

Future Travel Intention Aligned with Halal Values: An Islamic Quality Model for Destinations

Abstract

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This research aims to analyse future halal travel intention among foreign Muslim tourists, which is determined by the quality of halal tourist destinations, values, and Islamic attributes of the destination. Data were collected from 476 Muslim foreign tourists who visited halal tourism destinations which were analysed using SEM-PLS. The results show the fit model for this Islamic destination quality model. This study proves that the quality of halal tourist destinations, Islamic attributes, emotional value, and epistemic value are essential in determining future halal travel intention. It provides implications for halal tourism stakeholders in increasing future halal travel intention by improving destination quality, value, and Islamic attributes. This initial research analyses future halal travel intention determined by quality, Islamic attributes, and value in Muslim-majority country.

Keywords: emotional value, epistemic value, future halal travel intention, Islamic attributes of destination, quality of halal tourism destination

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Introduction

Halal tourism has proliferated, becoming one of the current global tourism trends, and is believed to continue (Ekka, 2023). As more and more global Muslim tourists expect travel experiences that align with their religious beliefs (Islam), the halal tourism market has significant business opportunities (Ekka, 2023; Suhartanto et al., 2020). Many tourism destination marketers in non-Muslim countries or owned by non-Muslim entrepreneurs have made the potential of the halal tourism market their primary target market rather than solely as a niche market (Al-Ansi & Han, 2019; Jeaheng et al., 2020). They understand that meeting Muslim travellers' specific needs and preferences will increase future travel intention and loyalty. Previous studies have made future travel intention and tourist loyalty an increasingly important research focus (Jeaheng et al., 2020; Ratnasari et al., 2020; Suhartanto et al., 2020). Although existing studies in the tourism literature has proposed several results related to revisit intention and loyalty in specific tourist destinations they have visited, the new concept of the extent to which tourists will review various halal tourism destinations is gaining more attention in tourism studies. It has yet to be fully explored in previous studies. Thus, this study will explain future travel intentions to halal tourist destinations, which will contribute theoretically and practically. Tourism literature has identified several aspects of future travel intentions. Future travel intention is closely related to the quality and travel experience obtained previously (Sastre & Phakdee-Auksorn, 2017), memorable travel experience (Mahdzar et al., 2015; Sumaryadi et al., 2020), motivation, and destination attributes (Sien Leong et al., 2023). Based on the Tourism Consumption Theory (TCT), tourists' evaluation of their experience with a tourist attraction influences their intention to revisit in the future (Woodside & Dubelaar, 2002). It can be assumed that future travel intention explains that tourists are motivated to visit destinations in line with the quality of destination attributes, which will influence their choice to travel to destinations with the same type and characteristics (Mukherjee et al., 2018; Sien Leong et al., 2023). In halal tourism, catering to Muslim tourists' specific needs and preferences has received significant attention recently due to the rapidly growing Muslim market (Ekka, 2023). Creating a memorable travel experience and experiential value for tourists is crucial to success in the competitive tourism market (Ratnasari et al., 2020; Suhartanto et al., 2020). Therefore, further research is needed to understand future travel intentions influenced by the value of experiences Muslim tourists feel. With the increasing development of halal tourism and efforts to fulfill the specific needs of Muslim tourists, it is essential to understand the impact of values Muslim tourists feel in the context of future halal travel intentions.

Studies that examine experience value in Muslim tourists, especially emotional value and epistemic value related to future travel intentions, are still limited. However, Caber et al. (2020) found that functional, social, and epistemic values in youth tourism enhance experience quality, impacting future travel intentions. Nor Azam et al. (2022) also confirmed that emotional, functional, social, and epistemic values influence tourism intentions. Another study revealed that the quality of halal tourism enhances emotional value, which shapes Muslim tourists' satisfaction and behavioral intentions (Ratnasari et al., 2020). Emotional experiences positively shape tourist satisfaction and behavioural intentions in halal tourism. Furthermore, halal tourism influences epistemic values, fostering new knowledge and understanding from travel experiences (Caber et al., 2020; Mahdzar et al., 2015). In line with the conception and results of previous research, which explains that there is a difference in the experience value felt by Muslim tourists in halal tourism destinations compared to tourists in general due to the religious aspect. The emotional value and epistemic value of Muslim tourists are different from the emotional value and epistemic value



of tourists in general, regarding future halal travel intention. Thus, this study analyses emotional value and epistemic value on their influence on future halal travel intention or as mediation of the quality of halal tourism destinations and Islamic attributes of destination.

Empirically, this study chose Indonesia for several reasons. First, Indonesia, home to the world's largest Muslim population, has strong potential as a leading halal tourism destination. In both 2019 and 2023, it ranked first globally for halal tourism, according to GMTI (Mastercard-CrescentRating, 2019, 2023). In 2022, Indonesia welcomed 5.47 million foreign tourists, marking a remarkable surge of 251.28 percent from the previous year's tourist arrivals (BPS, 2023). Second, Indonesian tourism destinations are not yet fully optimized to meet the specific needs of Muslim tourists, whose beliefs and norms guide their every activity (Agarwala et al., 2019). The quality and travel experience criteria become increasingly higher and more specific in line with the traveller's travel experience at a destination (Mukherjee et al., 2018; Sien Leong et al., 2023). This proves there are empirical problems in Indonesian halal tourism destinations, and it is feared that this will impact intentions to travel again. Third, The COVID-19 pandemic led to a 90% decline in foreign tourist visits in 2020–2021 (Kemenparekraf, 2021). However, with post-pandemic recovery, Indonesian tourism rebounded, reaching 5.47 million visits, a 251.28% increase from 2021 (BPS, 2023). Global halal tourism is expected to attract 230 million tourists and generate USD 225 billion by 2028 (Mastercard-CrescentRating, 2023), positioning it for growth in predominantly Muslim countries like Indonesia. As tourism grows, Muslim countries face intense competition in both domestic and international halal tourism, as well as with conventional destinations. In this competitive environment, understanding future travel intentions in halal tourism is crucial for theoretical and managerial insights.

Literature review

Quality of Halal tourism destination (QHTD)

Based on Tourism Consumption Theory (TCT), tourism activities are a complex system influenced by many factors such as tourists' backgrounds, experiences on previous trips, and their decision-making and behaviour towards their journeys (Woodside & Dubelaar, 2002). TCT states that tourists' evaluations of their experiences with the tourist attraction influence their willingness to revisit it. QHTD is determined by the ability of all elements of the destination product holistically to provide value and experience from the perspective of Muslim tourists (Mursid & Anoraga, 2022; Sumaryadi et al., 2021). QHTD includes elements of physical products, programs, tour packages, and people (Battour et al., 2022; Sudigdo et al., 2019), supported by the destination image and service quality (Nassar et al., 2015) that align with Muslim travellers' specific needs and preferences. The integration of Islamic norms and practices in tourism destinations strengthens QHTD and its value for Muslim tourists. QHTD is a factor that influences future value formation and behaviour, such as future halal travel intention (FHTI) (Caber et al., 2020; Mahdzar et al., 2015; Nor Azam et al., 2022). The QHTD concept in this research is based on the quality of tourists' experiences at halal destinations. A previous study related to creative experience-based products is a significant growth area in tourism today and is predicted to grow (Astor et al., 2024). It will become a critical tourist market need shortly (Richards, 2019). Satisfying tourist experiences at creative tourist destinations will influence intentions to visit again (Astor et al., 2024). This supports the critical efforts to add elements of creative experiences to developing tourism activities, including halal tourism (Sumaryadi et al., 2020). It has proven to be the main factor in creating quality halal tourism destinations (Sumaryadi et al., 2020). Creative experiences can be realised by strengthening tourism activities that highlight interaction and participation and provide emotionally connected learning experiences. Creative experiences will be more meaningful if they are developed by utilising the uniqueness and authenticity of the destination, which will influence value and future travel intention (Caber et al., 2020).

Islamic attribute of destination (IAD)

Halal tourism destinations were developed to meet the specific needs of Muslim tourists (Battour & Ismail, 2016). Muslim tourists have Islamic beliefs and norms that underlie the activities carried out while travelling at the destination (Agarwala et al., 2019; Battour & Ismail, 2016). Tourism destinations strive to provide additional amenities and services that align with Islamic values to ensure that Muslim tourists enjoy their travel experience while adhering to their religious beliefs (Battour & Ismail, 2016). Halal tourism is not just about meeting the basic needs of Muslim tourists, such as halal food or worship facilities (Ratnasari et al., 2020). Apart from providing halal food options and worship facilities, it is also necessary to provide Muslim-friendly accommodation, recreation options, and Muslim-oriented activities, including respecting local cultural values (Battour et al., 2014). Creating a quality halal tourism destination requires a comprehensive understanding of the Islamic teachings adopted by Muslim tourists to ensure that the value of the trip obtained is in line with their preferences (Mursid & Anoraga, 2022). The availability of quality IAD influences the choice of destinations visited (Juliana et al., 2023), satisfaction (Battour et al., 2014), and also regarding intentions to travel again in the future (Liu et al., 2018; Widjaya, 2020).

Perceived values of Muslim tourists

Perceptions of destination products and halal services play an essential role in shaping the values and experiences of Muslim tourists. The consumption value theory explains “why consumers choose to buy or not buy (or use or not use) a particular product, choose one type of product over another, and choose one brand over another” (Rafidinal et al., 2024; Sheth et al., 1991). In the context of tourism, the positive impact of halal tourism products and services on travel quality, travel value, and even the overall experience value when travelling (Rahman et al., 2020). Perceptions of tourist value originating from previous travel experiences have a significant role in creating value and future travel intention of tourists (Carlson et al., 2016). The higher the



value of the travel experience obtained and the overall positive appreciation, the higher the revisit intention to the destination (Zhang et al., 2018). The perceived values of Muslim tourists play an essential role in shaping their intentions in choosing their future travel options (Mahdzar et al., 2015; Sumaryadi et al., 2020). This shows that perceived value is the primary dimension of a consumer's behavioural intention. Aspects of cognitive and affective values can influence Muslim consumers' behavioural intentions (Jeaheng et al., 2020). Functional, social, epistemic, and emotional values (Caber et al., 2020; Nor Azam et al., 2022) influence future travel intention. Emotional value refers to the dynamic values and experiences tourists obtain when travelling (Sheth et al., 1991). A study on memorable travel experiences using hedonism, local culture, refreshment, meaningfulness, and involvement in explaining the value of emotional experiences (H. Kim & Chen, 2018). Epistemic value is related to curiosity, novelty, and knowledge gained from travel experience (Carlson et al., 2016; Sheth et al., 1991). Previous research added that novelty and knowledge can describe the quality of the travel experience (H. Kim & Chen, 2018). A different finding found that the influence of functional and emotional value on the intention to revisit, only emotional value has a positive and significant effect (Mursid & Anoraga, 2022). However, previous studies' findings prove that emotional and epistemic values influence future travel intention.

Research hypotheses development

QHTD and value

Perceptions of destination products and halal services significantly influence tourists' experiences and values in halal tourism destinations (Rahman et al., 2020). QHTD positively impacts perceived value and predicts future Muslim tourists' attitudes toward a destination (Al-Ansi & Han, 2019). In line with these findings, (Kim & Thapa, 2018) found that quality, social interactions, emotional experiences, and pricing shape international tourists' perceived value. Quality halal products and services are essential for positive perceptions and competitiveness in halal tourism (Battour & Ismail, 2016). QHTD is a factor that influences value formation through travel experience, including emotional value and epistemic value (Mahdzar et al., 2015). More specifically, QHTD significantly impacts the emotional value of the experience experienced by tourists (Ratnasari et al., 2020) and influences epistemic values as well, which are more inclined toward new knowledge and understanding obtained from travel experiences (Battour et al., 2020). The hypotheses are as follows:

- H1. QHTD affects emotional value
- H2. QHTD affects epistemic value

QHTD and future Halal travel intention

Battour et al. (2020) revealed that quality halal tourism destination products and services contribute to tourists' intentions to visit or recommend the destination. Aligned with this, Al-Ansi & Han (2019) found that the QHTD has a strong and positive relationship, which significantly contributes to predicting the attitudes and desires of future Muslim tourists towards a destination. This is confirmed by previous research findings (Chi et al., 2020; Mahdzar et al., 2015; Su et al., 2018), which show that QHTD is a factor that influences future behaviour like FHIT. The hypothesis is formulated as follows:

H3. QHTD affects future halal travel intention

Islamic attribute of destination and value

The Islamic attributes of a destination are known to impact the value Muslim tourists perceive significantly. Research findings (Battour et al., 2014; Nawi et al., 2019) revealed a positive relationship between the IAD and overall tourist satisfaction and value. Nawi et al. (2019) explain that IAD, in turn, positively affects functional value and emotional value. Furthermore, the destination's Islamic attributes positively correlate with overall tourist satisfaction, showing that the Islamic attributes available at a destination play an essential role in shaping the overall value perceived by Muslim tourists (Battour et al., 2014). These Islamic attributes increase Muslim tourists' emotional and epistemic value. The hypotheses are formulated as follows:

- H4. Islamic attribute of destination affects emotional value
- H5. Islamic attribute of destination affects epistemic value

Islamic attribute of destination and future Halal travel intention

The IAD, such as the quality of halal facilities and services, contributes to tourist satisfaction and encourages revisiting the destination (Juliana et al., 2023; Widjaya, 2020). The higher the travel experience gained and the positive comments accumulated, the higher the revisit intention of tourists to that destination (Zhang et al., 2018). Specifically, the IAD includes the availability of halal food, facilities for prayer or worship, adherence to Islamic moral values, Islamic entertainment, compliance with Islamic dress codes, and an overall atmosphere that is in harmony with Islamic principles (Battour et al., 2014). In addition, factors such as social interaction, diverse experiences, and the availability of halal facilities and services contribute to tourist satisfaction and increase the likelihood of revisiting or recommending the destination (Al-Ansi & Han, 2019). Thus, it is essential to prove the influence of the quality of Islamic attributes on future travel intentions. The hypothesis is formulated as follows:

- H6. Islamic attribute of destination affects future halal travel intention

Value and future Halal travel intention

The perceived values of Muslim tourists play an essential role in shaping their intentions in choosing their future travel options (Mahdzar et al., 2015; Sumaryadi et al., 2020). Perceived value is the primary dimension of a consumer's behavioural intention (Suhartanto et al., 2020). Muslim consumers' behavioural intentions can be influenced by cognitive and affective values received (Jeaheng et al., 2020). Specifically regarding emotional and epistemic values, these values are essential to future travel intention (Caber et al., 2020; Nor Azam et al., 2022). Muslim tourists tend to behave positively when they feel the emotional value and epistemic value obtained in halal tourism destinations and tend to encourage the desire to enjoy travel experiences in the future. The hypotheses are formulated as follows:

- H7. Emotional value affects future halal travel intention
- H8. Epistemic value affects future halal travel intention

Mediating role of value

In the conceptual framework of this research, the perceived value of Muslim tourists functions as a factor that connects the QHTD and their Islamic attributes with tourists' intention to visit. The influence of value as a mediating variable for the QHTD on future travel intentions has been studied in several previous findings. Intention to travel again in the future is influenced by the quality and value of previous travel experiences (Sastre & Phakdee-Auksorn, 2017) and memorable travelling experiences (Mahdzar et al., 2015; Zhang et al., 2018). Tourists are motivated to visit tourist destinations in line with their quality (Mukherjee et al., 2018) and the destination's ability to meet their specific needs (Battour et al., 2014). A previous study found that perceived quality will influence perceived value, ultimately influencing revisit intention. (Rahman et al., 2020) revealed that halal tourism products and services positively affect trip quality and value, influencing future travel intentions. Halal tourism destinations that offer quality products and services that align with Islamic attributes will create positive emotional and epistemic experience values for Muslim tourists, which will increase tourists' intentions in choosing Halal tourism destinations in the future. The hypotheses are formulated as follows:

- H9. Emotional value mediates the effect of the QHTD on future halal travel intention
- H10. Emotional value mediates the effect of islamic attribute of destination to future halal travel intention
- H11. Epistemic value mediates the effect of the QHTD on future halal travel intention
- H12. Epistemic value mediates the effect of islamic attribute of destination to future halal travel intention

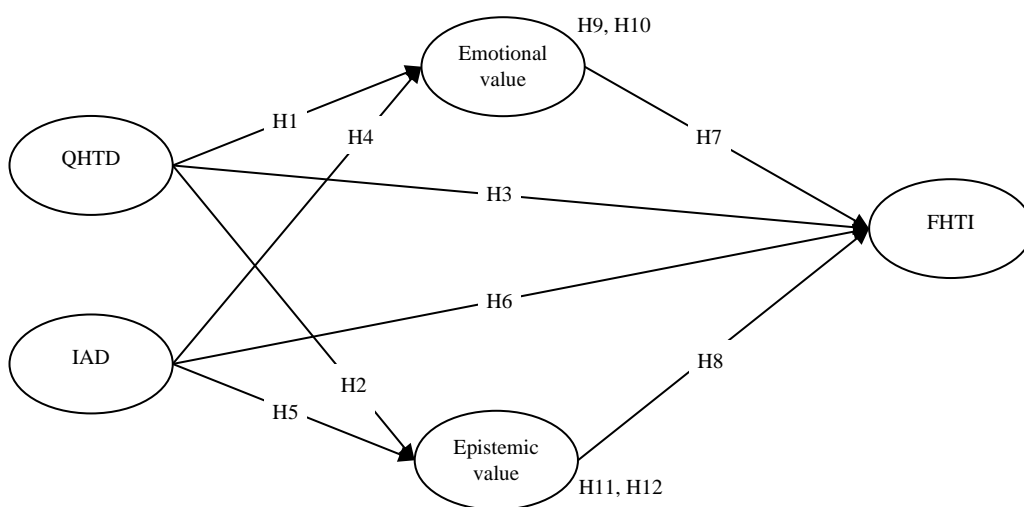


Figure 1. Conceptual model

Method

All items in the exogenous and endogenous variables are operationalised using a seven-point Likert scale, where '1' represents a response of 'very low/strongly disagree' and '7' means a reaction of 'very high/strongly agree'. QHTD and IAD are measured through 7 manifest variable items, where '1' represents a 'very low' response and '7' represents a 'very high' response. Emotional value and epistemic value are measured through 7 manifest variable items, where '1' represents a 'strongly disagree' response and '7' represents a 'strongly agree' response. FHTI is measured through 7 manifest variable items using the same scale, where '1' represents a 'very low' response and '7' represents a 'very high' response. The instruments used in this research are shown in Appendix 1. Before conducting the survey, a pre-test was carried out on 30 respondents to obtain a valid and reliable instrument. The results show that the initial questionnaire is the same. Data was collected using questionnaire directly with Muslim foreign tourists visiting 5 (five) main Indonesian halal tourism destinations, namely Aceh, West Sumatra, Jakarta, West Java, and Lombok. The number of respondents obtained was 476 people. To ensure the sample size meets the criteria, this study utilizes



G*Power to determine the smallest required sample size according to statistical power. The statistical power for this sample size is 0.95, exceeding the desired threshold of 0.8 (Carranza et al., 2020). As a result, the sample size in this study meets the necessary criteria. Technically, the distribution of questionnaires was carried out by the survey team. Before disseminating the survey, the survey team was explained to align perceptions regarding the purpose of data collection and the meaning of the research questions. Communication with the survey team was carried out during the data collection process to ensure data collection went according to plan, which was carried out directly or via social media. The research utilized PLS-SEM with SmartPLS 3.2.8 for quantitative analysis. PLS-SEM follows a two-phase process: measurement model construction and structural model analysis (Hair et al., 2022). The measurement model's validity and reliability are based on indicator types: reflective indicators require outer loading, Cronbach's alpha, composite reliability (CR), average variance extracted (AVE), and discriminant validity checks, while formative indicators assess outer weight and variance inflation factor (Hair et al., 2022). In the structural model phase, R^2 , f^2 , Q^2 , and path coefficients are examined (Hair et al., 2022).

Results

Reflective measurement model

In testing reflective indicators, validity is assessed through convergent and discriminant validity (Hair et al., 2022). Convergent validity examines outer loading and AVE values (see Table I). All indicators in this study have outer loading values above the cut-off (0.708), indicating that each reflective indicator accurately represents the research construct. Additionally, all constructs have AVE values above 0.50, suggesting that the construct accounts for at least 50% of the variance in the items (Hair et al., 2022). Reliability is evaluated using Cronbach's alpha and CR, with a cut-off for Cronbach's alpha and CR values above 0.60 and 0.70 (Hair et al., 2022). Results show Cronbach's alpha exceeds 0.6, with the lowest in the epistemic value construct (0.765), while CR values are above 0.895, confirming the reliability of all constructs. Thus, the study's indicators and reflective constructs are both valid and reliable.

Table I Reflective measurement constructs

Latent Variable	Indicator	Loadings	Cronbach's alpha	CR	AVE
Emotional value	EmV1	0.863	0.872	0.913	0.723
	EmV2	0.819			
	EmV3	0.870			
	EmV4	0.849			
Epistemic value	EpV1	0.900	0.765	0.895	0.810
	EpV2	0.900			
Future halal tourist intention	FHTT1	0.799	0.899	0.925	0.713
	FHTT2	0.880			
	FHTT3	0.832			
	FHTT4	0.859			
	FHTT5	0.851			

Discriminant validity

In evaluating discriminant validity of reflective indicators using the heterotrait-monotrait Fornell-Larcker Criterion (Henseler et al., 2015). The square root of every AVE construct value should exceed the correlation of the construct with other latent variables (Fornell & Larcker, 1981). Table II shows that the AVE construct value is higher for other constructs than for other constructs. This result means that each concept of each construct is different from other constructs.

Table II Discriminant validity

	(1)	(2)	(3)
(1) Emotional value	0.850		
(2) Epistemic value	0.798	0.900	
(3) Future halal travel intention	0.818	0.730	0.844

Formative measurement model

After evaluating the reflective indicators, the next stage is testing the formative indicators, namely QHTD. The first stage tests the VIF (Variance Inflation Factor) to test whether the indicator shows multicollinearity (Hair et al., 2022). The VIF values for QHTD are 1.501 and 2.361, which are lower than the cut-off value of 5 (Hair et al., 2022); these results indicate that multicollinearity between indicators is not a problem. The next stage was testing other weights; bootstrap results (5,000 subsamples) found that all indicators were significant at 0.05 (Hair et al., 2022). The results show that all indicators from QHTD and IAD are indicators of these constructs (see Table III).

Table III Formative measurement constructs

Latent Variable	Indicator	Weights	T value	P value	VIF
QHTD	QHTD1	0.156	3.286	0.001	2.326
	QHTD2	0.163	3.896	0.000	2.234
	QHTD3	0.258	5.666	0.000	2.361
	QHTD4	0.193	4.591	0.000	1.967
	QHTD5	0.105	2.772	0.003	1.501
	QHTD6	0.216	4.635	0.000	2.182
	QHTD7	0.156	3.607	0.000	2.104
IAD	IAD1	0.178	2.859	0.002	1.686
	IAD2	0.352	5.599	0.000	1.759
	IAD3	0.320	5.397	0.000	1.794
	IAD4	0.380	6.411	0.000	1.671



Structural model

The structural model evaluation criteria are the coefficient of determination (R^2), effect size (f^2), cross-validated redundancy (Q^2), and path coefficient (Hair et al., 2022). For R^2 results, QHTD and IAD predict emotional value by 70%. Regarding epistemic value, QHTD and IAD predict 58.4%. Finally, for QHTD, all constructs predict 72.8%. Furthermore, in evaluating Q^2 , the exogenous construct shows its predictive relevance to the endogenous construct if the Q^2 value is more significant than zero (Hair et al., 2022). The results obtained Q^2 values ranged from 0.467 to 0.514, indicating that the endogenous construct has good predictive power for the endogenous construct. Furthermore, f^2 is one of the supporting criteria for determining whether an independent construct can influence the dependent construct (Hair et al., 2022). The f^2 value categories are small (0.02 – 0.15), medium (0.15 – 0.35), and large (>0.35) (Hair et al., 2022). The effect size for the large criteria is shown in the influence of QHTD on emotional value (0.585) and epistemic value (0.427). Then, other effect sizes on medium and low criteria.

Path coefficients

The next step is to analyse the path coefficients through bootstrapping with a confidence level of 95% using 10,000 subsamples (Hair et al., 2022). There are three conditions for the t-value to be higher than 1.65 (significance level = 0.1), 1.96 (significance level = 0.05), and 2.58 (significance level = 0.05) (Hair et al., 2022).

Table IV Hypotheses results

Path	β	T-Values	P-Values	Supported
<i>Direct effect</i>				
H1. QHTD→EmV	0.710	17.730	0.000	Yes
H2. QHTD→EpV	0.714	11.062	0.000	Yes
H3. QHTD→FHTI	0.326	4.467	0.000	Yes
H4. IAD→EmV	0.152	3.295	0.000	Yes
H5. IAD→EpV	0.062	0.884	0.188	No
H6. IAD→FHTI	0.092	1.591	0.056	No
H7. EmV→FHTI	0.392	6.555	0.000	Yes
H8. EpV→FHTI	0.110	1.768	0.039	Yes
<i>Mediating effect</i>				
H9. QHTD→EmV→FHTI	0.278	6.224	0.000	Yes
H10. IAD→EmV→FHTI	0.060	2.964	0.002	Yes
H11. QHTD→EpV→FHTI	0.078	1.658	0.049	Yes
H12. IAD→EpV→FHTI	0.007	0.763	0.223	No

QHTD shows a positive and significant influence on emotional value ($\beta=0.710$), epistemic value ($\beta=0.714$), and FHTI ($\beta=0.326$), H1, H2, and H3 are accepted. IAD only has a positive and significant effect on emotional value ($\beta=0.152$), but not significantly on epistemic value ($\beta=0.062$) and FHTI ($\beta=0.092$). Thus, H4 is accepted, H5 and H6 are rejected. Regarding FHTI, a significant effect was also shown on emotional value ($\beta=0.392$) and epistemic value ($\beta=0.110$), H7 and H8 were accepted. In testing the indirect effect, emotional value successfully mediates the effect of QHTD on FHTI and IAD ($\beta=0.278$) on QHTI ($\beta=0.060$), thus, H9 and H10 are accepted. However, epistemic value only mediates the effect of QHTD on FHTI ($\beta=0.078$) but is not significant on the effect of IAD on FHTI ($\beta=0.007$), H11 is accepted, and H12 is rejected. The result model can be seen in Figure II.

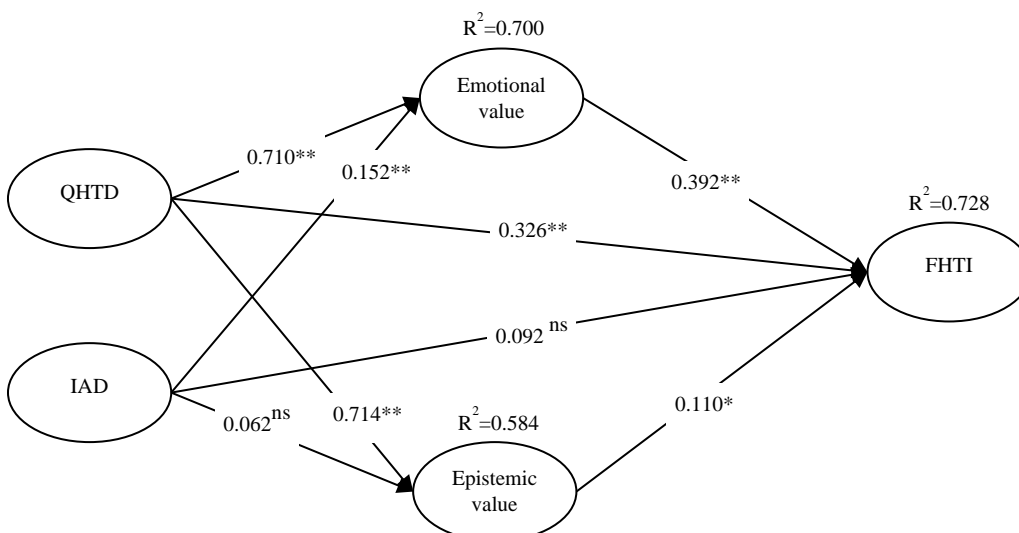


Figure II. Result model

Note(s): ** $p < 0.001$; * $p < 0.05$; ns = not significant.

Discussions

The results demonstrate that QHTD significantly enhances both emotional and epistemic value, consistent with previous studies linking destination attractiveness to functional and emotional value (Mursid & Anoraga, 2022). Muslim tourists feel connected to QHTD through quality factors like halal attractions, facilities, and services, contributing to positive emotional and epistemic



experiences (Battour & Ismail, 2016; Sudigdo et al., 2019). This contributes to creating positive emotional and epistemic experiences for Muslim foreign tourists seeking meaningful experiences enriching their travel insight. The influence of QHTD on emotional value aligns with previous research, showing that halal destination attributes positively impact emotional value (Mursid & Anoraga, 2022). Higher perceptions of destination attributes also positively affect epistemic value, including novelty, interaction, and involvement, enhancing emotional value and increasing the desire to revisit (Mahdzar et al., 2015). This study confirms marketing strategies to improve educational and knowledge-sharing aspects in optimising the experience value felt by Muslim tourists. This explains that the strong presence of Islamic elements in destination attributes can be considered the primary driver of Islamic values in halal tourism destinations and can encourage Muslim tourists' travel decisions. The results show that QHTD has a positive and significant effect on FHTI, which aligns with previous studies (Al-Ansi & Han, 2019; Battour et al., 2022). Halal-friendly destination performances significantly contribute to predicting future attitudes and desires towards a destination from foreign Muslim tourists (Al-Ansi & Han, 2019). This is similar to previous studies on tourism destinations, where the quality of the destination has a significant positive effect on the intention to travel again in the future (Chi et al., 2020; Mahdzar et al., 2015; Su et al., 2018). In Indonesia's halal tourism context, destinations emphasize the unique authenticity of Islamic values in their offerings. This authentic experience enhances the quality of destination products, fostering a higher likelihood of repeat visits from both domestic and international tourists (Liu, 2020). These findings support the Tourism Consumption Theory (TCT), which suggests that leisure is a complex system shaped by various factors, including tourists' backgrounds, prior travel experiences, and decision-making and behavior towards travel (Woodside & Dubelaar, 2002). TCT states that tourists' evaluations of their experiences with the tourist attraction influence their willingness to revisit the interest in the future. Thus, these findings prove that QHTD causes the FHTI of foreign Muslim tourists in halal tourist destinations.

The results showed that IAD positively and significantly affects emotional value but has no impact on epistemic value, although previous studies highlight its importance in creating value for Muslim tourists (Battour et al., 2014; Nawi et al., 2019), value, and quality of experience (Suhartanto et al., 2020); it turns out that it is not an influential variable in Indonesian halal tourism destinations. Foreign Muslim tourists have yet to fully appreciate IAD, especially regarding novelty and knowledge. This is partly because the emphasis on meeting worship needs often fosters a stronger emotional rather than cognitive connection (Battour et al., 2014; Battour & Ismail, 2016; Boğan & Sarıışık, 2019). The Islamic character of a destination creates a positive impression and atmosphere (Battour et al., 2014; Battour & Ismail, 2016; Han et al., 2019; Jeaheng et al., 2020). However, it may lack the novelty or knowledge contributing to epistemic value. Muslim tourists often seek destinations that go beyond religious familiarity, favouring cultural enrichment and innovative experiences (Mursid & Anoraga, 2022). Without sufficient emphasis on education and learning, the Islamic attributes of a destination may fall short of delivering the deeper appreciation and intellectual stimulation that contribute to epistemic value. These findings suggest that providing new knowledge and different experiences is essential for Muslim tourists. This study conceptually expands the understanding of developing IAD so that it can act as a competitive factor in halal tourism destinations. Further, the results show that IAD does not affect FHTI. This finding contradicts the conception that the presence of IAD in halal tourism destinations will theoretically encourage FHTI (Liu et al., 2018; Widjaya, 2020). Halal tourism attributes such as halal food and drinks did not affect the satisfaction of Muslim foreign tourists (Jeaheng et al., 2020). Another result also shows that halal tourism attributes such as halal certification do not affect the happiness of Muslim foreign tourists (Ratnasari et al., 2020). These two findings indirectly support the idea that the halal dimension of food products does not influence the travel experience of Muslim foreign tourists. The level of trust of Muslim foreign tourists also affects the evaluation of a halal tourism destination (Battour & Ismail, 2016; Boğan & Sarıışık, 2019). Muslim foreign tourists may not prioritize halal certification in Indonesian halal tourism destinations, assuming the food is halal due to the Muslim majority population. Therefore, the mere availability of Islamic attributes is insufficient. The quality and Islamic identity of the destination should offer a unique travel experience. These findings highlight the need to enhance the halal tourism ecosystem to improve the quality of Islamic attributes and encourage future travel intentions.

The findings show that emotional and epistemic values significantly impact FHTI, aligning with previous studies (Caber et al., 2020; Nor Azam et al., 2022). Positive experiences and comments, along with emotional value increase tourists' intention to revisit (Mursid & Anoraga, 2022). Muslim tourists return to halal destinations seeking memorable experiences gained through emotional and epistemic values from previous visits (Ratnasari et al., 2020). Strengthening emotional ties with a destination can be achieved through friendly activities and halal tour packages that satisfy Muslim tourists (Kim & Chen, 2018). Additionally, a previous study highlights tourism's role in enhancing intellectual growth and gaining new knowledge about destination products, such as nature and culture, as key factors in the tourist experience (Kim & Chen, 2018). Tourists seek to gain further understanding and information to broaden their trips. Halal tourism destinations that can provide new knowledge through Islamic values are valuable for Muslim foreign tourists when travelling. Thus, emotional and epistemic values significantly affect directive functions such as choosing tourism destinations to visit in the future. Moreover, the findings show that emotional value fully mediates the impact of QHTD and IAD on FHTI, while epistemic value only partially mediates the effect of QHTD on FHTI. The intention to travel again in the future is closely related to the quality and value of the previous travel experience (Sastre & Phakdee-Auksorn, 2017) and a memorable travel experience (Mahdzar et al., 2015; Zhang et al., 2018). In halal tourism, tourists are motivated by destinations that align with their religious beliefs (Battour & Ismail, 2016; Sudigdo et al., 2019), which increases their perceived value and revisit intention (Widjaya, 2020). Memorable experiences, shaped by dynamic and epistemic values tied to destination attributes, enhance behavioral intentions to revisit (Mahdzar et al., 2015). A previous study also found that the quality of destination attributes affects travel experiences, with positive memories



increasing the likelihood of return visits and recommendations (Kim & Chen, 2018). However, the inability of epistemic value to mediate the influence of IAD on FHTI needs to be explained. These findings emphasise the importance of a comprehensive understanding of Muslim tourist behaviour and the management of halal tourism destinations (Suhartanto et al., 2020). The diverse tourist experience influences the high travel intention to Indonesia, showing that halal destinations meet Muslim tourists' expectations. These findings highlight the importance of developing IAD to attract Muslim tourists by fulfilling their emotional and epistemic needs. Meeting these needs can encourage Muslim tourists to revisit Indonesia.

Conclusion and implications

This study showed several essential conclusions. First, QHTD adopt a combination of tourism destination attributes (Mukherjee et al., 2018; Richards, 2019; Sien Leong et al., 2023). Enriching tourism destination attributes into QHTD effectively impacts emotional value, Epistemic value, and FHTI directly or indirectly through the mediation of emotional value and epistemic value. It provides new insight into halal tourism destinations study associated with emotional value, epistemic value, and FHTI from the perspective of specific Muslim tourist behaviour. Second, it proves that emotional value is the most significant contributor to the formation of FHTI. Emotional value, directly or as a mediator of QHTD and IAD, can influence FHTI (complete mediation). It means Muslim foreign tourists have emotionally connected after travelling to Indonesian halal tourism destinations. Third, destination attributes need to be strengthened regarding information, education, and experience, which can provide new and novel knowledge. Fourth, IAD must be developed as a competitive factor in halal tourism destinations. A destination's quality or even an Islamic identity must be a differentiating factor that can give a deep positive impression. This study offers a several managerial implications for destination managers and halal tourism business actors. First, form a QHTD based on tourists' perceptions. Destination managers and halal tourism businesses need to focus on experiential marketing strategies that create comprehensive value that is optimally felt by Muslim tourists. QHTD strengthening is carried out by enriching the creative experience dimension with local content and experiences that are authentic, interactive, flexible, and exciting in the packaging. Managers should focus on enhancing the appeal of the core resources and attractors of the destination and strengthening the quality and effectiveness of supporting factors. It can contribute to the overall quality and competitiveness of the halal tourism destination. Secondly, service providers and the community should actively preserve Islamic authenticity, identity, and heritage to create an Islamic atmosphere that fosters positive emotional connections. They should also develop destination attributes that offer new knowledge and novelty. By supporting the economy, promoting equal business opportunities, and respecting cultural values, managers can cultivate an environment that enhances both emotional and epistemic experiences. Third, overall, FHTI can be influenced by QHTD, IAD, and Values. Therefore, destination managers should integrate these attributes by enhancing overall experience, ensuring high quality, providing value, and showcasing Islamic values. Effective marketing, communication, and visitor feedback can boost satisfaction, create emotional connections, and increase future visitation intention to Islamic destinations.

Limitations and future research

While this study offers valuable insights, it has limitations. QHTD remains underexplored in halal tourism, and future research should include creative experiences to enhance halal destination appeal. Methodological, the questionnaire was distributed during tourism activities, not as an exit survey, possibly affecting perceptions. It is possible that the perception is not the final one. Efforts made to reduce bias are by determining respondents who have been in the destination they visited for enough time or several days. The direction of further study regarding FHTI needs to involve other factors, such as halal destination brands, ICT readiness, and the involvement of several variables in aspects of Muslim behavioural intention, such as religiosity and motivation for visiting. The more comprehensive the exogenous variables, the more accurate and accessible findings will be produced when examining Muslim tourists' behavior about FHTI.

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