Investigating Muslim Tourist Motivation, Experiences On Loyalty: The Mediating Role Of Mindfulness Of Halal In Muslim-Friendly Tourism In Indonesia

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Abstract

Purpose – This study aims to scrutinize the effects of Muslim tourists motivation and Muslim experience on Muslim tourist loyalty and to investigate the moderating effect of mindfulness of halal in the context of Muslim-friendly tourism in Indonesia.

Methodology/Design/Approach – The methodological approach used in this study was explanatory with quantitative approach. The author gathered information from a survey of Muslims who ever came to at least one Muslim-friendly tourist destination in Indonesia. Convenience sampling was used for the data collection. The Partial Least Square-Structural Equation Modeling was used to test the hypothesis, assisted by Smart PLS 3.2.9 software.

Findings – Muslim tourists motivation and Muslim experience are significant determinant factors in boosting Muslim tourist loyalty of Muslim-friendly tourists destination and mindfulness of halal is proven to be a mediating variable in increasing Muslim loyalty. The results of this study can contribute ideas for stakeholders in the tourism sector related to the develop Muslim-friendly destinations in Indonesia and improve Muslim tourist loyalty. This research contributes to the development of knowledge, as an comprehensive model in increasing the Muslim tourist loyalty.

Originality of the research – This study proposes mindfulness of halal as a mediating variable. Mindfulness of halal as a form of commitment by Muslim tourists to halal aspects when they make tourist visits. This study confirmed that mindfulness of halal plays an important roles in mediating the effect of tourist motivation and experience on loyalty

Keywords *Muslim Tourist Loyalty, Muslim Tourist Motivation, Muslim Experience, Mindfulness of Halal, Muslim-Friendly Tourism.*

1. Introduction

Muslim countries and also[1] Muslim minority countries have targeted Muslim tourists because they are promising markets. The halal tourism segment growing along with the increasing number of tourists from Muslim countries who vacationed abroad. Based on data from Global Muslim Travel Index (GMTI) the Muslim travel industry is growing rapidly, with 230 million travelers and USD 300 billion in travel expenditure are expected by 2026 (GMTI, 2021). Tourists from the Middle East, Saudi Arabia, United Emirates Arab and Qatar, recorded as tourists who has a large tourist expenditure. Indonesia is ranked 2nd as the most Muslim-friendly tourist destination in the world (Direktorat Pengembangan

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SDM Ekonomi Kreatif, 2022). Halal tourism is a potential industry, but according to recent studies, it is still an under-researched topic (Han et al., 2019; Henderson, 2016).

Market segment of Muslim-friendly tourism is not only intended for Muslim tourists but also non-Muslim tourists. In addition to enjoy sharia-compliant services, non-Muslim tourists are also expected to enjoy and put their trust in products that are guaranteed to be halal, clean and hygienic. Halal tourism which is also known as Muslim-friendly tourism, has been perceived as religion tourism or pilgrimages to graves or mosques. Whereas the scopes of Muslim-friendly tourism is not that narrow, but destinations can come from nature, culture or manmade then their framed with Islamic values. Muslim-friendly tourism is related to tourism that complies with Islamic law (Abror et al., 2020).

The Indonesian Ministry of Tourism in 2018, have set 10 National Priority halal destinations based on the GMTI (Global Muslim Travel Index) standards. The areas designated as nation priority halal destinations are Aceh, West Sumatra, Riau Islands and Riau, Central Java, West Java, Yogyakarta, East Java (Malang), DKI Jakarta, Lombok and South Sulawesi (Makassar). The Muslim population of Indonesia is the greatest of any nation, namely 86.7% of the total population (Pew Research Center, 2017), but in the context of Halal tourism Indonesia is still lagging behind, even from Muslim minority countries like Thailand, Korea, Singapore and Japan. These countries have prepared a number of facilities that provide comfort for Muslim tourists during their visit, especially in the ease of obtaining halal food, place for praying and toilet facilities were also improved with water-based equipment (Aria Yudhistira, 2019).

Despite the expansion of Muslim-friendly tourism in both Islamic and non-Islamic countries around the globe, there has been little research conducted in this area. According to a study conducted by the center for halal industry empowerment, Ministry of Industry Indonesia, one of the challenges that need to be faced in developing Muslim-friendly tourism is public awareness. Based on this data, it is necessary to investigate the visiting motivation of Muslim tourists which will have an impact on their loyalty to Muslim-friendly destinations (Center of Halal Industry, 2022). Based on GMTI the results of the assessment for Muslim-friendly tourist destinations model 3.0, service criteria Indonesia has a weakness in terms of unique experiences, therefore experience is an important factor that must be a concern for every stakeholders of Muslim-friendly tourism in Indonesia.

2. Relationship Quality

Relationship quality theory proposes that customers offer value during their contact with an organization and also that organizations offer value to their customers (He et al., 2018).Relationship quality is a major theme in tourism study but is rarely applied in destination (Maggon & Chaudhry, 2015). Relationship quality as an important antecedent of post-purchase behavior and can be the main driver for developing customer loyalty. Building, maintaining and improving the quality of the relationship between destination and tourists has a big impact on their loyalty (Su et al., 2016).

3. Muslim Tourist Motivation

It's possible that different motivations play crucial roles in turning purpose into action. What people value and how they react to a variety of stimuli, both internal and external, may be affected by a person's level of motivation (Totawar & Nambudiri, 2014). Motivation was given far less consideration than other factors in tourism studies (Ying et al., 2020). Motivation has an impact on tourist loyalty (Subrahmanyam, 2017; Suhartanto, Brien, et al., 2020a), otherwise a study reports that motivation has an insignificant impact on loyalty (Chang et al., 2014). These conflicting research findings ensure the need for further studies examining the effect of tourist motivation on tourist loyalty. Existing literature has inconsistent findings about the influence of Muslim tourist motivation on Muslim tourist loyalty.

4. Muslim Experience

The tourist experience is considered as a dual subjective and symbolic aspect that contributes to arousing tourists' feelings and influencing their satisfaction with the visit (Kastenholz et al., 2018). The inconsistency results of previous research shows that there are gaps regarding impact of Muslim experience and Muslim tourist loyalty. Some research have shown that Muslim experience positively affects Muslim tourist loyalty (Suhartanto, Dean, et al., 2020). Another researchers also finds experience impact on tourist loyalty (Fernandes & Cruz, 2016), which cuisine experience positively impact on revisit intention (Lin, 2014), online event experience influence on loyalty (Kharouf et al., 2020). On the other side, a number of research shown that Muslim experience have no meaningful impact on tourist loyalty (C. F. Chen & Chen, 2010), creative experience have negative impact on revisit intention (Hung et al., 2016) also experience attributes has no impact on post consumption (Kim & Brown, 2012).

5. Mindfulness of Halal

From the research gap that the authors found from these previous studies, to bridge the relationship between Muslim tourist motivation and Muslim experience on Muslim tourist loyalty, a variable that mediates the relationship is needed as a direct effect or indirect effect. In this study, the author tries to fill the gap by including the mindfulness of halal as a mediating variable in this study. The term mindfulness refers to a mental state in which one is able to pay attention on purpose, in the present moment, and without judgement (Shapero et al., 2018). Mindfulness has been widely studied by researchers in the field of psychology, but we still have not found a research that discusses mindfulness in the context of Muslim-friendly tourism. Researchers define mindfulness of halal as a state of being aware, focused on feeling and concentrating on a perceived halal tourism experience without making any judgments. This study will verify the effect of these two independent variables with including a mediating variables namely mindfulness of halal in the research model which is likely to strengthen the effect of Muslim motivation and Muslim experience on Muslim tourist loyalty in Indonesia. This study is proposed a new variable that is mindfulness of halal, for the best of our knowledge is never been used in previous literatures and this study also explore mediation role of this variable in increasing Muslim tourist loyalty.

Based on the research background, this study has two objectives: (1) to scrutinize the impact of Muslim motivation and Muslim experience toward Muslim tourist loyalty and (2) to investigate the mediating roles of mindfulness of halal on effects of Muslim tourist loyalty. This study focused on Muslim-friendly tourism destinations in Indonesia. Upon the completion of research objectives, this study contributes to both theoretical and practical standpoints. Theoretically, this study provides a conceptual model explaining relationship among Muslim tourist motivation, Muslim experience, mindfulness of halal and Muslim tourist loyalty in the perspective of Muslim-friendly tourism in Indonesia. In addition, this research tests the mediating role of the mindfulness of halal variable which has not been found in previous literature. Practically, it provides implications for the Indonesian tourism industry. The results of this study can contribute to stakeholders in the Muslim-friendly tourism industry in Indonesia, through this study the stakeholders will know how to increase Muslim tourist loyalty through improving tourist experiences and find out the motivations that encourage visits to Muslim-friendly destinations. Based on previous literatures that mentioned before, we will conduct research based on the relationship between variables which can be described in Figure 1 as follows.
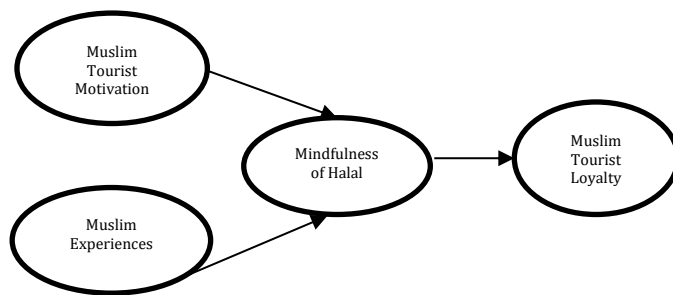
Figure 1: **Conceptual Model**
Source: Authors, 2023

7. Hypothesis Development

Both inner and external factors may impact an individual's actions. People who are driven by intrinsic factors focus on improving themselves and tend to be more attuned to their own psychological needs when it comes to recognizing and meeting such needs (Krapp, 2005). People who are primarily driven by external factors, such as prizes and approval from others, are said to be "extrinsically motivated" (Deci et al., 2001). The motivation crowding hypothesis posits that people whose actions are influenced primarily by external factors, like rewards, are less concerned with meeting their own internal demands (Deci et al., 1996).

Moscardo presented a communication approach that might be used to foster guests' present awareness (Moscardo, 2008). Both visitor and communication characteristics have a role in shaping guests' levels of concentration. There are communication factors, which have to do with how messages are delivered and where they are shown, and visitor factors, which have to do with the visitors themselves and the information they bring with them (Moscardo, 2009a). Research suggests that elements related to communication might affect how observant travelers are (Frauman & Norman, 2004; Moscardo, 2009b; Van Winkle & Backman, 2009). Mindfulness was promoted, and interactions between tourists and guides increased, in tourist situations that facilitated learning (Smith et al., 2008). Heritage sites have a significant impact on visitors' levels of mindfulness due to the interaction between staff and guests (Tan et al., 2020). In light of these earlier investigations, it is suggested that:

H1: Muslim tourism motivation has a significant influence on mindfulness of halal for Muslim-friendly tourism in Indonesia.

Understanding how visitors react to a location is crucial for the tourism industry, making mindfulness a crucial things. Greater awareness pointed to a robust connection between visitors' feelings about their time in Fiji and their overall experience there, and this connection suggested that feelings had a substantial bearing on visitors' feelings of pleasure and loyalty (Rubin et al., 2016a). Positivist travelers are more likely to see the value in visiting a location if they hear good feedback about their experiences there (Agapito et al., 2013). Previous research draw the conclusion from their study that e-mindfulness may have a more robust association with the opportunity to satisfy the eudemonic goals of vacationers (Lengieza et al., 2019; Stankov et al., 2020). Thus:

H2: Muslim experience have a significant and substantial influence on mindfulness of halal for Muslim tourist loyalty in Indonesia.

Travelers with a more thoughtful attitude tend to get more out of their trips and fully immerse themselves in the local culture. When people have a good time, they tend to rate the experience more highly and place a larger value on it. As a result, improving the social climate and encouraging more significant word-of-mouth recommendations may be achieved by providing the kind of setting that considerate tourists want (Loureiro et al., 2020). A positive relationship outcome, such as customer loyalty, is more likely to result

from interactions with conscious customers. Conscious people are open to the positive relationship results, like loyalty, that good deeds from service providers might bring about.

H3: Mindfulness of halal has a significant impact on Muslim tourist loyalty in Indonesia.

Customer motivation is a multifaceted concept that affects their thoughts, feelings, and behaviors (White, 2015). But indirect impact studies of motivation and loyalty have been conducted. Despite the fact that the mediating effect of halal mindfulness has been experimentally shown in studies of motivation and loyalty (C. F. Chen & Chen, 2010; Mansour & Ariffin, 2017; Suhartanto, Brien, et al., 2020b), surprisingly little is known about this component. Therefore, the purpose of this study is to examine the impact of mindfulness of halal as a mediator of the connection between traveler motivation and loyalty. The following hypothesis is proposed:

H4: Muslim tourist motivation through mindfulness of halal has a significant influence on Muslim tourist loyalty in Indonesia.

Previous research has shown that travel experience significantly impacts the likelihood that a tourist would return to a certain destination (Gomez-Jacinto et al., 1999). Indications of future visits and significant word of mouth among Muslim tourists point to their commitment to a destination (Woodside et al., 2004). Future visitor behavior may also be heavily influenced by the number of times a destination has been visited in the past (Mazursky, 1989). According to research by (Lam & Hsu, 2004), mainland Chinese visitors' desire to return to Hong Kong increased with each subsequent trip. In addition, (Kim & Ritchie, 2014) found that Muslim visitors were more likely to plan a return visit, based on their experience. In addition, (Kim, 2018) found that Muslim travelers are more likely to recommend a destination than non-Muslim travelers using data from a sample of foreign visitors from important markets in Taiwan. Thus, it is anticipated that Muslim travelers' experiences abroad would have a significant impact on customer loyalty thanks to the moderating influence of the halal mindfulness factor in Islamic tourism contexts (H. Chen & Rahman, 2018).

H5: Muslim experience through mindfulness of halal has a significant influence on Muslim tourist loyalty in Indonesia.

8. Methodology

This study is an explanatory research with a quantitative approach and explains the causal relationship between variables. Participants in this study were domestic and foreign Muslim tourists who ever visit Muslim-friendly destination in Indonesia. Self-administrated questionnaire survey was conducted to collect data. Data was collected using self-administered questionnaires through an internet survey between January until September 2023. To determine the degree of perception among Muslim visitors, a five-point Likert Scale was utilized, with the options being Strongly Disagree (1), Disagree (2), Neutral (3), Agree (4) and Strongly Agree (5). Non-probability sampling method was utilized, the researcher using convenience sampling. The sample size for this research was 415 Muslim tourists who had visited at least one of Muslim-friendly tourist destination in Indonesia. For this study, respondents were recruited by using convenience-sampling method.

The relationships among for constructs namely Muslim motivation, Muslim experience, mindfulness of halal and Muslim loyalty were analyzed in this study. To assess Muslim tourist motivation and Muslim Experience, questionnaire items were adopted from (Loureiro et al., 2020; Ying et al., 2020) and mindfulness of halal from (Loureiro et al., 2020), then Muslim tourist loyalty taken from (Ndubisi, 2014) and author adjusted to fit the setting of this research. Prior distributing the questionnaires, the measures have been discussed and consulted to both marketing academics and tourism practitioners. In addition, to ensure that the measures were valid and reliable, a pilot test was conducted and it showed that all constructs were valid and reliable. To assess the research hypothesis, the presented

hypotheses were tested with the Partial Least Square - Structural Equation Modeling Approach using Smart PLS 3.2.9 software.

9. FINDINGS

The processing of data by SmartPLS involves both outer and inner model calculations. Our surveys has the participation of 415 qualified respondents.

9.1. Outer Model Summary Results

The outside of this model allowed us to see how various indicators affected our latent variable. Measurement or third-party models are used to determine validity and reliability. Cronbach's alpha, a measure of internal consistency, is one of many evaluation models.

Researchers should start by analyzing the model's external environment. Outer model evaluation requires latent variables and their proxies. We assess this model's reliability and validity. The convergent and discriminant validity tests passed. We checked the validity of each SEM-PLS variable using composite reliability and Cronbach's alpha. The convergence validity and reliability of each study indicator was examined in Table 1.

Table 1: **Resume of Outer Model Test**

Constructs	Variable's Dimension	Indicator's Statements	Factor Loading	Validity Conclusion	Composite Reliability	Cronbach Alpha	Reliability Conclusion
Muslim Tourist Motivation (MTM)	Intrinsic Motivation	I visited Indonesia purely of interest.	0.817	Valid	0.913	0.885	Reliable
		I visit Indonesia for the enjoyment in it.	0.752	Valid			
		I visit Indonesia for curiosity.	0.723	Valid			
	Extrinsic Motivation	My external situation enforced me to visit Indonesia.	0.865	Valid			
		I visit Indonesia to look like a well-educated and respectful person.	0.887	Valid			
		Interesting or not, I think I	0.734	Valid			

Constructs	Variable's Dimension	Indicator's Statements	Factor Loading	Validity Conclusion	Composite Reliability	Cronbach Alpha	Reliability Conclusion
		should visit Indonesia.					
Muslim Tourist Experience (MTE)	Learning Experience	I expanded my understanding of Indonesia.	0.800	Valid	0.911	0.882	Reliable
		I learned many different things about Indonesia.	0.851	Valid			
	Escape Experience	I felt like I was in another world when visit Indonesia.	0.825	Valid			
		I got so involved that I forgot everything else.	0.783	Valid			
	Enjoyment Experience	I enjoyed being in Indonesia.	0.736	Valid			
		I gain a lot of pleasure from Indonesia.	0.760	Valid			
Mindfulness of Halal (MOH)	Attention	I could pay attention to Muslim values and ethics.	0.749	Valid	0.933	0.918	Reliable
		I was able to pay close attention to the halal environment.	0.814	Valid			
	Present-Focus	I was open to the halal experience of the moment.	0.771	Valid			
		I was able to focus on the Muslim	0.824	Valid			

Constructs	Variable's Dimension	Indicator's Statements	Factor Loading	Validity Conclusion	Composite Reliability	Cronbach Alpha	Reliability Conclusion
		requirements (such as religious information; the location of Halal restaurants and nearby mosques)					
	Awareness	I noticed my surroundings while traveling in accordance with Islamic law.	0.801	Valid			
		I was attentive to the halal service/facilities that are conveniently located for Muslim customer.	0.845	Valid			
	Non-Judgement	I tended to make judgments about the importance of mandatory Islamic rules.	0.780	Valid			
		I care for evaluate whether the perceptions of providing service to Muslim customer is appropriate or no.	0.783	Valid			

Constructs	Variable's Dimension	Indicator's Statements	Factor Loading	Validity Conclusion	Composite Reliability	Cronbach Alpha	Reliability Conclusion
Muslim Tourist Loyalty (MTL)	Attitudinal Loyalty	I consider Indonesia as the first choice among all halal tourism destination in the area.	0.901	Valid	0.910	0.867	Reliable
		Indonesia comes to my mind first when making tour decision on this type of service.	0.879	Valid			
	Behavioral Loyalty	In the future, I would like to revisit to the halal destination in Indonesia.	0.706	Valid			
		I will recommend Indonesia as halal destination to my friend/family.	0.890	Valid			

Source: Authors, 2023

All indicators have factor loadings over 0.7, as seen in the table. Every one of these indicators is thus credible. If the Cronbach's alpha and the construct's composite reliability rating are both more than 0.7, the construct may be considered trustworthy (Voros et al., 2018). Results from SmartPLS claims that all of the variables are over 0.7 for Cronbach's alpha and composite reliability, indicating high levels of dependability. So, all of these factors are trustworthy.

9.2. Inner Model Summary Result

One way to assess a model's hidden features is via the structural model. Evaluated the explanatory power of endogenous variables using the R-squared statistic (Sarstedt & Cheah, 2019). The relative weights of the R-squared value and the construct are calculated using the internal model test. Find out whether there is any major interaction between internal and external factors next. In this study, we employed a two-tailed test with a margin of error of 5%.

The value of 1.96 is required to verify this hypothesis. If the t-statistic is more than 1.96, then there is interaction between the latent, exogenous and endogenous factors.

Table 2: Resume of Inner Model Test

Hyphotesis	Hypothesis Test Results			Conclusion of the Hypothesis Test	R-Square Value
	Path coefficient	t-statistic	P value		
Muslim Tourist Motivation → Mindfulness of Halal	0.325	5.463	0.000	H1 accepted	66.6%
Muslim Tourist Experience → Mindfulness of Halal	0.528	9.157	0.000	H2 accepted	
Mindfulness of Halal → Muslim Tourist Loyalty	0.861	65.573	0.000	H3 accepted	74.1%
Muslim Tourist Motivation → Mindfulness of Halal → Muslim Tourist Loyalty	0.279	5.412	0.000	H4 accepted	
Muslim Tourist Experience → Mindfulness of Halal → Muslim Tourist Loyalty	0.455	9.000	0.000	H5 accepted	

Source: Authors, 2023

The R square value for mindfulness of halal was 0.666 as shown in Table 2. This value is considered "strong", which 66.6 percent of the variables in the study of mindfulness of halal may be explained or influenced by exogenous muslim tourist motivation and muslim tourist experience. Then 33.4 percent of the population is impacted by inexplicable variables. The R Square score for endogenous muslim tourist loyalty is 0.741, which is "strong" in the context and satisfies the standards. There is a strong possibility that motivation, experience and mindfulness may explain or affect 74.1% of the variance in endogenous Muslim tourist loyalty. The remaining 25.9% is influenced by factors that have not been analyzed in this study. The results of the five accepted hypotheses all indicated that external factors had a positive and substantial effect on the endogenous ones. If the estimated t-value for each variable relationship is more than 1.96 and the associated P-value is less than 5%, then the hypothesis is accepted.

9.3. Discussion

This research contributes to our understanding of visitors' on-the-ground engagement by exploring the factors that shape their halal awareness. To begin, we observed that both extrinsic and intrinsic motivation positively and conspicuously affected halal mindfulness, corroborated by prior study identifying Muslim tourist motivation as a crucial precursor of

halal mindfulness (Rubin et al., 2016b). People are compelled to act in the pursuit of rewards or consequences due to a lack of control over their actions, a trait exemplified by extrinsic motives (Ying et al., 2020). High-intrinsic-motivation travellers might relate to and support the Islamic trip for its own sake, finding the experience fascinating and meaningful (Tan et al., 2020). External benefits from the Muslim tour are the primary drivers of interest for visitors who are extrinsically driven [11], [50]. In contrast to extrinsic motivation, which relies on getting people to agree to something they don't otherwise want to do, intrinsic drive arises when people's actions are consistent with and supported by their full selves (Ying et al., 2020).

All of these factors were reliable predictors of halal consciousness among Muslims who travelled abroad. It has been hypothesized that mindfulness may influence behaviour by elevating one's perceptual awareness of learning, escape, and pleasure opportunities (Sheldon, 2020). This research looked at how mindfulness theory may be applied to tourism research by analysing the relationship between two antecedents of mindfulness (novelty and mindfulness-oriented services) and three consequences of mindful tourists (emotion, satisfaction, and loyalty) (Loureiro et al., 2020). According to the published works, the idea of mindfulness may be effectively adopted and employed to provide an explanation for the actions of tourists (Stankov & Filimonau, 2019). According to the reviewed literature, visitors' levels of mindfulness are influenced by the presence of unique and mindfulness-oriented services at the destination, with the resulting emotional states having an impact on the visitors' levels of contentment and loyalty (Loureiro et al., 2020; Stankov et al., 2020).

Education and admiration drive conscious tourists, according to (Stankov et al., 2020), whereas socializing motivates unthinking visitors. Customers that fit this criteria are those who have positive feelings (attitudinal loyalty), consistently positive experiences (behavioural loyalty), and low propensity to transfer brands or service providers (switching restraint) (Ndubisi, 2014). More so, studies show that customers with extensive factual knowledge are better able to objectively assess product qualities (Rubin et al., 2016b). As a result of the (mindful) consumer's capacity to appraise the quality and value offered by service providers objectively, the latter are typically met with positive incentives (such as loyalty and switching restraint). Since this is the case, it stands to reason that customers with a high halal awareness would give their Islamic tourist service provider with better relationship results (such as customer loyalty). By making an attempt to put oneself in another person's shoes, empathizers are more likely to treat people with fairness and consideration (Ndubisi, 2013, 2014; Oly Ndubisi & Oly Ndubisi, 2012). Because aware people are more inclined to return a favor when they get one (Ndubisi, 2012b), mindful customers are more likely to reward a service provider's good faith with positive relationship outcomes like loyalty (Ndubisi, 2011, 2012a).

9.4. Implications
This study contributes in understanding the antecedents of Muslim tourist loyalty in Indonesia. The research findings can be used as input in developing future strategies to better serve Muslim tourists. Thus, when muslim-friendly tourist destination want to enhance Muslim tourist loyalty to revisit their destination, they need to ensure that tourists have strong intrinsic and extrinsic motivation to visit. Moreover, providing positive and memorable experience every time tourist revisit the Muslim-friendly destination. Some avenues for further research have been illuminated by this investigation. When Muslim tourist have good motivation and good experience with Muslim-friendly tourist destination, it will increase their mindfulness of halal and enhance Muslim tourist loyalty. Thus, they will revisit and also recommend the destination to other people. Mindfulness may have a mitigating effect in the connection between relationship motivation and experience and Muslim tourist loyalty, which might be explored in future studies. Future research is encouraged to replicate the findings in a variety of settings and sectors.

10. CONCLUSION

This study provides empirical evidences on the relationship among Muslim tourist motivation, experience, mindfulness of halal and Muslim tourist loyalty in the context of Muslim-friendly tourism in Indonesia. Furthermore, it also provides an insight of the mediating role of mindfulness of halal on the Muslim-friendly tourism industry. This research examines how Muslim visitors' awareness of halal influences their allegiance to establishments that cater to their faith. We also investigate how mindfulness of halal serve as a mediator between travellers' assessments of their own motivation and experience and the loyalty of Muslim travellers. All hypotheses tested in this research were confirmed. As a result, it is clear that mindfulness of halal plays a significant role in boosting Muslim tourist motivation, and that the traveler's experience both directly and indirectly contributes to loyalty. Awareness on the part of consumers is considered a key factor in analyzing their actions. The purpose of this research was to confirm or deny this hypothesis by examining the relationship between the two dimensions of Muslim tourists' motivation to shop mindfully (namely: intrinsic and extrinsic), three dimensions of Muslim tourist experience (such as: learning, escape, and enjoyment), and two dimensions about consumer loyalty (i.e., attitudinal and behavioral loyalty). However, this study has several limitations. The first limitation is about the sampling. It used convenience sampling which made its results cannot be generalized. A future study should include other constructs such as tourist engagement, Muslim-friendly tourism attributes, Muslim tourist involvement to get a more comprehensive model of the factors affecting Muslim tourist loyalty in Muslim-friendly tourism industry.

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