

Examining the Influence of Islamic Norms and Practices on Tourist Future Behavior: The Mediating Role of Satisfaction

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Submitted: 12/05/2026; Revision Accepted: 22/09/2026; Published: 30/09/2026

How to cite this paper:

Examining the Influence of Islamic Norms and Practices on Tourist Future Behavior: The Mediating Role of Satisfaction. (2026). *Proceedings of International Conference on Agro and Marine Industry*, 2(1).

<https://journal.utu.ac.id/index.php/ICONAMI/article/view/324>

Abstract

This study examines how Islamic norms and practices influence tourists' words of mouth (WoM) through the mediating role of satisfaction in a halal tourism context. Using a cross-sectional quantitative design, data were collected from 210 Muslim tourists and analyzed using structural equation modeling. The results show that all independent variables, including halalness, worship facilities, general Islamic morality, and alcohol&gambling free environments significantly enhance tourist satisfaction. Satisfaction, in turn, has a strong positive influence on WoM. Mediation analysis reveals that satisfaction mediates the relationships between worship facilities, general Islamic morality, and alcohol&gambling free with WoM. However, satisfaction does not mediate the effects of halalness on WoM. These findings highlight the differentiated impact of Islamic attributes and underscore the central role of satisfaction in translating selected destination features into future behavior. The study offers theoretical refinement and practical guidance for prioritizing attributes that effectively enhance tourist WoM toward a halal tourism destination.

Keywords: *Halal Tourism; Satisfaction; Words of Mouth; Islamic Norms and Practices.*

Introduction

The development of the halal tourism industry over the past decade has shown significant growth in line with the growing global Muslim population (GMTI, 2025), the religious awareness of Muslim tourists, and the demand for tourism services that comply with Sharia principles. Halal tourism is no longer viewed as a niche market but has developed into a strategic segment of the international tourism industry. Tourist destinations in various countries, both Muslim-majority and non-Muslim, are competing to provide facilities and services that meet the needs of Muslim tourists, such as halal food, and prayer facilities (Hamid et al., 2023). In this context, understanding the factors

influencing Muslim tourist behavior is increasingly important, particularly post-visit behavior such as word of mouth (WOM), loyalty, and revisit intention.

Word of mouth is a form of future tourist behavior that has a significant influence on the success of a tourist destination. WOM refers to tourists' willingness to recommend a destination to others based on their experiences during their trip (Abubakar et al., 2017). In today's digital and social media era, WOM is becoming increasingly important because tourist opinions and experiences can spread rapidly and influence the travel decisions of other potential travelers (Yin et al., 2023). Previous research has shown that WOM is often influenced by tourists' satisfaction with their travel experiences (Rasoolimanesh et al., 2022). Satisfied tourists tend to provide positive recommendations, share pleasant experiences, and encourage others to visit the same destination. Therefore, understanding the factors that can increase Muslim tourist satisfaction is crucial for developing halal destinations.

In the context of halal tourism, tourist satisfaction is determined not only by the general quality of service but also by the extent to which a destination meets the religious needs of Muslim tourists (Battour et al., 2022). Several previous studies have confirmed that halal destination attributes play a crucial role in shaping tourists satisfaction (Battour et al., 2022). These attributes reflect the extent to which a destination is able to provide a tourist environment that aligns with Islamic norms and practices. Aceh is a relevant destination for studying this phenomenon. As a province that formally implements Islamic law in Indonesia, Aceh has unique characteristics compared to other tourist destinations. The Aceh government is actively developing the concept of halal tourism as part of its regional tourism development strategy. The implementation of Islamic law in Aceh is reflected in various aspects of social life, including the provision of tourism services based on Islamic values (Hariani et al., 2024). The presence of easily accessible mosques, halal restaurants, the implementation of Islamic social norms, and restrictions on alcohol and gambling make Aceh a destination considered suitable for Muslim tourists. In addition, Aceh also has natural, cultural, historical, and religious tourism potential that continues to attract the attention of domestic and international tourists.

Nevertheless, the development of halal tourism in Aceh still faces various challenges (Hariani & Hanafiah, 2024), particularly regarding how to ensure that halal destination attributes truly create tourist satisfaction and encourage positive future behavior. Much previous research has focused on revisit intention as a form of post-visit behavior, while studies on word of mouth in the context of halal tourism are relatively limited. Yet, word of mouth plays a strategic role in building a destination's image and attracting new tourists through interpersonal recommendations. Furthermore, most previous research examines halal destination attributes in general without specifically exploring the role of Islamic norms and practices as factors shaping tourist satisfaction and behavior.

This study seeks to fill this gap by examining the influence of Islamic norms and practices on future tourist behavior, specifically word of mouth (WOM), through the mediating role of tourist satisfaction. Islamic norms and practices are represented in this study through four main dimensions: worship facilities, halalness, general Islamic morality, and an alcohol- and gambling-free environment. These four dimensions were chosen because they are considered important elements of the halal tourism experience experienced by Muslim tourists during their stay at the destination. Worship facilities reflect the ease with which tourists can perform their religious duties during their trip. Halalness describes the availability of products and services that comply with halal principles. General Islamic morality relates to social norms and community behavior that reflect Islamic values, while an alcohol and gambling-free environment indicates a destination condition that is free from activities that conflict with Islamic law.

In addition to examining the direct influence of Islamic norms and practices on tourist satisfaction, this study also examines the mediating role of satisfaction in the relationship between these dimensions and WOM. Satisfaction is considered an important psychological variable that bridges tourists' experiences with their post-visit behavior. Based on the perspective of expectancy-disconfirmation theory, tourists will feel satisfied when their experiences meet or exceed their expectations. In the context of halal tourism, the fulfillment of religious needs is thought to be a key determinant of Muslim tourists' satisfaction. When tourists perceive that a destination is able to provide an environment that

supports their religious practices, they tend to have a positive evaluation of the overall travel experience and are ultimately encouraged to spread positive recommendations to others.

Based on the above description, this study aims to analyze the influence of Islamic norms and practices, including worship facilities, halalness, general Islamic morality, and an alcohol- and gambling-free environment, on tourist satisfaction and word of mouth in the context of halal tourism in Aceh. Furthermore, this study also aims to examine the mediating role of satisfaction in the relationship between the dimensions of Islamic norms and practices and WOM. The findings of this study are expected to provide insights for academics and tourism practitioners in designing halal destination development strategies that not only meet the religious needs of Muslim tourists but also encourage positive word of mouth promotion.

Literature Review

The increasing purchasing power of the Muslim community have driven a growing demand for tourist destinations that align with Islamic principles. Halal tourism refers to tourism activities that provide products, services, and environments that enable Muslim travelers to travel without neglecting their religious obligations and values (Juliana et al., 2021). Unlike conventional tourism, halal tourism emphasizes not only entertainment and recreation but also addresses the spiritual and religious aspects of travelers. In this context, the success of a halal destination is determined not only by the quality of general services, but also by the destination's ability to meet the religious needs of Muslim travelers.

Several studies have shown that Muslim travelers tend to choose destinations that provide a sense of security, comfort, and align with their religious beliefs (Sulaiman et al, 2021). When destinations can meet these needs, tourists will have a more positive travel experience and a higher level of satisfaction. This satisfaction can ultimately influence tourists' future behavior, including their willingness to recommend the destination to others through word of mouth (WOM).

Regarding halal tourism, Islamic norms and practices are a crucial factor in determining the quality of Muslim tourists' experiences. This concept refers to the application of Islamic values, norms, and practices within a tourist destination environment so that Muslim tourists can comfortably engage in tourism activities without conflicting with their religious beliefs (Sodawan & Hsu, 2022). In this study, Islamic norms and practices are represented through four main dimensions: worship facilities, halalness, general Islamic morality, and an alcohol- and gambling-free environment (Battour et al., 2015). Furthermore, tourist satisfaction is an overall evaluation of the tourism experience gained during a visit to a destination (Abror et al., 2019). Based on expectancy-disconfirmation theory, tourists will be satisfied when their actual experience meets or exceeds their pre-travel expectations (Java et al., 2026). In the context of halal tourism, Muslim tourists generally expect a destination to provide an environment that supports their religious needs. Therefore, the presence of Islamic norms and practices is thought to be a significant determinant of Muslim tourist satisfaction.

Worship facilities are a key attribute of halal tourism. Muslim tourists remain obligated to perform their religious duties during their travels, so the availability of worship facilities such as mosques, prayer rooms, ablution facilities are really crucial. When a destination provides adequate and easily accessible prayer facilities, tourists will feel more comfortable and at ease during their trip. This can enhance the quality of the travel experience and shape overall tourist satisfaction. Previous research also shows that prayer facilities have a positive influence on Muslim tourists' satisfaction because they are perceived as being able to meet their spiritual needs during their trip (Battour et al., 2022).

In addition to prayer facilities, halalness is also an important aspect of the halal tourism experience. Halalness refers to the extent to which products and services available at a destination comply with Islamic halal principles, particularly regarding food, beverages, and service processes (Battour et al., 2022). For Muslim tourists, ensuring the halal status of products is a basic need that influences their sense of safety and comfort during their trip. When tourists feel confident in the halal status of available products and services, they will have a positive perception of the destination and be more satisfied with

their travel experience. Another important dimension is general Islamic morality, namely social norms and community behavior that reflect Islamic values. An Islamic social environment, such as modest dress, friendly community, and behavior that respects religious values, can create a comfortable atmosphere for Muslim tourists. Based on congruity theory, individuals tend to feel more comfortable when the social environment aligns with their values and beliefs. Therefore, destinations that implement Islamic morality in their social life are expected to increase the satisfaction of Muslim tourists.

Furthermore, an alcohol- and gambling-free environment is also an important part of halal tourism. In Islam, alcohol and gambling are prohibited activities, so the presence of these activities can reduce the comfort of Muslim tourists. Destinations free from alcohol and gambling tend to be perceived as morally and spiritually safer. Such an environment allows Muslim tourists to enjoy their travel experiences without encountering situations that conflict with their religious beliefs. Therefore, an alcohol- and gambling-free environment is expected to have a positive influence on tourist satisfaction.

Based on this description, this study proposes the following hypotheses:

H1: Worship facilities have a positive effect on satisfaction.

H2: Halalness has a positive effect on satisfaction.

H3: General Islamic morality has a positive effect on satisfaction.

H4: An alcohol- and gambling-free environment has a positive effect on satisfaction.

In addition, WOM refers to informal communication between individuals regarding their experiences with a product or tourist destination. In the tourism context, WOM is crucial because travel decisions are often influenced by recommendations from family, friends, and reviews from other travelers on social media. Satisfied tourists tend to share their positive experiences with others, while dissatisfied tourists tend to spread negative experiences. In the context of halal tourism, when Muslim tourists feel satisfied because their religious needs are met, they are more likely to spread positive WOM about the destination. Recent study has shown that satisfaction has a significant influence on WOM in the tourism context (Battour et al., 2025). Satisfied tourists tend to recommend a

destination to family, friends, and relatives, and share their experiences through digital platforms and social media. Therefore, this study proposes the following hypothesis:

H5: Satisfaction has a positive effect on WoM.

Despite of satisfaction direct influence on word of mouth, satisfaction is also seen as a mediating variable explaining the relationship between halal destination attributes and future tourist behavior. In the context of halal tourism, Muslim tourists will evaluate the extent to which a destination meets their religious needs through the available Islamic norms and practices. When tourists perceive that worship facilities are adequate, halal products and services are available, the social environment reflects Islamic values, and the destination is free from alcohol and gambling, they will be satisfied with their travel experience. This satisfaction then encourages tourists to provide positive recommendations to others. Therefore, satisfaction is thought to be a psychological mechanism that bridges the relationship between Islamic norms and practices and word of mouth. Based on this argument, this study proposes the following mediation hypotheses:

H6: Satisfaction mediates the relationship between worship facilities and WoM.

H7: Satisfaction mediates the relationship between halalness and WoM.

H8: Satisfaction mediates the relationship between general Islamic morality and WoM.

H9: Satisfaction mediates the relationship between an alcohol- and gambling-free environment and WoM.

Research Methods

This study uses a quantitative approach to analyze the influence of Islamic norms and practices on word of mouth (WOM) through the mediating role of satisfaction in the context of halal tourism in Aceh, Indonesia. The sampling technique used non-probability sampling, combining purposive sampling and snowball sampling. Respondents in this study were tourists who had visited tourist destinations in Aceh. Data collection was conducted through online and offline surveys using structured questionnaires. A total of 210 respondents were collected and analyzed.

The research instrument was developed based on indicators adapted from previous research. Islamic norms and practices in this study comprise four dimensions: worship

facilities, halalness, general Islamic morality, and an alcohol- and gambling-free environment (Battour et al., 2015). This study also measured both satisfaction (Abror et al., 2019) and WOM (Abror et al., 2020) through 3 items from previous research. All constructs in this study were treated as reflective variables.

Data analysis was conducted using Partial Least Squares Structural Equation Modeling (PLS-SEM). This method was chosen because it can analyze relationships between constructs simultaneously and is suitable for use in predictive research. The analysis was conducted in two stages: a measurement model and a structural model. The measurement model is used to test the validity and reliability of constructs through convergent validity and discriminant validity, while the structural model is used to test the relationship between variables and research hypotheses through direct and indirect effect testing.

Results and Discussion

Respondent Profile

The measurement model was evaluated through convergent and discriminant validity tests to ensure that all constructs in the study had adequate validity and reliability (Hair et al., 2021). The analysis used the Partial Least Squares Structural Equation Modeling (PLS-SEM) approach. Convergent validity was evaluated based on the outer loading values of each indicator within the construct. An indicator is considered convergent validity if its outer loading value is above 0.70 (Hair Jr. et al., 2017). The analysis results showed that all indicators in this study had outer loading values above the recommended minimum limit, ranging from 0.797 to 0.963. Thus, all indicators were deemed valid in representing their respective latent constructs.

For the worship facilities construct, all indicators showed high loading values, ranging from 0.797 to 0.896. The halalness construct also showed adequate loading values, ranging from 0.812 to 0.847. Furthermore, the indicators for the general construct of Islamic morality had loading values between 0.952 and 0.963, while the construct of alcohol and gambling-free environment showed loading values between 0.817 and 0.853. For the construct of satisfaction, the outer loading values ranged from 0.849 to 0.884, while the construct of word

of mouth had a very high loading value, between 0.903 and 0.952. These high outer loading values indicate that all indicators have a good ability to explain the constructs being measured. Thus, it can be concluded that the measurement model in this study meets the criteria for convergent validity. The following table and figure present the result of convergent validity for measurement model.

Table 1. Convergent Validity

Items	Loadings	CR	AVE
INP1 <- WF	0.876		
INP10 <- Hal	0.847	0.915	0.684
INP11 <- Hal	0.812		
INP12 <- GIM	0.817	0.923	0.705
INP13 <- GIM	0.845		
INP14 <- GIM	0.853		
INP15 <- GIM	0.844		
INP16 <- GIM	0.839		
INP17 <- A&G Free	0.963	0.956	0.916
INP18 <- A&G Free	0.952		
INP2 <- WF	0.871	0.944	0.737
INP3 <- WF	0.896		
INP4 <- WF	0.872		
INP5 <- WF	0.797		
INP6 <- WF	0.836		
INP7 <- Hal	0.812		
INP8 <- Hal	0.843		
INP9 <- Hal	0.821		
S1 <- S	0.884	0.904	0.759
S2 <- S	0.881		
S3 <- S	0.849		
WoM1 <- WoM	0.933	0.95	0.864
WoM2 <- WoM	0.952		
WoM3 <- WoM	0.903		

Discriminant validity was used to ensure that each construct clearly differed from the other constructs in the research model. Discriminant validity was evaluated by examining the cross-loadings of the indicators and comparing the correlations between constructs (Hair Jr. et al., 2017). The analysis results showed that all indicators had the highest loading values on the measured constructs compared to other constructs. This finding indicates that each construct in the study has a good level of discrimination and is able to explain different concepts. With convergent and discriminant validity met, the measurement model in this study was deemed suitable for proceeding to the structural model testing stage.

Table 2. Discriminant validity.

Items	A&G Free	GIM	Hal	S	WF	WoM
A&G Free						
GIM	0.785					
Hal	0.593	0.851				
S	0.598	0.68	0.642			
WF	0.534	0.734	0.773	0.624		
WoM	0.293	0.397	0.464	0.415	0.391	

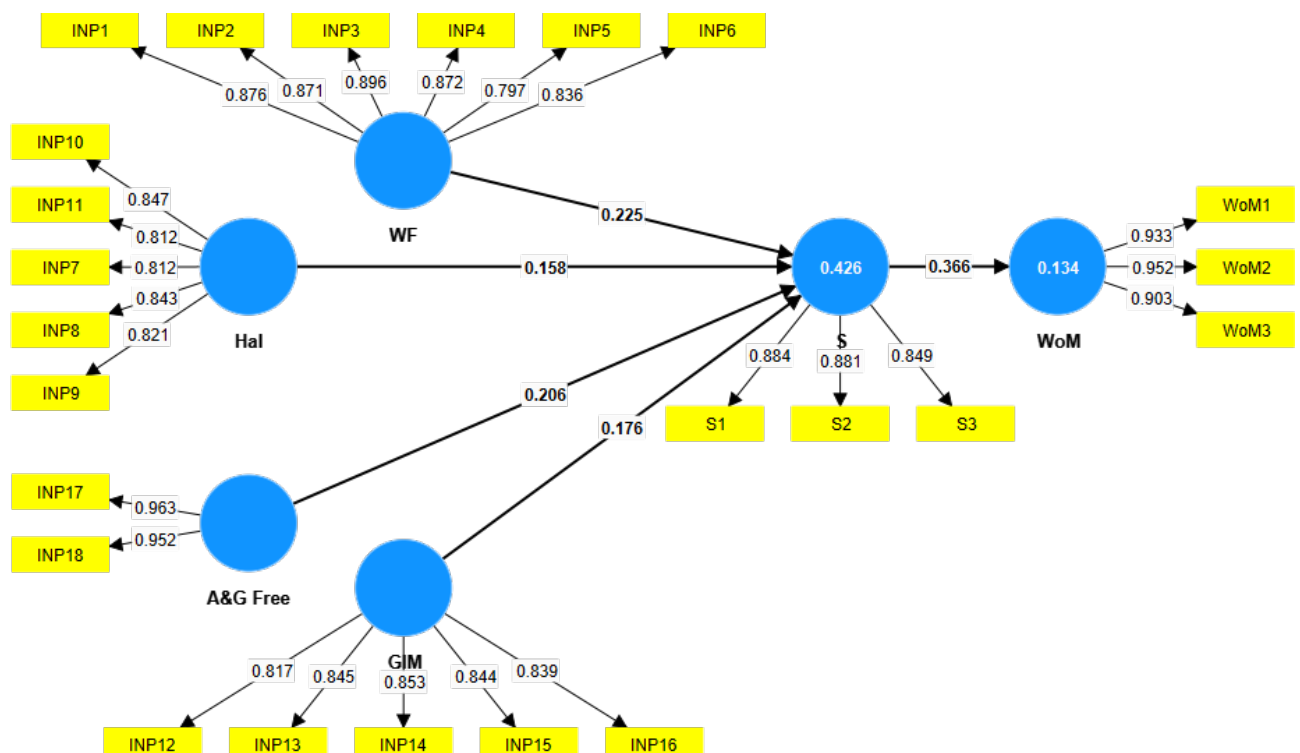


Figure 1. Validated measurement model

Structural model testing was conducted to examine the relationships between constructs according to the hypotheses proposed in the study (Hair et al., 2011). Evaluation was based on path coefficients (β), t-statistics, p-values, and bootstrap confidence intervals. The results of the direct effect test indicate that all direct relationships in this study have a positive and significant influence. This finding indicates that Islamic norms and practices play a significant role in increasing tourist satisfaction, and tourist satisfaction subsequently positively influences word of mouth.

First, the relationship between worship facilities and satisfaction shows a positive and significant influence ($\beta = 0.225$; $t = 2.877$; $p = 0.002$). This finding indicates that the better the worship facilities available at a tourist destination, the higher the level of satisfaction of Muslim tourists. Therefore, H1 is accepted. Second, halalness also proved to have a significant positive effect on satisfaction ($\beta = 0.158$; $t = 1.826$; $p = 0.034$). This indicates that the availability of halal products and services can increase tourist satisfaction. Therefore, H2 is accepted. Third, general Islamic morality has a positive and significant influence on satisfaction ($\beta = 0.176$; $t = 1.998$; $p = 0.023$). These findings indicate that a social environment reflecting Islamic values can enhance Muslim tourists' positive experiences at a destination. Therefore, H3 is accepted. Fourth, an alcohol- and gambling-free environment also showed a significant positive effect on satisfaction ($\beta = 0.206$; $t = 2.753$; $p = 0.003$). This means that a destination environment free from alcohol and gambling can increase the comfort and satisfaction of Muslim tourists. Therefore, H4 is accepted.

Next, the test results showed that satisfaction had a positive and significant effect on word of mouth ($\beta = 0.366$; $t = 5.696$; $p = 0.000$). This finding suggests that satisfied tourists tend to provide positive recommendations about a destination to others. Thus, H5 was accepted. An indirect effect test was conducted to determine the mediating role of satisfaction in the relationship between Islamic norms and practices and word of mouth. The analysis showed that satisfaction significantly mediated the relationship between

worship facilities and word of mouth ($\beta = 0.082$; $t = 2.499$; $p = 0.006$). This finding suggests that adequate worship facilities can enhance word of mouth through increased tourist satisfaction. Therefore, H6 was accepted.

Furthermore, satisfaction was also shown to mediate the relationship between general Islamic morality and word of mouth ($\beta = 0.064$; $t = 1.860$; $p = 0.032$). These results indicate that a social environment reflecting Islamic values can encourage tourists to provide positive recommendations by increasing their satisfaction. Therefore, H8 was accepted. Satisfaction also successfully mediated the relationship between an alcohol- and gambling-free environment and word of mouth ($\beta = 0.075$; $t = 2.551$; $p = 0.005$). These findings indicate that a tourism environment free from alcohol and gambling can increase tourists' word of mouth (WOM) through increased satisfaction. Therefore, H9 is accepted. However, the test results indicate that satisfaction failed to mediate the relationship between halalness and word of mouth ($\beta = 0.058$; $t = 1.615$; $p = 0.053$). A p-value greater than 0.05 indicates that the indirect effect is not statistically significant. Therefore, H7 is rejected.

Overall, the results of this study indicate that most dimensions of Islamic norms and practices have a positive influence on tourist satisfaction and word of mouth, both directly and indirectly through satisfaction as a mediating variable. The following tables and figure show the result of structural analysis.

Table 4. The result of direct effect

Path	B	Mean	SD	t	LL	UL	p	Decision
A&G Free - > S	0.206	0.209	0.075	2.753	0.084	0.329	0.003	supported
GIM -> S	0.176	0.175	0.088	1.998	0.033	0.318	0.023	supported
Hal -> S	0.158	0.158	0.087	1.826	0.012	0.299	0.034	supported
S -> WoM	0.366	0.368	0.064	5.696	0.26	0.471	0	supported
WF -> S	0.225	0.228	0.078	2.877	0.1	0.356	0.002	supported

Table 5. The result of indirect effect

Path	B	Mean	SD	t	LL	UL	p	Decision
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A&G Free -> S ->								supported
WoM	0.075	0.076	0.03	2.551	0.03	0.127	0.005	
GIM -> S -> WoM	0.064	0.064	0.035	1.86	0.011	0.123	0.032	supported
Hal -> S -> WoM	0.058	0.059	0.036	1.615	0.004	0.122	0.053	ns
WF -> S -> WoM	0.082	0.084	0.033	2.499	0.034	0.142	0.006	supported

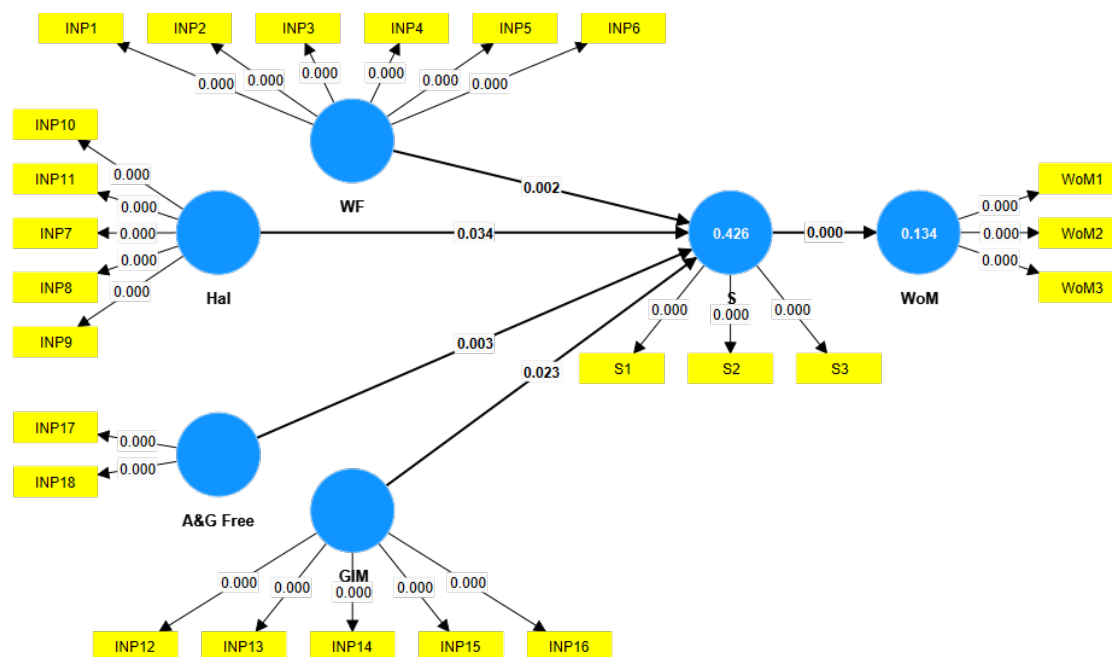


Figure 2. The structural model

This study aims to analyze the influence of Islamic norms and practices on word of mouth (WOM) through the mediating role of satisfaction in the context of halal tourism in Aceh, Indonesia. The results show that all dimensions of Islamic norms and practices—worship facilities, halalness, general Islamic morality, and an alcohol- and gambling-free environment—have a significant positive effect on satisfaction. Furthermore, satisfaction also has a significant positive effect on WOM. In the indirect relationship, satisfaction successfully mediated the relationship between worship facilities, general Islamic morality, and an alcohol- and gambling-free environment on WOM, but failed to mediate the relationship between halalness and WOM.

The first finding indicates that worship facilities have a positive effect on satisfaction. This result confirms that worship facilities are a crucial element in the halal tourism experience for Muslim tourists (Vargas-Sánchez & Moral-Moral, 2020). Easy access to

mosques, prayer rooms, ablution facilities, and prayer time information can enhance tourist comfort during their trip. In the Aceh context, the availability of accessible worship facilities strengthens tourists' perceptions that the destination supports their spiritual needs. This finding aligns with previous research that suggests that worship facilities are a core attribute in halal tourism and a significant determinant of Muslim tourist satisfaction.

The research results also show that halalness has a significant positive effect on satisfaction and it supports the important role of halalness to enhance tourist perception (Han et al., 2019). This finding indicates that Muslim tourists place great importance on ensuring the halal status of products and services during their travels. The availability of halal food, clear halal information, and confidence in Sharia-compliant service processes can enhance tourists' sense of security and comfort. In the Aceh context, the implementation of Islamic law fosters the perception that the products and services provided comply with halal principles, thereby increasing tourists' positive evaluations of their travel experiences. General Islamic morality has been shown to have a positive effect on satisfaction. This finding suggests that a social atmosphere reflecting Islamic values plays a crucial role in shaping the experiences of Muslim tourists (Vargas-Sánchez & Moral-Moral, 2020). A social environment that is polite, religious, and respectful of Islamic norms can create psychological and emotional comfort for tourists. These results strengthen the argument that halal tourism is not only related to halal products but also encompasses social and cultural experiences that align with tourists' religious values. An alcohol- and gambling-free environment also has a significant positive effect on satisfaction. A tourism environment free from alcohol and gambling provides a sense of security and comfort for Muslim tourists, as these activities conflict with Sharia principles (Vargas-Sánchez & Moral-Moral, 2020). Therefore, destinations that maintain an alcohol- and gambling-free environment will more easily create positive tourism experiences and increase tourist satisfaction.

In addition, the results of the study further demonstrated that satisfaction has a significant positive effect on WOM. It strengthens previous research (Abror et al., 2020) and suggests that tourists who are satisfied with their halal tourism experience are more likely to provide positive recommendations to others. In the tourism industry, WOM plays a

crucial role because prospective tourists often rely on the experiences and recommendations of other travelers before deciding to visit a destination. When tourists perceive that a destination meets their religious needs and provides a pleasant experience, they are encouraged to share their positive experiences with family, friends, and through social media.

In a mediation test, satisfaction successfully mediated the relationship between worship facilities, general Islamic morality, and an alcohol- and gambling-free environment on WOM. This finding suggests that these three attributes do not directly drive tourists to provide positive recommendations, but rather primarily increase tourist satisfaction. In other words, satisfaction is an important mechanism explaining how Islamic norms and practices influence future tourist behavior. However, satisfaction failed to mediate the relationship between halalness and WOM. Although halalness was shown to increase satisfaction, its indirect effect on WOM was insignificant. This finding indicates that halal products and services may have been considered a basic need or expected attribute by Muslim tourists in Aceh. As a Sharia-compliant destination, tourists consider halalness as something that should be available, so this attribute is not yet strong enough to encourage tourists to provide positive recommendations to others. Thus, the results of this study indicate that generating positive WOM depends not only on the provision of halal attributes, but also on the destination's ability to create a more in-depth social, emotional, and spiritual experience for Muslim tourists

Conclusion

This research confirms that the success of halal tourism development is determined not only by the functional presence of halal attributes, but also by the destination's ability to create tourism experiences that meet the spiritual, social, and emotional needs of Muslim tourists. In the context of Aceh as a sharia-compliant destination, the implementation of Islamic norms and practices is crucial in shaping tourists' positive perceptions of their travel experiences. Therefore, halal destination development needs to be directed at creating more holistic and authentic tourism experiences so that tourists not only feel comfortable during

their visit but are also encouraged to build a positive image of the destination through recommendations to others.

During the preparation of this research paper the author(s) used ChatGPT and Quillbot in order to improve paragraph structure and the language. After using this tool/service, the author(s) edited and reviewed the content as needed and take(s) full responsibility for the content of the published article.

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