on their respective construct compared to other constructs (Hair, Risher, Sarstedt & Ringle, 2019). For the establishment of discriminant validity, the Fornell-Larcker for each variable needs to be above 0.70 (Fornell & Larcker, 1981) and the HTMT needs to be less than 0.90 to establish the discriminant validity (Henseler, Ringle & Sarstedt, 2015). The second stage of PLS-SEM analysis presents the internal model results in which r^2 represents the measure of determination for the endogenous construct by the exogenous constructs (Hair et al., 2013). The effect size (f^2) represents the effect of each exogenous variable on the endogenous variables and effect size of 0.02, 0.15, and 0.30 are termed as small, medium and large effect sizes (Cohen, 1988).

Reliability and Validity

Table 2 below shows the Cronbach's alpha values for all constructs (i.e., perceived value, Islamic physical attribute, Islamic non-physical attribute, Islamic belief, brand image, customer satisfaction, and repurchase intention) are more than 0.75; hence, all indicators are considered reliable (Hair et al., 2013). For composite reliability, the indicators have different loadings for all items of more than 0.85 which suggests that all items in this study are statistically reliable (Hair et al., 2019). For DG rho, the values for all indicators are more than 0.8, confirming the items' reliability (Hair et al., 2013). Finally, Table 3 below shows the absolute standardised outer loadings for all items to measure perceived value, Islamic physical attribute, Islamic non-physical attribute, Islamic belief, brand image, customer satisfaction and repurchase intention, wherein the items have values of more than 0.6. This result confirms the adequate reliability of indicators. The VIF values for all variables are below 3.0 (see Table 2), indicating the absence of multi-collinearity (Hair et al., 2019).

Table 2: Reliability Analysis

Variables	Items	CA	DG rho	CR	AVE	VIF
Perceived Value	11	0.952	0.956	0.958	0.679	2.459
Islamic Physical Attribute	3	0.814	0.828	0.890	0.731	2.656
Islamic Non-Physical Attribute	3	0.752	0.801	0.855	0.663	1.241
Islamic Belief	4	0.881	0.927	0.917	0.734	1.498
Brand Image	4	0.926	0.929	0.947	0.818	2.358
Customer Satisfaction	4	0.941	0.950	0.958	0.850	1.000
Repurchase Intention	4	0.948	0.950	0.963	0.865	-

Note: CA: Cronbach's Alpha; DG ρ - Dillon-Goldstein's ρ ; CR - Composite Reliability; AVE - Average Variance Extracted; VIF - Variance Inflation Factors; **Source:** Author's data analysis

Table 3: Outer Model Loading and Cross Loading

	PB	IP	IN	IB	BI	CS	IP
PB – Item 1	0.839	0.603	0.267	0.350	0.583	0.549	0.528
PB – Item 2	0.810	0.604	0.229	0.299	0.523	0.549	0.502
PB – Item 3	0.624	0.392	0.234	0.318	0.419	0.480	0.498
PB – Item 4	0.826	0.569	0.279	0.447	0.625	0.562	0.562
PB – Item 5	0.794	0.491	0.217	0.388	0.550	0.560	0.530
PB – Item 6	0.839	0.545	0.249	0.415	0.594	0.591	0.543
PB – Item 7	0.885	0.619	0.253	0.407	0.658	0.649	0.607
PB – Item 8	0.855	0.620	0.263	0.454	0.560	0.677	0.638
PB – Item 9	0.860	0.615	0.245	0.372	0.570	0.665	0.594
PB – Item 10	0.882	0.701	0.290	0.411	0.608	0.700	0.615
PB – Item 11	0.818	0.671	0.351	0.326	0.575	0.665	0.562
IP – Item 1	0.644	0.907	0.290	0.475	0.597	0.588	0.541
IP – Item 2	0.660	0.883	0.251	0.482	0.647	0.570	0.496
IP – Item 3	0.524	0.770	0.558	0.444	0.491	0.479	0.447
IN – Item 1	0.282	0.374	0.878	0.264	0.354	0.390	0.321
IN – Item 2	0.318	0.380	0.821	0.250	0.361	0.313	0.320

IN – Item 3	0.152	0.228	0.738	0.07 7	0.210	0.220	0.200
IB – Item 1	0.466	0.566	0.246	0.92 2	0.496	0.402	0.357
IB – Item 2	0.497	0.597	0.246	0.91 1	0.519	0.465	0.433
IB – Item 3	0.294	0.310	0.231	0.79 4	0.316	0.330	0.323
IB – Item 4	0.251	0.293	0.139	0.79 1	0.348	0.227	0.267
BI – Item 1	0.667	0.653	0.378	0.52 5	0.903	0.624	0.709
BI – Item 2	0.592	0.569	0.336	0.42 5	0.910	0.634	0.644
BI – Item 3	0.642	0.657	0.370	0.45 7	0.918	0.690	0.679
BI – Item 4	0.608	0.573	0.324	0.41 9	0.886	0.589	0.635
CS – Item 1	0.738	0.634	0.381	0.47 8	0.742	0.928	0.827
CS – Item 2	0.722	0.637	0.383	0.45 2	0.708	0.960	0.842
CS – Item 3	0.591	0.548	0.353	0.35 2	0.515	0.872	0.657
CS – Item 4	0.662	0.535	0.325	0.30 8	0.600	0.927	0.777
RI – Item 1	0.627	0.508	0.295	0.36 8	0.733	0.767	0.928
RI – Item 2	0.674	0.563	0.302	0.44 9	0.708	0.808	0.954
RI – Item 3	0.688	0.604	0.315	0.42 4	0.710	0.827	0.955
RI – Item 4	0.553	0.478	0.409	0.29 5	0.590	0.745	0.883
<i>Fornell-Larcker Criterion</i>							
Perceived Value	0.824						
Islamic Physical Attribute	0.716	0.855					
Islamic Non-Physical Attribute	0.319	0.413	0.815				

Islamic Belief	0.463	0.546	0.260	0.857			
Brand Image	0.693	0.679	0.390	0.505	0.904		
Customer Satisfaction	0.740	0.641	0.391	0.436	0.703	0.922	
Repurchase Intention	0.685	0.580	0.353	0.415	0.738	0.847	0.930
<i>Heterotrait-Monotrait Ratio (HTMT)</i>							
Perceived Value							
Islamic Physical Attribute	0.806						
Islamic Non-Physical Attribute	0.362	0.531					
Islamic Belief	0.480	0.610	0.289				
Brand Image	0.738	0.778	0.451	0.541			
Customer Satisfaction	0.773	0.727	0.446	0.451	0.743		
Repurchase Intention	0.718	0.658	0.408	0.438	0.786	0.891	

Note: (1). Perceived Value (PV), Islamic Physical Attribute (IP), Islamic Non-Physical Attribute (IN), Islamic Belief (IB), Brand Image (BI), Customer Satisfaction (CS), Repurchase Intention (RI)

(2). The italics and bold values are items loading for each construct in the cross-loading table.

Source: Author's data analysis

The average variance extracted (AVE) values for all items are more than 0.5, which have sufficient convergent validity (Chin, 2010). Furthermore, the Heterotrait-Monotrait Ratio (HTMT) value of 0.9 is considered the threshold and it can be concluded that there is no evidence for the lack of discriminant validity (Henseler et al., 2015).

Results

Descriptive Analysis

Table 4 below shows the quantitative data collected from 163 respondents. The majority of the respondents were females, 127 (77.9%). Most of the respondents (118) belong to the age group of 21 to 30 years, followed by 29 (17.8%) respondents who were from the 20 years and below)age group, 14 (8.6%) from 31 to 40 years and only 2 (1.2%) respondents aged between 41 to 50 years old. In terms of marital status, most of the respondents were single, 140. For

income, 58.9 % of our respondents (majority) earn less than Ringgit Malaysia (RM) 2,000, followed by 16% (26) who earn between RM 2,001 and RM3,000, 12.3% (20) earn between RM 3,001 and RM 4,000, 7.4% (12) earn RM 5,001 and above and the remaining 5.5% respondents (9) earn between RM 4,001 and RM 5,000.

Table 4: Profile of the Respondents

	Frequency	Percentage			Frequency	Percentage
<i>Gender</i>				<i>Marital Status</i>		
Male	22.1	36		Single	85.9	140
Female	77.9	127		Married	14.1	23
Total	100	163		Total	100.0	163
<i>Age</i>				<i>Income</i>		
20 years old and below	17.8	29		RM2000 and below	58.9	96
21-30 years old	72.4	118		RM2001- RM3000	16.0	26
31-40 years old	8.6	14		RM3001- RM4000	12.3	20
41-50 years old	1.2	2		RM4001- RM5000	5.5	9
Total	100.0	163		RM5001 and above	7.4	12

Path Coefficients

Table 5 below shows that the path coefficients between perceived value ($\beta = 0.441$, $p = 0.000$), Islamic non-physical attribute ($\beta = 0.100$, $p = 0.030$) and brand image ($\beta = 0.304$, $p = 0.001$) have a positive and statistically significant effect on customer satisfaction (at the chosen 5% level of significance). The Islamic physical attribute ($\beta = 0.070$, $p = 0.289$) and Islamic belief ($\beta = 0.014$, $p = 0.422$) have a positive but statistically non-significant effect on customer satisfaction. Finally, customer satisfaction ($\beta = 0.847$, $p = 0.000$) shows a positive and statistically significant effect on the repurchase intention. Table 5 shows that the effect size (f^2) for Islamic non-physical attribute has a small effect (size) on customer satisfaction. Brand image has a small to medium-sized effect on customer satisfaction. Perceived value has a medium to large-sized effect on customer satisfaction, whereas the Islamic physical attribute and Islamic belief have nearly zero effect on customer satisfaction. Finally, customer satisfaction has a large effect size on repurchase intention in Malaysia.

Table 5: Path Coefficient

	Coefficient	t-value	p-value	f ²	Decision
Perceived Value → Customer Satisfaction	0.441	3.902	0.000	0.213	<i>Accept</i>
Islamic Physical Attribute → Customer Satisfaction	0.070	0.557	0.289	0.005	Reject
Islamic Non-Physical Attribute → Customer Satisfaction	0.100	1.883	0.030	0.022	<i>Accept</i>
Islamic Belief → Customer Satisfaction	0.014	0.196	0.422	0.000	Reject
Brand Image → Customer Satisfaction	0.304	3.230	0.001	0.106	<i>Accept</i>
Customer Satisfaction → Repurchase Intention	0.847	25.717	0.000	2.537	<i>Accept</i>

Source: Author's data analysis

Mediating Effects

This study tested the mediating role of customer satisfaction on the relationship between perceived values, Islamic physical attributes, non-physical attributes, Islamic belief, brand image and repurchase intention. Table 6 below presents the indirect effect coefficients, confidence intervals and *p*-values. The table reveals that perceived value, Islamic non-physical attribute and brand image have a significant positive indirect effect (*p*-values < 0.05) on the repurchase intention across the sample of the study. The result confirms the significant mediating effect of customer satisfaction on the relationships of perceived value, Islamic non-physical attribute, and brand image with the repurchase intention in Malaysia. For Islamic physical attribute and Islamic belief, Table 6 shows a statistically non-significant effect on repurchase intention. This result indicates that customer satisfaction does not significantly mediate the relationship between Islamic physical attribute and Islamic belief with the repurchase intention in Malaysia.

Table 6: Mediating Effect of Customer Satisfaction

	Coefficient	CI Min	CI Max	t-value	p-value	Decision
Perceived Value → Customer satisfaction → Repurchase Intention	0.373	0.214	0.530	3.776	0.000	Accept
Islamic Physical Attribute Customer satisfaction → Repurchase Intention	0.059	-0.133	0.212	0.556	0.289	Reject
Islamic Non-Physical Attribute Customer satisfaction → Repurchase Intention	0.085	0.013	0.157	1.863	0.032	Accept
Islamic Belief → Customer satisfaction → Repurchase Intention	0.012	-0.066	0.214	0.197	0.422	Reject
Brand Image → Customer satisfaction → Repurchase Intention	0.257	0.136	0.397	3.219	0.001	Accept

Source: Author's data analysis

Discussion

The findings reveal that perceived value has a significant positive effect on customer satisfaction (H₁). In line with the previous studies (c.f. Chen & Chen, 2010; Eid & El-Gohary, 2015), consumer overall assessment of the Islamic travel packages influences consumer satisfaction. For Islamic physical attributes, this study could not conclude any statistical significant effect of Islamic physical attributes on customer satisfaction (H₂) although there is a positive correlation among the respondents. The study results indicate that Islamic physical attributes such as prayer facilities and the availability of Halal food and others are not required for customer satisfaction or repurchase intentions in Malaysia. Most of the Malaysian customers consider the physical Islamic attributes as a part of the tour package and it does not affect customer satisfaction (Khan & Callanan, 2017). The findings further show that Islamic non-physical attribute has a significant positive effect on customer satisfaction (H₃). Eid and El-Gohary (2015) and Isa et al. (2018) stated that Muslim tourists focused on the value of Islamic non-physical attributes such as the availability of segregated services or Shari'ah-compatible entertainment compared to other things in evaluating a tourism package.

In terms of Islamic belief, no significant effect was confirmed for customer satisfaction (H₄). This result is consistent with Jafari and Scott (2014) who found that many Muslim travellers consider Islamic belief has a non-significant effect on tourism. Islamic belief acts as the moderating factor for the satisfaction of Muslim tourists as they have different levels of Islamic

belief. In the case of brand image, there is a significant positive effect on customer satisfaction (H₅). In line with existing studies (Bian & Moutinho, 2011; Qomariah, 2017), it was found that there is a positive attitude on belief and preferences towards a brand which forms an intangible resource for a firm. Hence, it becomes difficult to be imitated by competitors and thereby facilitates customer satisfaction development that can lead to the repurchase intention of Islamic travel packages in Malaysia.

Finally, the results of the path analysis show a significant positive effect of customer satisfaction on the repurchase intention of Islamic travel packages in Malaysia (H₆). In line with most previous studies (c.f. Battour et al., 2012; Chen & Chen, 2010), customer satisfaction is a significant predictor of behavioural intentions such as repeat purchase. For the mediating effects of customer satisfaction relationships between perceived value, Islamic non-physical attribute, brand image and the repurchase intention of Islamic travel packages across the sample of the study (H₇) are significant. As found by Battour et al. (2012), customer satisfaction in this research was found to significantly mediate the effect of identified antecedents on the repurchase intention as well as destination loyalty. However Islamic physical attributes and Islamic belief are not mediated by customer satisfaction for repurchase intention. The study results reveal the necessity of a differentiated look at Islamic physical and non-physical attributes at a theoretical and practical level in future research (Khan & Callanan, 2017). Moreover, Islamic tourists are different based on their association to Islamic belief and the role of Islamic belief needs to be further explored to guide the theory and practice in this field.

Conclusion

This study aimed to examine the effects of perceived value, Islamic physical attribute, Islamic non-physical attribute, Islamic belief and brand image on customer satisfaction, in which the latter can influence the repurchase intention of Islamic travel packages in Malaysia. The findings reveal that perceived value, Islamic non-physical attribute and brand image have a significant positive effect on customer satisfaction and the latter has a significant positive influence on the repurchase intention of Islamic travel packages in Malaysia. The empirical results further show significant mediating effects of customer satisfaction on the relationships between perceived value, Islamic non-physical attribute, brand image and the repurchase intention among the respondents.

The Islamic travel industry is growing and the industry players are attempting to understand the satisfaction of Muslim tourists based on the services provided (Khan & Callanan, 2017). This study has extended the current body of knowledge by providing significant integrated insights about the role of Islamic attributes (i.e., Islamic physical and non-physical attribute and belief) along with brand image and customer satisfaction for the repurchase intention of Islamic travel packages in a single framework, which was found to be limited in the existing literature (Wardi et al., 2018). The empirical evidence reveals the factors of customer



satisfaction and repurchase intention of Islamic travel packages in the Malaysian context which are the significant theoretical contribution of this study.

For practical implications, the focus areas can be used as the base for formulating policies and programmes by the governments in Malaysia, United Arab Emirates, Turkey and other countries to enhance the repurchase intention resulting from Islamic travel packages. Moreover, study findings can help incorporate a service mix that includes Muslim tourist perceived values, non-physical Islamic attributes and brand image of the tourist firms (Okatadiana et al., 2016). Tourist service providers need to tailor their tour packages to achieve tourist satisfaction and their intention to repurchase a tour package. This study can help market players to define and understand Islamic tourism industry in order to better cater to the growing market of Muslim travellers who travel for business or entertainment and want to follow basic Islamic principles (Shagaei, 2017; Wardi et al., 2018).

This study has several limitations. First, this study could not accommodate an exhaustive list of factors that affect customer satisfaction and repurchase intention. Second, the focus was on Islamic packages which limits the findings to the perspective of emerging economies. Hence, it is recommended that future work could integrate other relevant constructs into the study model or implement the same model to investigate the antecedents of another form of tourism to extend the grounds of consumer research. Another limitation in this study was the data which was collected in Malaysia and provided divergent results. In the future, researchers need to collect data from different Islamic countries to compare the findings from Islamic tourists visiting both Islamic and non-Islamic countries. This approach can improve the theory and practice relating to the Islamic tourist industry.

Appendix 1. Survey Instrument

Construct	Items
Perceived Value	The company maintained the quality of the tourism package <i>Kualiti pakej pelancongan sentiasa dikekalkan</i>
	The tourism package has an acceptable level of quality <i>Pakej pelancongan ini mempunyai tahap kualiti yang bagus</i>
	The purchased tourism package was worth it <i>Pakej pelancongan yang diambil disediakan dengan bagus</i>
	The Islamic tourism package was a good purchase for the price paid <i>Harga yang dibayar berbaloi dengan pakej pelancongan islamik yang ditawarkan</i>
	The price of the package was reasonable <i>Harga pakej yang ditawarkan berpatutan</i>
	The purchased Islamic tourism package was economical <i>Pakej pelancongan Islamik yang dibeli tidak terlalu mahal</i>
	The price was the main criterion for my decision <i>Harga merupakan faktor utama kepada keputusan saya</i>
	I am comfortable with the purchased tourism package <i>Saya selesa dengan pakej pelancongan yang dibeli</i>
	I felt relaxed regarding the purchased tourism package <i>Saya berasa tenang tentang pakej pelancongan yang dibeli</i>
	The purchased tourism package gave me a positive feeling <i>Pakej pelancongan yang dibeli memberikan saya perasaan yang positif</i>
	The purchased tourism package gave me pleasure <i>Pakej pelancongan yang dibeli memberikan saya keseronokan</i>
Physical Islamic Attributes	The tourism package provides good prayer facilities <i>Pakej pelancongan ini menyediakan kemudahan solat yang baik</i>
	The tourism package provides halal food <i>Pakej ini menyediakan makanan halal</i>
	Sharia compatible toilets are available <i>Adanya tandas yang patuh Syariah</i>
Non-Physical Islamic Attributes	There is the availability of Sharia compatible television channels <i>Adanya saluran television yang patuh Syariah</i>
	There are art decorations that do not depict human forms <i>Adanya hiasan seni yang tidak berbentuk manusia</i>
	The package provides entertainments that are Shari'ah compliance (cinemas, theatres, play areas, arcades, etc)

	<i>Pakej menyediakan kemudahan hiburan yang patuh Shariah (Panggung wayang, teater, kawasan permainan, arked, dll)</i>
Brand Image	The travel agency brand is reliable <i>Jenama Travel Agent ini boleh dipercayai</i>
	The travel agency brand is attractive <i>Jenama Travel Agent ini menarik</i>
	The travel agency brand is pleasing <i>Jenama Travel Agent ini menyenangkan</i>
	The travel agency brand has a good reputation <i>Jenama Travel Agent ini mempunyai reputasi yang bagus</i>
Islamic Belief	Religion is very important in my life <i>Agama sangat penting dalam kehidupan peribadi saya</i>
	Islam helps me in having a better life <i>Islam membantu saya mempunyai kehidupan yang baik</i>
	Performing Hajj is one of my main priorities <i>Mengerjakan Haji adalah salah satu keutamaan saya</i>
	I believe that Allah (God) helps me <i>Saya percaya Allah (Tuhan) membantu saya</i>
Satisfaction	My choice to purchase this tourism package was wise <i>Pilihan saya membeli pakej pelancongan ini sangat tepat</i>
	I made the right decision when I purchase this tourism package <i>Saya melakukan keputusan yang betul membeli pakej pelancongan ini</i>
	This experience is exactly what I needed <i>Pengalaman ini yang saya perlukan sebetulnya</i>
	I feel good about my decision of buying the selected tour package <i>Saya merasakan keputusan saya membeli pakej pelancongan ini adalah yang terbaik.</i>
Repurchase intention	I will purchase this travel package again <i>Saya akan membeli pakej pelancongan ini sekali lagi</i>
	I will spread positive comments about this travel package to my friends <i>Saya akan menyatakan perkara yang positif tentang pakej pelancongan ini kepada kawan saya</i>
	I will recommend this travel package brand to my friends <i>Saya akan mencadangkan pakej pelancongan ini kepada kawan saya</i>
	I am willing to spend more on this travel package <i>Saya sanggup berbelanja lebih untuk pakej pelancongan ini</i>

Acknowledgments: This study was funded by the RMIC, Universiti Malaysia Kelantan, Malaysia; under the grant titled ‘Short Term Research Grant (SGJP)’. Project title: *Online*



Store Image Effect on Perceived Risks towards Online Purchasing Behavior. Total Grant: RM5,000.00 (Ringgit Malaysia).

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