Sharia Economic and Management Business Journal (SEMBJ)

| Volume 8, Issue 1, 2027 | Page 151-179 |
https://doi.org/10.62159/sembj.v8i1.2828
ISSN-Online: 2774-2679
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https://siducat.org/index.php/sembj

Determinants of Muslim Tourist Behavior in Islamic Tourism: A Systematic Review of Scopus-Indexed Quantitative Studies

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ARTICLE INFO

Keywords:
Islamic Tourism; Muslim Tourist Behavior; Religiosity; Destination Attributes; Spiritual Destination Congruence;

ABSTRACT

Background: The expansion of halal tourism has intensified research into the factors shaping Muslim tourists' destination choices, evaluations, and post-visit behavior.
Research Gap: Existing quantitative studies examine diverse religious, destination-related, and psychological variables, yet their relationships remain fragmented and vary across geographical and institutional contexts.
Novelty: This review advances a Spiritual–Destination Congruence framework that conceptualizes religiosity as an evaluative lens through which tourists interpret Muslim-friendly destination attributes, rather than merely another independent predictor.
Method: A systematic literature review following PRISMA 2020 synthesized Scopus-indexed, English-language quantitative journal articles published between 2018 and May 31, 2026. Of 746 initially identified records, 18 studies met the eligibility criteria. Evidence was assessed through structured extraction, descriptive thematic synthesis, and qualitative consideration of methodological quality and contextual heterogeneity.
Results: The synthesis identified four interrelated categories: religious, destination, psychological, and behavioral factors. Religiosity and destination attributes emerged as recurrent upstream determinants, while trust, perceived value, and satisfaction helped explain loyalty, visit intention, and revisit intention. The proposed congruence pathway varied with cultural setting, halal-infrastructure credibility, and regulatory support. Evidence was concentrated in Asian settings, and heterogeneous measures precluded meta-analysis.
Conclusion: Muslim tourist behavior is better understood through the perceived alignment of spiritual expectations and destination experiences than through isolated predictors. The proposed framework requires empirical validation across destination contexts using comparative and longitudinal designs.

Received: 8/2/2026 **Revised:** 10/23/2026 **Accepted:** 11/6/2026 **Published:** 11/18/2026

How to cite this article:
Mawaddah, I., Majid, M.S.A., & Agustina, M. (2027). Determinants of Muslim Tourist Behavior in Islamic Tourism: A Systematic Review of Scopus-Indexed Quantitative Studies. *Sharia Economic and Management Business Journal (SEMBJ)*, 8(1), 151-179. https://doi.org/10.62159/sembj.v8i1.2828

INTRODUCTION

Tourism is one of the fastest-growing sectors in the global economy. The development of the tourism industry is marked not only by an increase in the number of tourist trips but also by the emergence of various market segments with different characteristics and needs. One segment that has shown significant growth is Muslim tourists (Hanafiah et al., 2022). The growth of the global Muslim population, rising incomes, and easier access to international transportation have increased demand for destinations capable of meeting the religious needs of Muslim tourists (Bukhari & Fatima, 2025). These conditions have made Islamic tourism a field of study that receives considerable attention from both academics and tourism practitioners.

Islamic tourism has developed as a concept that emphasizes the alignment of tourism activities with Islamic values and principles. This concept encompasses various aspects, such as the provision of halal food, worship facilities, Sharia-compliant services, and an environment that supports tourists in carrying out religious activities. Studies of Islamic tourism have developed rapidly in recent years. Various studies indicate that the needs of Muslim tourists are no longer limited to the availability of halal facilities but also include tourism experiences that are high-quality, safe, comfortable, and consistent with tourists' expectations (Battour et al., 2021; Suhartanto et al., 2022).

The development of Islamic tourism research also indicates a shift in focus from conceptual discussions to studies of tourist behavior. Researchers have begun to pay attention to the factors that influence Muslim tourists' decisions when selecting tourism destinations. Utama and Manda (2022) explain that the decision-making process of Muslim tourists is influenced by various destination attributes related to religious needs. Echchabi et al. (2022) found that halal attributes are among the main considerations in the destination-selection process. These findings indicate that Muslim tourist behavior is influenced by a combination of religious and psychological factors and destination characteristics.

The Islamic tourism literature indicates that religiosity is one of the factors most frequently used to explain Muslim tourist behavior. The level of religiosity influences how tourists evaluate destinations, assess service quality, and select travel options consistent with their beliefs (Abror et al., 2022; Abror et al., 2023). Other studies indicate that destination image, trust, satisfaction, and perceived value make important contributions to shaping Muslim tourists' loyalty and revisit intention (Rahman et al., 2020; Muflih et al., 2025). This diversity of variables demonstrates the complexity of tourist behavior in the context of Islamic tourism.

Research on Muslim tourist behavior has also continued to develop through the use of various theoretical models. Fenitra et al. (2024) explain that the intention to visit a halal destination can be understood through the push-pull-mooring approach, which considers push, pull, and mooring factors in tourists' decision-making process. Abdullah et al. (2021) show that tourists' attitudes and behavioral intentions are influenced by their perceptions of the halal products and services available during travel. These developments indicate that Islamic tourism research has moved toward a more comprehensive approach to explaining Muslim tourist behavior.

The number of publications on Islamic tourism continues to increase in various reputable international journals. This increase has produced diverse findings concerning the factors that influence Muslim tourist behavior. Variations in variables, research locations, theoretical approaches, and findings have made the Islamic tourism literature increasingly broad and complex. These conditions create a need to map the emerging research themes so that patterns of relationships among variables can be understood more systematically.

A number of previous studies have focused primarily on testing relationships among variables in specific contexts. Studies that integrate diverse research findings to identify the main determinants of Islamic tourism remain relatively limited. Few studies have specifically mapped the dominant factors influencing Muslim tourist behavior on the basis of international Scopus-indexed publications. This limitation means that a comprehensive picture of the development of Islamic tourism research themes in recent years is not yet available.

Existing Islamic tourism models commonly position religiosity, destination attributes, trust, and satisfaction as parallel predictors, but this treatment leaves unclear what is theoretically distinctive about Muslim tourist behavior. The synthesis in this review therefore focuses on value congruence rather than on determinant frequency alone. Religiosity can be understood as defining tourists' spiritual

requirements, while halal and Muslim-friendly destination attributes signal a destination's capacity to satisfy those requirements. The behavioral relevance of destination attributes may therefore depend on the degree of congruence between spiritual expectations and the destination experience, as well as on contextual conditions such as cultural familiarity, halal infrastructure, and regulatory support. This perspective creates a basis for explaining why similar destination attributes may produce different psychological and behavioral responses across settings.

In light of these conditions, this study conducts a systematic literature review of Scopus-indexed quantitative Islamic tourism publications from 2018 to May 31, 2026. The study has four objectives: to identify the main determinants that shape Muslim tourist behavior; to map the most frequently examined research themes; to assess the consistency and contextual variation of relationships across the included studies; and to develop a theory-building framework that specifies mechanisms and boundary conditions for future research. In this way, the review seeks to move beyond a descriptive inventory of variables toward an explanation of how spiritual motivations, destination characteristics, psychological evaluations, and behavioral outcomes are connected.

METHOD

This study employed the Systematic Literature Review (SLR) method by referring to the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA 2020) guidelines. This approach was selected to systematically identify, select, evaluate, and synthesize research findings on Muslim tourist behavior in the context of Islamic tourism based on scientific publications indexed in Scopus. The review was restricted to quantitative studies to permit a structured comparison of empirically tested relationships, including their direction, statistical significance, and modeled roles as antecedents, mediators, moderators, or outcomes. This restriction improves comparability within the synthesis but narrows comprehensiveness because qualitative evidence may capture spiritual meanings, lived experiences, and context-specific motivations that cannot be represented adequately through statistical relationships alone. Accordingly, the conclusions of this review concern recent quantitative evidence and should not be interpreted as a complete account of Muslim tourists' subjective experiences.

The literature search was conducted exclusively in the Scopus database using the TITLE-ABS-KEY search facility. Scopus was selected as a single, reproducible bibliographic source because it provides standardized indexing, structured title-abstract-keyword searching, and consistent export functions that facilitate transparent and replicable screening. The use of a single database enhances procedural consistency within the defined search strategy, although it necessarily limits database coverage and may exclude relevant studies indexed only in Web of Science, Google Scholar, or regional databases. Therefore, the possibility of database-related selection bias is explicitly acknowledged as a limitation of this review. The analytical window covered publications from 2018 through May 31, 2026. The year 2018 was established as a recency-based boundary to focus the review on contemporary empirical research concerning Muslim tourist behavior and the development of halal tourism destinations. This temporal restriction was intended to capture recent theoretical, behavioral, and destination-related developments rather than to suggest that studies published before 2018 are theoretically unimportant. Consequently, the findings should be interpreted as representing the recent development of quantitative Islamic tourism research within the specified review period. The search was conducted using the following combination of keywords:

TITLE-ABS-KEY

("Islamic tourism" OR "halal tourism" OR"Muslim-friendly tourism" OR "Muslim friendly tourism") AND LIMIT-TO(DOCTYPE,"ar") AND LIMIT-TO(LANGUAGE,"English")

The retrieved articles were then exported to Microsoft Excel to facilitate data management and duplicate identification. Duplicate articles were removed before the screening process. The selection process was subsequently conducted in stages by reviewing the titles, abstracts, keywords, and full texts in accordance with the predetermined inclusion and exclusion criteria.

The inclusion criteria in this study were as follows: (1) journal articles indexed in Scopus; (2) written in English; (3) published during the 2018-2026 period; (4) employed a quantitative research approach; (5) examined Muslim tourist behavior in the context of Islamic tourism or halal tourism; and (6) tested

variables such as religiosity, destination image, trust, satisfaction, loyalty, revisit intention, destination attributes, Islamic attributes, or other tourist-behavior variables.

The exclusion criteria were as follows: (1) articles discussing halal food, Islamic banking, halal cosmetics, halal logistics, or other topics outside the tourism sector; (2) conceptual articles, qualitative studies, bibliometric studies, literature reviews, editorials, conference proceedings, or book chapters; and (3) articles that did not examine the determinants of Muslim tourist behavior.

The selection process followed the PRISMA stages of identification, screening, eligibility, and inclusion. Each article that passed the initial stage was evaluated for its alignment with the research objectives until articles meeting all criteria for synthesis were obtained.

Data Extraction and Coding

A structured data-extraction form was used to systematically record the characteristics and findings of each included study. The extracted information covered (1) author and year of publication, (2) country and destination context, (3) respondent type and sample size, (4) theoretical framework, (5) analytical method, (6) the role of each determinant as an antecedent, mediator, moderator, or outcome, (7) the reported direction and statistical significance of focal relationships, and (8) contextual characteristics that could contribute to variation across studies. The principal study-level characteristics identified through this procedure are summarized in Table 3.

Reported relationships were coded according to their direction and statistical significance as positive and significant, negative and significant, non-significant or mixed, or not clearly reported. This coding procedure enabled the synthesis to move beyond simple counts of variable occurrence by examining whether relationships were consistently supported across studies and whether their patterns differed according to research context.

The synthesis focused primarily on the direction and consistency of the reported relationships. This approach was considered appropriate because the included studies varied in their constructs, measurement approaches, theoretical frameworks, model specifications, sample characteristics, and analytical techniques. Differences were also observed in the application of SEM and PLS-SEM and in the way statistical results were reported. These variations required the evidence to be interpreted within the methodological and contextual characteristics of each study rather than treating all reported relationships as directly equivalent.

Heterogeneity across the included studies was addressed through a structured narrative synthesis that compared recurring relationships across countries, sample characteristics, theoretical frameworks, and analytical approaches. Particular attention was given to identifying whether similar determinants produced consistent or context-dependent behavioral outcomes across studies. This approach enabled the review to capture variations in Muslim tourist behavior while preserving relevant differences among the empirical contexts examined.

The extracted data were subsequently analyzed using descriptive synthesis and structured thematic synthesis. The analysis examined study characteristics, determinant frequency, variable roles, the direction and consistency of reported relationships, theoretical and methodological differences, contextual variation, and research gaps. The synthesis was then used to identify recurrent pathways linking religious, destination-related, psychological, and behavioral factors and to distinguish relationships supported across multiple studies from those represented by more limited empirical evidence.

Meta-analysis was not performed because the included studies did not provide a sufficiently homogeneous set of constructs, measures, model specifications, and comparable effect-size statistics for defensible statistical pooling. For the same reason, formal publication-bias tests such as funnel-plot asymmetry or regression-based tests were not applied, because these procedures require a sufficiently large set of studies estimating a comparable focal effect. Instead, potential reporting and publication bias were addressed cautiously through the quality appraisal, explicit acknowledgement of the single-database restriction, and a qualitative sensitivity assessment that placed greater interpretive weight on recurrent relationships reported in studies with clearer methodological transparency. This decision avoids producing a pooled estimate that would imply a level of statistical comparability not supported by the evidence base.

Study Quality Assessment

To enhance the methodological rigor and transparency of the review, all studies meeting the inclusion criteria were evaluated using an expanded quality-appraisal framework. The assessment covered eight domains: (1) alignment of the research design with the research objectives, (2) sample adequacy and representativeness, (3) measurement validity and reliability, (4) assessment or reporting of common method bias, (5) handling of missing data and outliers, (6) appropriateness of the analytical method and reporting of relevant model diagnostics, (7) transparency of construct operationalization and measurement, and (8) completeness and clarity of results reporting. The eight quality-appraisal domains and their corresponding assessment criteria are presented in Table 1.

Each domain was coded as Met, Not met, or Not reported. A Not reported classification was treated as a transparency flag rather than as evidence that inappropriate methodological practice had occurred. This distinction was considered important because some methodological procedures may have been undertaken by the original researchers without being explicitly described in the published article.

Unlike the previous binary scoring approach, the revised quality appraisal was used descriptively to qualify the confidence placed on individual findings rather than to generate an aggregate numerical quality score. This approach was considered more appropriate because the eight domains assess different aspects of methodological rigor and reporting transparency that should not necessarily be assumed to carry identical weight.

The quality-appraisal results were subsequently incorporated into a qualitative sensitivity assessment. Findings reported by multiple studies with clearer methodological reporting were given greater interpretive confidence, whereas isolated relationships and findings from studies with incomplete reporting across key quality domains were interpreted more cautiously. The purpose of this sensitivity assessment was not to exclude studies retrospectively, but to determine whether the main thematic conclusions remained evident when greater interpretive weight was placed on recurrent and more transparently reported evidence.

Table 1. Study Quality Assessment Criteria

No	Assessment Aspect	Criteria
1	Research design	The research design and empirical strategy are aligned with the stated research objectives.
2	Sample adequacy and representativeness	Sample size is justified or adequate for the analytical technique, and the sampling frame or respondent profile is described sufficiently to assess representativeness.
3	Measurement quality	Construct measures are clearly operationalized and evidence of validity and reliability is reported where applicable.
4	Common method bias	The study reports procedural or statistical consideration of common method bias when data are collected from the same respondents and source.
5	Missing data and outliers	The handling of missing observations, incomplete responses, and influential outliers is reported or appropriately addressed.
6	Data analysis and diagnostics	The statistical method is appropriate for the research design, and relevant model-fit, diagnostic, or robustness information is reported.
7	Theoretical and construct transparency	The theoretical basis, construct definitions, and hypothesized relationships are sufficiently clear to support interpretation.
8	Results reporting	Key coefficients or directional findings, statistical significance, limitations, and sufficient information for interpretation are reported clearly.

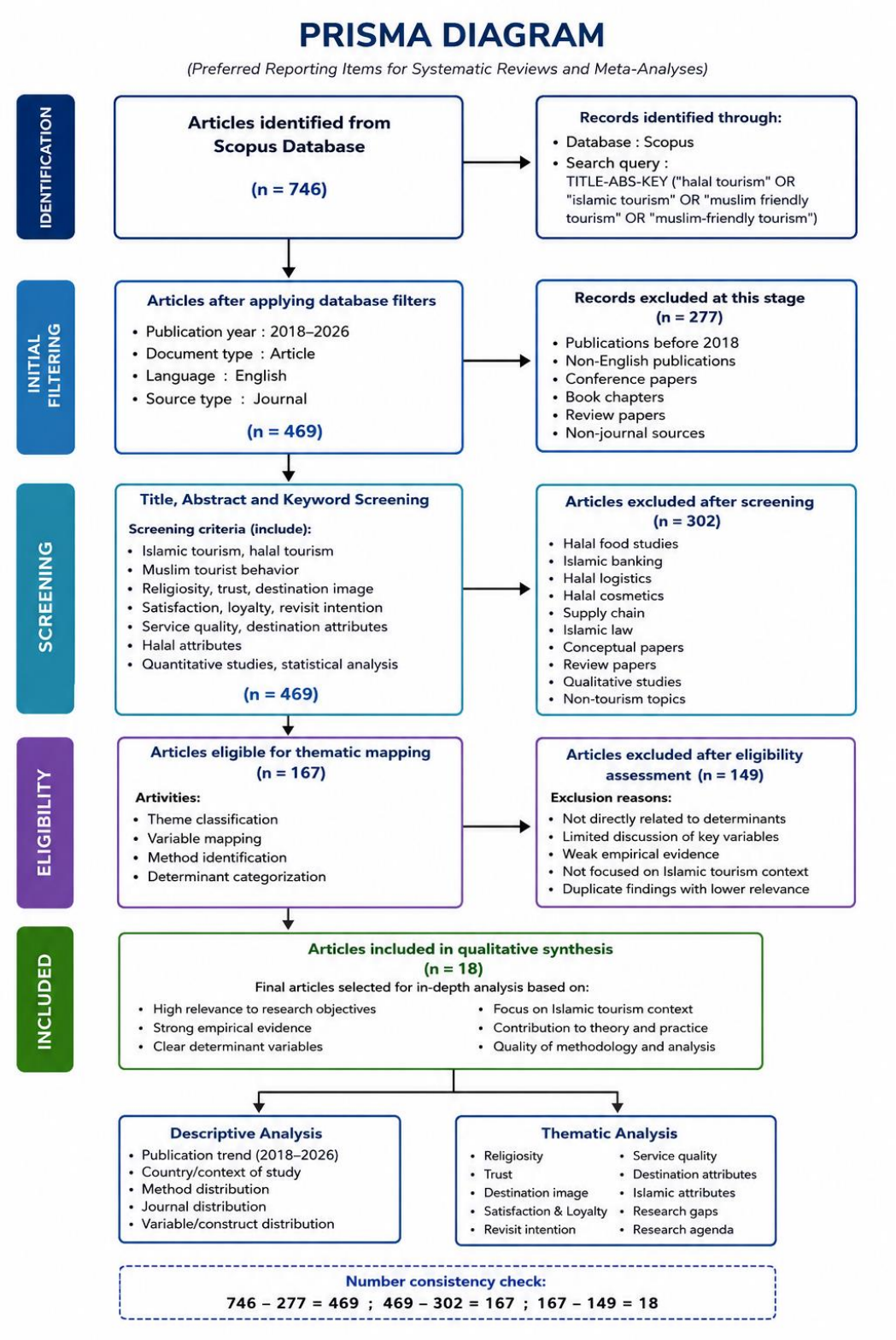


Figure 1. Article Selection Flow Based on the PRISMA Protocol

RESULTS

Based on the identification, screening, eligibility assessment, and final selection processes conducted using the PRISMA 2020 guidelines, 18 articles met all inclusion criteria and were subsequently analyzed in this study. The final evidence base consists of Scopus-indexed journal articles within the 2018 to May 31, 2026 analytical window and focuses on quantitative evidence concerning determinants of Muslim tourist behavior in Islamic or halal tourism contexts.

The Scopus search initially identified 746 records. After database filters were applied, 277 records were removed, leaving 469 records for title, abstract, and keyword screening. Screening excluded 302 records that did not meet the substantive or methodological scope, leaving 167 articles for eligibility assessment. A further 149 articles were excluded at the eligibility stage because they did not directly examine the focal determinants, had insufficient alignment with the Muslim tourist behavior scope, or otherwise failed the stated criteria. The final synthesis therefore included 18 articles. These counts are consistent with the PRISMA flow presented in Figure 1.

The publication profile indicates that empirical research on Muslim tourist behavior increased particularly between 2022 and 2025. All included evidence was analyzed for its quantitative component, with survey-based designs dominating the sample. Because most studies use cross-sectional self-report data, the synthesis interprets reported associations and modeled paths cautiously and does not treat them as equivalent to longitudinal causal effects.

The included studies span several destination and respondent contexts, including Indonesia, Malaysia, Bangladesh, South Korea, and the United Arab Emirates. The evidence is nevertheless geographically concentrated, especially in Indonesia and other Asian settings. This concentration is important for interpretation because cultural familiarity with Islamic practices, the visibility of halal infrastructure, national regulation, and the Muslim-majority or Muslim-minority character of a destination may change the salience of religiosity and destination attributes.

Methodologically, SEM and PLS-SEM are prominent across the included studies, but the studies differ in theoretical framing, measurement models, sample composition, and model specification. These differences make direct comparison of coefficient magnitude inappropriate. The revised synthesis therefore compares the direction, recurrence, and contextual interpretation of relationships rather than treating all reported effects as directly interchangeable.

The qualitative sensitivity assessment did not change the central interpretive pattern of the review: the most recurrent evidence continued to support a pathway from religious orientation and destination-related evaluations through psychological mechanisms to behavioral outcomes. Nevertheless, confidence was lower for relationships represented by a single study or by studies with incomplete reporting of sample representativeness, common method bias, missing-data procedures, or model diagnostics. These relationships are therefore treated as emerging rather than established evidence in the synthesis and conceptual framework.

The variables examined in these studies showed relatively similar tendencies. Religiosity was the most frequently used determinant as an independent variable, followed by destination attributes, destination image, trust, perceived value, tourist satisfaction, loyalty, and revisit intention. Several studies also included more specific variables, such as Islamic attributes, emotional attachment, push-pull-mooring factors, value co-creation, and perceived behavioral control, as mediators or moderators in explaining Muslim tourist behavior.

In general, the findings indicate that Muslim tourist behavior is influenced by a combination of religious factors, psychological factors, and destination characteristics. Religious factors provide the main foundation for tourists' decision-making processes, while halal destination attributes, service quality, trust, and satisfaction contribute to the formation of loyalty and revisit intention. These findings indicate that the development of Islamic tourism depends not only on the provision of halal facilities but also on a destination's ability to create a high-quality tourism experience that is consistent with Islamic values. A summary of the characteristics of each analyzed study is presented in Table 3.

Table 3. Characteristics of the Analyzed Empirical Studies

No.	Author (Year)	Country / Study Context	Sample	Theoretical Framework	Analysis Method	Key Relationship Examined	Main Findings
1	Al-Ansi et al. (2019)	South Korea	484 international Muslim tourists	Customer Retention Framework	SEM	Halal destination performance → satisfaction, sense of	Halal destination performance positively influences Muslim

						belonging, retention	tourists' satisfaction, sense of belonging, and retention.
2	Aji et al. (2020)	Indonesia	436 Muslim tourists	Theory of Planned Behavior (TPB)	SEM	Religiosity, attitude, subjective norm, and perceived behavioral control → visit intention	Religiosity, attitudes, subjective norms, and perceived behavioral control positively influence Muslim tourists' intention to visit non-Muslim countries.
3	Rahman et al. (2020)	Malaysia	384 tourists	Conceptual Model of Halal Destination Perception	PLS-SEM	Halal destination perception → perceived value and satisfaction	Positive perceptions of halal destinations increase tourists' perceived value and satisfaction.
4	Battour et al. (2021)	United Arab Emirates	394 Muslim tourists	Expectation Confirmation Theory (ECT)	SEM	Islamic destination attributes → satisfaction	Islamic attributes available at destinations positively influence Muslim tourist satisfaction.
5	Rahayu et al. (2021)	Indonesia	250 tourists	Service Quality Theory	SEM	Destination attributes → satisfaction	The quality of destination attributes has a significant positive effect on tourist satisfaction.
6	Abror et al. (2022)	Indonesia	410 Muslim tourists	Stimulus-Organism-Response (SOR)	PLS-SEM	Religiosity and perceived value → trust	Religiosity and perceived value strengthen Muslim tourists' trust in halal destinations.
7	Echchabi et al. (2022)	United Arab Emirates	312 Muslim tourists	Theory of Planned Behavior (TPB)	SEM	Halal attributes and destination perceptions → destination choice	Halal attributes and positive destination perceptions positively influence tourists'

							decisions to select halal tourism destinations.
8	Mursid & Anoraga (2022)	Indonesia	275 Muslim tourists	Destination Attractiveness Framework	PLS-SEM	Destination attractiveness and perceived value → revisit intention	Destination attractiveness and perceived value increase tourists' revisit intention.
9	Suhartanto et al. (2022)	Indonesia	412 Muslim tourists	Tourist Satisfaction Model	SEM	Halal destination attributes → satisfaction and loyalty	Halal destination attributes positively influence Muslim tourist satisfaction and loyalty.
10	Utama & Manda (2022)	Indonesia	348 Muslim tourists	Decision-Making Model	SEM	Religious considerations and destination characteristics → destination selection	Religious considerations and destination characteristics influence Muslim tourists' decision-making when selecting tourism destinations.
11	Abror et al. (2023)	Indonesia	428 Muslim tourists	Value Co-Creation Theory	PLS-SEM	Religiosity and value co-creation → loyalty	Religiosity and value co-creation positively influence Muslim tourist loyalty.
12	Rahman et al. (2023)	Bangladesh	401 Muslim tourists	Theory of Planned Behavior (TPB)	SEM	Religiosity × perceived behavioral control → halal destination intention	Perceived behavioral control strengthens the relationship between religiosity and Muslim tourists' intention to select halal destinations.
13	Suhartanto et al. (2023)	Indonesia	397 Muslim tourists	Stimulus-Organism-Response (SOR)	SEM	Halal destination perceptions → tourist behavior	Positive perceptions of halal destinations increase Muslim tourists' behavioral

							tendency to select halal destinations.
14	Yusof et al. (2023)	Malaysia	421 Muslim tourists	Destination Attributes Theory	SEM	Muslim-friendly destination attributes → visit intention	Muslim-friendly destination attributes increase tourists' intention to visit the destination.
15	Fenitra et al. (2024)	Indonesia	448 Muslim tourists	Push-Pull-Mooring (PPM) Theory	PLS-SEM	Push, pull, and mooring factors → visit intention	Push, pull, and mooring factors significantly influence Muslim tourists' intention to visit halal destinations.
16	Khan et al. (2024)	Banglades h	392 Muslim tourists	Attachment Theory	PLS-SEM	Emotional attachment → revisit intention	Emotional attachment to destinations increases Muslim tourists' revisit intention.
17	Martaleni et al. (2025)	Indonesia	-	Service Quality Theory	SEM	Religiosity and service quality → loyalty	Religiosity and service quality contribute to increased Muslim tourist loyalty.
18	Muflih et al. (2025)	Indonesia	-	Consumer Loyalty Model	SEM	Satisfaction → loyalty and revisit intention	Tourist satisfaction contributes to the formation of loyalty and revisit intention toward halal destinations.

Table 4. Synthesis of the Determinants of Muslim Tourist Behavior

Category	Variable	Frequenc y	Predominan t Role	Main Relationshi p Pattern Identified	Evidence Consistenc y	Synthesis and Interpretatio n
Religious Factors	Religiosity	6	Antecedent / contextual driver	Religiosity → trust, satisfaction, loyalty, and visit intention	**Consistentl y positive**	Religiosity represents a distinctive foundation of Muslim tourist behavior. It shapes how tourists

						evaluate destination attributes and whether tourism experiences are perceived as compatible with Islamic values.
Destination Factors	Destination Attributes	5	Antecedent	Destination attributes → satisfaction and revisit intention	**Generally positive**	The provision of Muslim-friendly and halal-related destination attributes contributes to favorable evaluations of destinations, particularly when religious and functional needs are simultaneously fulfilled.
Psychological Factors	Satisfaction	5	Mediator / proximal antecedent	Destination attributes and service experience → satisfaction → loyalty / revisit intention	**Consistently positive**	Satisfaction functions as an evaluative mechanism through which positive destination experiences are translated into post-visit behavioral outcomes.
Psychological Factors	Trust	3	Mediator	Religiosity / perceived value / destination perception → trust → loyalty or behavioral intention	**Positive across reviewed studies**	Trust reduces uncertainty regarding the ability of a destination to provide reliable and Sharia-consistent tourism services.
Destination Factors	Destination Image	2	Antecedent	Destination image → perceived value, trust, and behavioral intention	**Positive, but based on limited studies**	A favorable destination image helps tourists evaluate destination credibility and attractiveness before making travel-related decisions.

Psychological Factors	Emotional Attachment	1	Antecedent	Emotional attachment → revisit intention	**Positive, limited evidence**	Emotional attachment indicates that post-consumption emotional bonds may strengthen tourists' willingness to revisit a halal tourism destination.
Psychological / Behavioral Factors	Perceived Behavioral Control	1	Moderator	Religiosity × perceived behavioral control → halal tourism intention	**Positive moderating effect in one study**	Perceived behavioral control suggests that religious motivation may translate more strongly into intention when tourists perceive that visiting the destination is feasible and within their control.
Psychological / Relational Factors	Value Co-Creation	1	Mediator / relational mechanism	Religiosity / tourism experience → value co-creation → loyalty	**Positive, limited evidence**	Value co-creation suggests that active tourist involvement may transform religiously compatible experiences into stronger destination relationships and loyalty.
Behavioral Outcomes	Loyalty	3	Outcome	Religiosity, trust, satisfaction, and service-related factors → loyalty	**Consistently positive**	Loyalty represents an important post-visit outcome reflecting tourists' willingness to maintain a long-term relationship with halal tourism destinations.
Behavioral Outcomes	Revisit Intention	3	Outcome	Destination attractiveness, satisfaction, emotional attachment,	**Consistently positive**	Revisit intention reflects tourists' favorable

				and perceived value → revisit intention		evaluation of previous experiences and represents a major indicator of destination retention performance.

As shown in Table 4, the reviewed studies reveal a hierarchical rather than merely additive pattern of determinants. Religious and destination-related factors tend to function as upstream drivers, whereas trust and satisfaction operate primarily as psychological mechanisms that translate destination evaluations into behavioral outcomes. Loyalty and revisit intention consequently emerge as downstream outcomes of this process. However, the strength of evidence differs across constructs. Religiosity, destination attributes, satisfaction, and trust are supported by multiple studies, whereas emotional attachment, perceived behavioral control, and value co-creation are represented by only one study each. These differences suggest that the proposed relationships should not be interpreted as equally established across the literature. Instead, the synthesis indicates a relatively robust core pathway involving religious orientation, destination evaluation, psychological assessment, and subsequent behavioral response, alongside several emerging mechanisms that require further empirical validation.

DISCUSSION

Analysis of Islamic Tourism Determinants

The review of Islamic tourism shows that Muslim tourist behavior is influenced by various multidimensional factors. These factors arise not only from individual religious aspects but also include perceptions of destinations, trust in halal services, tourism experiences, and post-travel evaluations. Based on the literature review, the main determinants frequently identified in Islamic tourism research include religiosity, destination image, trust, satisfaction, loyalty, and revisit intention.

Religiosity as the Main Determinant of Islamic Tourism

Based on the 18 analyzed articles, religiosity was the determinant most frequently used to explain Muslim tourist behavior. This variable appeared in six studies and consistently showed positive effects on tourists' halal tourism intention, trust, satisfaction, and loyalty (Aji et al., 2020; Abror et al., 2022; Abror et al., 2023; Rahman et al., 2023; Martaleni et al., 2025). These findings indicate that religious aspects are important factors in Muslim tourists' decision-making processes.

A high level of religiosity encourages tourists to pay greater attention to whether a destination is consistent with Islamic values, including the availability of halal food, worship facilities, and a tourism environment that supports religious activities. Abror et al. (2022) found that religiosity strengthens the relationship between perceived value and trust in halal destinations, while Abror et al. (2023) showed that religiosity contributes to increasing tourist loyalty through valuable tourism experiences.

In addition, Aji et al. (2020) and Rahman et al. (2023) explain that religiosity affects Muslim tourists' intention to select halal destinations. Tourists with high levels of religiosity tend to be more selective in choosing destinations capable of meeting their spiritual needs and providing comfort during travel. These findings are reinforced by Martaleni et al. (2025), who showed that religiosity can strengthen the relationship between halal service quality and tourist loyalty.

Based on the synthesis results, religiosity can be categorized as a fundamental determinant of Islamic tourism because it is an initial factor that shapes Muslim tourists' perceptions, trust, satisfaction, and loyalty toward a halal destination.

Destination Image as a Determinant of Islamic Tourism

Based on the 18 analyzed articles, destination image was one of the determinants frequently used to explain Muslim tourist behavior. This variable appeared in several studies and showed positive effects on tourists' trust, satisfaction, behavioral intention, and revisit intention (Rahman et al., 2020; Mursid

and Anoraga, 2022; Yusof et al., 2023; Sutrisno et al., 2025). These findings indicate that destination image is an important factor in shaping tourists' initial perceptions before they make travel choices.

In the context of Islamic tourism, destination image is related not only to tourist attractions but also to tourists' perceptions of the availability of halal facilities, safety, comfort, service quality, and the destination's ability to meet the religious needs of Muslim tourists. Yusof et al. (2023) show that Muslim-friendly destination attributes can create a positive destination image through the provision of worship facilities, halal food, and services suited to the needs of Muslim tourists.

Rahman et al. (2020) found that positive perceptions of halal destinations affect tourists' interest in visiting. A favorable destination image can reduce tourists' uncertainty when selecting a travel destination by providing confidence in the quality of the services and experiences they will receive. These findings are reinforced by Sutrisno et al. (2025), who showed that destination image is related to tourists' trust and behavioral intention.

In addition, Mursid and Anoraga (2022) explain that destination attractiveness and tourists' perceived value contribute to increasing revisit intention. Tourists with positive perceptions of a destination tend to provide more favorable evaluations and express a desire to revisit it. Similarly, Rahayu et al. (2021) found that the quality of the destination environment, supporting facilities, safety, and services are factors that create positive tourism experiences.

Based on the synthesis results, destination image can be categorized as an important determinant of Islamic tourism because it contributes to shaping Muslim tourists' perceptions, trust, and behavioral decisions. A positive image of a halal destination not only increases its appeal to visitors but also strengthens tourist satisfaction and loyalty in the long term.

Trust as a Determinant of Islamic Tourism

Based on the 18 analyzed articles, trust was an important determinant in explaining Muslim tourist behavior in the context of Islamic tourism. This variable appeared in several studies and showed positive effects on tourists' behavioral intention, satisfaction, loyalty, and revisit intention (Abror et al., 2022; Rahman et al., 2020; Sutrisno et al., 2025; Muflih et al., 2025). These findings indicate that trust helps tourists reduce uncertainty when selecting a halal tourism destination.

In Islamic tourism, trust refers to tourists' confidence that a destination can provide services consistent with halal principles, offer reliable information, and meet religious needs during travel. Abror et al. (2022) explain that trust is formed through tourists' perceptions of the value obtained from the available services and facilities. The greater the benefits perceived by tourists, the higher their level of trust in the halal destination.

Battour et al. (2021) also show that the presence of Islamic attributes at a destination, such as worship facilities, halal food, and an environment that supports religious activities, can increase Muslim tourists' trust. This trust subsequently affects tourists' positive evaluations of their travel experiences.

Furthermore, Rahman et al. (2020) found that positive perceptions of halal destinations contribute to building tourist trust. When tourists perceive a destination as safe, comfortable, and capable of meeting their religious needs, their level of trust in that destination increases. Sutrisno et al. (2025) reinforce these findings by showing that trust links destination image and tourists' behavioral intention.

The role of trust in loyalty was also found in the study by Muflih et al. (2025). Tourists who have high trust in a destination's service quality and reputation tend to have a stronger commitment to revisiting it. Khan et al. (2024) also show that trust formed through positive tourism experiences can increase Muslim tourists' revisit intention.

Based on the synthesis results, trust can be categorized as a strategic determinant of Islamic tourism because it connects destination attributes with tourist behavior. High trust in a halal destination increases satisfaction, strengthens loyalty, and encourages tourists' intention to revisit the destination in the future.

Satisfaction as a Determinant of Islamic Tourism

Based on the 18 analyzed articles, satisfaction was one of the determinants most frequently used to explain Muslim tourist behavior. This variable appeared in several studies and consistently showed positive effects on loyalty, revisit intention, and tourists' evaluations of a destination (Battour et al., 2021;

Suhartanto et al., 2022; Rahayu et al., 2021; Martaleni et al., 2025). These findings indicate that satisfaction is an important indicator for assessing a destination's success in meeting Muslim tourists' expectations.

In the context of Islamic tourism, satisfaction is influenced not only by general service quality but also by a destination's ability to provide tourism experiences that meet tourists' religious needs. Battour et al. (2021) explain that the presence of Islamic attributes, such as worship facilities, halal food, and an environment that supports religious activities, contributes to improving Muslim tourists' positive experiences.

Suhartanto et al. (2022) found that destination attributes affect tourist satisfaction. Tourists provide more favorable assessments when a destination can offer facilities that meet their needs in terms of comfort, safety, and ease of carrying out religious activities during travel. These findings indicate that satisfaction is formed through the alignment between tourists' expectations and the experiences obtained during a visit.

In addition, Rahayu et al. (2021) show that destination quality, including cleanliness, accessibility, services, and supporting facilities, contributes to increased tourist satisfaction. Positive tourism experiences produce more favorable evaluations of a destination and increase the likelihood that tourists will recommend it to others.

The relationship between satisfaction and loyalty was also found in the study by Martaleni et al. (2025). Tourists who are satisfied with halal tourism services tend to have a stronger attachment to the destination, thereby increasing their desire to revisit. Satisfaction is an important factor that transforms positive tourism experiences into post-visit behaviors such as word of mouth and revisit intention.

Based on the synthesis results, satisfaction can be categorized as a main determinant of Islamic tourism because it connects destination quality, halal attributes, trust, and tourist loyalty. A high level of satisfaction indicates that a destination can meet the functional, emotional, and spiritual needs of Muslim tourists, thereby strengthening the sustainability of the relationship between tourists and halal destinations.

Loyalty and Revisit Intention as the Main Outcomes of Islamic Tourism

Based on the 18 analyzed articles, loyalty and revisit intention were the main outcomes frequently used to explain the success of Islamic tourism development. These two variables emerged as the final results of various determinants, such as religiosity, destination image, trust, service quality, and satisfaction. The findings indicate that these factors consistently contribute to shaping Muslim tourists' commitment to revisit and recommend destinations to other tourists (Abror et al., 2023; Khan et al., 2024; Muflih et al., 2025; Martaleni et al., 2025).

Tourist loyalty in Islamic tourism is formed not only through enjoyable tourism experiences but also through the alignment of a destination with tourists' religious values and needs. Abror et al. (2023) show that religiosity and tourist value co-creation contribute to increasing Muslim tourist loyalty. Tourists who obtain meaningful experiences and feel involved in the tourism process tend to develop stronger emotional relationships with a destination.

Martaleni et al. (2025) found that halal service quality and religiosity affect tourist loyalty. When a destination can meet the needs of Muslim tourists through services consistent with halal principles, tourists have higher levels of satisfaction and attachment. This condition increases the likelihood that tourists will revisit the destination and provide positive recommendations to others.

In addition to loyalty, revisit intention is an important indicator for measuring the success of a halal destination. Khan et al. (2024) explain that tourist satisfaction and emotional attachment to a destination affect revisit intention. Tourists who obtain positive experiences during travel are more likely to choose the same destination for a subsequent trip.

Mursid and Anoraga (2022) also show that destination attractiveness and perceived value contribute to Muslim tourists' revisit intention. Destinations capable of providing benefits and experiences consistent with tourists' expectations generate higher perceived value, thereby increasing tourists' desire to revisit. These findings indicate that the decision to revisit is the result of tourists' evaluations of their overall experiences.

The findings of Rahman et al. (2023) and Aji et al. (2020) show that Muslim tourists' intention to select halal destinations is influenced by a destination's ability to meet religious needs. Meanwhile, Sariisik et al. (2026) found that the presence of Sharia attributes at a destination can increase Muslim tourists' interest, including in destinations located in countries with Muslim-minority populations.

Based on the synthesis results, loyalty and revisit intention are final indicators that reflect the success of Islamic tourism in maintaining long-term relationships with tourists. Various determinants, such as religiosity, destination image, trust, and satisfaction, jointly create positive experiences that encourage tourists to revisit. Thus, Islamic tourism development focuses not only on increasing tourist numbers but also on creating experiences capable of building loyalty and destination sustainability.

Thematic Synthesis of Islamic Tourism Determinants

The synthesis of all articles indicates a relatively consistent pattern in Islamic tourism research during the 2018-2026 period. Although researchers used variables with diverse names and constructs, the underlying relationships among the variables were similar. The determinants of Islamic tourism can be grouped into four main themes: religious factors, destination factors, psychological factors, and behavioral factors.

- Religious Factors

Religious factors constitute the most dominant group of determinants in the Islamic tourism literature. Religiosity repeatedly appeared as a variable influencing tourists' decisions when selecting destinations, shaping perceptions of halal services, increasing trust, and encouraging loyalty and revisit intention. High levels of religiosity make tourists more selective in evaluating whether destinations conform to the Islamic principles they believe in (Abror et al., 2022; Abror et al., 2023; Martaleni et al., 2025). Aji et al. (2020) show that Muslim tourists consider religious aspects when deciding which tourism destinations to visit. Similar findings were reported by Rahman et al. (2023), who explain that religiosity strengthens tourists' intention to select halal destinations. Battour et al. (2021) found that Islamic attributes available at tourism destinations provide comfort to Muslim tourists, thereby improving their positive evaluations of those destinations. This pattern indicates that religiosity serves as the primary foundation in Muslim tourists' decision-making processes.

The synthesis of the studies shows that religiosity functions not only as an individual factor but also as a mechanism that influences tourists' perceptions of service quality, destination image, perceived value, and overall tourism experiences. The position of religiosity in Islamic tourism models indicates that spiritual factors remain a characteristic that distinguishes halal tourism from other forms of tourism.

- Destination Factors

Destination factors occupy an important position in explaining Muslim tourist behavior. This group of factors consists of destination image, destination attributes, Islamic attributes, halal facilities, destination attractiveness, and the quality of the destination environment. Research indicates that tourists' perceptions of destinations form the basis for visit intention and post-visit evaluation. Yusof et al. (2023) explain that Muslim-friendly destination attributes have a substantial effect on international tourists' perceptions. Suhartanto et al. (2022) found that the quality of destination attributes contributes to tourist satisfaction. Rahayu et al. (2021) show that destination quality is one of the factors determining the overall tourism experience. Mursid and Anoraga (2022) found that destination attractiveness increases tourists' perceived value, thereby strengthening revisit intention. The findings indicate that the mere availability of halal facilities is insufficient to improve destination competitiveness. Tourists also consider environmental comfort, accessibility, safety, service quality, tourist attractions, and destination reputation. The quality of the experience obtained during travel forms the basis for creating positive perceptions of halal destinations.

- Psychological Factors

Psychological factors are the group of determinants most frequently used in models of Muslim tourist behavior. This group consists of trust, perceived value, perceived risk, tourist experience, emotional attachment, and satisfaction. These variables explain how tourists evaluate the experiences obtained during travel. Abror et al. (2022) found that perceived value affects tourist trust. Rahman et al. (2020) show that tourists' perceptions of halal destinations influence their evaluations of destination

quality. Khan et al. (2024) found that emotional attachment contributes to revisit intention. Battour et al. (2021) explain that tourist satisfaction increases when religious needs can be met during travel.

Trust and satisfaction appear as the variables most frequently used within the group of psychological factors. Both variables are related to almost all outcome variables identified in Islamic tourism research. A high level of trust produces greater satisfaction, while a high level of satisfaction produces more positive behavioral tendencies toward halal tourism destinations. The synthesis results indicate that psychological factors connect destination characteristics with tourist behavior. Tourists evaluate not only the available facilities but also the benefits, comfort, safety, and emotional experiences they perceive during travel.

- Behavioral Factors

Behavioral factors are the group of variables most frequently used as outcomes in Islamic tourism research. This group consists of loyalty, revisit intention, behavioral intention, recommendation intention, and word of mouth. These variables are used to measure a destination's success in retaining tourists. Abror et al. (2023) show that tourist loyalty is influenced by religiosity and value co-creation. Martaleni et al. (2025) found that halal service quality increases Muslim tourist loyalty. Khan et al. (2024) explain that satisfaction and emotional attachment affect revisit intention. Muflih et al. (2025) found that trust and satisfaction contribute to tourist loyalty toward halal destinations.

The pattern of relationships found across various studies indicates that loyalty and revisit intention are the final results of interactions among the preceding determinants. Religiosity influences tourists' perceptions of destinations. Destination image influences trust. Trust increases satisfaction. Satisfaction encourages loyalty and revisit intention. This relationship pattern appeared consistently across the various research contexts analyzed in this review. The synthesis results indicate that the success of Islamic tourism development depends on a destination's ability to manage all four groups of determinants simultaneously. Religious factors shape tourist preferences. Destination factors shape tourist perceptions. Psychological factors shape tourist evaluations. Behavioral factors reflect the final results obtained by destinations from the tourism experiences provided to Muslim tourists.

Conceptual Model of Islamic Tourism Determinants

The synthesis results indicate that Islamic tourism research during the 2018-2026 period formed a relatively consistent pattern of relationships. Religiosity, halal destination attributes, destination image, service quality, and tourists' perceived value emerged as initial factors influencing Muslim tourist behavior. Utama and Manda (2022) explain that tourists' destination-selection decisions are influenced by destination characteristics that meet their religious needs. Echchabi et al. (2022) found that halal attributes are a main component in Muslim tourists' destination-selection process.

The group of destination factors plays an important role in shaping tourists' perceptions of the quality of tourism experiences. Yusof et al. (2023) show that Muslim-friendly destination attributes create positive perceptions of halal tourism destinations. Suhartanto et al. (2023) found that the availability of halal facilities in non-Muslim countries increases Muslim tourists' confidence in the destinations they visit. Abdullah et al. (2021) explain that fulfilling halal needs improves tourists' positive attitudes toward their travel activities.

The group of psychological factors consists of trust, perceived value, perceived risk, emotional attachment, and satisfaction. Abror et al. (2022) show that religiosity and perceived value contribute to the formation of tourist trust. Battour et al. (2021) found that Islamic attributes available at destinations increase Muslim tourist satisfaction. Khan et al. (2024) explain that emotional attachment strengthens the relationship between tourism experiences and revisit intention. This pattern indicates that psychological factors function as mechanisms for evaluating the tourism experiences obtained by tourists.

The group of behavioral factors consists of behavioral intention, loyalty, and revisit intention. Fenitra et al. (2024) explain that the intention to visit halal destinations is influenced by a combination of push, pull, and mooring factors that shape tourist decisions. Abror et al. (2023) found that religiosity and value co-creation increase Muslim tourist loyalty. Muflih et al. (2025) show that trust and satisfaction contribute to tourist loyalty toward halal destinations. These findings indicate that loyalty and revisit intention are the most dominant outcomes in Islamic tourism research.

Spiritual–Destination Congruence Framework

To move beyond an additive model of conventional tourist behavior, this review proposes a Spiritual–Destination Congruence framework. The framework conceptualizes religiosity not simply as an additional antecedent, but as an evaluative lens that defines the spiritual standards against which Muslim tourists interpret destination attributes. Halal food availability, prayer facilities, Muslim-friendly services, safety, service quality, and destination image therefore acquire behavioral meaning to the extent that tourists perceive them as congruent with their religious expectations. When this congruence is high, destination evaluations are more likely to generate perceived value and trust, which in turn support satisfaction and downstream outcomes such as loyalty and revisit intention. The theoretical distinction of Islamic tourism thus lies in the interaction between spiritual requirements and destination performance rather than in the isolated presence of religiosity in a behavioral model.

The evidence also suggests that these pathways should be treated as context-dependent rather than universal. Studies in Muslim-majority and Muslim-minority settings differ in the visibility of halal infrastructure, cultural familiarity, regulatory support, and the degree of uncertainty surrounding Sharia-consistent services. These contextual characteristics may strengthen or weaken the extent to which religiosity shapes destination evaluation and trust. Tourist-level characteristics, including perceived behavioral control and prior experience, may likewise condition whether spiritual motivation is translated into visit intention. Accordingly, cultural setting, regulatory support, halal-infrastructure credibility, destination type, and tourist characteristics are proposed as boundary conditions for future empirical testing rather than as relationships already established uniformly across all contexts.

This framework is grounded in the recurring evidence summarized in Tables 3 and 4: religiosity and destination attributes appear primarily as upstream determinants; trust, perceived value, and satisfaction function as evaluative or mediating mechanisms; and loyalty and revisit intention appear as downstream outcomes. At the same time, the evidence base is uneven. Relationships involving religiosity, destination attributes, satisfaction, and trust recur across multiple studies, whereas emotional attachment, perceived behavioral control, and value co-creation are represented by substantially fewer studies. The framework should therefore be interpreted as a theory-building synthesis that differentiates relatively recurrent pathways from emerging mechanisms requiring further validation.

Islamic Economic and Ethical Interpretation of the Framework

From an Islamic economic perspective, the proposed Spiritual–Destination Congruence framework can be interpreted through maqasid al-shariah and the complementary norms of maslahah (public welfare), ʻadl (justice), and ihsan (excellence in conduct). The five commonly articulated protections—faith (din), life (nafs), intellect (ʻaql), lineage or family (nasl), and property (mal)—offer a normative basis for examining whether tourism services safeguard worship needs, physical safety, trustworthy information, family-appropriate facilities, and fair commercial transactions. Maslahah draws attention to benefits for tourists, workers, and host communities; ʻadl calls for non-deceptive pricing and equitable access; and ihsan directs service providers beyond minimum formal compliance toward considerate hospitality and responsible complaint resolution. This ethical reading broadens religiosity from a personal preference indicator into a possible evaluative standard for destination governance. It is a conceptual interpretation of the review rather than a relationship independently measured by the 18 included studies (Rohmatika et al., 2026; Adinda et al., 2024).

The economic and institutional implications of this perspective require separate attention. Credible halal assurance and verification can reduce information asymmetry, while transparent marketing, fair labor and supplier practices, accessible worship facilities, and dependable service delivery can make spiritual compatibility observable across the customer journey. Sharia-compliant financing may provide one possible investment channel for Muslim-friendly infrastructure, subject to local regulation and project feasibility; however, the reviewed evidence does not establish that particular financing contracts improve tourist loyalty. Similarly, certification should not be assumed to prove comprehensive ethical performance: assurance mechanisms should be evaluated together with service reliability, consumer protection, local economic participation, and environmental stewardship. These links constitute theoretically motivated propositions for future testing, not pooled causal findings (Alam et al., 2024; Sumpena et al., 2026; Rohmatika et al., 2026).

Research Gaps and Future Research Agenda

Although Islamic tourism studies continue to develop, the review of 18 articles indicates that several research areas still require further development. Most of the analyzed studies focused on tourist-behavior models using variables such as religiosity, destination image, trust, satisfaction, loyalty, and revisit intention. Although these variables have provided an understanding of the factors influencing Muslim tourists' decisions, they remain limited in explaining changes in tourist behavior resulting from technological development and digital transformation in the tourism industry.

A first research gap concerns the formation and verification of digital trust. Existing studies principally examine trust in halal attributes, destination image, or service quality, but comparatively little quantitative evidence in the retained sample isolates the influence of verified digital halal information, social-media exchanges, and user-generated content. Future research should test the credibility of online reviews, authenticity of influencer claims, perceived accuracy of certification information, and response to misleading promotions as possible antecedents of trust and visit intention. Designs comparing verified versus unverified user-generated content could assess the mechanism directly, while observational analyses of platform reviews should account for selection effects and fake or incentivized content. Recent discussions of digital halal literacy and smart tourism offer useful starting points but do not themselves establish these additional effects (Bouchnak & Azzabi, 2026; Suhud et al., 2026).

In addition, most of the studies in the sample employed quantitative approaches with cross-sectional designs, meaning that relationships among variables were observed only at a single point in time. This approach cannot explain dynamic changes in tourists' perceptions following developments in services, changes in destination policies, or shifts in travel trends. Therefore, longitudinal research is needed to understand how Muslim tourists' religiosity, satisfaction, trust, loyalty, and revisit intention develop over the long term.

Research on technology integration in Islamic tourism also remains relatively limited. Although several studies have discussed service quality and halal attributes, the use of technology to create more personalized halal tourism experiences has not yet become a primary focus. This condition creates opportunities for research on smart halal tourism, particularly the application of artificial intelligence, halal destination recommendation systems, Muslim travel applications, and digital services capable of improving tourist comfort and experiences.

Another research area concerns the limited geographical contexts of Islamic tourism studies. Several studies still focus on destinations in Muslim-majority settings, so understanding of Muslim tourist behavior in non-Muslim countries remains underdeveloped. Cross-country comparative studies are needed to examine how differences in culture, halal regulations, infrastructure readiness, and local community acceptance influence Muslim tourists' perceptions and behavior when selecting destinations.

A related gap involves differences among tourist generations and life stages. The review does not establish that younger and older Muslim travelers exhibit systematically different preferences; rather, this is a falsifiable question for future studies. Multi-group studies could compare younger and older cohorts with respect to platform dependence, demand for verifiable halal information, prayer accessibility, family-related amenities, price sensitivity, and destination risk. Analyses should distinguish age from income, travel purpose, prior international experience, and family composition so that apparent generational effects are not attributed to age alone.

Environmental sustainability is another underdeveloped dimension of Muslim tourist behavior. An Islamic stewardship perspective—often expressed through responsibility (amanah), balanced use of resources, and avoidance of waste—suggests that halal destinations should be assessed not solely for food and worship facilities but also for waste management, water and energy efficiency, protection of cultural and natural heritage, and equitable local-community benefits. These attributes can be linked conceptually to maslahah and the broader objectives of Sharia governance. Future research should test whether credible environmental practices influence perceived spiritual congruence, trust, willingness to support responsible businesses, and revisit intention, rather than presuming that environmental consciousness is uniform across Muslim tourists (Rohmatika et al., 2026).

Resilience under crisis conditions also remains insufficiently examined in the included quantitative studies. Pandemics, geopolitical tension, natural disasters, and transport or supply disruptions may alter tourists' perceptions of safety, financial exposure, halal-service continuity, and destination reliability.

Future studies could compare pre-event, event-period, and recovery-stage choices, or use survey experiments that vary disruption severity and communication transparency. The proposed explanatory pathway is that credible crisis communication and continuity of essential religious services may preserve trust, but this remains an empirical question rather than a conclusion of the current synthesis.

Methodologically, the next research phase should combine longitudinal panels that distinguish intentions from actual travel behavior, randomized information or service-scenario experiments, and pre-registered cross-country multi-group models. Digital trace data, online review analytics, and anonymized booking records may complement surveys by capturing revealed behavior, provided that platforms' selection bias, language representation, data quality, informed consent, and privacy protection are addressed. Comparing Muslim-majority and Muslim-minority settings alongside age, income, and travel-purpose strata would allow the boundary conditions of the proposed framework to be assessed more rigorously. Such designs would improve causal interpretation without implying that causal effects have already been demonstrated by this cross-sectional evidence base.

Taken together, the future research agenda should progress from descriptive determinant mapping toward tests of the Spiritual–Destination Congruence framework under explicitly specified conditions. Priority questions concern digital-information credibility, generational and life-stage heterogeneity, environmental responsibility, crisis-related risk and resilience, and the mechanisms linking Sharia-consistent destination performance to trust, satisfaction, and observed travel decisions. Their inclusion here identifies testable gaps—not additional findings established by the 18 studies synthesized in this review.

Publication Period Criteria

This study limited the analyzed articles to the 2018-2026 publication period. The year 2018 was selected as the starting point because this period showed increasing academic attention to the development of Islamic tourism and halal tourism, along with the growth of the global halal tourism industry and the increasing need for research on Muslim tourist behavior. In addition, this period restriction was applied to obtain relatively recent and relevant literature that describes the development of concepts, tourist-behavior models, and the factors influencing Muslim tourists' decisions in the context of halal tourism.

Publications from 2026 were still considered in this study because several articles were officially available when the literature search was conducted. However, because 2026 was still in progress, articles published in that year included only publications available up to the search cut-off date. The literature search and selection process was conducted through May 31, 2026; therefore, articles published after that date were not included in this study. Accordingly, the 2026 publications used in this review represent the literature available up to the search period rather than all publications that will appear throughout the year.

This systematic literature review demonstrates that Muslim tourist behavior is shaped by an interconnected configuration of religious, destination-related, psychological, and behavioral factors rather than by isolated determinants. Across the 18 quantitative studies included in the review, religiosity emerged as a prominent upstream determinant, while halal and Muslim-friendly destination attributes, destination image, service quality, and perceived value constituted important destination-related antecedents. Trust and satisfaction frequently functioned as psychological mechanisms through which tourists' evaluations were translated into behavioral outcomes, particularly loyalty, visit intention, and revisit intention. More importantly, the synthesis indicates that these determinants operate through a hierarchical and context-dependent process. Religious orientation establishes tourists' spiritual expectations; destination characteristics determine the extent to which those expectations are accommodated; and psychological evaluations subsequently translate perceived compatibility into behavioral responses. Accordingly, the findings answer the research questions not only by identifying the most recurrent determinants of Muslim tourist behavior but also by clarifying how religious, experiential, and psychological factors interact and why their relative importance may vary across destination contexts.

The prominence of destination attributes and psychological evaluations identified in this review is consistent with international research on Muslim-friendly tourism. Al-Ansi and Han (2020) demonstrated that generic and Islamic attributes do not contribute equally to Muslim tourists'

satisfaction in non-Muslim-majority destinations, suggesting that the behavioral relevance of Islamic attributes depends on tourists' expectations and the destination environment. Similarly, Jeaheng et al. (2020) showed that halal-friendly services, facilities, and food-and-beverage attributes are connected to tourists' evaluations of service quality, perceived price, satisfaction, trust, and revisit intention. These findings reinforce the present synthesis by demonstrating that halal-related characteristics rarely operate as isolated direct predictors; rather, their behavioral effects are frequently transmitted through psychological evaluations such as satisfaction and trust. More recent evidence provides additional support for this mechanism. Sodawan and Hsu (2026), examining Indonesian Muslims' intention to visit Thailand, found that Shariah-compliant attributes contribute to behavioral intention within a non-Muslim destination context. Taken together, these studies indicate that Muslim-friendly destination characteristics function as signals through which tourists assess whether a destination is sufficiently compatible with their religious requirements, thereby influencing subsequent trust, satisfaction, and behavioral intention.

The findings nevertheless suggest that religiosity and Islamic destination attributes should not be interpreted as universally equivalent predictors across geographical contexts. In Muslim-majority destinations, halal food, prayer facilities, and conformity with Islamic social norms may constitute basic expectations rather than distinctive competitive advantages. Conversely, in non-Muslim-majority destinations, the same characteristics may become highly salient because their availability and credibility cannot be assumed. Al-Ansi and Han (2020) demonstrate this contextual sensitivity by showing that Islamic and generic attributes have differentiated roles in Muslim tourists' satisfaction with non-Muslim-majority destinations. More recent evidence from Sodawan and Hsu (2026) strengthens this interpretation by showing that Shariah-oriented tangible and intangible attributes are relevant to Indonesian Muslims considering travel to Thailand. Such findings help explain the heterogeneity observed across the studies synthesized in the present review. Religiosity may therefore be more appropriately conceptualized as an evaluative lens that determines the importance attached to particular destination attributes rather than as a predictor whose effect is expected to remain constant across destinations. This interpretation is also consistent with Fitri et al. (2026), whose systematic review emphasizes the conceptual contestation, misconceptions, and governance challenges surrounding halal tourism in non-Muslim destinations. Thus, the behavioral relevance of halal attributes appears contingent upon the religious, cultural, institutional, and regulatory environment in which tourism consumption occurs.

The Indonesian evidence provides particularly strong support for this contextual interpretation. Lestari et al. (2023) found that destination competitiveness attributes influence Muslim tourists' intention to visit halal destinations in Indonesia through perceived behavioral control, perceived value, and trust. Supporting factors also directly influenced visit intention, whereas core resources and destination management primarily operated through psychological mechanisms. This finding closely corresponds with the present review's identification of perceived value and trust as mediating mechanisms between destination characteristics and behavioral responses. Similarly, Mustikawati et al. (2022) demonstrated meaningful relationships among religiosity, Muslim customer perceived value, satisfaction, and loyalty within Indonesian halal tourism. Rahayu and Candera (2023) further emphasized the importance of service quality, satisfaction, and experience quality in explaining tourist loyalty. Collectively, these Indonesian studies demonstrate that the success of halal tourism cannot be attributed solely to religious compliance. Even in a Muslim-majority country where halal infrastructure may be relatively accessible, tourists continue to evaluate destination quality, experiential value, service performance, trustworthiness, and satisfaction before developing favorable behavioral intentions.

More recent Indonesian evidence further strengthens the psychological pathway identified in the present synthesis. Primadona et al. (2025), examining halal tourism in Lombok, positioned perceived value, satisfaction, and trust as central determinants of tourist loyalty. This finding is theoretically important because Lombok represents a destination with an established Islamic tourism identity; nevertheless, religious positioning alone does not automatically produce loyalty. Instead, tourists must perceive meaningful value and develop confidence and satisfaction with the destination experience. Sumpena et al. (2026) extend this interpretation by demonstrating qualitatively that halal certification can operate beyond formal legal compliance and contribute to trust, spiritual authenticity, and tourists' experiences. The latter finding is particularly relevant to the present review because it suggests that institutional halal signals can possess both functional and symbolic significance. Certification may reduce

uncertainty regarding compliance while simultaneously reinforcing tourists' perception that the destination respects their religious identity. Thus, trust in Islamic tourism should be understood not only as conventional confidence in service performance but also as confidence in the authenticity and credibility of the destination's religious commitments.

The broader literature also indicates that halal tourism is progressively moving beyond a narrow compliance-based paradigm. Alam et al. (2024), through a systematic review of halal-label research in tourism, highlighted the increasing importance of halal certification and labeling in shaping tourism development and consumer perceptions. Adinda et al. (2024) similarly argued that halal tourism development involves complex implementation and governance considerations rather than merely the provision of isolated religious facilities. From a research-development perspective, Supriyadi and Rahman (2024) identified expanding thematic trajectories in halal tourism and emphasized the need for more theoretically integrated future research. These developments are consistent with the present review's conclusion that Muslim tourist behavior should not be reduced to a simple relationship between religiosity and intention. Instead, contemporary halal tourism increasingly reflects interactions among religious compatibility, destination competitiveness, institutional credibility, service experience, psychological evaluation, and destination governance. This transition is especially important because it shifts the analytical question from whether halal attributes are available to whether tourists perceive the entire destination experience as credible, valuable, and congruent with their religious expectations.

Sustainability and technology are also beginning to expand the explanatory boundaries of Muslim tourist behavior. Rohmatika et al. (2026) integrate Maqasid al-Shariah into sustainable halal tourism and demonstrate the conceptual potential for connecting Islamic principles with broader environmental and social objectives. This perspective suggests that Muslim tourists' evaluations may increasingly involve not only religious compliance but also ethical and sustainability considerations. Empirical evidence from Indonesia supports this expansion. Suhud et al. (2026) integrated halal-oriented behavior, environmental concern, social influence, and smart-tourism adoption in explaining intention to visit the Dieng Plateau. Their results showed that religious commitment strengthened environmental concern and social influence, while social influence emerged as a particularly important predictor of visit intention. Interestingly, perceived ease of using artificial intelligence did not directly predict visit intention, indicating that technology may function as an enabling mechanism rather than an independent motivational driver. This distinction is important for the present review because it suggests that emerging technological variables should be integrated into existing behavioral pathways rather than assumed to replace established religious, psychological, and social determinants.

A related development concerns the increasing digital mediation of halal-tourism decision making. Bouchnak and Azzabi (2026) found that digital halal literacy significantly influences tourists' perceptions of chatbot usefulness and ease of use, which subsequently affect satisfaction, perceived trust, and intention to visit halal destinations. Their integration of the Technology Acceptance Model and Expectation Confirmation Model provides an important extension to the behavioral patterns identified in the present review. Specifically, digital platforms may become additional environments through which tourists evaluate spiritual–destination compatibility before physically experiencing the destination. In this sense, trust is no longer generated exclusively through direct service encounters or destination attributes; it can also emerge from the credibility, accessibility, and perceived usefulness of digitally mediated halal information. This finding complements Suhud et al. (2026), although the two studies also reveal an important distinction: technology may contribute to behavioral intention when it facilitates credible halal information and trust formation, but technological convenience by itself may be insufficient to determine destination choice. Future behavioral models should therefore distinguish between technology as an information and trust-enabling mechanism and technology as a direct motivational antecedent.

An Islamic economic interpretation adds a normative layer to the otherwise behavioral account of congruence. Although the review identifies religiosity, trust, satisfaction, and destination attributes as recurrent constructs, managerial decisions can also be evaluated against maslahah, 'adl, and ihsan. Faith-related needs point toward reliable worship and halal services; protection of life and family highlights safety, accessibility, privacy, and respectful accommodation; protection of property and intellect points toward price transparency, clear contract terms, credible information, and meaningful consumer redress. Ethical excellence extends to fair treatment of employees and local suppliers, responsible resource use,

and gracious hospitality. In this respect, destination competitiveness should not be reduced to a count of religious facilities: the credibility and fairness of how those services are delivered are equally relevant. This is a proposed ethical interpretation, not evidence that all five maqasid dimensions were separately modeled in the 18 primary studies (Adinda et al., 2024; Rohmatika et al., 2026).

The synthesis also suggests a more precise economic research agenda. Future empirical models could examine whether third-party halal certification, consumer understanding of assurance schemes, transparent Islamic marketing, and Sharia-compliant project financing indirectly shape satisfaction via information credibility and service reliability. These institutional variables should be differentiated: certification is an assurance signal, financing is a capital-allocation arrangement, and ethical marketing is a communication practice; none should be treated as an interchangeable measure of religiosity. Comparing local enterprise participation, distribution of tourism benefits, complaint resolution, and resource-conservation performance would additionally allow researchers to investigate the public-welfare dimension of halal tourism alongside destination-level commercial performance (Alam et al., 2024; Sumpena et al., 2026).

From theoretical, practical, and policy perspectives, the findings support the development of a Spiritual–Destination Congruence framework. Theoretically, the framework moves beyond conventional additive models by conceptualizing religiosity as an evaluative orientation that shapes how Muslim tourists interpret destination characteristics rather than merely as another independent predictor. Halal and Muslim-friendly attributes represent destination-based signals of religious compatibility, whereas perceived value, trust, and satisfaction operate as psychological mechanisms through which perceived congruence is transformed into loyalty, visit intention, and revisit intention. This interpretation is supported by evidence demonstrating the mediating importance of trust, perceived value, and satisfaction in both international and Indonesian settings (Jeaheng et al., 2020; Lestari et al., 2023; Mustikawati et al., 2022; Primadona et al., 2025). Practically, destination managers should therefore move beyond a checklist approach limited to halal food and prayer facilities and develop integrated Muslim-friendly experiences combining credible halal provision, service quality, safety, accessibility, transparent information, cultural sensitivity, and experiential value. At the policy level, halal certification and Muslim-friendly destination standards should be embedded within broader systems of governance, quality assurance, consumer protection, and destination competitiveness. This recommendation is consistent with the governance concerns identified by Adinda et al. (2024), the role of certification highlighted by Alam et al. (2024) and Sumpena et al. (2026), and the sustainability perspective advanced by Rohmatika et al. (2026). Digital policy should also increasingly address the credibility of online halal information because tourists' decisions are progressively mediated through digital platforms and AI-supported services (Bouchnak & Azzabi, 2026; Suhud et al., 2026).

Stakeholder-Specific Managerial and Policy Implications

The integrated framework can be translated into differentiated actions rather than a uniform halal-compliance checklist. In Muslim-majority destinations, managers may need to maintain the reliability of familiar halal and prayer services while competing through operational quality, accessibility, and experiential value. In Muslim-minority destinations, clearly verifiable religious facilities, trustworthy certification claims, and accurate multilingual guidance may require earlier attention because basic availability is less predictable. This is a context-sensitive planning proposition, not a ranking statistically estimated in the reviewed studies. Age, income, travel purpose, and family circumstances should inform segmentation, with priorities established through local needs assessment and monitored visitor feedback rather than assumed generational stereotypes.

Table 5 translates the main theoretical determinants into stakeholder responsibilities and auditable indicators. These indicators are proposed management metrics, not outcomes directly measured or meta-analytically validated by the 18 included articles. Destinations should record baselines, select transparent locally relevant targets, audit measures at regular intervals, and compare performance against comparable destinations rather than using a single cross-context benchmark.

Table 5. Proposed Stakeholder Actions and Monitoring Indicators for Muslim-Friendly Tourism

Stakeholder	Priority implementation actions	Proposed performance indicators	Contextual prioritization

Destination management organization	Map spiritual and functional touchpoints; coordinate prayer access, halal information, accessibility, safety, and destination-level complaints.	Verified facility coverage; visitor-reported service gaps; satisfaction and revisit-intention trends.	Segment by travel purpose and destination setting; prioritize unresolved basic-service gaps.
Hotels and accommodation	Verify halal-related claims, maintain prayer and family-friendly amenities, publish transparent prices, train staff, and resolve service failures.	Documented assurance status; complaint-resolution time; service-consistency checks; guest feedback.	Track business, family, solo, and budget segments separately where feasible.
Tour operators and digital intermediaries	Provide accurate itineraries, halal and prayer-stop information, fair cancellation terms, accessible support, and credible online content.	Accuracy audits; verified review share; response times; itinerary-service fulfillment.	Address uncertainty and language barriers more actively in minority-context trips.
Tourism authorities and policymakers	Coordinate assurance governance, consumer protection, fair local-enterprise participation, sustainability audits, and crisis preparedness.	Certification-verification coverage; complaint closure; local supplier participation; water/waste indicators; crisis readiness.	Use locally justified priorities and compare like-for-like destination peers.

The monitoring system should use both compliance and outcome measures. Facility and certification checks quantify whether promised religious amenities are present; response times, accurate information, and accessibility audits evaluate delivered service quality; independently collected trust, perceived value, satisfaction, and revisit-intention surveys assess psychological and behavioral outcomes. Where feasible, aggregate repeat-visit records and longitudinal feedback would provide stronger indicators than intentions alone. Fair distribution of benefits to local microenterprises and environmentally responsible operations can make the maslahah dimension visible. Certification, digital trust, and Sharia-compliant finance should be evaluated with separate indicators rather than assumed to have identical effects.

The novelty and contribution of this review lie in moving beyond the descriptive identification of individual determinants toward their theoretical ordering, psychological mechanisms, and contextual boundary conditions. Previous reviews have contributed substantially to mapping the development, implementation, certification, and future research landscape of halal tourism, while more recent reviews have expanded the field toward sustainable Islamic tourism and the complexities of halal tourism in non-Muslim environments. The present study differs by concentrating specifically on quantitative evidence concerning Muslim tourist behavior and reorganizing the fragmented determinants into an explanatory pathway linking religious orientation, destination characteristics, psychological evaluation, and behavioral outcomes. More importantly, the proposed Spiritual–Destination Congruence framework challenges the assumption that religiosity should simply be inserted alongside destination image, service quality, perceived value, trust, and satisfaction as an equivalent independent predictor. Instead, it proposes that religiosity shapes the criteria through which destination attributes acquire meaning, while trust, perceived value, and satisfaction explain how perceived congruence becomes behavioral commitment. This framework also accommodates emerging evidence on certification, sustainability, and digital halal literacy, thereby extending Muslim tourist behavior research beyond traditional destination-choice models.

Several limitations and future research directions should nevertheless qualify the interpretation of these findings. First, the review was restricted to Scopus-indexed, English-language quantitative journal articles published between 2018 and May 31, 2026, potentially excluding relevant qualitative research, non-English publications, and studies indexed exclusively in other databases. Second, only 18 studies satisfied the final eligibility criteria, and the evidence was geographically concentrated, particularly in

Indonesia and other Asian settings. Third, substantial heterogeneity existed in samples, measurement instruments, construct operationalization, theoretical frameworks, and SEM or PLS-SEM specifications, limiting direct comparison of effect sizes and precluding a defensible pooled meta-analysis. The proposed Spiritual–Destination Congruence framework should therefore be regarded as a theory-building synthesis requiring subsequent empirical validation rather than an established causal model. Future research should compare Muslim-majority and Muslim-minority destinations directly and test destination context, regulatory credibility, cultural familiarity, tourist characteristics, and halal-infrastructure availability as moderators. Longitudinal and mixed-method research could clarify how spiritual congruence, trust, satisfaction, attachment, loyalty, and actual revisit behavior evolve over time. Moreover, recent developments suggest that future models should incorporate sustainability and Maqasid al-Shariah, certification-based spiritual authenticity, smart-tourism adoption, digital halal literacy and AI-mediated information, and the distinctive challenges encountered by Muslim tourists in non-Muslim destinations. Such extensions would advance Islamic tourism scholarship toward a more context-sensitive, technologically responsive, and theoretically integrated explanation of Muslim tourist behavior.

CONCLUSION

This systematic literature review synthesized evidence from 18 Scopus-indexed quantitative studies published between 2018 and 2026 to identify the principal determinants of Muslim tourist behavior, assess the consistency and contextual variation of their relationships, and clarify the behavioral mechanisms underlying Islamic tourism. The findings demonstrate that Muslim tourist behavior is shaped by an interconnected configuration of religious, destination-related, psychological, and behavioral factors rather than by isolated determinants. Religiosity emerges as a salient contextual driver that shapes tourists' expectations and their interpretation of destination offerings, while Muslim-friendly and halal destination attributes provide the experiential basis through which these expectations are evaluated. Trust, perceived value, and satisfaction subsequently function as important psychological mechanisms translating destination evaluations into downstream behavioral outcomes, particularly loyalty and revisit intention. Accordingly, the synthesis suggests that the distinctive nature of Muslim tourist behavior lies in the congruence between tourists' spiritual requirements and the destination experience, rather than merely in the availability of halal facilities. Nevertheless, variations across geographical and cultural settings indicate that these relationships are context-dependent and should not be assumed to operate uniformly across Muslim-majority and Muslim-minority destinations.

This review contributes a theory-building explanation of Muslim tourist behavior through the Spiritual–Destination Congruence framework while emphasizing its normative implications for Islamic economic management. Maqasid al-shariah, maslahah, 'adl, and ihsan provide an ethical lens for interpreting responsible destination governance, consumer protection, fair hospitality, and credible Muslim-friendly services; these concepts were not measured as separate empirical variables across the included studies. In practical terms, destination organizations, accommodation providers, tour operators, and public authorities should combine verifiable halal provision with service reliability, transparent information, appropriate segment-specific facilities, environmental responsibility, and accountable performance monitoring. Priorities should be calibrated to Muslim-majority versus Muslim-minority destination contexts rather than generalized without evidence. Future studies should empirically validate the framework, examine generational and travel-purpose differences, assess user-generated content and digital trust, test environmental and crisis-resilience mechanisms, and employ longitudinal, experimental, comparative, and ethically governed digital-data methods. These recommendations remain proposals derived from a review restricted to 18 heterogeneous, English-language, Scopus-indexed quantitative studies rather than definitive causal or policy-effectiveness findings.

ACKNOWLEDGMENT

The authors would like to express their sincere gratitude to all parties who have contributed to the successful completion of this systematic literature review. Special appreciation is extended to the academic institutions, libraries, and research centers that provided access to the Scopus database and other scholarly resources essential for this research. The authors also acknowledge the valuable contributions of researchers and scholars whose published works formed the foundation of this review, particularly those focusing on Islamic tourism, halal tourism, Muslim tourist behavior, religiosity, and

destination loyalty. Furthermore, gratitude is extended to colleagues, reviewers, and editors whose constructive feedback significantly improved the quality of this manuscript. This research would not have been possible without their continuous encouragement and intellectual contribution.

AUTHOR CONTRIBUTION STATEMENT

Conceptualization, research design, methodology development, and the formulation of the systematic literature review framework based on the PRISMA 2020 guidelines were carried out by Isra Mawaddah, M. Shabri Abd. Majid, and Maulidar Agustina. Literature search, article identification, screening, eligibility assessment, and data extraction were conducted by Isra Mawaddah. Formal analysis, including descriptive synthesis, thematic synthesis, quality appraisal, and the development of the Spiritual-Destination Congruence framework, was performed by Isra Mawaddah, M. Shabri Abd. Majid, and Maulidar Agustina. Original draft preparation and writing were conducted by Isra Mawaddah, while review, editing, and revision were performed by M. Shabri Abd. Majid and Maulidar Agustina. All authors have read and approved the final version of the manuscript and agree to be accountable for all aspects of this work.

AI DISCLOSURE STATEMENT

During the preparation of this work, the author(s) used AI-assisted tools, such as grammar checkers and language enhancement software, solely for the purpose of improving readability and refining the language of the manuscript. No generative AI tools were used for literature search, article screening, data extraction, thematic synthesis, quality appraisal, conceptual framework development, or core scientific writing. The authors take full responsibility for the originality, accuracy, and integrity of the research findings and the final content of this article.

FUNDING STATEMENT

This research received no specific grant from any funding agency in the public, commercial, or not-for-profit sectors. The study was conducted using the personal resources of the authors and the institutional support provided by the Program Studi Ekonomi Islam, Fakultas Ekonomi dan Bisnis, Universitas Syiah Kuala, Banda Aceh, Indonesia.

CONFLICTS OF INTEREST

The authors declare that there are no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper. The research was conducted independently, and the results are presented objectively and without bias. The authors have no affiliation with or financial interest in any halal tourism destination, travel agency, or related organization mentioned in this study that could be perceived as influencing the analysis or conclusions of this research.

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