

"LINKING RELIGIOSITY AND EXPERIENCE" A STUDY OF MUSLIM-FRIENDLY TOURISM INTENTIONS: INTEGRATION OF TOURISM CONSUMPTION SYSTEMS THEORY AND SOCIAL EXCHANGE THEORY

Muhammad Hanif Ibrahim^{1*}, Lukluk Ilmatul Khairi², Akmalia Lutfiaturrosyida Agung Putri³

¹²³Department of Management, Universitas Gadjah Mada, Indonesia

Correspondence: muhammadhanifibrahim@mail.ugm.ac.id

Article Info	Abstract
<p>Keywords: Muslim-friendly tourism, religiosity, tourism consumption system theory, social exchange theory.</p> <p>Received: November 26, 2024</p> <p>Approved: June 24, 2025</p> <p>Published: June 30, 2025</p>	<p>This study investigates the primary determinants of Muslim-friendly tourism intentions, emphasizing the roles of Islamic attributes, destination image, past behavior, and attitudes. It further analyzes how religiosity moderates these relationships to uncover the factors shaping Muslim travelers' tourism intentions. 300 Muslim participants from various regions were surveyed, and the data were analyzed using Partial Least Square Structural Equation Modeling (PLS-SEM). This research uniquely applies the Tourism Consumption System Theory (TCS) and Social Exchange Theory (SET) to understand Muslim tourists' decision-making processes. By integrating these theoretical lenses, the study presents a holistic perspective on Muslim travel behavior's cultural, psychological, and economic drivers. The results demonstrate that Islamic attributes, a strong destination image, and prior positive travel experiences significantly influence Muslim-friendly tourism intentions. Moreover, favorable attitudes toward tourism also enhance these intentions. Religiosity is a significant moderating factor, intensifying the influence of Islamic attributes and destination image on tourism intentions. These findings provide important implications for tourism industry practitioners seeking to attract Muslim tourists. Marketing strategies and destination branding that reflect Islamic attributes can increase attractiveness while acknowledging religiosity's role, allowing for more tailored and meaningful experiences. The results serve as a valuable resource for policymakers and tourism operators to design inclusive and sustainable tourism programs that specifically address the needs of Muslim travelers, thereby supporting economic development and fostering intercultural understanding.</p>

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INTRODUCTION

The rapid growth of the Muslim population has the potential to significantly increase the number of Muslim tourists worldwide, with projections estimating the Muslim population to reach 3 billion by 2060 (Wibawa et al., 2023). By 2026, the expansion of the halal tourism industry is expected to reach USD 300 billion. Consequently, halal tourism is anticipated to contribute to global growth by approximately 30%. Moreover, the development of this sector has stimulated the emergence of halal entrepreneurship through innovative business models tailored to the unique needs of Muslim travelers (Ainin et al., 2020).

This presents a valuable opportunity for Muslim-majority countries such as the United Arab Emirates, Malaysia, and Indonesia to offer tourism experiences based on Sharia principles. Simultaneously, non-Muslim-majority countries like the United Kingdom, Japan, South Korea, and Brazil have begun to enter this market by offering Muslim-friendly travel services (Eid & El-Gohary, 2015; Xu et al., 2021). The intensifying competition in Muslim-friendly tourism has created new challenges for Muslim travelers in selecting destinations, as they must weigh various options based on perceived value and benefits (Rodrigo and Turnbull, 2019).

In this context, halal tourism refers to a sector within the tourism industry that includes accommodation, food, recreational activities, and dress codes, all aligned with Islamic Sharia law (Sujibto & M, 2023). Services such as halal food, prayer facilities, transportation, and recreational activities must comply with religious principles (Adeiza et al., 2021). As such, halal tourism destinations are designed to integrate these components to create a social environment that supports and facilitates the religious practices of Muslim travelers (Wibawa et al., 2023). As the popularity of these destinations increases, particularly in Muslim-majority countries such as Bangladesh, the urgency to ensure Sharia-compliant tourism services becomes more critical.

Nevertheless, despite the surge in Muslim tourist numbers, many destinations still fail to understand or accommodate the Islamic aspects of halal tourism. This has created a gap between Muslim tourists' expectations and the services offered, particularly regarding essential Islamic attributes (Rostiani et al., 2024). Common inconsistencies include the absence of halal food options, insufficient prayer facilities, and a lack of a social environment aligned with Islamic norms, which ultimately leads to dissatisfaction among Muslim travelers (Sarpini & Aziz, 2023).

Furthermore, although several destinations have incorporated Islamic attributes into their marketing strategies, concerns remain about their genuine commitment to delivering these services. Muslim tourists often express skepticism toward the economic motives behind promoting Islamic values, especially when they feel that their spiritual needs are not sincerely addressed (Hariani & Hanafiah, 2023). Therefore, this study raises fundamental questions: What factors influence tourists' intentions to visit Muslim-friendly destinations? To what extent does religiosity shape Muslim tourists' preferences when selecting destinations?

Answering these questions requires understanding that adopting Islamic attributes in tourism is not merely about fulfilling religious obligations but also acts as a strategic differentiator among service providers. Sharia-based tourism features enhance the travel experience (Aji et al., 2021). However, the growing commercialization of Islamic attributes

can foster consumer skepticism. When travelers sense insincerity or perceive religious symbols as being exploited for profit, their intention to visit such destinations may decline (Juliana et al., 2023). In this regard, halal awareness plays a crucial role as a moderating factor that shapes consumer trust and responses toward the Islamic attributes of a destination (Fajriyati et al., 2022).

In addition to Islamic attributes, the destination image is an essential predictor in shaping Muslim tourists' positive perceptions. Perceived destination image influences how travelers assess the functional benefits of a location, such as affordability, infrastructure, and accessibility. A favorable image can enhance the decision-making process by enabling travelers to evaluate the value they may receive based on cognitive and affective assessments (Monoarfa et al., 2022; Nassar et al., 2015).

As academic interest in Muslim tourist behavior grows (Arissaputra et al., 2025 & Rahmawati et al., 2025), many previous studies have treated Islamic attributes and destination images as separate constructs. Such approaches fail to explain how psychological and cultural factors influence travel intentions (Shmailan, 2023). Meanwhile, despite its notable influence on perceptions and decision-making, religiosity is often treated solely as an independent variable rather than as a potential moderating force in the relationship between destination value and travel intention (Rahman et al., 2020).

This study integrates two complementary theoretical frameworks to address this gap. First, Social Exchange Theory (SET), rooted in economics and social psychology, posits that individuals are motivated to reciprocate the benefits they receive from others (Homans, 1958). In tourism, SET provides insights into how perceived value influences traveler behavior (Chang, 2021). When Muslim tourists perceive that Islamic attributes in a destination offer substantial value to their experiences, they are more likely to respond positively and support the development of that destination (Abbasian et al., 2024).

Second, the Tourism Consumption System (TCS) theory conceptualizes tourist behavior as a series of interrelated decisions and actions throughout the travel journey—from pre-trip planning to post-trip evaluation (Woodside & Dubelaar, 2002). TCS emphasizes the holistic nature of the tourism experience, where perceptions of one aspect influence perceptions of others. In this study, TCS explains how Islamic attributes and destination image, when moderated by religiosity, jointly shape the emotional and functional value of the travel experience, especially among younger Muslim travelers who increasingly prioritize spiritual and authentic experiences (Xu et al., 2021).

By integrating these two theoretical approaches, this research offers a novel perspective in explaining Muslim tourists' visit intentions. It underscores the importance of emotional, functional, and spiritual dimensions in shaping travel decisions and how religiosity may strengthen or weaken these relationships. This theoretical contribution enriches the body of research on Muslim consumer behavior and helps address the challenges of the contemporary halal tourism industry (Battour, 2014).

The study aims to broaden the theoretical foundation of Muslim-friendly tourism by linking religiously motivated consumer behavior with destination experiences by integrating Social Exchange Theory and Tourism Consumption System Theory. The findings are expected to provide strategic insights for tourism service providers by emphasizing the importance of delivering sincere and well-aligned Muslim-friendly services that foster emotional attachment and functional satisfaction, ultimately increasing tourist loyalty and revisit intention.

This paper is structured into five main sections. Section 1 provides the introduction, outlining the background, problem statement, and research objectives. Section 2 presents a literature review, including theoretical frameworks and hypothesis development. Section 3 details the research methodology, including research design, variables, and data collection methods. Section 4 presents the data analysis and discussion of findings. Lastly, Section 5 concludes the study by highlighting implications, limitations, and directions for future research.

METHODOLOGY

Sample

A quantitative approach through an online questionnaire with Google Form was used in this study. The online questionnaire was distributed through various platforms, including WhatsApp, LinkedIn, Instagram, Twitter, and Kudata, to reach the target population effectively. The Muslim community in Indonesia is the focus of this study, using a non-probability sampling technique, specifically purposive sampling, with criteria including Indonesian individuals aged 17 years and above, who have either traveled or plan to travel to Muslim-friendly tourist destinations, and possess knowledge of Muslim-friendly tourism aspects. Three hundred valid responses were obtained without duplicate entries or incomplete data. Data screening was conducted by checking the completeness of responses and the consistency of answers, and ensuring each entry met the predefined criteria. Only complete and eligible responses were used in this study.

This research model has six latent and thirty-six manifest variables on a 5-point Likert scale (1 strongly disagree, 5 strongly agree). Destination image and Islamic attributes adopted from (Rostiani et al., 2024), religiosity adopted from (Junaidi, 2021), past behavior adopted from (Raut, 2020), attitude adopted from (Venkatesh et al., 2012), and intention to visit Muslim-friendly adopted from (Gu et al., 2009). Prior research had validated and reliable questionnaire items. PLS-SEM was chosen to analyze this research model since it can identify the primary “driving” factors in complex models with small sample numbers (Hair et al., 2021). The study assessed sample adequacy using G*Power software (Memon et al., 2020). The findings suggest a minimum sample size of 145 respondents, containing six constructs, with 0.05 significance to achieve 80% statistical power. Thus, 300 samples are sufficient for this study.

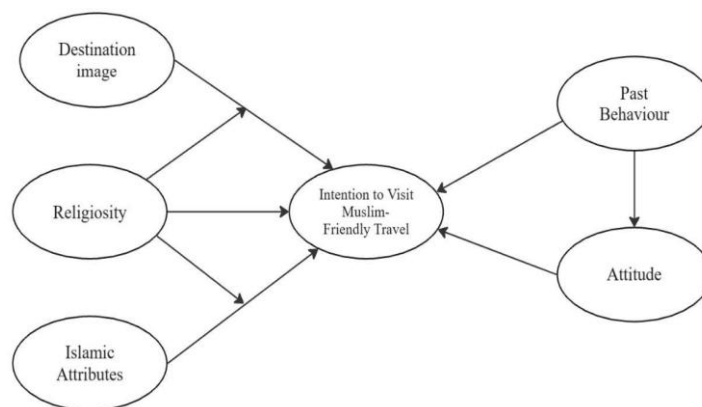


Figure 1. Research Framework

Source: Author's processing result, 2025

Characteristics of Respondents

Based on the results of data collection totaling 300 respondents, the results obtained were that they are female (54.7%), aged 26–35 years (59%), and highly educated, with most holding a bachelor's degree (27.7%) or higher. The sample predominantly comprises students (80.3%), primarily from Java (34%), with a significant proportion having a monthly income of Rp. 1,000,000–3,000,000 (68.3%). Other age groups, regions, and occupations are represented in smaller numbers, focusing on a younger, educated population with middle-income levels (see table 1).

Table 1. Respondent's Characteristics

User Characteristics	Description	Frequency	Percentage (%)
Gender	Male	136	45.3
	Female	164	54.7
Age	17 – 25 years	64	21.3
	26 – 35 years	177	59.0
	36 – 45 years	33	11.0
	46 – 55 years	15	5.0
	>55 years	11	3.7
Education	Senior High School	45	15.0
	Diploma	84	28.0
	Bachelor	83	27.7
	Master	74	24.7
	Doctor	14	4.7
Domicile	Sumatra	31	10.3
	Java	162	54.0
	Nusa Tenggara and Bali	22	7.3
	Kalimantan	45	15.0
	Sulawesi	32	10.7
	Papua	8	2.7
Income	>Rp. 1,000,000	28	9.3
	Rp. 1,000,000 – 3,000,000	204	68.0
	Rp. 3,000,001 – 5,000,000	35	11.7
	Rp. 5,000,001 – 10,000,000	11	3.7
	>Rp. 10,000,001	22	7.3
Occupation	Student	241	80.3
	Private employee	18	6.0
	Entrepreneur	8	2.7
	Professional	12	4.0
	Housewife	21	7.0

Source: Processed from primary data, 2024

Data Screening

This research employed Common Method Bias (CMB) and had no missing values or straight-line trends. Common Method Bias (CMB) ensures that study outcomes reflect variable relationships rather than data-collecting techniques. Implementing CMB is crucial since it threatens the construct's validity (Juneman, 2013; Podsakoff et al., 2003). CMB's potential was tested using Harman's single-factor test. Nine construct components had eigenvalues larger than one and contributed less than 50% (46,673%) to variable covariance. The test findings indicate no CMB potential in the research data (Rodríguez-Ardura & Meseguer-Artola, 2020).

FINDINGS AND DISCUSSION

Measurement Model Assessment (Outer Model)

In the first test, Cronbach's alpha (α) was the lower limit, and composite reliability (CR) was the upper limit (Hair et al., 2019). External loadings and mean-variance extracted (AVE) values examined convergent and discriminant validity in the second test. HTMT ratios were below 0.9 for each build, showing that they varied (Henseler et al., 2015) (see Table 2-3).

Table 2. Item Measurement

Variable and Item Measurement		Loadings
Destination Image (Rostiani et al., 2024)		
DI1	I feel safe when I am at this tourist spot	0.752
DI2	This tourist spot has a good level of security	0.794
DI3	Local transportation around this tourist spot is easily accessible and comfortable	0.615
DI4	Transportation costs at this location are reasonable and by the facilities provided	0.603
DI5	This country provides a sense of peace and security for tourists	0.620
DI6	The cleanliness and hygiene at this tourist spot have high standards	0.559
DI7	The journey to this tourist spot is affordable	0.768
DI8	I find it easy to use public transportation to reach this tourist spot	0.674
DI9	Communication facilities at this tourist spot are adequate for my needs	0.781
DI10	The road conditions to this tourist spot are good and comfortable to pass through	0.748
DI11	The environment around this tourist spot is free from pollution and is still natural	0.734
DI12	The entrance fee to this tourist spot is reasonable and comparable to the experience offered	0.761
DI13	The tourism staff at this location are friendly and very helpful	0.689
DI14	Access to this country is quite easy for tourists	0.762
DI15	This tourist spot offers beautiful and enchanting natural scenery	0.791
DI16	The people at this tourist spot are friendly, interesting, and welcome tourists warmly	0.733
Islamic Attributes (Rostiani et al., 2024)		
IA1	I found it easy to find prayer facilities at this tourist location	0.843
IA2	The restaurant at the hotel provides a fairly diverse halal menu	0.781
IA3	The hotel staff is responsive to the specific needs of Muslims, such as providing religious information, the location of the nearest mosque, or halal restaurants	0.802
IA4	The local staff at this tourist location understand the halal products and services needed by Muslim travelers	0.823
IA5	The tourist information center provides information about halal services in the surrounding area	0.800
Religiosity (Junaidi, 2021)		
RE1	I always ensure honesty and transparency in every travel decision, in accordance with my religious teachings.	0.794
RE2	I always consider religious teachings in every decision related to my travel.	0.848
RE3	My decisions in choosing a travel destination are always based on the principles of my religion.	0.834
RE4	My religious values are the main basis in planning daily travel.	0.813
Past Behaviour (Raut, 2020)		
PB1	The past performance of a destination influences my decision to visit it now	0.855
PB2	If a destination has consistently had positive reviews and experiences in the past, I consider this important in choosing a place to visit	0.832
PB3	The information available about the destination is sufficient for me to make a decision to visit now	0.847

PB4	I tend to avoid destinations that have a bad reputation or negative experiences from previous visitors	0.775
PB5	A good destination is one that has consistently provided positive experiences for visitors in the past	0.721
Attitude (Venkatesh et al., 2012)		
AT1	Visiting Muslim-friendly tourist destinations is a good idea	0.875
AT2	Visiting Muslim-friendly tourist destinations is a wise choice	0.897
AT3	I love the idea of traveling to Muslim-friendly places	0.762
Intention to Visit Muslim-Friendly Travel (Gu et al., 2009)		
IN1	I am interested in visiting a Muslim-friendly travel destination someday	0.878
IN2	I would recommend a Muslim-friendly travel destination to others	0.872
IN3	I plan to visit Muslim-friendly travel destinations frequently in the future	0.798

Source: Processed from primary data, 2025

Data analysis using SMART-PLS 3 software showed that all measuring indicators for destination image, Islamic features, religiosity, previous behavior, attitude, and desire to visit Muslim-friendly travel had loading factor values over 0.708. This shows all indicators have sufficient convergent validity. A loading factor value over 0.708 implies that the indicator can reflect the construct considerably and consistently, allowing it to be employed in a research model with high confidence, according to Hair et al. (2019).

Table 3. Reflective Measurement Model

Construct	α	rho_A	CR	AVE
Attitude	0.799	0.799	0.883	0.717
Destination Image	0.928	0.934	0.938	0.812
Intention to Visit Muslim-Friendly Travel	0.908	0.911	0.942	0.845
Islamic Attributes	0.871	0.879	0.905	0.656
Past Behaviour	0.865	0.866	0.903	0.652
Religiosity	0.841	0.842	0.893	0.676

Source: Processed from primary data, 2025

Data processing in Table 3 shows that all measurement model components meet reliability and convergent validity standards. The constructs' internal reliability was assessed using three indicators: Cronbach's Alpha (α), rho_A, and Composite Reliability (CR). The α and rho_A values of all constructs above the minimum criterion of 0.7 (Hair et al., 2019) demonstrate sufficient internal consistency. Additionally, all structures have a high Composite dependability (CR) rating of 0.883 to 0.942, suggesting strong combined dependability.

Convergent validity was assessed using AVE. From 0.652 to 0.845, all constructions have AVE values over 0.5. Their conceptions explain more than 50% of the indicator variation, indicating strong convergent validity (Fornell & Larcker, 1981). Thus, Attitude, Destination Image, Intention to Visit Muslim-Friendly Travel, Islamic Attributes, Past Behaviour, and Religiosity are reliable, statistically valid, and suitable for structural model testing.

Table 4. Heterotrait-monotrait ration

	ATT	DI	INT	IA	PB	RE
ATT						
DI	0.761					
INT	0.779	0.696				
IA	0.795	0.858	0.672			
PB	0.812	0.806	0.786	0.812		
RE	0.730	0.887	0.605	0.817	0.774	

Source: Processed from primary data, 2025

Heterotrait-Monotrait Ratio (HTMT) assessed discriminant validity. Table 4 shows that all HTMT values are below 0.90 (Henseler et al., 2015), ranging from 0.605 to 0.887. This shows that each model construct has strong discriminant validity and no overlap.

Structural model assessment (inner model)

Model fit was evaluated using SRMR. As predicted, the SRMR findings showed a saturated model value of 0.071 and an estimated model value of 0.078, both meeting the <0.080 criteria (Hair et al., 2014). According to Hair et al. (2014), VIF values varied from 1.340 to 4.226, below 5. Additionally, the VIF varies from 1,902 to 3,961, below 5 (Hair et al., 2019). This demonstrates the model is multicollinearity-free. The research employs bootstrap 5,000 resampling with bias-corrected confidence interval and two-tailed significant p-values for hypothesis testing (*p:0.05, **p:0.01, *** p:0.001).

Robustness Check

The coefficient of determination (R^2) is used in this investigation the Muslim-friendly travel intention coefficient of determination. The study measured effect and predictive relevance. Cohen's F^2 was used to determine the impact of variables in the model, revealing a change in R^2 when an exogenous construct was eliminated. Hair et al. (2019) use Cohen's f^2 values of 0.02 (small), 0.15 (medium), and 0.35 (large) to quantify the predictive impact. Overall, the f^2 output varied from 0.02 to 0.883.

Table 5. Hypothesis Decisions

PLS Path	β	t-value	p-value	95% BCCI	Supported?
H1. Islamic Attributes \rightarrow Intention to Visit Muslim-Friendly Travel	0.163	2.767	0.000	(0.032; 0.388)	Supported
H2. Destination Image \rightarrow Intention to Visit Muslim-Friendly Travel	0.263	4.782	0.000	(0.100; 0.441)	Supported
H3. Religiosity \rightarrow Intention to Visit Muslim-Friendly Travel	0.770	5.095	0.000	(0.641; 0.869)	Supported
H4. Past Behaviour \rightarrow Attitude	0.691	19.768	0.000	(0.616; 0.751)	Supported
H5. Past Behaviour \rightarrow Intention to Visit Muslim-Friendly Travel	0.282	5.042	0.000	(0.231; 0.538)	Supported
H6. Attitude \rightarrow Intention to Visit Muslim-Friendly Travel	0.203	4.782	0.006	(0.177; 0.429)	Supported
H7. Destination Image \rightarrow Intention to Visit Muslim-Friendly Travel * Religiosity	0.267	5.902	0.002	(0.100; 0.122)	Supported
H8. Islamic Attributes \rightarrow Intention to Visit Muslim-Friendly Travel * Religiosity	0.323	7.765	0.000	(0.198; 0.218)	Supported

Source: Processed from primary data, 2025

Path analysis utilizing Partial Least Squares (PLS) supports all research assumptions. Islamic attributes significantly impact the intention to visit Muslim-friendly travel ($\beta = 0.163$; $p < 0.01$), destination image ($\beta = 0.263$; $p < 0.001$), and religiosity ($\beta = 0.770$; $p < 0.001$). In addition, past behavior strongly impacts attitude ($\beta = 0.691$; $p < 0.001$) and intention to visit ($\beta = 0.282$; $p < 0.001$). Attitude substantially impacts visit intention ($\beta = 0.203$; $p < 0.01$). The interaction between religiosity and destination image ($\beta = 0.267$; $p < 0.001$) and Islamic attributes ($\beta = 0.323$; $p < 0.001$) seemed to moderate the

impact. The evaluated correlations were statistically significant since all t-values were more than 1.96, p-values were below 0.05, and the confidence interval (95% BCCI) did not cross zero.

Table 6. Coefficient Determination and Predictive Relevance

Latent Variables	Q2	R2	R2 Adjusted
Attitude	0.463	0.469	0.467
Intention to Visit Halal-Friendly Travel	0.504	0.574	0.567

Source: Processed from primary data, 2025

Table 6 analysis reveals an R^2 value of 0.469 for Attitude and 0.574 for Intention to Visit Halal-Friendly Travel. These figures show that the model's independent variables explain 46.9% of attitudes and 57.4% of visiting intentions. The model's Q^2 values of 0.463 and 0.504 indicate high predictive significance, above the threshold value of 0 (Hair et al., 2019). Model stability and no overfitting are shown by the modified R^2 value being close to the R^2 value. These results show that the model can explain and predict halal-friendly location visit intentions.

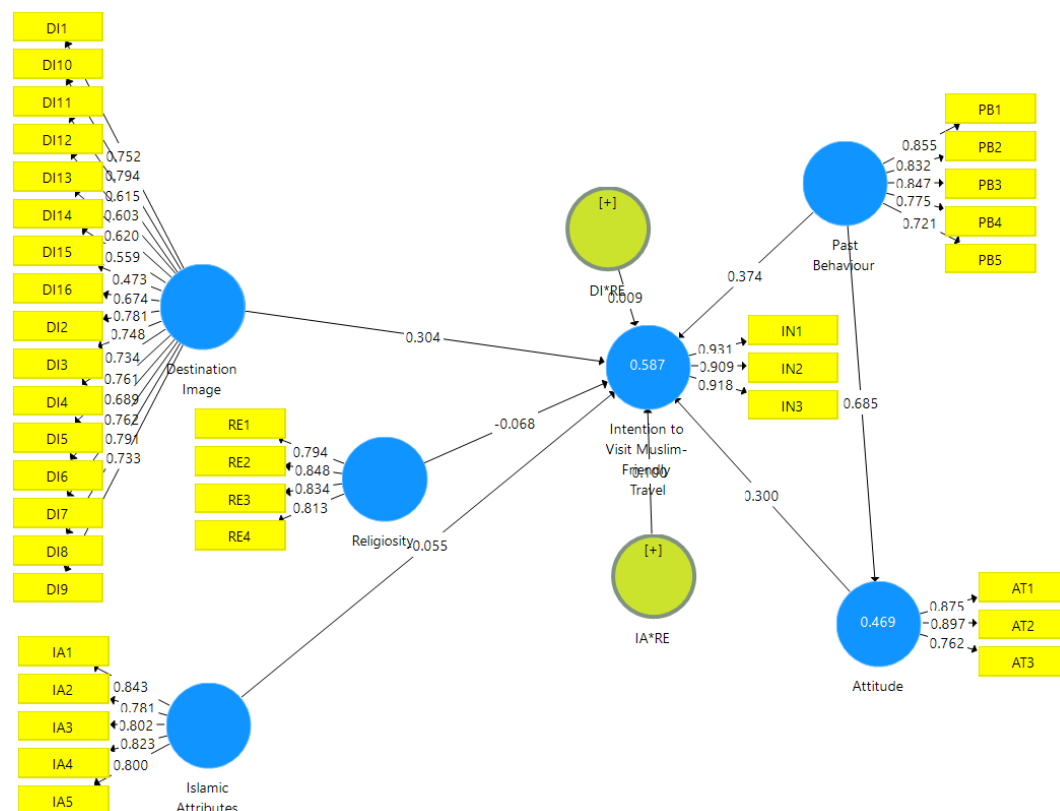


Figure 2. Output Smart-PLS

Source: Author's processing result, 2025

Discussion

Table 5 shows a route analysis (PLS route) of variables affecting Muslim-friendly travel intentions. The significant p-value (less than 0.05) supports all hypotheses in this investigation. The first hypothesis (H1) suggests that Islamic attributes significantly impact the intention to visit Muslim-friendly travel destinations, with a β value of 0.163, t-value

of 2.767, and 95% BCCI confidence interval of (0.032, 0.388). According to these studies, Islamic attributes affect the inclination to visit Muslim-friendly countries. Muslim travelers feel welcome and respected when venues provide religiously compatible amenities. For instance, mosques, prayer rooms, halal cuisine, sanitary standards, and Islamic practices associated with religious values might boost guests' involvement with the place (Rostiani et al., 2024).

Furthermore, a study by Fajriyati et al. (2022) highlighted that public areas separated by gender and adherence to Islamic dress codes significantly contribute to travelers' comfort during their journey. In this context, destinations offering Muslim-friendly attributes fulfill travelers' physical needs and support their spiritual needs (Wibawa et al., 2023). These attributes directly contribute to increasing the overall satisfaction of Muslim travelers, positively impacting their intention to revisit or recommend the destination to others. Thus, Islamic attributes attract interest and foster loyalty among Muslim travelers.

The second hypothesis (H2) is also supported, where destination image significantly influences the intention to visit a destination, with a β value of 0.263, a t-value of 4.782, and a confidence interval of (0.100; 0.441). These findings indicate that destination image influences travelers' intentions to visit Muslim-friendly destinations. Destination image encompasses various aspects, such as natural beauty, cultural attractions, and alignment with traveler preferences (Sriboonlue, 2023). Furthermore, the concept of destination image involves cognitive dimensions, such as evaluations of facilities and services, and affective dimensions, such as the emotions evoked by the destination, which significantly impact travelers' decision-making processes (Han et al., 2022).

When a destination is perceived positively, travelers are likelier to believe it will provide an enjoyable, safe, and fulfilling experience. In Muslim-friendly travel, facilities such as halal food, prayer spaces, and cultural compatibility with Islamic values are key elements that enhance the destination's appeal (Han et al., 2022; Lestari et al., 2023). Therefore, a positive destination image helps attract Muslim travelers and strengthens their intention to visit the destination, as they feel assured of a fulfilling experience aligned with their needs and preferences. This highlights the importance of managing destination images to build long-term relationships with Muslim travelers.

The third hypothesis (H3), which examines the influence of religiosity on intention, shows highly significant results with a β value of 0.770, a t-value of 5.095, and a confidence interval of (0.641; 0.869). These findings confirm that religiosity has the most significant influence among all variables tested, making it the dominant factor in this model. In the context of this study, religiosity affects various aspects of travelers' choices, including destinations, accommodations, and activities they select. As Shakona et al. (2015) noted, religiosity shapes individual preferences and behaviors, particularly in decisions related to religious values.

For individuals with high levels of religiosity, their religious beliefs often guide travel decisions. This includes the need to ensure that the destinations they visit support religious practices and an Islamic lifestyle, such as the availability of halal food, prayer facilities, and an environment aligned with Islamic values. Furthermore, Lee & Iesham (2019), in exploring travel behavior among Muslim tourists from Singapore, highlighted that their food choices and accommodation preferences are strongly influenced by their religious beliefs. Additionally, according to He et al. (2013), religious individuals tend to

have stronger motivations to choose destinations that offer entertainment and support fulfilling their spiritual needs. Therefore, the higher an individual's level of religiosity, the greater their likelihood of intending to visit a Muslim-friendly destination. Religiosity guides travelers' decision-making, ensuring their journeys align with spiritual values and provide experiences that meet their religious needs. This explains why religiosity is the dominant factor influencing travel intentions in this study's model.

The fourth hypothesis (H4), which links past behaviour to attitude, is strongly supported, as indicated by a β value of 0.691, a t-value of 19.768, and a confidence interval of (0.616; 0.751). This result is based on the theory that past experiences shape individuals' preferences, trust, and expectations regarding an activity or destination. When someone has a positive experience at a Muslim-friendly destination, such as feeling comfortable with the availability of Islamic facilities, halal food, or an environment that supports Islamic values, this experience strengthens their perception that similar destinations will provide the same or even higher levels of satisfaction.

Past behaviour significantly influences the intention to visit Muslim-friendly destinations through the interaction of attitude, perceived value, and emotional experiences (Mursid, 2023). Positive past experiences not only build favourable perceptions of the destination but also reinforce positive attitudes that encourage a preference for similar destinations in the future. This aligns with findings by Soonsan & Jumani (2024), who highlighted that positive attitudes toward a destination, influenced by personal experiences and recommendations from others, significantly enhance the intention to visit Muslim-friendly destinations. Thus, positive past experiences are a key factor in shaping attitudes that support visitation intentions, emphasizing the importance of delivering high-quality experiences to foster traveler loyalty.

The fifth hypothesis (H5) indicates that past behaviour directly influences intention, as shown by a β value of 0.282, a t-value of 5.042, and a confidence interval of (0.231; 0.538). This finding supports the view that previous experiences shape individuals' preferences, trust, and expectations regarding an activity or destination. Suppose someone has visited a Muslim-friendly destination and had a positive experience, such as feeling comfortable with the availability of Islamic facilities, halal food, or an atmosphere that supports Islamic values. That experience strengthens their perception that similar destinations will provide the same or even greater satisfaction levels (Mursid, 2023).

The theory of planned behavior provides a theoretical framework that explains how past behaviors and experiences influence the formation of future intentions. For instance, Adel et al. (2021) found that cognitive and affective images formed through prior travel experiences significantly impact the decision-making processes of Muslim travelers. Notably, this influence persists even when the visited destination lacks halal facilities. Thus, the more positive a person's past experiences with Muslim-friendly destinations, the greater the likelihood of their intention to revisit similar destinations. This underscores the importance of positive experiences in fostering loyalty and shaping traveler preferences toward destinations that meet their specific needs.

The sixth hypothesis (H6), which states that attitude influences intention, is supported based on the analysis results with a β value of 0.203, a t-value of 4.782, and a confidence interval of (0.177; 0.429). Attitude represents an individual's overall evaluation of Muslim-friendly destinations, shaped by their beliefs and experiences regarding the benefits and alignment of the destination with their needs or personal values. When

someone has a positive attitude toward a Muslim-friendly destination, such as believing that the destination offers a comfortable, safe experience that supports Islamic values, they are more likely to have a stronger intention to visit it (Juliana et al., 2022).

Furthermore, the perceived value of a destination, closely related to tourists' attitudes, is a significant predictor of visit intention. Research by Sodawan & Hsu (2022) found that perceived value directly influences tourists' intention to visit a destination. This finding is consistent with Soonsan & Jumani (2024), who noted that tourists' attitudes significantly influence their intention to travel, even to non-Islamic destinations like Phuket. The study highlighted the importance of a halal-friendly social environment and local interactions in fostering positive travel intentions. Thus, a positive attitude reflects tourists' perceptions of a destination and is a key factor driving their intention to visit Muslim-friendly destinations.

The seventh hypothesis (H7) is supported, where religiosity significantly moderates the relationship between destination image and the intention to visit Muslim-friendly destinations, as indicated by a t -value > 1.96 and p -value < 0.05 . For individuals with high levels of religiosity, elements of destination image that are relevant to Islamic values, such as the availability of prayer facilities, halal food, and an Islamic atmosphere, carry much greater weight in shaping their perceptions compared to other aspects, such as natural beauty or entertainment attractions (He et al., 2013). These Islamic elements fulfill physical needs and provide spiritual comfort, which is crucial for individuals with firm religious commitments.

In this context, a destination image perceived as supporting Islamic values will significantly increase the intention of religious individuals to visit that destination, as it is seen as capable of meeting their expectations for a travel experience aligned with their religious beliefs. Thus, religiosity is a reinforcing factor that strengthens the relationship between an Islamic destination image and the intention to visit, making Islamic elements within the destination image a key attraction for highly religious Muslim travelers.

Finally, the eighth hypothesis (H8) is supported, where religiosity significantly moderates the relationship between Islamic attributes and the intention to visit Muslim-friendly destinations, as indicated by a t -value > 1.96 and p -value < 0.05 . This finding suggests that for individuals with high levels of religiosity, Islamic attributes such as prayer facilities, halal food, and regulations aligned with Islamic values are not merely an added value but a fundamental requirement when choosing a travel destination. The availability of these attributes provides spiritual reassurance and ensures that their journey aligns with their religious beliefs.

In this context, the influence of Islamic attributes on visit intention becomes more significant for religious individuals, as these attributes help fulfill their spiritual needs and support the observance of religious obligations during their travels (Vargas-Sánchez & Moral-Moral, 2019). Islamic attributes offer physical comfort and are essential to an Islamic lifestyle, highly valued by individuals with firm religious commitments. Therefore, religiosity strengthens the relationship between the presence of Islamic attributes and the intention to visit Muslim-friendly destinations, making these attributes key factors in attracting highly religious Muslim travelers.

These findings align with the Tourism Consumption Systems Theory, which posits that travel decisions result from the complex interaction of various factors within the tourism consumption system. The study demonstrates that past experiences, attitudes,

destination image, and Islamic attributes collectively shape Muslim travelers' intentions to visit Muslim-friendly destinations. Positive past experiences reinforce attitudes that support visitation intentions, while destination image and Islamic attributes fulfill travelers' physical and spiritual needs. Religiosity, as a value framework, moderates these relationships, ensuring that highly religious Muslim travelers are more influenced by elements that support Islamic values. This supports the theory that tourism consumption involves complex interactions between psychological, social, and destination-related factors.

The study also aligns with the Social Exchange Theory, which emphasizes that travelers' decisions are based on perceived value in the exchange between travelers and destinations. Islamic attributes and destination image provide perceived benefits, such as physical comfort and spiritual fulfillment, thereby enhancing the value of the exchange. Travelers with positive past experiences are more likely to revisit destinations offering similar benefits. For highly religious Muslim travelers, the perceived value of the exchange is further strengthened by the fulfillment of spiritual needs, making Muslim-friendly destinations more appealing. Thus, the findings illustrate that Muslim travelers' intentions to visit destinations are influenced by the perceived value derived from their interaction with the destination, affirming the relevance of both theories in explaining Muslim travel behavior.

CONCLUSION

The path analysis (PLS Path) confirms that all proposed hypotheses are supported, indicating that Islamic attributes, destination image, religiosity, past behavior, and attitude significantly influence the intention to visit Muslim-friendly destinations. Islamic attributes, such as prayer facilities and halal food, are essential needs for tourists with high levels of religiosity. Meanwhile, a positive destination image enhances attractiveness through perceptions of a pleasant experience that aligns with Islamic values. Religiosity emerges as a dominant factor directly affecting intention while strengthening the relationship between destination image and Islamic attributes in influencing tourists' intentions.

In addition, past behavior and attitude also play essential roles. Positive experiences in previous visits contribute to forming supportive attitudes, ultimately influencing the intention to revisit or recommend similar destinations. These results emphasize the significance of destination management, which fulfills Muslim visitors' physical and spiritual demands to promote attraction and loyalty.

Integrating the Tourism Consumption Systems (TCS) Theory and Social Exchange Theory (SET) into this study advances Muslim-friendly tourism research. The findings reaffirm that individual attributes and destination-specific features shape travel intentions among Muslim tourists by demonstrating the complex interplay between psychological, cultural, and social factors. The study enriches TCS by illustrating that past behavior, attitude, Islamic attributes, and destination image collectively form a consumption experience. It further emphasizes the importance of aligning tourism services with Muslim tourists' physical and spiritual needs.

Furthermore, the findings extend the application of SET by showing how perceived value, derived from Islamic attributes and positive destination image, serves as a key driver of travel intentions. Religiosity acts as a crucial moderating factor that reinforces the

influence of Islamic attributes and destination image on Muslim tourists' decision-making. This underscores the necessity of incorporating religiosity into theoretical models when studying niche tourism markets strongly influenced by cultural and spiritual values. These findings corroborate the theoretical framework and provide the groundwork for future research on additional moderating factors in varied cultural and tourist settings.

This research has practical significance for destination managers and tourism sector stakeholders seeking Muslim visitors. Destinations should highlight Islamic services like certified halal cuisine, prayer spaces, and gender-separated facilities since Islamic features strongly impact travel intention. To attract extremely religious travelers, location marketing should emphasize these traits.

Additionally, destination image strongly influences travel intentions, emphasizing the necessity of creating a favorable image. The destination's natural beauty, cultural attractions, and Islamic compatibility should be promoted via specific efforts that appeal to Muslim visitors. Religiosity moderates, so marketing should emphasize how the location supports religious traditions and is culturally sensitive. Adding these components to tourism can boost satisfaction and loyalty.

Past conduct and attitude affect travel plans, emphasizing the necessity for high-quality, memorable experiences that suit Muslim travelers' bodily and spiritual demands. Focusing on these characteristics may boost return visits and favorable word-of-mouth, enhancing locations' long-term standing in Muslim-friendly tourism. Overall, these findings call for a strategic approach to destination management and promotion that addresses the unique needs of Muslim tourists to build a strong and loyal customer base.

Beyond implications for destination managers and tourism operators, this study also offers essential guidance for policymakers in the tourism sector. Local and national governments must consider developing regulations and policies that comprehensively support the creation of Muslim-friendly destinations. This includes stricter and more accessible halal certification standards, adequate prayer facilities at tourist sites, and training for tourism actors in culturally and religiously sensitive services. Such policies would enhance destinations' competitiveness in the growing global tourism market and promote inclusivity and sustainability by ensuring a safe and comfortable experience for Muslim travelers.

Public-private partnerships should be improved to create complete trip packages that include religion and local culture. Digital and social media may help governments conduct cooperative promotional initiatives to target Muslim groups locally and worldwide. With targeted policies and institutional assistance, Indonesian tourist sites may become Muslim visitors' top choices and boost the sector's contribution to sustainable national economic growth.

This study sheds light on Muslim-friendly destination intents; however, it has numerous drawbacks that should be addressed in future research. First, the data collection may be confined to specific geographic or cultural settings, limiting its applicability to a more diversified Muslim tourist community. Regional cultural and religious practices may affect the relevance of Islamic traits or religiosity. Future research might include people from other nations to further understand Muslim tourist behavior.

This research uses self-reported data, which may be biased by social desirability or recollection problems, especially when discussing sensitive themes like religion. Future studies might combine survey data with observational or experimental methodologies to

get further insights. This research emphasizes religion, Islamic traits, and destination image. Additionally, the impact of digital technology, social media, and economic aspects have not been examined. Including such factors in future study models may help us grasp the complexity of Muslim-friendly tourism.

Finally, this study's cross-sectional design restricts causal inference. In light of the worldwide Muslim-friendly tourism trend, longitudinal research may reveal more dynamic attitudes, behaviors, and preferences.

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AUTHOR PROFILE

Muhammad Hanif Ibrahim, S.E

ORCID ID 0009-0006-2024-5031. Currently student in Management Science at Gadjah Mada University. He has interest in Management and Business

Lukluk Ilmatul Khairi, S.E

ORCID ID 0009-0005-9722-0038 Currently student in Management Science at Gadjah

Akmalia Lutfiaturrosyida Agung Putri, S.E



ORCID ID 0009-0009-4863-513X. Currently student in Management Science at Gadjah Mada University. She has interest in Management and Business