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Sri Wayhuni, Darmawati Darmawati
Development of the "Halal Destination Concept": Assumptions of Tourists in Kakaban Island-Indonesia

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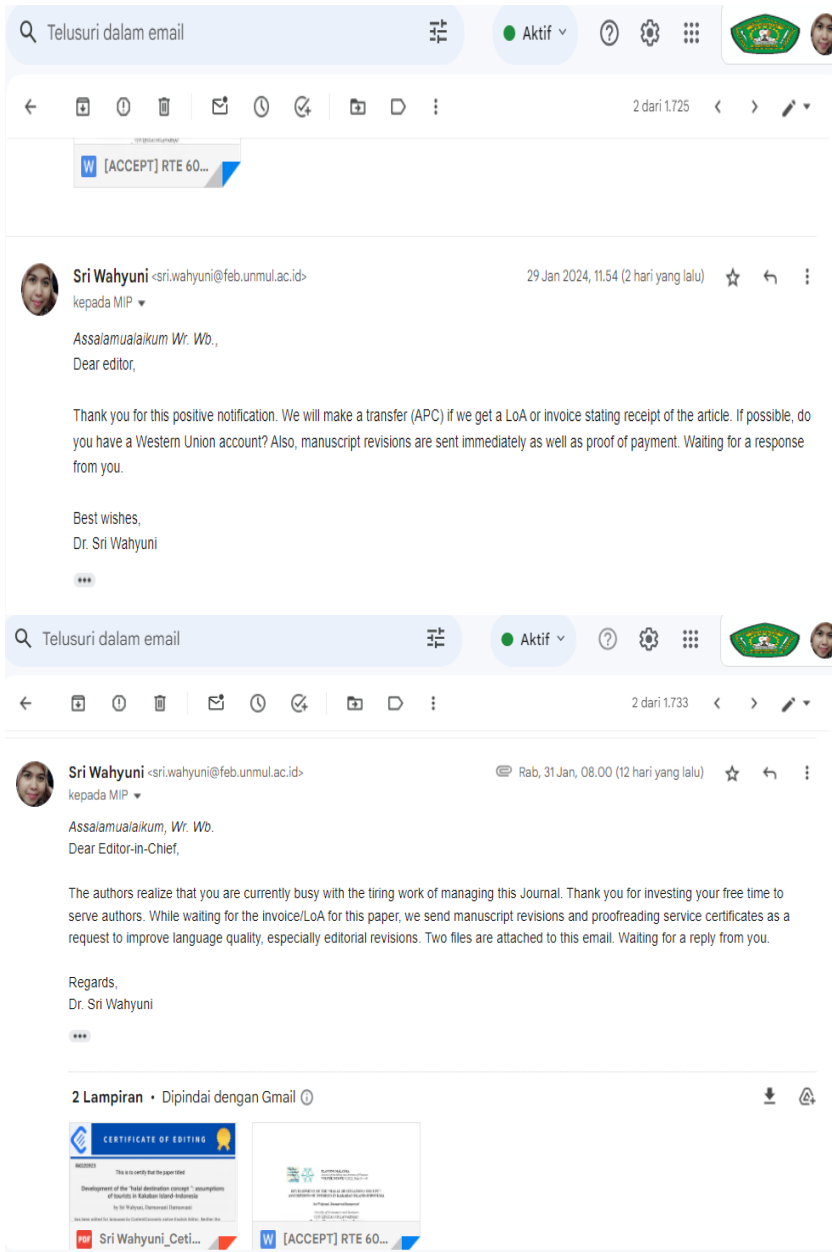
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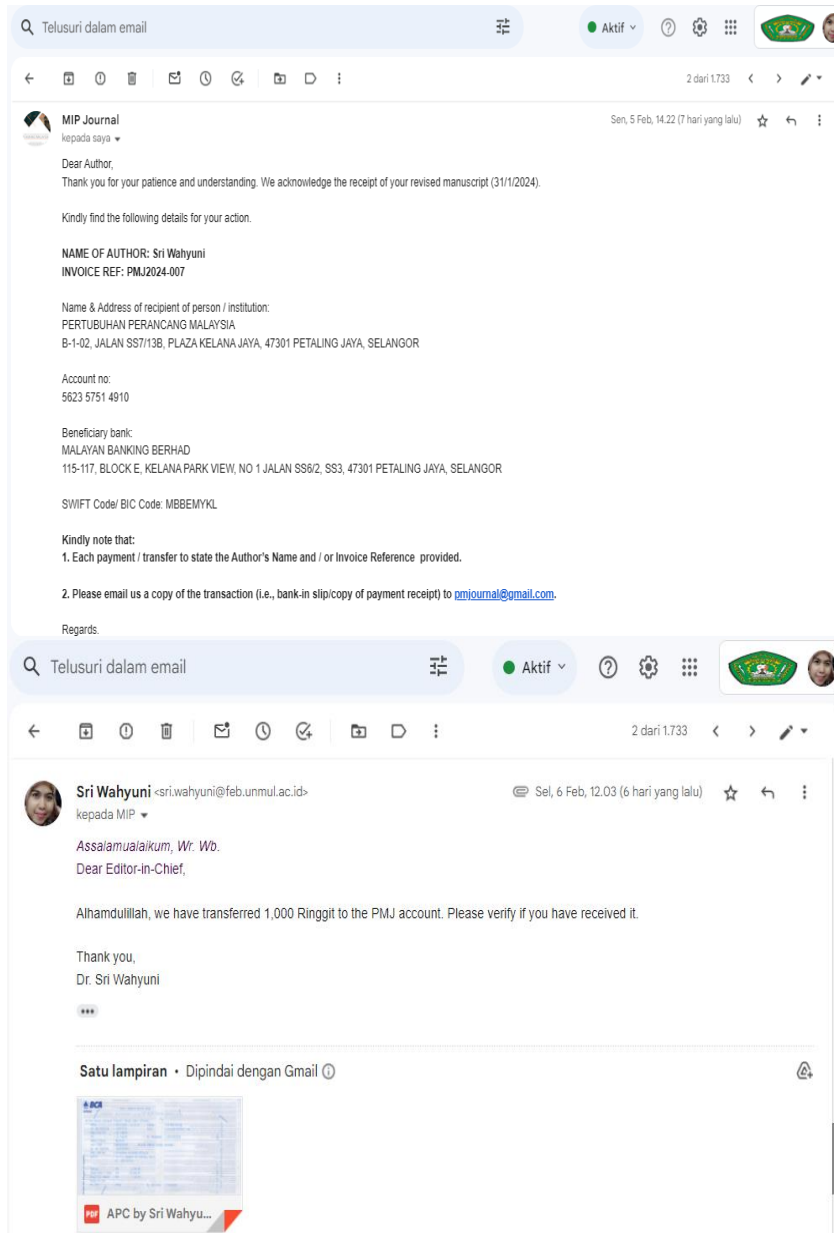
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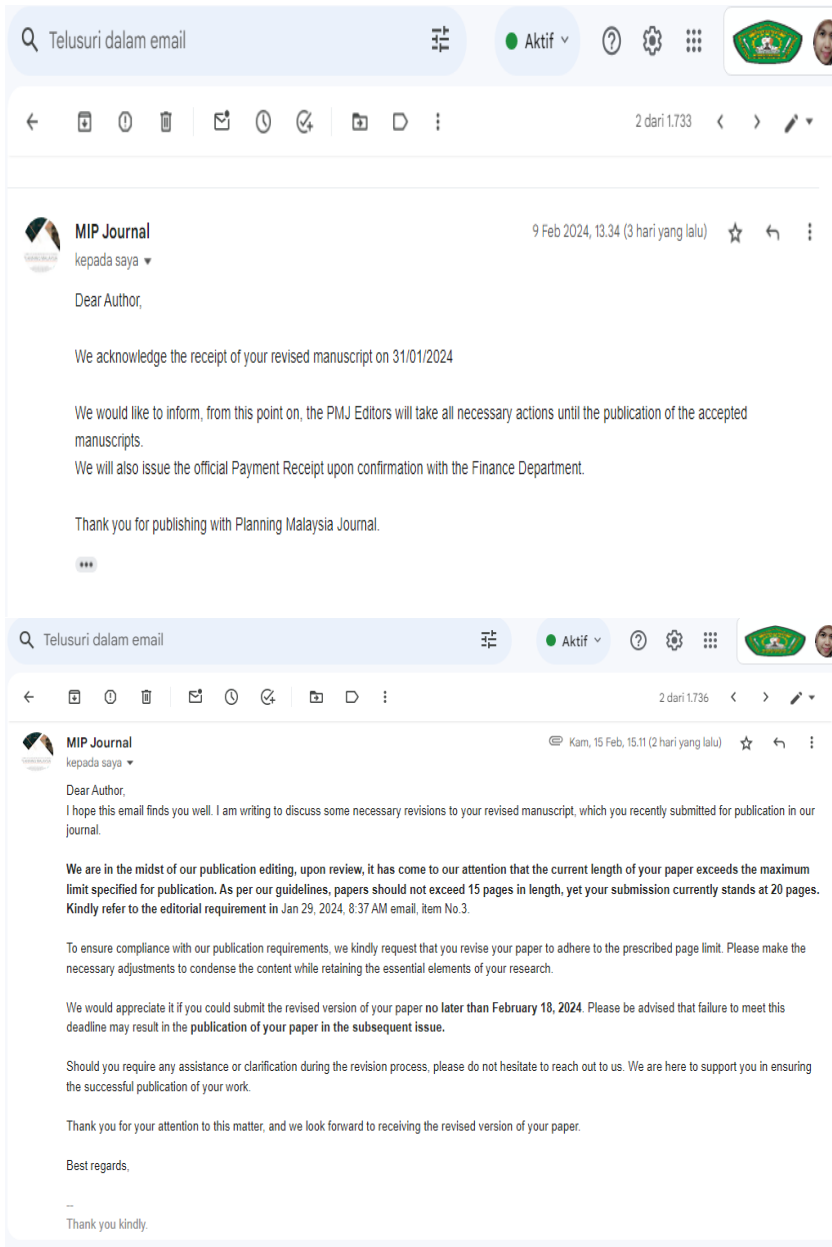
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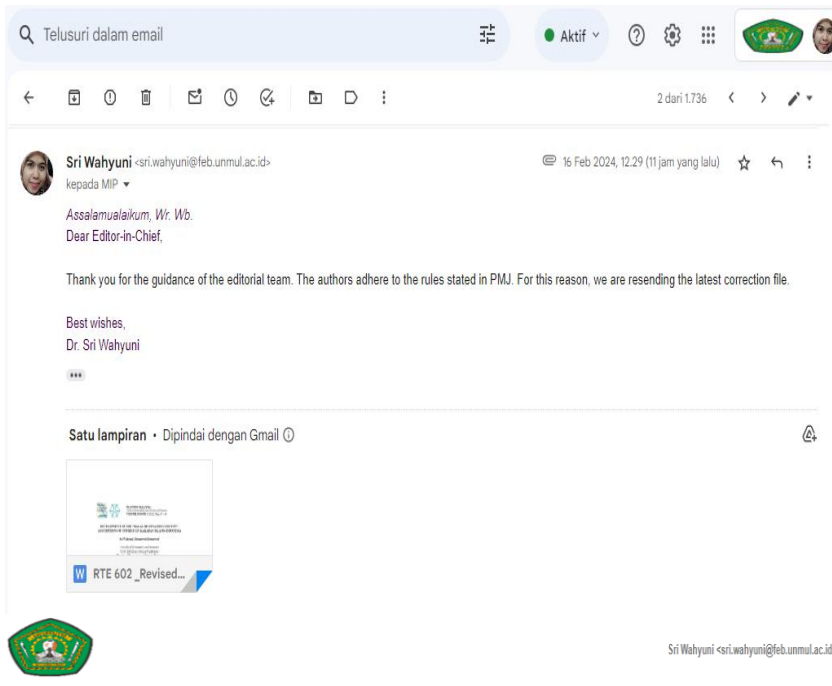


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DEVELOPMENT OF THE “HALAL DESTINATION CONCEPT”: ASSUMPTIONS OF TOURISTS IN KAKABAN ISLAND-INDONESIA

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ABSTRACT

Since 1999, the government has been promoting Kakaban tourism. However, Kakaban Island only went viral in the 2010s through advertisements on several content such as Instagram and YouTube. At the same time, preferences have emerged regarding “halal destinations” from some world tourism. For tourism managers in Kakaban, this topic is



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Abstract

Since 1999, the government has been promoting Kakaban tourism. However, Kakaban Island only went viral in the 2010s through advertisements on several content such as Instagram and YouTube. At the same time, preferences have emerged regarding "halal destinations" from some world tourism. For tourism managers in Kakaban, this topic is adopted as an alternative for Muslim tourists during recreation, in the middle of a visit, or after traveling without worrying about matters of worship. The essence of this paper is to reveal the expressions of 576 tourists towards trust, religious values, commitments, and halal destination produced in Kakaban. The data collection technique used was accidental sampling. Then, the triangulation approach was operated by combining informants' opinions as outlined in the questionnaire. As a result, we found two facts: (1) religious values and commitment significantly influence halal destination; (2) religious values mediate trust to grow halal destination significantly. Halal destinations are also an appreciation for non-Muslim tourists who prioritize attractive and excellent service without any intervention that triggers rejection.

Keyword: Religious Values, Commitment, Halal Destination, Kakaban Tourism

INTRODUCTION

In tourism science, the concept of "halal destinations" has been developed in various world tourism ([Alfanda & Suhartanti, 2017](#); [Asthu & Adwiyah, 2021](#); [Mawardi, 2021](#); [Md Zain et al., 2023](#); [Triyawan & Carolina, 2018](#); Waryono, 2022). Although initially the idea sparked various debates and further comprehensive studies, it was adopted by nations that are predominantly Muslim, including Indonesia. The emergence of sharia-style destinations is inseparable from the requests of visitors who want an exclusive feel, without neglecting the elements of religious observance, concern for a sense of justice,

Comment [R12]: Include a map showing location of case study. Reply: revised

and maintaining order. Recently, Muslim tourists have been on the rise in Indonesia and many are also interested in traveling trends that are oriented towards this terminology (Al Hamarneh & Steiner, 2004; Rahmawati et al., 2021). With the enthusiasm of friendly Muslim tourism, gave birth to a new term that needs to be interpreted.

Thus far, the top five best halal destinations in Indonesia according to Mastercard Crescentrating (2021) are Lombok–West Nusa Tenggara, Aceh, Riau and Riau Islands, DKI Jakarta and West Sumatra. Even more amazing, the leading types of halal destinations are West Java, Yogyakarta Special Region, Central Java, Greater Malang, and South Sulawesi. In 2015, the Indonesian government mapped out “ten priority tourism” outside Bali. In a national context, these destinations include: Borobudur in Central Java, Mandalika in West Nusa Tenggara, Labuan Bajo in East Nusa Tenggara, Bromo Tengger Semeru in East Java, Seribu Islands in Jakarta, Lake Toba in North Sumatra, Wakatobi in North Sulawesi, Tanjung Lesung in Banten, Morotai in North Maluku, and Tanjung Kelayang in the Bangka Belitung Islands (Ministry of Creative Economy of the Republic of Indonesia (Ministry of Creative Economy of the Republic of Indonesia, 2017).



Figure 1: Map of Kakaban Islands
Source: Own

Speaking of commercial affairs, tourism in East Kalimantan is no less superior than those ten destinations. In fact, Berau is one of the exclusive locations frequently visited by tourists (Roy et al., 2021; Suharto et al., 2019). Apart from being a global forest protection project in preventing climate change, such as in Kampung Merabu, Berau Regency also offers natural

destinations with coastal beauty and caves on the water. Local authorities have encouraged iconic tourism, i.e: Maratua Island, Labuan Cermin, Derawan Island, Biduk-Biduk Beach and Kakaban Island. Especially for the island area which is separated from the city center (Tanjung Redeb), including Kakaban Island, which plays a role in the conservation of rare marine biota such as rare green turtle nests, hawksbill turtles, coconut crabs and hawksbill turtles, so their habitat needs to be protected from the threat of extinction (see Fig. 1). The natural wealth which is the symbol and selling point of Kakaban also lies in the lake which was formed since prehistoric times. With a lake area of about 5 km² and steep rock walls as high as 50 meters, trapped seawater cannot return to the sea, thus forming Lake Kakaban. Not only showing the charm of the sea when diving, the panorama that is a favorite of tourists when visiting Kakaban Island is the resort, mangrove forest, and traditional culinary called "Tehe-tehe". This food contains glutinous rice and mixed with coconut milk which is packaged using dried sea urchin shells.

The slowdown in infrastructure development has become the root of the problem that has resulted in not selecting destinations in Berau Regency as domestic priority tourism. Other barriers are also cost and accessibility factors. Lack of transportation, steep routes, isolated areas, and long distances result in expensive fares (arrival-departure). The next weakness is promotion. Ideally, promotion as the best way to stimulate visits. With limited incentives, promotional techniques through social media influencers, endorsement of tourist content, and tour package discounts such as accommodation do not guarantee a brand image that can attract tourists' attention.

Recently, after the normal situation since the Covid-19 outbreak, policy makers have revived tourism performance. At the same time, most of the country's tourism ecosystems are centralized in halal destinations. This gives new enthusiasm to destination managers in Berau (including Kakaban) to modify halal tourism management matters. This moment became a valuable inspiration, where the Islamic Shari'a attaches great importance to tourist safety, a conducive environment, and considers religious access without conflicting with cultural heritage. Starting from a fundamental precision that shifts the old level into a new structure. The attractiveness of destinations with halal status is increasingly being highlighted and triggering a multiplier effect, especially restoring the tourism market. Therefore, the agenda in this paper is mapped as follows:

- Identify causality between trust, religious values, and commitment to halal destination;
- Investigate the relationship between trust and commitment to halal destination mediated by religious values.

THEORETICAL LANDSCAPE

Trust

Broadly speaking, in "Psychological Theory", trust is the key that underlies interpersonal human life (Simpson & Vieth, 2021). Trust plays an important capacity to maintain cooperative behavior and establish relationships between institutions or individuals in political, economic, and social lenses. The attitude to share which contains the cognitive model of the goals involved in retrieving, imparting, and transmitting knowledge management (Castelfranchi, 2004). In line with that, through the "Cognitive Trust Theory", causing a dilemma in the inaccurate assessment of trust from individuals to others (Hill & O'Hara, 2006). For that reason, the cognitive trust framework can confirm and enable rational sensitivities. On a more implicit insight, trust in "Cross Process Theory" as a foundation for binding individual behavior to running organizations, computer networks, and economic benefits. Evans & Krueger (2009), Gligor & Wing (2011) and Schilke & Cook (2013) reveal that trust is always in transition and depends on adherence to social norms determined by individual characteristics. Behavioral trust mechanisms are also related to feelings. Perceptions motivated by new trust, such as increased user participation in social networks, will help create business opportunities. In fact, trust as a reality is quite static. In dynamic integration, trust has the opportunity to foster new collaborations.

In the literature that correlates with halal destinations, the role of trust is discussed. Al-Ansi & Han (2019), Noviyani & Ratnasari (2021), Purusottama (2022), Rahayu & Candra (2023), Safitri & Pratomo (2023), Sodawan & Hsu (2022) and Suhartanto et al. (2021) examines that tourist trust is compiled by experience, service quality, and satisfaction. With good management of halal destinations, the effect is reputation. The higher the reputation in the eyes of tourists, the impact on intention, awareness and return visits. New breakthroughs that promise and offer satisfaction as compensation that leads to trust in halal destinations. Constructively, it provides a deductive sensation that is hard to find in other destinations. In essence, local wisdom is converted into halal destinations to channel experiences. In the loyalty capacity, the uncertainty of automatic trust can be reduced through perceived value. Even though the initial appearance of a halal destination is contemporary, relative therapy must be proven with professional literacy and facts. Exploration of the purpose of trust has implications for the internal components of tourism, including the regulation of halal destinations. Nowadays, in order to generate high-value halal destination images, tourism management must evaluate the system in detail. The first hypothesis is written as follows:

H₁. The more trust are improved, the more halal destinations will grow.

Religious Values

Religious values are centered on rational unidimensional in placing worldly satisfactions into certain beliefs. Substantially, human satisfaction is motivated by such a great belief. Emotional facilitates and brings human morality to find religion. The supremacy of dispositional supreme legitimacy to psychological religus in following God's teachings is verified by religion. Through meditation and spirituality, religious values are manifested into acts of service. The doctrine of faith which is followed up by individual communication to the scriptures, sometimes makes a difference in understanding therapeutic values. A shaken mind often conflicts with religion and confuses the counselor. Naturally, the origins of religious values promote individual freedom to choose ideology. Differences in spiritual values that are reviewed based on psychometric points can be profiled by observing attitude responses (Davis, 2021; Pelsler & Roberts, 2015; [Stone, 2001](#); Thanissaro, 2014; [Worthington, 1988](#)).

[Adinugraha & Sartika \(2022\)](#), [Prawiro \(2022\)](#), Putra & Tucunan (2021) ~~and [Sholehuddin et al. \(2021\)](#)~~ clarifies that religious values have a systematic impact on halal destinations. Managerial skills to internalize religious values into the destination environment as diversification towards sustainability. In phenomenology, local resources, customs, uniqueness, and traditions can coexist with Islamic rules. The most basic priority of managing halal destinations is to harmoniously integrate tourism routines with Islamic provisions. Solid halal destination authenticity is controlled by credible and manifest institutional transfers to receive religious signals. Halal destinations describe universal goodness as long as they do not violate Islamic guidelines. Referring to the above arguments, the following hypotheses are arranged:

H₂. The more religious values are improved, the more halal destinations will grow.

Commitment

[Burke & Reitzes \(1991\)](#), Chang & Stansbie (2018) ~~and [Cohen \(2014\)](#)~~ claim that in "Identity Theory" and "Organizational Commitment Theory", commitment is connected through individuals with identities. Commitment moderates complex activities with a consistent set of meanings in organizational typologies, partnerships, and human self-control. In turn, maintaining a steady stream of activities. When actualized on the attractiveness of the destination, individuals assume that an entity can be achieved in stages.

Several publications explain the commitment function to optimize halal destinations. The direct willingness of sharia actors is the basis for establishing halal destinations. This compliance represents recognition of halal tourism marketing. To balance spiritual and physical purity, halal destinations help tourists maintain health through food nutrition. Innovative and highly flexible mobility strengthens the potential of the halal destination market

continuously. Another advantage of commitment is efficacy in trusting Halal destinations. To answer this challenge, position, quality, bargaining value, and competitiveness must expand pure sharia transactions (Han et al., 2021; Izza et al., 2021; Junaidi, 2020; [Madiawati et al., 2021](#); [Nahidloh & Qadariyah, 2021](#); Wibawa et al., 2022). The next proposed hypothesis is the following scenario:

H₃. The more commitment are improved, the more halal destinations will grow.

Halal Destination

Initially, some visitors had stereotypes related to halal destinations which became the whole of the halal tourism area. Yet, it is basically not like that, where it is also open to non-Muslim tourists and enjoys the attributes of this type of destination. In a holistic sense, halal destinations are a dichotomy of the tourism industry which are even aimed at general visitors, especially Muslim tourists. In its implementation, services around destinations are reflected in rules labeled Islam. In practice, it also applies in parallel which is articulated not only for destinations in one place, but also does not rule out the possibility of being applied to other popular tours.

The logical motivation from a halal perspective in a destination is to introduce as well as bridge the basic needs of Muslim tourists when visiting ([Cupian et al., 2023](#); Han et al., 2019; Permana & Humairah, 2022). Below are detailed indicators or criteria about halal destinations:

- Accommodate recreational facilities that do not mix freely and maintain privacy between genders;
- Respect certain religious rituals or sacred celebrations, such as providing special services in "Ramadan" (takjil/drinks and food for breaking the fast);
- Integrate restaurants with halal food menus and at least give a sign to restaurants serving non-halal food in order to make it easier for Muslim tourists to observe and choose selectively;
- Create complementary facilities, such as prayer rooms that are appropriate for all religions.

Generally, the classification of halal destinations refers to the essence of Islamic sharia (Mashuri, 2020; Zaki et al., 2022). In the process, there is a transition that combines sharia principles and the tourism economy ([Zaki et al., 2020](#)). In this cycle, pioneering halal destinations to be more inclined towards hoteliers. There are prominent differences between conventional destinations, religious destinations, and halal destinations ([Anwar, 2022](#); [Jaelani, 2017](#); [Saifudin, 2021](#)). From the dimension of objectivity, conventional destinations include: culinary, heritage, nature and culture. Then, the output is for fun and entertainment only in view that culinary services and worship facilities are optional. For religious destinations, objects cover the following categories: historical relics, places of worship, and other variations of tourism that have

religious value. Meanwhile, the destination's output synergizes with inner and spirituality for peace of mind. As with conventional destinations, the configuration of services and facilities is relatively not set up like halal destinations.

The main urgency of a halal destination for all tourism that is oriented towards increasing spirituality in an entertaining way. In addition, halal destinations focus on fostering religious awareness and happiness motives. In service procedures and facilities that emphasize halal-certified culinary and provide separate prayer zones (Katuk et al., 2021; Yousaf & Xiucheng, 2018). In essence, halal destinations are side by side with Islamic tourism sketches that represent lifestyle, travel, and other patterns that are closely related to halal images (Jaelani, 2021; Pramana et al., 2022). Halal destinations are often actualized in sharia and religious tourism. Halal destinations take important lessons based on Islamic principles and involve Muslim adherents who are on a journey that does not conflict with spirituality. The proposition for the last hypothesis is formulated as follows:

H₄. Through religious values that are instilled in trust, it further enhances halal destination.

H₅. Through religious values that are instilled in commitment, it will further enhances halal destination.

Conceptual Framework

Figure 1 illustrates the model format developed based on empirical tabulations, theoretical considerations, and hypothetical schemes. According to the flow and direction of the paper addressing to trust, religious values, commitments, and halal destination indicate a concrete connection. Figure 1-2 also visualizes straight line arrows for direct influence paths, while dotted line arrows for mediating influence paths.

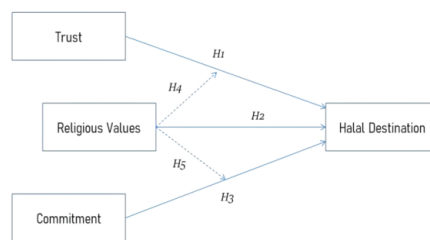


Figure 12: Model Format
 Source: Own

METHODOLOGY AND MATERIALS

Database and Sampling

Qualitative approaches were applied to draw data synthesis. The data source is dissected from the questionnaire. The triangulation method is designed to collect primary data via interviews. Sampling using accidental sampling. The sample targets are tourists who are traveling on Kakaban–Berau Islands.

Table 1: Sample Distribution

Population	n	Proportion (%)
Local tourists	204	35.4
National tourists	53	9.2
Foreign tourists	319	55.4
N	576	100

Source: Author's

Field observations were carried out from February 2023 to May 2023, where the volume of samples detected is summarized in Table 1. In practice, the number of samples willing to become informants was 576 tourists. For this case study, the sample was divided into three groups: 35.4% local tourists, 9.2% national tourists and 55.44% foreign tourists. Local tourists are visitors who domiciled in Berau Regency, while national tourists live outside Berau (but are still in Indonesian territory), and foreign tourists for those who come from outside Indonesia.

Measurements of Variable

Referring to the initial diagnosis, the variables that serve as antecedent variables are trust, religious values, and commitment. The consequent variable is played by halal destinations. On the one hand, religious values also contain mediating effects, so they are also dedicated as mediator variables. Each variable is formed by a different unit, where the trust variable consists of six items, the variable of religious values consists of five items, the commitment variable is described by four items, and the halal destination variable contains six items (see Table 2).

Table 2: List of Variables

Construct/Code	Category	Item/Author's
Trust (Tt)	Antecedent	Ability, Competence, Integrity, Benevolence, Subjectivity, and Willingness (Aldiana et al., 2018 ; Subekti, 2020 ; Zimo et al., 2023)
Religious Values (RVs)	Antecedent/ Moderator	Knowledge, Ritualistic, Ideology, Experience, and Deepening (Cahyaningsih, 2020 ; Lusiana, 2020 ; Roehdianingrum et al., 2022)
Commitment (Cmt)	Antecedent	Calculative Commitment, Affective Commitment, Continuance Commitment, and Normative Commitment (Nusair, 2007 ;

		Nusair et al., 2010; Salah et al., 2019)
Halal Destination (HD)	Consequent	Memorable, Emotional, Novelty, Media and Communication, Atmosphere, and Friendly (Sthapit et al., 2023; Sumaryadi et al., 2020)

The selected variables are divided into three classes, namely antecedent variables, moderator variables, and consequent variables. The antecedent variable is the predictor variable that stimulates or reconciles the change or occurrence of the consequent variable. In social experiments, the consequent variable is defined as the variable that is the result or is affected by the antecedent variable. Specifically, the consequent variable responds to a phenomenon described. Besides that, the moderator variable is designed to be an intermediate variable which positions one of the antecedent variables in the mediating relationship between the antecedent variables and the consequent variables. This variable has a special type that can be measured in assessing the relationship.

Analysis Tools

After the primary data is collected, then the data is tabulated. Data processing instruments were tested with five parameters. Table 3 below displays the test standards.

Table 3: Factor Analysis

Testing	Classification	Standard	Statistical Interpretation
Questionnaire	Likert scale/Mean (\bar{x})	1–5	- 0–1: very weak - 1–2: weak - 2–3: medium - 3–4: strong - 4–5: very strong
Validity	Pearson correlation (r_{xy})	.165	- $r_{xy} \geq r_{table}$: valid - $r_{xy} \leq r_{table}$: not valid
Bartlett's	Measure of Sampling Adequacy (MSA_j)	0–1	- $MSA_j \leq 0.5$: unpredictable variable - $MSA_j \geq 0.5$: variable predicted further - $MSA_j = 1$: predictable variable without error
Reliability	Cronbach's alpha (α)	.70	- $\alpha_{value} \geq \alpha$: reliable - $\alpha_{value} < \alpha$: not reliable
Immediate significance	Probability (ρ)	.01–.05	- $\rho \geq t $: positive causality - $\rho \leq t $: negative causality
Indirect/Sobel significance	Probability (ρ)	.01–.05	- $\rho \geq z $: positive causality - $\rho \leq z $: negative causality

Source: Author(s)

ANALYSIS AND DISCUSSION

The demographics of informants based on gender are relatively more among women than men. Quantitatively, the percentage is 60.4% female and 39.6% male. The condition of Kakaban Island is known as a prestigious destination, so that 51.2% of tourists admit that they have visited twice, while the intensity of visits more than two times is 20.1% and the frequency of one visit is made by 28.6% of tourists. Interestingly, in terms of religious background, 53.3% of tourists are non-Muslims and 46.7% are those who adhere to Islam. Destinations in Kakaban are quite popular with visitors. Of the 576 informants who volunteered to be interviewed, 39.9% of tourists were aged 39–49 years, 28.6% were aged 28–38 years, 23.8% were over 50 years old, and the remaining 7.6% were aged 17–27 years.

Table 4: Status from Informant, n = 576

Profile	Frequency	%
<i>Sex</i>		
Man	228	39.6
Woman	348	60.4
<i>Visit intensity</i>		
More than 2 times	116	20.1
2 times	295	51.2
1 time	165	28.6
<i>Religion</i>		
Muslim	269	46.7
Non-muslim	307	53.3
<i>Age</i>		
17–27	44	7.6
28–38	165	28.6
39–49	230	39.9
Over 50	137	23.8
<i>Last education</i>		
Doctor	24	4.2
Master	83	14.4
Bachelor/Diploma	352	61.1
Senior High School	117	20.3
<i>Favorite zone</i>		
Cottage	50	8.7
Resort	39	6.8
Mangrove forest	16	2.8
Lake	178	30.9
Beach	293	50.9
<i>Information source</i>		
Internet	334	58
Colleague/family	187	32.5
Newspaper	55	9.5

Source: Interview result

Table 4 displays that the educational background of the average informant is Bachelor/Diploma (61.1%). The table above also narrates that 20.3% of tourists have high school diplomas, 14.4% of tourists are Master graduates, and 4.2% are scientists or work as practitioners. This shows a broad level of insight in deciding which destinations to visit. Intellectual factors describe the prosperity of tourists. Apart from Maratua and Derawan which are so prominent, the destinations from Kakaban also shine. Thus, 50.9% prefer visiting the beach. Tourists have a high appetite for snorkeling at Kakaban beach. Among other favorite zones, 30.9% of tourists prefer visiting Lake Kakaban, which is the pride of the country. In contrast to these two zones, where another 8.7% said they tended to like cottages, 6.8% of tourists were enthusiastic about resorts, and only 2.8% came to explore mangrove forests. The majority of informants know Kakaban destinations via the internet. Rapidly developing technology, such as the most up-to-date social media, makes it easier for 58% of tourists to get reports about destinations. As many as 32.5% of tourists try to get access to news about tourism by word of mouth (family and colleagues) and 9.5% of tourists actually know Kakaban Island from promotions written in newspapers.

Table 5 examines the fit between the constructs and indicators of each variable calculated by the three tools: validity, Bartlett's, and reliability. All three use different tolerance limits, the validity test is Pearson's correlation ($\alpha = .165$), Bartlett's ($MSA_j = 0-1$), and reliability ($r_{xy} = .70$). Based on Table 5, the reliability statistics for all constructs are categorized as "reliable". When compared, the most dominant reliability score is halal destinations ($\leq .904$) and the lowest is religious values ($\geq .753$). Surprisingly, even though the indicators on religious values are relatively not prominent referring to their Cronbach's Alpha compared to indicators from other variables, the coefficient and anti-image correlation values meet the criteria applied. As a review of each construct, there is an item with the most striking coefficient score, namely Tt_1 ($\leq .724$). The item is an element of the trust variable. But, the smallest coefficient is on the Cmt_1 item ($\geq .139$) which is part of the commitment variable. In other words, this item is classified as "invalid" and the nineteen indicators are "valid".

Table 5: Data Eligibility Determination

Variable	Questions	Pearson Corr.	MSA	Cronbach's Alpha
Trust				.856
	Tt_1. Destination managers have the ability to be responsible	.724	.889	
	Tt_2. Managerial recruiting talented HR employees	.688	.658	

	Tt_3. Management administration has integrity	.648	.693	
	Tt_4. Benevolence in maintaining the destination	.689	.915	
	Tt_5. Subjective awareness in building relationships	.711	.889	
	Tt_6. Reliable willingness	.685	.923	
Religious Values				.753
	RVs_1. This destination adds knowledge to share with each other	.591	.861	
	RVs_2. The practice of religious rituals in this destination is very diverse and does not bother tourists	.552	.833	
	RVs_3. There are no consequences arising from the ideology that is entrenched in this destination	.626	.824	
	RVs_4. I got valuable experience about this destination	.676	.878	
	RVs_5. The management has provided constructive deepening of information	.708	.876	
Commitment				.789
	Cmt_1. Capability in guaranteeing financial and non-material losses	.139	.849	
	Cmt_2. Competence in establishing positive bonds	.400	.659	
	Cmt_3. Perseverance provides dialogue to visitors in writing or orally	.583	.475	
	Cmt_4. Responsibility to control managerial ethics	.514	.837	
Halal Destination				.904
	HD_1. This destination gives a positive impression	.669	.747	
	HD_2. Destinations in Kakaban build emotional closeness	.596	.914	
	HD_3. I enjoy the attractions that are presented	.549	.885	
	HD_4. The media promotes halal destination from Kakaban in a communicative way	.561	.721	
	HD_5. I believe that the atmosphere of a comfortable destination leaves an impression	.534	.850	

	on my memory		
	HD_6. Friendly is the motto of Kakaban tourism	.595	.657

Source: Data extracted from SPSS v. 29

In the corridor of data homogeneity as measured by anti-image correlation which involves the likelihood ratio statistical function, various scores were obtained. From each construct studied, one variable experienced problems in the sample data. There is a data variance discrepancy in Cmt_3 ($\geq .475$) which indicates that this item cannot be predicted further. Then, the determination of the other twenty one indicators exceeded expectations and none reached "1" or no residue. The MSA coefficient that is above the criteria illustrates that the items in the variable can be simulated. Fantastically, the correlation on the three items of the two variables (halal trust and destinations) is almost close to "perfect". These items include Tt_4 ($\geq .915$), Tt_6 ($\geq .923$), and HD_2 ($\geq .914$).

Table 6 relates the perceptions conveyed by the informants to the questions in the questionnaire. Overall, tourists respond positively. As for the relevance of each Likert scale: 4-5 = very strong; 3-4 = strong; 2-3 = medium; 1-2 = weak; and 0-1 = very weak. The average mean of the four constructs is varied. Trust ($\bar{x} = 4.02$), religious values ($\bar{x} = 3.66$), and halal destinations ($\bar{x} = 3.68$) are categorized as "strong". Meanwhile, commitment ($\bar{x} = 2.69$) is interpreted as "medium". Of the available options, three variables (trust, religious values, and halal destinations) have a "very strong" mean, including Tt_1 ($\bar{x} = 4.59$), RVs_4 ($\bar{x} = 4.58$), and HD_6 ($\bar{x} = 4.69$). One "weak" indicator is in the commitment variable, where the mean score is average for Cmt_3 ($\bar{x} = 1.63$).

Table 6: Informants' Responses to the Questionnaire

Variable	Abbreviations	Mean	Mark
Trust		4.02	Strong
	Tt_1	4.59	Very strong
	Tt_2	3.85	Strong
	Tt_3	4.42	Strong
	Tt_4	4.37	Strong
	Tt_5	4.03	Strong
Religious Values		3.66	Strong
	RVs_1	3.28	Medium
	RVs_2	3.35	Medium
	RVs_3	3.63	Strong
	RVs_4	4.58	Very strong
	RVs_5	3.45	Strong
Commitment		2.69	Medium

	Cmt_1	2.94	Medium
	Cmt_2	3.16	Strong
	Cmt_3	1.63	Weak
	Cmt_4	3.04	Moderate
Halal Destination		3.68	Strong
	HD_1	3.52	Strong
	HD_2	3.47	Strong
	HD_3	3.98	Strong
	HD_4	3.21	Medium
	HD_5	3.20	Medium
	HD_6	4.69	Very strong

Source: Data extracted from SPSS v. 29

With a degree of probability of 5% and 1%, trust is not related to halal destinations ($\rho = .063$), religious values encourage halal destinations significantly ($\rho \leq .05$), and the commitment built is proven to stimulate halal destinations ($\rho \leq .01$). On the moderation path, trust is actually significantly related to halal destinations ($\rho \leq .01$) while commitment does not have a significant impact on halal destinations ($\rho = .145$). Based on this evidence, the first hypothesis and the fifth hypothesis are rejected. However, the second hypothesis, third hypothesis, and fourth hypothesis are accepted.

Table 7: Partial Causality and Mediation Causality

From	With	To	Coef.	Std. Error	Prob.
Trus		Halal Destination	.194	.102	.063
Religious Values		Halal Destination	.330	.057	.008*
Commitment		Halal Destination	.239	.045	.000**
Trus	Religious Values	Halal Destination	.064	.019	.000**
Commitment	Religious Values	Halal Destination	.021	.361	.145

Source: Data extracted from SPSS v. 29 and Sobel software (Soper, 2023)

*Notation: *Significance at .05, **Significance at .01*

Additionally, testing on indirect causality prove that there are different findings. According to the statistical output in Table 7, it can be concluded that there are two things. First, there is a "partial mediation" which implies that by involving a mediator variable, the antecedent variable indirectly influences the consequent variable. The positive effect between trust in halal destinations and incorporating religious values causes partial mediation (see Figure 23). Second,

it is certain that the antecedent variable does not affect the consequent variable through the mediator variable, resulting in "full mediation" or "perfect mediation". This is triggered by the absence of an effect between commitments to halal destinations when religious values are included in the equation (see Figure 34).

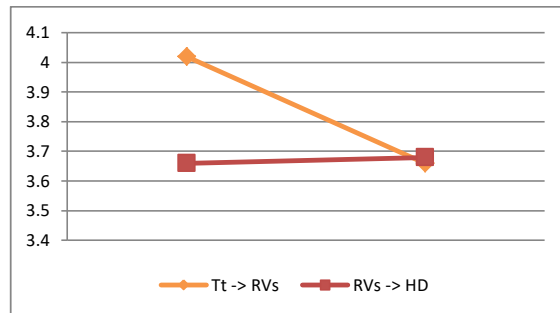


Figure 23: Effect of Moderation on the First Structure
 Source: Data extracted from Ms. Excel

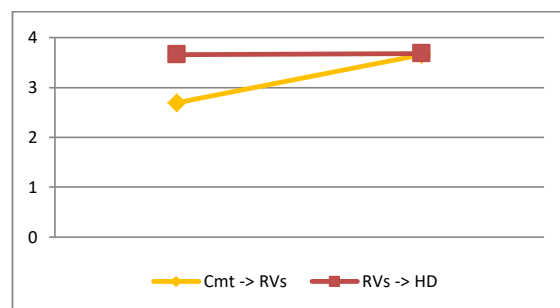


Figure 34: Effect of Moderation on the Second Structure
 Source: Data extracted from Ms. Excel

Too, tourists claim that trust in halal destinations is manipulative. The majority of informants tend to give a bad impression after the tour, so they tell unproductive messages to other visitors. Negative perceptions of the management of halal destinations arise as a result of an unprofessional managerial hierarchy. This problem is also triggered by external aspects, including the conflict of interest between the tourism manager and the government. In the end, the commitment to branding destinations (including the interior) which is not creatively managed, has reduced the urgency of religious values. So that this polemic does not last long, a solution and seriousness from tourism actors are needed.

At the global level, halal destinations are markets that have bright prospects. Mastercard Crescentrating (2019) calculates there will be 230 million Muslim tourists globally in 2026. In particular, this prediction is a report that the volume of visits is around 140 million in 2018. In line with this estimate, State of the Global Islamic Economy Report (2018) released that turnover money from transactions in world halal destinations is projected to increase from US\$ 177 billion in 2017 to US\$ 274 billion in 2023. Referring to this spectacular accumulation, many countries have started to seriously develop halal destinations. Some of them have even been advertised by several countries outside the Organization of Islamic Cooperation (OIC) members, for example: South Korea, Japan, China, and Taiwan.

In Indonesian government regulations, the Tourism and Creative Economy Agency (Baparekraf) distributes guidelines for operating halal destinations on extra services. Examples of these standards include: amenities, accessibility and attractions aimed at unifying the experiences, desires and interests of Muslim tourists. To segment competitive halal destinations, several pillars must be restructured, for example, accommodating halal food, building places of worship, and creating friendly services.

Indonesia's success in elaborating halal destinations has been recognized worldwide. Reasons that make sense considering that Indonesia has received an award in the composition of "World Halal Tourism Destinations". In 2019, Indonesia ranked first as the "Best Halal Tourism in the World" version of the Global Muslim Travel Index (GMTI). Uniquely, Indonesia outperformed 130 other participating countries. This achievement refers to the realization of the arrival of around 14.92 million or 20% of foreign tourists who come to Indonesia are Muslim tourists. The size in the ranking is assessed from four aspects, i.e: service quality, environment, communication, and access. What is more prestigious is that Indonesia also won 12 out of 16 of the awards in the nominations for the "World Halal Tourism Award 2016" in Abu Dhabi-UAE.

The transformation to changes in halal destinations which are increasingly impressive has an optimistic impact on handling Indonesian tourism. Short-term planning for halal destinations supported by solidarity among tourism stakeholders is still below expectations. With a population dominated by Muslims, this is a valuable opportunity to mobilize a skilled Halal destination. In developing markets and developed countries there are clear instructions for the halal destination industry in food sorting, Muslim tourist clusters, supply chain management, and market areas to be halal certified (Lubis et al., 2022).

KESIMPULAN/CONCLUSION

The synopsis of this work is to explore the influence of trust and commitment in fostering the concept of halal destinations in Kakaban tourism which is mediated by religious values. The findings emphasize four important points: (1) religious values and commitment to success significantly influence halal destination; (2) trust does not have a significant effect on halal destination; (3) trust has a significant impact on halal destination through instilled religious values; (4) commitment is actually unable to influence halal destination even though it is mediated by religious values. The low level of tourist trust in the concept of halal destinations is influenced by contradictory issues, thus triggering a misperception. Ironically, in indirect causality mediated by religious values, commitment actually has negative implications for halal destinations. Commitments in tourism management that seem incomplete, give rise to an ambiguous point of view in interpreting.

A positive destination aura influences visitors in making choices. The existence of destinations in Kakaban signals that there is positive tourism competition by packaging and presenting specialized actions into the concept of halal destinations. Although initially the tourism market in Berau District showed an anomalous reaction, this can be pushed aside through thorough handling. For this reason, stakeholders, especially the government, must provide incentives in the form of long-term contracts for destination managers who successfully implementing this concept. The obstacle so far has been the overlapping authority of organizations in setting policies. A suggestion that is quite crucial to consider is to throw away the conservative way through tourism autonomy under today's fashion. We also comment on the tour manager to listen to the aspirations of tourists more. Therefore, the quality of halal destinations depends on managerial foresight in utilizing resources efficiently. The weakness of the paper lies in the specific area of discussion. The continuation of scientific essays in the future must actively carry out multidisciplinary studies.

ETHICAL STATEMENT

[Informed consent was obtained from all subjects involved in this manuscript.](#)
[The data are available upon request from the authors](#)

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