



THE INFLUENCE OF PLACE IDENTITY AND ISLAMIC VALUES ON TOURISTS' VISIT INTENTION: EVIDENCE FROM ACEH

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ABSTRACT

This study aims to analyze the effect of place identity and Islamic values on tourists' visit intention to Aceh, focusing on Banda Aceh, Sabang, and Aceh Besar. This study employed a quantitative approach using a survey method. Data were collected from 150 Muslim domestic tourists outside Aceh through a structured questionnaire and analyzed using multiple linear regression with SPSS. The results show that place identity and Islamic values positively and significantly affect visit intention. Simultaneously, place identity and Islamic values significantly influenced tourists' intention to visit Aceh. These findings indicate that tourists' visit intentions are shaped not only by destination attractiveness but also by the integration of destination identity and Islamic values. This study contributes to the development of value-based tourism literature by highlighting the importance of integrating place identity and Islamic values to strengthen tourists' intention to visit Islamic destinations.

Keywords: *Place Identity; Islamic Values; Visit Intention; Halal Tourism; Aceh*

ABSTRAK

Penelitian ini bertujuan untuk menganalisis pengaruh identitas tempat dan nilai-nilai Islam terhadap minat kunjung wisatawan ke Aceh, dengan fokus pada wilayah Banda Aceh, Sabang, dan Aceh Besar. Penelitian ini menggunakan pendekatan kuantitatif dengan metode survei. Data dikumpulkan dari 150 wisatawan Muslim nusantara non-Aceh sebagai responden melalui kuesioner terstruktur dan dianalisis menggunakan regresi linier berganda dengan bantuan perangkat lunak SPSS. Hasil penelitian menunjukkan bahwa identitas tempat dan nilai-nilai Islam berpengaruh positif dan signifikan terhadap minat kunjung wisatawan. Secara simultan, identitas tempat dan nilai-nilai Islam berpengaruh signifikan terhadap minat kunjung wisatawan ke Aceh. Temuan ini menunjukkan bahwa minat kunjung wisatawan tidak hanya dibentuk oleh daya tarik destinasi, tetapi juga oleh integrasi antara identitas destinasi dan nilai-nilai Islam. Penelitian ini berkontribusi pada pengembangan kajian pariwisata berbasis nilai dengan menegaskan pentingnya integrasi place identity dan nilai-nilai Islam dalam memperkuat minat kunjung wisatawan pada destinasi wisata Islam.

Kata Kunci: *Place Identity; Nilai-Nilai Islam; Minat Kunjung; Pariwisata Halal; Aceh*

A. INTRODUCTION

The development of value-based tourism has significantly increased over the past decade, particularly in destinations that emphasise cultural and religious identity. From the perspective of tourist behaviour, visit intention is a representation of behavioral intention formed through cognitive, affective, and normative evaluations of a destination (Ajzen, 2020). Visit intention serves as an important indicator, as it functions as an early predictor of tourists' visiting decisions and repeat visitation behaviours.

Aceh is a unique destination that integrates natural resources, historical heritage, cultural richness, and the implementation of Islamic values in social life. The regions of Banda Aceh, Sabang, and Aceh Besar represent diverse typologies of tourism destinations in Aceh, ranging from religious and historical to marine and cultural tourism, all of which are framed within the region's Islamic identity. In this context, understanding the factors that influence tourists' visit intentions is crucial, not only for tourism development but also for maintaining the consistency of the destination's identity.

Place identity is a widely used construct to explain tourist behaviour. Place identity refers to the extent to which tourists perceive and internalise a destination as part of their self-identity through experiences, cultural symbols, and emotional attachment. Numerous studies have indicated that place identity positively affects visit and revisit intentions, particularly in destinations with strong cultural and historical identities (Stylidis et al., 2020). Tourists who perceive congruence of values and meanings with a destination tend to exhibit higher levels of intention to visit.

However, empirical findings on the effect of place identity on tourist behaviour are not always consistent. Several studies have indicated that place identity does not have a significant direct effect on visit intention but instead operates indirectly through mediating variables such as satisfaction, emotional involvement, or destination image (Hosany et al., 2017). This inconsistency suggests that the influence of place identity is highly contextual and shaped by destination characteristics and the values embedded within the destination.

In addition to place identity, Islamic values are important in studying Muslim tourist behaviour, particularly in halal tourism destinations. Islamic values encompass perceptions of Sharia compliance, the availability of worship facilities, halal assurance, and an environment that aligns with Islamic norms. Several studies have found that Islamic values positively affect Muslim tourists' visit and revisit intentions (Han et al., 2019; Juliana et al., 2023).

However, other studies have reported contrasting findings. Julina et al. (2021) and Widagdyo (2015) indicate that a destination's religious values do not significantly affect visit intention, particularly when tourists perceive these values as inherent to the destination. In this context, tourists tend to be more influenced by experiential factors, visual attractiveness, and destination comfort than by religious values that are considered normative. These divergent findings highlight an important research gap, especially in destinations with a strong Islamic identity, such as Aceh.

Based on the foregoing review, it can be concluded that research on tourist behavior still presents mixed findings regarding the effects of place identity and Islamic values on visit intention. Moreover, studies that integrate both variables simultaneously within a single research model remain relatively limited, particularly in Aceh, which is characterized by a distinctive socio-religious environment. Therefore, this study aims to analyse the

effects of place identity and Islamic values on tourists' visit intention to Aceh, focusing on the regions of Banda Aceh, Sabang, and Aceh Besar. This study is expected to clarify the roles of place identity and Islamic values in shaping tourist behaviour, while also contributing novel insights to the development of value-based Islamic tourism research in Indonesia.

B. LITERATURE REVIEW

Tourists' Visit Intention

Visit intention is one of the main constructs in the study of tourist behaviour, representing an individual's tendency to visit a particular destination within a certain period of time. From the perspective of the Theory of Planned Behavior, intention is regarded as the closest predictor of actual behavior, which is formed through attitudes, subjective norms, and perceived behavioral control (Ajzen, 2020). Therefore, visit intention is widely used as an early indicator to predict tourists' decision-making processes when selecting tourism destinations.

In the context of tourism, visit intention is influenced by tourists' cognitive and affective evaluations of a destination, including perceptions of quality, destination image, prior experiences, and value congruence between tourists and the destination (Chen and Phou, 2013). Empirical studies indicate that tourists who hold positive perceptions of a destination tend to exhibit higher levels of visit intention and are more likely to engage in repeated visits (Stylidis et al., 2020).

However, several studies have also found that visit intention is not always directly influenced by destination attributes but rather operates through mediating variables such as satisfaction and emotional attachment. Hosany et al. (2017) showed that emotional engagement through place attachment and satisfaction plays an important mediating role in shaping visit intention.

Place Identity

Place identity is a concept rooted in environmental psychology that explains the relationship between individuals and places as part of self-identity. In recent tourism studies, place identity is understood as a cognitive and emotional bond through which tourists perceive, interpret, and internalise a destination based on their experiences, symbolic meanings, and social interactions (Stylidis et al., 2020; Hosany et al., 2017). In the tourism context, place identity helps explain how destinations become meaningful to tourists and influence their behavioral responses, particularly visit intention, as tourists tend to develop stronger intentions toward destinations that align with their personal values and self-concept (Hosany et al., 2017).

Recent studies have indicated that place identity plays an important role in shaping tourists' attitudes and behaviours. Destinations with a strong and authentic identity tend to foster tourists' emotional attachment, which, in turn, enhances visit intention and destination loyalty (Stylidis et al., 2020). Hosany et al. (2017) also found that place identity significantly affects visit intention through the formation of psychological relationships between tourists and destinations.

Nevertheless, empirical findings regarding the effect of place identity on visit intention are mixed. Several studies have indicated that place identity does not always

exert a strong direct influence on tourists' visit intention, but instead operates indirectly through mediating variables such as place attachment and tourist satisfaction (Hosany et al., 2017). These differing findings suggest that the role of place identity is highly contextual and shaped by destination characteristics and the values embedded within the place.

Islamic Values in Tourism

Islamic values in the context of tourism refer to a set of Sharia-based principles and norms reflected in destination management, tourism services, and the social environment that support Muslim tourists' activities. These values include the availability of worship facilities, halal assurance for products and services, ethical service practices, and a safe environment that complies with Islamic norms (Mursid, 2023; Boğan et al., 2025; Han et al., 2019).

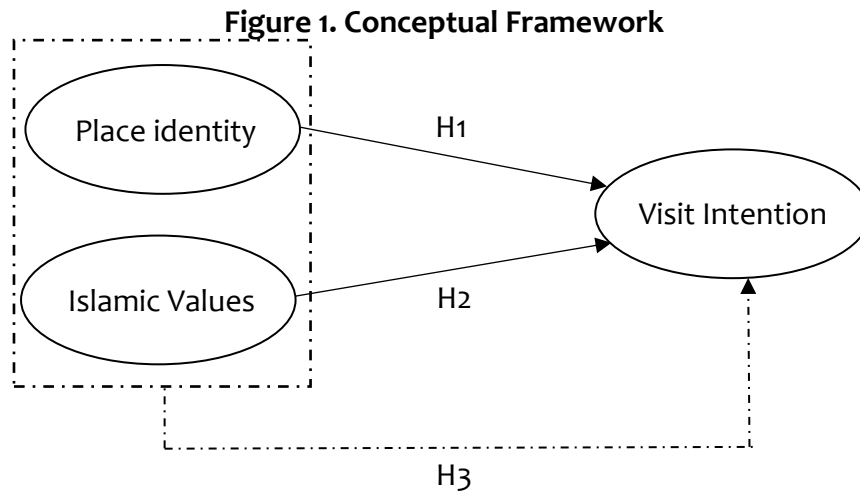
In studies of Muslim tourist behaviour, Islamic values are regarded as important factors influencing visit intention, tourist satisfaction, and revisit intention. Han et al. (2019) found that Muslim-friendly destination attributes positively affect Muslim tourists' visit intentions, particularly in destinations that explicitly position themselves as halal tourism destinations. Similar findings have also been reported in nationally accredited journal studies, which indicate that positive perceptions of Islamic destination attributes enhance tourists' visit intentions (Juliana et al., 2023).

However, not all studies have reported consistent findings. Widagdyo (2015) found that the religious values of a destination do not significantly affect visit intention when tourists perceive these values as inherent and normative attributes of the destination. Under such conditions, tourists tend to be more influenced by tourism experiences, comfort, and the visual attractiveness of the destination rather than by religious symbols. This inconsistency highlights the need to re-examine the role of Islamic values in destinations with a strong Islamic identity such as Aceh.

The Relationship between Place Identity, Islamic Values, and Visit Intention

From a theoretical perspective, place identity and Islamic values can be positioned as important determinants of shaping tourists' visit intention. Place identity plays a role in building emotional attachment and the perceived meaning of a destination, while Islamic values provide Muslim tourists with a sense of security, comfort, and value congruence. The integration of these two variables is expected to explain tourist behaviour more comprehensively, particularly in the context of halal tourism destinations.

Based on the theoretical review and the findings of previous studies discussed in the Literature Review section, the conceptual framework and research hypotheses of this study are formulated as follows.



Based on the conceptual framework, the following research hypotheses were formulated:

- H1: Place identity significantly affects tourists' visit intention to Aceh.
- H2: Islamic values significantly affect tourists' visit intention to Aceh.
- H3: Place identity and Islamic values simultaneously have a significant effect on tourists' intention to visit Aceh.

These hypotheses are formulated to examine the partial and simultaneous effects of the independent variables on the dependent variable, as well as to clarify the differences in empirical findings reported in previous studies related to tourist behavior.

C. DATA & METHOD

This study employs a quantitative approach using a survey method and utilises primary data collected through structured questionnaires. A quantitative approach was adopted because this study aimed to examine the causal effects of place identity and Islamic values on tourists' visit intention. The population of this study consists of Muslim domestic tourists outside Aceh who have visited or intend to visit tourism destinations in Aceh, particularly Banda Aceh, Sabang, and Aceh Besar.

The sampling technique used is purposive sampling, with the following criteria: Muslim tourists, domiciled outside Aceh, and having prior experience or intention to visit Aceh. A total sample of 150 respondents was determined by referring to the recommendation of Hair et al. (2019), which suggests that a sample size of 150–300 respondent represents the minimum acceptable threshold for multivariate analysis to ensure stable parameter estimation and adequate statistical power

Data analysis was conducted using multiple linear regression with the assistance of the SPSS software. This technique was selected because the study involved more than one independent variable whose effects on a single dependent variable were examined, both partially and simultaneously. Multiple linear regression is considered appropriate for tourist behaviour research that focuses on testing causal relationships based on perceptual data (field, 2018). The regression equation used in this study is as follows:

$$VI = \alpha + \beta_1 PI + \beta_2 IV + e$$

The regression equation indicates that tourists' visit intention (VI) is influenced by place identity (PI) and Islamic values (IV), where the magnitude of the effect of each independent variable is represented by the regression coefficients β_1 and β_2 , and e

represents other factors outside the model. SPSS was selected because of its capability to process survey data, conduct statistical assumption tests, and present comprehensive and easily interpretable analytical outputs for social and tourism research (Pallant, 2020).

The operational definitions of the variables and the indicators used in this study are described as follows:

Table 1. Operational Definition of Variables

Variable	Operational Definition	Indicators	Measurement	Scale
Visit Intention (VI)	Visit intention refers to tourists' tendency or behavioral intention to visit a destination before the actual behaviour takes place (Ajzen, 2020).	1. Intention to visit 2. Intention to visit in the near future 3. Intention to visit in the future 4. Intention to recommend the destination (Prayag, 2009)	1-5	Likert
Place Identity (PI)	Place identity refers to the level of individual identification with a place formed through the congruence of values, symbols, and meanings of the destination with one's self-identity (Proshansky et al., 1983).	1. Perceived value congruence with the destination 2. Recognition of destination symbols or icons 3. Emotional attachment to the destination 4. Perceived alignment between destination identity and self-identity (Hosany et al, 2017)	1-5	Likert
Islamic Values (IV)	Islamic values in tourism refer to tourists' preferences for the implementation of Sharia principles at a tourism destination (Battour & Ismail, 2016).	1. Availability of worship facilities and sharia-supporting amenities 2. Preference for halal products 3. Religious behavior during travel 4. Perceived compatibility between the destination and Islamic values (Aji & Muslichah, 2020)	1-5	Likert

Source: Adapted from Ajzen (2020); Proshansky et al. (1983); Battour & Ismail (2016); Prayag (2009); Hosany et al. (2017); Aji & Muslichah (2020)

D. RESULT & DISCUSSION

This study involved 150 Muslim domestic tourists outside Aceh who have visited or intend to visit Aceh, specifically Banda Aceh, Sabang, and Aceh Besar. The characteristics of the respondents are presented in Table 2 to provide a general overview of the tourist profiles examined in this study.

Table 2. Respondent Characteristics

Characteristics	Freq. (n)	Perc. (%)	Characteristics	Freq. (n)	Perc. (%)
1. Gender			3. Marital Status		
Male	52	34,7	Single	68	45,3
Female	98	65,3	Widow/Widower	5	3,3
Total	150	100	Married	77	51,3
2. Age (years)			Total	150	100
20-30	69	46,0	4. Educational Background		
31-40	53	35,3	Junior High School	4	2,7
41-50	16	10,7	Senior High School	36	24,0
>51	12	8,0	Diploma	7	4,7
Total	150	100	Bachelor's Degree	78	52,0

Characteristics	Freq. (n)	Perc. (%)
Master's Degree	23	15,3
Doctoral Degree	2	1,3
Total	150	100
5. Occupation		
Civil		
Servant/Military/Police	35	23,3
/State Owned		
Enterprise		
Private Employee	19	12,7
Student	31	20,7
Entrepreneur	15	10,0
Others	50	33,3
Total	150	100,0

Characteristics	Freq. (n)	Perc. (%)
6. Monthly Income		
<IDR 2.000.000	53	35,3
IDR 2.000.001 –	38	25,3
4.000.000		
IDR 4.000.001 –	22	14,7
6.000.000		
IDR 6.000.001 –	10	6,7
8.000.000		
IDR 8.000.001 –	15	10,0
10.000.000		
>IDR. 10.000.001	12	8,0
Total	150	100

Source: Primary data processed, 2026

The dominance of respondents within the productive age group (20–40 years) indicates that visit intention toward Aceh is relatively high among tourists who are economically and socially active. Furthermore, the respondents' educational background, which is largely dominated by bachelor's and master's degree holders, suggests their ability to provide rational evaluations of destination identity and the values embedded within it (Stylidis et al., 2020).

Normality Test

A normality test was conducted to ensure that the residuals in the regression model were normally distributed, as one of the basic assumptions of linear regression (Field, 2018). In this study, normality was tested using the One-Sample Kolmogorov–Smirnov Test applied to the residual values.

Table 3. Normality Test Results

One-Sample Kolmogorov-Smirnov Test	
N	150
Test Statistic	0,058
Asymp. Sig. (2-tailed)	0,200

Source: Primary data processed in 2026.

The test results indicate an asymptotic. Sig. The (2-tailed) value of 0.200 was greater than 0.05, indicating that the residual data were normally distributed. Therefore, the regression model satisfied the normality assumption and was appropriate for further analysis (Pallant, 2020).

Multicollinearity Test

A multicollinearity test was conducted to determine whether there was a high correlation among the independent variables in the regression model. A good regression model requires the absence of multicollinearity to ensure that the regression coefficient estimates are stable and can be accurately interpreted (Pallant, 2020). The results of the multicollinearity test are presented in the following table.

Table 4. Multicollinearity Test Results

Variable	Tolerance	VIF
Place Identity	0.482	2.073
Islamic Values	0.482	2.073

Source: SPSS output, processed in 2026.

Based on Table 4, all independent variables have tolerance values greater than 0.10 and VIF values less than 10, indicating that no multicollinearity exists in the regression model. Therefore, the variables place identity and Islamic values are appropriate for simultaneous use in multiple linear regression analysis (Field, 2018).

Heteroscedasticity Test

A heteroscedasticity test was conducted to determine whether there was inequality in the variance of the residuals in the regression model. A good regression model requires the absence of heteroscedasticity to ensure that the estimated regression coefficients are unbiased (Field 2018). In this study, heteroscedasticity was tested using the Glejser Test, and the results are presented in the following table.

Table 5. Heteroscedasticity Test Results (Glejser Test)

Variable	Sig.
Place Identity	0.591
Islamic Values	0.735

Source: SPSS output, processed in 2026.

Based on Table 5, the significance values of all independent variables are greater than 0.05, indicating that heteroscedasticity is not present in the regression model. Therefore, the regression model satisfied the assumption of homoscedasticity and was appropriate for multiple linear regression analysis (Pallant, 2020).

Autocorrelation Test

An autocorrelation test was conducted to determine whether there was a correlation between the residuals of one observation and those of another in the regression model. A good regression model requires the absence of autocorrelation to ensure that the parameter estimates are efficient and unbiased (field, 2018). In this study, autocorrelation was tested using the Durbin–Watson (DW) test. The results, as presented in Table 6, show a Durbin–Watson value of 2.141, which is close to 2, indicating that no autocorrelation exists in the regression model (Pallant, 2020).

Table 6. Autocorrelation Test

	Value
Durbin–Watson	2,141

Source: SPSS output, processed, 2026.

T-Test (Partial Test)

A t-test was conducted to examine the individual effects of each independent variable, namely, place identity and Islamic values, on tourists' visit intention. The test was

performed by comparing the *t*-statistic with the critical *t*-value, as well as by observing the significance value at a 95% confidence level ($\alpha = 0.05$) (Field, 2018).

Based on a sample size of 150 respondents and two independent variables, the degree of freedom (*df*) was 147, resulting in a critical *t*-value of 1.976. The results of the partial *t*-test are presented in the following table.

Table 7. Partial Test Results (t-test)

Variable	B	Std. Error	t-statistic	Sig.
Place Identity	0.340	0.038	8.844	0.000
Islamic Values	0.294	0.034	8.665	0.000

Source: SPSS output, processed in 2026.

Based on Table 7, the place identity variable has a *t*-statistic of 8.844, which is greater than the critical *t*-value (1.976), with a significance value of 0.000 (< 0.05). This result indicates that place identity has a positive and significant effect on tourists' visit intentions. Therefore, H1 is accepted. This finding is consistent with the studies of Chen and Phou (2013) and Styliadis et al. (2020), which assert that destination identity plays a crucial role in forming tourists' psychological attachment and enhancing visit intention.

Furthermore, the Islamic values variable has a *t*-value of 8.665, which is greater than the critical *t*-value (1.976), with a significance value of 0.000 (< 0.05). This result indicates that Islamic values have a positive and significant effect on tourists' visit intentions. Therefore, H2 is accepted. This finding supports the study of Han et al. (2019), who emphasised that destination compatibility with Islamic values enhances Muslim tourists' visit intention.

Simultaneous Test (F-Test)

An *F*-test was conducted to examine the combined effect of place identity and Islamic values on tourists' visit intention. The test was performed by comparing the *F*-statistic with the critical *F*-value and by observing the significance level at a 95% confidence interval ($\alpha = 0.05$) (Field, 2018).

Based on a sample size of 150 respondents, two independent variables, and degrees of freedom of $df_1 = 2$ and $df_2 = 147$, the critical *F*-value was approximately 3.06. The results of the simultaneous *F*-test are presented in the following table.

Table 8. Simultaneous Test Results (F-test)

Model	F-statistic	Sig.
Regression	273.108	0.000

Source: SPSS output, processed, 2026.

Based on Table 8, the *F*-statistic of 273.108 is substantially higher than the critical *F*-value (3.06), with a significance value of 0.000 (< 0.05). This result indicates that place identity and Islamic values have a positive and significant effect on tourists' visit intention. Therefore, H3 is accepted.

These findings confirm that the combination of destination identity and the implementation of Islamic values constitute an important factor in shaping tourists' visit intentions. This result is consistent with the theory of planned behaviour, which posits that

behavioral intention is influenced by both cognitive and normative evaluations (Ajzen, 2020).

Multiple Linear Regression Analysis

Multiple linear regression analysis was employed to examine the simultaneous effects of place identity and Islamic values on tourists' visit intentions. The results of the multiple linear regression analysis are presented in Table 9.

Table 9. Multiple Linear Regression Results

Variable	B	Std. Error
Constant	1.315	1.508
Place Identity	0.340	0.038
Islamic Values	0.294	0.034

Source: SPSS output, processed in 2026.

Based on the results of the analysis, the multiple linear regression equation was formulated as follows:

$$VI = 1.315 + 0.340PI + 0.294IV$$

The equation indicates that place identity and Islamic values have positive regression coefficients, meaning that an increase in each independent variable leads to an increase in tourists' visit intentions. The larger regression coefficient of place identity suggests that this variable has a relatively more dominant influence than Islamic values in the research model.

Coefficient of Determination (R²)

A coefficient of determination test was conducted to examine the extent to which the independent variables, namely place identity and Islamic values, explain the variation in tourists' visit intention. The coefficient of determination is indicated by the values of R Square (R²) and Adjusted R Square (Pallant 2020). The results of the coefficient of determination test are presented in the following table.

Table 10. Coefficient of Determination

R	R Square	Adjusted R Square
0.888	0.788	0.785

Source: SPSS output, processed, 2026.

Based on Table 10, the R Square value of 0.788 indicates that 78.8% of the variation in tourists' visit intention can be explained by place identity and Islamic values, while the remaining 21.2% is explained by other factors outside the research model. The adjusted R Square value of 0.785 indicates that the regression model has a good level of stability and is not biased by the number of independent variables included in the analysis (Field, 2018).

Summary of Hypothesis Testing Results

Table 11 presents a summary of the hypothesis testing results, indicating the acceptance or rejection of each hypothesis based on empirical evidence obtained in this study.

Table 11. Summary of Hypothesis Testing

Hypothesis	Statement	Test	Result	Conclusion
H1	Place identity has a significant effect on visit intention	t-test	t-statistic = 8.844 > critical t-value = 1.976 Sig. = 0.000	Accepted
H2	Islamic values have a significant effect on visit intention	t-test	t-statistic = 8.665 > critical t-value = 1.976 Sig. = 0.000	Accepted
H3	Place identity and Islamic values simultaneously affect visit intention	F-test	F-statistic = 273.108 > critical critical F-value = 3.06 Sig. = 0.000	Accepted

Source: SPSS output, processed in 2026.

The findings of this study indicate that place identity and Islamic values simultaneously function as important determinants in shaping tourists' intention to visit Aceh. Place identity plays a crucial role in constructing the meaning of the destination and fostering tourists' emotional attachment, while Islamic values provide a sense of value congruence, security, and comfort during travel to Muslim destinations. The integration of these two factors strengthens tourists' behavioral intentions, as it addresses not only emotional and symbolic dimensions but also normative and religious considerations relevant to Muslim tourists. These findings confirm that, in destinations with a strong Islamic identity such as Aceh, tourists' visit intentions are formed through a combination of psychological identification with the destination and positive perceptions of the implementation of Islamic values.

E. CONCLUSION AND SUGGESTION

This study concludes that place identity and Islamic values have a significant effect on tourists' visit intention to Aceh, both partially and simultaneously. These findings indicate that tourists' visit intentions are shaped not only by the physical attractiveness of a destination but also by the congruence of values, identity, and Islamic norms embedded within the tourism destination. In Aceh, the integration of place identity and implementation of Islamic values are important factors in shaping tourists' visit intention.

Based on these findings, tourism management in Aceh should be directed toward strengthening destination identity that is substantively grounded in Islamic values rather than merely symbolic in nature. The development of tourism policies and governance consistent with Islamic principles is expected to enhance the destination's attractiveness and sustainability. Future studies should expand the research model by incorporating additional relevant variables to achieve a deeper understanding of tourist behaviour in value-based Islamic tourism destinations.

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