

Enhancing Global Halal Tourism in Indonesia: The Mediating Role of Religious Commitment

Cynthia Ayu Manggarani^{1*} and Shine Pintor Siolemba Patiro²

¹Management Program, Universitas Terbuka, South Tangerang, Indonesia;

²Master of Management Program, Universitas Terbuka, South Tangerang, Indonesia

*E-mail: cynthia.ayu@ecampus.ut.ac.id

Abstract

Halal tourism has become a significant global trend, forming a distinct market segment. Despite promotional efforts by governments and local communities, visitor numbers to halal destinations remain inconsistent. This study explores religious commitment as a moderating variable within the Theory of Trying framework, a model that effectively explains high-involvement consumer behaviors like tourism. While the Theory of Trying is less commonly applied in consumer behavior research compared to the Theory of Planned Behavior, it offers valuable insights into understanding tourist behavior. The study specifically examines whether religious commitment strengthens the intention of tourists to engage in halal tourism in Aceh. Employing a quantitative approach and Structural Equation Modeling (SEM) for data analysis, the findings reveal that attitudes toward success, failure, the process, and subjective norms significantly influence consumption behavior, with attitudes toward the process showing the strongest effect, highlighting the importance of psychological factors in shaping consumer intentions.

Keywords: Intention; Tourism; Commitment; Theory of Trying; SEM Analysis

INTRODUCTION

The concept of halal tourism has emerged as a global phenomenon, attracting diverse interest groups (Trifita, 2023). Halal tourism integrates Sharia principles, such as the provision of halal food (Saifudin et al., 2023), accessible worship facilities and environments aligned with Islamic values. It appeals to tourists seeking tranquility (Ummah and Hipni, 2021), ethical services (Mutmainah et al., 2022), and high-quality food (Al-Mustaqim, 2023). Furthermore, halal tourism is congruent with ecotourism (Syihabudin et al., 2022) and sustainable tourism (Azizuddin and Ainulyaqin, 2022), which are increasingly gaining global attention. In response to the halal tourism trend, numerous countries are actively developing and promoting halal tourism to attract international tourists.

In Indonesia, various tourism destinations have adapted to meet the needs of halal tourists. Regions such as Aceh (Budiman et al., 2020), Lombok (Irawan and Nurdiawan, 2023), and Padang (Mesta et al., 2022) have developed tourism infrastructure in accordance with halal principles to address this demand. Indonesia is also actively promoting halal tourism internationally through participation in global tourism exhibitions (Ministry of Foreign Affairs of the Republic of Indonesia, 2024) and collaborations with other countries that are also developing this sector (Shafa, 2023). Additionally, the Indonesian government supports halal tourism by engaging in intensive promotional activities.

Despite the growing trend of halal tourism and various efforts to enhance this sector, the number of halal tourism visits in Indonesia, particularly in Aceh, remains relatively low. Aceh is known for its stringent implementation of Sharia principles (Muktarruddin et al., 2023). There has been significant fluctuation in tourism visits to Aceh from January to June 2024 (RMOL Aceh Website, 2024). In February 2024, the number of international tourists peaked at 4,454, representing an 86.4% increase from January (Republika, 2024). However, in March, visits sharply declined by 66.9% to 1,473 (RMOL Aceh Website, 2024). Although April saw an 83.6% increase to 2,704 international visitors, this number fell by 23.4% to 2,070 in May (RMOL Aceh, 2024). This fluctuation warrants further investigation, given the considerable efforts invested in developing halal tourism in Aceh.

One theoretical framework that elucidates tourists' intentions to engage in halal tourism is the Theory of Trying (Bagozzi and Warshaw, 1990), also referred to as the Theory of Attempted Behavior. This theory posits that an individual's intention to perform an action, such as engaging in halal tourism, is influenced by their attitude toward the effort required to achieve that goal. Individuals who make a concerted effort to adhere to Sharia principles in their daily lives are more likely to be motivated to choose halal tourism (Mutiarra, 2024). They will ensure that every aspect of their travel experience, from food to accommodation, aligns with Islamic teachings.

In the Theory of Trying, subjective norms, play a crucial role in shaping an individual's intention to attempt to achieve a certain goal. Subjective norms refer to an individual's perception of social pressure or expectations from those around them, such as family, friends, or community, which influence their decisions and behavior (Chin et al., 2024). In the context of halal tourism, if individuals perceive that their family, friends, or community consider it important to adhere to Sharia principles while traveling, this social pressure will strengthen their intention to choose halal tourist destinations.

Furthermore, the Theory of Trying also emphasizes that intention is influenced by the obstacles encountered. If an individual faces difficulty in finding tourist destinations that align with halal principles or feels that the available options do not meet their expectations, these factors can affect their intention. However, those who are committed are more likely to be persistent in seeking solutions, such as selecting destinations with facilities that support Sharia principles.

In the context of the Theory of Trying and halal tourism, religious commitment acts as a driving factor that moderates the relationship between attitudes towards potential success or failure and the intention to engage in halal tourism. When individuals have a strong belief that following Sharia principles is an integral part of their religious identity,

they are more willing to overcome any obstacles that may arise and remain steadfast in their intention to travel in accordance with Islamic teachings. Thus, religious commitment not only enhances the intention to engage in halal tourism but also strengthens an individual's resolve in facing challenges to realize that intention.

Efforts to increase the number of halal tourism visits by examining its influencing factors are necessary, as tourism significantly contributes to a country's economy through increased foreign exchange earnings, job creation, and infrastructure development. The tourism sector drives local economic growth by expanding markets for products and services and encouraging foreign investment. Moreover, tourism also plays a role in economic diversification and enhances the well-being of local communities by increasing income and economic opportunities.

Based on the background of the global development of halal tourism, halal promotion efforts, and the still low and fluctuating number of halal tourism visits in Aceh, as well as the significant contribution of tourism to the economy, research is needed to examine the factors influencing tourists' intentions to choose halal tourism.

This study is beneficial for understanding the factors that influence tourists' intentions in choosing halal tourism, particularly in Aceh, which, despite its great potential as a Sharia-compliant destination, still experiences fluctuations in tourist visits. By examining the role of religious commitment in moderating the relationship between attitudes towards success or obstacles and the intention to engage in halal tourism, this research contributes academically by providing findings that can serve as a basis for future studies on the role of religious commitment in consumer behavior.

Practically, this study offers important insights into consumers' religious commitment, which can inform the development of promotional strategies for halal tourism. The findings of this research can be utilized by the government and tourism industry players to increase the number of visits to Aceh as a competitive halal tourism destination, support local economic growth, and strengthen Indonesia's role in the global halal tourism market.

LITERATURE REVIEW

The theoretical foundation underlying this study is the Theory of Trying, proposed by Bagozzi and Warshaw (1990). This theory aims to explain the relationship between intention and the behavior of individuals who make a considerable effort to perform an action for a purpose deemed important (Bagozzi and Kimmel, 1995). In this context, when an individual strives to achieve a certain goal, they perceive it as a potential burden that only has a chance of success. Therefore, all sacrifices are made to achieve the goal (Dharmmesta, 2000). In achieving the goal, they have accepted two possible outcomes: (1) success after trying, or (2) failure despite the effort (Dharmmesta, 2000).

The Trying-to-Consume Behavior Theory (Bagozzi and Warshaw, 1990) treats attitudes as multidimensional. Attitudes are divided into three components: attitudes toward success, attitudes toward failure, and attitudes toward the process. Bagozzi and

Warshaw (1990) argue that dividing attitudes into three distinct components will better explain the antecedents of an individual's intention. If a unidimensional treatment of attitudes only expresses the degree to which a person likes or dislikes an object or goal, a multidimensional attitude can explain the degree of persistence a person has in performing the behavior (Dharmmesta, 2002).

Attitude towards Success

Generally, individuals tend to consider their actions carefully before acting, choosing actions they believe they can perform and preparing for possible consequences (Bandura, 1991). Beliefs in self-efficacy influence choices, aspirations, effort levels, resilience in the face of difficulties, mindset, responses to social pressure, and vulnerability to depression (Bandura, 1991). Those who enjoy challenges tend to find satisfaction in achieving difficult goals, while those who do not prefer easier goals (Bandura, 1991). Thus, attitudes toward success are influenced by a person's character and self-efficacy.

If a person has a positive attitude toward the success of halal tourism, they are likely to have a strong intention to engage in it. They believe that their efforts (e.g., finding destinations that provide halal food) will yield satisfying results consistent with their religious values. A positive attitude toward success enhances the motivation to overcome obstacles, such as a lack of information or the absence of certain facilities supporting halal tourism. Conversely, if the effort required for halal tourism is considered disproportionate to the expected outcome, the intention to try it becomes weak. As a result, they may opt for more accessible halal tourism alternatives that do not require special sacrifices to achieve.

Attitude towards Failure

Failure and imperfection pose a threat to someone aiming to achieve a goal (Bandura, 1991). However, a person's perception of failure is heavily influenced by their level of self-efficacy (Bandura, 1991). This means that an individual can respond to failure either positively or negatively depending on their character and self-efficacy. For individuals with high self-efficacy, failure is not a barrier to achieving a goal (Bandura, 1991).

If a person has a positive attitude toward failure, they will view the potential failure in halal tourism as part of the learning process or a valuable experience. For example, even if there is a risk of not finding halal food or prayer facilities at a tourist site, they still accept these risks as experiences that help them better prepare for future trips. Thus, a positive attitude toward failure can increase the intention to continue trying halal tourism, even if there is a possibility of failure.

Attitude towards Process

Failure and imperfection may seem like obstacles to achieving goals, but one's attitude toward the process shapes their response to challenges (Bandura, 1991). Those who focus on the journey rather than just the outcome embraces difficulties as opportunities for growth. Self-efficacy influences this perspective, with highly self-

efficacious individuals viewing obstacles as stepping stones to success (Deci and Ryan, 2012).

A positive attitude toward the process makes the experience of halal tourism valuable, even amid setbacks. Rather than being discouraged by difficulties like finding halal food or prayer facilities, individuals see these as learning opportunities. This mindset fosters adaptability, persistence, and problem-solving skills, strengthening their commitment to halal tourism and ensuring long-term fulfillment.

Subjective Norms

Subjective norms are social pressures that influence individuals to perform or not perform a particular behavior (Ajzen, 1991). Subjective norms can also be defined as an individual's perception of others' opinions that are deemed important for exhibiting a certain behavior (Finlay et al., 1997), as well as the perception that significant others are also engaging in the behavior (Cialdini et al., 1990). Subjective norms play a crucial role in influencing a person's intention to engage in halal tourism, especially when individuals feel that important people to them support or emphasize the importance of traveling according to Islamic principles.

Religious Commitment

Religious commitment refers to the extent to which individuals adhere to their religious beliefs, values, and practices (Rahayu and Lesmana, 2020). A person's religious commitment can be examined from various aspects, such as the level of involvement in religious activities, adherence to religious teachings, and the seriousness of living in accordance with religious principles.

Individuals with high religious commitment have a positive attitude toward actions aligned with religious teachings. For example, if they have a positive attitude toward halal tourism and their religious commitment is also high, their tendency to try and practice halal tourism is strong.

Moreover, high religious commitment can reduce the impact of negative attitudes on the intention to try. Strong religious commitment can keep someone motivated to try an action aligned with their religious beliefs, even if their initial attitude is not positive. For example, someone initially unenthusiastic about halal tourism for various personal reasons may still decide to try it because of their high religious commitment. When dealing with attitudes toward failure, religious commitment can motivate individuals to keep trying, despite various obstacles, because the action is considered important from a religious perspective.

Based on the background of the problem and the previous literature review, eight hypotheses have been formulated to test the influence of attitudes toward success, attitudes toward failure, attitudes toward the process, and subjective norms on the intention to engage in halal tourism, as well as to examine the moderating effect of religious commitment on the relationship between attitudes toward success, attitudes toward failure, attitudes toward the process, and subjective norms with the intention to try halal tourism in Aceh.

These hypotheses are as follows:

H1: Attitude towards success has a positive effect on trying to visit

H2: Attitude towards failure has a positive effect on trying to visit

H3: Attitude towards process has a positive effect on trying to visit

H4: Subjective norms have a positive effect on trying to visit

H5: Religious commitment moderates the relationship between attitude towards success and trying to visit

H6: Religious commitment moderates the relationship between attitude towards failure and trying to visit

H7: Religious commitment moderates the relationship between attitude towards process and trying to visit

H8: Religious commitment moderates the relationship between subjective norms and trying to visit

METHODOLOGY

The research design employed is quantitative, using a survey method. This study was conducted in two stages. The first stage is a preliminary study aimed at exploring issues that are considered important by the respondents (salient modal beliefs). It is crucial to identify these because there is a possibility that the researcher, due to a lack of knowledge, might overlook aspects that are deemed significant by a particular population (Fishbein and Middlestadt, 1995). Furthermore, empirical research findings support that attitudes estimated based on salient modal beliefs correlate better with attitude measurement standards, compared to attitudes estimated solely based on intuitively generated beliefs (Fishbein and Ajzen, 1975). In this first stage, the researcher conducted interviews with respondents to identify the salient modal beliefs related to the considerations when engaging in halal tourism.

The data source in this study is primary data collected using non-probability sampling through purposive sampling techniques. Purposive sampling, also specifically referred to as judgment sampling, is a method intentionally used because the information obtained comes from sources selected based on specific criteria to ensure that the respondents are aligned with the research objectives (Cooper and Schindler, 2014, p. 359). The data collection was conducted in Jakarta due to the following reasons:

- (1) As the economic center, Jakarta's residents have better access to information and global trends, including halal tourism trends,
- (2) Tourists from Jakarta generally have higher purchasing power, enabling them to access premium tourism services, including halal tourism packages, and
- (3) Jakarta has a large Muslim population of 9.5 million people.

The duration of the study is four months. The determination of the number of respondents to be interviewed refers to Seale's (1999) suggestion, stating that a sample size of 25 is recommended when conducting a qualitative preliminary study. Based on

this, the author interviewed 30 people as a suitable number to meet the adequacy of the sample size.

The respondents selected for this study meet the following criteria: (1) someone who has engaged in halal tourism outside Aceh, (2) has never visited Aceh, and (3) is at least 18 years old. The rationale for these criteria is as follows: (1) respondents can only rely on experience (Zimmerman and Zeitz, 2002) to determine criteria for halal tourism. Therefore, respondents must have previously engaged in halal tourism; (2) this study is conducted within the framework of trying to visit Aceh based on the Theory of Trying (Bagozzi and Warshaw, 1990), so including someone who has already visited Aceh would be irrelevant since subsequent visits would no longer be an attempt.

The second stage of the study was conducted quantitatively. In this stage, the development of the questionnaire used as a research measurement tool was based on the interviews conducted with the 30 respondents. Subsequently, the researcher performed face validity, content validity, and construct validity, which includes both convergent and discriminant validity.

In determining the sample size, the researcher referred to Hair et al. (2014), who recommend that the ideal sample size when using SEM (Structural Equation Modeling) is:

- (1) A minimum of $n = 100$, if there are five constructs or fewer in the research model.
- (2) $150 < n < 300$, if there are seven constructs or fewer in the research model.
- (3) A minimum of $n = 500$, if there are a large number of constructs (>7).

Therefore, the sample size processed using SEM in this study is 300 respondents.

RESULTS AND DISCUSSION

Table 1 presents the results of a Structural Equation Modeling (SEM) analysis examining the relationships between various psychological factors and the intention to engage in consumption behavior. The factors studied include attitude toward success (ATS), attitude toward failure (ATF), attitude toward process (ATP), and subjective norms (SN).

Table 1. Results of Structural Equation Modeling (SEM) Analysis

Relationship	Coef.	t-stat.	p-value	Conclusion
Attitude toward success (ATS) → Trying to Visit (TC)	0.213	3.417	0.000	<i>Supported</i>
Attitude toward Failure (ATF) → Trying to Visit (TC)	0.117	2.190	0.029	<i>Supported</i>
Attitude toward Process → Trying to Visit (TC)	0.247	3.521	0.000	<i>Supported</i>

Subjective Norms (SN) → Trying to Visit (TC)	0.210	3.114	0.002	<i>Supported</i>
Effect 1 ATS → TC	0.019	1.570	0.117	<i>Not supported</i>
Effect 2 ATF → TC	0.021	1.790	0.074	<i>Not supported</i>
Effect 3 ATP → TC	0.146	2.222	0.027	<i>Supported</i>
Effect 4 SN → TC	0.113	2.068	0.039	<i>Supported</i>

Source: Authors' own estimation (2025)

The results of the Structural Equation Modeling (SEM) analysis provide robust empirical evidence of the relationships between key psychological constructs and the intention to consume. The analysis encompasses both the inner model (structural model) and the outer model (measurement model), ensuring a comprehensive evaluation of the hypothesized relationships and the reliability and validity of the latent constructs.

Outer Model Evaluation

The outer model assessment verifies the measurement validity of the constructs, confirming convergent and discriminant validity. The factor loadings of all observed variables exceed the acceptable threshold of 0.700, indicating strong indicator reliability. The Average Variance Extracted (AVE) values for all constructs surpass the minimum criterion of 0.500, establishing adequate convergent validity. Additionally, the Composite Reliability (CR) values range from 0.872 to 0.934, demonstrating high internal consistency. The Fornell-Larcker criterion and Heterotrait-Monotrait (HTMT) ratio further support discriminant validity, ensuring that each construct is empirically distinct.

Inner Model Evaluation

The inner model analysis examines the structural relationships between latent constructs. The results indicate significant direct effects between psychological attitudes and consumption intentions, as evidenced by the respective path coefficients (β), t-statistics, and p-values. The results are showed as follows below.

Attitude Toward Success (ATS) significantly influences Trying to Consume (TC) ($\beta = 0.213$, $t = 3.417$, $p = 0.000$), suggesting that individuals with a favorable outlook toward success exhibit a stronger propensity to engage in consumption behavior. Thus, this finding supports the *H1*. This result follows the study of Bandura (1991) who stated that those who enjoy challenges tend to find satisfaction in achieving difficult goals, while those who do not prefer easier goals. Therefore, Individuals with a favorable outlook on the success of halal tourism are more likely to have a strong intention to participate in it. They perceive that their efforts, such as seeking destinations that offer halal food, will lead to fulfilling experiences that align with their religious beliefs.

Attitude Toward Failure (ATF) also impacts consumption intentions, albeit to a lesser extent ($\beta = 0.117$, $t = 2.190$, $p = 0.029$). Although this effect is positive, it is weaker compared to other attitudinal factors. Hence, this result supports the *H2*. This result follows the study of Bandura (1991) who stated that a person's perception of failure is heavily influenced by their level of self-efficacy. Therefore, Individuals with a constructive mindset toward failure perceive potential setbacks in halal tourism as opportunities for growth and learning. For instance, even if they face challenges such as

difficulty finding halal food or prayer facilities at a destination, they embrace these risks as valuable experiences that enhance their preparedness for future travels.

Attitude Toward the Process (ATP) exerts the strongest influence on consumption intentions ($\beta = 0.247$, $t = 3.521$, $p = 0.000$), highlighting the critical role of an individual's perception of the process in motivating consumption behavior. It can be concluded that the result supports the *H3*. This result follows the study of Bandura (1991) who stated that one's attitude towards the process shapes their response to challenges. Hence, a positive outlook on the process enhances the value of halal tourism, even with challenges. Instead of feeling discouraged by difficulties like finding halal food or prayer facilities, individuals view them as learning experiences. This mindset builds adaptability, persistence, and problem-solving skills, reinforcing their commitment and long-term engagement in halal tourism.

Subjective Norms (SN)—perceived social pressures to conform—significantly influence consumption intentions ($\beta = 0.210$, $t = 3.114$, $p = 0.002$). Thus, this result supports the *H4*. This result follows the study of Ajzen (1991) that subjective norms influence individuals to perform or not perform a particular behavior. Therefore, subjective norms significantly impact an individual's intention to participate in halal tourism.

Although the analysis results in the acceptance of all direct effects, yet the mediation analysis reveals mixed results. It shows that the indirect effect of Attitude Toward Success (ATS) on Trying to Consume (TC) is statistically insignificant ($\beta = 0.019$, $t = 1.570$, $p = 0.117$), indicating that the indirect influence of success attitudes on consumption behavior is weak. The result rejects the *H5*. Religious commitment may not moderate the relationship between Attitude Toward Success (ATS) and Trying to Visit Halal Tourism Destinations due to their distinct nature. While ATS reflects personal motivation, religious commitment mainly influences faith-based behaviors. If success is seen as personal achievement rather than religious adherence, its impact on travel intentions remains unaffected.

Additionally, religious commitment strongly shapes religious behaviors (Mokhlis, 2009) but may not enhance the effect of general motivation on travel decisions. If success in tourism is viewed separately from religious devotion, commitment levels may not significantly influence this relationship, resulting in an insignificant moderating effect.

A similar pattern is observed for Attitude Toward Failure (ATF), where the indirect effect approaches significance but remains unsupported ($\beta = 0.021$, $t = 1.790$, $p = 0.074$). Thus, the *H6* is rejected. Religious commitment may not moderate the relationship between Attitude Toward Failure (ATF) and Trying to Visit Halal Tourism Destinations, as failure is viewed more as a personal growth process than a religious duty. Those who see setbacks as learning opportunities rely on resilience and self-efficacy rather than religious beliefs (Bandura, 1991).

Since religious commitment primarily influences faith-based behaviors (Mokhlis, 2009), individuals may not link their response to failure in tourism with religious values. As a result, it is unlikely to affect their travel intentions, making its moderating effect insignificant.

Conversely, the indirect effect of Attitude Toward the Process (ATP) is statistically significant ($\beta = 0.146$, $t = 2.222$, $p = 0.027$), reinforcing its strong role in shaping consumption behavior. The result shows that the *H7* is supported. Religious commitment likely moderates the relationship between Attitude Toward Process (ATP) and Trying to Visit Halal Tourism Destinations, as halal travel aligns with faith-based values. Highly committed individuals view adhering to religious principles as meaningful, reinforcing their dedication to visiting halal destinations (Mokhlis, 2009).

Moreover, religious commitment fosters perseverance in faith-related activities (Worthington et al., 2003). Those who value religious practices are more likely to persist in halal tourism despite challenges, strengthening the impact of ATP on travel intentions.

Subjective Norms (SN) also show a significant indirect effect on Trying to Consume ($\beta = 0.113$, $t = 2.068$, $p = 0.039$), though the magnitude of this effect is modest. The result supports the *H8*. Religious commitment likely moderates the relationship between subjective norms and Trying to Visit Halal Tourism Destinations, as highly committed individuals are more influenced by their religious community's expectations. Subjective norms play a stronger role when religious values guide decision-making, increasing conformity to halal travel preferences (Ajzen, 1991).

Moreover, religious commitment reinforces adherence to faith-based behaviors (Mokhlis, 2009). When social norms promote halal tourism, committed individuals feel a stronger obligation to comply, amplifying the impact of subjective norms on travel intentions.

Table 2. Model Fit Indices

Type of GoF model	Model Index	Recommended Value	Results	Notes
	Chi square statistic	Small	15,885	Good
Absolute fit measures	P-value	$\geq 0,05$	0,098	Good
	GFI	$\geq 0,90$	0,917	Good
	RMSEA	$\leq 0,08$	0,079	Good
	Normed χ^2	$2 \leq \text{Normed } \chi^2 \leq 5$	3,177	Good
Incremental fit measures	CFI	$\geq 0,94$	0,905	Good
Parsimonius fit measures	AGFI	$\geq 0,90$	0,908	Good

Source: Authors' own estimation (2025)

The model fit indices confirm the adequacy of the proposed model. Goodness-of-Fit Index (GFI) = 0.917 and Adjusted Goodness-of-Fit Index (AGFI) = 0.908 both exceed the recommended threshold of 0.900, indicating a good overall fit. Root Mean Square Error of Approximation (RMSEA) = 0.079 is within the acceptable range, albeit near the upper limit. Chi-square Minimum/DF (CMIN/DF) = 3.177, which is slightly higher than

the ideal but still falls within an acceptable range. Comparative Fit Index (CFI) = 0.905, indicating a satisfactory model fit.

In conclusion, the analysis provides strong empirical support for the hypothesized relationships between attitudes toward success, failure, process, and subjective norms, and their respective impacts on trying to consume behavior. The model demonstrates satisfactory fit and confirms the relevance of these psychological constructs in predicting consumer intentions, with the majority of effects substantiated at the 95% confidence level.

CONCLUSION

The study highlights the significant role of psychological factors, such as attitudes toward success, failure, the process, and subjective norms, in shaping tourists' intentions to engage in halal tourism in Aceh. Consistent with the Theory of Trying, the findings indicate that attitudes toward success, failure, and the consumption process, as well as subjective norms, directly influence individuals' efforts to engage in consumption behavior, including choosing halal tourism. Notably, the attitude toward the process emerged as the strongest predictor, suggesting that tourists who appreciate the experience of halal tourism are more likely to pursue it.

However, the study also reveals that the indirect effects of attitudes toward success and failure are not significant, indicating that these factors do not impact tourism intentions through indirect pathways. Theoretical justifications, such as self-determination and coping theories, provide insight into why success and failure may not consistently drive consumption behavior indirectly. These findings underscore the importance of considering both individual motivations and social pressures in developing strategies to promote halal tourism. By focusing on enhancing the tourism process experience and leveraging subjective norms, tourism stakeholders can better align their marketing efforts with the psychological drivers of potential tourists. Furthermore, understanding the limitations of indirect attitudinal effects can inform future research aimed at refining models of tourist behavior in halal and broader contexts.

Despite its valuable contributions, this study has several limitations that should be acknowledged. First, the research is context-specific, focusing solely on halal tourism in Aceh, which may limit the generalizability of the findings to other regions with different cultural, religious, and economic contexts. Future research could explore similar psychological factors in diverse destinations to assess the broader applicability of the results. Second, while the study examines attitudes toward success, failure, the process, and subjective norms, it does not consider other potential psychological and situational factors, such as perceived behavioral control, personal values, and past experiences, which may also influence tourists' intentions. Future studies could integrate these additional variables to develop a more comprehensive model of halal tourism behavior. Third, the study relies on self-reported data, which may be subject to social desirability bias, particularly in the context of halal tourism, where religious and cultural expectations could influence responses.

Future research could employ experimental or longitudinal designs to validate the causal relationships between psychological factors and tourism intentions. Finally, while

the findings highlight the significant role of the tourism process experience in driving behavioral intentions, further research is needed to explore how specific elements of the halal tourism experience—such as service quality, cultural authenticity, and ethical considerations—shape consumer decision-making. Investigating these aspects could provide deeper insights into designing more effective halal tourism marketing strategies. By addressing these limitations, future research can enhance theoretical models of consumer behavior in halal tourism and contribute to the development of more targeted and impactful tourism policies and marketing interventions.

REFERENCE

- Ajzen, I. (1991). The theory of planned behavior. *Organizational Behavior and Human Decision Processes*, 50(2), 179–211. [https://doi.org/10.1016/0749-5978\(91\)90020-T](https://doi.org/10.1016/0749-5978(91)90020-T)
- Al-Mustaqim, D. (2023). Strategi pengembangan pariwisata halal sebagai pendorong ekonomi berkelanjutan berbasis maqashid syariah. *AB-JOIEC: Al-Bahjah Journal of Islamic Economics*, 1(1), 26–43. <https://doi.org/10.61553/abjoiec.v1i1.20>
- Azizuddin, I., & Ainulyaqin, M. H. (2022). Industri pariwisata halal: Pendorong inovasi untuk halalpreneurs. *Jurnal Ilmiah Ekonomi Islam*, 8(1), 106–116. <https://doi.org/10.29040/jiei.v8i1.4040>
- Bagozzi, R. P., & Kimmel, S. K. (1995). A comparison of leading theories for the prediction of goal-directed behaviors. *British Journal of Social Psychology*, 34, 437–461. <https://doi.org/10.1111/j.2044-8309.1995.tb01076.x>
- Bagozzi, R. P., & Warshaw, P. R. (1990). Trying to consume. *Journal of Consumer Research*, 17, 127–140. <https://doi.org/10.1086/208543>
- Bandura, A. (1991). Social cognitive theory of self-regulation. *Organizational Behavior and Human Decision Processes*, 50(2), 248–287. [https://doi.org/10.1016/0749-5978\(91\)90022-L](https://doi.org/10.1016/0749-5978(91)90022-L)
- Budiman, I., Kamal, S., & Tarlis, A. (2020). Strategi pemerintah daerah Kota Langsa Provinsi Aceh dalam mengembangkan obyek wisata halal. *Jurnal Samudra Ekonomi dan Bisnis*, 11(1), 16–28. <https://doi.org/10.33059/jseb.v11i1.1659>
- Chin, J. W., Mustafa, M. J., & Nungsari, M. (2024). Subjective norms towards entrepreneurship and Malaysian students' entrepreneurial intentions: Does gender matter? *Asia Pacific Journal of Innovation and Entrepreneurship*, 18(2), 195–208. <https://doi.org/10.1108/APJIE-09-2023-0180>
- Cialdini, R. B., Reno, R. R., & Kallgren, C. A. (1990). A focus theory of normative conduct: Recycling the concept of norms to reduce littering in public places. *Journal of Personality and Social Psychology*, 58(6), 1015–1026. <https://doi.org/10.1037/0022-3514.58.6.1015>
- Cooper, D. R., & Schindler, P. S. (2014). *Business research methods* (12th ed.). McGraw-Hill. <https://www.scirp.org/reference/referencespapers?referenceid=2397726>
- Deci, E. L., & Ryan, R. M. (2012). Self-determination theory. In P. A. M. Van Lange, A. W. Kruglanski, & E. T. Higgins (Eds.), *Handbook of theories of social psychology* (Vol. 1, pp. 416–436). SAGE Publications. <https://doi.org/10.4135/9781446249215.n21>
- Dharmmesta, B. S. (2000). Perilaku mencoba beli: Sebuah kajian analitis model Bagozzi-Warshaw untuk panduan peneliti. *Jurnal Ekonomi dan Bisnis Indonesia*, 15(4), 453–470. <https://jurnal.ugm.ac.id/jieb/article/view/39149/22206>
- Dharmmesta, B. S. (2002). Trying to act: An empirical study of investigating higher education consumers. *Gadjah Mada International Journal of Business*, 4(1), 45–66.

- Finlay, K. A., Trafimow, D., & Jones, D. (1997). Predicting health behaviors from attitudes and subjective norms: Between-subjects and within-subjects analyses. *Journal of Applied Social Psychology*, 27(22), 2015–2031. <https://doi.org/10.1111/j.1559-1816.1997.tb01638.x>
- Fishbein, M., & Ajzen, I. (1975). *Belief, attitude, intention, and behavior: An introduction to theory and research*. Addison-Wesley. https://www.researchgate.net/publication/233897090_Belief_attitude_intention_and_behaviour_An_introduction_to_theory_and_research
- Fishbein, M., & Middlestadt, S. (1995). Noncognitive effects on attitude formation and change: Fact or artifact? *Journal of Consumer Psychology*, 4(2), 181–202. https://doi.org/10.1207/s15327663jcp0402_05
- Hair, J. F., Black, W. C., Babin, B. J., & Anderson, R. E. (2014). *Multivariate data analysis* (7th ed.). Prentice Hall. <https://www.scirp.org/reference/referencespapers?referenceid=2190475>
- Irawan, B., & Nurdiawan, O. (2023). Naive Bayes dan Wordcloud untuk analisis sentimen wisata halal Pulau Lombok. *INFOTECH Journal*, 9(1), 236–242. <https://doi.org/10.31949/infotech.v9i1.5322>
- Mesta, H. A., Yumna, A., & Fitria, Y. (2022). Literasi halal untuk kesiapan sertifikasi halal produk pangan olahan UMKM Kota Padang dalam mendukung pariwisata halal Sumatera Barat. *Suluh Bendang: Jurnal Ilmiah Pengabdian Kepada Masyarakat*, 22(2), 367–374. <https://doi.org/10.24036/sb.02890>
- Mokhlis, S. (2009). Relevancy and measurement of religiosity in consumer behavior research. *International Business Research*, 2(3), 75–84. <https://doi.org/10.5539/ibr.v2n3p75>
- Mutiara, E. P. (2024). *Pengaruh brand image, halal awareness dan promosi terhadap keputusan berkunjung ke hotel syariah di Provinsi Lampung* (Doctoral dissertation, UIN Raden Intan Lampung). <https://repository.radenintan.ac.id/33241/>
- Muktarruddin, M., Imelda, P., Natasya, N., Rizky, A., & Pane, M. S. K. (2023). Dinamika dominasi ulama dalam menetapkan urusan hukum keislaman di Provinsi Nanggroe Aceh Darussalam. *Innovative: Journal of Social Science Research*, 3(2), 12849–12860. <https://j-innovative.org/index.php/Innovative/article/view/1830>
- Mutmainah, N., Ahyani, H., & Putra, H. M. (2022). Tinjauan hukum ekonomi syariah tentang pengembangan kawasan industri pariwisata halal di Jawa Barat. *Al-Mawarid: Jurnal Syariah dan Hukum (JSYH)*, 4(1), 15–42. <https://doi.org/10.20885/mawarid.vol4.iss1.art2>
- Rahayu, L. R., & Lesmana, P. S. W. (2020). Potensi peran perempuan dalam mewujudkan moderasi beragama di Indonesia. *Pustaka*, 20(1), 31–37. <https://doi.org/10.24843/PJIIB.2020.v20.i01.p05>
- Republika. (2024). Kunjungan wisatawan mancanegara ke Aceh pada Februari naik 86 persen. *Republika*. https://news.republika.co.id/berita/sbbj29425/kunjungan-wisatawan-mancanegara-ke-aceh-pada-februari-naik-86-persen#google_vignette
- RMOL Aceh. (2024). Jumlah kunjungan wisman ke Aceh turun 66.93 persen pada Maret 2024. *RMOL Aceh*. <https://www.rmolaceh.id/jumlah-kunjungan-wisman-ke-aceh-turun-6693-persen-pada-maret-2024>

- Saifudin, S., Khusna, A., Rusdian, A., & Sanjaya, I. W. W. (2023). Membangun retensi wisatawan melalui atribut ramah halal di destinasi wisata religi Demak Kota Wali. *Ar Rehla: Journal of Islamic Tourism, Halal Food, Islamic Traveling, and Creative Economy*, 3(2), 144–164. <https://doi.org/10.21274/ar-rehla.v3i2.8314>
- Seale, C. (1999). Quality in qualitative research. *Qualitative Inquiry*, 5(4), 465–478. <https://doi.org/10.1177/107780049900500402>
- Shafa, K. (2023). *Peran Organisasi Kerjasama Islam (OKI) dalam mengembangkan pariwisata halal di Indonesia tahun 2021-2022* (Bachelor's thesis, Program Studi Ilmu Hubungan Internasional, Fakultas Ilmu Sosial dan Ilmu Politik, Universitas Islam Negeri Syarif Hidayatullah Jakarta). <https://repository.uinjkt.ac.id/dspace/handle/123456789/76630>
- Syihabudin, M., Haidar, A., & Herindar, E. (2022). Konsep model sociopreneur sudut Lombok untuk mendukung pariwisata halal berkelanjutan di Nusa Tenggara Barat. *Ar Rehla: Journal of Islamic Tourism, Halal Food, Islamic Traveling, and Creative Economy*, 2(2), 122–139. <https://doi.org/10.21274/ar-rehla.v2i2.5904>
- Trifita, A. (2023). Komodifikasi agama halal tourism dalam perspektif dakwah. *Journal of Islamic Communication Studies*, 1(1), 118–136. <https://doi.org/10.15642/jicos.2023.1.1.118-136>
- Ummah, R., & Hipni, M. (2021). Implementasi kebijakan pengembangan pariwisata halal dalam meningkatkan kepuasan wisatawan di Kabupaten Bangkalan. *Kabilah: Journal of Social Community*, 6(2), 33–48. <https://ejournal.kopertais4.or.id/madura/index.php/kabilah/article/view/5391>
- Worthington, E. L., Jr., Wade, N. G., Hight, T. L., Ripley, J. S., McCullough, M. E., Berry, J. W., Schmitt, M. M., Berry, J. T., Bursley, K. H., & O'Connor, L. (2003). The Religious Commitment Inventory-10: Development, refinement, and validation of a brief scale for research and counseling. *Journal of Counseling Psychology*, 50(1), 84–96. <https://doi.org/10.1037/0022-0167.50.1.84>
- Zimmerman, M. A., & Zeitz, G. J. (2002). Beyond survival: Achieving new venture growth by building legitimacy. *Academy of Management Review*, 27(3), 414–431. <https://doi.org/10.5465/amr.2002.7389921>