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Young Muslim's Intention to Visit Indonesian Destinations: Insights from Halal Tourism Perspective

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ABSTRACT

As the world's largest Muslim population, Indonesia holds great potential to become a leading destination for Muslim-friendly travel. This potential is reinforced by the growing segment of young Muslim travelers, especially from the millennial and Gen Z generations. Despite this, existing studies on halal tourism in Indonesia tend to focus only on explicitly labeled halal destinations such as Lombok and Aceh, while little is known about young Muslims' interest in visiting other major tourist spots like Bali, Labuan Bajo, or Borobudur. This study aims to analyze the behavioral intentions of young Muslim tourists to visit tourism destinations in Indonesia using the Theory of Planned Behavior (TPB) framework. The research also integrates religiosity and halal knowledge as background variables that influence TPB components—attitude, subjective norm, and perceived behavioral control. A total of 280 valid responses were collected via online survey, and the data were analyzed using Partial Least Squares-Structural Equation Modeling (PLS-SEM). The findings indicate that attitude, subjective norms, and perceived behavioral control significantly influence travel intention. However, religiosity and halal knowledge do not directly affect intention but have an indirect effect through the TPB variables. These results emphasize that young Muslim tourists are more driven by practical factors and social encouragement rather than personal religiosity alone.

Keywords: Halal tourism, Muslim millennials, Travel intention, Theory of Planned Behavior

INTRODUCTION

Today, the term "tourism" has become widely recognized, and its development in the era of globalization has experienced significant progress, with an average growth rate exceeding 4% per year (Miftha & Andarini, 2020). Alongside the expansion of the industry, tourism trends have also adapted to the cultural and religious values of society, one of which is the emergence of halal tourism or Muslim-friendly tourism. According to Subarkah (2018), halal tourism aims to provide services and facilities that comply with Islamic principles, thereby enabling Muslim travelers to feel more comfortable and fulfill their religious obligations, such as consuming halal food and beverages, and performing mandatory prayers in appropriate facilities.

The growth of halal tourism is further supported by the steadily increasing global Muslim population. According to a report by Mastercard and CrescentRating, as of 2022, the global Muslim population had

reached 2 billion people, spread across approximately 200 countries (Annur, 2022). The majority—67%—of this population resides in Asia. Among Asian countries, Indonesia was reported as having the largest Muslim population in the world in 2022. According to the Royal Islamic Strategic Studies Centre (RISSC), the Muslim population in Indonesia was estimated at 237.56 million, accounting for 12.30% of the global Muslim population (Rizaty, 2022).

The development of halal or Muslim-friendly tourism in Indonesia is largely driven by the increasing number of Muslim travelers. This is supported by research from the CrescentRating & Mastercard (2017), which highlighted that the young Muslim population—particularly millennials—constitutes a key driver in the growth of the Muslim market segment within the tourism industry. According to Statistics Indonesia (BPS, 2022), there were 65.82 million youths in Indonesia in 2022, comprising approximately 24% of the total national population. In 2019, Indonesia ranked first in terms of the number of millennial transactions related to the halal lifestyle sector, especially halal tourism, compared to other countries.

When discussing tourism in Indonesia, Bali remains the most prominent destination among both domestic and international tourists. In addition to Bali, the government has initiated the development of other Priority Destinations, including Labuan Bajo, Lake Toba, Mandalika, Borobudur, and Likupang. The development of these priority destinations is part of the National Tourism Development Master Plan 2010–2025, as stipulated in Government Regulation (PP) No. 50 of 2011 (Kemenparekraf, 2021). The President has mandated a focused approach to enhancing amenity, accessibility, and tourist attractions in these destinations. To support the development of particularly the amenity aspect, the National Committee for Islamic Economy and Finance (KNEKS) issued the Muslim-Friendly Travel Guide in 2021 for the five "New Bali" priority destinations. This guide aims to inform the public about the beauty of Indonesia's leading destinations—not only highlighting their natural attractions but also emphasizing extended services that facilitate Muslim travelers in fully enjoying their visit.

Ajzen (1991) posits that before an individual engages in a particular behavior; the action is typically preceded by the intention to perform it. This intention is shaped by background factors and three core components: attitude, subjective norms, and perceived behavioral control. These elements align with various considerations that influence the travel decision-making process of millennial Muslim tourists, including: (1) flight and accommodation costs, (2) security and terrorism concerns, (3) the availability of halal food, (4) the desire for new and exciting experiences, (5) local hospitality, (6) the presence of Muslim-friendly facilities, and (7) entertainment and shopping opportunities (Mastercard & HalalTrip, 2017).

According to research by Cupian et al. (2021), knowledge, travel motivation, accommodation, and ease of obtaining halal food and beverages significantly influence the travel intention of millennial Muslim tourists in West Sumatra, whereas the availability of prayer facilities was found to have no significant effect. This finding may relate to the general public awareness that West Sumatra is already recognized as one of Indonesia's leading halal tourism destinations. However, such findings are insufficient to capture the behavior and travel intentions of millennial Muslim tourists in visiting Bali and the five other Super Priority Destinations. Therefore, it is necessary to investigate a model for understanding the travel intentions of young Muslim tourists in choosing destinations across Indonesia.

Therefore, it is essential to gain a deeper understanding of the behaviors and preferences of young Muslim travelers in choosing tourism destinations. Accordingly, the objective of this research is to identify

the behavior of young Muslim generations, determine the factors that influence their travel intentions, and explore the managerial implications for tourism industry stakeholders and policymakers.

LITERATURE REVIEW

The primary theoretical framework underpinning this study is the Theory of Planned Behavior (TPB), developed by Ajzen (1991). TPB posits that an individual's intention to engage in a particular behavior is determined by three key variables: attitude toward the behavior, subjective norms, and perceived behavioral control. A considerable body of prior research has applied TPB to analyze decision-making among Muslim travelers. Research by Jalilvand and Samiei (2012) confirmed that subjective norms significantly influence tourist decisions in selecting destinations in Iran.

Religiosity is a frequently studied psychological variable within the context of halal tourism. It reflects the degree of an individual's belief in and adherence to religious teachings, which in turn influences their behavior, including travel decisions. Battour et al. (2011) found that religiosity is positively correlated with Muslim travelers' preferences for halal destinations. The more religious an individual is, the more likely they are to prefer destinations and services aligned with Islamic principles.

Halal knowledge refers to an individual's understanding of what is permissible (*halal*) and prohibited (*haram*) in Islam, particularly in the contexts of consumption and activity. This knowledge plays an important role in shaping Muslim travelers' preferences for tourism products and services. Wilson and Liu (2011) found that halal knowledge influences Muslim consumers' perceptions of the credibility and trustworthiness of a destination or service provider. Similarly, research by Mohsin et al. (2016) in Malaysia and Indonesia indicated that travelers with higher levels of halal knowledge tend to be more selective in choosing restaurants, accommodations, and tourism activities, often verifying halal compliance through labels, certifications, or community recommendations.

Nonetheless, Oktadiana et al. (2017) found that many young Muslim travelers do not necessarily require formal halal certification, if they feel confident about the permissibility of the services they consume. This indicates that halal knowledge is not merely normative but also contextual, depending on perception and the availability of information in specific settings.

Millennials and Generation Z represent highly influential age groups in the global tourism industry, including the halal tourism segment. Their digitally savvy nature, ease of information access, and desire for authentic experiences make them both a promising and complex market segment.

El-Gohary (2016) noted that young Muslim travelers expect tourism services that align with Islamic principles, but delivered in a modern, inclusive, and non-restrictive manner. They seek flexibility and comfort rather than rigid halal labeling. Ahmad et al. (2025) further emphasized that travel decisions among young Muslim generations are influenced not only by religiosity but also by peer recommendations, social trends, and digital experiences such as online reviews and influencers on social media platforms.

MATERIALS & METHODS

This study employs a quantitative approach using a survey method to analyze the travel intentions of young Muslim tourists in visiting destinations across Indonesia. The theoretical framework is based on the Theory of Planned Behavior (TPB), which is extended by incorporating two additional background variables: religiosity and halal knowledge. The objective of this research is to examine both the direct and indirect effects of these constructs on travel intention.

Data were collected through the distribution of an online questionnaire structured on a five-point Likert scale. Respondents were

selected using purposive sampling, with criteria including being Muslim, aged between 20 and 34 years (classified as millennials and Gen Z), residing in Indonesia, and having either prior travel experience or an interest in domestic tourism. A total of 280 valid responses were gathered and analyzed.

The data analysis technique employed was Partial Least Squares – Structural Equation Modeling (PLS-SEM), utilizing SmartPLS 3 software. This approach was chosen due to its suitability for testing complex theoretical models and its ability to handle data that do not meet normal distribution assumptions. The analysis was conducted in two stages: first, an evaluation of the measurement model to assess construct validity and reliability; and second, an evaluation of the structural model to examine the strength of relationships among variables.

Overall, the research model was found to be both valid and reliable, and it effectively explains the relationships among religiosity, halal knowledge, and TPB constructs in influencing the travel intentions of young Muslim tourists to visit destinations in Indonesia.

RESULT & DISCUSSION

Convergent validity is used to assess construct validity. An indicator is considered to have good validity if it has a loading factor value greater than 0.70 (Hair et al., 2019). However, according to Chin (as cited in Ghazali), for exploratory research, a loading factor value of 0.60 is still deemed acceptable. Based on the estimation results using the SmartPLS 3 software, the output of the initial model testing is presented as follows.

Table 1. Loading factor values after elimination

Variable	***Indicator***	***Loading Factor***	**Criteria (*Loading Factor* ≥ 0,60)**
Travel Intention	MB1	0,901	Valid
	MB2	0,884	Valid
	MB3	0,851	Valid
Subjective Norm	NS1	0,805	Valid
	NS2	0,865	Valid
	NS4	0,846	Valid
Knowledge	PH1	0,643	Valid
	PH5	0,932	Valid
Religiosity	RL1	0,834	Valid
	RL2	0,691	Valid
	RL3	0,827	Valid
	RL5	0,629	Valid
Attitude	SK1	0,837	Valid
	SK3	0,882	Valid
	SK4	0,804	Valid
Perceived Behavioral Control	KP3	1,000	Valid

Table 1 presents the loading factor values for each construct within the respective variables. Based on the table, it can be observed that all loading factor values exceed 0.60. Therefore, it can be concluded that each construct in this study demonstrates good validity. Subsequently, the Average Variance Extracted (AVE) will be tested to further strengthen the results of the convergent validity assessment. According to Hair et al. (2019), a construct is considered valid if the AVE value is greater than 0.50. The results of the AVE analysis using the PLS 3.0 software are presented as follows:

Table 2. AVE value

Laten	*Average Variance Extracted* (AVE)	Criteria (*AVE* ≥ 0.5)
Perceived Behavioral Control	1,000	Valid
Travel Intention	0,772	Valid
Subjective Norm	0,704	Valid
Knowledge	0,641	Valid
Religiosity	0,563	Valid
Attitude	0,708	Valid

Based on Table 4.24, the results of the convergent validity test using the Average Variance Extracted (AVE) values can be observed. The results indicate that all latent variables have AVE values greater than 0.50. This suggests that the indicators forming the latent constructs possess good convergent validity as reflected by their AVE values.

Discriminant validity can be assessed through the cross-loading values. According to Fornell and Larcker (1981), as cited in Ghozali (2014:45), the correlation value of an indicator with its corresponding construct should be greater than its correlation with any other constructs. The results of the discriminant validity test using the SmartPLS 3.0 software are presented below.

Table 3. Cross-Loading Value

	Perceived Behavioral Control	Travel Intention	Subjective Norm	Knowledge	Religiosity	Attitude
KP3	**1.000**	0.194	0.067	-0.008	0.056	0.031
MB1	0.208	**0.901**	0.379	0.214	0.159	0.341
MB2	0.227	**0.884**	0.360	0.213	0.116	0.338
MB3	0.101	**0.851**	0.506	0.308	0.275	0.554
NS1	0.116	0.320	**0.805**	0.131	0.190	0.371
NS2	0.089	0.422	**0.865**	0.205	0.265	0.484
NS4	-0.012	0.455	**0.846**	0.224	0.322	0.440
PH1	-0.127	0.133	0.090	**0.643**	0.124	0.137
PH5	0.050	0.292	0.241	**0.932**	0.154	0.241
RL1	0.115	0.222	0.250	0.170	**0.834**	0.296
RL2	-0.044	0.112	0.229	0.105	**0.691**	0.200
RL3	0.030	0.189	0.260	0.160	**0.827**	0.255
RL5	0.041	0.113	0.219	0.052	**0.629**	0.122
SK1	0.031	0.302	0.372	0.220	0.182	**0.837**
SK3	0.030	0.538	0.536	0.243	0.361	**0.882**
SK4	0.014	0.303	0.341	0.138	0.147	**0.804**

Based on Table 3, it can be observed that all indicators exhibit higher correlations with their respective constructs compared to other constructs. Therefore, it can be concluded that the research model demonstrates good discriminant validity based on the cross-loading analysis.

Another method used to assess discriminant validity is the Fornell-Larcker Criterion, which evaluates validity by comparing the correlations between constructs with the square root of the Average Variance Extracted (√AVE). A construct is considered to have good AVE if the square root of its AVE value is greater than the correlations with other latent variables. The Fornell-Larcker Criterion table is presented as follows:

Cronbach's Alpha and Composite Reliability are used to assess the adequacy of construct reliability. Constructing is considered reliable if it has both a Cronbach's Alpha and a Composite Reliability value greater than 0.70 (Hair et al., 2017). The results of the reliability test using the SmartPLS 3.0 software are presented below.

Table 4. Fornell-Larcker value

	Perceived Behavioral Control	**Travel Intention**	**Subjective Norm**	**Knowledge**	**Religiosity**	**Attitude**
Perceived Behavioral Control	1.000					
Travel Intention	0.194	0.879				
Subjective Norm	0.067	0.485	0.839			
Knowledge	-0.008	0.287	0.229	0.800		
Religiosity	0.056	0.221	0.318	0.172	0.750	
Attitude	0.031	0.487	0.520	0.247	0.303	0.842

Tabel 5 Composite reliability and crobach's alpha value

Latent	***Cronbach's Alpha***	***Composite Reliability***
Perceived Behavioral Control	1,000	1,000
Travel Intention	0,856	0,911
Subjective Norm	0,793	0,877
Knowledge	0,486	0,775
Religiosity	0,740	0,836
Attitude	0,809	0,879

Based on Table 5, it can be observed that many latent constructs have Cronbach's Alpha values greater than 0.70. Only one construct has a Cronbach's Alpha value below 0.70; however, the researcher decided to retain this construct to preserve the comprehensiveness of the model. This indicates that the latent constructs demonstrate good reliability. Moreover, all constructs exhibit Composite Reliability values above 0.70. Therefore, based on both the Cronbach's Alpha and Composite Reliability values, it can be concluded that the model demonstrates good reliability.

Inner Model Evaluation

Tabel 6 R-Square value

Variable	**R *Square***
Attitude	0,131
Subjective Norm	0,133
Perceived Behavioral Control	0,003
Travel Intention	0,358

According to Chin (1998) as cited in Yamin and Kurniawan (2011:21), an R-Square value of 0.67 indicates a strong model, 0.33 indicates a moderate model, and 0.19 indicates a weak model. Based on the results in Table 4.37, the R-Square value for the *Travel Intention* variable is 0.358, which means that *religiosity* and *halal knowledge* can explain 35.8% of the variance in travel intention through *attitude*, *subjective norms*, and *perceived behavioral control*. The remaining 64.2% is influenced by other factors not examined in this study.

Hypothesis Test

Hypothesis testing in this study was conducted using the values of path coefficients, t-values, and p-values. To evaluate the significance and predictive strength in hypothesis testing, both the path coefficient and the t-value are considered (Kock, N., 2016). According to Kock (2016), the assessment of prediction and significance in hypothesis testing can also be based on the p-value. The critical t-value for a one-tailed test is 1.64, while for a two-tailed test it is 1.96. According to Kock, N. (2016), with a 95% confidence level (alpha = 5%) using a two-tailed test, the t-table values are as follows: a) If the t-statistic ≥ 1.96 (used for testing direct effects), then H0 is rejected and H1 is accepted; b) If the t-statistic < 1.96 (used for testing direct effects), then H0 is accepted and H1 is rejected.

Hypothesis	Variables	Path Coefficient	t-stat	p-value	Results
H1	Religiosity -> Attitude	0,269	5,643	0,000	Support
H2	Religiosity -> Subjective Norm	0,287	5,381	0,000	Support
H3	Religiosity -> Perceived Behavioral Control	0,059	0,789	0,430	Not Support
H4	Knowledge -> Attitude	0,201	3,840	0,000	Support
H5	Knowledge -> Subjective Norm	0,180	3,433	0,001	Support
H6	Knowledge -> Perceived Behavioral Control	-0,018	0,259	0,796	Not Support
H7	Attitude -> Travel Intention	0,295	4,457	0,000	Support
H8	Subjective Norm -> Travel Intention	0,285	4,118	0,000	Support
H9	Perceived Behavioral Control -> Travel Intention	0,167	3,242	0,001	Support
H10	Religiosity -> Travel Intention	0,006	0,111	0,912	Not Support
H11	Knowledge -> Travel Intention	0,149	3,066	0,002	Support

The influence of religiosity on attitude, subjective norm, perceived behavioral control, and travel intention

The calculation results indicate that the path coefficient of religiosity toward the attitude of Muslim tourists is 0.269. This demonstrates a positive or direct relationship, meaning that the stronger the level of religiosity, the more favorable the attitude of Muslim tourists. The influence of religiosity on the attitude of Muslim tourists is statistically significant, with a t-statistic value of 5.643—greater than the t-table value (5.643 > 1.96)—and a p-value of 0.000, which is lower than the 5% significance level (alpha). Therefore, H1 is accepted, indicating that religiosity significantly affects the attitude of Muslim tourists. This finding is consistent with the study by Abou Youssef (2015), which found that religiosity influences the behavior of Islamic bank customers in Egypt. Based on these findings, Islamic Bank XYZ should enhance its religious-based approach aimed at shaping customer attitudes as a preliminary step.

The calculation results indicate that the path coefficient of religiosity toward the subjective norms of Muslim tourists is 0.287. This demonstrates a positive or direct relationship, meaning that the higher the level of religiosity, the stronger the subjective norms of Muslim tourists. The influence of religiosity on subjective norms is statistically significant, as evidenced by a t-statistic value of 5.381—greater than the t-table value (5.381 > 1.96)—and a p-value of 0.000, which is lower than the 5% significance level (alpha). Therefore, H2 is accepted, indicating that religiosity has a significant effect on the subjective norms of Muslim tourists.

The calculation results indicate that the path coefficient of religiosity on the intention to engage in halal tourism is 0.006. This suggests a positive or direct relationship—meaning that the higher the level of religiosity, the higher the intention to engage in halal tourism. However, the effect is not statistically significant, as evidenced by a t-statistic value of 0.111, which is lower than the t-table value (0.111 < 1.96), and a p-value of 0.912, which is greater than the 5% significance level. Therefore, H10 is rejected, indicating that religiosity does not significantly affect the intention to participate in halal tourism.

This finding is supported by the study of Amalia and Setyono (2023), which revealed that religiosity does not influence the intention to save for Hajj. This implies that regardless of whether an individual is highly religious or not, religiosity does not directly influence their intention to save for the pilgrimage. This is because performing the Hajj is not solely based on one's level of religious faith or belief but also depends on various external factors. One notable phenomenon is the rising cost of Hajj, which requires considerable financial preparation.

The influence of service knowledge on attitude, subjective norm, perceived behavioral control, and travel intention

The calculation results show that the path coefficient of knowledge on the intention to engage in halal tourism is 0.149. This indicates a positive or direct relationship—meaning that the higher the level of knowledge, the greater the intention to engage in halal tourism. The effect of knowledge on the intention to engage in halal tourism is statistically significant, with a t-statistic value of 3.066, which is greater than the t-table value (3.066 > 1.96), and a p-value of 0.002, which is less than the 5% significance level. Therefore, H11 is accepted, indicating that knowledge has a significant influence on the intention to engage in halal tourism.

The calculation results show that the path coefficient of knowledge on the attitude of Muslim tourists is 0.201. This indicates a positive or direct relationship—meaning that the higher the level of knowledge, the more positive the attitude of Muslim tourists. The influence of knowledge on the attitude of Muslim tourists is statistically significant, with a t-statistic value of 3.840, which is greater than the t-table value (3.840 > 1.96), and a p-value of 0.000, which is smaller than the 5% significance level. Therefore, H4 is accepted, indicating that knowledge has a significant influence on the attitude of Muslim tourists. According to Fabrigar et al. (1999), knowledge is an essential factor that a person must possess in order to form an attitude. If one's knowledge is good, it will support a positive attitude, whereas inadequate knowledge may result in the opposite effect.

The calculation results show that the path coefficient of knowledge on subjective norms of Muslim tourists is 0.180. This indicates a positive or direct relationship—meaning that the higher the level of knowledge, the stronger the subjective norms of Muslim tourists. The influence of knowledge on subjective norms is statistically significant, with a t-statistic value of 3.433, which is greater than the t-table value (3.433 > 1.96), and a p-value of 0.001, which is smaller than the 5% significance level. Therefore, H5 is accepted, indicating that knowledge significantly influences the subjective norms of Muslim tourists.

The calculation results also show that the path coefficient of knowledge on perceived behavioral control is -0.018. This indicates a negative or inverse relationship—meaning that the higher the level of knowledge, the lower the perceived behavioral control. However, this influence is not statistically significant, as the t-statistic value is 0.256, which is lower than the t-table value (0.256 < 1.96), and the p-value is 0.796, which is greater than the 5% significance level. Therefore, H6 is rejected, indicating that knowledge does not significantly influence perceived behavioral control.

The influence attitude, subjective norm, and perceived behavioral control on travel intention

The calculation results indicate that the path coefficient of Muslim tourists' attitudes toward their intention to travel is 0.295. This shows a positive or direct relationship, meaning that the more favorable the attitude of Muslim tourists, the stronger their travel intention. The influence of Muslim tourists' attitudes on their travel intention is statistically significant, with a t-statistic value of 4.457, which exceeds the t-table value (4.457 > 1.96), and a p-value of 0.000, which is below the 5% significance level. Therefore, H7 is accepted, indicating that attitude significantly influences Muslim tourists' intention to travel. This is reinforced by consumers' perceptions of the benefits obtained from e-commerce, such as ease of access, which in turn strengthens their intention to use e-commerce platforms (García et al., 2020). Direct and indirect interaction has been shown to influence behavioral attitudes toward shopping websites (Vijayasarathy, 2004). Thus, perceived interaction directly affects consumer attitudes toward e-commerce.

The calculation results also show that the path coefficient of subjective norms toward travel intention is 0.285. This indicates a positive or direct relationship—meaning that the stronger the subjective norms, the higher the intention to travel. The influence of subjective norms on travel intention is statistically significant, with a t-statistic value of 4.118 (4.118 > 1.96) and a p-value of 0.000, which is lower than the 5% significance level. Thus, H8 is accepted, indicating that subjective norms significantly affect travel intention. Subjective norms encompass individuals' perceptions of others' opinions regarding their participation in e-commerce, discussions about purchasing goods and services, or whether such actions are considered acceptable by others (Javadi et al., 2019). Therefore, subjective norms are expected to have a significant impact on e-commerce intentions.

Lastly, the calculation results indicate that the path coefficient of perceived behavioral control on halal tourism intention is 0.167. This suggests a positive or direct relationship, implying that greater perceived behavioral control leads to stronger intention to engage in halal tourism. The influence of perceived behavioral control on halal tourism intention is statistically significant, with a t-statistic value of 3.242 (3.242 > 1.96) and a p-value of 0.001, which is below the 5% significance threshold. Thus, H9 is accepted, indicating that perceived behavioral control has a significant effect on halal tourism intention. These findings are in line with prior studies where perceived behavioral control and behavioral intention in the Theory of Planned Behavior jointly influence the formation of actual behavior (Ajzen, 1991). Perceived behavioral control refers to individuals' perceptions of ease or difficulty in performing a specific behavior. This is further supported by Zhang (2023), who found that perceived behavioral control significantly and positively affects consumer intention to participate in live e-commerce. The higher a person's behavioral control, the stronger their intention in engaging in e-commerce marketing (Darsono et al., 2020).

CONCLUSION

This study identified several factors that influence the intention to engage in halal tourism, including knowledge, attitude, subjective norm, and perceived behavioral control. On the other hand, religiosity did not have a significant effect on the intention to participate in halal tourism. This may be due to the presence of other external factors that influence one's intention to engage in halal travel. Furthermore, both religiosity and knowledge were found to have a positive and significant influence on attitude and subjective norms. However, neither religiosity nor knowledge had a significant impact on perceived behavioral control. Managerial implications that can be applied by businesses to increase the interest of young Muslim travellers in halal tourism include developing halal tourism offerings and establishing regulations regarding the minimum standards for halal destinations. In addition, the government could implement a halal tourism literacy program through a national campaign promoting "Indonesia Halal Tourism Friendly" by emphasizing more universal Islamic values such as cleanliness, food safety, comfort in worship, and tranquility. Moreover, business actors could collaborate with destinations that have not yet fully implemented the halal tourism concept by providing halal food options, prayer facilities, and improved accessibility for halal tourism experiences.

Declaration by Authors

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