How Memorable is Halal Tourism in Japan and the United Kingdom?
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How Memorable is Halal Tourism in Japan and the United Kingdom?

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The provision of halal products and services for Muslim tourists would be a competitive edge for tourism destinations as the Muslim population is increasing. This research examines halal-friendly attributes provided by non-Muslim country destinations (Japan and UK) and determines their roles in creating memorable tourism experiences and driving behavioral intentions. The questionnaire was collected from 349 Muslim tourists who have visited UK or Japan once in the last two years. Underpinned by Script theory and Stimulus-Organism-Response model, the proposed structural model was found to adequately describe the variance in memorable tourism experience and behavioral intention of Muslim tourists; four attributes (halal food & beverages, enhancement of halal experiences, halal-friendly hotels, and halal-friendly social environment) were positively related to memorable tourism experience and recommend intention, and all five attributes including halal-friendly services information had a significant influence on revisit intention of Muslim tourists. In addition, a memorable tourism experience is a significant mediator linking four halal-friendly attributes (except halal-friendly services information) and behavioral intention. Theoretically, the current research extends Script theory in tourism context; pleasant memories indeed drives Muslim tourists' behaviors. This study also extends the Stimulus-Organism-Response model, by highlighting the mechanism on how favorable halal attributes lead to pleasant memories and then drives behavioral intentions. Non-Muslim countries could benefit from this study by understanding ways to develop halal tourism in their countries. Three managerial implications for tour agencies, non-Muslim country managers, and Muslim tourists were elaborated.

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1 Introduction

Muslim travelers are reported as one of the fastest-growing travel segments in the tourism industry (CrescentRating, 2019). The number of Muslims visiting overseas is estimated to reach 156 million tourists (10% of the worldwide tourism segment) in 2026 (Index, 2018), world tourism revenue is significantly contributed by Muslim tourists (Han et al., 2019). For countries to attract Muslim tourists Shafaei (2017) and Battour et al. (2014), providing holistic halal tourism attributes is a competitive advantage (Abror et al., 2019). Muslim nations including Malaysia and the United Arab Emirates can easily establish halal tourism but it is a challenge for non-Muslim countries to provide the same halal-friendly experiences to Muslim travelers (Olya and Al-Ansi, 2018).

The trend of Muslim tourists to non-Muslim countries is increasing, especially in the Asian region (GMTI, 2018). More than 62% of Muslims live in the Asia Pacific region, wherein Indonesia records the largest percentage of the global Muslim population (12.7%) followed by Pakistan (11.1%) and Bangladesh (9.2%) (CrescentRating, 2019). Malaysia is the top outbound tourism market in Asia (Rehman, 2022). The average growth rate of Malaysian Muslim tourist arrival in non-Muslim countries was 21.1% over the four years from 2014 to 2018 and is expected to grow 25.2% in 2025, followed by Indonesia where Muslim tourist's arrival to non-Muslim countries is expected to grow 21.1% in 2025 while Pakistani Muslim tourists' arrival to non-Muslim countries is 11.2% in 2016 and expected to grow up to 20 percent in 2025 (Rehman, 2022). In the current study, Malaysian and Pakistani Muslim tourists were considered as the study populations while Indonesians were excluded. Pakistan and Malaysia share a common faith, i.e., Islam, but have significant cultural, political, and linguistic differences; however, Indonesia and Malaysia share the more similar cultural values (GMTI, 2018). Malaysia and Indonesia are typically seen as moderate (secular) societies where separation of Islam and public life is dominant (Henderson, 2016 and Zamani-Farahani and Musa, 2012), while Pakistan is a conservative society where individuals are stricter in their beliefs and traditions (Zuhdi, 2018).

UK and Japan are ranked as number 3 and 4 most visited non-Muslim countries from the Asia-Pacific region, dominated by Malaysian and Pakistani Muslim tourists (GMTI, 2018). For instance, about 41.3% and 14% tourists from Malaysia and Pakistan visited Japan respectively in 2017 (Fajriyati et al., 2020). Similarly, the Muslim visitors' arrival from Malaysia and Pakistan to the UK in 2019 was about 49.9% and 17.2% respectively (CrescentRating, 2019). Thus, UK and Japan are used as study contexts to examine how well halal-friendly attributes are provided by them. UK and Japan have prepared various halal-friendly attributes (Rehman, 2022), however, it is not known if these halal-friendly attributes are perceived well (Wardi et al., 2018; Rahman et al., 2019). Therefore, researching Malaysian and Pakistani Muslim tourists' perceptions re-

garding halal-friendly attributes in Japan and UK is timely and important. In short, this study aims to achieve four objectives; 1) to determine halal-friendly attributes' role in enhancing memorable tourism experiences 2) to determine halal-friendly attributes' role in driving behavioral intentions (revisit and recommended) 3) to examine the influence of memorable tourism experience on behavioral intentions (recommend and revisit intention) in UK and Japan, 4) to evaluate the mediating role of memorable tourism experience between halal-friendly attributes and behavioral intentions (revisit and recommend). The following sections start with a literature review relating to halal tourism, then hypotheses and framework are presented. Subsequently, methods, analysis, and results are discussed. Lastly, implications, limitations, and suggestions for future studies are delineated.

2 Literature Review

2.1 Halal Friendly Attributes

Halal-friendly characteristics are the main stimuli that drive Muslim travelers to visit a country (Wardi et al., 2018; Henderson, 2016; Mohsin et al., 2016; Henderson, 2011). In literature, various halal-friendly attributes are discussed. Olya and Al-Ansi (2018) pointed out that halal attributes as those supporting Sharia guidelines that prescribe gambling, adultery, eating pork, inappropriate dressing, drinking liquor, any physical interaction among opposite-sex individuals, and rooms sharing by unmarried couples. Some researchers (e.g., Jia and Chaozhi, 2020; Kim et al., 2015 noted that prayer facilities, Islamic entertainment, halal food, Islamic morality, worship facilities, and Muslim culture awareness are important halal tourism attributes. Stephenson (2014)) highlighted that staff dress code and morals, marketing & advertising, and other public services including no gambling and nightclubs are important to Muslim tourists. MasterCard (2016) reported that the most imperative characteristics for Muslim tourists are the accessibility of halal food and Muslim-friendly experiences in the country. Similarly, Shafaei (2017) and Han et al. (2015) found that halal food, gender segregation, halal-friendly airports, enhancement of halal experience, halal-friendly modest dress, and availability of halal accommodation are important aspects of halal tourism to satisfy Muslim tourist's needs. Han et al. (2019) found that halal-friendly facilities, food and beverage, social environment, locals and staff, and halal-friendly services are the most significant aspects for Muslim tourists in South Korea.

From the above review, researchers did not seem to agree on significant attributes of halal tourism. A few researchers (e.g., Eid and El-Gohary, 2014; Henderson, 2011; Han et al., 2019; Jafari and Scott, 2014) delivered good grounds for a conversation about halal tourism attributes, there is still a gap for consensus in halal tourism attributes expected by most Muslim tourists. Most commonly discussed halal attributes were food & beverages, social environment, halal-friendly services information, enhancement of halal experience, and halal-friendly hotels. As such, these halal-friendly attributes are included in this study to analyze their relevance in creating memorable tourism experiences and behavioral intentions of Muslims.

2.2 Halal Friendly Attributes in Non-Muslim Countries

In non-Muslim-majority countries including Japan and the UK, the special needs of Muslim tourists may require specific adjustments, which may be difficult to meet if Islamic values and teachings are not part of the country's culture (Rahman et al., 2019). Providing Muslim-friendly tourism can thus be challenging for non-Muslim-majority countries (Mohsin et al., 2016).

The United Kingdom and Japan are popular countries among Muslim tourists and draw visitors from around the Muslim world. There is a continuous growth of Muslim tourists' arrivals to the UK and Japan from Asia Pacific regions (GMTI, 2018). In 2016, Muslim tourist arrivals to the UK from the Asia Pacific region were about 6.5% of the total arrivals compared to 5.9% in 2012. Similarly, Muslim tourists' arrival in Japan was about 6.3% in 2016 compared to 5.8% in 2012 (GMTI, 2018). This has caused the development of various halal food and Muslim-friendly services in these countries. For instance, the Japan Chambers of Commerce and Travel Agencies Association Philippines arranged seminars to train the tourism industry about how to please Muslim travelers' demands (Rehman, 2022). Further, the number of Shariah-compliant hotels (availability of halal-friendly aspects) is also increasing in these non-Muslim countries to promote halal services. For example, Hotel Café Royal and the Landmark Hotel in the UK are considered Muslim-friendly hotels (Carboni et al., 2014). These hotels deliver prayer facilities including prayer mats, Arabic-language TV channels, and the Qibla indications to Muslim tourists (Jeaheng et al., 2019). In Addition, various restaurants in the airports of Japan serve food with pork-free & alcohol-free menus although few are halal-certified (CrescentRating, 2019).

Despite having these non-Muslim nations provide halal-friendly attributes, Muslim travelers were skeptical about their certification process or halal practice. For example, the lack of controlled regulation related to the halal practice in Japan tarnished the reputation. There was no devoted act for halal matters in the nation and no severe fines, actions, or even punishments to those who exploit halal certification (Henderson, 2016; Jia and Chaozhi, 2020). Similarly, in the UK, Muslim tourists were concerned about halal food served, material source, halal certification process, and also the adorning components of the restaurants (Ali et al., 2018). Some halal restaurants in Japan serve alcohol and still tag themselves as serving halal or halal-friendly menus. Also, dishes were likely prepared in a similar kitchen as non-halal dishes, and this displeases Muslim travelers (Jia and Chaozhi, 2020). Moreover, in Japan and UK, halal-friendly restaurants at airports and hotels are very small in number and require earlier reservations of at least a few days (Suhartanto et al., 2021).

The abovementioned discussion indicates that Japan and UK place high emphasis on the halal food attribute and not adequately addressed other halal characteristics including social environment, enhancement of halal experience, and halal-friendly facilities. In Islam, halal is not only restricted to food but also relates to the everyday life of Muslims, as in the Quran, Allah proclaims that "O mankind all good things made lawful (halal) for you (Surah, al-Maidha, Verse, 5) and "O ye who trust! Resilient drink and games of chance and idols and divining arrows are only an infamy of Satan's handiwork. Leave

it aside so that ye may succeed" (Surah, The Table Spread, Verse, 90). Ryan (2016) pointed out that the halal perspective is not only for food but also for other actions including tourism activities, which means that halal travel encompasses all goods and services delivered based on Islamic rubrics and regulations. According to Muhamad et al. (2019), Muslims constitute a large part of the modern customer segment and try to retain their Islamic principles in their daily practices. For instance, Muslims demands prayer facilities that include clean places, prayer mats, ablution facilities, qibla direction, and information about prayer times (Sharma and Nayak, 2019). Battour et al. (2014) elucidated that prayer facilities, general Islamic decency, alcohol-free, and gambling-free tourists places are halal tourism attributes.

The above discussion indicates that non-Muslim countries including UK and Japan are not apprehending the expectations of Muslim tourists very well. Mostly, they focused on halal food and ignore other halal aspects of halal tourism including social environment, halal-friendly services information, and enhancement of the halal experience. Thus, further research is needed to uncover how the UK and Japan perform on various halal-friendly attributes beyond food consumption aspect (Battour et al., 2018; Battour et al., 2014).

2.3 Memorable Tourism Experiences in Halal Tourism

The issue of memorable tourism experience (MTE) has received increasing consideration from scholars and tourism practitioners in the current time (Hosseini et al., 2021). According to Pine and Gilmore (2013), goods and services are no longer sufficient to create economic affluence, instead, the tourism countries could use the experience as a distinctive strategy. Kim et al. (2019) pointed out that experiences are highly peculiar and intangible phenomena. An effective way of creating a unique experience is to enhance tourists' memories of the trip they took (Kim and Brown, 2012). Memory is a complex and multidimensional psychological idea that included numerous aspects which need to be examined in various settings, including contextual and perceptual views (Cole and Illum, 2006), feelings, and recollection (Rubin et al., 2003). Recollection is specific attention to industry practitioners and researchers among these aspects of memory Tung and Ritchie, 2011. Kim et al. (2020) argued that recollection refers to how an experience can be remembered by people in decision-making time of travel back and it recalls the experience in their minds. Jeaheng et al. (2019) discussed that to understand the preference and behavioral intentions of Muslim tourists, it is important to know the remembered experiences of Muslim tourists.

Liu et al. (2017) argued that memorable tourism experiences would greatly influence tourists' behavioral intentions in terms of decision making and destination selection. This is echoed by Script theory which says that pleasant and unexpected travel experiences, different from earlier scripts stored in memory, will be remembered as a renewed memory and will be recalled in the future when making similar traveling decisions (Jani and Han, 2011). There is an overlooked area to identify the halal-friendly aspects that contribute to a memorable trip of Muslim travelers (El-Gohary, 2016; Olya and Al-Ansi, 2018; Han et al., 2019).

In previous memorable tourism experiences (MTEs) researches, components of MTEs were tested in various tourism contexts including leisure (Tung and Ritchie, 2011; Chen and Yao, 2018) and cultural (Kim and Eves, 2012; Chen and Yao, 2018) but yet to test in a halal tourism context. Many studies call for additional academic studies to deepen understanding of halal-friendly attributes that enhance MTE (Hanafiah and Hamdan, 2021; Chen and Yao, 2018) and behavioral intention of Muslim tourists (Abror et al., 2019). Previous research on halal tourism mostly focused on halal-friendly attributes that impact the satisfaction and destination image of Muslim tourists (Han et al., 2019; Al-Ansi and Han, 2019; Vargas-Sánchez and Moral-Moral, 2018) but hardly focused on memorable tourism experiences. To fill this gap, this study looks into the relative influence of various halal-friendly attributes on memorable tourism experiences and behavioral intentions of Muslim tourists touring in non-Muslim nations.

Memorable tourism experience is a multifaceted and multidimensional phenomenon made of numerous representative constructs for the tourism experience (Kim et al., 2015). (Kim et al., 2020) found memorable tourism experience mediates the relationship of tourist need fulfilments and imminent behavior, boosting consumer experience results in revisit and recommend intentions. Thus, this study also studies the mediating role of memorable tourism experiences.

2.4 Behavioral Intentions

Future need and behavior are indispensable goals in tourism which is a proxy of tourists' evaluations of products and services in tourism countries Eid, 2015. Stiff rivalry among nations and regions in the tourism industry has attracted higher research concentration on behavioral intentions and it is regarded as a key concern of tourism countries and their advertising management (Chen and Yao, 2018; Choo et al., 2016). Various researchers defined the idea of behavioral intention. For example, Swan and Trawick (1981)discussed that a behavioral intention is a person's predicted or intentional future behavior which signifies a person's expectations about a specific behavior in a particular situation. Netemeyer and Bearden (1992) explained two characteristics of behavioral intentions such as intention to recommend and intention to revisit. Ajzen and Fishbein (1975) defined a behavioral intention as an impending tourist's expectation of a next visit to the country as well as recommendation to others. In the present study, Ajzen and Fishbein (1975) definition is adopted. Ajzen and Fishbein (1975) argued that if the intention is measured correctly such as recommendation and repurchase, it should deliver the best predictor of behavior.

Behavioral intentions are addressed by various researchers in the context of halal tourism. For example, Eid (2015) examined the association among cultural aspects such as knowledge, experience, and religion which indicates that the values perceived by Muslims lead them towards positive behavior. Numerous risk factors such as environmental, health, and excellence expressed Muslim decision-making procedure toward halal facilities/services offered in multi-religious nations (Olya and Al-Ansi, 2018). In the current study, behavioral intention relates to Muslim tourists' (Malaysian and Pakistani) plans concerning revisit and recommend intentions to non-Muslim countries (the

UK and Japan) as halal-friendly countries. However, different halal-friendly attributes may be perceived as fulfilling different motivational aspects of Muslim tourists. Thus, it is relevant to understand how these aspects impact tourists' revisit and recommend intentions differently.

2.5 Theoretical Foundation

The theoretical foundation of the current study is grounded on the application of the Stimulus-Organism-Response (S-O-R) model by Russell and Mehrabian (1974), this framework was formerly rooted in environmental psychology (Jadad et al., 1996), indicates that stimulus is created by the environment which influences on the organism (customer mood) that evokes behavior response. Based on this philosophy, individuals are expected to respond in a diverse way to the specified signals based upon their internal key emotions. Simply, this model proposes that human actions (Response) are directly or indirectly influenced by the physical environment (Stimuli) and the emotional state of the human being (Organism) mediates the association between environment and human activities (Russell and Mehrabian, 1974).

Many researches (e.g Kim et al., 2019; Chang et al., 2014) had discussed the approaches to design a stimulus in the service industry, but limited studies discussed about how to design a stimulus to improve the customer experience in halal tourism. Kim et al. (2020) develop and test an extended SOR model to envisage possible travelers' behavior in virtual reality tourism. However, this model is not sufficiently utilized in halal tourism. That is, the applicability in which halal tourism attributes have a strong impact on Muslim tourists' memorable tourism experiences and behavioral intentions were not investigated sufficiently. Adopting an advanced approach of integrating the SOR model will further enlighten the synergistic effect of the constructs on Muslim tourists' memorable tourism experiences and behavioral intentions (revisit and recommended intentions). The current study attempts to examine if appropriate halal-friendly attributes provided by non-Muslim countries (the UK and Japan) enhance Muslim tourists' memorable tourism experiences which then translates to positive outcomes such as revisit intentions and recommended intentions. In short, the present study proposes that halal-friendly attributes impact directly and indirectly on behavioral intentions of Muslim tourists (Malaysian and Pakistani).

Script theory proposes that the behavior of individuals is guided by written scripts stored in their permanent memory (Tomkins, 1978). That is relevant past knowledge or experiences stored in long-term memory as a schema is retrieved for decision-making (Manthiou et al., 2016). This simplification of a mental construct is used as a means to deal with information overload in the case of confusing stimuli by narrowing down on a few selected stimuli that are consistent with written script stored in long-term memory (Manthiou et al., 2017). In short, when dealing with a new context, relevant script in long-term memory will be moved to working memory and use as a reference frame for interpreting, accepting, and understanding the event (Kim and Brown, 2012). Theoretically, the script is contextually bound. In the case of halal tourism, scripts of halal attributes experienced from other non-Muslim countries stored in their long-

term memory will be retrieved and compared with halal tourism attributes they receive currently from Japan or UK, any unexpected and pleasant attributes not experienced before will form renewed scripts, and keep as memorable experiences. In short, if Japan or UK can provide rare or new halal attributes that surprise Muslim tourists, memorable experiences will be recorded.

2.6 Hypotheses Development

Various halal attributes were discussed in previous studies and their relevance in triggering behavioral intentions. However, conclusive results were missing (Abror et al., 2019; Han et al., 2019; Jeaheng et al., 2020). Some studies (e.g. Ladiqi et al., 2018; Henderson, 2016; Hall et al., 2019) suggested four attributes such as halal dietary, worship facilities, places free of pork and alcohol, separate spa and gym services for men and women while some others (e.g. Shafaei, 2017; Battour et al., 2018) used three attributes; halal food gender segregation, modest dress, and availability of halal accommodation. Prayag (2020) identified four slightly different characteristics: worship infrastructures, halal food, alcohol, gambling-free places, and Islamic decency. Rehman (2022); Han et al. (2019) found halal food & beverages and halal services and facilities being the more important variables in halal tourism.

Also, halal-friendly attributes' (e.g. enhancement of halal experiences, halal food & beverages, halal-friendly services information, halal-friendly hotels, and halal-friendly social environment) role in creating a memorable tourism experience is unknown. Kim et al. (2015) discussed that every person may perceive tourism experience differently due to diverse backgrounds, beliefs, attitudes, and views on things important to them, it is possible to investigate other unexplored attributes of destinations related to beliefs and values of individuals that could contribute to memorable tourism for tourists. Amalia et al. (2019) highlighted the importance of a memorable tourism experience in halal tourism and suggested incorporating this concept in halal tourism studies. Various researchers (e.g. Amalia et al., 2019; Oktadiana et al., 2016; Rehman, 2022) highlight the need to understand halal-friendly attributes that enhance Muslim tourists' remembered experiences.

Script Theory by Tomkins (1981) is a psychological theory that indicates that an effective way of making exclusive experiences is to improve the memories of consumers through actions (halal-friendly attributes) (Manthiou et al., 2017). This theory points out that individual behavior generally follows various written script (memories of halal-friendly attributes), which can predict their sequences of action (behavior). These scripts (experience) are stored in the lasting memory as plans and are utilized to direct future behavior when triggered for decision-making in various conditions (availability of halal attributes) (Manthiou et al., 2016). In the context of Asian Muslims specifically for Malaysian and Pakistani Muslim tourists, Rahman et al. (2019) found that social environment, prayer facilities, halal-friendly accommodations, and halal foods were amongst the imperative halal-friendly aspects for Muslims when they visit non-Muslim countries. Thus, the proposed hypotheses are as follows:

Hypothesis 1a: There is a positive relationship between the enhancement of halal

experiences and memorable tourism experiences.

Hypothesis 1b: There is a positive relationship between halal food and beverages and memorable tourism experiences.

Hypothesis 1c: There is a positive relationship between halal-friendly hotels and memorable tourism experiences.

Hypothesis 1d: There is a positive relationship between halal-friendly service information and memorable tourism experiences.

Hypothesis 1e: There is a positive relationship between a halal-friendly social environment and memorable tourism experiences.

Hypothesis 2a: There is a positive relationship between the enhancement of halal experiences and recommendation intention.

Hypothesis 2b: There is a positive relationship between halal food & beverages and recommendation intention.

Hypothesis 2c: There is a positive relationship between halal-friendly hotels and recommendation intention.

Hypothesis 2d: There is a positive relationship between halal-friendly service information and recommendation intention.

Hypothesis 2e: There is a positive relationship between a halal-friendly social environment and recommendation intention.

Hypothesis 3a: There is a positive relationship between enhancement of halal experiences and revisit intention.

Hypothesis 3b: There is a positive relationship between halal food & beverages and revisit intention.

Hypothesis 3c: There is a positive relationship between halal-friendly hotels and revisit intention.

Hypothesis 3d: There is a positive relationship between halal-friendly service information and revisit intention.

Hypothesis 3e: There is a positive relationship between a halal-friendly social environment and revisit intention.

Memorable tourism experience (MTEs') impact on Muslim's behavioral intention is under-researched. MTE is viewed as the eventual experience that tourists intent to attain (Tung and Ritchie, 2011). Memorable tourism experience is the rational factor that impacts future behavior including revisiting and recommending intentions (Kim et al., 2020; Hanafiah and Hamdan, 2021; Chen and Yao, 2018), Script theory proposed by Tomkins (1978) supports this relationship. As pointed by Script theory, unexpected but pleasant experiences that differed from previous visiting scripts may create memorable experiences (Manthiou et al., 2017), which will be used in determining future behavior. There is little evidence of empirical research in literature, conducted to enlighten the importance of memorable tourism experiences and behavioral intentions in the context of Asian (Malaysian and Pakistani) Muslim tourists' traveling experiences in non-Muslim countries (Amalia et al., 2019). Malaysian Muslim travelers might be more enjoyable to visit non-Muslim countries if they can get a favorable tourism experience (Wardi et al., 2018). Pakistani Muslim tourists preferred the places to fulfill their spiritual and leisure needs (Prayag, 2020). Thus, the proposed hypotheses are as follow:

Hypothesis 4: There is a positive relationship between memorable tourism experiences and Muslim tourists' recommendation intention.

Hypothesis 5: There is a positive relationship between memorable tourism experiences and Muslim tourists' revisit intention.

Furthermore, there is a controversial finding on halal-friendly attributes and behavioral intentions, some argued direct relationship (Olya and Al-Ansi, 2018; Zailani et al., 2016; Stephenson, 2014; Ryan, 2016; Hanafiah and Hamdan, 2021) and some argued indirect relationship (Hall et al., 2019; Rehman, 2022; Mohsin et al., 2016). Previous studies (e.g. Battour et al., 2014; Shafaei, 2017; Mohsin et al., 2016) studied the relationship among halal-friendly characteristics and behavioral intention have mostly focused on the direct relationship between them, there is little empirical knowledge about the underlying psychological processes that are activated to motivate individuals to revisit and recommend to others. Direct relationships between attributes and behavioral outcomes were not always significant, for example, Rahman et al. (2019) found no significant direct effect of halal-friendly attributes on tourists' behavioral intentions.

There is empirical evidence of MTE's direct effect on memory and behavior, for example, Tung and Ritchie (2011) argued that tourists' consumption of experiences results in strong memories and positive behavior. Kim (2018) suggested memorable tourism experience as a mediating variable. Previously, Han et al. (2019) indicated the mediating role of destination image while memorable tourism experience mediating role is scarcely examined in a halal tourism context. Thus, the proposed hypotheses are as follows:

Hypothesis 6a: Memorable tourism experience mediates the relationship between enhancement of halal experience and recommendation intention.

Hypothesis 6b: Memorable tourism experience mediates the relationship between halal food & beverages and recommendation intention.

Hypothesis 6c: Memorable tourism experience mediates the relationship between halal-friendly hotels and recommendation intention.

Hypothesis 6d: Memorable tourism experience mediates the relationship between halal-friendly services information and recommends intention.

Hypothesis 6e: Memorable tourism experience mediates the relationship between a halal-friendly social environment and recommendation intention.

Hypothesis 7a: Memorable tourism experience mediates the relationship between enhancement of halal experience and revisit intention.

Hypothesis 7b: Memorable tourism experience mediates the relationship between halal food & beverages and revisit intention.

Hypothesis 7c: Memorable tourism experience mediates the relationship between halal-friendly hotels and revisit intention.

Hypothesis 7d: Memorable tourism experience mediates the relationship between halal-friendly services information and revisit intention.

Hypothesis 7e: Memorable tourism experience mediates the relationship between halal-friendly social environment and revisit intention.
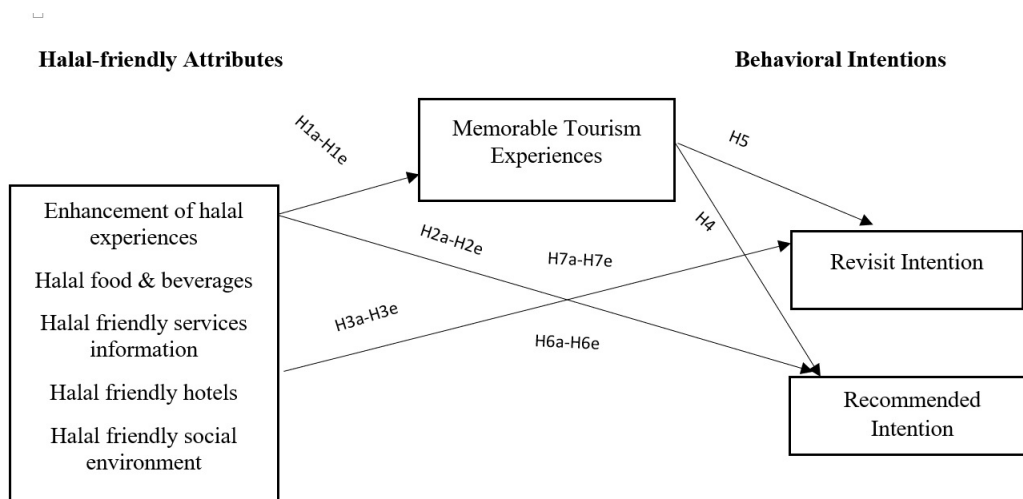
Figure 1: Research Framework

2.7 Research Framework

3 Methods

This study is based on an explanatory research design where the relationships between the variables and hypothesis of the theoretical framework were tested to provide explanations on the phenomenon of halal tourism. Explanatory research is usually deductive and uses data to test the theory on the issues raised (Ghauri et al., 2010). A cross-sectional time horizon was used to collect data using a questionnaire survey. As the current study aims to determine the predictors of memorable tourism experiences and behavioral intentions in a specific time, by using multivariate analysis techniques. Bordens and Abbott (2008) argued that a cross-sectional study is best to obtain opinions of a large sample size within a short period with minimum effort.

Non-probability sampling technique was used to select the samples due to the absence of a sampling frame. The samples of this study were selected using purposive sampling. Cohen (1977) stated that purposive sampling is best to choose where a sample is chosen based on the researcher's knowledge and professional judgments. To confirm the respondents fall under our targeted population, two screening questions were asked: 1) Nationality (Malaysian or Pakistani); 2) Which country have you visited in the past two years and would like to evaluate their halal attribute performance (the UK or Japan)?; 3) When was your last visit to this country (Within the last two years or More than two years ago)? The past two years are used because respondents may still remember the halal-friendly attributes in the country. Zhao et al. (2015) also used this criteria in their study in identifying Chinese tourists who have visited European countries.

The data was collected through a questionnaire-based survey where online questionnaires were circulated via numerous social media platforms including Facebook and

WhatsApp. Wilkins et al. (2021); Olya and Al-Ansi (2018) also used these mediums to collect data. An online questionnaire in this study is designed using Microsoft's online form. Only Malaysian and Pakistani Muslims who met the inclusion criteria were invited to participate in the study. Structural equation modeling (SEM) can run a model with the very small sample size (Hoyle and Kenny, 1999). However, a total of 420 questionnaires were distributed to target respondents and 349 valid questionnaires were used in this study for more accurate findings. Seventy-one questionnaires were excluded due to inconsistent and straight-lining responses, indicating high (83%) response rate. According to Galea and Tracy (2007), a response rate above 60% is considered as strong. Data was collected in the time period of February 2021 to September 2021.

3.1 Measurement Instruments of Constructs

All variables included in this research were adapted from the previous literature. In particular, halal-friendly attributes were measured using scales from Hall et al. (2019), Yousaf and Xiucheng (2018), and Battour et al. (2018), a 21-items halal-friendly attributes instrument. The scale developed by Han et al. (2019) measures Muslim tourists' perceptions of three dimensions of halal-friendly aspects in non-Muslim countries including halal social environment (5- items), halal food & beverage (3- items), and halal-friendly services information (4-items) were used. Enhancement of halal experiences (6-items) scale was adapted from Yousaf and Xiucheng (2018) and the halal-friendly hotels scale (3-items) was adapted from Battour et al. (2018). Memorable tourism experiences was adapted from Sharma and Nayak (2019), consisting of 5-items. Two dimensions of behavioral intention were measured; revisit intention and intention to recommend. Intention to recommend was measured using Olya and Al-Ansi (2018), a 3-item scale. Revisit intention was measured by using Han et al. (2019), a 3-item scale.

3.2 Data Analysis Technique

Partial Least Square Structural Equation Modeling (PLS-SEM) was used to analyze the data. PLS is appropriate for explaining complex relationships as it can avoid two complications, namely, inadmissible solutions and factor indeterminacy (Fornell and Larcker, 1981).

4 Results

4.1 Respondents Information

The demographic profile of the respondents showed the majority were male (53.58%) and Pakistani (67.34%). Most of the respondents were married (56.45%) and fell in the categories of 45-60 (28.37%) and 35-44 (27.22%) age groups. About half of the respondents were earning between USD 4001-USD 6000 (28.08%) and USD 2001-USD 4000 (27.22%), had a master's degree (44.13%), and visited Japan (50.14%) or the United Kingdom (England, Wales, and Scotland)(49.86%) within the past two years.

Additionally, 54.73% of respondents have visited with family, mainly visited for leisure (35.53%) using self-arranged tour (51.58%).

4.2 Measurement Model Assessment

Internal Consistency and Convergence Validity

Table 1 presents the result of measurement model analysis which manifests that the outer loadings were between 0.736 to 0.928 which is above the minimum threshold criterion (Chin et al., 1998; Henseler et al., 2015; Hair et al., 2012). Cronbach's Alpha the internal consistency for checking the uni-dimensionality of multi-item scales (Cronbach, 1951). Table 1 presented that Cronbach's Alpha is above the cut-off value of 0.7 (Cronbach, 1951) and the composite reliability is bigger than the recommended value of 0.70 (Holmbeck and Devine, 2009) indicates the internal consistency of the data. Convergent validity is tested by using the universally established method "Average Variance Extracted" (AVE) (Hair et al., 2012). Table 1 shows the AVE for each latent variable is bigger than 0.5 (50%) which indicates that each construct could explain more than half of the variance by its measuring items on average (Fornell and Larcker, 1981).

Discriminant Validity (HTMT)

HTMT method is considered the better method than the cross-loadings and Fornell larcker methods to determine discriminant validity. According to Henseler et al. (2015), the values of HTMT must be lower than 0.90. In the current research, the highest HTMT value revealed was 0.877 (lower than 0.9), which achieved the discriminant validity requirement (See Table 2).

4.3 Structural Model Assessment

Klarner and Raisch (2013) suggested the coefficient of determination (R2) is the central criterion for assessing the structural model. According to Cohen (1977) recommended that the R2 value from 0.02 to 0.12 represents weak, the values between 0.13 to 0.25 represent moderate, and the value above 0.25 represents a substantial coefficient of determination. The R2 results of this research indicate that all R2 values of endogenous variables were above 25% demonstrating a substantial variance of independent variables explained by the independent variables.

The F2 value from 0.02 to 0.15 represents a small effect while the value from 0.15 to 0.35 represents a medium effect, and the F2 values above 0.35 represent a large effect (Sarstedt et al., 2021; Hair et al., 2012). The revealed results indicate that the effect of HFB (halal food and beverages) and HFSE (halal-friendly social environment) towards MTE (Memorable tourism experiences) has a small effect as the f2 values are between 0.02 to 0.15. However, EHE (Enhancement of halal experience) and HFH (Halal-friendly hotels) have a medium effect on MTE (Memorable tourism experiences). Similarly, HFB (Halal food and beverages), HFS (Halal friendly services), and EHE (Enhancement of halal experiences) on RCI (Recommend intention) has a small effect. Having said that,

Table 1: Internal Consistency and Convergence Validity Results

Constructs	Items	F.L	CA	CR	AVE
Enhancement of halal experience	EHE1	0.787			
	EHE2	0.784			
	EHE3	0.847	0.899	0.922	0.664
	EHE4	0.817			
	EHE5	0.812			
	EHE6	0.839			
Halal food & beverages	HB1	0.870			
	HB2	0.853	0.845	0.906	0.764
	HB3	0.853			
	HB4	0.898			
Halal-friendly hotels	HFH1	0.832			
	HFH2	0.805	0.779	0.872	0.694
	HFH3	0.861			
Halal-friendly services information	HFS1	0.926			
	HFS2	0.928	0.903	0.933	0.776
	HFS3	0.802			
	HFS3	0.863			
Halal-friendly social environment	HFSE1	0.873			
	HFSE2	0.883	0.908	0.932	0.733
	HFSE3	0.873			
	HFSE5	0.768			
Memorable tourism experiences	MTE1	0.870			
	MTE2	0.818			
	MTE3	0.808	0.873	0.908	0.664
	MTE4	0.838			
	MTE5	0.736			
Recommendation Intention	RCI1	0.789			
	RCI2	0.803	0.737	0.851	0.656
	RCI3	0.836			
Revisit Intention	REI1	0.878			
	REI2	0.803	0.740	0.853	0.660
	REI3	0.751			

Note: CR; Composite Reliability; AVE: Average Variance Extracted; CA: Cronbach's Alpha

Table 2: Heterotrait-Monotrait Ratio (HTMT)

Constructs	EHE	HFB	HFH	HFS	HFSE	MTE	RCI	REI
Enhancement of halal experience								
Halal food & beverages	0.834							
Halal-friendly hotels	0.101	0.768						
Halal-friendly services information	0.700	0.133	0.834					
Halal-friendly social environment	0.706	0.840	0.086					
Memorable tourism experiences	0.877	0.868	0.041	0.825	0.822			
Recommendation Intention	0.514	0.380	0.547	0.375	0.359			
Revisit Intention	0.095	0.860	0.109	0.623	0.714			

Note: $HTMT < 0.85 (Kline, 2010), HTMT < 0.90 (Gold et al., 200)$

the effect size of MTE (Memorable tourism experience) on RCI (Recommend intention) is large. The effect of EHE (Enhancement of halal experiences), HFH (Halal-friendly hotels), HFS (Halal-friendly services), and HFSE (Halal-friendly social environment) on REI (Revisit intention) has a small effect, while, the effect size of HFB (Halal food & beverages) and MTE (Memorable tourism experiences) towards REI (Revisit intention) were large.

Additionally, the inner VIF showed that the highest inner VIF value is 3.344 and the lowest VIF value is 1.083 that indicating no presence of multicollinearity in exogenous variables. The model has adequacy of predictive relevance if the Q2 value is higher than zero (Fornell, 1992). For getting the Q2 value of the model, a blindfolding test is run to compute the Q2 value. The entire model demonstrates an acceptable fit and high projecting relevance as Q2 values are bigger than zero.

Direct Effect (Path Coefficient) Analysis

To examine the hypothesized relationships, the structural model was run through bootstrapping procedure to see the inner path results. All the individual hypothetical path in the research framework was observed through the path coefficient β. As per the previous study, the path coefficient result should be at least 0.1 to consider having a particular effect (Hair et al., 2012). Out of seventeen hypotheses, a total of fifteen hypotheses were supported (see Table 3). The supported hypotheses are significant at least at the level of 0.05, consistent with hypothesized directions, and consist of a path coefficient value β ranging from 0.120 to 0.916. The significant path with the strongest relationship was MTE and REI ($\beta = 0.916$, $p = 0.000$), thus providing support for H5. The weakest but significant path was HFB and REI with the value of ($\beta = 0.120$, $p = 0.005$), thus providing support for H3b. The other 12 paths indicated moderate and significant relationships. The relationship between HFS and MTE was not significant

($\beta = -0.074, p > 0.05$), thus H1d was not supported. The relationship between HFS to RCI was also not significant ($\beta = -0.205, p > 0.05$), thus H2d was not supported.

Table 3: Path Coefficient Result

Variables	Hypotheses	Beta/OS	LL	UL	T	P	Decision
$EHE->MTE$	H1a	0.472	0.185	0.733	3.273	0.001	Significant
$EHE->RCI$	H2a	0.291	0.142	0.465	3.502	0.000	Significant
$EHE->REI$	H3a	0.120	0.347	0.581	2.794	0.005	Significant
$HFB->MTE$	H1b	0.903	0.223	0.998	3.167	0.002	Significant
$HFB->RCI$	H2b	0.353	0.074	0.672	2.621	0.008	Significant
$HFB->REI$	H3b	0.199	0.394	0.806	6.904	0.000	Significant
$HFH->MTE$	H1c	0.387	0.142	0.610	3.361	0.001	Significant
$HFH->RCI$	H2c	0.266	0.023	0.124	3.267	0.001	Significant
$HFH->REI$	H3c	0.244	0.114	0.385	3.492	0.000	Significant
$HFS->MTE$	H1d	-0.074	-0.426	-0.396	0.253	0.800	Not Significant
$HFS->RCI$	H2d	-0.205	-0.471	0.055	1.667	0.096	Not Significant
$HFS->REI$	H3d	0.500	0.317	0.762	3.848	0.000	Significant
$HFSE->MTE$	H1e	0.487	0.025	0.949	2.385	0.017	Significant
$HFSE->RCI$	H2e	0.149	-0.093	0.399	1.152	0.029	Significant
$HFSE->REI$	H3e	0.525	0.030	0.222	3.453	0.001	Significant
$HMTE->RCI$	H4	0.905	0.748	1.006	14.879	0.000	Significant
$MTE->REI$	H5	0.916	0.782	1.009	14.121	0.000	Significant

Significant:$p < 0.05$; MTE=memorable tourism experience, EHE= enhancement of halal experience, RCI=recommend intention, REI=revisit intention, HFB= halal food & beverages, HFH= halal-friendly hotels, HFSE= halal-friendly social environment, HFS= halal-friendly services information.

Indirect (Mediation) Effect Analysis

Bootstrapping technique was applied for the mediating analysis which was suggested by Hair et al. (2013). The results of the mediation analysis (Table 4) show that among the twelve mediating hypotheses, ten were supported. The significant path with the strongest relationship was HFB (halal food & beverages) to MTE (memorable tourism experience) to REI (Revisit intention)($\beta = 0.579, p = 0.003$), thus providing support for H7b. The weakest but significant path was HFH (halal-friendly hotels) to MTE to REI with the value of $\beta = 0.353$ ($p = 0.000$), thus providing support for H7c. The other 8 indirect paths indicated moderate and significant mediating relationships. The

relationship between HFS to MTE to RCI was not significant ($\beta = -0.062, p > 0.05$), thus H6d was not supported. Similarly, the relationship between HFS to MTE to REI was not significant ($\beta = -0.066, p > 0.05$), thus H7d was not supported (see Table 4).

Table 4: Mediation Result

Variables	Hypotheses	Beta/OS	LL	UL	T	P	Decision
$EHE-> MTE-> RCI$	H6a	0.423	0.179	0.622	3.712	0.000	Significant
$HFB-> MTE-> RCI$	H6b	0.573	0.421	1.297	3.017	0.003	Significant
$HFH-> MTE-> RCI$	H6c	0.355	0.150	0.657	3.260	0.001	Significant
$HFS-> MTE-> RCI$	H6d	-0.062	-0.368	0.197	0.266	0.790	Not Significant
$HFSE-> MTE-> RCI$	H6e	0.448	0.312	1.180	2.302	0.021	Significant
$EHE-> MTE-> REI$	H7a	0.432	0.155	0.654	3.217	0.001	Significant
$HFB-> MTE-> REI$	H7b	0.579	0.474	1.323	2.997	0.003	Significant
$HFH-> MTE-> REI$	H7c	0.353	0.152	0.593	3.539	0.000	Significant
$HFS-> MTE-> REI$	H7d	-0.066	-0.376	0.182	0.259	0.795	Not Significant
$HFSE-> MTE-> REI$	H7e	0.451	0.325	1.213	2.306	0.021	Significant

Significant: $p < 0.05$; MTE=memorable travel experience EHE= enhancement of halal experience, RCI=recommend intention, REI=revisit intention, HFB= halal food & beverages, HFH= halal-friendly hotels, HFSE= halal-friendly social environment, HFS= halal-friendly services information.

5 Discussion

The current study used a quantitative approach to examine distinctive halal-friendly attributes in non-Muslim countries based on the perspectives of Asian Muslim (Pakistan and Malaysia) tourists who have visited the UK or Japan. The current study is carried out based on the conceptual framework containing eight constructs (i.e., halal-friendly hotels, enhancement of the social environment, halal friendly social environment, halal-friendly services information, halal food & beverages, memorable tourism experiences, revisit intention, and recommend intention).

The influence of four attributes (except halal-friendly services information) on memorable tourism experience and the recommended intention was positive while all five attributes' impact on revisit intention was significantly positive. These findings are consistent with previous studies such as Battour et al. (2018) and Hall et al. (2019) found that halal attributes including halal food, permitted entertainment, worship-related facilities, social environment, and gender segregation positively influence Muslims to revisit and recommend intention. Stephenson (2014) found a positive relationship between

the enhancement of halal experience and Muslim tourists' behavioral intention. Jeaheng et al. (2020) discussed that the availability of halal food, prayer facilities, social environment, and halal-friendly accommodations can enhance the memorable tourism experiences of Muslim tourists. Similarly, Jeaheng et al. (2019) declared that increasing the performance of tourism products, meeting services, and physical environment are indispensable for boosting tourists' memorable experiences. Script theory by Tomkins (1981) also supports the findings of halal-friendly attributes and memorable tourism experiences. The theory discussed that tourists understand novel information (halal-friendly attributes) in light of the setting in which the memory or prevailing knowledge arises.

Memorable tourism experience was found increasing revisit intention and recommendation intention of Muslim tourists in the UK and Japan. These results are consistent with previous studies such as Sharma and Nayak (2019) established that the memorable experiences of tourists have influenced their revisit and recommend intention. These results also supported the notion of Script theory (Tomkins, 1981), that memorable experiences are created when the destination introduces positive unexpected rituals. Indeed, the four halal attributes provided by Japan and UK were found adding to Malaysian and Pakistani tourists' travel rituals which make traveling experiences in these countries memorable.

Memorable tourism experience indicated a mediating effect between four halal-friendly attributes (enhancement of halal experiences, halal food & beverages, halal-friendly hotels, and halal-friendly social environment) and behavioral intention (revisit intention and recommend intention). Thus, it provides support to Stimulus-Organism-Response (SOR) proposed by Russell and Mehrabian (1974). Stimulus in terms of destination attributes (halal-friendly attributes) could trigger response (recommend intention and revisit intention). Also, it is a sequential process where stimulus (halal attributes) arouses organism (vivid emotion and memory), which then drives behavioral intentions. Thus, Japan and UK need to understand halal-friendly attributes that could generate a constructive memorable experience for Muslim tourists. This study found that halal-friendly services information constitutes Muslim tourists' minimum requirement in non-Muslim countries. These findings are consistent with the previous study of Hanafiah and Hamdan (2021) and found no relationship between halal-friendly services and the behavioral intention of Muslim tourists. However, it could be because both UK and Japan are developed countries, information management is tip-top, easier to retrieve halal information, all halal tour packages are designed to meet the needs of Muslim travelers, it is an expected attribute, thus no surprise and does not trigger revisit intention and memorable tourism experience of Muslim tourists.

5.1 Study Implications

Muslim tourists' outbound market is rapidly increasing towards non-Muslim countries especially from the Asia region (Jeaheng et al., 2019). Even though halal tourism is gaining popularity in the Muslim world, its performance has not been evaluated or tested in non-Muslim countries. Thus, developing halal-friendly destinations has become

essential for non-Muslim countries to appeal to this large market segment. UK and Japan were chosen as halal-friendly tourism countries evaluated by Malaysian and Pakistani Muslim tourists to understand how well these two countries meet the expectations of Muslim tourists. UK and Japan's halal tourism attributes seem inadequate as compared to other competing non-Muslim countries such as Thailand, Singapore, and Hong Kong.

This study adds value to halal tourism literature in a few ways. This study provides a better picture of the indulgence of Muslim travelers based on a theoretical context of stimulus (halal-friendly attribute), organism (memorable tourism experiences), and response (behavioral intentions including revisit and recommended) framework. As the current study extends the understanding of the formation and development of halal-friendly attributes, incorporates from the existing literature such as halal-friendly social environment, halal food & beverages, halal-friendly services information, enhancement of halal experience, and halal-friendly hotels in non-Muslim countries (UK and Japan). Moreover, this study provides a deeper understanding of Malaysian and Pakistani Muslim tourists' memorable tourism experiences and behaviors, which has had little consideration in the context of halal tourism in non-Muslim countries. Furthermore, this study has incorporated the scrip theory to understand the Muslim tourist's memorable tourism experiences in the context of halal-friendly attributes in the field of halal tourism. The current study gives an in-depth elucidation of Script theory in describing the pattern of Muslim tourists' behavior caused by the recollection of an event.

Various tourism stakeholders including tour agencies, non-Muslim country managers, and Muslim tourists can benefit from this study's findings. The findings of the current study indicate that halal-friendly attributes (halal-friendly food & beverages, halal-friendly hotels, and enhancement of halal experiences, halal-friendly social environment) are significant predictors of memorable tourism experiences and behavioral intentions of Muslim tourists in the UK and Japan where Halal food & beverages are found the most significant predictor. Tourism developers of the UK and Japan could increase memorable tourism experiences by providing halal-friendly food & beverages, promoting festivals and special occasions for Muslims, promoting friendly applications, and introducing a halal-friendly social environment (e.g. no nightclubs, red-light districts, gambling, and bars) for Muslim tourists.

Additionally, policymakers of non-Muslim countries (the UK and Japan) can apply the findings of this study as a reference in developing appropriate policies in promoting the concept of halal tourism. For example, food & beverages are the most important halal aspects for Muslim tourists in UK and Japan. Thus, delivering non-halal food or mixed items with pork and alcohol should be avoided in halal tourism places, including hotels and restaurants. Tourism managers in these non-Muslim countries should improve the overall atmosphere (such as decorations and paintings free of any nudity) in a more halal-friendly manner to increase the memorable tourism experiences, recommended intention, and revisit intention of Muslim tourists. In addition, non-Muslim countries could collaborate with various groups such as halal research institutions and Muslim religious groups to understand specific implementation requirements of halal attributes. Finally, the findings of this study will help Muslim tourists gauge the extent of halal attributes in countries. Muslim tourists will learn from this study about halal-friendly

attributes the host country offer and help them choose the best halal-friendly country for the trip.

5.2 Recommendations for Future Study

The current research has not examined diverse types of attributes for example cultural values, arts attributes, and events-related characteristics for Muslim tourists, which held extensive parts of halal-friendly characteristics in tourism. Thus, in future studies, these attributes can be considered to give a more in-depth understanding of halal-friendly characteristics in non-Muslim countries. In addition, the present research has also not examined the relationship of Muslim tourists' demographic aspects (nationality, income, gender, and age) and contextual variables such as religiosity with the constructs, which help tourism developers and marketers in Japan and the UK to make an active target advertising strategy. Thus, future studies could conduct on these variables as moderators between halal-friendly attributes and memorable tourism experiences of Muslim tourists in non-Muslim countries. Finally, this research merely emphasizes Malaysian and Pakistani Muslim tourists in UK and Japan settings, making it tough to signify tourists with different backgrounds. Future researches are recommended to imitate the model elsewhere, particularly in other Asian countries Muslims in UK and Japan, to deliver a more comprehensive result that can be implemented extensively in the context of halal tourism.

5.3 Conclusion

"Halal tourism" is evidently a growing area, with more Muslim travellers engaging in tourism-related events. The Muslim population constitutes one of the largest niche segments in global tourism. This growing demand warrants broad-ranging research to understand the segment's full potential and deliver excellent products and services to Muslim tourists. Notably, halal tourism is an emerging market in non-Muslim countries including the UK and Japan. Thus, halal tourism destination needs to be responsive in delivering the best halal-friendly attributes that fit Muslim tourists' needs. Due to the increasing number of Muslim tourists in non-Muslim countries, there is an imperative need for non-Muslim countries to sufficiently fulfil halal tourism requirements, address the halal-friendly attributes demanded by Muslim tourists, and permit them to enjoy halal-friendly trips. For Japan and the UK tourism authorities and business developers to appeal to more Muslim tourists from Asian countries, including Malaysia and Pakistan, this study, using a quantitative approach, has identified halal-friendly attributes that can raise the positive memorable tourism experiences and behavioral intentions towards the UK and Japan as halal-friendly countries. This study evaluated specific halal factors that are essential for Muslim tourists. The findings of this study delivers significant practical implications to service providers of non-Muslim countries. For industry players, the five halal-friendly attributes(enhancement of halal experiences, halal food and beverages, halal-friendly social environment, halal-friendly services, and halal-friendly hotels) offer a pool of guidance to non-Muslim tourism countries to incorporate in their products so

that Muslim tourists may acquire memorable experience during their visits, leading to repeat visits and recommendations.

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