



Halal Tourism as a Medium for Social Learning: The Role of Halal Certification and Muslim-Friendly Attributes in Strengthening Destination Image, Cultural Literacy, and Tourists' Visit Intention

Isdi Ahmad Delaeen

Master's Program in Sharia Business Management, Raden Mas Said State Islamic University Surakarta, Central Java, Indonesia

Article Info

Article history:

Received Jun 23, 2026
Revised Jul 8, 2026
Accepted Jul 27, 2026
Online First Jul 31, 2026

Keywords:

Destination Image
Halal Certification
Muslim-Friendly Tourism
Tourist Trust
Visit Intention

ABSTRACT

Purpose of the study: This study aims to explore how halal certification and Muslim-friendly attributes shape destination image and influence tourists' visit intention in Surakarta, while examining how halal tourism contributes to social learning, cultural education, and the strengthening of local identity through tourism experiences.

Methodology: This study employed a qualitative case study approach. Data were collected through semi-structured interviews, field observations, and document analysis involving tourism managers, government representatives, tourism business operators, and tourists. Data were analyzed using the interactive model of Miles, Huberman, and Saldaña with NVivo 12 software and validated through source triangulation, method triangulation, and member checking.

Main Findings: The findings reveal that halal certification enhances tourists' trust by reducing uncertainty regarding tourism products and services, while Muslim-friendly attributes improve travel experiences and strengthen destination image. Beyond influencing visit intention, halal tourism also promotes social learning by increasing visitors' understanding of local cultural values, religious practices, and community traditions. The interaction between tourists and local communities contributes to cultural preservation, intercultural understanding, and the reinforcement of local identity within the tourism environment.

Novelty/Originality of this study: This study extends halal tourism research by integrating Signaling Theory, Social Learning Theory, and Heritage Education to explain halal tourism as both a destination development strategy and a medium for social education. It demonstrates that halal certification and Muslim-friendly attributes not only enhance destination image and visit intention but also foster cultural literacy, strengthen local identity, encourage intercultural interaction, and support community-based learning in cultural tourism destinations.

This is an open access article under the [CC BY](https://creativecommons.org/licenses/by/4.0/) license



Corresponding Author:

Isdi Ahmad Delaeen,
Master's Program in Sharia Business Management, Graduate School, Raden Mas Said State Islamic University Surakarta, Klaten, Central Java, 57471, Indonesia
Email: isdi.ahmad22@gmail.com

1. INTRODUCTION

Halal tourism has emerged as one of the fastest-growing segments of the global tourism industry. This growth is primarily driven by the increasing global Muslim population and the growing demand for tourism services that comply with Islamic principles. According to the Global Muslim Travel Index (GMTI) 2025, the number of international Muslim travelers reached approximately 176 million in 2024 and is projected to continue increasing in the coming years [1]. This trend indicates that the halal tourism market represents a significant strategic opportunity for countries with large Muslim populations, including Indonesia.

Indonesia possesses substantial potential for the development of halal tourism. As the country with the largest Muslim population in the world, Indonesia has consistently demonstrated its competitiveness in the global halal tourism market. Together with Malaysia, Indonesia was ranked as the world's top Muslim-friendly tourism destination in the GMTI 2024 report [2]. This achievement reflects Indonesia's capability to provide tourism products and services that meet the needs and expectations of Muslim travelers. Furthermore, data from Statistics Indonesia indicate that international tourist arrivals reached 1.15 million visits in May 2024, representing an increase of 20.11% compared to the previous year [3]. This increase demonstrates a positive growth trend in the tourism sector, including the halal tourism segment.

Beyond its economic contribution, halal tourism has increasingly been recognized as a medium for social learning and cultural education. Tourism activities enable interactions among tourists, local communities, business actors, and governments, creating opportunities for knowledge exchange, value transmission, and cultural understanding. In destinations with strong cultural identities, halal tourism not only fulfills the religious needs of Muslim travelers but also introduces local traditions, Islamic values, and cultural heritage to visitors through direct experiences. Such interactions contribute to strengthening social awareness, intercultural understanding, and appreciation of local wisdom, making tourism an important instrument for community-based education rather than merely a commercial activity [4], [5].

From a theoretical perspective, the role of halal certification can be explained through Signaling Theory, which suggests that labels and certifications function as quality signals capable of reducing consumer uncertainty [6], [7]. Halal certification in the tourism context, provides assurance regarding the compliance of products and services with Islamic principles, thereby fostering trust and generating positive perceptions of a destination. Meanwhile, Muslim-friendly attributes can be understood through Service Quality Theory, which posits that services tailored to customer needs enhance satisfaction and contribute to favorable evaluations of a destination [8]. From the perspective of Social Learning Theory, individuals acquire knowledge, attitudes, and behaviors through observation, interaction, and experience within their social environment [9]. In tourism settings, visitors continuously learn from the behavior of local communities, destination management practices, and cultural environments. Likewise, local communities adapt their services and cultural performances based on interactions with visitors, creating reciprocal learning processes. Consequently, halal tourism serves not only as an economic activity but also as a social learning environment that promotes cultural literacy, religious understanding, and mutual respect among stakeholders.

While Signaling Theory and Service Quality Theory explain how halal certification and Muslim-friendly services influence tourists' perceptions, these perspectives alone are insufficient to explain the broader educational and social value generated through halal tourism. Therefore, this study also incorporates the perspective of Heritage Education and Community-Based Learning, which emphasize tourism as a medium for preserving local culture and transferring cultural values to visitors and local communities. Heritage education argues that cultural heritage should not merely be preserved as tourism attractions but should also function as educational resources that strengthen cultural identity and social awareness [4], [10]. Through halal tourism, visitors learn local Islamic traditions, cultural practices, and responsible tourism behavior, while local communities enhance their capacity to preserve heritage and improve tourism services.

Destination brand image is recognized as a critical determinant of tourist decision-making. Recent studies suggest that destination image is a multidimensional construct consisting of cognitive, affective, and conative components formed through tourists' experiences and evaluations of a destination [11]. A positive destination image enhances tourists' trust, preferences, and overall evaluations, thereby strengthening a destination's attractiveness and competitiveness [12]. Furthermore, recent empirical evidence indicates that destination image significantly influences both visit intention and revisit intention among tourists [13]. This finding is consistent with contemporary tourist behavior theories, which emphasize behavioral intention as the primary predictor of actual tourist behavior. In this regard, destination image serves as a psychological mechanism linking marketing stimuli to tourists' travel decisions [14]. Therefore, destination brand image functions not only as a perception-based construct but also as a strategic factor influencing tourists' intentions and behavioral decisions when selecting tourism destinations.

The relationships among the variables examined in this study can be more comprehensively explained through the integration of theoretical perspectives and recent empirical findings. Halal certification acts as a signal of quality that provides assurance and trust regarding the halal status of products and services offered within a

tourism destination. Recent studies have demonstrated that halal certification enhances perceptions of credibility and trustworthiness, which subsequently contribute to the formation of a more positive destination image [15]. Empirical research further indicates that trust in a destination is a key determinant of tourists' perceptions and travel decisions, with halal-related attributes such as standardized procedures and service transparency playing an essential role in fostering such trust [16]. Increased tourist trust contributes to more favorable destination evaluations, ultimately strengthening destination image and enhancing the attractiveness of halal tourism destinations.

Muslim-friendly attributes, including the availability of prayer facilities, halal food, and an environment aligned with Islamic values, constitute important dimensions of perceived service quality. Recent studies in the service quality literature indicate that the extent to which tourism services meet the needs of Muslim travelers significantly influences their perceptions and travel experiences, ultimately shaping the overall destination image [17], [18]. Moreover, contemporary research highlights that Muslim-friendly services, such as accessible prayer facilities and guaranteed halal food, directly affect tourist experiences and reinforce positive perceptions of tourism destinations [19], [20]. Consequently, halal certification and Muslim-friendly attributes jointly represent important factors in developing a strong and competitive destination brand image.

Furthermore, destination brand image influences tourists' intention to visit. Recent studies have demonstrated that a positive destination image significantly affects both tourists' initial visit intentions and their intentions to revisit a destination [19], [21]. This finding is consistent with the evolution of tourist behavior theories, which identify behavioral intention as the most important predictor of actual tourist behavior [22]. Destination image functions not only as an outcome of tourist perceptions but also as a mediating variable that links destination attributes to visit intention. Previous studies have shown that destination image mediates the relationship between service attributes, tourism experiences, and tourists' behavioral intentions [23], [24]. Therefore, although halal certification and Muslim-friendly attributes may directly influence visit intention, their impact becomes stronger when they successfully create a positive image in the minds of tourists. Based on this perspective, the present study emphasizes the importance of destination brand image as an intervening variable in explaining the relationship between Sharia-based destination attributes and contemporary tourist behavior.

Halal tourism from an economic perspective, contributes significantly to national economic growth. Previous studies have indicated that halal tourism can increase regional income, generate employment opportunities, and contribute to Gross Domestic Product growth [25]. Other studies have reported that the development of halal tourism positively influences regional revenue generation across several halal tourism destinations in Indonesia [26]. These findings suggest that strengthening the halal tourism sector not only increases tourist arrivals but also contributes to broader socioeconomic development.

Surakarta is one of Indonesia's destinations with considerable potential for the development of culture-based halal tourism. The city is widely recognized for its rich cultural heritage and tourism attractions, including the Surakarta Palace, Kauman Batik Village, and various religious tourism sites. Tourism statistics indicate a substantial increase in visitor numbers, with domestic tourist arrivals rising from approximately 2.5 million in 2022 to more than 5.5 million in 2023, while international tourist arrivals increased from 9,348 to 22,119 visits during the same period [27]. In addition, the development of halal tourism in Surakarta has been supported by the growing number of halal-certified culinary SMEs and Muslim-oriented tourism areas such as Pasar Kliwon [28].

Surakarta provides an appropriate context for examining these issues because it is widely recognized as one of Indonesia's leading cultural heritage cities. Besides attracting millions of domestic and international visitors annually, Surakarta preserves various forms of Javanese cultural heritage through the Surakarta Palace, Mangkunegaran Palace, Kauman Batik Village, traditional culinary centers, and numerous religious tourism sites. These cultural assets provide opportunities for tourists to experience local traditions while simultaneously learning about Islamic values embedded in Javanese culture. Tourism statistics indicate that domestic tourist arrivals increased from approximately 2.5 million in 2022 to more than 5.5 million in 2023, while international arrivals increased from 9,348 to 22,119 during the same period [27]. This growth demonstrates not only the city's tourism potential but also its increasing role as a destination for cultural learning and heritage education supported by the expansion of halal-certified SMEs and Muslim-friendly tourism services [28].

Despite its significant potential, the implementation of halal tourism in Surakarta continues to face several challenges. Previous studies indicate that halal tourism development in Indonesia, including at the regional level, still encounters obstacles related to standardization, halal certification, and the integration of Muslim-friendly concepts into destination marketing strategies [29], [30]. Many tourism destinations possess halal tourism potential but have not yet succeeded in establishing a strong destination brand image among tourists. Meanwhile, destination image remains a critical factor influencing tourist perceptions and destination choice decisions. Furthermore, the utilization of halal certification as a destination branding tool remains suboptimal, preventing many destinations from fully capitalizing on their halal tourism potential to achieve stronger competitiveness in the tourism market [25].

Existing studies have primarily examined halal tourism from marketing, hospitality, and economic perspectives by investigating its relationship with destination competitiveness, tourist satisfaction, regional

income, and revisit intention [25], [26], [28]. Although these studies have significantly advanced halal tourism literature, limited attention has been given to understanding halal tourism as a platform for social education, cultural learning, and community empowerment. In particular, previous research rarely explains how halal certification and Muslim-friendly destination attributes contribute not only to destination branding but also to strengthening tourists' cultural understanding, preserving local identity, and promoting social awareness through tourism experiences. This gap is particularly evident in cultural heritage destinations such as Surakarta, where tourism activities involve continuous interaction between visitors and local communities.

Previous studies have predominantly focused on the direct relationship between halal tourism and economic growth. For example, Halal tourism contributes to economic growth through increased tourist arrivals and hotel occupancy rates. Other studies have emphasized the role of halal tourism in enhancing regional income [25]. Additionally, several scholars have examined halal tourism development from policy and infrastructure perspectives [28].

However, studies integrating halal certification and Muslim-friendly attributes as independent variables with destination brand image as a mediating variable influencing tourists' visit intention remain limited. Most previous research has not comprehensively examined how halal certification shapes tourists' perceptions and destination image, which subsequently influence their intention to visit, particularly within the context of cultural destinations such as Surakarta. Therefore, this study seeks to address this gap by investigating the mediating role of destination brand image in the relationship between halal certification, Muslim-friendly attributes, and tourists' visit intention in Surakarta.

Accordingly, the novelty of this study lies in integrating tourism marketing variables with social education perspectives by positioning halal tourism as a medium for cultural learning and community-based education. Unlike previous studies that mainly emphasize economic performance or tourist behavior, this research explains how halal certification and Muslim-friendly attributes contribute to destination image while simultaneously supporting cultural preservation, community engagement, and social learning within a heritage tourism context. This interdisciplinary perspective broadens the discussion of halal tourism beyond destination competitiveness toward its educational and social functions.

This study is particularly important because the rapid expansion of halal tourism requires destinations not only to improve tourism competitiveness but also to strengthen cultural sustainability and social awareness. Understanding the relationship between halal certification, Muslim-friendly attributes, destination image, and tourists' visit intention from both tourism and social education perspectives will provide valuable insights for destination managers, policymakers, and local communities in designing more inclusive and educational tourism development strategies. Therefore, this study aims to examine the influence of halal certification and Muslim-friendly attributes on destination brand image and their impact on tourists' visit intention in Surakarta while highlighting the role of halal tourism as a medium for cultural learning and community education.

2. RESEARCH METHOD

This study employed a descriptive qualitative approach using a case study design to explore how halal certification and Muslim-friendly attributes contribute to destination brand image and tourists' visit intention within the context of cultural and social learning in Surakarta City, Indonesia. A qualitative approach was considered appropriate because the study sought to understand the meanings, experiences, and perceptions of multiple stakeholders regarding halal tourism as both a tourism development strategy and a medium for cultural learning and community engagement. Qualitative research enables researchers to explore social phenomena from participants' perspectives while providing rich contextual interpretations [31].

A case study design was adopted because Surakarta represents a cultural heritage destination where tourism development, Islamic values, and local community interactions coexist within a real-life setting. A case study is appropriate when researchers seek to investigate contemporary phenomena within their natural context and when the boundaries between the phenomenon and context are not clearly evident [32]. In this study, the case comprised the implementation of halal tourism practices in Surakarta, emphasizing how halal certification and Muslim-friendly services are interpreted by tourism stakeholders and how these practices contribute to destination image while simultaneously promoting cultural understanding and social awareness.

The study involved four groups of informants selected through purposive sampling. Participants were chosen based on their direct involvement and experience with halal tourism development. The informants consisted of five tourism destination managers, four hotel and restaurant managers who had implemented halal standards, three representatives from the Surakarta Tourism Office and local religious institutions, and eight Muslim tourists who had visited halal tourism destinations in Surakarta within the previous two years, resulting in a total of 20 informants. The number of participants was determined using the principle of data saturation, whereby data collection ceased once no substantially new information or themes emerged [33].

Data collection was conducted from January to March 2026 using three complementary techniques, namely semi-structured interviews, field observations, and documentation. Semi-structured interviews allowed

participants to explain their experiences and perceptions regarding halal certification, Muslim-friendly facilities, destination image, and tourism experiences. Each interview lasted approximately 45–90 minutes and was audio-recorded with participants' consent. Field observations were conducted at several tourism attractions, halal culinary centers, hotels, and religious tourism sites, including the Surakarta Palace, Kauman Batik Village, Pasar Kliwon, and Sheikh Zayed Grand Mosque. Observation focused on the availability of halal-certified products, prayer facilities, tourist information, accessibility, and interactions between tourists and local communities. Documentation included tourism policy documents, promotional materials, halal certification records, photographs, statistical reports, and relevant government publications.

Data analysis followed the interactive model developed by Miles, Huberman, and Saldaña [34], consisting of data condensation, data display, and conclusion drawing/verification. Following data transcription, interview recordings and field notes were read repeatedly to achieve data familiarization. Open coding was then performed to identify meaningful statements related to halal certification, Muslim-friendly attributes, destination image, social learning, and visit intention. Similar codes were subsequently grouped into broader categories before being organized into overarching themes representing the major findings of the study. Throughout the analysis process, comparisons were continuously conducted across different participant groups to identify similarities, differences, and emerging patterns, thereby strengthening the credibility of the thematic interpretation.

To ensure the trustworthiness of the findings, this study adopted Lincoln and Guba's [35] criteria of credibility, transferability, dependability, and confirmability. Credibility was established through prolonged engagement, source triangulation, method triangulation, and member checking. Source triangulation involved comparing information obtained from tourists, tourism managers, government representatives, and business operators, whereas method triangulation compared findings derived from interviews, observations, and documentation. Member checking was conducted by returning interview summaries to selected participants to verify the accuracy of the researchers' interpretations. In addition, peer debriefing among researchers was undertaken to minimize subjective interpretation and enhance analytical consistency.

The overall research procedure is illustrated in Figure 1. The study began with a preliminary literature review and identification of the research problem, followed by purposive selection of participants. Data were subsequently collected through interviews, observations, and documentation, after which thematic analysis was conducted using the interactive model. The findings were then verified through triangulation and member checking before drawing final conclusions regarding the role of halal certification and Muslim-friendly attributes in strengthening destination image and supporting cultural learning within Surakarta's halal tourism development.

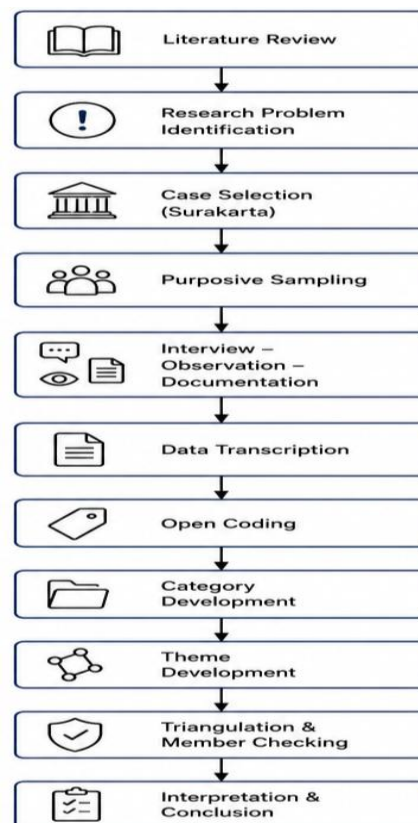


Figure 1. Research Procedures

3. RESULT AND DISCUSSION

3.1. Result

This study involved informants representing several stakeholder groups, including tourism destination managers, tourism business operators (hotels and restaurants), local government representatives, and tourists visiting Surakarta City. Data were collected through in-depth interviews, field observations, and document analysis. To enhance the credibility and trustworthiness of the findings, the study employed source triangulation by comparing information obtained from different categories of informants and method triangulation by cross-checking evidence derived from interviews, observations, and documentation.

The analysis of the collected data revealed four major themes related to the development of halal tourism in Surakarta. These themes include: (1) the role of halal certification in enhancing tourist trust, (2) the implementation of Muslim-friendly attributes as a form of tourism service quality, (3) the formation of a halal tourism destination image, and (4) the influence of destination image on tourists' intention to visit. These themes emerged consistently across different data sources and reflect the key factors influencing the development and competitiveness of halal tourism destinations in Surakarta.

3.1.1. The Role of Halal Certification in Enhancing Tourist Trust

The findings of this study indicate that halal certification is one of the key factors contributing to the development of tourist trust toward tourism destinations in Surakarta City. Based on interviews with tourists, the majority of informants stated that the presence of halal certification provides assurance regarding the halal status of the products and services they consume during their travel activities. Such assurance is particularly important because tourists do not always possess sufficient information regarding food preparation processes, ingredients used, or service standards implemented by tourism businesses. Under these circumstances, halal certification is perceived as a form of guarantee that reduces uncertainty and perceived risk when selecting a tourism destination.

This finding is supported by interviews with restaurant and hotel managers, who emphasized that halal certification functions not only as a means of regulatory compliance but also as an instrument for enhancing customer trust. Several informants explained that after obtaining halal certification, they experienced an increase in tourist arrivals, particularly among Muslim travelers who place greater emphasis on halal aspects when engaging in tourism activities. Furthermore, business operators viewed halal certification as an added value that differentiates their businesses from competitors that have not yet acquired similar certification.

Field observations revealed that a number of restaurants, food outlets, and souvenir centers in Surakarta prominently display halal logos in locations that are easily visible to visitors. The presence of these halal labels serves not only as informational signage but also as a symbol that provides tourists with a sense of security and confidence. In addition, documentation collected from tourism promotional materials and tourism-related businesses indicated that halal attributes have increasingly been incorporated into marketing strategies aimed at attracting Muslim tourists.

Through source triangulation, a high degree of consistency was found among tourists, business operators, and local government representatives regarding the importance of halal certification in enhancing destination attractiveness. Meanwhile, method triangulation demonstrated that the interview findings were supported by observational and documentary evidence, which showed an increasing number of tourism businesses adopting halal certification as part of their business development strategies.

These findings are consistent with Signaling Theory, which explains that certifications and labels function as quality signals that reduce information asymmetry between service providers and consumers. In the context of halal tourism, halal certification serves as a signal that the products and services offered have met specific standards recognized by authorized institutions. Consequently, tourists have a stronger basis for trusting the quality and halal integrity of the available products and services.

Halal attributes are among the primary factors influencing Muslim tourists' perceptions of a destination [25]. Their study demonstrated that Muslim tourists tend to prefer destinations that provide assurance of halal compliance through various facilities and services. Halal-friendly services significantly influence the trust and satisfaction levels of Muslim tourists in Thailand [19]. Their research further highlighted that Muslim tourists exhibit a high degree of sensitivity toward halal-related issues, making halal certification an important factor in the decision-making process.

Halal certification positively influences perceptions of service quality and destination credibility [36]. Destinations that demonstrate a strong commitment to halal standards tend to gain higher levels of trust from Muslim tourists compared to destinations lacking a clear certification system. Halal certification contributes to the development of perceptions of safety, comfort, and trust, which ultimately enhance tourist loyalty toward a destination [37].

In the context of Surakarta, the findings suggest that halal certification possesses significant strategic potential for strengthening the city's position as a Muslim-friendly tourism destination. As a city renowned for its rich cultural heritage, historical attractions, and culinary diversity, Surakarta can leverage halal certification as a

strategic instrument to enhance its destination competitiveness amid the growing demand for halal tourism at both national and international levels. Therefore, increasing the number of tourism-related businesses obtaining halal certification should become one of the priorities within the city's tourism development strategy.

3.1.2. Implementasi Atribut Muslim Friendly di Destinasi Wisata Surakarta

The findings of this study indicate that the implementation of Muslim-friendly attributes represents the most tangible aspect experienced by tourists during their visits to Surakarta City. Unlike halal certification, which is formal and administrative in nature, Muslim-friendly attributes are closely associated with tourists' direct experiences when utilizing facilities and services available at tourism destinations. Based on the interview results, tourists identified several key indicators that reflect the characteristics of a Muslim-friendly destination, including the availability of prayer facilities, ease of access to halal food, the presence of information supporting the needs of Muslim travelers, and a social environment that facilitates the practice of religious activities.

Most informants stated that Surakarta has demonstrated considerable progress in providing supporting facilities for Muslim tourists. The availability of easily accessible mosques and prayer rooms was among the factors most frequently mentioned by respondents. In addition, tourists perceived access to halal food as relatively convenient, as most culinary businesses have recognized and responded to the needs of the Muslim market, which constitutes the majority of Indonesia's population. These conditions contribute to a more comfortable travel experience and reinforce tourists' confidence in choosing Surakarta as a tourism destination.

Field observations revealed that various tourism destinations in Surakarta have provided prayer facilities, although the quality and completeness of these facilities vary across locations. At several major tourist attractions, prayer facilities were equipped with ablution areas and qibla direction indicators. However, at some destinations, these facilities still require improvement in terms of capacity, accessibility, and comfort. Documentation analysis further showed that tourism promotion materials increasingly incorporate halal tourism and Muslim-friendly tourism concepts as part of Surakarta's destination identity. This trend reflects growing awareness among tourism stakeholders regarding the importance of accommodating the needs of Muslim travelers.

Through source triangulation, it was found that tourists, destination managers, and local government representatives shared relatively similar perceptions regarding the importance of Muslim-friendly services. Nevertheless, differences emerged concerning the extent of implementation achieved. Tourists tended to evaluate implementation based on their actual travel experiences, whereas destination managers emphasized the efforts that had been undertaken to accommodate Muslim travelers' needs. Despite these differences, all stakeholder groups agreed that Muslim-friendly attributes play a crucial role in enhancing the attractiveness and competitiveness of tourism destinations.

The findings are consistent with the SERVQUAL theory, which posits that service quality is determined by the ability of service providers to meet or exceed customer expectations. Within the context of halal tourism, service quality extends beyond technical aspects and includes the destination's ability to accommodate the spiritual and religious needs of Muslim travelers. The greater the alignment between tourists' expectations and their actual experiences, the more positive their perceptions of the destination become. Therefore, the provision of Muslim-friendly services can be regarded as an essential component of perceived service quality in halal tourism destinations.

Furthermore, these findings support the Experience Economy concept proposed by Pine and Gilmore, which emphasizes that experiences constitute the primary source of value creation for consumers. Tourists seek not only attractions and physical facilities but also meaningful experiences that provide comfort, security, and alignment with their personal values. In the context of halal tourism, such experiences are reflected in the availability of services and facilities that comprehensively support the needs of Muslim travelers. Consequently, Muslim-friendly attributes contribute not only to functional satisfaction but also to the emotional and experiential dimensions of tourism consumption.

Prayer facilities, halal food availability, and an environment aligned with Islamic values as the primary attributes determining the success of halal tourism destinations [38]. Service quality tailored to the needs of Muslim tourists significantly influences tourist satisfaction and loyalty. Tourism experiences that accommodate travelers' religious needs positively influence destination perceptions and strengthen revisit intentions [36].

Destinations capable of consistently delivering Muslim-friendly services are more likely to achieve a competitive advantage than destinations focusing solely on physical tourism infrastructure. Their study highlights that Muslim travelers increasingly evaluate destinations based on the overall travel experience rather than merely on the availability of attractions. As a result, service quality has become a critical factor shaping tourists' perceptions and evaluations of destinations.

In the context of Surakarta, the findings suggest that the development of halal tourism should not rely solely on increasing the number of halal-certified businesses. Equal attention must be given to strengthening the quality and consistency of Muslim-friendly services that can provide positive and memorable tourism experiences. The combination of halal assurance and high-quality Muslim-friendly experiences forms a fundamental basis for building a competitive halal tourism destination image. Therefore, tourism stakeholders in Surakarta should

continue improving service standards, tourism facilities, and supporting infrastructure to ensure that the city remains an attractive destination for Muslim travelers at both national and international levels.

3.1.3. Formation of the Halal Tourism Destination Image in Surakarta City

The findings of this study indicate that the image of Surakarta as a halal tourism destination is formed through a combination of local cultural identity, the availability of facilities that support Muslim travelers, service quality, and the experiences perceived by tourists during their visits. Based on the interview results, most informants viewed Surakarta as a city characterized by a strong cultural heritage, friendly local communities, and an environment that supports tourism activities aligned with religious values. Tourists perceived the ease of accessing halal food, the availability of conveniently located places of worship, and the overall comfort of the city environment as factors that strengthened their positive perceptions of the destination. Observational and documentary evidence further revealed that several tourist attractions, culinary centers, and public facilities in Surakarta have provided services that accommodate the needs of Muslim travelers. These findings suggest that destination image is shaped not only by the attractiveness of tourism resources but also by the destination's ability to meet tourists' needs and expectations.

Through source triangulation, a shared perspective was identified among tourists, destination managers, tourism business operators, and local government representatives regarding the importance of halal facilities and Muslim-friendly services in building a positive destination image. Tourists tended to emphasize their direct travel experiences, whereas destination managers and government representatives viewed destination image as the outcome of various development initiatives and promotional efforts undertaken over time. Method triangulation through interviews, observations, and documentation also produced consistent findings, indicating that Surakarta possesses considerable potential to be perceived as a Muslim-friendly tourism destination. The consistency of information obtained from multiple sources and methods strengthens the validity of the findings, demonstrating that a positive destination image is developed through tourism experiences supported by facilities and services that align with tourists' needs and expectations.

These findings are consistent with destination image theory, which posits that destination image is the result of tourists' evaluations of destination attributes and experiences acquired through interactions with a particular destination. Destination image is formed through both cognitive and affective dimensions. The cognitive dimension refers to tourists' knowledge and perceptions of destination attributes, whereas the affective dimension relates to the feelings and emotions experienced while visiting the destination. In the present study, the cognitive dimension is reflected in tourists' perceptions of halal facilities and Muslim-friendly services, while the affective dimension is represented by the feelings of comfort, safety, and peace experienced during their visits to Surakarta. Service quality and tourism experiences significantly influence the formation of a positive destination image.

Halal attributes and Muslim-friendly services contribute positively to tourists' perceptions of destination quality. Destinations capable of providing adequate halal facilities tend to develop a more favorable image than destinations that have not fully embraced halal tourism concepts. Tourist experiences and destination communication through various media channels are critical factors in shaping the image of modern tourism destinations. Their research suggests that destination image is not only influenced by the physical characteristics of a destination but also by the narratives, impressions, and experiences communicated and shared by tourists.

In the context of Surakarta, the findings indicate that the city's image as a halal tourism destination is strengthened by its unique integration of cultural heritage and Muslim-friendly tourism services. Attractions such as the Surakarta Palace (Keraton Surakarta), Kampung Batik Kauman, Pasar Kliwon, and the Sheikh Zayed Grand Mosque contribute to a distinctive tourism experience that combines cultural authenticity with religious convenience. The availability of halal culinary options, accessible worship facilities, and a welcoming social environment further enhances tourists' overall perceptions of the city. As a result, Surakarta is increasingly recognized as a destination capable of accommodating both cultural and religious tourism needs.

Overall, the findings confirm that the halal tourism destination image of Surakarta is the result of the interaction among service quality, halal facilities, local cultural identity, and tourists' experiences. These factors collectively shape positive perceptions of the destination and contribute to its competitiveness within the growing halal tourism market. Therefore, strengthening halal tourism attributes and maintaining high-quality tourism experiences should remain strategic priorities for stakeholders seeking to enhance Surakarta's destination image at both the national and international levels.

3.1.4. The Influence of Destination Image on Tourists' Visit Intention

The findings of this study indicate that destination image plays a crucial role in shaping tourists' intention to visit Surakarta City. Based on the interview results, most informants stated that their decision to visit a particular destination is influenced not only by the availability of tourist attractions and supporting facilities but also by the perceptions and impressions they hold regarding the destination. Tourists tend to prefer destinations that are perceived as safe, comfortable, reputable, and capable of providing experiences that meet their expectations. In the context of Surakarta, its image as a culturally rich and welcoming city, offering a wide range of halal culinary

options and facilities that accommodate Muslim travelers, emerged as an important factor stimulating tourists' interest in visiting. These findings suggest that destination image functions as an initial mental representation that influences tourists' decision-making processes before an actual visit takes place.

The interview results further revealed that tourists who had positive experiences during their stay in Surakarta were more likely to express intentions to revisit the destination and recommend it to others. Several informants explained that the comfort experienced during their trip, the ease of performing religious activities, and the hospitality of local residents created lasting impressions that strengthened their desire to return in the future. In addition to direct experiences, a positive image of Surakarta was also formed through social media content, online reviews, and recommendations from family members and friends. This finding indicates that destination image is shaped not only by actual experiences but also by communication and information circulating among potential visitors. In other words, the more positive the image of a destination, the greater the likelihood that tourists will consider it as their preferred travel destination.

Through source triangulation, a common understanding emerged among tourists, destination managers, and tourism business operators regarding the importance of destination image in attracting visitors. Tourists generally evaluated destination image based on their experiences and the information they received, whereas destination managers viewed image as the outcome of service quality and continuous promotional efforts. Method triangulation conducted through interviews, observations, and documentation also produced consistent results. Observational findings demonstrated that various tourism destinations in Surakarta actively sought to create positive impressions by providing adequate facilities and maintaining a comfortable environment for visitors. Furthermore, tourism promotion materials indicated that local government agencies and tourism businesses consistently promote Surakarta as a cultural city that is welcoming and accommodating to Muslim travelers. The consistency of findings across different sources and methods strengthens the conclusion that destination image is one of the primary determinants of tourists' visit intention.

Destination image significantly influences tourists' visit intention because a positive image enhances tourists' confidence regarding the quality of experiences they expect to receive [12]. A favorable destination image increases tourists' interest and influences their decisions when selecting travel destinations [11]. Destination image, which is formed through both cognitive and affective experiences, has a direct influence on tourists' behavioral intentions and destination loyalty. In the cognitive dimension, tourists evaluate destination attributes such as facilities, accessibility, attractions, and service quality, while in the affective dimension they develop emotional responses such as comfort, enjoyment, and attachment to the destination. Together, these dimensions shape overall perceptions that influence travel-related decision-making.

The context of halal tourism demonstrate that destinations capable of establishing an image as comfortable, safe, and responsive to the needs of Muslim travelers tend to generate higher levels of visit intention. The study emphasized that Muslim tourists increasingly consider not only physical attractions but also the extent to which destinations accommodate their religious and lifestyle requirements. Consequently, destinations that successfully communicate their Muslim-friendly characteristics are more likely to attract prospective visitors and encourage repeat visitation.

In the case of Surakarta, the findings suggest that the city's image as a cultural destination enriched by halal tourism attributes contributes significantly to tourists' willingness to visit. The integration of cultural attractions, halal culinary experiences, accessible places of worship, and a welcoming social environment creates a distinctive destination image that appeals to both domestic and international Muslim travelers. The presence of iconic attractions such as the Surakarta Palace (Keraton Surakarta), Kampung Batik Kauman, Pasar Kliwon, and the Sheikh Zayed Grand Mosque further strengthens this image by offering a combination of cultural authenticity and religious convenience.

Overall, the results confirm that destination image constitutes a strategic asset that must be managed and strengthened continuously. A positive destination image not only increases tourists' intention to visit but also contributes to destination competitiveness, visitor satisfaction, and long-term tourism sustainability. Therefore, tourism stakeholders in Surakarta should continue enhancing service quality, halal tourism facilities, and promotional strategies in order to maintain a favorable destination image and strengthen the city's position as a competitive halal tourism destination in Indonesia.

3.1.5. Halal Tourism as a Medium for Social Learning and Cultural Preservation

Beyond influencing destination image and tourists' visit intention, the findings reveal that halal tourism in Surakarta also contributes to broader processes of social learning and cultural preservation. Across interviews with tourists, destination managers, local government representatives, and tourism business operators, participants consistently emphasized that tourism activities provide opportunities not only for recreation but also for acquiring knowledge about local culture, Islamic values, and community traditions. Tourists reported that visiting cultural heritage attractions such as the Surakarta Palace, Kauman Batik Village, and Sheikh Zayed Grand Mosque enabled them to understand how Islamic principles coexist with Javanese cultural traditions. This interaction encouraged

visitors to appreciate local customs, religious practices, and cultural diversity beyond the immediate tourism experience.

Source triangulation demonstrated a shared perception among different stakeholder groups that halal tourism contributes to strengthening public awareness of cultural identity. Destination managers considered halal certification and Muslim-friendly services as mechanisms for communicating local values of hospitality, cleanliness, and religious respect, while government representatives viewed halal tourism as part of broader cultural preservation strategies. Meanwhile, tourists perceived these attributes not merely as service facilities but as educational experiences that enhanced their understanding of local wisdom and responsible tourism practices. Observational findings further confirmed that cultural interpretation boards, religious heritage sites, traditional culinary experiences, and interactions with local communities collectively created informal learning environments for visitors. These findings indicate that halal tourism facilitates reciprocal learning processes in which tourists learn from local communities while community members simultaneously adapt and strengthen their cultural identity through tourism interactions.

The findings can be interpreted through the perspective of Social Learning Theory, which explains that knowledge, attitudes, and behaviors are developed through observation, interaction, and shared experiences within social environments [9]. In the context of halal tourism, tourists continuously observe local religious practices, cultural norms, and community behavior, allowing them to develop greater cultural understanding and respect for local traditions. Simultaneously, local communities learn to improve tourism services while maintaining their cultural authenticity. This reciprocal learning process transforms tourism destinations into educational spaces where cultural values are transmitted through direct experience rather than formal instruction. Such findings also support the concept of Heritage Education, which emphasizes that cultural heritage should function as a living educational resource that promotes identity formation, intercultural dialogue, and community participation [4], [10].

These findings extend previous halal tourism research, which has primarily emphasized tourist satisfaction, destination competitiveness, and economic performance [19], [25]. The present study demonstrates that halal tourism also performs an important educational function by fostering cultural literacy, strengthening awareness of religious values, encouraging respect for cultural diversity, and enhancing community participation in heritage preservation. Consequently, halal certification and Muslim-friendly attributes should not be viewed solely as marketing instruments but also as educational resources capable of promoting sustainable tourism development through social learning and cultural preservation.

3.2. Discussion

The findings of this study demonstrate that halal certification and Muslim-friendly attributes play complementary roles not only in strengthening the destination image of Surakarta but also in facilitating social learning and cultural education among tourists and local communities. Halal certification serves as a formal assurance mechanism that enhances tourists' confidence regarding the halal integrity of tourism products and services, while Muslim-friendly attributes provide practical experiences that allow visitors to practice their religious obligations comfortably throughout their journey. Beyond their marketing function, these findings suggest that halal tourism represents a social environment in which tourists, tourism providers, and local communities continuously exchange knowledge, values, and cultural understanding. Consequently, halal tourism should be viewed not merely as a tourism product but also as an educational space that encourages learning through direct interaction with local cultural and religious practices.

The empirical findings further indicate that tourists' experiences in Surakarta extend beyond recreational activities. Informants explained that visits to cultural heritage sites such as the Keraton Surakarta Hadiningrat, Pura Mangkunegaran, Kampung Batik Kauman, and the Sheikh Zayed Grand Mosque enabled them to understand the historical development of Javanese civilization, Islamic traditions, and the harmonious coexistence of religious and cultural values within local society. This experience illustrates that tourism activities provide opportunities for informal learning, allowing visitors to construct new knowledge through observation and interaction with the local environment. Such findings support Social Learning Theory, which argues that learning occurs through observation, participation, and interaction within social contexts rather than exclusively through formal educational institutions. Through encounters with local communities, tourists not only acquire knowledge about halal practices but also develop appreciation for cultural diversity, religious tolerance, and local wisdom embedded in Surakarta's heritage.

These findings also reinforce the concept of Heritage Education, which emphasizes that cultural heritage functions as a living educational resource capable of strengthening historical awareness, cultural identity, and community participation. In Surakarta, halal tourism is integrated with tangible and intangible cultural heritage, enabling visitors to experience Islamic values alongside traditional Javanese culture without diminishing the authenticity of either. Rather than replacing local traditions, halal tourism enriches visitors' understanding of how cultural identity evolves through harmonious interaction between religion, history, and community life. This finding extends previous studies by Battour and Ismail, which primarily viewed halal tourism from service and

destination competitiveness perspectives. The present study demonstrates that halal tourism simultaneously performs educational functions by facilitating intercultural understanding and preserving local cultural identity through tourism experiences.

The role of Muslim-friendly attributes similarly extends beyond improving service quality. Facilities such as accessible prayer rooms, halal culinary services, religious information, and culturally respectful hospitality create inclusive tourism environments that encourage positive social interaction among visitors from different cultural backgrounds. Consistent with the principles of Community-Based Learning, these interactions allow both tourists and host communities to become active participants in reciprocal learning processes. Local communities continuously improve tourism services by understanding visitors' religious needs, while tourists gain deeper awareness of local customs, traditions, and social norms. Consequently, halal tourism contributes to strengthening social cohesion by encouraging mutual respect, intercultural dialogue, and shared responsibility for preserving cultural heritage.

Another important finding concerns the mediating role of destination image. Although destination image has traditionally been discussed within destination marketing literature, the present findings suggest that it also represents a social construct developed through collective learning experiences. Tourists did not perceive Surakarta positively solely because halal-certified facilities were available, but because these facilities enabled meaningful cultural engagement and authentic interaction with local communities. Positive destination image therefore emerged from accumulated educational experiences, including learning about local history, observing religious practices, experiencing traditional culinary culture, and interacting with community members. This finding broadens current understanding of destination image by positioning it not only as a cognitive and affective evaluation of tourism attributes but also as an outcome of social learning and cultural engagement.

The findings contribute theoretically by integrating Signaling Theory, Social Learning Theory, and Heritage Education into a comprehensive framework for understanding halal tourism. Previous studies have generally interpreted halal certification as a marketing signal that reduces consumer uncertainty and enhances destination competitiveness. While the present study supports this perspective, it further demonstrates that halal certification also functions as an educational signal communicating cultural authenticity, religious values, and social responsibility. Likewise, Muslim-friendly attributes should not be understood solely as dimensions of service quality but also as educational resources that facilitate cultural literacy, intercultural communication, and community learning. Accordingly, this research expands the theoretical discourse by proposing that halal tourism simultaneously operates as a destination branding strategy and a mechanism for social education, thereby connecting tourism studies with educational and social science perspectives.

The implications of this study from a practical perspective, extend beyond tourism destination management. For local governments and tourism stakeholders, the findings highlight the importance of integrating educational values into halal tourism development through cultural interpretation programs, heritage storytelling, and community participation initiatives. Tourism destinations should provide interpretive media that explain local history, Islamic cultural heritage, and traditional values to visitors, thereby transforming tourism experiences into meaningful educational opportunities. Strengthening collaboration among tourism authorities, educational institutions, cultural organizations, and local communities can further enhance the educational value of halal tourism while preserving cultural authenticity.

The findings also offer important implications for the education sector. Halal tourism destinations in Surakarta possess considerable potential to serve as contextual learning resources for social studies, history education, cultural education, religious education, and citizenship education. Educational institutions may utilize destinations such as the Keraton Surakarta, Kampung Batik Kauman, Pasar Kliwon, and the Sheikh Zayed Grand Mosque as outdoor learning environments where students develop cultural literacy, historical understanding, religious moderation, and intercultural competence through direct observation and experiential learning. Such learning experiences contribute not only to knowledge acquisition but also to character development by fostering respect for diversity, empathy, social responsibility, and appreciation of Indonesia's multicultural heritage.

Overall, the findings indicate that halal tourism in Surakarta should no longer be understood solely as a strategy for increasing tourist arrivals or destination competitiveness. Instead, halal tourism represents an integrated platform for cultural preservation, community empowerment, social learning, and educational development. By combining halal certification, Muslim-friendly services, cultural heritage, and community participation, Surakarta possesses substantial potential to become not only a leading halal tourism destination but also a living educational laboratory where tourism supports the preservation of cultural identity, strengthens social cohesion, and promotes sustainable learning for both visitors and local communities.

These findings are consistent with previous studies reporting that halal certification enhances tourists' trust and destination credibility [19], [25], while Muslim-friendly services improve travel experiences and destination evaluations. The present study extends this body of knowledge by demonstrating that halal tourism contributes not only to destination competitiveness but also to social education through cultural learning, community engagement, and the preservation of local identity. Accordingly, this research broadens the application of Signaling Theory by integrating it with Social Learning Theory and Heritage Education, showing that halal

tourism attributes function not only as marketing signals but also as educational resources that facilitate cultural literacy and intercultural understanding.

The findings have several practical implications. For tourism stakeholders and local governments, the study highlights the importance of integrating halal certification, Muslim-friendly service standards, and cultural interpretation into destination development strategies. For the education sector, halal tourism destinations can be utilized as contextual learning resources for social studies, cultural education, history, and citizenship education, enabling students to develop cultural literacy, religious moderation, and appreciation of Indonesia's multicultural heritage through experiential learning.

This study is subject to several limitations. First, the research was conducted only in Surakarta City, limiting the transferability of the findings to other cultural tourism destinations. Second, the study relied primarily on qualitative data obtained from a relatively limited number of stakeholders, which may not capture the full diversity of perceptions regarding halal tourism development. Finally, the study focused on destination image and visit intention without examining broader educational outcomes such as cultural competence, intercultural sensitivity, or social inclusion among tourists.

4. CONCLUSION

This study aims to explore the role of halal certification and Muslim-friendly attributes in building destination image and enhancing tourists' visit intention in Surakarta City. Based on the analysis of interviews, observations, and documentation conducted through source triangulation and method triangulation, the findings indicate that halal certification plays a significant role in increasing tourists' trust in the products and services available at tourism destinations. Halal certification is perceived as a form of quality assurance and certainty that reduces uncertainty among tourists, particularly Muslim travelers, when consuming products and utilizing tourism services. In addition, the presence of halal certification is also seen as an indicator of professionalism and the commitment of business operators to meeting the growing demand of the halal tourism market.

This study explored the role of halal certification and Muslim-friendly attributes in shaping destination image and enhancing tourists' visit intention in Surakarta City. The findings demonstrate that halal certification strengthens tourists' trust by providing assurance regarding the halal integrity of tourism products and services, while Muslim-friendly attributes create positive tourism experiences through the provision of prayer facilities, halal food, and services that accommodate the religious needs of Muslim travelers. These two factors jointly contribute to the formation of a positive destination image, which subsequently encourages tourists' intention to visit, revisit, and recommend the destination to others. Beyond the tourism marketing perspective, the findings further indicate that halal tourism functions as a medium for social learning by promoting cultural understanding, religious awareness, and appreciation of local heritage among visitors and host communities.

Future research is recommended to investigate halal tourism from broader educational and social perspectives by incorporating additional variables related to cultural literacy, heritage education, community participation, intercultural learning, and social sustainability. Comparative studies across different regions or countries and mixed-method or quantitative approaches are also encouraged to validate and generalize the conceptual relationships identified in this study and to further examine the contribution of halal tourism to sustainable social and educational development.

ACKNOWLEDGEMENTS

The author expresses gratitude to all parties involved in this research.

REFERENCES

- [1] Mastercard-CrescentRating, "Global Muslim Travel Index 2025." Accessed: Apr. 01, 2026. [Online]. Available: <https://www.crescentrating.com/reports/global-muslim-travel-index-2025.html>
- [2] Mastercard-CrescentRating, "Global Muslim Travel Index 2024." Accessed: Apr. 01, 2026. [Online]. Available: <https://www.crescentrating.com/reports/global-muslim-travel-index-2024.html>
- [3] Badan Pusat Statistik, "Perkembangan pariwisata Indonesia Mei 2024." Accessed: Apr. 01, 2026. [Online]. Available: <https://www.bps.go.id/id/pressrelease/2024/07/01/2352/pada-mei-2024--kunjungan-wisatawan-mancanegara--wisman--di-indonesia-mencapai-1-15-juta-kunjungan--jumlah-ini-naik-sebesar-7-36-persen-dibandingkan-april-2024-month-to-month--m-to-m--dan-naik-20-11-persen-dibandingkan-bulan-yang-sama-pada-tahun-lalu--y-on-y--.html>
- [4] M. Spence, "Job market signaling," *Quarterly Journal of Economics*, vol. 87, no. 3, pp. 355–374, 1973, doi: 10.2307/1882010.
- [5] N. Agmon and F. Eddyono, "Halal visit probabilities: Insights from Indonesia's super priority destinations," *International Journal of Research in Business and Social Science (2147- 4478)*, vol. 14, no. 7, pp. 99–107, Nov. 2025, doi: 10.20525/ijrbs.v14i7.4529.
- [6] R. Xu, J. Wang, R. Xu, and J. Wang, "A study of tourist loyalty driving factors from employee satisfaction perspective," *American Journal of Industrial and Business Management*, vol. 6, no. 12, pp. 1122–1132, Dec. 2016, doi: 10.4236/AJIBM.2016.612105.

- [7] Z. Wang, P. Udomwong, J. Fu, and P. Onpium, "Destination image: A review from 2012 to 2023," *Cogent Soc. Sci.*, vol. 9, no. 1, Dec. 2023, doi: 10.1080/23311886.2023.2240569.
- [8] Y. Li and S. Jiang, "Modelling tourists' travel intention: Role of tourism destination image, perceived value and situational involvement," *Journal of Infrastructure, Policy and Development*, vol. 8, no. 11, 2024, doi: 10.24294/IJPD.V8I11.8069.
- [9] J. Wei, L. Zhou, and L. Li, "A study on the impact of tourism destination image and local attachment on the revisit intention: The moderating effect of perceived risk," *PLoS One*, vol. 19, no. 1, p. e0296524, Jan. 2024, doi: 10.1371/JOURNAL.PONE.0296524.
- [10] F. R. Indah, S. Yacob, and Musnaini, "Marketing communication, e-wom, and tourism events in shaping visit intention: the mediating role of destination image," *Journal of Business Studies and Management Review*, vol. 9, no. 1, pp. 202–206, Dec. 2025, doi: 10.22437/JBSMR.V9I1.53641.
- [11] S. Jabeen, N. Khan, S. H. Bhatti, M. Falahat, and M. I. Qureshi, "Towards a sustainable halal tourism model: A systematic review of the integration of islamic principles with global sustainability goals," *Administrative Sciences* 2025, Vol. 15, Page 335, vol. 15, no. 9, p. 335, Aug. 2025, doi: 10.3390/ADMSCI15090335.
- [12] R. R. Dwicahyani, A. H. Shafira, N. Maulana, and S. Mandalia, "Halal tourism among gen z: analyzing the effect of halal awareness and destination trust on visit intention with religiosity as a mediator," *Jurnal Ekonomi dan Bisnis Islam (Journal of Islamic Economics and Business)*, vol. 11, no. 1, pp. 1–21, Jun. 2025, doi: 10.20473/JEBIS.V11I1.59898.
- [13] M. Battour and M. Nazari Ismail, "The role of destination attributes in islamic tourism", doi: 10.1051/C.
- [14] R. Eid, "Integrating muslim customer perceived value, satisfaction, loyalty and retention in the tourism industry: An empirical study," *International Journal of Tourism Research*, vol. 17, no. 3, pp. 249–260, May 2015, doi: 10.1002/JTR.1982.
- [15] Y. Jeaheng, A. Al-Ansi, and H. Han, "Impacts of halal-friendly services, facilities, and food and beverages on muslim travelers' perceptions of service quality attributes, perceived price, satisfaction, trust, and loyalty," *Journal of Hospitality Marketing and Management*, vol. 29, no. 7, pp. 787–811, Oct. 2020, doi: 10.1080/19368623.2020.1715317.
- [16] A. Abror, Y. Wardi, O. Trinanda, and D. Patrisia, "The impact of halal tourism, customer engagement on satisfaction: Moderating effect of religiosity," *Asia Pacific Journal of Tourism Research*, vol. 24, no. 7, pp. 633–643, Jan. 2019, doi: 10.1080/10941665.2019.1611609.
- [17] G. Prayag and C. Ryan, "Antecedents of tourists' loyalty to mauritius: The role and influence of destination image, place attachment, personal involvement, and satisfaction," *J. Travel Res.*, vol. 51, no. 3, pp. 342–356, 2012, doi: 10.1177/0047287511410321.
- [18] H. Han, M. J. Lee, and W. Kim, "Antecedents of green loyalty in the cruise industry: Sustainable development and environmental management," *Bus. Strategy Environ.*, vol. 27, no. 3, pp. 323–335, Mar. 2018, doi: 10.1002/BSE.2001.
- [19] N. Stylos, C. A. Vassiliadis, V. Bellou, and A. Andronikidis, "Destination images, holistic images and personal normative beliefs: Predictors of intention to revisit a destination," *Tour. Manag.*, vol. 53, pp. 40–60, Apr. 2016, doi: 10.1016/j.tourman.2015.09.006.
- [20] E. Y. T. Chew and S. A. Jahari, "Destination image as a mediator between perceived risks and revisit intention: A case of post-disaster Japan," *Tour. Manag.*, vol. 40, pp. 382–393, 2014, doi: 10.1016/j.tourman.2013.07.008.
- [21] M. Battour and M. N. Ismail, "Halal tourism: Concepts, practises, challenges and future," *Tour. Manag. Perspect.*, vol. 19, pp. 150–154, Jul. 2016, doi: 10.1016/J.TMP.2015.12.008.
- [22] A. N. Rahmi, "Perkembangan pariwisata halal dan pengaruhnya terhadap pertumbuhan ekonomi indonesia," *Jurnal Ekonomi Islam*, vol. 11, no. 1, p. 2020, 2020.
- [23] N. C. Arsita and M. A. Ahmadi, "The development of tourism sector as a strategy to increase local revenue surakarta," *Jurnal Bengawan Solo Pusat Kajian Penelitian dan Pengembangan Daerah Kota Surakarta*, vol. 3, no. 2, pp. 107–121, Nov. 2024, doi: 10.58684/jbs.v3i2.84.
- [24] A. Saeroji, D. Adi Wijaya, and dan Isnaini Wijaya Wardani, "A study of solo's tourism product potential as halal tourism destination in indonesia," *Jurnal Kawistara*, vol. 8, no. 3, pp. 296–306, Feb. 2019, doi: 10.22146/KAWISTARA.38108.
- [25] E. D. Satriana and H. D. Faridah, "Halal tourism: Development, chance and challenge," *Journal of Halal Product and Research*, vol. 1, no. 2, pp. 32–43, Dec. 2018, doi: 10.20473/JHPR.VOL.1-ISSUE.2.32-43.
- [26] A. Jaelani, "Halal tourism industry in indonesia: Potential and prospects," *International Review of Management and Marketing*, vol. 7, no. 3, pp. 25–34, Jul. 2017, Accessed: Feb. 28, 2026. [Online]. Available: <https://www.econjournals.com/index.php/irmm/article/view/4352>
- [27] J. W. Creswell and J. D. Creswell, *Research design: Qualitative, quantitative, and mixed methods approaches*, 5th Edition. Sage Publications, 2018.
- [28] M. Q. Patton, *Qualitative Research and Evaluation Methods.*, 4th Edition. Thousand Oaks: Sage Publications, 2015.
- [29] G. Guest, E. Namey, and M. Chen, "A simple method to assess and report thematic saturation in qualitative research," *PLoS One*, vol. 15, no. 5, p. e0232076, May 2020, doi: 10.1371/journal.pone.0232076.
- [30] M. B. Miles, A. M. Huberman, and J. Saldana, *Qualitative Data Analysis: A Methods Sourcebook*. London: Sage, 2014.
- [31] Y. S. Lincoln, E. G. Guba, and J. J. Pilotta, "Naturalistic inquiry," *International Journal of Intercultural Relations*, vol. 9, no. 4, pp. 438–439, Jan. 1985, doi: 10.1016/0147-1767(85)90062-8.
- [32] H. Han, A. Al-Ansi, H. G. T. Olya, and W. Kim, "Exploring halal-friendly destination attributes in South Korea: Perceptions and behaviors of Muslim travelers toward a non-Muslim destination," *Tour. Manag.*, vol. 71, pp. 151–164, Apr. 2019, doi: 10.1016/J.TOURMAN.2018.10.010.
- [33] J. Ž. Mikuličić, I. Kolanović, A. Jugović, and D. Brnos, "Evaluation of service quality in passenger transport with a focus on liner maritime passenger transport—a systematic review," *Sustainability*, vol. 16, no. 3, p. 1125, Jan. 2024, doi: 10.3390/su16031125.
- [34] M. Battour and M. N. Ismail, "The role of destination attributes in islamic tourism," *SHS Web of Conferences*, vol. 12, p. 01077, 2014, doi: 10.1051/SHSCONF/20141201077.

- [35] R. Pratiwi *et al.*, “The collaboration of penta helix to develop halal tourism villages in batang, central java,” *International Journal of Sustainable Development and Planning*, vol. 19, no. 7, pp. 2753–2761, 2024, doi: 10.18280/ijstdp.190732.
- [36] N. Stylos, V. Bellou, A. Andronikidis, and C. A. Vassiliadis, “Linking the dots among destination images, place attachment, and revisit intentions: A study among British and Russian tourists,” *Tour. Manag.*, vol. 60, pp. 15–29, 2017.
- [37] Z. Wang, P. Udomwong, J. Fu, and P. Onpium, “Destination image: A review from 2012 to 2023,” *Cogent Soc. Sci.*, vol. 9, no. 1, Dec. 2023, doi: 10.1080/23311886.2023.2240569.
- [38] E. Marine-Roig, “Destination image analytics through traveller-generated content,” *Sustainability*, vol. 11, no. 12, p. 3392, Jun. 2019, doi: 10.3390/su11123392.