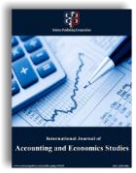
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Research paper



The Influence of Islamic Local Wisdom Through Destination Attachment to Islamic Socio-Cultural Responsibilities and Halal Tourism Return Visit Behavior Intentions

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Abstract

This study examines the role of Islamic Local Wisdom (ILW) in shaping revisit intentions and Islamic socio-cultural responsibility within the context of halal tourism. It evaluates how Halal Destination Attributes (HDA), including ILW, influence these outcomes, with place attachment as a mediating variable. Using SEM-PLS analysis on survey data from 436 tourists across ten priority halal tourism destinations in Indonesia, the research tested 23 hypotheses, of which 13 were supported. The findings reveal that Islamic morality and ILW significantly enhance revisit intentions, socio-cultural responsibility, and destination attachment. Conversely, prayer facilities and halal attributes did not show significant direct effects. Place attachment emerged as a critical mediator, strengthening Islamic morality and ILW's impact on revisiting intentions and socio-cultural responsibility. However, it did not mediate the effects of prayer facilities and halal attributes. These results highlight the importance of integrating cultural and ethical dimensions into halal tourism offerings to foster emotional connections with destinations. The study highlights the importance for halal tourism managers to prioritize Islamic morality and intercultural learning within work environments to enhance tourist loyalty and socio-cultural engagement. It also suggests re-evaluating prayer facilities and halal attributes to move beyond functional considerations. This research contributes to a deeper understanding of the interplay between Islamic values, cultural heritage, and tourist behavior in developing sustainable and competitive halal tourism destinations.

Keywords: *Use about five key words or phrases in alphabetical order, separated by a Semicolon.*

1. Introduction

In recent years, halal tourism has emerged as a significant source of revenue for countries worldwide, attracting increasing attention from academics and industry players (Aysan & Syarif, 2024; Saputro et al., 2007). Despite the limited studies on halal tourism, there is great enthusiasm for tapping into this growing market (Alam, Ratnasari, et al., 2024; Nafis et al., 2024; Susilawati, 2023). Much scholarly effort has been made to clarify the determinants of halal tourism development, particularly in Muslim-majority countries (Battour et al., 2014; El-gohary, 2015; Mohsin et al., 2016). Such research efforts have used quantitative approaches, analyzing tourist survey data, or qualitative methods to explore stakeholder perspectives. Quantitative studies have mainly examined relationships between halal destination attributes and tourist satisfaction or loyalty (Battour et al., 2014; El-gohary, 2015). In contrast, qualitative studies have explored motivations and challenges in developing halal tourism destinations (Mohsin et al., 2016; Oktadiana et al., 2016).

Despite academic and practical efforts, challenges in halal tourism development still exist, especially in non-Muslim majority countries seeking to attract Muslim tourists. According to the Global Muslim Travel Index, Indonesia ranked first alongside Malaysia as the top halal-friendly destination in 2019 (Mastercard-CrescentRating, 2019). The Indonesian government has committed to developing halal tourism, establishing 10 priority halal tourism destinations. However, the implementation and impacts of halal tourism initiatives require further investigation to explore the attributes embedded in halal tourism destinations (Alam, Mellinia, et al., 2023; Alam, Sukmana, et al., 2023; Qolbi & Alam, 2024).

This study aims to uncover the influence of Islamic local wisdom as a key attribute of halal tourism destinations that enhances their appeal. Specifically, it examines how halal destination attributes, including Islamic local wisdom, impact tourists' revisit intentions and Islamic socio-cultural responsibility in the context of halal tourism. This study takes a novel approach by examining the mediating role of place attachment between halal destination attributes and tourists' behavioral intentions. It also explores the influence of Islamic socio-cultural responsibility on revisit intentions - an understudied aspect despite recognition of halal tourism's socio-cultural impacts. By inte-

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grating Islamic local wisdom as a key attribute alongside existing halal destination attributes, this research provides a more comprehensive framework for understanding halal tourism development.
Therefore, a critical analysis is needed of how both academic and practical research can contribute to effectively addressing the challenges of halal tourism development, particularly in diverse cultural contexts like Indonesia. This study's approach based on tourist perspectives aims to overcome limitations in accessing data from Indonesian halal tourism businesses. The findings are expected to provide valuable insights into destination managers and policymakers in enhancing the competitiveness and sustainability of halal tourism destinations.

2. Literature Review and Research Hypotheses

Halal tourism has gained increasing attention from researchers in recent years. Several studies have explored the concept of halal destination attributes (HDA) and their influence on tourist behavior. Zulvianti et al. (2022) found that the hotel industry is increasingly interested in halal tourism and sustainability reporting.
Research indicates that halal destination attributes positively influence Muslim tourists' revisit intentions. Wardi et al. (2018) found that Islamic attributes of the destination, including prayer facilities, halalness, and general Islamic morality, significantly affect tourist satisfaction and loyalty. Similarly, Han et al. (2019) revealed that halal-friendly attributes such as halal food, prayer facilities, and alcohol-free environments are crucial factors in Muslim tourists' decision-making process and intention to revisit a destination.
Battour et al. (2014) developed the theory of halal destination attributes: prayer facilities, halalness, and Islamic morality. Their study highlighted the importance of these attributes in attracting Muslim tourists. Battour et al. (2011) found that Muslim tourists appreciate destinations that provide halal food and prayer facilities and limit exposure to behaviors contrary to Islamic teachings.
Suhartanto et al. (2021) examined the dimensions of the halal experience that influence Muslim tourists' loyalty to destinations. Their analy sis revealed that halal accommodation, facilities, and services are key factors affecting revisit intentions. Similarly, Sulaiman et al. (2022) found that Muslim tourists' intention to return to hotels depends on halal food and drink availability and Shariah-compliant facilities.
Studies in Japan and South Korea emphasize the role of cultural adaptation in halal tourism development, where destinations leverage local traditions while integrating Muslim-friendly infrastructure (Marlinda et al., 2021; Samori et al., 2016). In New Zealand, halal tourism success is attributed to collaborative governance between tourism operators and Muslim communities, ensuring alignment with Islamic values without compromising local identity (Arasli et al., 2021). Similarly, Thailand has strategically marketed halal-certified services in non-Muslim regions like Phuket, demonstrating how cultural sensitivity and interfaith collaboration can minimize conflicts (Nurdiansyah, 2018; Suharko et al., 2018). Meanwhile, Malaysia's leadership in halal tourism stems from the institutional synergy between Islamic governance and tourism policies, contrasting with Indonesia's politicized debates (Musthofa et al., 2023). These global examples reveal that halal tourism thrives when destinations balance Islamic requirements with localized strategies, offering insights into overcoming Indonesia's challenges. Integrating these perspectives strengthens our findings, affirming that Islamic Local Wisdom (ILW) and socio-cultural responsibility transcend geographical boundaries as universal drivers of tourist loyalty and destination competitiveness.
While existing studies have focused on traditional halal destination attributes, there is a growing recognition of the importance of Islamic local wisdom in halal tourism development. Yousaf (2023) highlighted the significance of localized interpretations of Islamic teachings and the potential for halal-hybrid recreational spaces that blend religious and cultural identities. The Indonesian Ulema Council's fatwa on halal tourism emphasizes respecting local cultural values and wisdom that do not violate Shariah principles (Fatwa Dewan Syariah Nasional Majelis Ulama Indonesia No: 108, 2016). The concept of Islamic local wisdom has gained attention in halal tourism development. Nurohman and Qurniawati (2021) highlighted the importance of incorporating local Islamic traditions and customs into halal tourism offerings to create unique and authentic experiences for Muslim travelers.
Research has shown that place attachment can mediate the relationship between destination attributes and revisit intentions. Isa et al. (2020) found that place attachment significantly influences tourists' loyalty and revisit behavior. Additionally, Zhang et al. (2023) demonstrated that place attachment mediates the relationship between connectedness to nature and pro-environmental behavior among visitors.
While limited research directly examines the relationship between Islamic socio-cultural responsibility and revisit intentions in halal tourism, related studies provide insights. Lee et al. (2021) found that destinations with high social responsibility positively influence environmentally conscious behavioral intentions6. Yu and Hwang (2019) showed that a favorable destination image resulting from social responsibility commitments positively affects tourist loyalty.
Islamic socio-cultural responsibility in halal tourism has received limited attention in existing literature. However, studies like Zamani-Farahani and Musa (2012) have explored the relationship between religious beliefs and perceptions of tourism's socio-cultural impacts. Carboni and Janati (2016) suggested that incorporating Islamic guidelines in tourism planning could mitigate adverse socio-cultural effects.
Researchers like Çizel et al. (2022) and Tsai (2016) examined the role of place attachment in halal tourism. These studies suggest that emo-tional connections to destinations influence tourists' behavioral intentions and satisfaction. Based on this literature review, the following hypotheses are proposed:
H1: Prayer facilities (PF) positively influence revisit intention behavior for halal tourism.
H2: Halalness (H) positively influences revisit intention behavior for halal tourism.
H3: Islamic Morality (IM) positively influences revisit intention behavior for halal tourism.
H4: Islamic Local Wisdom (ILW) positively influences revisit intention behavior for halal tourism.
H5: Prayer facilities (PF) positively influence Islamic Socio-Cultural Responsibility.
H6: Halalness (H) positively influences Islamic Socio-Cultural Responsibility.
H7: Islamic Morality (IM) positively influences Islamic Socio-Cultural Responsibility.
H8: Islamic Local Wisdom (ILW) positively influences Islamic Socio-Cultural Responsibility.
H9: Prayer facilities (PF) positively influence Halal Tourism Destination Attachment.
H10: Halalness (H) positively influences Halal Tourism Destination Attachment
H11: Islamic Morality (IM) positively influences Halal Tourism Destination Attachment.
H12: Islamic Local Wisdom (ILW) positively influences Halal Tourism Destination Attachment.
H13: Halal Tourism Destination Attachment positively influences revisit intention behavior for halal tourism.
H14: Halal Tourism Destination Attachment positively influences Islamic Socio-Cultural Responsibility.

H15: Islamic Socio-Cultural Responsibility positively influences revisit intention behavior for halal tourism.
Additionally, the following hypotheses examine the mediating role of Halal Tourism Destination Attachment:
H16: Halal Tourism Destination Attachment mediates the relationship between Prayer facilities (PF) and revisit intention behavior for halal tourism.
H17: Halal Tourism Destination Attachment mediates the relationship between Halalness (H) and revisit intention behavior for halal tourism.
H18: Halal Tourism Destination Attachment mediates the relationship between Islamic Morality (IM) and revisit intention behavior for halal tourism.
H19: Halal Tourism Destination Attachment mediates the relationship between Islamic Local Wisdom (ILW) and revisit intention behav-ior for halal tourism.
H20: Halal Tourism Destination Attachment mediates the relationship between Prayer facilities (PF) and Islamic Socio-Cultural Respon-sibility.
H21: Halal Tourism Destination Attachment mediates the relationship between Halalness (H) and Islamic Socio-Cultural Responsibility.
H22: Halal Tourism Destination Attachment mediates the relationship between Islamic Morality (IM) and Islamic Socio-Cultural Re-sponsibility.
H23: Halal Tourism Destination Attachment mediates the relationship between Islamic Local Wisdom (ILW) and Islamic Socio-Cultural Responsibility.

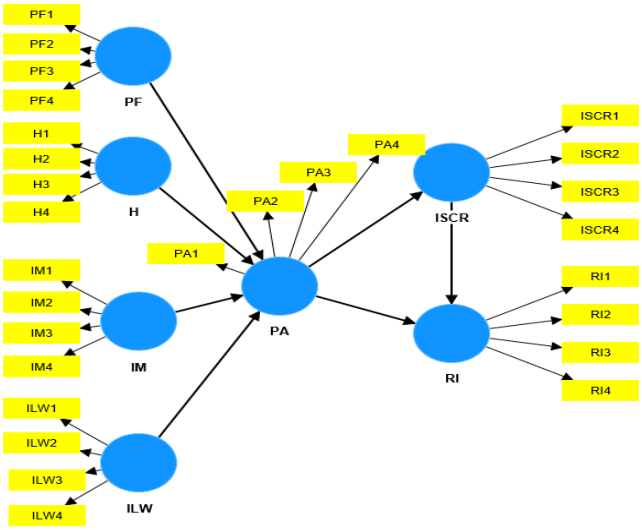


Fig. 1: Research Model

This study aims to test these hypotheses to provide a comprehensive understanding of the factors influencing revisit intentions and socio-cultural responsibility in halal tourism, focusing on the role of Islamic local wisdom and destination attachment.

3. Methods

This study employs a mixed-method approach to achieve the stated research objectives. The quantitative method is the primary approach, complemented by qualitative data to enrich the discussion of research findings. For the quantitative data collection, a survey was conducted among 436 tourists spread across 10 priority halal tourism development areas in Indonesia. A purposive sampling technique was used with predetermined respondent criteria. The data collection period took place from January to March 2024. We developed the questionnaire using indicators to measure research variables, including Prayer facilities (PF), Halalness (H), Islamic Morality (IM), Islamic Local Wisdom (ILW), Halal Tourism Destination Attachment (PA), Islamic Socio-Cultural Responsibility (ISCR), and Revisit Intention Behavior (RI). The questionnaire underwent validity and reliability testing in a pilot study involving 30 respondents. The test results showed that all indicators were valid (loading factor > 0.7) and reliable (Cronbach's Alpha > 0.7).
The quantitative data was analyzed using the Structural Equation Modeling - Partial Least Squares (SEM-PLS) method with the assistance of SmartPLS 3.0 software. The analysis stages included evaluation of the measurement model (outer model) through convergent validity, discriminant validity, and reliability tests; evaluation of the structural model (inner model) through R-square values, significance testing (bootstrapping), and mediation testing; and robustness testing with non-linear effects. This study examines how halal destination attributes influence revisit intentions, Islamic socio-cultural responsibility, and the mediating role of halal tourism destination attachment.
The phenomenological qualitative approach in this study is employed to gain an in-depth understanding of the lived experiences of tourists at halal destinations rich in Islamic local wisdom and culture. Phenomenology focuses on exploring perceptions, conscious experiences, and the meanings individuals assign to phenomena they have directly encountered (Bloomberg & Volpe, 2008; Creswell & Creswell, 2018; Frost, 2011). Through interviews, observations, and narrative analysis, the researchers aim to capture the essence of participants' experiences without intervention or manipulation, ensuring that the meanings derived truly reflect the participants' perspectives (Frost, 2011).
In practice, purposive sampling is applied, selecting individuals with a genuine understanding of and direct experience with the phenomenon under study to obtain rich and in-depth data (Ahrari et al., 2019; Merriam & Tisdell, 2015). The researchers serve as the primary instrument, collecting data in a naturalistic field setting and analyzing the data to identify key themes and meanings from the tourists' experiences (Padgett, 2017).
In addition to survey data, this study also collects qualitative data from in-depth interviews with a phenomenological approach that targets tourists who have visited predetermined halal tourist destinations. This study interviewed 18 diverse informants regarding age, type

of work, and halal tourist locations visited. The results of qualitative data collection will be used to discuss the results of the hypothesis test so that there is a discussion between the results of statistical data processing and qualitative data.

Table 1: Variable Construct Items

Construct	Code	Items
Prayer facilities	PF1	The destination provides clean and comfortable prayer facilities
	PF2	The destination provides separate prayer areas for men and women.
	PF3	The destination provides prayer mats and Qibla direction indicators.
	PF4	The destination broadcasts the call to prayer (adhan)
Halalness	H1	The destination offers a wide variety of halal food options
	H2	The destination clearly labels halal food and beverages.
	H3	The destination ensures halal food preparation and handling.
	H4	The destination prohibits alcohol consumption in public areas.
Islamic Morality	IM1	The destination discourages public displays of affection
	IM2	The destination promotes modest dress codes for visitors.
	IM3	The destination prohibits gambling and adult entertainment.
	IM4	The destination separates male and female recreational facilities.
Islamic Local Wisdom	ILW1	The destination showcases local Islamic art and architecture
	ILW2	The destination offers Islamic heritage tours and experiences.
	ILW3	The destination incorporates Islamic values in its hospitality services.
	ILW4	The destination promotes local Islamic customs and traditions.
Place Attachment	PA1	I feel a strong sense of belonging to this destination
	PA2	This destination means a lot to me.
	PA3	I identify strongly with this destination.
	PA4	I am very attached to this destination.
Islamic Socio-Cultural Responsibility	ISCR1	The destination supports local Islamic education initiatives
	ISCR2	The destination preserves and promotes Islamic cultural heritage.
	ISCR3	The destination engages in Islamic charitable activities.
	ISCR4	The destination fosters interfaith dialogue and understanding.
Revisit Intention	RI1	I intend to revisit this halal tourism destination in the future
	RI2	I would recommend this halal tourism destination to others.
	RI3	I would choose this destination over other halal tourism options.
	RI4	I have a strong desire to return to this halal tourism destination.

Table 2: Phenomenological Qualitative Data Informant Profiles

Initials Name	Age (Years)	Work	Halal Tourist Destination Locations
LR	28	Self-employed	Setanggor Tourism Village (Lombok)
HC	21	Student	Islamic Center NTB
MK	22	Teacher	Siak Palace (Riau)
SS	19	Student	Pariaman (West Sumatra)
THE	20	Student	Tamansari (Yogyakarta)
AA	20	Student	Tamansari (Yogyakarta)
ND	21	Student	Menara Kudus (Central Java)
MA	20	Student	Menara Kudus (Central Java)
AM	21	Student	Holiday rentals in Bali, T
MKC	21	Teacher	Tourism of Siak Regency (Riau)
FNFP	20	Student	Pariaman (West Sumatra)
SK	20	Student	Holiday rentals in Yogyakarta (Yogyakarta)
MR	23	Private Employees	Menara Kudus (Central Java)
H	20	Student	Setanggor Tourism Village (Lombok)
VR	20	Student	Riau
RPC	24	Teacher	Aceh
AXLE	24	Student	Taman Sari Yogyakarta (Yogyakarta)
MS.	50	Tour Guide	Taman Sari Yogyakarta (Yogyakarta)

4. Results and Discussion

The demographic analysis of the study, as shown in Table 3, revealed a total of 436 respondents, providing insights into the gender distribution, age groups, and frequency of visits to halal tourism destinations.

Table 3: Demographic of Respondents

Gender Classification	Counts	Percentage
Male	215	49.3%
Female	221	50.7%
Age Classification Groups	Counts	Percentage
21-30 years	176	40.4%
31-40 years	176	38.5%
41-50 years	57	13.1%
51-60 years	35	8%
Number of Visits	Counts	Percentage
Once	236	54.1%
Twice	132	30.3%
Three or more	68	15.6%

In terms of gender, there was a nearly equal representation, with a slight majority of female respondents. Of the participants, 221 (50.7%) were female, while 215 (49.3%) were male. This balanced gender distribution ensures that the study captures perspectives from both

male and female tourists, contributing to a comprehensive understanding of halal tourism preferences and behaviors. The age distribution of respondents showed a concentration in younger and middle-aged groups. The largest group was the 21-30 years category, comprising 176 respondents (40.4% of the total). This group was closely followed by the 31-40 age group, with 168 respondents (38.5%). The 41-50 years category had 57 respondents (13.1%), while the 51-60 years group had the smallest representation with 35 respondents (8%). This age distribution suggests that the study primarily captures the opinions and characteristics of young adults and middle-aged individuals, with a more miniature representation of those in their 50s.

Most respondents were first-time visitors regarding the frequency of visits to halal tourism destinations. Specifically, 236 respondents (54.1%) had visited once, indicating a significant proportion of new tourists exploring HALAL destinations. A substantial number of repeat visitors was also observed, with 132 respondents (30.3%) having visited twice. Additionally, 68 respondents (15.6%) reported visiting three or more times, representing a loyal segment of halal tourists. This distribution of visit frequency provides valuable insights into both first-time experiences and repeat visitation patterns in halal tourism. These demographic characteristics offer a comprehensive profile of the respondents, allowing for a nuanced analysis of halal tourism preferences and behaviors across different gender, age, and visitation frequency segments.

Table 4 shows the measurement model's validity and reliability, which were assessed using several criteria. Factor loadings for all indicators were above the recommended threshold of 0.7, except for one item (H1), which had a loading of 0.657. All constructs' Average Variance Extracted (AVE) values exceeded 0.5, ranging from 0.614 to 0.811, indicating good convergent validity. Composite Reliability (CR) and Cronbach's Alpha values were above 0.7, with CR ranging from 0.863 to 0.945 and Cronbach's Alpha from 0.783 to 0.922, demonstrating high internal consistency reliability for all constructs.

Discriminant validity was evaluated using the Fornell-Larcker criterion, as shown in Table 5. The square root of AVE for each construct (shown on the diagonal) was more significant than its correlation with other constructs, confirming adequate discriminant validity. For example, the square root of AVE for Halalness (0.784) was higher than its correlations with other constructs (ranging from 0.596 to 0.767). This pattern was consistent across all constructions, indicating that each construction is distinct from the others in the model.

Table 4: Validity and Reliability Test

Indicators	Code	Factor Loading	AVE	CR	Cronbach Alpha
Prayer facilities (PF)	PF1	0,869	0,759	0,926	0,894
	PF2	0,866			
	PF3	0,883			
	PF3	0,867			
Indicators	Code	Factor Loading	AVE	CR	Cronbach Alpha
Halal	H1	0,657	0,614	0,863	0,783
(H)	H2	0,721			
	H3	0,885			
	H4	0,850			
Indicators	Code	Factor Loading	AVE	CR	Cronbach Alpha
Islamic Morality (IM)	IM 1	0,838	0,687	0,898	0,848
	IM 2	0,831			
	IM 3	0,850			
	IM 4	0,795			
Indicators	Code	Factor Loading	AVE	CR	Cronbach Alpha
Islamic Local Wisdom (ILW)	ILW 1	0,877	0,726	0,914	0,874
	ILW 2	0,842			
	ILW 3	0,850			
	ILW 4	0,838			
Indicators	Code	Factor Loading	AVE	CR	Cronbach Alpha
Return Visit Intention (RI)	RI 1	0,816	0,731	0,916	0,877
	RI 2	0,837			
	RI 3	0,905			
	RI 4	0,860			
Indicators	Code	Factor Loading	AVE	CR	Cronbach Alpha
Islamic Cultural Social Responsibility (ISCR)	ISCR 1	0,887	0,811	0,945	0,922
	ISCR 2	0,900			
	ISCR 3	0,912			
	ISCR 4	0,903			
Indicators	Code	Factor Loading	AVE	CR	Cronbach Alpha
Attachment to Halal Tourism Destinations (PA)	PA 1	0,902	0,799	0,941	0,916
	PA 2	0,916			
	PA 3	0,882			
	PA 4	0,876			

Description: Note: FL = factor loading; CR = composite reliability; AVE = average variance extracted; α = Cronbach's alpha

Table 5: Fornell-Lacker Criterion Test as Discriminant Validity

Indicators	H	ILW	IM	ISCR	PA	PF	RI
Halalness (H)	0,784						
Islamic Local Wisdom (ILW)	0,728	0,852					
Islamic Morality (IM)	0,767	0,771	0,829				
Islamic Socio-Cultural Responsibility (ISCR)	0,690	0,759	0,740	0,900			
Place Attachment	0,596	0,688	0,676	0,778	0,894		
Prayer Facilities	0,672	0,649	0,666	0,623	0,534	0,871	
Revisit Intention	0,645	0,726	0,708	0,791	0,797	0,628	0,855

Table 6: Results of Testing the Direct Influence Hypothesis

Hypothesis	Relationship	Path Coefficient	T statistics	P Values	Conclusion
H 1	PF→ RI	0,035	0,684	0,494	Rejected
H 2	H→ RI	0,036	0,612	0,540	Rejected
H 3	IM→ RI	0,254	4,602	0,000	Accepted
H 4	ILW→ RI	0,303	5,509	0,000	Accepted
H 5	PF→ ISCR	0,035	0,683	0,495	Rejected
H 6	H→ ISCR	0,035	0,613	0,540	Rejected
H 7	IM→ ISCR	0,248	4,583	0,000	Accepted
H 8	ILW→ ISCR	0,295	5,450	0,000	Accepted
H 9	PF→ PA	0,044	0,686	0,493	Rejected
H 10	H→ PA	0,045	0,613	0,540	Rejected
H 11	IM→ PA	0,319	4,611	0,000	Accepted
H 12	ILW→ PA	0,380	5,784	0,000	Accepted
H 13	PA→ RI	0,797	37,536	0,000	Accepted
H 14	PA→ ISCR	0,778	32,553	0,000	Accepted
H 15	ISCR→ RI	0,432	8,396	0,000	Accepted

Remarks: PF=Prayer Facility, H=Halalness IM= Islamic Morality, ILW= Islamic Local Wisdom, PA=Place Attcahment, ISCR= Islamic Socio-Cultural Responsibility, RI=Revisit Intention

Based on the results presented in Table 6, the study's findings reveal several key insights into the factors influencing halal tourism behavior. Prayer Facilities (PF) and Halalness (H) were found to have no significant direct influence on Revisit Intention (RI), Islamic Socio-Cultural Responsibility (ISCR), or Place Attachment (PA). This analysis is drawn from rejecting hypotheses H1, H2, H5, H6, H9, and H10, all of which had p-values exceeding 0.05. This result suggests that these traditionally emphasized aspects of halal tourism may not be as directly impactful on tourist behavior as previously thought.

In contrast, Islamic Morality (IM) and Islamic Local Wisdom (ILW) demonstrated significant positive influences on Revisit Intention (RI), Islamic Socio-Cultural Responsibility (ISCR), and Place Attachment (PA). The acceptance of hypotheses H3, H4, H7, H8, H11, and H12, supported by p-values below 0.05 and positive path coefficients, underscores the importance of these cultural and ethical dimensions in shaping tourist experiences and intentions.

Place Attachment (PA) emerged as a particularly influential factor, showing a substantial positive impact on both Revisit Intention (RI) and Islamic Socio-Cultural Responsibility (ISCR). This influence is evidenced by the acceptance of hypotheses H13 and H14, with notably high path coefficients of 0.797 and 0.778, respectively, and very low p-values. These findings highlight the critical role of emotional connection to destinations in driving tourist behavior and social responsibility.

The study also found that Islamic Socio-Cultural Responsibility (ISCR) significantly influences Revisit Intention (RI), as indicated by the acceptance of hypothesis H15 with a path coefficient of 0.432 and a p-value below 0.05. This result suggests that tourists' sense of social and cultural responsibility plays a meaningful role in their decision to revisit a destination.

Among the direct effects observed, Place Attachment (PA) consistently showed the most decisive influence on both Revisit Intention (RI) and Islamic Socio-Cultural Responsibility (ISCR). This influence was followed by the impact of Islamic Socio-Cultural Responsibility (ISCR) on Revisit Intention (RI), further emphasizing the interconnected nature of these factors in shaping tourist behavior. Notably, Islamic Local Wisdom (ILW) consistently demonstrated a more substantial influence than Islamic Morality (IM) across all dependent variables (RI, ISCR, and PA), as evidenced by higher path coefficients. This finding underscores the particular importance of local cultural elements in the context of halal tourism.

Table 7: Results of Testing the Indirect Influence Hypothesis

Hypothesis	Relationship	Path Coefficient	T statistics	P Values	Conclusion
H 16	PF→PA→RI	0,021	0,682	0,495	Rejected
H 17	H→PA→RI	0,021	0,606	0,544	Rejected
H 18	IM→PA→RI	0,147	4,124	0,000	Accepted
H 19	ILW→PA→RI	0,175	4,742	0,000	Accepted
H 20	PF→PA→ISCR	0,035	0,683	0,495	Rejected
H 21	H→PA→ISCR	0,035	0,613	0,540	Rejected
H 22	IM→PA→ISCR	0,248	4,583	0,000	Accepted
H 23	ILW→PA→ISCR	0,295	5,450	0,000	Accepted

Remarks: PF=Prayer Facility, H=Halalness IM= Islamic Morality, ILW= Islamic Local Wisdom, PA=Place Attcahment, ISCR= Islamic Socio-Cultural Responsibility, RI=Revisit Intention

The study's findings on indirect effects through mediation reveal essential insights into the role of Place Attachment (PA) in halal tourism, as shown in Table 7. Place Attachment does not significantly mediate the relationships between Prayer Facilities (PF) or Halalness (H) and the outcomes of Revisit Intention (RI) or Islamic Socio-Cultural Responsibility (ISCR). This result suggests that these traditional halal tourism attributes do not indirectly influence tourist behavior through emotional connections to the destination.

In contrast, Place Attachment significantly mediates the relationships between Islamic Morality (IM), Islamic Local Wisdom (ILW), Revisit Intention, and Islamic Socio-Cultural Responsibility. This result indicates that halal tourism's cultural and ethical dimensions significantly affect tourist behavior fostered through emotional connections to the destination. Notably, the mediating impact appears stronger for Islamic Local Wisdom than Islamic morality. These findings underscore the importance of cultural and ethical aspects in creating meaningful connections between tourists and halal destinations. While basic halal requirements remain essential, destinations should emphasize Islamic morality and local Islamic wisdom to foster stronger emotional attachments and ultimately influence revisit intentions and socio-cultural responsibility among halal tourists.

These findings provide insights into the complex interplay of halal destination attributes and tourist behavior, as discussed below. This study reveals several key insights into the factors influencing halal tourism behavior. The findings highlight the complex interplay between various halal destination attributes, place attachment, and tourists' behavioral intentions.

Islamic Morality and Local Wisdom emerged as significant factors influencing revisit intentions, Islamic socio-cultural responsibility, and attachment to halal tourist destinations. This phenomenon underscores the importance of cultural and ethical dimensions in shaping tourist experiences and intentions. Destinations that effectively incorporate Islamic values and local Islamic traditions into their offerings will likely create more meaningful connections with Muslim tourists, increasing loyalty and positive word-of-mouth. This finding aligns

with previous studies highlighting the importance of Islamic attributes in halal tourism (Arasli et al., 2021; Battour et al., 2014; El-gohary, 2015; Mohsin et al., 2016).

Interestingly, Prayer Facilities and Halalness were found to have no significant direct influence on revisit intentions, Islamic socio-cultural responsibility, or place attachment. This unexpected result suggests that these traditionally emphasized aspects of halal tourism may not be as directly impactful on tourist behavior as previously thought. It is possible that these factors are now considered basic requirements by Muslim travelers, and their presence alone may not be sufficient to drive revisit intentions or foster a strong emotional connection to the destination. This study result contrasts with earlier studies that emphasized the importance of these attributes (Arasli et al., 2021; Sulaiman et al., 2022).

Qualitative data collected by this study states that visitors feel that adequate prayer facilities can be one of the factors in their interest in returning to halal tourist destinations. One of the informants from the halal destination tourists said,

"Prayer facilities at tourist attractions in Pariaman are very adequate. At the location of the beaches, you can find prayer facilities for Muslims, namely a clean mushalla (prayer place) and a proper ablution place. In my opinion, this affects the interest of Muslim tourists because, with good prayer facilities, visitors can enjoy tourism without worrying about leaving worship" (SS, 19 years).

The reasons behind the insignificant hypothesis test results include limited or small indicators to describe prayer facilities. In addition, worship in Islam is a matter that has many conveniences and leniency in Islamic law, such as doing plural or praying with the condition of traveling or sitting.

Qualitative data in the form of interview results implies that it differs from the study's findings. However, it can be explained from the point of view that tourists' expectations and experiences in halal destinations can vary greatly, influenced by the level of individual religiosity, cultural background, and personal preferences of each traveler (Aman et al., 2019; Dewi, 2023; Hassan, 2015). Some tourists may prioritize practical aspects such as the availability of prayer facilities, while others may emphasize the destination's adherence to Islamic socio-cultural norms. This diversity of priorities suggests that the relationship between prayer facilities and Islamic socio-cultural responsibilities may not be uniformly or generally affected by the attachment of halal tourist destinations to different segments of tourists.

The findings are also in line with what has been researched by Aji et al. (2021) The influence of the perception of Islamic values, including the availability of halal food, is not significant to the intention of Muslims to visit tourist destinations in non-Islamic countries.

The results of this study are different from what has been found by Juliana et al. (2022), which found that the variable of Muslim tourist value perception has 20 indicators, including the availability of halal food in tourism locations, airports, shopping centers, and the availability of separate services (halal kitchens) and areas (women's only) in Bandung significantly affect the variable of tourists' return visit intention. The study by Han et al. (2021) also shows that the performance of halal food, including availability, served, healthy, nutritious, halal-certified, halal-logo, clean, safe, and hygienic, significantly influences tourist retention in tourist destinations. Other study results by Ulfy et al. (2021) show that halal certification for food and services significantly influences behavioral intentions to choose tourist destinations.

The qualitative data of the interviews explained that halal has an impact in the form of losing tourists' concerns about what they consume. Here are some expressions from tourists,

"The existence of halal tourism has a great impact on visitors, especially for visitors from abroad who are Muslims. They do not need to worry when they are there. One example is when they want to eat, they do not need to doubt the type of food they eat because they know it is guaranteed halal. It is different if they want to go to Bali; for example, they have to be good at finding places to eat, especially since there are rarely bars or places where people drink liquor" (AM, 21 years old).

"It does not make us worried about visiting because the food and drinks served are the same as ordinary people (in general). Even though there is its uniqueness, such as constellations (cassava rice), this is halal. Likewise, other foods sold by Indigenous peoples have a halal label" (R, 27 years old)

Based on the information expressed by tourists, the availability of halal food and drinks is essential for tourists. Muslim tourists can feel calm and do not need to worry about whether the availability of halal food and drinks meets their needs. The reasons behind the hypothesis test results are not significant; they are limited indicators or in small quantities to describe halal. In addition, the Indonesian government is still developing halal indicators to support halal tourism. Not all halal food providers in halal tourist destinations in Indonesia have received MUI halal certificates and logos.

In managing halal tourist destinations, the government needs to ensure the availability of halal food and beverages around tourist sites. In addition, it is necessary to socialize by putting up boards and announcements that all food and drinks served are halal and have halal certificates. This strategy will increase the awareness of sellers and tourists about the importance of halal principles.

Place Attachment emerged as a particularly influential factor, strongly impacting revisit intentions and Islamic socio-cultural responsibility. This finding highlights the critical role of emotional connection to destinations in driving tourist behavior and social responsibility. Destinations that can create a sense of belonging and personal connection among visitors are more likely to see repeat visits and increased engagement with local cultural preservation efforts. This finding aligns with research by Çizel et al. (2022) and Tsai (2016) on the importance of place attachment in tourism contexts.

The study also found that Islamic Socio-Cultural Responsibility significantly influences revisit intentions. This study suggests that tourists' sense of social and cultural responsibility plays a meaningful role in their decision to revisit a destination. Destinations that actively involve tourists in cultural preservation and community development initiatives may see increased loyalty and positive word-of-mouth. This finding contributes to the growing body of literature on the importance of socio-cultural aspects in halal tourism (Carboni & Janati, 2016; Zamani-Farahani & Musa, 2012).

The mediating role of place attachment in the relationship between Islamic morality, Islamic local wisdom, and tourist behavior (revisit intentions and socio-cultural responsibility) further emphasizes the importance of fostering emotional connections with visitors. By creating experiences that resonate with tourists' values and cultural identities, destinations can strengthen the impact of their halal attributes on desired outcomes (Hu et al., 2019; Nursyamsiah & Setiawan, 2023).

Incorporating Islamic Local Wisdom (ILW) into the development of halal tourism destinations represents a strategic policy that does not It require substantial financial investment yet holds significant potential to increase tourists' revisit intentions. This approach emphasizes community involvement, the preservation of traditions, and the reinforcement of existing Islamic cultural values, allowing for the utilization of local resources without the need for expensive infrastructure investments (Adinugraha et al., 2021; Darussalam et al., 2021). Empirical studies demonstrate that ILW can distinguish halal destinations from others, create unique and authentic tourist experiences, and strengthen their emotional attachment to the destination (Alam et al., 2025; Kasdi et al., 2021). Research findings also confirm that ILW directly and significantly affects halal tourists' revisit intentions, even stronger than functional attributes such as prayer facilities and halal certification (Alam et al., 2025; Santoso et al., 2022). Thus, policies that place Islamic local wisdom at the core of halal destination

development not only support the preservation of local culture and identity but also effectively enhance tourist loyalty and revisit intentions (Yousaf, 2023).

The urgency of embedding Islamic socio-cultural responsibility (ISCR) in halal tourism management lies in its dual role as both a driver of sustainable community empowerment and a reflection of good corporate governance among halal tourism operators. ISCR emphasizes the preservation of Islamic cultural values and local wisdom and the active participation and welfare of local communities, ensuring that tourism development benefits are equitably distributed. This approach aligns with contemporary accounting studies highlighting the importance of transparent financial management, responsible resource allocation, and measuring social and economic impacts within tourism businesses. Adopting ISCR as part of their governance framework for halal tourism operators means integrating ethical, social, and environmental accountability into daily operations, much like Islamic Corporate Social Responsibility (ICSR) principles, which extend beyond legal compliance to encompass broader stakeholder interests. Furthermore, based on diverse international perspectives, best practices from countries such as Malaysia, Turkey, and Japan demonstrate that prioritizing community-based governance and transparent reporting enhances destination competitiveness and builds trust and loyalty among Muslim travelers. Therefore, strengthening ISCR with robust financial management and inclusive local community engagement is essential for advancing the global relevance and generalizability of halal tourism, ensuring its long-term sustainability and integrity in a rapidly evolving international marketplace (Adinugraha et al., 2018; Alam, Nisa, et al., 2024; Kasdi et al., 2021; Paramitha, 2022).

These findings have important implications for halal tourism destination management. While basic halal requirements like prayer facilities and halal food remain essential, destinations should focus on creating immersive experiences that showcase Islamic morality and local Islamic wisdom. This improvement could include cultural events, educational programs, or interactive experiences that allow tourists to engage meaningfully with local Islamic heritage and values.

While this study provides valuable insights into the influence of Islamic Local Wisdom and other halal destination attributes on revisit intentions and socio-cultural responsibility, it is important to acknowledge a key limitation related to the scope of the sample. The research focuses exclusively on Indonesia's ten officially designated priority halal tourism destinations, which may constrain the generalizability of the findings to broader contexts, particularly to non-Muslim-majority countries or regions with different cultural, religious, or regulatory environments. Research methodology literature notes that findings derived from purposive or convenience samples are most appropriately generalized to subpopulations sharing similar characteristics, and caution should be exercised when extending conclusions beyond these boundaries. Nevertheless, these ten destinations were strategically selected by the Indonesian government as national models for halal tourism development and thus represent a comprehensive and policy-relevant sample within the Indonesian context. The results, therefore, offer robust insights for policymakers and practitioners in Indonesia and may serve as a reference for other countries seeking to develop or benchmark halal tourism initiatives. At the same time, future research is encouraged to test and refine these findings in more diverse geographical and cultural settings.

5. Conclusion

This study investigates the influence of Halal Destination Attributes (HDA), including Islamic Local Wisdom, on revisit intentions and Islamic socio-cultural responsibility in halal tourism. Using SEM-PLS analysis on survey data from 436 tourists across 10 priority halal tourism areas in Indonesia, supplemented by qualitative data, the study found that Islamic morality and local wisdom significantly influenced revisit intentions, socio-cultural responsibility, and destination attachment. Surprisingly, prayer facilities and halal attributes showed no significant direct effects. Place attachment emerged as a potent mediator between Islamic morality, local wisdom, and tourist behavior. The findings suggest that while basic halal requirements remain essential, destinations should create immersive experiences that showcase Islamic morality and local Islamic wisdom to foster stronger emotional connections with visitors and enhance revisit intentions.

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