

Influence of Sharia Service Quality, Islamic Values, and Destination Image toward Loyalty Visitors' on Great Mosque of Demak

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Abstract

The purpose of this study is to examine the influence of sharia service quality, Islamic values and destination image toward loyalty with visitors' satisfaction as an intervening variable, a study on the great mosque of Demak tourism. This is field research using a quantitative approach. The data used are primary and secondary data taken with survey method. There are three independent variables, namely: (X1) the quality of sharia service, (X2) Islamic values, and (X3) the destination image. The dependent variable (Y1)/loyalty and intervening variable (Y2) are visitor satisfaction. The population of this study is all visitors or pilgrims of the great mosque of Demak in 2018. The sampling technique used is purposive sampling with 167 respondents. The results of this study indicate that: (1) the sharia service quality does not affect the loyalty, (2) the Islamic values have a direct positive and significant effect on the loyalty, (3) destination image has a direct positive and significant effect on loyalty, (4) the sharia service quality has no effect on the visitors' satisfaction, (5) the Islamic values have no effect on the visitors' satisfaction (6) the destination image has a direct positive and significant effect on the visitors' satisfaction, (7) the visitors' satisfaction has a direct positive and significant effect on the loyalty, (8) the visitors' satisfaction does not mediate the relationship between the sharia service quality and loyalty (9) the visitors' satisfaction does not mediate the relationship between the Islamic values and loyalty, and (10) the visitors' satisfaction mediates part of the relationship between destination image and loyalty.

Keywords:

Sharia Service, Islamic Values,
Destination Image, Loyalty
Visitors

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1. Introduction

As a large country that has rich tourism resources, in the form of natural beauty, rich cultural diversity, and potential of special interest tourism, Indonesia is well worthy of being the main tourist destination in the world. Indonesia's tourism industry, if developed professionally, will be able to compete better with other countries, especially in the competition over tourist visits and spending as non-oil and as foreign exchange sources. Besides the tourism natural beauty, cultural wealth and diversity and potential of special interest tourism, Indonesia also has great opportunities in developing religious tourism given its religious population and cultural diversity.

One of the tourism potentials that is developing progressively well at this time is the religious tourism and pilgrimage. In Java, the graves of religious scholars have long been the object of tourist visits. The pilgrimage tours have great economic impacts and religious development that must not be ignored. The development of religious tourism continues to accelerate, supported by religious passion in Indonesia which has an impact on tourists' satisfaction on the sharia services provided. Whereas, religious tourism certainly has different markets such as services, Islamic values and destination image

Many previous studies have been conducted on the quality of sharia services, Islamic values and destination image such as Juniawan who concluded that assurance, reliability, tangible, and empathy has a significant effect on the customers' satisfaction, but the variables of compliance and responsiveness have no influence on it (Juniawan, 2014: 56). Meanwhile, according to Astuti, in the model, it is known that only reliability and tangibility dimensions that are significant, while others are not (Astuti, 2009: 57). According to the analysis of Khan et al., it was found that destination image has a positive relationship with tourists' satisfaction, and service quality has a positive relationship with satisfaction of Islamic tourism destinations in Malaysia (Khan, Haque, & Rahman, 2013: 1631). Qomariyah, in her research concluded that the service quality did not affect satisfaction, while the institutional image and Islamic value had a significant effect on satisfaction. Service quality, institutional image and Islamic values have no influence on loyalty, while satisfaction has a significant effect on loyalty (Qomariyah, 2012a: 177). The findings in Rahman's research show that the Islamic attributes have a positive relationship on the Islamic tourists' satisfaction and destination loyalty (Rahman, 2014: 63). The destinations have a positive effect on satisfaction of Islamic tourists but are negative with destination loyalty.

From the results of Juniawan and Astuti's research, it is shown that the reliability and tangibility have a significant effect on the customers' satisfaction. The compliance also has no effect on satisfaction. Then, the similarities between Khan, Qomariyah and Rahman are Islamic values and destination image have a significant effect on the tourists' satisfaction, and satisfaction have a significant effect on loyalty. Besides the different results of the research above, the researcher has never found a study that uses CARTER dimension other than on sharia banks. Therefore, to be more varied, further research is needed on the CARTER dimension in the religious tourism sites as the research object in order to sharpen and deepen the correlation between the influence of sharia service quality on the visitors' satisfaction and loyalty (Kasdi, Farida, & Cahyadi, 2019: 469–470).

Referring to the descriptions of the research background this study aims to empirically examine the effects of sharia service quality on the visitors' satisfaction in the Great Mosque of Demak (*Masjid Agung Demak/MAD*), to empirically examine the influence of Islamic values on MAD visitors' satisfaction, to empirically examine the influence of destination image on MAD visitors' satisfaction, to empirically examine the influence of sharia service quality on MAD

tourism loyalty, to empirically examine the influence of Islamic values on MAD tourism loyalty, to empirically examine the influence of destination image on MAD tourism loyalty, to empirically examine the effect of visitors' satisfaction on MAD tourism loyalty, to empirically examine the intervening influence of visitors' satisfaction between the quality of sharia services and loyalty of MAD tourists' visitors, to empirically examine the intervening influence of visitors' satisfaction between Islamic values and loyalty of MAD tourists' visitors, as well as to empirically examine the intervening influence of visitors' satisfaction between destination image and loyalty of MAD tourists' visitors.

2. Research Method

This This was a field research using a quantitative approach. The data used were primary and secondary, taken using a survey through the distribution of questionnaire. There were three independent variables in this research: (X_1) sharia service quality, (X_2) Islamic values, and (X_3) destination image. The dependent variable of this research was (Y_1) loyalty, and the intervening variable (Y_2) was the visitors' satisfaction. The research population was all the visitors of great mosque of Demak in the last one year, with the sample consisting of 167 respondents, selected using random sampling. The hypothesis testing was done using SEM-PLS. SEM-PLS was used for more explorative studies. In other words, the PLS approach was more suitable to be used for predictive goals (Sholihin & Ratmono, 2013: 8). The PLS approach was used as a measurement tool with the consideration that the measurement scale for the dependent variable and the independent variable used in the study was nominal and ordinal (non-parametric). Unlike the SEM used in the research that used interval scale, PLS was a measuring tool that could be used in the research using ordinal or nominal measurement scale. Another consideration in using PLS as a measurement tool was that the indicators that made up the constructs in this study were reflexive. The reflexive model assumed that the latent variable influenced the indicators whose direction of the causality relationship was from the construct toward indicator or manifest (Sholihin & Ratmono, 2013: 9).

3. Results and Discussions

3.1. Theoretical Framework

Quality, according to Kotler and Keller, is the entire features and characteristics of a product or service that depends on its ability to satisfy expressed or implied people's needs. Meanwhile, service is any action or activity that can be offered by a party to another, which is basically intangible and does not result in any ownership (Kotler & Keller, 2009: 143). In providing quality services as an effort to achieve customers' satisfaction, the tourism industry can be guided by the dimensions of service quality. There are five important aspects in analyzing or measuring the quality of services, namely: reliability; responsiveness; empathy assurance; and tangibles (Tjiptono, 2008: 175). These five dimensions, if applied in sharia institutions, tend to assess normative matters. Addition of dimensions in SERVQUAL is intended to make it more in line with the industry and the quality of its services that will be measured. This is very important, because religious tourism has specific characteristics compared to general one; it applies sharia principles in carrying out its activities. One of the dimensions is compliance, which means measuring the company's ability to conform to Islamic law and the principles of sharia economics (Astuti, 2009: 50).

Othman and Owen conceptually and operationally defined sharia service quality, where each variable is displayed in several dimensions: compliance, assurance, reliability, tangibles,

empathy, and responsiveness. If a quality service has been fulfilled for a tourist, it will have a positive impact on his loyalty. Every tourist always has high expectations for what he will visit (Juniawan, 2014: 52). These expectations represent the expectations on the services to be provided by service providers. Industrial services with Islamic nuances certainly have their own characteristics when compared to the general one, so the dimension of compliance becomes very important in maintaining the tourist loyalty. Utama research, showed that the service quality has a significant direct effect on the loyalty of the listeners of Bali Cassanova radio channel (Ermayanti, Suprapti, & Sukaatmadja, 2015: 1496). The results of Rahman's research also showed that the service quality has a significant relationship with the loyalty (Rahman, 2014: 71).

Light, Keller & Calhoun have limited the value as general ideas of the people, who talk about what is good or bad, and what is expected or not. The value influences someone in certain situations. Adhered values tend to affect their entire ways of life. The building of Islamic economics is based on five universal values, namely: *tauhid* (faith), *'Adl* (justice), *Nubuwwah* (prophethood), government, and *Ma'ad* (results) (Hakim, 2012: 68). These five values form the basis of inspiration for compiling sharia economic propositions and theories. From these universal values, three derivative principles are built (multitype ownership, freedom to act, and social justice) which become the characteristics and forerunners of the sharia economic system. Above all values and principles, morality concept is built. The morality occupies the top position, because it is the objective of Islam and *da'wah* of the prophets. It is this morality that guides economic and business actors in carrying out their activities (Karim, 2012: 34).

Moral values teach humans to behave and act properly based on the norms and right manners (*adab*), so that they will lead to a peaceful, harmonious and balanced life. Thus, it is clear that the values of Islamic teachings are the values that will be able to bring people to happiness, prosperity, and safety both in life in the world and in the afterlife. Islamic values that are internalized in an industry or business certainly bring its own nuances. Additional applications in the form of Islamic values provided will be a priority for the tourists in choosing a tourism destination. If they feel that they it is in accordance with what they have believed in, it will allow Islamic values to have an impact on the visitors' loyalty.

Lawson and Baud Bovy defined the destination image as an expression of individual knowledge, impression, prejudice, imagination and emotional and thoughts in a particular place (Rajesh, 2013: 68). Crompton defined the destination image as the sum of one's beliefs, ideas and impressions of a destination. He also stated that destination image is people's beliefs, ideas or impressions about a place (Mohamad & Ali, 2013: 287). Given the tourist destinations, it is possible to define the image as facts of form, slogan images, or writings that make an impression within people's mind and for the tourism promotion and marketing, image is an important factor that influence the demand.

The tourists will conduct a post-purchase evaluation in the form of comparing the destination performance based on the expectations they want. The results of post-purchase evaluation are satisfaction or dissatisfaction. Satisfaction with the destination image will have an impact on tourists' loyalty so that the better the destination image, the higher the tourists' loyalty level.

3.2. General Descriptions of Respondents

The respondents in this study consist of 66.5% male and 33.5% female. Whereas according to the age, they are mostly at 21-30 years old as many as 55.1%, 24% visitors aged 31-40, and 4,2% visitors are 41-50 years old, and only 1,8% are above 50. Viewed from

educational level, the visitors who have senior high school diploma is as much as 52.7%, higher education level (Universities/ Colleges/ Academies) as much as 28%, and those having lower level education is only 19, 2%. According to the occupations, the visitors' jobs are quite varied. Those who still have status as the college students is as much as 21.6%, then the visitors work as the entrepreneurs is 19.2%, working as private / honorary teachers is 18.6%, thos working as the private is 16.8%, those who are still high school students is 13.2%, civil servants (PNS) as much as 4.2%, housewives as much as 2.4%, working as the farmers as is 3%, and the visitors who work as the lecturers is 2,1%.

3.3. Descriptive-Statistics Variable

Table 1. Descriptive Statistics of Research Variables

Variable	Max	Min	Mean	Std. dev
X₁ (Quality of Sharia Service)	5	1	4.04	.520
X₂ (Islamic Values)	5	2	4.34	.425
X₃ (Destination Image)	5	3	4.39	.416
Y₁ (Loyalty)	5	3	4.16	.401
Y₂ (Visitors' Satisfaction)	5	3	4.16	.340

From table 1, it is shown that the level of perception of the answers toward the questions is high, mostly at 4 (agree), and the distribution of answers is quite good, with the answer range of 1 (disagree) - 5 (strongly agree).

3.4. Outer Relation or Measurement Model Test

Table 2. Outer/Measurement Mode

Construct	AVE	Composite Reliability	Cronbach alpha
Quality of Sharia Services	0,535	0,965	0,961
Islamic Values	0,660	0,931	0,913
Destination Image	0,617	0,927	0,909
Visitors' Satisfaction	0,585	0,849	0,761
Loyalty	0,570	0,939	0,928

Source: Primary data 2019.

Based on SEM-PLS testing procedure, the evaluation of convergent construct validity uses indicators such as loading factor and average variance extracted (AVE), composite reliability, and cronbach alpha. The results of the outer model using the PLS 3.0 warp program in the table above show good significance, so that the data can be used in the research.

3.5. Discriminant Validity

Table 3. Correlations among latent variables

	QSS	IV	DI	LO	VS
QSS	0,731	0,200	0,011	0,018	0,112
IV	0,200	0,812	0,568	0,538	0,218
DI	0,011	0,568	0,785	0,579	0,562
LO	0,018	0,538	0,579	0,765	0,382
VS	0,112	0,218	0,562	0,382	0,755

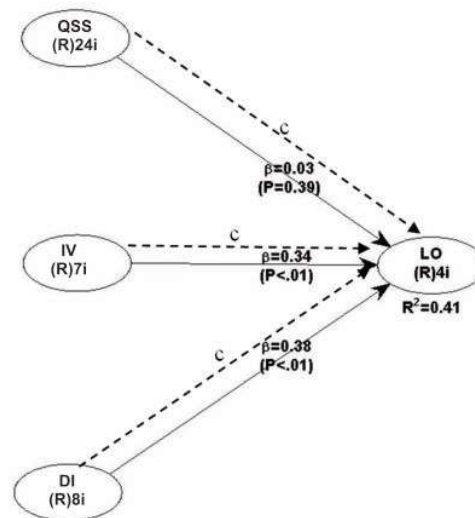
Source: Primary data 2019.

These results indicate an early indication of the support for the mediation hypothesis, because the mediation relationships require a significant correlation between independent, mediating and dependent variables (Sholihin and Ratmono, 2013: 73). Conversely, the moderation model requires that the moderating variable should not correlate significantly with the independent and dependent variables.

3.6. Direct Effect Testing

Estimating the direct effect of QSS, IV and DI against LO (path c):

Picture 1. Direct effect

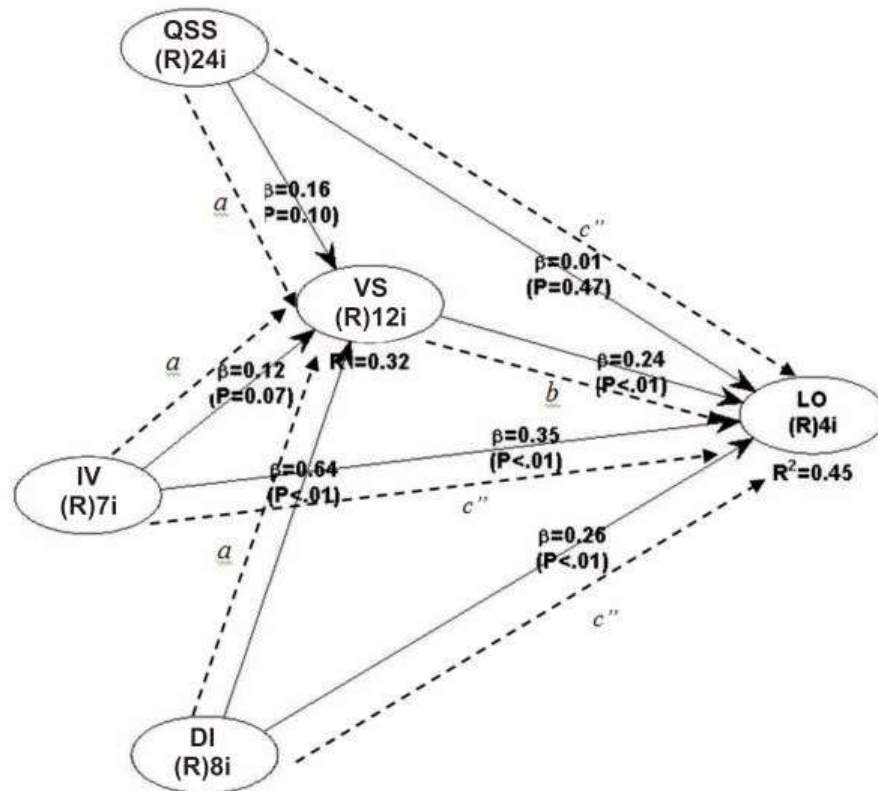


From the results of direct effect testing, it can be concluded that the quality of sharia services has no effect on the loyalty because the significance value is above 0.05, the Islamic values affect loyalty, and destination image affects the loyalty, with the significance of $P < 0.01$.

3.7. Indirect Effect Testing

Estimating indirect effect simultaneously with the PLS SEM Model triangle, namely QSS → LO, IV → LO, DI → LO (Line c'), QSS → VS, IV → VS, CD → VS (path a), and VS → LO (Line b):

Picture 2. Indirect effect



The mediating effect requirements that must be met are: (i) the significant c path coefficient in the model (1), and (ii) the path coefficients of a and b must be significant in the model (2).

3.8. Mediation Model Testing

The results of the mediation model testing are presented in the previous section which shows the estimation results of the direct and indirect effect model with the criteria of goodness of fit.

Table 5. Goodness of Fit

Lane	Direct effect		Indirect effect	
	Koefesien	P-value	Koefesien	P-value
APC	0,249	<0,001	0,253	<0,001
ARS	0,413	<0,001	0,387	<0,005
AVIF	1,362	<5	1,431	<5

Source: Primary data 2019.

The results above show that the goodness of fit criteria has been met. That is, the APC and ARS values are statistically significant and VIF is lower than 5 (Sholihin & Ratmono, 2013: 61).

3.9. Influence of sharia quality service on the loyalty

The results of the testing using pls 3.0 warp software indicate that the quality of sharia services has a positive but not significant effect on the visitors' loyalty of the Great Mosque of Demak. This means that the quality of CARTER sharia services implemented by the Great Mosque of Demak tourism management has not been able to form the loyalty well. Zain viewed the customers' loyalty as a function of past experience (Setyawati, 2009: 12). The first time they come to a destination, they will observe carefully from the characteristics of management services, services offered, to the physical characteristics of a destination that surely get attention from them. The evaluation process done by the customers finally forms a destination image. If the results of the evaluation provide a positive image, then they will probably visit it next time. The test results show that the direct effect coefficient of QSS on LO (path c) in the model (1) is 0.03, and the value of $p = 0.39$). This shows that (H1) is rejected, that there is no influence between the sharia services quality on the loyalty. This study accepts the results of the research conducted by Salma and Ratnasari, Kresnamurti and Sinambela, Aryani and Rosinta, Ermayanti, et al., as well as Qomariah, but rejects Fasochoh and Jatmiko.

3.10. Influence of Islamic values on the loyalty

The test results using pls 3.0 warp software show that the Islamic values have a direct positive and significant effect on the loyalty of visitors of the Great Mosque of Demak. This means that the stronger the Islamic values instilled by the Great Mosque of Demak tourism management, the higher the loyalty. The Islamic economic building, according to Adiwarmam Karim is based on five universal values, namely: Tauhid (faith), 'Adl (justice), Nubuwwah (prophethood), Khilafah (government), and Ma'ad (results). These five values form the basis of inspiration for compiling Islamic economic propositions and theories. From these universal values, three derivative principles are built (multitype ownership, freedom to act, and social justice) which become the characteristics and forerunners of the Islamic economic system. Above all values and principles, the morality concept is built. Morality (akhlak) occupies the top position, because this is the goal of Islam teachings of the Prophets. It is the morality that guides the economic and business actors in carrying out their activities (Karim, 2012: 34). The test results show that the IV direct effect coefficient on LO (path c) in the model (1) is 0.34 and significant (<0.01). This shows that H2 is accepted, that there is an influence of Islamic values on the loyalty. The results of this study reject Qomariah's research (Qomariyah, 2012b).

3.11. Influence of destination image on the loyalty

The test results using pls 3.0 warp software show that the destination image has a positive and significant effect directly on the loyalty of the visitors of the Great Mosque of Demak. This means that the better the image of the Great Mosque of Demak, the higher the loyalty of the visitors. The destination image, according to Lawson and Baud Bovy, is the expressions of individual knowledge, impression, prejudice, imagination and emotional and thoughts on certain places or sites (Rajesh, 2013: 68). The test results show that the DI direct effect coefficient on LO (path c) in the model (1) is 0.38 and significant (<0.01). This shows that H3 is accepted, that there is an influence of the destination image on the the loyalty. This study accepts the results of the research conducted by Putri, et al., as well as Maryam and Novasari, but rejects Qomariah, as well as Lamidi and Rahadhini.

3.12. Influence of sharia service quality on the visitors' satisfaction

The test results using warp software pls 3.0 indicate that service quality does not affect the visitors' satisfaction of the Great Mosque of Demak. This means that the service quality with the CARTER dimensions of the Great Mosque of Demak has not been able to provide what the visitors expected. The test results show that the SEA indirect effect coefficient on VS (path a) in model (2) is 0.16 and $p = 0.1$. This shows that H4 is rejected, that there is no influence of the sharia service quality on the visitors' satisfaction. This finding supports Qomariah's research but is different from Khan, et al., Kresnamurti and Sinambela, Juniawan, Aryani and Rosinta, Fasochah and Harnoto, Salma and Ratnasari, Ermayanti, et al., as well as Jatmiko.

3.13. Influence of Islamic values on the visitors' satisfaction

The test results using pls 3.0 warp software show that Islamic values have no effect on satisfaction of the visitors of the Great Mosque of Demak. This means that the Islamic values of the Great Mosque of Demak tourism management cannot form the visitors' satisfaction. One of the tools of Islamic business institutions to deal with strong competition is by developing various high-quality and more Islamic products and services to be offered to the customers. This is the reason for Othman and Owen to conclude that there is a need for the Islamic business institutions to use various Islamic service quality programs. Othman and Owen defined the conceptual and operational aspects of Islamic service quality on each variable are displayed in some dimensions: sharia compliance, assurance, reliability, tangible, empathy, and responsiveness (Juniawan, 2014: 53). The test results show that the IV indirect effect coefficient on VS (path a) in the model (2) is 0.12 and the value of $p = 0.07$. This shows that H5 is rejected that there is no influence between Islamic values on the visitors' satisfaction. The results of this study reject Qomariah's research.

3.14. Influence of destination image on the visitors' satisfaction

The test results using Warp Pl 3.0 software show that the destination image has a direct positive and significant effect on the visitors' satisfaction of the Great Mosque of Demak. This means that the better the image of the Great Mosque of Demak, the higher satisfaction. The test results show that the DI indirect effect coefficient on VS (path a) in model (2) is 0.64 and significant at $p < 0.01$. Andreassen & Lindestad argued that the natures of intangibility, inseparability, heterogeneity, and perishability of a tourism place cause the tourists to deal with a lack of attributes to evaluate whether it is good or not (Raharso, 2008). However, because the decisions must be made, they use the image of a tourist destination as a medium for evaluating. Of course, the image that lies within their mind is not always aligned with the real conditions, then LeBlanc and Nguyen stated that the destination image has the potential to influence the competitiveness of a tourism site (Raharso, 2008). This shows that H6 is accepted that there is an influence between the destination image and visitors' satisfaction. This study accepts the results of the research conducted by Khan, et al., Lamidi and Rahadhini, Qomariah, Maryam and Novasari, as well as Putri et al, but rejects the research of Chen and Tsai.

3.15. Influence of visitor' satisfaction on the loyalty

The test results using warp pls 3.0 show that visitors' satisfaction has a positive and significant effect on the loyalty toward the Great Mosque of Demak tourism destination. This

means that the more satisfied the visitors of the Great Mosque of Demak, the higher the loyalty. As a product, they may come back (revisit) or recommend their friends and family as a potential travel destination. In this context, the study of consumers' loyalty can be applied to the tourism field, where according to Dimanche and Havitz, tourism is a product or service that is served to the tourists in the middle of increasingly tight destination marketing competition (Utama, 2014: 7). The test results show that the VS indirect effect coefficient on LO (path b) in model (2) is 0.24 and the value of $p < 0.01$. This shows that H7 is accepted that there is an influence of the destination image on the visitors' satisfaction. This study accepts the results of the research conducted by Aryani and Rosinta, Kresnamurti and Sinambela, Fasochah and Harnoto, Salma and Ratnasari, Ermayanti, et al., Lamidi and Rahadhini, Qomariah, Jatmiko, Maryam and Novasari, as well as Putri, et al.

3.16. Influence of Sharia Service Quality on The Loyalty With The Visitors' Satisfaction As The Intervening Variable

Based on the results of comparison of the direct effect and indirect effect test, it can be seen that the indirect effect test results are not significant. Therefore, it is stated that visitors' satisfaction does not become a mediator between the sharia service quality and the loyalty. This means that the sharia service quality provided by the Great Mosque of Demak tourism management has not been able to meet the visitors' expectations. The tourists will conduct a post-purchase evaluation by comparing the performance of the sharia service quality based on the expectations they want. The results of post-purchase evaluation are satisfaction or dissatisfaction. Satisfaction on the sharia service quality will have an impact on their loyalty, so that the better the sharia service quality provided, the higher their loyalty. The test results show that the QSS direct effect coefficient on LO (c) in the model (1) is 0.03 and not significant ($p = 0.39$). The estimation model (2) shows the KLS indirect effect coefficient of LO (c'') drops to 0.01 and is not significant ($p = 0.47$), while the influence of SEA on VS (path a) is 0.16 and not significant ($p = 0.10$), the influence of VS on LO (path b) is 0.24 and is significant ($p < 0.01$). This shows that H8 is rejected, that is the visitors' satisfaction does not mediate the effect of the sharia service quality on the loyalty. The results of this study reject the research of Salma and Ratnasari, as well as Ermayanti, et al.

3.17. Influence of Islamic Values on The Loyalty With The Visitors' Satisfaction As The Intervening Variable

Based on the results of the comparison of the direct effect and indirect effect test, it can be seen that the indirect test results are significant but the β value increases from 0.34 to 0.35. This shows that the requirements to be mediated are not fulfilled, thus it is stated that the visitors' satisfaction does not become a mediator between the Islamic values and loyalty. The tourists will conduct a post-purchase evaluation by comparing the performance of Islamic values based on the expectations they want. The results of post-purchase evaluation are satisfaction or dissatisfaction. Satisfaction on the Islamic values will have an impact on their loyalty, so that the better the Islamic values implemented, the more loyal will be the tourists. The test results show that the IV direct effect coefficient on LO (c) in the model (1) is 0.34 and is significant ($p < 0.01$). The estimation model (2) shows that the IV indirect effect coefficient on LO (c'') increases to 0.35 and remains significant ($p < 0.01$) while the effect of IV on VS (path a) is 0.12 and not significant ($p = 0.07$), while the influence of VS on LO (path b) is 0.24 and is

significant ($p < 0.01$). This shows that H9 is rejected, that is the visitors' satisfaction does not mediate the influence of Islamic values on the loyalty. The results of this study accept Qomariah's research.

3.18. Influence of destination image on the loyalty with the visitors' satisfaction as the intervening variable

Based on the results of the comparison of the direct effect and indirect effect test, it can be seen that the indirect effect test results have decreased. Then, it can be stated that the visitors' satisfaction acts as the mediator between the destination image and loyalty. This means that the better the tourism destination image of the Great Mosque of Demak, the higher the loyalty, but it must be accompanied by high visitor satisfaction (Kasdi, 2017: 18–19). The tourists will conduct a the post-purchase evaluation in the form of comparing the destination performance based on the expectations they want to meet. The results of the post-purchase evaluation are satisfaction or dissatisfaction. Satisfaction on the destination image will have an impact on the tourists' loyalty, so that the better the destination image, the more loyal the tourists. The test results show that the DI direct effect coefficient on LO (c) in the model (1) is 0.38 and is significant ($p < 0.01$). The estimation model (2) shows that the DI indirect effect coefficient of LO (c'') drops to 0.26 and remains significant ($p < 0.01$), while the influence of DI on VS (path a) is 0.64 and significant ($p < 0.01$), and the influence of VS on LO (path b) is 0.24 and is significant ($p < 0.01$). This shows that H4 is accepted, that the visitors' satisfaction mediates the influence between the destination image and loyalty. This study accepts the results of Lamidi and Rahadhini's research, as well as Maryam and Novasari.

4. Conclusion

Based on the descriptions that have been disclosed in the discussion, some following conclusions are drawn; *First*, the sharia service quality has no effect on the loyalty to the visitors of the Great Mosque of Demak, shown by the coefficient $\beta = 0.03$ and $p = 0.39$. This means that the quality of CARTER sharia services implemented by the Great Mosque of Demak management has not been able to form strong loyalty of the visitors. The sharia service quality has no effect on the visitors' satisfaction of the Great Mosque of Demak, indicated by the coefficient $\beta = 0.16$ and $p = 0.1$. This means that the service quality with the CARTER dimension of the Great Mosque of Demak has not been able to provide what the visitors have expected.

Second, the Islamic values have a direct positive and significant effect on the loyalty of the visitors of the Great Mosque of Demak, indicated by the coefficient $\beta = 0.34$ and $p < 0.01$. This means that the stronger the Islamic values instilled by the Great Mosque of Demak tourism management, the higher the loyalty of the visitors. The Islamic values have no effect on the visitors' satisfaction of the Great Mosque of Demak, indicated by the coefficient $\beta = 0.12$ and $p = 0.07$. This means that the Islamic values of the Great Mosque of Demak tourism management cannot form the visitors' satisfaction.

Third, the destination image has a direct positive and significant effect on the loyalty of the visitors of the Great Mosque of Demak, indicated by the coefficient $\beta = 0.38$ and $p < 0.01$. This means that the better the image of the Great Mosque of Demak, the higher the loyalty of the visitors. The destination image has a direct positive and significant effect on the visitors' satisfaction of the Great Mosque of Demak, indicated by the coefficient $\beta = 0.64$ and $p < 0.01$. This means that the better the image of the Great Mosque of Demak, the higher satisfaction of the visitors.

For the last, the destination image affects the loyalty of the visitors to the Great Mosque of Demak, and is mediated partially by the visitors' satisfaction with a coefficient value falling from $\beta = 0.38$ to $\beta = 0.26$ and still significant $p < 0.01$. This means that the visitors' satisfaction plays an important role in mediating the relationship between the destination image and the visitors' loyalty of the Great Mosque of Demak.

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