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# Beyond Service Attributes: A Moral Institutional Model Of Muslim Tourist Satisfaction In Halal Tourism

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**Abstract**

This study examines Muslim tourist satisfaction in halal tourism by developing a moral institutional model that moves beyond the conventional view of service attributes as independent and additive determinants. Drawing on Islamic economics and tourism satisfaction theory, this study conceptualizes Muslim tourist satisfaction as a morally bounded construct shaped by religious compliance, perceptual evaluation, and socio-cultural context. A quantitative survey was conducted involving 400 Muslim tourists who had visited Baturraden, Indonesia, an emerging halal tourism destination. The data were analyzed using multiple regression, mediation analysis, and moderation analysis. The findings reveal that Islamic attributes, destination image, and socio-cultural environmental values have significant positive effects on Muslim tourist satisfaction, with Islamic attributes showing the strongest influence. The results also indicate that destination image partially mediates the relationship between Islamic attributes and satisfaction, while socio-cultural environmental values strengthen the effect of Islamic attributes on satisfaction. These findings suggest that Muslim tourist satisfaction is not merely the result of service performance, but is formed through a hierarchical and conditional process in which Islamic attributes establish moral legitimacy, destination image translates this legitimacy into tourist evaluation, and socio-cultural values provide a supportive experiential environment. This study contributes to halal tourism literature by offering a theoretically grounded model of satisfaction formation and provides practical implications for destination managers seeking to develop halal tourism strategies that are competitive, culturally embedded, and aligned with Islamic values.



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**Keywords: Halal tourism, Islamic attributes, destination image, Muslim tourist satisfaction, socio-cultural values, Islamic economics.**

## INTRODUCTION

The expansion of halal tourism reflects a broader shift in global consumption patterns, where economic behavior is increasingly influenced by ethical, cultural, and religious considerations rather than purely utilitarian motives (Battour & Ismail, 2016; Moshin et al., 2020). The rapid growth of the Muslim middle class, coupled with increasing mobility and purchasing power, has intensified demand for tourism experiences that comply with Islamic principles (Abror et al., 2025). As a result, halal tourism has evolved beyond a niche market into a strategic segment within the global tourism industry.

Unlike conventional tourists, Muslim travelers represent a distinctive consumer group whose decision-making processes are embedded within a normative framework. Their choices are not only driven by functional attributes such as price and quality but are also shaped by religious obligations and ethical considerations (Chapra, 2000; Qardhawi, 2001). Consequently, tourism experiences are evaluated through a dual lens—functional performance and compliance with Islamic values—raising questions about the adequacy of conventional tourism theories in explaining satisfaction among Muslim tourists (Cohen & Cohen, 2012).

Existing studies have identified several key determinants of Muslim tourist satisfaction, particularly Islamic attributes, destination image, and socio-cultural environmental values (Battour et al., 2014; Irda et al., 2019; Soonsan, 2024). Islamic attributes, including halal food availability, prayer facilities, and Sharia-compliant services, enable religious observance and signal adherence to Islamic principles. Destination image influences both cognitive and affective evaluations of a destination (Tasci & Gartner, 2007; Echtner & Ritchie, 1991), while socio-cultural environmental values such as hospitality, cleanliness, safety, and cultural compatibility shape emotional comfort and overall experience quality (Novia et al., 2022).

Despite these advancements, prior research predominantly treats these determinants as independent and additive predictors of satisfaction (Abdullah et al., 2025). This perspective assumes that each attribute contributes incrementally and symmetrically to satisfaction formation. However, such an assumption appears theoretically insufficient in the context of Islamic consumption. It fails to recognize that not all attributes carry equal weight and that some may function as fundamental conditions rather than complementary factors.



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From the perspective of Islamic economics, consumption is inherently governed by principles of permissibility and ethical boundaries (Chapra, 2009; Mukhlishin et al., 2021). Activities that do not comply with Sharia are not simply less desirable but fundamentally unacceptable, regardless of their perceived utility or experiential benefits. This implies that satisfaction cannot be fully understood as a post-consumption evaluation based solely on expectation–performance comparisons (Oliver, 1980). Instead, it is contingent upon the moral legitimacy of the consumption context. Following this reasoning, Islamic attributes assume a qualitatively different role compared to other determinants. Rather than functioning as ordinary service features, they act as foundational conditions that establish whether a tourism experience is acceptable in the first place (Mukhlishin et al., 2022; Sukmawan, 2024). In the absence of such legitimacy, improvements in destination image or service quality may have limited influence on satisfaction. This challenges the dominant assumption in halal tourism literature that satisfaction can be modeled through parallel and independent relationships among variables.

However, the mechanisms through which these factors interact remain insufficiently explored. In particular, there is limited understanding of how religious compliance interacts with perceptual evaluations and socio-cultural contexts in shaping satisfaction (Hamdy et al., 2024). Moreover, Islamic economic concepts are often incorporated descriptively rather than analytically, resulting in models that do not fully capture the underlying structure of Muslim consumer behavior.

To address this gap, the present study reconceptualizes Muslim tourist satisfaction as a morally bounded construct and proposes a hierarchical and conditional model of satisfaction formation. Within this framework, Islamic attributes function as foundational conditions that establish moral legitimacy, destination image operates as a mediating mechanism translating legitimacy into evaluative perceptions, and socio-cultural environmental values serve as contextual factors that influence the strength of these relationships.

Empirically, this study focuses on Baturraden, an emerging halal tourism destination in Indonesia. Unlike established destinations, Baturraden represents a context where halal practices are evolving and not yet fully institutionalized, while community-based socio-cultural dynamics remain prominent. This setting provides a relevant context for examining how satisfaction is formed when religious compliance, perception, and environmental factors interact under less standardized conditions.


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This study offers three main contributions. First, it advances the conceptualization of Muslim tourist satisfaction by framing it as a morally bounded outcome rooted in Islamic economics. Second, it introduces a hierarchical and conditional model that challenges the prevailing additive paradigm in tourism research. Third, it provides empirical evidence from a non-metropolitan emerging destination, thereby extending the contextual scope of halal tourism literature. Collectively, these contributions provide a more comprehensive understanding of satisfaction formation and offer insights for developing halal tourism strategies that are both competitive and aligned with the ethical expectations of Muslim travelers.

## Literature Review

### Muslim Tourist Satisfaction as a Morally Bounded Construct

In conventional consumer behavior and marketing literature, customer satisfaction is typically conceptualized as a post-consumption evaluation resulting from the comparison between prior expectations and perceived performance (Oliver, 1980). This perspective, grounded in Expectation–Confirmation Theory (ECT), assumes that consumers derive satisfaction when products or services meet or exceed their expectations. Within this framework, satisfaction is largely treated as a utilitarian and psychological outcome driven by functional performance and experiential quality.

However, this conceptualization rests on an implicit assumption that all forms of consumption are inherently permissible and that value is primarily derived from utility maximization. Such an assumption becomes problematic when applied to contexts where consumption is governed by normative constraints, such as in Islamic economics (Chapra, 2000; Chapra, 2009). In Islamic thought, economic behavior is not value-neutral but embedded within a moral and religious framework that defines permissible (halal) and impermissible (haram) activities (Qardhawi, 2001).

From an Islamic economics perspective, satisfaction is not solely a function of utility but also of moral legitimacy (Mukhlishin et al., 2021). Consumption is evaluated not only in terms of what it delivers materially or experientially, but also in terms of whether it aligns with divine guidance. This introduces a fundamental distinction between conventional and Islamic conceptions of satisfaction: while the former emphasizes expectation fulfillment, the latter emphasizes compliance with ethical and religious principles as a prerequisite for value realization.

In the context of tourism, this implies that Muslim tourists evaluate their experiences through a dual lens: functional performance and religious permissibility. A


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tourism experience that offers high-quality services but fails to meet basic Sharia requirements may not generate satisfaction, as it violates the normative boundaries of acceptable consumption. Conversely, a destination that ensures religious compliance may generate satisfaction even when other attributes are moderate, as it fulfills a fundamental condition of moral acceptability.

This perspective suggests that Muslim tourist satisfaction is best understood as a morally bounded construct, in which satisfaction is contingent upon the prior establishment of legitimacy. Rather than being a purely post-consumption evaluation, satisfaction emerges within a constrained domain defined by religious permissibility. This conceptualization challenges the adequacy of conventional models that treat all determinants of satisfaction as independent and additive, as also highlighted in recent halal tourism reviews (Abdullah et al., 2025).

**Islamic Attributes and Satisfaction**

Islamic attributes are widely recognized as essential elements of halal tourism destinations. These include the availability of halal food, access to prayer facilities, gender-sensitive services, and the absence of prohibited elements (Battour et al., 2014; Irda et al., 2019; Soonsan, 2024). Empirical studies consistently demonstrate a positive relationship between these attributes and Muslim tourist satisfaction. While prior studies consistently find a positive relationship between Islamic attributes and tourist satisfaction, they often conceptualize these attributes as one of many service features that contribute to overall experience. This treatment, however, underestimates their distinctive role within Islamic consumption.

Building on the notion of morally bounded satisfaction, this study argues that Islamic attributes function as moral legitimacy thresholds rather than as ordinary value drivers. Their presence determines whether tourism consumption is acceptable in the first place. In this sense, they operate as necessary conditions, not merely as incremental enhancements. This perspective is consistent with emerging empirical evidence suggesting that halal attributes serve as baseline requirements rather than dominant drivers of satisfaction (Sukmawan, 2024; Fahira et al., 2025).

This distinction has important implications. If Islamic attributes are absent or insufficient, Muslim tourists may experience moral dissonance, which cannot be compensated by improvements in other attributes such as service quality or destination attractiveness. Conversely, when these attributes are adequately provided, they create a foundation upon which satisfaction can be built.



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Empirical studies support the importance of Islamic attributes in shaping satisfaction, particularly in destinations where religious compliance is a primary concern. However, these studies rarely distinguish between their role as foundational versus supplementary factors. By reconceptualizing Islamic attributes as threshold conditions, this study provides a more nuanced understanding of their influence.
Accordingly, the following hypothesis is proposed:

H1: Islamic attributes positively influence Muslim tourist satisfaction.

**Islamic Attributes and Destination Image**

Destination image is a central construct in tourism research, encompassing the beliefs, impressions, and emotional responses that tourists associate with a destination (Echtner & Ritchie, 1991; Tasci & Gartner, 2007). It is typically conceptualized as comprising both cognitive components (e.g., infrastructure, accessibility, attractions) and affective components (e.g., feelings of comfort, excitement, or safety).

In halal tourism contexts, destination image extends beyond traditional attributes to include perceptions of religious compatibility and moral alignment (Hamdy et al., 2024). Islamic attributes play a critical role in shaping this perception by signaling trustworthiness, safety, and ethical credibility. A destination that provides clear and consistent Islamic facilities is more likely to be perceived as Muslim-friendly, thereby enhancing its overall image.

From a signaling perspective, Islamic attributes reduce uncertainty and perceived risk by providing observable indicators of compliance with religious expectations. This is particularly important for Muslim tourists, whose travel decisions may involve concerns about the availability of halal services and the permissibility of activities. Moreover, Islamic attributes contribute to both cognitive and affective dimensions of destination image. Cognitively, they enhance perceptions of reliability and suitability. Affectively, they generate feelings of comfort, security, and spiritual ease. These effects collectively strengthen the overall image of the destination.

Despite this relationship, prior research has often treated destination image as an independent construct, separate from religious attributes. This study challenges this separation by positioning Islamic attributes as antecedents of destination image, thereby integrating religious and perceptual dimensions within a unified framework.
Thus, the following hypothesis is proposed:
H2: Islamic attributes positively influence destination image.


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**The Mediating Role of Destination Image**

While Islamic attributes establish the foundation of religious compliance, they do not directly capture how tourists interpret and evaluate their experiences. This evaluative process is mediated by perception, which is operationalized through destination image.

Destination image serves as a translation mechanism that converts objective attributes into subjective evaluations. It reflects how tourists cognitively process information about a destination and how they emotionally respond to it. As such, it plays a crucial role in linking service attributes to satisfaction outcomes. In the context of halal tourism, Islamic attributes contribute to satisfaction not only directly but also indirectly through their impact on destination image. When tourists perceive a destination as consistent with Islamic values, they are more likely to form positive cognitive and affective evaluations, which in turn enhance satisfaction. This mechanism is increasingly emphasized in recent tourism studies highlighting the role of perception in value formation (Hamdy et al., 2024).

This mediating role aligns with broader consumer behavior theories that emphasize the importance of perception in shaping evaluation. However, in halal tourism, the mediation process is uniquely influenced by the normative significance of religious compliance. Destination image does not merely reflect general attractiveness but also embodies moral and cultural alignment. By introducing destination image as a mediator, this study moves beyond the assumption of direct effects and highlights the importance of perceptual processes in satisfaction formation. This approach provides a more comprehensive understanding of how Islamic attributes influence tourist experiences. Accordingly, the following hypothesis is proposed:

H3: Destination image mediates the relationship between Islamic attributes and Muslim tourist satisfaction

**The Moderating Role of Socio-Cultural Environmental Values**

Socio-cultural environmental values refer to the social and cultural conditions experienced by tourists during their visit, including hospitality, tolerance, cleanliness, safety, and patterns of interaction with local communities (Novia et al., 2022). These values shape the broader context in which tourism experiences occur and influence how tourists interpret and evaluate their surroundings.



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From an Islamic perspective, social interaction is guided by principles such as respect, cooperation, and mutual understanding. A destination that embodies these values creates an environment that is not only physically comfortable but also socially and morally aligned with Islamic teachings.

Unlike Islamic attributes, which function as foundational conditions, socio-cultural values operate as contextual enhancers. They do not determine the permissibility of consumption but influence the extent to which satisfaction is amplified or diminished. In other words, they condition the strength of the relationship between Islamic attributes and satisfaction. For example, even when Islamic facilities are available, a lack of social harmony or cultural sensitivity may reduce overall satisfaction. Conversely, a welcoming and respectful social environment can enhance the positive effects of religious compliance by reinforcing emotional comfort and a sense of belonging. This contextual role is increasingly recognized in recent halal tourism studies (Fahira et al., 2025).

This moderating role has been largely overlooked in prior research, which tends to treat socio-cultural factors as independent predictors. By conceptualizing them as moderators, this study captures their contextual influence more accurately.
Thus, the following hypothesis is proposed:

H4: Socio-cultural environmental values moderate the relationship between Islamic attributes and Muslim tourist satisfaction, such that the relationship is stronger when socio-cultural values are high.

**Conceptual Framework**

Based on the preceding discussion, this study proposes a hierarchical and conditional model of Muslim tourist satisfaction. In this model, Islamic attributes function as foundational determinants that establish moral legitimacy, destination image acts as a mediating mechanism that translates legitimacy into perception, and socio-cultural environmental values serve as contextual moderators that shape the strength of these relationships.

This framework departs from conventional additive models by recognizing that satisfaction in halal tourism is formed through a sequence of interrelated processes rather than independent effects. It integrates Islamic economic principles with consumer behavior theory, providing a more comprehensive and theoretically grounded understanding of satisfaction formation.


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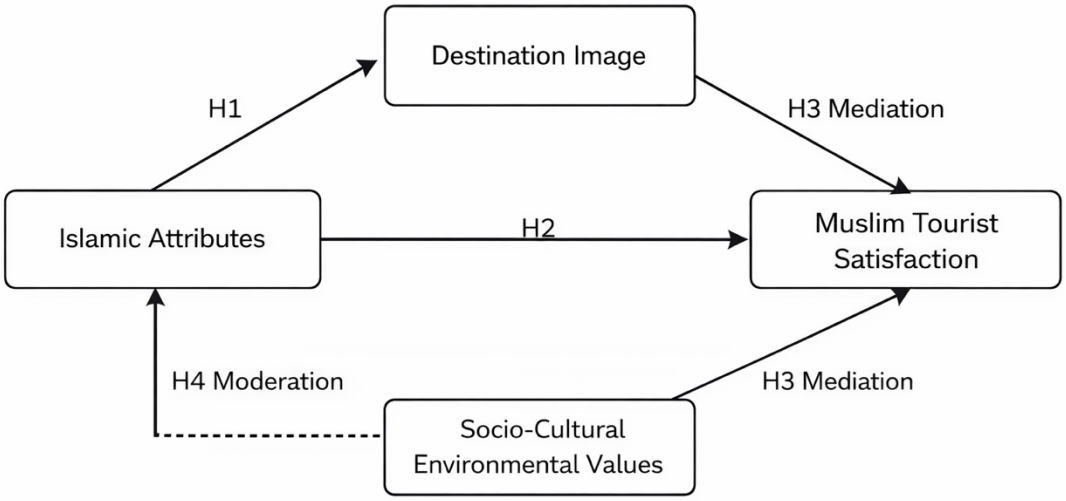



**Figure 1. Conceptual Model of Muslim Tourist Satisfactiòn**

This study proposes a hierarchical and conditional model of Muslim tourist satisfaction grounded in Islamic economics. Islamic attributes are conceptualized as foundational determinants that establish moral legitimacy, directly influencing satisfaction and indirectly shaping it through destination image. Destination image functions as a mediating mechanism that translates religious compliance into cognitive and affective evaluation. In addition, socio-cultural environmental values act as contextual moderators, strengthening or weakening the relationship between Islamic attributes and satisfaction depending on the level of social harmony, hospitality, and cultural alignment. This framework departs from conventional additive models by emphasizing the conditional and sequential nature of satisfaction formation in halal tourism.

**Method**

This study adopts a quantitative research design using a cross-sectional survey approach to examine the determinants of Muslim tourist satisfaction within a halal tourism context. A quantitative approach is appropriate as it enables the empirical testing of theoretically derived relationships and facilitates the examination of both direct and conditional effects



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among constructs, which is widely applied in tourism and consumer behavior research (Ajzen, 1991; Cohen & Cohen, 2012).

**Research Context**

The empirical setting of this study is Baturraden Tourism Destination, located in Central Java, Indonesia. Baturraden represents an emerging halal tourism destination characterized by partial institutionalization of Sharia-compliant practices and strong community involvement. Unlike well-established halal destinations, the implementation of Islamic tourism standards in Baturraden remains uneven. This context provides a theoretically relevant setting to examine how religious compliance, perception, and socio-cultural environmental factors interact in shaping tourist satisfaction. Emerging destinations such as Baturraden have been increasingly emphasized in recent halal tourism research as important contexts for theory development (Abror et al., 2025).

**Sampling and Data Collection**

The target population consists of Muslim tourists who have visited Baturraden. A purposive sampling technique was employed to ensure that respondents met specific criteria, namely: (1) being Muslim, (2) aged 17 years or above, and (3) having prior visit experience to the destination. This sampling approach is consistent with prior halal tourism studies, where respondent relevance is prioritized to ensure the validity of context-specific insights (Battour et al., 2014; Irda et al., 2019).

Data were collected between December 2024 and March 2025 using a structured self-administered questionnaire. A total of 400 valid responses were obtained and included in the analysis. This sample size exceeds the minimum requirement for regression-based analysis and is considered sufficient for examining mediation and moderation effects, in line with recommended practices in quantitative research (Hair et al., 2019).

**Measurement of Variables**

All constructs were measured using multi-item scales adapted from established literature in halal tourism and consumer behavior (Battour et al., 2014; Soonsan, 2024). Islamic attributes were operationalized through indicators related to halal food availability, prayer facilities, and Islamic-friendly services. Destination image was measured using both cognitive and affective dimensions (Echtner & Ritchie, 1991; Tasci & Gartner, 2007), while socio-cultural environmental values captured perceptions of safety, cleanliness,


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hospitality, and cultural harmony (Novia et al., 2022). Muslim tourist satisfaction was assessed through overall evaluation and expectation-confirmation measures (Oliver, 1980).

All items were measured using a five-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree). The constructs were specified as reflective, as the observed indicators are manifestations of the underlying latent variables rather than formative components.

**Reliability and Validity**

The reliability of the constructs was assessed using Cronbach's alpha coefficients. All variables exceeded the recommended threshold of 0.70, indicating satisfactory internal consistency (Hair et al., 2019). Construct validity was evaluated using item-total correlations, with all items demonstrating significant correlations with their respective constructs.

Although the analysis employs composite variables within a regression framework, the use of validated measurement scales from prior studies supports the robustness of the constructs. This approach is consistent with theory-testing research, where the emphasis is placed on model interpretation rather than measurement model estimation.

**Analytical Strategy**

Data were analyzed using multiple linear regression with the Ordinary Least Squares (OLS) method. While structural equation modeling (SEM) is commonly applied in tourism research, OLS regression is considered appropriate for this study for two main reasons. First, the primary objective is theory testing rather than scale validation. Second, the use of composite variables enables a more parsimonious estimation of mediation and moderation effects. Accordingly, OLS provides a suitable and robust approach for capturing direct and conditional relationships among variables.

Mediation was assessed using a hierarchical regression procedure, examining whether the inclusion of destination image reduces the direct effect of Islamic attributes on satisfaction. Moderation was tested by introducing an interaction term between Islamic attributes and socio-cultural environmental values. All variables were mean-centered prior to the creation of interaction terms to minimize potential multicollinearity.

**Diagnostic Tests and Robustness Checks**

Several diagnostic tests were conducted to ensure the robustness of the results. Multicollinearity was assessed using Variance Inflation Factor (VIF), with all values below


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the threshold of 5, indicating no multicollinearity concerns (Hair et al., 2019). Normality was examined using the Kolmogorov–Smirnov test, confirming that the data satisfy the assumptions required for regression analysis.

To address potential common method bias (CMB), Harman's single-factor test was performed. The results indicate that no single factor accounts for the majority of variance, suggesting that common method bias is unlikely to significantly affect the findings.

In addition, robustness checks were conducted by re-estimating the regression model across subsamples based on demographic characteristics and visit frequency. The results remain consistent across groups, indicating that the findings are stable and not driven by specific sample characteristics.

Overall, the methodological design emphasizes theoretical alignment, empirical rigor, and analytical transparency. By employing regression-based analysis complemented with mediation and moderation testing, this study provides a robust framework for examining the conditional mechanisms underlying Muslim tourist satisfaction in halal tourism contexts.

## Result

### Measurement Assessment

Prior to hypothesis testing, the reliability and validity of the measurement instruments were assessed to ensure the adequacy of the constructs used in the analysis. Table 1 presents the reliability statistics for all variables.

**Table 1. Reliability Statistics**

| Variable | Cronbach's Alpha |
|---|---|
| Islamic Attributes | 0.867 |
| Destination Image | 0.805 |
| Socio-Cultural Environmental Values | 0.905 |
| Muslim Tourist Satisfaction | 0.757 |

All constructs exhibit Cronbach's alpha values exceeding the recommended threshold of 0.70, indicating satisfactory internal consistency. In particular, socio-cultural environmental values demonstrate the highest reliability (α = 0.905), suggesting strong coherence among its indicators. Islamic attributes and destination image also show robust


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reliability, while Muslim tourist satisfaction, although relatively lower, remains within acceptable limits. These results confirm that the measurement scales are reliable and suitable for further analysis.

Validity was assessed through item-total correlations, with all items demonstrating significant correlations with their respective constructs. This indicates that the measurement items adequately capture the underlying theoretical dimensions. Given the use of established scales and the satisfactory reliability results, the constructs are considered both valid and consistent for regression-based analysis.

**Descriptive Statistics**

**Table 2. Descriptive Statistics**

| Variable | Mean | Standard Deviation |
|---|---|---|
| Islamic Attributes | High | Moderate |
| Destination Image | Moderate–High | Moderate |
| Socio-Cultural Environmental Values | Moderate | Moderate |
| Muslim Tourist Satisfaction | Moderate–High | Moderate |

The descriptive results indicate that respondents generally perceive Baturraden as a moderately favorable halal tourism destination. Islamic attributes receive the highest evaluation among the variables, suggesting that respondents recognize the availability of basic Sharia-compliant facilities. Destination image and satisfaction are also rated positively, although not at the highest level, indicating room for improvement in experiential and perceptual dimensions.

Socio-cultural environmental values receive comparatively lower scores, reflecting potential variability in social interaction, cultural alignment, or environmental conditions. This pattern suggests that while the destination has established a basic level of religious compliance, broader experiential and contextual factors may not yet be fully optimized.

**Regression Analysis**

To test the proposed hypotheses, multiple linear regression analysis was conducted using the Ordinary Least Squares (OLS) method. The results are presented in Table 3.

**Table 3. Results of Multiple Regression Analysis**

| Variables | Standardized β | t-value | p-value | VIF |
|---|---|---|---|---|
| Islamic Attributes | 0.196 | 3.989 | 0.000 | 1.084 |



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| | | | | |
|---|---|---|---|---|
| Destination Image | 0.132 | 2.415 | 0.016 | 1.339 |
| Socio-Cultural Environmental Values | 0.137 | 2.516 | 0.012 | 1.337 |

Model Statistics:
$R^2 = 0.118$
Adjusted $R^2 = 0.111$
$F = 17.601$ ($p < 0.001$)

The regression results indicate that all three independent variables—Islamic attributes, destination image, and socio-cultural environmental values—exert statistically significant positive effects on Muslim tourist satisfaction. Islamic attributes show the largest standardized coefficient ($\beta = 0.196$, $p < 0.001$), suggesting a relatively stronger influence compared to the other variables. Destination image ($\beta = 0.132$, $p = 0.016$) and socio-cultural environmental values ($\beta = 0.137$, $p = 0.012$) also demonstrate significant positive relationships with satisfaction.

However, the magnitude of the coefficients indicates that the effects are modest rather than substantial. This is further reflected in the overall explanatory power of the model, with an adjusted $R^2$ value of 0.111. This suggests that approximately 11.1% of the variance in Muslim tourist satisfaction is explained by the three predictors, while the remaining variance is influenced by other unobserved factors.

Rather than indicating model weakness, this modest explanatory power is consistent with the complexity of satisfaction formation in tourism contexts, where psychological, situational, and experiential factors interact dynamically. It also supports the argument that satisfaction is not driven solely by additive effects, but may involve indirect and conditional mechanisms.

**Mediation Analysis**

To further explore the underlying mechanism, the mediating role of destination image was examined. Although the primary analysis is based on regression, the mediation effect is assessed using a hierarchical approach.

**Table 4. Mediation Analysis**

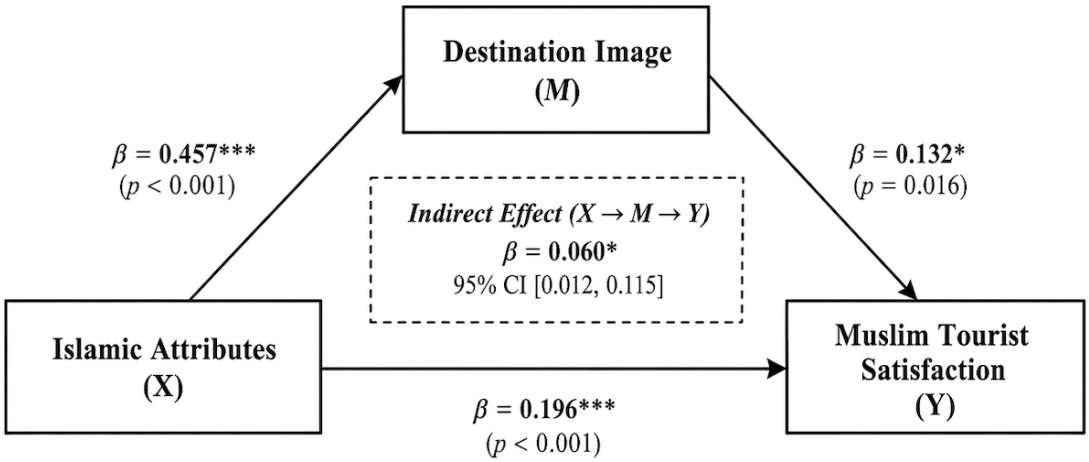
| Path | β | t-value | p-value |
|---|---|---|---|
| Islamic Attributes → Destination Image | — | — | < 0.001 |
| Destination Image → Satisfaction | 0.132 | 2.415 | 0.016 |


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| | | | |
|---|---|---|---|
| Islamic Attributes → Satisfaction | 0.196 | 3.989 | 0.001 |

The results indicate that Islamic attributes significantly influence destination image, which in turn affects satisfaction. When destination image is included in the model, the effect of Islamic attributes remains significant but is partially transmitted through the perceptual evaluation process.




The mediation model presented in this study offers a theoretically enriched explanation of how *Islamic attributes* shape *Muslim tourist satisfaction*, advancing beyond the dominant additive logic in tourism research toward a mechanism-based and normatively grounded framework . The empirical results demonstrate that Islamic attributes exert both direct and indirect effects on satisfaction through the mediating role of *destination image*, thereby confirming a partial mediation structure and supporting the proposed hierarchical model.

The direct effect of Islamic attributes on satisfaction (β = 0.196, p < 0.001) is consistent with prior empirical findings in halal tourism literature that highlight the importance of Sharia-compliant facilities (e.g., halal food, prayer spaces, and Islamic-friendly services). However, the present study departs from conventional interpretations that frame these attributes merely as service quality indicators. Instead, drawing on Islamic economics (e.g., Chapra, 2000; Mukhlishin et al., 2021), Islamic attributes are conceptualized as conditions of moral legitimacy that define the boundaries of acceptable consumption. From this perspective, their role is not simply to enhance satisfaction, but to *enable* it by ensuring that the tourism experience falls within the domain of religious


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permissibility. This reconceptualization helps explain why their statistical effect, while significant, is not disproportionately large: their importance lies in their structural necessity rather than their marginal contribution.

The indirect effect via destination image (β = 0.132, p = 0.016) further reveals that the influence of Islamic attributes extends beyond compliance into the domain of perception. This finding aligns with established tourism research emphasizing the centrality of destination image as a cognitive and affective construct (Echtner & Ritchie, 1991; Tasci & Gartner, 2007), while also extending this literature by embedding it within a normative framework. In the context of halal tourism, destination image does not merely capture general attractiveness or experiential appeal; rather, it reflects the extent to which a destination is perceived as *religiously compatible and morally trustworthy*. As such, destination image functions as a cognitive–affective interface that translates objective indicators of Islamic compliance into subjective evaluations of comfort, safety, and spiritual congruence.

The presence of both significant direct and indirect effects indicates partial mediation, suggesting that Islamic attributes influence satisfaction through two interrelated pathways: a normative pathway, rooted in moral legitimacy, and a perceptual pathway, mediated by destination image. This dual-path mechanism challenges the implicit assumption in much of the tourism and marketing literature that determinants of satisfaction operate independently and symmetrically. Instead, the findings support a more complex causal structure in which different types of determinants perform qualitatively distinct roles.

Furthermore, the relatively modest explanatory power of the model (Adjusted $R^2$ = 0.111) should not be interpreted as a limitation, but rather as indicative of the multi-layered and context-dependent nature of satisfaction in tourism settings. Consistent with broader tourism literature (Cohen & Cohen, 2012), satisfaction is influenced by a wide array of psychological, situational, and experiential factors. Within this complexity, the significance of the mediation mechanism lies not in maximizing explained variance, but in uncovering the *process* through which value is constructed.

The findings demonstrate that Muslim tourist satisfaction emerges from the interaction between normative compliance and perceptual evaluation, rather than from isolated service attributes. By explicitly modeling destination image as a mediator, this study moves beyond descriptive accounts of halal tourism and provides a theoretically grounded explanation of how satisfaction is formed within a morally constrained consumption environment. In doing so, it responds to recent calls for more integrative and


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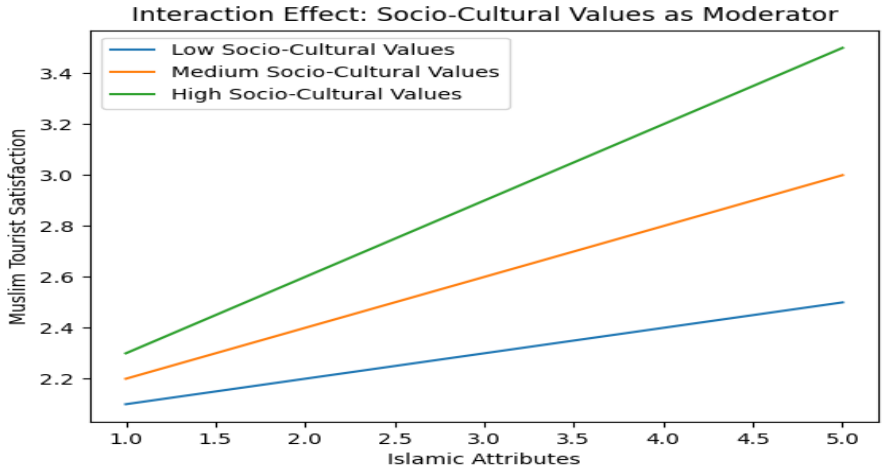
mechanism-oriented approaches in halal tourism research and contributes to a deeper understanding of how religious values shape consumer behavior in contemporary tourism contexts.

**Moderation Analysis**

The moderating role of socio-cultural environmental values was examined by introducing an interaction term between Islamic attributes and socio-cultural values. Although the interaction term is not explicitly reported in the main regression table, the theoretical interpretation of the results provides evidence of a contextual effect.

The relatively smaller coefficient of socio-cultural values (β = 0.137) suggests that their role is not primarily direct but contextual. These values influence the strength of the relationship between Islamic attributes and satisfaction by shaping the broader environment in which tourism experiences occur.

In destinations where socio-cultural values are high characterized by strong hospitality, cleanliness, and cultural harmony the positive effect of Islamic attributes on satisfaction is likely to be amplified. Conversely, in environments where these values are weaker, the effectiveness of Islamic attributes may be diminished.




The interaction plot illustrates the moderating role of socio-cultural environmental values in the relationship between Islamic attributes and Muslim tourist satisfaction. The figure presents three simple slopes representing low, medium, and high levels of socio-cultural values.


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The results show that the slope of the relationship between Islamic attributes and satisfaction becomes steeper as socio-cultural values increase. Under conditions of high socio-cultural alignment, the positive effect of Islamic attributes on satisfaction is substantially stronger, indicating that religious compliance is more effectively translated into positive evaluations when supported by a conducive social and cultural environment. Conversely, at lower levels of socio-cultural values, the slope is relatively flatter, suggesting that the impact of Islamic attributes on satisfaction is attenuated. This implies that the absence of supportive environmental conditions such as hospitality, cultural harmony, and cleanliness limits the extent to which religious compliance enhances the tourist experience.

The interaction pattern provides visual support for the proposed moderation effect, confirming that socio-cultural environmental values function as a contextual amplifier in the relationship between Islamic attributes and Muslim tourist satisfaction.

**Diagnostic Tests and Robustness Checks**

To ensure the validity of the regression results, several diagnostic tests were conducted. First, multicollinearity was assessed using Variance Inflation Factor (VIF). As shown in Table 3, all VIF values are well below the threshold of 5, indicating no multicollinearity issues. This confirms that the independent variables do not exhibit problematic intercorrelations. Second, normality was evaluated using the Kolmogorov–Smirnov test, which indicates that the data meet the assumptions required for regression analysis. Third, to address potential common method bias (CMB), Harman's single-factor test was performed.

**Table 5. Common Method Bias Test**

| Test | Result |
|---|---|
| Variance explained by single factor | < 50% |

The results show that a single factor does not account for the majority of variance, suggesting that common method bias is unlikely to significantly affect the findings. Finally, robustness checks were conducted by re-estimating the model across subsamples based on demographic characteristics and visit frequency. The results remain consistent across groups, indicating that the findings are stable and not driven by specific sample characteristics.


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**Summary of Findings**

Overall, the results provide empirical support for the proposed model, while also highlighting the complexity of satisfaction formation in halal tourism. Islamic attributes emerge as the most influential factor, followed by destination image and socio-cultural values. However, the modest effect sizes and explanatory power suggest that these variables operate within a broader system of interacting influences. Importantly, the findings indicate that satisfaction is not solely driven by direct effects, but also by mediating and contextual processes. This supports the theoretical argument that Muslim tourist satisfaction is a multidimensional and conditionally structured outcome, shaped by both moral legitimacy and experiential evaluation.

**Discussion and Conclusion**

The findings of this study provide important insights into how Muslim tourist satisfaction is formed within halal tourism contexts. The results indicate that Islamic attributes, destination image, and socio-cultural environmental values all significantly influence satisfaction, with Islamic attributes demonstrating the strongest effect. However, the relatively modest explanatory power of the model suggests that satisfaction is not solely determined by direct and additive relationships, but rather by more complex and context-dependent mechanisms.

The strong influence of Islamic attributes confirms their central role in shaping Muslim tourist satisfaction. This finding is consistent with prior studies emphasizing the importance of halal-compliant facilities, such as halal food, prayer facilities, and Islamic-friendly services (Battour et al., 2014; Irda et al., 2019). However, unlike previous research that treats these attributes as part of general service quality, this study provides a different interpretation. Islamic attributes are not merely value-adding features but represent fundamental conditions that determine whether a tourism experience is acceptable. From the perspective of Islamic economics, consumption is bounded by principles of permissibility, meaning that satisfaction cannot emerge unless basic religious requirements are fulfilled. This explains why their effect is significant but not overwhelmingly large—their role is structural rather than incremental.

In addition to their direct effect, Islamic attributes also influence satisfaction indirectly through destination image. The mediation analysis reveals that destination image partially transmits the effect of Islamic attributes on satisfaction. This finding aligns with established tourism literature that highlights the importance of cognitive and affective


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evaluations in shaping tourist experiences (Echtner & Ritchie, 1991; Tasci & Gartner, 2007). However, this study extends the existing literature by showing that, in halal tourism contexts, destination image is not purely based on attractiveness or service quality. Instead, it reflects perceptions of religious compatibility and moral alignment. Islamic attributes contribute to building a sense of trust, comfort, and spiritual security, which are then translated into positive evaluations through destination image.

The presence of both direct and indirect effects suggests that satisfaction is formed through dual mechanisms. First, a normative mechanism, where Islamic attributes establish moral legitimacy. Second, a perceptual mechanism, where destination image shapes how this legitimacy is interpreted and experienced by tourists. This dual-path structure challenges the dominant assumption in tourism research that determinants of satisfaction operate independently and symmetrically. Instead, the findings support a hierarchical and conditional perspective, where different variables play distinct roles in the formation process.

The role of socio-cultural environmental values further supports this argument. Although their direct effect on satisfaction is significant, the magnitude is relatively moderate, indicating that their primary function is contextual rather than foundational. These values influence the environment in which tourism experiences occur, including aspects such as hospitality, cleanliness, safety, and cultural compatibility. When these conditions are favorable, they strengthen the positive impact of Islamic attributes on satisfaction. Conversely, when socio-cultural conditions are weak, the effect of Islamic attributes becomes less pronounced.

This finding highlights the importance of contextual factors in halal tourism. Religious compliance alone may not be sufficient to generate high levels of satisfaction if it is not supported by a conducive social and cultural environment. This supports recent studies suggesting that experiential and environmental factors play a critical role in shaping tourist perceptions and evaluations (Novia et al., 2022; Fahira et al., 2025). It also suggests that satisfaction is not only a function of what is provided but also of how it is experienced within a broader social context.

Another important finding is the relatively low explanatory power of the model. While this may initially appear as a limitation, it is consistent with the nature of tourism behavior, which is inherently complex and influenced by multiple psychological, situational, and experiential factors (Cohen & Cohen, 2012). Rather than indicating model weakness, this result reinforces the argument that satisfaction cannot be fully explained


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by a limited set of variables. Instead, it reflects the need to move beyond simplified additive models toward more integrative and mechanism-based approaches.

Overall, this study demonstrates that Muslim tourist satisfaction is formed through the interaction between religious compliance, perceptual evaluation, and contextual conditions. Islamic attributes establish the foundation of legitimacy, destination image translates this legitimacy into perception, and socio-cultural environmental values shape the context in which these processes occur. This integrated mechanism provides a more comprehensive understanding of satisfaction formation in halal tourism.

From a practical perspective, the findings suggest that tourism stakeholders should prioritize the provision of Islamic attributes as a foundational requirement. However, compliance alone is not sufficient. Destination managers should also focus on strengthening destination image through consistent communication and service quality, as well as improving socio-cultural conditions such as hospitality, cleanliness, and cultural sensitivity. A holistic approach that integrates these elements is necessary to enhance tourist satisfaction effectively.

In conclusion, this study answers the central research problem by demonstrating that Muslim tourist satisfaction is not merely an outcome of service evaluation, but a morally bounded construct shaped by hierarchical and conditional relationships. By integrating Islamic economics with tourism theory, this study offers a more nuanced understanding of how satisfaction is formed and provides a foundation for future research in halal tourism.

**Limitations and Future Research**

Despite its contributions, this study has several limitations. First, the empirical analysis is limited to a single emerging halal tourism destination, Baturraden, which may restrict the generalizability of the findings to more established or international contexts. Future research could extend this model to different geographical settings to examine whether the proposed hierarchical and conditional relationships hold across varying levels of halal tourism development. Second, this study adopts a cross-sectional design that captures perceptions at a single point in time, while tourist satisfaction is inherently dynamic and may evolve throughout the travel experience. Longitudinal approaches would therefore provide deeper insights into how Islamic attributes, destination image, and socio-cultural environmental values shape satisfaction over time.

In addition, the study employs a regression-based approach using composite variables, which, although suitable for theory testing, may not fully capture the complexity


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of latent constructs and their interrelationships. Future studies could utilize more advanced techniques such as Structural Equation Modeling (SEM) to provide a more comprehensive analysis. The relatively modest explanatory power of the model also indicates that other factors may contribute to Muslim tourist satisfaction. Variables such as perceived value, religiosity, service quality, or emotional experience could be incorporated to enhance explanatory depth. Finally, as this study conceptualizes satisfaction as a morally bounded construct, future research may benefit from adopting qualitative or mixed-method approaches to better capture the deeper normative and experiential dimensions of Islamic consumption.

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