



HALAL ATTITUDE AND VISIT INTENTION IN HALAL TOURISM IN INDONESIA

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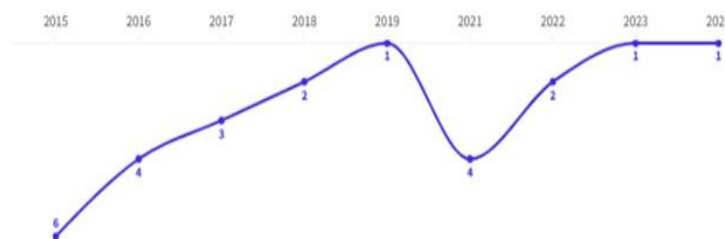
Abstract

Despite Indonesia securing the top rank in the 2024 Global Muslim Travel Index (GMTI), the national halal tourism sector continues to face substantial challenges, including low halal certification penetration, limited prayer infrastructure, and information asymmetry. This study aims to analyze the influence of halal awareness, halal certification, and halal knowledge on visit intention, with halal attitude as a mediating variable. Adopting a quantitative approach through hypothesis testing, data were collected from 290 respondents across 11 provinces in Indonesia, representing a heterogeneous religious background (37.2% Muslim and 62.8% Non-Muslim). Data analysis was conducted to map causal relationships among variables and identify factors contributing to the intention-behavior gap in the tourism context. The results indicate that halal certification and halal knowledge have a positive and significant impact on halal attitude. However, halal awareness was found to have no significant effect, a result likely attributed to the diverse religious backgrounds of the respondents, which influenced cognitive perceptions of halal attributes. A crucial finding of this study reveals that halal attitude fails to mediate the relationship between the independent variables and visit intention. This phenomenon confirms the existence of an "attitude-behavior gap," where a positive attitude toward halal concepts does not automatically translate into tangible visit intentions. Future researchers are encouraged to integrate variables such as trust, religiosity, destination image, service quality, and halal-friendly facilities as mediators or moderators to strengthen competitiveness and the accuracy of tourist behavior models within Indonesia's halal tourism ecosystem.

Keywords: Halal Tourism, Halal Awareness, Halal Knowledge, Halal Attitude, Visit Intention, GMTI 2024, Indonesia.

INTRODUCTION

Many countries are adopting the concept of Muslim-friendly tourism due to its significant economic potential, especially countries with large Muslim populations, such as Indonesia (CrescentRating, 2022). Destinations that adopt principles for halal-friendly facilities and credible certification can increase Muslim travellers' trust and enhance destination competitiveness (Mohsin, Brocado, & Halim, 2023). Indonesia has become a destination for Muslims. However, in 2021, it experienced a drastic decline, an issue that needs to be anticipated in order to identify problems and learn from them, as shown in the following figure.



Picture 1 Rank Indonesian GMTI

Indonesia has once again secured the top position in the 2024 Global Muslim Travel Index (GMTI), reaffirming its international recognition as a leading halal tourism destination

(Mastercard CrescentRating, 2024). This achievement aligns with the rising global demand for tourism services based on Sharia principles, alongside the growth in tourist numbers and changing preferences towards destinations that provide comprehensive halal facilities (UNWTO, 2023). Nevertheless, the implementation of halal tourism in Indonesia remains uneven. Various reports indicate inconsistencies in worship facilities, low levels of halal certification, disparities in readiness across provinces, and variations in entrepreneurs' literacy in understanding halal standards (Battour & Ismail, 2022; Eid & El-Gohary, 2023). Provinces such as Aceh, West Sumatra, and Lombok tend to be better prepared compared to other regions, which still face challenges in infrastructure and operational regulations that are not yet fully implemented. Indonesia, as a country with a high level of religious and cultural diversity, makes the development of halal tourism difficult to understand as a concept exclusively for Muslim tourists alone. In the context of a multicultural society, halal tourism in Indonesia is more appropriately positioned as a muslim-friendly tourism approach, namely the provision of additional services that meet the needs of Muslim tourists without reducing comfort and accessibility for non-Muslim tourists. Battour and Ismail (2022) emphasise that halal facilities such as certified halal food, prayer rooms, and other supporting services are non-restrictive and do not limit the consumption or activities of non-Muslim tourists.

The phenomena causing these issues can be explained as follows: (1) Halal certification in the tourism sector remains very low, as evidenced by the fact that by August 2024, only 49 hotels, or around 1.2% of national accommodations, were certified, reducing tourists' confidence in the availability of halal services. (2) The availability of halal facilities at destinations is inconsistent, reflected in tourists' complaints about the lack of information on halal facilities, limited places of worship, and difficulty in finding halal cuisine in certain areas. (3) Uneven halal literacy among tourists makes it difficult for them to distinguish credible halal services from unverified claims, affecting their attitudes towards destinations. (4) Tourists' attitudes towards halal destinations are varied due to differences in experience, facility completeness, and information transparency, ultimately influencing their propensity to visit.

Tourists need to make additional efforts to ensure the halal status of services, which inhibits the realisation of their intention to visit. There is an intention-behaviour gap, with the high interest of global Muslim tourists not matching the actual visits to Indonesia due to limitations in facilities, services, and consistency in halal implementation on the ground. The presence of non-Muslim tourists at halal destinations confirms that halal tourism can operate inclusively and competitively, while also reinforcing the argument that halal attributes influence tourist behaviour through the mechanism of attitude evaluation, not solely through religious identity. Based on the background highlighting various issues in the development of halal tourism in Indonesia and supported by the existence of a research gap showing inconsistencies in empirical findings regarding the role of halal knowledge, halal attitude, and the effectiveness of halal certification following the 2024 Mandatory Halal regulation. Based on the previous explanation, the research questions posed in this study are: (1) Is there an effect of Halal Awareness on Visit Intention through Halal Attitude in Halal Tourism in Indonesia? (2) Is there an effect of Halal Certification on Visit Intention through Halal Attitude in Halal Tourism in Indonesia? (3) Is there an effect of Halal Knowledge on Visit Intention through Halal Attitude in Halal Tourism in Indonesia?

METHOD

The research method used in this study is hypothesis testing. According to Sekaran (2016), a research method is a scientific approach used to obtain valid data to discover, develop, and prove

specific knowledge, which can eventually be used to interpret, resolve, and anticipate problems (Sekaran & Bougie, 2016). This study used a quantitative research approach. Quantitative research focuses on events that are measured quantitatively, or expressed with numbers, scales, indices, formulas, and so on (Batubara, 2011). In the social sciences, the quantitative research approach is used to measure behaviour, opinions, or perceptions to answer questions about how much, how often, how many, and when (Cooper & Schindler, 2014).

RESULT AND DISCUSSION

The research object data was analysed descriptively, followed by inferential statistical data analysis. For this purpose, the analytical tool used in this study was the structural equation model (SEM), with preliminary testing of its dimensions using SmartPLS. The evaluation of the structural equation model (SEM) will be conducted once all data processing results are known.

	R Square Adjusted
<i>Halal Attitude</i>	0,387
<i>Visit Intention</i>	0,711

Based on the obtained Adjusted R-Square value, the results show that Halal Awareness (x1), Halal Certification (x2), Halal Knowledge (x3), Subjective Norm (x4), and Perceived Behavioral Control (x5) affect the Halal Attitude variable (Z) by 0.387 or 38.7%. The model is considered substantial (moderate). Other factors influence the remaining 61.3%. Similarly, Halal Awareness (x1), Halal Certification (x2), Halal Knowledge (x3), Subjective Norm (x4), and Perceived Behavioral Control (x5) affect the Visit Intention variable by 0.711 (71.7%), and the model is considered substantial (strong). Other factors influence the remaining 28.3%. The Q-Square value is the predictive relevance of the variable (Goodness-of-Fit Model), and the model is considered fit if the Q-Square value is greater than the exogenous variable. A Q-Square value > 0 indicates that the model has predictive relevance, whereas a Q-Square value < 0 indicates that low values have less predictive relevance (Ghozali, 2025, p. 74). A Q-Square value of 0.02 indicates that the predictive relevance validity of the model fit is weak, 0.15 indicates moderate predictive relevance validity of the model fit, and 0.35 indicates strong predictive relevance validity of the model fit (Setiaman, 2020, p.25). The following are the output results of the Q-Square value:

Indikator GoF	Kriteria Baik
SRMR	≤ 0.08
NFI	≥ 0.90
d_ ULS & d_ G	nilai rendah & dalam CI
RMS Theta	< 0.12

Based on the Q-Square value, it is known that it measures the Goodness of Fit of the model relative to the structural model (bootstrapping output). The Goodness of Fit of the model is measured using the R-square (R2) of the dependent/endogenous latent variables with the same interpretation as regression, and is evaluated based on the Q2 value (predictive relevance). The obtained value is used to determine how well the model generates the observations and to estimate the parameters. The Q-Square value must be greater than zero and less than 1, within the range $0 < Q2 < 1$, indicating that the model has good predictive relevance (Ghozali, 2011). In this study, there are two structural models of endogenous latent variables, namely: Halal Attitude (Z) and Visit Intention (Y)

Coefficients	PValue	Results
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-0,011	0,571	Not Support
0,070	0,066	Not Support
0,055	0,118	Not Support

The test results showed that Halal Attitude did not mediate the relationship between Halal Awareness and Visit Intention. This is evident from the coefficient value of -0.011 and the p-value of 0.571 (> 0.05). Empirically, this indicates that an increase in respondents' awareness of the halal concept does not translate into a strong attitude, and therefore cannot influence visit intention. In other words, although individuals understand the importance of halal, this awareness does not develop into a preference capable of driving action. The mediation mechanism can only work if both the first (Awareness \rightarrow Attitude) and the second (Attitude \rightarrow Intention) paths are significant. In this study, neither path was significant; thus, the indirect effect remains weak. Psychologically, awareness does not create a sufficiently strong emotional or evaluative effect to form an attitude, and the existing attitude is also not strong enough to be used as the basis for behavioural Intention. This illustrates low affective involvement, in which cognitive information does not serve as an affective or motivational driver. The analysis results show that Halal Attitude does not mediate the relationship between Halal Certification and Visit Intention, as the coefficient value is 0.070 and the p-value $0.066 > 0.05$. Empirically, although halal certification has been shown to affect attitude (H2) significantly, this attitude fails to translate into visit intention. This indicates that the effect of certification ends at the attitude evaluation stage, without progressing to the behavioural intention formation phase. The lack of proven mediation suggests an obstacle in the second path (Attitude \rightarrow Intention). Although certification assures halal compliance, this confidence is not strong enough to trigger behavioural intention because the decision to visit is influenced by other variables such as accessibility, cost, tourist motivation, and social pressure. The attitude formed from halal certification is evaluative in nature, but does not sufficiently elicit a behavioural drive to travel. Test results indicate that the mediation of Halal Attitude in the relationship between Halal Knowledge and Visit Intention is not significant, with a coefficient value of 0.055 and a p-value of 0.118. Empirically, although halal knowledge forms a positive attitude (H3), that attitude is not effective in influencing the intention to visit, hence mediation does not occur. This indicates that the knowledge possessed by respondents does not manifest into behavioural motivation to visit. Halal knowledge tends to shape attitudes when the information is valuable, relevant, and emotionally internalised. However, if the knowledge is purely cognitive without direct experience or high relevance, the formed attitude becomes weak and cannot influence intention. In other words, mediation fails because the formed attitude lacks motivational strength to trigger Visit Intention.

CONCLUSION

This study examines the influence of Halal Awareness, Halal Knowledge, Halal Certification, and Halal Attitude on Visit Intention in the context of halal tourism. Based on the model estimation results, several main conclusions are drawn as follows: The mediation path tested, from Halal Awareness to Visit Intention through Halal Attitude, was found to be insignificant. This confirms that Halal Attitude is not a key variable bridging cognitive factors and halal quality with visit intention. Thus, Attitude does not have the driving power of behaviour in the halal tourist behaviour model in this study; The mediation path tested, from Halal Certification to Visit Intention through Halal Attitude, was also found to be insignificant. This confirms that Halal Attitude is not a key variable bridging cognitive factors and halal quality with visit intention. Thus, Attitude does not have the driving power of behaviour in the halal tourist behaviour model in the

study; The mediation pathway tested by Halal Knowledge on Visit Intention through Halal Attitude was not proven to be significant. This confirms that Halal Attitude is not a key variable bridging cognitive factors and halal quality with the intention to visit. Thus, attitude does not drive behaviour in the halal tourist behaviour model in this study. TPB (Ajzen, 1991) positions attitude as a strong determinant of behavioural intention. However, the results of this study show that in the context of Indonesian halal tourism, most of the constructs assumed to form attitudes or intentions do not have a significant influence.

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