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**Antecedents and outcomes of memorable halal food experiences of non-Muslim
tourists**

Abstract

Purpose: This study examined the underlying antecedents of non-Muslim tourist's memorable halal food experiences.

Design/methodology/approach: During the first week of August 2021, an online survey was used for data collection and shared on Amazon Mechanical Turk (Mturk) as well as sent to non-Muslim people known to the authors to have had halal food experiences in a tourism setting. A total of 293 valid responses were obtained.

Findings: The empirical results support all seven hypotheses.

Originality: This is among the few studies to explore memorable halal food experiences.

Keywords: halal, halal food, memorable halal food experience, place attachment, non-Muslim tourists

Paper type: Research paper

Introduction

Halal food is food in which ingredients and manufacturing processes are in accordance with Islamic values and teachings (Suhartanto *et al.*, 2020). Currently, the demand for safe and halal food continues to increase (Kohilvani *et al.*, 2021) and the global halal industry is a trillion-dollar fast-growing market segment (Rajeb *et al.*, 2021). Halal food is the most essential component of halal (Sthapit *et al.*, 2021; Xiong and Zhang, 2020). Recent halal food studies have focused on savouring processes (Sthapit *et al.*, 2021a), consumers' attitudes (Akin and Okumuş, 2020) and supply chain issues (Ali *et al.*, 2021) and have been conducted primarily among Muslim tourists (Sthapit *et al.*, 2021b). Very few studies have explored this topic from non-Muslim tourists' perspective (Rahman *et al.*, 2020). Recent studies on the halal food experiences of tourists consider loyalty formation (Suhartanto *et al.*, 2020); destination selection, satisfaction and retention (Mannaa, 2020); customer satisfaction and behavioural intention (Ratnasari *et al.*, 2021) and loyalty of intention for halal tourism destinations (Rahman *et al.*, 2020). Very few studies have examined the memorable tourism experience (MTE) concept in the context of halal food (Sthapit *et al.*, 2021b), which is the focus of this study.

In today's experiential marketplace, tourists must be offered MTEs for a destination to gain a sustainable competitive advantage (Sthapit and Jiménez-Barreto, 2018). Understanding the factors related to MTEs is critical to the success of destination management (Wei *et al.*, 2019); however, few studies have developed integrative models that incorporate other constructs that might explicitly impact MTEs (Sthapit and Jiménez-Barreto, 2018). In addition, existing studies on MTEs remains fuzzy and fragmented (Coelho *et al.*, 2018) and the original seven MTE dimensions introduced by Kim *et al.* (2012) may only apply to general tourism environments and not specific settings, such as memorable halal food experiences (MHFEs).

For this study and based on previous research, we chose six antecedents—novelty seeking, authenticity, experience co-creation, substantive staging of the servicescape, sensory appeal and togetherness—which could impact MHFEs and one outcome variable (place attachment).

According to Petrick (2002), *novelty seeking* (NS) is a crucial element of a tourist's motivation to travel and greatly influences their decision-making. Sutton (2001, p. 107) suggested that 'ordinary meals are non-events', and Stone *et al.* (2021) indicated that culinary experiences are more memorable if they happen in an atypical environment.

Authenticity is one of the most important aspects of the food tourism experience (Ellis *et al.*, 2018). Some studies have indicated a positive relationship between authenticity and MTE (Mostafa Rasoolimanesh *et al.*, 2021), including memorable food experiences (Anton *et al.*, 2019).

The active participation of tourists in food related settings enhances their experience (Stone *et al.*, 2019), requiring tailored and direct contact with the service provider (Prahalad and Ramaswamy, 2004). These social interactions are part of the co-created experience (Cutler and Carmichael, 2010). In the tourism industry, creating MTEs through *experience co-creation* is crucial (Mathis *et al.*, 2016), and memorability is an outcome of experience co-creation (Campos *et al.*, 2016).

A positive perception of an environment in terms of its spatial layout, signs and symbols leaves favourable subjective memories (Dong and Siu, 2013). In the context of tourist's food consumption, studies have identified *substantive staging of the servicescape* (SOSS) as a critical factor affecting the memorability of food experiences (Sthapit, 2017; Sthapit *et al.*, 2019).

Some studies have indicated the significance of *togetherness* in tourists' food experiences (Mynttinen *et al.*, 2015; Sthapit, 2017; 2019). Togetherness can be related to commensality

(Sobal and Nelson, 2003) and the desire to spend time with family and friends (McIntosh *et al.*, 1995). The commensality of unique culinary experiences offers opportunities for positive memory creation (Schänzel and Lynch, 2016).

The *sensory appeal* is a basic element of gastronomic consumption in that people pay consideration to sensory features in their search for novel culinary experiences (Pollard *et al.*, 1998). Sensory appeal is significantly more important during travel (Wang *et al.*, 2019), which supports the notion of the connection between sensory experience and memory (Stone *et al.*, 2021).

Place attachment refers to an attitudinal, emotional response and perceived proximity to a place (Hummon, 1992) that can be formed through functional, tangible factors and/or social relationships (Lewicka, 2011) of a co-creative nature (Suntikul and Jachna, 2016). Place attachment that depends on positive MTEs (Sthapit *et al.*, 2017). Studies have found a positive relationship between MTEs and place attachment (Sthapit *et al.*, 2019; Tsai, 2016).

This study examines the antecedents of non-Muslim tourists' MHFEs by examining the relationship between NS, authenticity and sensory appeal, togetherness, experience co-creation, SOSS, and MHFEs. The study also examined the relationship between MHFEs and place attachment. In addition, following the introduction, the literature review containing the theoretical foundation and the conceptualisation of the main constructs is presented. Then the method and data analysis is reported, and finally the conclusions, discussion and implications are discussed.

Literature review

Theoretical foundation, research hypotheses and framework

This paper uses cognitive appraisal theory (CAT) as the theoretical foundation to link the antecedents of MHFE (NS, authenticity, experience co-creation, SOSS, togetherness and sensory appeal) and place attachment. In addition, in this study, MHFEs characterise a cognitive dimension. This concept of appraisal refers to an evaluative judgment and interpretation of experiences (Lazarus, 1991). CAT focuses on the role of cognition in emotion and suggests that emotion emerges from the appraisal of an event or situation (Roseman and Smith, 2001), in this context, halal food experiences. Cognitive appraisals of an experience elicit specific emotions, which have an effect on behavioural responses (Lazarus, 1991). According to CAT, a tourist who favourably evaluates a travel experience may feel a joyful emotion and perform further behaviours that promote this feeling (Bagozzi *et al.*, 1999). Manthiou *et al.* (2016) noted that memorable experiences are linked to the stimulation of an individual's cognitive system, which attributes a special meaning to and interpretation of their participation in the event. Environmental cues help shape tourists' experiences, which affects their emotions and behavioural outcomes. In the same vein, place attachment refers to a person's positive beliefs about and emotional connections with a specific destination resulting from cognitive evaluations (Williams and Vaske, 2003). Therefore, MHFE is proposed as a predictor of place attachment in this model.

Novelty seeking

Novelty can be defined as the 'degree of contrast between present perception and past experience, making it the opposite of familiarity' (Assaker *et al.*, 2011, p. 891). Others define *novelty* as a tendency to approach novel experiences (Pearson, 1970) and as a feeling of being new, unique and unusual in experience (Cheng and Lu, 2013). In the context of gastronomy, novelty signifies newness related to intake of foods and beverages that is exterior to one's usual setting (Tse and Crotts, 2005). NS has been identified as a precursor to MTEs (Wei *et al.*, 2019). Therefore, we propose the following hypothesis:

H1: NS positively influences MHFEs.

Authenticity

From a tourism perspective, authenticity is defined as the level of enjoyment felt by tourists in the experiences they perceive as genuine (Kolar and Zabkar, 2010). According to Wang (1999), authenticity can be studied from three different perspectives: objective authenticity (OA), constructive authenticity (CA) and existential authenticity (EA). OA is associated with the uniqueness of services and attractions at a destination, while CA comprises the symbolic connotations attached to an attraction, which have been suggested to be derived from socio-public discourses. EA denotes a person's insights of what makes an experience authentic. In the context of this study, authenticity is linked to restaurant authenticity, that is, customers' personal belief that they are having an authentic halal food experience in a restaurant (Kim *et al.*, 2020). Furthermore, authenticity has been identified as an antecedent of MTE (Sthapit and Björk, 2017). Thus, we proposed our second hypothesis:

H2: The authenticity (of a restaurant) positively influences MHFEs.

Experience co-creation

Today's tourists are viewed as co-creators of their experiences (Sugathan and Ranjan, 2019). During a halal food experience, tourists' participation in experience co-creation may include interactions with staff members (Grönroos, 2011) and will greatly impact their evaluation of a tourism experience (McCartney and Chen, 2020). Through the concept of experience co-creation, with a greater emphasis on the customer than on the service, marketing organisations have moved from a goods-dominant approach to a service-dominant (S-D) approach (Mathis *et al.*, 2016). S-D logic views co-creation in terms of participatory, interactive activities that involve different actors, while *value* is defined as 'value-in-use', i.e., 'the value for customers, created by them during their usage of resources' (Grönroos and Gummerus, 2014, p. 209). S-D logic suggests the direct interaction between service providers and customers is an important dimension of experience co-creation (Zhang *et al.*, 2018). Some studies indicate a positive linkage between the two concepts (Mathis *et al.*, 2016; Sthapit *et al.*, 2018), including memorable food experiences (Sthapit *et al.*, 2019). Thus, our third hypothesis is as follows:

H3: Experience co-creation positively influences MHFEs.

Substantive staging of the servicescape

Although various definitions exist in the literature, scholars of tourism generally agree that servicescape, the physical environment of a service context (Bitner, 1992), can be divided into two dimensions: substantive staging and communicative staging (Dong and Siu, 2013). Concepts such as atmosphere and ambiance are physical components of the environment used in wide or narrow scopes and are usually related to the SOSS (Dedeoglu *et al.*, 2018). SOSS involves practical clues linked to the physical creation of the facility setting (Dong and Siu, 2013). Previous evidence demonstrates that a higher degree of servicescape performance forms a higher evaluation of the customer's experience, and this experience leads to a positive evaluation (Dong and Siu, 2013). Studies have also indicated a positive relationship between these two concepts (Sthapit, 2017; Sthapit *et al.*, 2019). Thus, we made the following hypothesis:

H4: Substantive staging of a servicescape positively influences MHFEs.

Togetherness

According to Ignatov and Smith (2006), being with friends and family while eating is one of the main reasons given for travelling. Sharing culinary experiences can enhance pleasure

of the culinary experience (Warde and Martens, 2000). A study by Stone, Soulard, Migacz and Wolf (2018) showed that family and friends were notable companions in food or drink experiences and were cited most often when recalling memorable food experiences. Moreover, several interviewees in Sthapit's (2017) study expressed the belief that family togetherness and socialisation were consistently important and enriched their experiences, which contributed to the memorability of the food experiences, and Mynttinen *et al.*, (2015) found that meals were typically enjoyed more in the company of friends and that food was felt to be important for family gatherings. Thus, we formed the following hypothesis:

H5: Togetherness positively influences MHFEs.

Sensory appeal

According to Berg and Sevon (2014), gastronomy induces and encompasses all five human senses. A sensory culinary experience is attained through the setting in which food is consumed by means of sight, smell, taste and touch (Berg and Sevon, 2014). Studies have suggested that tourism should be treated as a multiple sensory experience (Kim and Eves, 2012; Kim *et al.*, 2009). The sensory appeal of food—its smell, taste and visual appearance—is central to the culinary experience. The colours, smells and tastes of the food lead to a lasting impression (Lv *et al.*, 2020). Kivela and Crotts (2006) emphasised that tasting local food and beverages on holiday is a pleasurable sensory experience, which evoke one's memory of a visited destination (Rousta and Jamshidi, 2020). Thus, we proposed the following hypothesis:

H6: Sensory appeal positively influences MHFEs.

Memorable halal food experience and place attachment

According to Kim and Chen (2019), MTEs are highly self-centred and viewed as special, subjective events in one's life that are stored in long-term memory, while others define MTE as a 'tourism experience positively remembered and recalled after the event has occurred' (Kim *et al.*, 2012, p. 13). In this study's context, a MHFE refers to one that is remembered and recalled in vivid detail after an in-situ halal food experience. Travellers who have had MTEs at a destination are more likely to revisit the destination (Zhang *et al.*, 2018) and bring others (Sthapit, 2017). Place attachment depends on positive MTEs (Sthapit *et al.*, 2017; Tsai, 2016). Place attachment refers to a person's positive beliefs about and emotional connections with a specific destination resulting from cognitive evaluations (Williams and Vaske, 2003). In other words, place attachment is an attitudinal, emotional response and perceived proximity to a place (Hummon, 1992) formed through functional, tangible factors and/or social relationships (Lewicka, 2011) of a co-creative nature (Suntikul and Jachna, 2016). Thus, our final hypothesis is as follows:

H7: MHFEs positively influence tourist place attachment.

Figure 1 shows the conceptual framework of this study.

Figure 1

Methods

This study employed a web-based cross-sectional survey. Two data collections were conducted: one for the pilot test and one for the final study. The target population for the final study was non-Muslim tourists who had consumed halal food in a restaurant within the 12 months preceding the data collection (August 2020–July 2021). The survey contained two sections. The first section comprised demographic variables and travel characteristics. The second section entailed of eight key constructs: NS, authenticity (restaurant), experience co-creation, substantive staging, togetherness, sensory appeal, MHFE and place

attachment (Table 1). The 32 items used in the study were scored using a five-point Likert scale with anchors of ‘strongly disagree’ to ‘strongly agree’.

Table 1

Data were collected from members of the authors’ professional networks and Amazon Mechanical Turk (MTurk). The survey link was active for the first week of August 2021. After the completion of the survey in MTurk, each participant was paid US\$1.00. Steps were taken to reduce threats to validity. First, before publishing the HIT, the system qualification of an approval rating greater than 99% (percentage of approved HITs) was chosen. Second, in order to avoid participants providing bad quality data, respondents were informed before completing the HIT that each response pattern would be monitored and that any indication of irrelevant and random responding would result in a lack of compensation. Third, all the responses were carefully screened, and invalid responses were rejected. Participants who failed the screening during their first attempt were not offered a second chance.

Results

Participant profile

Out of the 293 samples, most of the respondents were male (210). The respondents’ ages ranged from 20 to 66 years. Relationship status was as follows: married (184), single (88), co-habiting (8), engaged (8) and divorced (5). The majority were American (170), followed by Indian (80), with a total representation of ten nationalities. The majority were Christian (211), followed by Hindu (72), Buddhist (8) and Sikh (2). The destinations visited ranged from Dubai to New York, with the majority of the trips being domestic (207). More than half of the respondents were repeat visitors (190). Travel companion situations consisted of family (partner and child) (120), friends (106), partner (husband/wife) (58) and alone (9). The purpose of the travel was most often identified as for leisure/tourism (239). 174 said yes to consuming halal food while at home (Table 2).

Table 2

Confirmatory factor analysis and test of hypotheses

The various statistics provided by the final run of confirmatory factor analysis reveal that the fit of the model is very good, bearing in mind that CFI = 0.897 which is close to 0.9, chi-square by degrees of freedom = 2.722 which is below than 3.000, and RAMSEA = 0.077 which is below than the international threshold of 0.08 (Hair *et al.*, 2019, p. 642). The statistics of root mean square error of approximation (RMSEA) and comparative fit index (CFI) were 0.077 and 0.897, respectively. The RMSEA value was below the international threshold of 0.080 (Hair *et al.*, 2014) (Figure 2).

Figure 2

Table 3 shows the findings of the hypotheses testing. All the hypotheses were supported. The standardised path coefficients are positive and statistically significant at 99%.

Table 3

Reliability and validity

The construct reliabilities and the variance extracted (VE) for all the constructs were above 0.7. Convergent validity was assessed using two indicators. First, the standardised regression weights for all variables are well above 0.5), demonstrating satisfactory convergent validity. Second, the calculation of the VE for each construct exceeds 50% < this satisfies the discriminant validity criterion introduced by Fornell and Larcker (1981).

Table 4

Conclusion and discussion

The results echo the theoretical underpinnings of CAT and the empirical results support all seven hypotheses. The relationship between NS and MHFEs is significant, supporting H1. Our findings concur with other studies demonstrating the importance of NS in MTE formation (Sthapit *et al.*, 2021; Wei *et al.*, 2019) and confirm that tasting new foods contributes to a memorable culinary experience (Sthapit, 2017).

A positive correlation was also found between the authenticity of the restaurant and the likelihood of a MHFE. This study supports the findings of studies indicating a growing number of tourists seeking authenticity through tourism food experiences (Le *et al.*, 2019). The findings also support studies suggesting authenticity as an antecedent of MTE (Sthapit and Björk, 2017). This correlation supports H2.

The relationship between experience co-creation and MHFE, as put forth in H3, was also supported. This finding indicates that non-Muslim tourists who are more engaged in the culinary experience may have a more MHFE.

The relationship between the SOSS and MHFEs was significant and positive, as hypothesised in H4. If the physical setting of the halal food service is attractive and cheerful, the memorability of tourists' halal food experiences is greater. This result highlights the importance of the physical environment when consuming halal food at a tourism destination.

Additionally, our results show that the association between togetherness and MHFE is positive, supporting H5. This finding concurs with existing studies indicating the significance of togetherness in tourists' experiences (Sthapit, 2017; Stone *et al.*, 2018).

We also found the relationship between sensory appeal and non-Muslim tourists' MHFEs to be significant, confirming H6, and supports studies demonstrating that tourists' culinary experiences connected to the sensory appeal of the food contribute to the development of food memories (Prescott *et al.*, 2002). This finding supports existing studies that suggest the significance of sensory appeal in food tourism and its influence on the memorability of the trip (Chandralal and Valenzuela, 2013).

Finally, this study determined that MHFEs has a significant effect on place attachment, which is congruous with existing studies on food experiences (Sthapit *et al.*, 2019; Tsai, 2016), supporting H7.

Offering a variety of halal food choices to Non-Muslim tourists may contribute to a novel and MHFE. In addition, employees at halal food restaurants should actively interact with non-Muslim tourists. Employees should recommend a variety of suitable halal dishes to gratify non-Muslim customers. In addition, managers should beautify the physical settings of their halal food restaurants with cultural elements, and the setting should cater to both small and large groups to encourage a feeling of togetherness. Moreover, in addition to displaying halal certification, restaurant employees should be encouraged to tell stories about the preparation of the food when serving non-Muslim tourists, which will contribute to their perceived authenticity of the restaurant.

The findings of this study are exploratory in nature, and convenience sampling was employed, limiting the study's generalisability. The study was also limited by the use of a web-based survey questionnaire. In addition, the number of participants was limited. Studying a larger sample would address this issue. It is also limited in that the survey was only available in English. Future studies should make the survey available in different languages. Further research should explore the antecedents and outcomes of non-Muslim tourists' MHFEs in more detail as well as test the present model by incorporating other outcome variables which might provide a broader understanding of non-Muslim tourists' MHFEs.

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Figure 1. The conceptual model

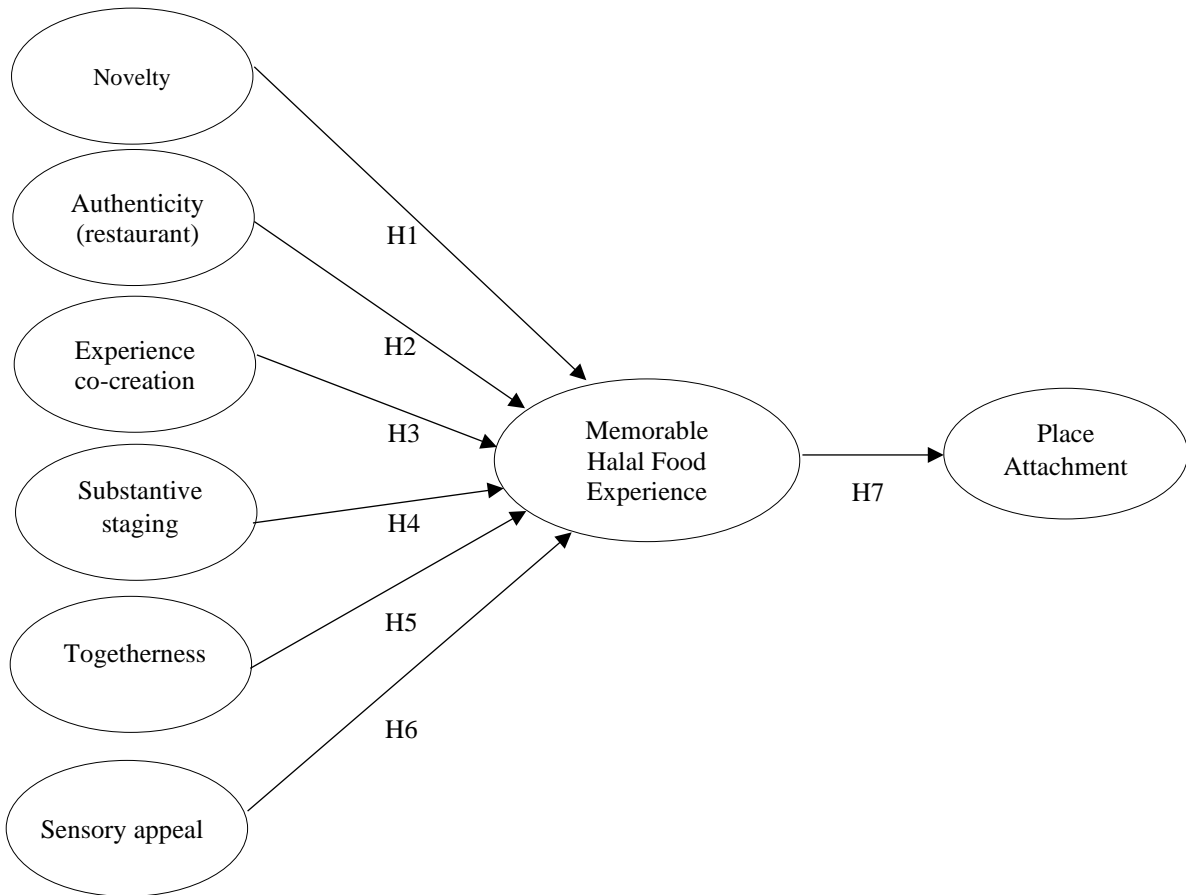
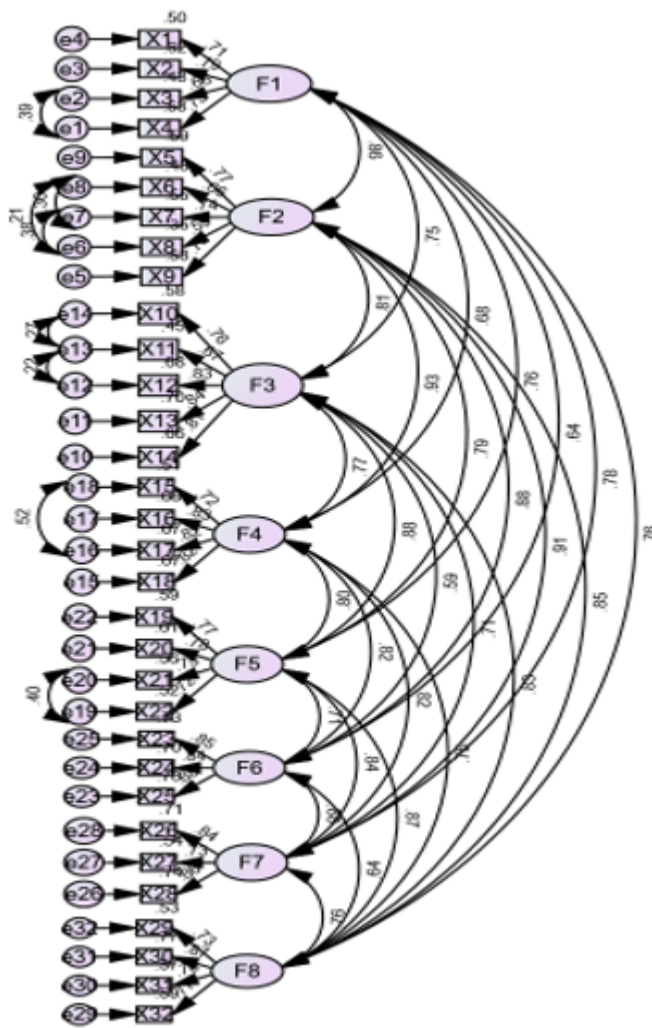


Figure 2. The final estimation of the model*



Note*: F1: Novelty, F2: Authenticity (restaurant), F3: Experience Co-creation, F4: Substantive Staging, F5: Togetherness, F6: Sensory Appeal, F7: Memorable Halal Food Experience, and F8: Place Attachment

Table 1 Operationalisation of the constructs used in this study (variables sources and measurement items)

Novelty (Sthapit, Del Chiappa, Coudounaris & Björk, 2019)

- X1 I had once-in-a-lifetime halal food experience
- X2 I had a unique halal food experience
- X3 My recent halal food experience was different from previous experiences
- X4 I experienced something new during my recent halal food experience

Authenticity (restaurant) (Meng & Choi, 2017; Wang & Mattila, 2015)

The halal food restaurant that I visited:

- X5 Is an authentic restaurant
- X6 Made me feel connected to Islamic culture
- X7 I experienced and/or learned about the lifestyle of the old days at this halal food restaurant
- X8 This restaurant took me back in time
- X9 I was served authentic halal food

Experience co-creation (Mathis, Kim, Uysal, Sirgy & Prebensen, 2016)

- X10 Working alongside food service staffs allowed me to have a great social interaction during my recent halal food experience, which I enjoyed
- X11 I felt comfortable working with food service staffs during my recent halal food experience
- X12 The setting allowed me to effectively collaborate with food service staffs during my recent halal food experience
- X13 My recent halal food experience was enhanced because of my participation in the experience
- X14 I felt confident in my ability to collaborate with food service staffs during my recent halal food experience

Substantive staging of servicescape (Durna, Dedeoglu & Balikcioglu, 2015)

- X15 The architecture of the restaurant was attractive
- X16 The atmosphere of the restaurant was cheerful
- X17 The decor of the restaurant was fashionable
- X18 The restaurant had a nice smell

Togetherness (Choe & Kim, 2019; Suntikul, Pratt & Chong, 2020)

- X19 My friendship with my travel companion has increased while eating food together
- X20 Eating halal food helps me interact with the people I travel with
- X21 Socialising with friends is important for my halal food experience
- X22 Socialising with family is important for my halal food experience

Sensory appeal (Mohamed, Hewedi, Lehto & Maayouf, 2020)

- X23 The halal food I consumed tasted good
- X24 The halal food that I consumed smelled nice
- X25 The halal food I consumed looked nice

Memorable halal food experience (Oh, Fiore & Jeoung, 2007)

- X26 I have wonderful memories of my recent halal food experience
- X27 I will not forget my recent halal food experience
- X28 I will remember my recent halal food experience

Place Attachment (Williams & Vaske, 2003)

- X29 I feel that the recent destination where I tasted halal food is a part of me
- X30 The recent destination where I tasted halal food is the best place for what I like to do
- X31 The recent destination where I tasted halal food is very special to me
- X32 No other place can compare to this destination where I tasted halal food

Table 2. Demographic and travel characteristics of respondents (N = 293)

Characteristics	Number of respondents	Characteristics	Number of respondents
Gender		Religion	
Male	210	Christian	211
Female	83	Hindu	72
Age		Buddhist	8
20-29	75	Sikh	2
30-39	105	Type of trip	
40-49	47	Domestic	207
>50	66	International	86
Relationship Status		First-time or repeat visitors to the destination	
Single	88	First-time visitor	103
Married	184	Repeat visitor	190
Divorced	5	Travel companion	
Engaged	8	Family (partner and child)	120
Co-habiting	8	Friends	106
Nationality		Partner (husband/wife)	58
American	170	Alone	9
Indian	80	Number of people in the travel party	
Canadian	25	1	18
Brazilian	8	2	62
Chinese	4	> 2	213
British	2	Purpose of the trip	
Italian	1	Leisure/tourism	239
Portuguese	1	Business	54
Thai	1	Do you eat halal food while at home?	
Irish	1	Yes	174
		No	119

Table 3 Test of hypotheses using CFA (Covariances) via AMOS 27 (N = 292)

Hypotheses	Hypothesised association *	Estimate		C.R. (t)	p-value	Status
		Beta	SE			
H1	F1: Novelty to F7	.566	.070	8.091	.000	Supported
H2	F2: Authenticity (restaurant) to F7	.614	.063	9.699	.000	Supported
H3	F3: Experience co-creation to F7	.500	.058	8.600	.000	Supported
H4	F4: Substantive Staging to F7	.604	.065	9.347	.000	Supported
H5	F5: Togetherness to F7	.561	.066	8.551	.000	Supported
H6	F6: Sensory Appeal to F7	.673	.068	9.964	.000	Supported
H7	F7: Memorable Halal Food Experience to F8	.582	.069	8.434	.000	Supported

*F8: Place Attachment

Table 4 Completely standardized factor loadings, variance extracted and estimates of construct reliability (N = 292)*

Variables	Item Reliability								Eigen-values	δ =1-item reliability	
	F1	F2	F3	F4	F5	F6	F7	F8			
X1	.709								.709		.291
X2	.787								.787		.213
X3	.658								.658		.342
X4	.730								.730	2.884	.270
X5		.765							.765		.235
X6		.656							.636		.364
X7		.738							.738		.262
X8		.594							.594		.406
X9		.729							.729	3.462	.271
X10			.761						.761		.259
X11			.668						.668		.332
X12			.826						.826		.174
X13			.836						.836		.164
X14			.812						.812	3.903	.188
X15				.716					.716		.284
X16				.826					.826		.174
X17				.817					.817		.183
X18				.820					.820	3.179	.180
X19					.768				.768		.232
X20					.782				.782		.218
X21					.749				.749		.251
X22					.722				.722	3.021	.278
X23						.852			.852		.148
X24						.837			.837		.163
X25						.885			.885	2.574	.115
X26							.842		.842		.158
X27							.731		.731		.269
X28							.861		.861	2.434	.139
X29								.726	.726		.274
X30								.875	.875		.125
X31								.756	.756		.244
X32								.766	.766	3.123	.234

Variance Extracted %	72.10	69.24	78.06	79.48	75.53	85.80	81.13	78.08	AVE= 77.43		
Construct Reliability	0.882	0.886	0.932	0.925	0.903	0.940	0.913	0.918	ACR= 0.912		

*Note: The following formulae are used for calculating VE and CR of constructs:

$VE = \sum \text{ of standardized regression weights} / n$,

$CR = (\sum \text{ of standardized regression weights})^2 / [(\sum \text{ of standardized regression weights})^2 + (\sum \delta)]$,

AVE = average variance extracted, ACR = average construct reliability

Constructs: F1: Novelty, F2: Authenticity (restaurant), F3: Experience Co-creation, F4: Substantive Staging,
F5: Togetherness, F6: Sensory Appeal, F7: Memorable Halal Food Experience, and F8: Place Attachment