

Article

Shariah-Compliant Attributes and Muslims' Intention to Visit Non-Muslim Countries

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Abstract

This study examined the influence of Shariah-oriented attributes on Indonesian Muslims' intention to visit Thailand, which is a non-Muslim country. This stimulus–organism–response (SOR) model was used to examine the relationships between Shariah-oriented tangible and intangible attributes (stimulus), perceived halal safety and Muslim trust (organism), and visit intention (response). The data from 387 Indonesian Muslim respondents were analyzed using partial least squares structural equation modelling combined with Importance–Performance Map Analysis (IPMA). The results supported six of seven hypotheses establishing that Shariah-oriented attributes significantly influenced perceived halal safety, Muslim trust, and visit intention. Notably, perceived halal safety showed a significant direct negative effect on visit intention ($\beta = -0.108, p < 0.05$); it did not significantly mediate the relationship between Shariah-oriented attributes and visit intention ($\beta = -0.049, p = 0.059$). Muslim trust demonstrates a strong positive mediating effect ($\beta = 0.236, p < 0.001$). The IPMA results revealed that Shariah-oriented tangible attributes demonstrated both high importance and excellent performance, while intangible attributes showed high importance but moderate performance, indicating a priority area for improvement. These findings highlight that Muslim trust and tangible Shariah-compliant attributes are crucial for attracting Muslim tourists to non-Muslim destinations, providing valuable insights for tourism stakeholders.

Keywords: Shariah-compliant; halal tourism; visit intention; Muslim travellers



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1. Introduction

Islam is the largest religion globally after Christianity (Larson, 2023) and continues to grow faster than other religions (Hughes, 2021). As of 2022, Muslims numbered approximately 1.9 billion globally, representing more than 24.9% of the global population (Shoib et al., 2022). Green (2016) projected the dominance of Islam by 2050, following the growing Muslim population worldwide. The main Shariah laws and guidelines are derived from the Al-Quran and Sunnah of Prophet Muhammad, with which all Muslims must comply (Salin et al., 2020) in all aspects of life, including travel. The increase in the Muslim population has resulted in the emergence of halal tourism (Rasul, 2019). The global growth of halal tourism has intensified significantly (Battour et al., 2024), with the Muslim

travel market valued at approximately USD 189 billion in 2022 and projected to reach USD 225 billion by 2028 (Primadona et al., 2024).

Given Islamic Shariah requirements, Islamic countries are increasingly popular among Muslim tourists (Samori & Sabtu, 2014). Muslims' demands for halal-friendly travel options have increased recently (Jia & Chaozhi, 2020), with expectations for halal products, services, and surroundings during tourist activities (Eid, 2015). Nonetheless, various appealing factors motivate Muslims to visit non-Islamic countries, where halal tourism extends beyond food to include prayer spaces, washing facilities, and gender-segregated services (El-Gohary, 2016). Therefore, exploring the Islamic values of features and services used by Muslims has become increasingly necessary. These features include halal-friendly services and facilities (Muharam & Asutay, 2019), accommodation options with segregated facilities and privacy for prayer (Suci et al., 2021), and cultural experiences, including halal food and prayer facilities in non-Islamic countries (Jia & Chaozhi, 2020).

Many studies have examined the effects of tourists' perceptions about the external environment (halal attributes, Islamic attributes, and halal-friendly attributes) in relation to their internal state (perceived value, perceived halal safety, and trust) on their behavioural outcomes (Jeaheng et al., 2019). Several previous studies evaluated the influence of these antecedents on behavioural outcomes through various mediating mechanisms. For example Jeaheng et al. (2019) examined the mediating role of perceived value, while Aji et al. (2021) investigated attitudes as mediators in Muslim travel intentions. However, the relative roles of approach-oriented mechanisms (trust) versus assurance-oriented mechanisms (perceived halal safety) remain underexplored, particularly in the context of the stimulus–organism–response (SOR) model (Jacoby, 2002).

Despite growing scholarly attention to halal tourism, several critical theoretical gaps remain. Firstly, the literature on Shariah-oriented attributes has predominantly examined these attributes as a single composite construct (Akhtar et al., 2020; Sobari et al., 2022) or focused exclusively on either tangible or intangible attributes in isolation (Stephenson, 2014; Wingett & Turnbull, 2017). However, service quality theory suggests that tangible and intangible service attributes may operate through different psychological mechanisms (Parasuraman et al., 1988). The differential effects of tangible versus intangible Shariah-oriented attributes on Muslim tourists' psychological states (safety perception and trust) remain theoretically and empirically underexplored.

Secondly, previous studies examining mediating mechanisms in halal tourism have primarily focused on perceived value as the mediating variable (Patwary et al., 2024; Sodawan & Hsu, 2022; Tiarniyu et al., 2020), reflecting an approach-oriented perspective. However, Milne et al. (2000) stated that the protection motivation is a key mediator of the relationship between behavioural outcomes and threat and coping appraisal (such as perceived halal safety), though whether these factors play distinct roles in religious compliance contexts remains uncertain. While some studies have examined perceived safety and security (Mohammed et al., 2023), the relative roles of approach-oriented (trust) versus assurance-oriented (perceived halal safety) psychological mechanisms in mediating the relationship between Shariah-oriented attributes and behavioural intentions have not been comparatively examined. This gap is particularly important given theoretical debates about whether safety assurance or trust building is more effective in promoting Muslim tourism to non-Muslim destinations.

Thirdly, while trust has been recognized as important in tourism decision-making (Morgan & Hunt, 1994), the conceptualization and measurement of "Muslim trust" in non-Muslim destination contexts remains theoretically underdeveloped. Existing studies often apply general trust constructs without considering the unique dimensions of trust relevant to Muslim tourist religious concerns, such as trust in halal integrity, trust in religious ac-

commodation, and trust in cultural sensitivity. This study addresses this gap by examining Muslim trust as a distinct construct specific to Shariah-compliant tourism contexts.

Fourthly, methodologically, most previous halal tourism studies using PLS-SEM have focused exclusively on path coefficients to determine the importance of constructs (Jeaheng et al., 2019; Sobari et al., 2022). However, path coefficients indicate importance but not performance. The integration of Importance–Performance Map Analysis (IPMA) with PLS-SEM allows simultaneous assessment of both the importance (effect size) and performance (mean scores) of constructs, providing more actionable insights for destination management. Despite IPMA's proven utility in hospitality and tourism research (Teeluckdharry et al., 2024), its application in halal tourism research has been notably absent.

The selection of Indonesia and Thailand as the research contexts is theoretically and practically justified for several reasons. First, Indonesia represents the world's largest Muslim population with approximately 228 million Muslims (Saemona et al., 2024), making it a significant market segment for understanding Muslim tourism behaviour. Second, Thailand, as a predominantly non-Muslim country (95% Buddhist) (National Statistical Office, 2025), presents a unique context where Muslim tourists must navigate significant religious and cultural differences, thereby providing an ideal setting to examine how Shariah-oriented attributes influence travel decisions in non-Muslim destinations. Third, the Indonesia–Thailand corridor represents one of the fastest-growing tourism markets in Southeast Asia, with Indonesian tourists ranking among the top five international visitors to Thailand (Department of Tourism [DOT], 2024).

Moreover, this context allows us to examine theoretical tensions that may not be apparent in Muslim-majority of Western contexts. Unlike travel between Muslim countries or to Western destinations, Southeast Asian cross-border Muslim tourism involves unique dynamics: geographic proximity, cultural familiarity yet religious difference, and varying levels of halal infrastructure development. These contextual factors provide rich theoretical insights into how perceived safety and trust mechanisms operate in culturally proximate yet religiously different environments.

The findings from this context are transferable to similar situations where Muslim tourists from large Muslim-majority countries consider visiting non-Muslim destinations in their geographic region, such as Malaysian Muslims visiting Singapore or Bangladeshi Muslims visiting India. Thus, while the context is specific, the theoretical insights regarding the mediating roles of perceived halal safety and Muslim trust in the relationship between Shariah-oriented attributes and visit intention have broader applicability to understanding Muslim tourism behaviour in non-Muslim destinations globally.

This study bridges the knowledge gap and makes several theoretical contributions. First, while previous studies have applied the SOR model to tourism contexts, most have focused on perceived value as the organism component (Patwary et al., 2024; Sodawan & Hsu, 2022). This study extends the SOR framework by simultaneously examining psychological mechanisms: perceived halal safety (an assurance mechanism) and Muslim trust (an enabling mechanism). This dual-mechanism approach provides a more comprehensive understanding of the psychological processes through which Shariah-oriented attributes influence behavioural intentions. Importantly, these findings reveal an asymmetry between these mechanisms: Muslim trust as a significant positive mediator effect ($\beta = 0.236$, $p < 0.001$), while perceived halal safety, despite its direct negative effect on visit intention, does not significantly mediate this relationship ($\beta = -0.049$, $p = 0.059$). This suggests that trust-building pathways may be more effective than safety-assurance pathways in promoting Muslim tourism to non-Muslim destinations—a finding that challenges assumptions about the symmetrical importance of approach and assurance mechanisms in previous halal tourism research.

Second, this study advances theoretical understanding by differentiating between tangible and intangible Shariah-oriented attributes and examining their differential effects on psychological mechanisms. While (Battour et al., 2011) initially proposed this categorization, empirical examination of how these two types of attributes function differently as stimuli in the SOR framework has been limited. These findings reveal that tangible attributes (such as halal food and prayer facilities) and intangible attributes (such as service processes and cultural atmosphere) have different contributions to forming the overall Shariah-oriented attributes constructs, suggesting that the tangibility of Shariah compliance plays a crucial role in shaping Muslim tourists' psychological states.

Third, existing halal tourism literature has primarily focused on either trust (Kusumah, 2024; Zulvianti et al., 2023) or perceived safety and security (Mohammed et al., 2023) in isolation. By examining both constructs simultaneously within the SOR framework, this study reveals critical insights into their differential roles. Muslim trust demonstrates a strong positive direct effect on visit intention ($\beta = 0.440, p < 0.001$) and serves as a significant positive mediator ($\beta = 0.236, p < 0.001$). In contrast, perceived halal safety shows a significant but small negative direct effect on visit intention ($\beta = -0.108, p < 0.05$) and does not significantly mediate the relationship between Shariah-oriented attributes and visit intention ($\beta = -0.049, p = 0.059$). These findings indicate that trust-building mechanisms are more effective than safety-assurance strategies in promoting Muslim tourism to non-Muslim destinations, representing a novel theoretical contribution to understanding the relative importance of approach versus assurance motivations in Muslim travel decision-making.

Finally, this study responds to calls for more context-specific theory building in tourism research. By examining Indonesian Muslims' intentions to visit Thailand, this study uncovers context-specific dynamics that challenge universal assumptions in halal tourism literature. Specifically, our findings suggest that when geographic proximity and cultural familiarity exist between source and destination countries, the role of Muslim trust becomes paramount, while perceived safety becomes less influential—a pattern that may differ from Muslim tourism to geographically distant or culturally unfamiliar destinations.

Methodologically, this study employs Partial Least Squares-Structural Equation Modelling (PLS-SEM) combined with Importance–Performance Map Analysis (IPMA) for several theoretical and practical reasons. First, PLS-SEM is particularly suitable for this study because of the reflective-formative (Type II) higher-order construct structure of Shariah-oriented attributes, where tangible and intangible attributes form a second-order formative construct. Unlike covariance-based SEM, PLS-SEM can effectively handle such complex hierarchical models without requiring large sample sizes or strict distributional assumptions (Hair et al., 2019).

Second, while traditional PLS-SEM analysis identifies statistically significant relationships and their effect sizes (importance), it does not reveal how well destinations are currently performing on these important attributes. IPMA addresses this limitation by simultaneously mapping both importance (total effects) and performance (latent variable score rescaled to 0–100) of each construct (Ringle & Sarstedt, 2016). This dual perspective is crucial for practical application because a construct may be highly important but underperforming, indicating a priority area for improvement—insights that cannot be obtained from path coefficients alone.

Third, IPMA's four-quadrant matrix ("Keep Up the Good Work", "Possible Overkill", "Low Priority", and "Concentrate Here") provides intuitive, actionable guidance for destination managers. In the context of halal tourism, this allows identification of which specific Shariah-oriented tangible attributes demonstrated both high importance and excellent performance, while intangible attributes showed high importance but moderate performance,

indicating a priority area for improvement. IPMA has rarely been applied in halal tourism research, representing a methodological contribution of this study.

The combination of PLS-SEM and IPMA thus provides both theoretical insights (through hypothesis testing and mediation analysis) and practical guidance (through Importance–Performance mapping), making this study relevant for both academic theory building and destination management practice. These yield significant theoretical and methodological contributions that advance understanding of Muslim tourism behaviour and provide practical tools for destination management in non-Muslim countries.

2. Literature Review

2.1. Theoretical Framework: The Stimulus–Organism–Response (SOR)

The stimulus–organism–response (SOR) paradigm, originating from environmental psychology (Mehrabian & Russell, 1974), provides a theoretically robust framework for understanding how environmental characteristics influence human behaviour through internal psychological processes. The model's theoretical foundation rests on three core propositions: (1) environmental stimuli (S) are cognitively processed by individuals rather than directly triggering behaviour, (2) this processing generates internal cognitive and affective states (O) that mediate the stimulus-behaviour relationship, and (3) these internal states subsequently influence behavioural responses (R).

While multiple theoretical frameworks could potentially explain Muslim tourism behaviour, the SOR framework is particularly appropriate for this study for four key reasons. Firstly, unlike stimulus-response models that assume direct relationships between environmental cues and behaviour, SOR explicitly recognizes that destination attributes must be psychologically processed before influencing decisions—a crucial distinction when religious values mediate travel choices. Secondly, the framework's flexibility allows simultaneous examination of both approach-oriented mechanisms (trust) and assurance-oriented mechanisms (perceived halal safety), psychological mechanisms that are theoretically essential for understanding Muslim tourists in travelling in non-Muslim destinations. Thirdly, SOR's environmental focus aligns naturally with destination-based tourism research, where observable Shariah-oriented attributes serve as controllable stimuli that destinations can strategically modify. Fourth, compared to alternatives like TPB (which lacks explicit environmental antecedents) or TAM (designed for technology contexts), SOR provides the theoretical structure needed to organize multiple variables into a coherent causal sequence while accommodating context-specific psychological processes relevant to halal tourism. The following subsections elaborate on these justifications in detail.

Theory of Planned Behaviour (TPB): The TPB framework specifies attitudes, subjective norms, and perceived behavioural control as the primary determinants of behavioural intention (Ajzen, 1991). However, TPB does not explicitly incorporate environmental stimuli as antecedents to attitudinal formation, instead treating attitudes as exogenous variables without modelling their environmental origins. The current study requires explicit examination of how destination attributes (environmental stimuli) influence psychological states and subsequent behavioural intentions, which necessitates a theoretical framework that explicitly models environmental antecedents and their psychological consequences. The SOR framework provides this essential environmental focus and stimulus-process-outcome structure that TPB lacks.

Technology Acceptance Model (TAM): The TAM framework specifies perceived usefulness and perceived ease of use as mediating constructs between system characteristics and usage intention (Davis, 1989). However, TAM was specifically designed for technology adoption contexts, and its core constructs (perceived usefulness and ease of use) do not adequately capture the religion-specific psychological processes (i.e., halal safety perception

and Muslim trust) that are theoretically relevant to halal tourism decision-making. The SOR framework's flexibility in organism component specification, which permits the inclusion of context-appropriate psychological mechanisms, renders it more theoretically appropriate for this investigation.

Service Quality Models (SERVQUAL): Service quality frameworks, such as the SERVQUAL model, examine how service attributes influence customer satisfaction and behavioural intention (Parasuraman et al., 1988). However, these models predominantly focus on generic service quality dimensions (tangibles, reliability, responsiveness, assurance, and empathy) without incorporating religion-specific attributes or the distinctive psychological mechanisms relevant to religious tourism contexts. The SOR framework enables the incorporation of context-specific environmental stimuli (i.e., Shariah-oriented attributes) and context-appropriate organism components (i.e., Muslim trust and halal safety perception) that conventional service quality models do not theoretically address or operationalize.

This study extends the SOR framework by simultaneously examining two critical psychological mechanisms: perceived halal safety (an assurance-oriented mechanism) and Muslim trust (an enabling mechanism). This mechanism approach provides a more comprehensive understanding of the psychological processes through which Shariah-oriented attributes influence behavioural intentions, representing complementary psychological pathways that have not been examined together in previous halal tourism research.

2.2. Application to Halal Tourism: Specific Theoretical Mappings

Having established the general theoretical justification for applying the SOR framework, this section now delineates how the SOR constructs map onto the halal tourism context.

2.2.1. Stimulus (S): Shariah-Oriented Attributes

Shariah-oriented attributes represent environmental stimuli within the SOR framework. These attributes constitute observable destination characteristics that signal religious accommodation and Islamic compliance. Following Battour et al. (2011), this study distinguishes between tangible attributes (e.g., halal food provision, prayer facilities, ablution facilities, absence of pork and alcohol products) and intangible attributes (e.g., culturally sensitive service processes, Muslim-friendly atmosphere, gender-segregated services, religiously appropriate media content).

Theoretically, these attributes function as informational cues that Muslim tourists utilize to infer destination religious compatibility and Shariah compliance. Tangible attributes represent costly signals—such as investments in prayer facilities or halal certification processes—that credibly indicate a destination's commitment to Muslim accommodation, as these investments are economically prohibitive to falsify. Intangible attributes represent complementary signals of cultural sensitivity and religious respect that reinforce perceptions of genuine commitment.

The theoretical classification of these attributes as environmental stimuli, rather than outcomes or psychological states, is justified by their observable and verifiable nature. Unlike psychological constructs such as trust and safety perception, which exist as internal cognitive and affective states within tourists' minds, Shariah-oriented attributes exist as tangible and intangible features within the destination environment that can be objectively assessed and verified. Consequently, these attributes constitute inputs to Muslim tourists' decision-making processes rather than outputs or consequences.

2.2.2. Organism (O): Perceived Halal Safety and Muslim Trust

Perceived halal safety and Muslim trust represent the psychological organism components that mediate the relationship between Shariah-oriented attributes and visit intention.

These constructs capture Muslim tourists' internal cognitive evaluations and affective states formed in response to encountered destination attributes.

This conceptualization aligns with protection motivation as a key mediator of the relationship between behaviour and threat and coping appraisal, and protection motivation and performance intention behaviour (Milne et al., 2000). In halal tourism contexts, elevated perceived halal safety generates approach motivation, thereby increasing visit intention as tourists feel confident in protecting their religious integrity and maintaining Shariah compliance.

Muslim trust represents a cognitive factor affecting confidence; specifically, it impacts Muslim tourists' positive expectations and emotional assurance that the destination will reliably provide religiously appropriate services and maintain Shariah compliance (Ratnasari et al., 2021). Trust functions to reduce uncertainty and enable behavioural commitment in situations where complete ex ante verification is impossible. In halal tourism contexts, Muslim tourists cannot fully verify Shariah compliance prior to visitation; consequently, they must rely on destination claims, certifications, and reputational signals to form trust-based expectations.

Theoretically, the classification of perceived safety and trust as organism components, rather than stimuli or responses, is justified by their psychological and internal nature. Unlike Shariah-oriented attributes, which exist as observable features within the destination environment, perceived safety and trust exist within tourists' cognitive and affective systems as subjective interpretations and evaluations. Furthermore, unlike visit intention, which represents a behavioural response or outcome, perceived safety and trust constitute psychological antecedents to behaviour. These constructs mediate the relationship between environmental stimuli and behavioural responses, which corresponds precisely to the theoretical function of the organism component within the SOR framework.

The inclusion of both perceived safety and trust as dual organism components represents a theoretical advancement over prior research. Previous SOR applications in tourism contexts have typically examined single-organism constructs, such as perceived value (Sodawan & Hsu, 2022), emotional experiences (Jiang et al., 2024), or attitudes (Seçilmiş et al., 2022). By simultaneously examining dual organism components representing complementary psychological mechanisms—opportunity evaluation (approach motivation)—this study provides a more comprehensive and theoretically nuanced account of Muslim tourist decision-making processes in halal tourism contexts.

2.2.3. Response (R): Visit Intention

Visit intention represents the behavioural response component within the SOR framework. Following the Theory of Reasoned Action (Fishbein & Ajzen, 1975), behavioural intention constitutes the most proximal antecedent to actual behaviour and represents the subjective probability that an individual will perform a specific action. In tourism research, visit intention is widely recognized as a theoretically valid and empirically reliable proxy for actual visitation behaviour, particularly in pre-travel decision-making contexts where actual behaviour cannot yet be observed or measured (Chi & Phuong, 2022).

Theoretically, visit intention is classified as a response component rather than a stimulus or organism because it represents the outcome of the psychological decision-making process. Visit intention is influenced by antecedent psychological states (organism components) but does not itself constitute a psychological state; rather, intention represents a behavioural commitment or predisposition to act, distinct from cognitive evaluations or affective reactions. Moreover, intention logically and temporally follows evaluative processes such as safety assessment and trust formation in the sequential flow of decision-

making, thereby rendering it theoretically appropriate as the response component within the SOR framework.

2.2.4. Shariah-Oriented Attributes as Stimuli

Direction of causality: Do tangible and intangible attributes cause the overall evaluation of Shariah-oriented attributes, or does an underlying Shariah-oriented factor cause these specific attributes to manifest? Theoretically, tourism destinations actively select and implement specific tangible attributes (e.g., prayer facilities, halal food provision) and intangible attributes (e.g., gender-segregated services, cultural sensitivity training), and the combination of these implemented attributes determines the overall degree of Shariah-orientation. This conceptualization suggests that causality flows from specific attributes to the overall Shariah-orientation construct (formative specification), rather than from an underlying latent factor to specific observable manifestations (reflective specification).

Interchangeability: Are tangible and intangible attributes interchangeable indicators of the same underlying construct, or do they represent distinct facets that jointly define Shariah-orientation? Theoretically, a tourism destination could exhibit strong tangible attributes (e.g., high-quality halal food provision and well-maintained prayer facilities) while simultaneously demonstrating weak intangible attributes (e.g., culturally insensitive staff behaviour and absence of gender-segregated services), or vice versa. This lack of interchangeability between dimensions indicates that formative specification is theoretically appropriate.

Nomological network: Do tangible and intangible attributes share similar antecedents and consequences, or do they exhibit distinct patterns? Theoretically, tangible attributes may be more strongly influenced by physical infrastructure investment and exert greater effects on perceived safety formation through visible assurance mechanisms, whereas intangible attributes may be more strongly influenced by staff training initiatives and organizational culture, thereby exerting greater effects on trust formation through experiential confidence building. These differential nomological networks suggest that tangible and intangible dimensions possess unique causal pathways, thus supporting formative specification.

Based on the above three theoretical criteria, the study models Shariah-oriented attributes as a second-order formation construct composed of two first-order reflective constructs: tangible attributes and intangible attributes. This reflective-formative Type II hierarchical model (Becker et al., 2012) enables the examination of (1) the differential contributions of tangible versus intangible dimensions through formative outer weights, (2) measurement rigour through reflective specification of first-order dimensions, and (3) whether these dimensions exert differential effects on psychological mechanisms, specifically perceived halal safety and Muslim trust.

Tangible Attributes

Shariah-oriented tangible attributes encompass physical elements such as halal certification, prayer facilities, absence of pork and alcohol products, ablution facilities (Stephenson, 2014), halal food provision (Wardi et al., 2018), and appropriate water supply in toilet facilities (Wingett & Turnbull, 2017). These tangible elements are crucial determinants in attracting Muslim tourists to destinations (Eid & El-Gohary, 2015). Jafari and Scott (2014) emphasized that access to halal food constitutes a key consideration in destination selection among Muslim travellers, while Said et al. (2020) highlighted the critical importance of dedicated prayer spaces. Oktadiana et al. (2016) found that Muslim tourists' satisfaction levels were significantly influenced by the availability and quality of ablution facilities. Furthermore, the comprehensive availability of Shariah-compliant food options through-

out tourism destinations positively influences overall travel experiences and destination evaluations (Razzaq et al., 2016).

Intangible Attributes

Shariah-oriented intangible attributes encompass experiential and service-related elements such as Muslim-friendly media content, gender-segregated service provisions, culturally sensitive staff behaviour, and respectful religious atmosphere (Papastathopoulos et al., 2020). Additional dimensions include Islamic-compliant service processes, appropriate gender segregation in service delivery (Muharam & Asutay, 2019), and the absence of entertainment activities incompatible with Islamic values (Wardi et al., 2018). Battour et al. (2017) found that culturally sensitive service delivery creates a sense of familiarity and comfort among Muslim tourists. Zamani-Farahani and Henderson (2010) emphasized that the absence of gambling facilities and nightlife entertainment is particularly crucial for devout Muslim travellers, while Eid and El-Gohary (2015) demonstrated that tourist satisfaction was significantly influenced by Muslim-friendly media content and a respectful religious atmosphere. The integration of tangible attributes (e.g., halal food provision, prayer facilities) and intangible attributes (e.g., cultural sensitivity, appropriate service delivery) cultivates trust among Muslim travellers by demonstrating institutional respect for their religious practices and values (Sodawan & Hsu, 2022). This synergistic combination creates an inclusive Shariah-compliant environment that contributes to enhanced tourist satisfaction and destination loyalty (Mohamed et al., 2020).

2.3. Psychological Mechanisms as Organism

2.3.1. Perceived Halal Safety

Halal safety is defined by Wahyuni et al. (2020) as “food safety and halal are essential aspects for consumers to choose food to be consumed because of health and religious beliefs” (p. 260). Perceived halal safety refers to Muslim consumers’ or tourists’ assurance that halal products and services, particularly food, comply with Islamic Shariah laws and are safe for consumption (Hariani & Hanafiah, 2024). This perception is influenced by various factors in halal tourism, including halal certification, perceived trust, and perceived quality and safety of halal products or services. The concept of halal safety extends beyond religious compliance to encompass broader aspects of product quality and consumer trust in both tangible and intangible components (Maminirina Fenitra et al., 2025), which are crucial in influencing decision-making among Muslim consumers.

Halal safety and security have significant positive impacts on both Muslim and non-Muslim consumers. For Muslim travellers, perceived safety and security significantly and positively affect their intention to recommend the destination (Mohammed et al., 2023). Rashid et al. (2019) identified halal safety and security, along with halal food availability and destination sociocultural features, as crucial factors influencing Muslim travellers’ satisfaction when visiting non-Islamic destinations. Interestingly, the concept of halal safety extends beyond the Muslim market segment. Halal food products appeal to non-Muslim consumers due to their association with safety and hygiene standards (Battour et al., 2018). For instance, Marhaba, a Dutch company, successfully attracts approximately 25% of its customers from the non-Muslim segment through its halal biscuits and chocolates (Stephenson, 2014). This demonstrates that halal safety serves as a universal selling point associated with product quality and safety assurance, transcending religious boundaries.

2.3.2. Muslim Trust

Trust is a multidimensional construct that has been conceptualized variably across disciplines. Drawing on organizational trust literature (McKnight et al., 1998), this study

distinguishes between trust dimensions, trust referents, and trust antecedents to provide a precise conceptualization of Muslim trust in halal tourism contexts.

Trust dimensions refer to the bases upon which trust is formed. Mayer et al. (1995) identified three dimensions: (1) ability-based trust (confidence in the trustee's competence to perform), (2) benevolence-based trust (confidence that the trustee cares about the trustors' welfare), and (3) integrity-based trust (confidence that the trustee adheres to acceptable principles). In halal tourism, ability-based trust corresponds to Muslim tourists' confidence that the destination has the competence to provide Shariah-compliant services; benevolence-based trust corresponds to confidence that the destination genuinely respects Muslim values rather than merely seeking commercial gain; integrity-based trust corresponds to confidence that the destination adheres to halal principles consistently rather than selectively or superficially. Therefore, this study defines Muslim trust as destination-level, ability-based, and benevolence-based confidence that non-Muslim destinations will reliably and respectfully provide services, facilities, and accommodations that meet Muslim tourists' religious requirements.

While trust theory (Mayer et al., 1995) distinguishes three dimensions (ability, benevolence, integrity), this study operationalizes Muslim trust as a single-dimensional reflective construct. These dimensions are psychologically inseparable in halal tourism contexts—when Muslim tourists evaluate trust, they form holistic perceptions rather than discrete dimensional judgments. This approach is consistent with tourism research demonstrating high intercorrelations among trust dimensions (Abubakar et al., 2017; Su et al., 2021).

Muslim trust is domain-specific trust focused on religious accommodation, whereas general destination trust encompasses broader confidence in destination competence, safety, service quality, and value (Osman & Sentosa, 2013). A Muslim tourist may have high general trust in Thailand's tourism infrastructure and safety but low Muslim trust if they perceive inadequate understanding of Islamic requirements.

Internationally recognized halal certification fosters trust by providing the assurance of compliance with Islamic dietary laws and demonstrating cultural respect (Zulvianti et al., 2023). Service credibility is enhanced through local Muslim community involvement, while compliance concerns are alleviated by transparency regarding halal food sourcing (Kusumah, 2024). Additionally, trust is significantly influenced by positive recommendations from other Muslim travellers, which increases the likelihood of visits (Padrón-Ávila et al., 2022).

2.4. Visit Intention as Response

Behavioural intention is the subjective probability of exhibiting a certain action (Fishbein & Ajzen, 1975). Travel intention refers to the likelihood of selecting a specific destination (Chi & Phuong, 2022). The significant influence of destination Shariah compliance on Muslim tourists' travel intentions has been demonstrated (Soonsan & Jumani, 2024). Religious factors, including access to halal food and prayer facilities, are crucial in the destination selection for Indonesian Muslim tourists (Juliana et al., 2023).

2.5. Hypothesis Development

Few studies have examined relationships between Shariah-oriented attributes, perceived halal safety, and Muslim trust with visit intention to non-Muslim countries. This study considered visit intention as the subjective propensity of travelling to a non-Muslim country. Based on the review of the literature, this study proposed the following direct and indirect effect hypotheses:

H1: *Shariah-oriented attributes → Perceived halal safety.*

Milne et al. (2000) stated that “protection motivation is a key mediator of the relationship between behaviour and threat and coping appraisal, and protection motivation is synonymous with the intention to perform a behaviour” (p. 109). Halal tourism is a tourism approach that ensures the needs and preferences of Muslim travellers, where safety assurance arises from products and services in non-Muslim destinations that actively protect their ability to practice Islamic principles (Boğan et al., 2023). It involves seeking positive confirmation that religious obligations can be fulfilled safely and comprehensively. Shariah-oriented attributes serve as safety assurance cues that enhance this confidence by providing tangible evidence of protective religious infrastructure, thereby increasing the perceived halal safety of maintaining Islamic compliance throughout the travel experience (Lestari et al., 2023).

Empirical evidence supports this theoretical reasoning. Jeaheng et al. (2020) demonstrated that Shariah-compliant features, such as Muslim-friendly services and facilities, significantly influence the perception of service quality among Muslim travellers. These features enhance perceived halal safety by ensuring compliance with Islamic principles. Nugroho et al. (2025) showed that Islamic attributes, including Shariah-compliant attributes and services, significantly influence preferences for halal tourism. These attributes serve as important determinants for Muslim travellers, enhancing their perceived halal safety. In contrast, Hariani et al. (2026) found that halal food services and the social environment significantly enhance the perceived value of halal tourism, which is indirectly associated with perceived halal safety.

However, these studies examined general halal attributes rather than distinguishing between tangible and intangible dimensions, making Muslim tourists feel more confident and secure when considering travel to non-Muslim destinations. Thus,

H1: *Shariah-oriented attributes significantly and positively influence perceived halal safety.*

H2: *Shariah-oriented attributes → Muslim trust.*

Trust formation theory suggests that trust develops when observable actions demonstrate reliability, competence, and benevolence (Mayer et al., 1995). In the context of non-Muslim destinations, Shariah-oriented attributes represent observable actions that signal a destination’s reliability in accommodating Muslim tourists’ religious needs, competence in understanding Islamic requirements, and benevolence in respecting Muslim values.

The presence of Shariah-oriented attributes addresses three key dimensions of trust. First, tangible attributes such as halal-certified food and prayer facilities demonstrate ability-based trust by showing that the destination has the competence to provide religiously appropriate services. Second, the consistent maintenance of these facilities over time builds reliability-based trust by proving dependable commitment to Muslim tourists. Third, intangible attributes such as culturally sensitive service and Islamic-friendly atmosphere demonstrate benevolence-based trust by showing genuine respect for Islamic culture rather than mere commercial opportunism.

Previous research provides empirical support for this relationship. Battour et al. (2017) found that Islamic physical attributes fostered familiarity and comfort among Muslim tourists, which are precursors to trust. Mohamed et al. (2020) demonstrated that Shariah-compliant environments created confidence among Muslim consumers. Zulvianti et al. (2023) showed that halal certification and compliant services significantly enhanced Muslim tourists’ trust. Sodawan and Hsu (2022) reported that halal-friendly attributes positively influenced destination trust among Thai Muslims. However, the specific trust dimensions relevant to Muslim tourists (trust in halal integrity, trust in religious accommodation, trust in cultural sensitivity) have not been explicitly theorized or measured. Thus,

H2: *Shariah-oriented attributes significantly and positively influence Muslim trust.*

H3: *Shariah-oriented attributes → Visit intention.*

Beyond indirect effects through psychological mechanisms, Shariah-oriented attributes may also directly influence visit intention through a cognitive heuristic process. Individuals make decisions based on readily available information. When Muslim tourists observe that a non-Muslim destination offers comprehensive Shariah-oriented attributes, this salient information becomes a powerful decision cue that directly signals destination suitability, bypassing elaborate psychological processing.

Empirical evidence supports direct effects of Islamic attributes on behavioural intentions. Akhtar et al. (2020) found that halal attributes directly influenced Muslim tourists' attitudes toward halal restaurants. Basendwah et al. (2024) demonstrated that Islamic destination attributes directly affected tourist satisfaction and loyalty. Sodawan and Hsu (2022) reported direct effects of halal-friendly attributes on visit intentions. Soonsan and Jumani (2024) showed that Shariah compliance directly influenced Muslim tourists' travel intentions. Thus,

H3: *Shariah-oriented attributes significantly and positively influence Indonesian Muslims' intention to visit Thailand.*

H4: *Perceived halal safety → Visit intention.*

The Theory of Planned Behaviour (Ajzen, 1991) posits that TPB is frequently employed to understand visit intentions toward destinations and encompasses three core elements: attitudes, subjective norms, and perceived behavioural control. In halal tourism contexts, these elements are influenced by perceived halal safety. The need for safety assurance arises from the necessity to ensure that products and services in non-Muslim destinations genuinely comply with Islamic principles and provide comprehensive protection of religious obligations (Azali et al., 2023). Shariah-oriented attributes serve as safety cues that enhance this confidence by providing tangible evidence of religious protection measures (Gautam et al., 2024).

The presence of Shariah-oriented attributes components as a credible signal of a destination to provide guarantees for Muslim tourists in halal safety. Tangible attributes, such as halal certification, prayer facilities, and ablution areas represent costly signals that are difficult to replicate, thereby enhancing perceived safety. These attributes demonstrate the presence of protective mechanisms that ensure Islamic compliance. Intangible attributes such as staff cultural sensitivity and the absence of non-halal activities further reinforce this signal by demonstrating a comprehensive understanding of Islamic requirements and proactive measures to create a safe halal environment (Kusumawardhani, 2024). Together, these attributes enhance confidence-building, transforming halal tourism into a safety assurance experience.

Previous studies confirm this positive relationship. Tahira (2022) demonstrated that perceived halal safety and the adequacy of halal-friendly services significantly influence Muslim tourists' intention to visit non-Muslim countries. Meanwhile Sodawan and Hsu (2022) found that perceived halal safety alone does not significantly impact Muslim tourists' intention to visit non-Islamic countries, as other factors also play important roles in the decision-making process, whereas Aji et al. (2021) mentioned that perceived halal safety does not have a significant direct influence on the intention to visit non-Islamic countries. Thus,

H4: *Perceived halal safety positively influences Indonesian Muslims' intention to visit Thailand.*

H5: *Muslim trust → Visit intention.*

Trust serves as a psychological bridge that enables transactions in situations of uncertainty (Morgan & Hunt, 1994). In the context of Muslim tourism to non-Muslim destinations, uncertainty about religious accommodation is inherent. Trust reduces this uncertainty by creating confidence that the destination will fulfil its implicit promises of Shariah compliance, thereby facilitating the decision to visit.

According to the Theory of Reasoned Action (Fishbein & Ajzen, 1975) and its extension, the Theory of Planned Behaviour (Ajzen, 1991), behavioural intentions are formed through attitudes and perceived behavioural control. Trust influences both: it creates positive attitudes toward the destination (by generating confidence in positive outcomes) and enhances perceived behavioural control (by reducing anxiety about the ability to maintain religious practices during travel). Therefore, Muslim trust should positively influence visit intention through both attitudinal and control belief pathways.

Empirical research supports this positive relationship. Padrón-Ávila et al. (2022) found that trust significantly influenced tourists' revisit intentions. Kusumah (2024) demonstrated that trust in service credibility enhanced tourist satisfaction and destination loyalty. Zulfianti et al. (2023) showed that trust mediated the relationship between Islamic attributes and tourist loyalty. Sodawan and Hsu (2022) reported that destination trust positively influenced Thai Muslims' visit intentions to non-Islamic countries. Thus,

H5: *Muslim trust significantly and positively influences Indonesian Muslim's intentions to visit Thailand.*

H6: *Shariah-oriented attributes → Perceived halal safety → Visit intention.*

The relationship between Shariah-oriented attributes and visit intention through perceived halal safety has been explored in previous work. Pauzi et al. (2025) found that religiosity significantly influences Muslim consumers' intention to patronize food premises with halal logos, as halal value is understood to be closely related to safety and religious compliance. Meanwhile, Muflih and Juliana (2021) confirmed that image and satisfaction are influential factors in the increased shopping behaviour of consumers who choose halal-labelled foods. Moreover, Aji et al. (2021) assert that Muslims' intention to visit non-Islamic countries is not directly influenced by Islamic values, but indirectly through their safety attitude. Thus,

H6: *The relationship between Shariah-oriented attributes and Indonesian Muslims' intentions to visit Thailand is mediated by their perceived halal safety.*

H7: *Shariah-oriented attributes → Muslim trust → Visit intention.*

Previous studies mentioned that a halal-friendly environment, Muslim-friendly destination image, and digital halal knowledge are factors that influence trust. When Muslim tourists have confidence in a halal-friendly environment and destination image, coupled with high digital halal knowledge and halal culinary content, this leads to increased satisfaction and trust, significantly enhancing their visit intention and actual visitation behaviour (Gaffar et al., 2024; Hamdy et al., 2024; Sodawan & Hsu, 2022).

H7: *The relationship between Shariah-oriented attributes and Indonesian Muslims' intentions to visit Thailand is mediated by their trust.*

The study used the SOR framework to analyze the influence of Shariah-oriented attributes (stimulus) on perceived halal safety and Muslim trust (organism), which influence visit intention (response). Figure 1 depicts the conceptual model and hypotheses.

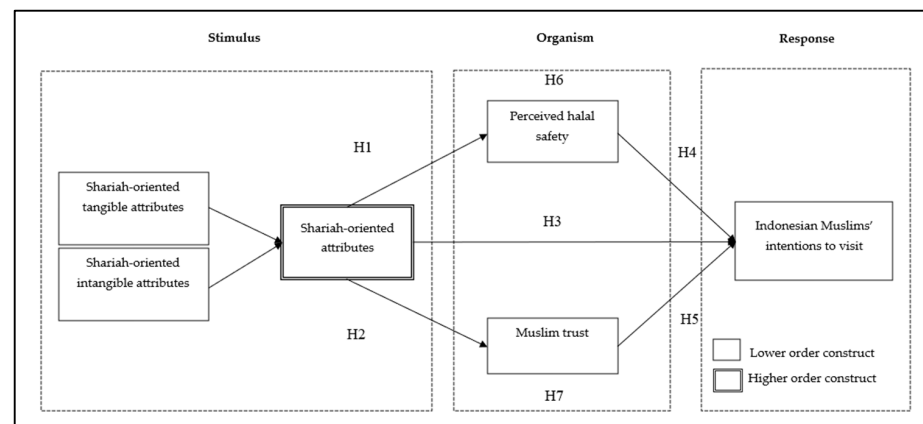


Figure 1. Conceptual model. H: hypothesis.

3. Methodology

3.1. Instrument Development

The questionnaire contained a section on demographics (gender, age, education level, and occupation) and measured the Shariah-oriented attributes, perceived halal safety, Muslim trust, and visit intention using a five-point Likert scale (1 = strongly disagree to 5 = strongly agree). The measurement scales were adapted from validated instruments in the established tourism literature. Specifically, Shariah-oriented tangible (STA: five items) and intangible (SIN: four items) attributes were derived from [Abdou et al. \(2024\)](#); [Al-Ansi and Han \(2019\)](#); [Han et al. \(2019\)](#); [Papastathopoulos et al. \(2020\)](#). Perceived halal safety was measured using a reversed three-item scale adapted from [Aji et al. \(2021\)](#), while Muslim trust was measured using a three-item (single-dimensional reflective) scale from [Abubakar et al. \(2017\)](#) and [Su et al. \(2021\)](#). Visit intention to non-Muslim countries was measured using a three-item scale from [Atzeni et al. \(2022\)](#). The complete measurement items are presented in Appendix A. This study was approved by the Institute Ethics Committee of Research Ethics (Social Sciences). Written informed consent was obtained from all participants before data collection began.

To establish content validity, the research instrument was initially in English and was translated into Indonesian using back-translation. A panel of tourism and hospitality experts (two senior lectures from the Brawijaya University Tourism Programme and two Indonesian native tourism professors) verified the translation and reviewed its content validity in terms of clarity, comprehension, and suitability. Furthermore, the translations were examined by additional reviewers from the University of Jember and Teuku Umar University with proficiency in both languages. Accuracy was confirmed by re-translating the Indonesian version back to English through individuals proficient in both languages without referencing the original. The same expert panel reviewed these versions and identified significant similarities between the original and re-translated versions. Inter-rater agreement ([Li et al., 2023](#)) and inter-observer reliability were assessed using kappa statistics. The values ranged from 0.81–1.00, which indicated nearly perfect agreement, thus confirming translation accuracy.

Following content validation, the Indonesian instrument was pilot-tested with 30 participants, which is considered optimal for normal data distribution ([Dolnicar et al., 2014](#)). The internal consistency reliability of the instrument had a Cronbach's alpha coefficient of 0.947. The value indicated very strong reliability as it substantially exceeded

the 0.90 threshold commonly accepted for excellent internal consistency (Sabo et al., 2024). Based on satisfactory pilot results, the scale was retained without further modification for the main data collection. The 30 respondents were excluded from the actual data collection. Several questions were modified based on feedback before the final data collection was conducted.

3.2. Data Collection

The respondents were screened using purposive sampling based on (1) being a minimum age of 18 years old and (2) of Muslim faith. The questionnaire was distributed through an online survey link, and data were collected through electronic mail (e-mail), which yielded valid responses from 387 Indonesian Muslim respondents. However, ethical issues surrounding personal details needed to be considered. Prior to participation, all subjects were informed about the study objectives, procedures, and benefits. Written informed consent was obtained from all participants before data collection began. This study was approved by the Institute Ethics Committee of Research Ethics (Social Sciences). Written informed consent was obtained from all participants before data collection began.

3.3. Data Analysis

The data were analyzed using Partial Least Squares Structural Equation Modelling (PLS-SEM) with SmartPLS 4.1.1.1 software (Sarstedt et al., 2014), combined with Importance–Performance Map Analysis (IPMA). The selection of PLS-SEM over covariance-based SEM (CB-SEM) was based on several methodological considerations that are aligned with this study’s research objectives and model characteristics.

IPMA was integrated with PLS-SEM to extend beyond hypothesis testing by providing actionable managerial insights (Ringle & Sarstedt, 2016). Traditional PLS-SEM analysis reports path coefficients (β) that indicate the importance of predictor constructs in explaining variance in the target construct. However, path coefficients alone do not reveal how well a destination currently performs on these important predictors—a construct may be highly important (large β) but underperforming (low mean score), indicating a critical area for improvement.

IPMA addresses this limitation through two steps: (1) importance—calculated as the total effect (sum of direct and indirect effects) of each construct on the target construct (visit intention), representing how much improvement in the predictor would improve the target—and (2) performance—calculated by rescaling latent variable scores (originally on 0–5 Likert scale) to a 0–100 scale to allow direct comparison across constructs with different measurement scales.

The Importance–Performance matrix maps constructs into four actionable quadrants:

Quadrant I (Keep Up the Good Work): High importance, high performance—maintain these strengths.

Quadrant II (Possible Overkill): Low importance, high performance—may be over-investing resources.

Quadrant III (Low Priority): Low importance, low performance—low priority for improvement.

Quadrant IV (Concentrate Here): High importance, low performance—urgent priority for improvement.

This dual perspective is particularly valuable for destination management organizations (DMOs) seeking to optimize resource allocation. By identifying which specific Shariah-oriented attributes require immediate attention (high importance, low performance) versus those that are already satisfactory (high importance, high performance), IPMA enables efficient resource prioritization.

While IPMA has been successfully applied in service quality research (Teeluckdharry et al., 2024) and hospitality management (Haverila et al., 2023), its application in halal tourism research has been notably absent despite its clear relevance. This study demonstrates IPMA's utility in providing actionable insights for developing Muslim-friendly tourism strategies in non-Muslim destinations.

The PLS-SEM examines variable and incorporates IPMA to enhance the interpretability of results (Teeluckdharry et al., 2024). The IPMA was combined with PLS-SEM, as PLS-SEM effectively examines relationships among variables in complex models, while IPMA provides additional analytical depth by examining relationships between variables and evaluating the relative importance and performance of each construct or factor loading. Previous research established that the minimum threshold for PLS-SEM is 100 (Kock & Hadaya, 2018), where most studies (47.4%) used sample sizes of 151–400 (Sodawan & Hsu, 2022). Hence, the sample of 387 Indonesian Muslims exceeded the recommended minimums and was deemed sufficient.

To conduct redundancy analysis, a global single-item measure was created using the latent variable scores of the formatively specified Shariah-oriented attributes construct. These scores were extracted from the PLS algorithm results and rescaled to a 1–5 range to maintain consistency with the original Likert scale measurement. This approach ensures that the global item accurately reflects the composite nature of the formative higher-order construct (Hair et al., 2019).

4. Results

4.1. Descriptive Statistics

This study involved 387 Indonesian Muslim respondents with balanced gender distribution (48.32% male and 51.68% female). Young adults (19–25 years old, 36.95%) and middle-aged individuals (46–50 years old, 17.83%) formed the largest age groups. Respondents were highly educated, with 71.58% holding graduate degrees, 19.38% bachelor's degrees, and 9.04% diplomas. Most respondents fell into the "Other" occupational category (58.66%), followed by students and managers (approximately 15% each). Regarding prior visits to Thailand, the majority of respondents ($n = 289$, 74.70%) had never visited Thailand, while 98 respondents (25.30%) had visited once. In terms of religiosity, 387 respondents (100%) identified as Muslim. The demographic profile of participants shows significant imbalance: an overwhelming 90.96% possessed post-secondary qualifications (including diplomas, bachelor's degrees, or advanced degrees), far surpassing Indonesia's national tertiary education rate. This educational disparity probably results from the digital recruitment approach employed and could systematically affect central research outcomes. More specifically, participants with higher educational attainment may (1) utilize more advanced methods for gathering and evaluating information about halal-compliant travel destinations or (2) demonstrate different perceptions that are influenced by their academic credentials and analytical thinking abilities.

4.2. Measurement Model Assessment

Confirmatory composite analysis assessed reflective measurements for reliability and validity within PLS-SEM (Schuberth, 2021). Internal consistency reliability was confirmed with composite reliability (CR) values > 0.70 . Factor loadings exceeded 0.70, establishing indicator reliability (Aburumman et al., 2023), as presented in Table 1. Convergent validity was confirmed with an average variance extracted (AVE) value > 0.50 for all constructs (Cheung et al., 2024), also shown in Table 1. Discriminant validity was established using heterotrait-monotrait (HTMT) ratio analysis, with all values below the 0.90 threshold (Voorhees et al., 2016), as reported in Table 2, and the Fornell–Larcker criterion is met be-

cause the $\sqrt{\text{AVE}}$ of all variables is greater than the correlation coefficient between variables and all other variables (Henseler et al., 2015), as shown in Table 3. The overall measurement model assessment results are summarized in Table 4. Common method bias (CMB) was evaluated using Harman's single-factor test and the full collinearity approach. Harman's single-factor test revealed that the first factor accounted for 46.45% of the total variance, well below the 50% threshold, suggesting that CMB was not a significant concern (Podsakoff et al., 2003). Additionally, multicollinearity assessment showed variance inflation factors (VIFs) between 1.000 and 1.616, well below the critical value of 3.33, indicating no significant common method bias (Kock & Lynn, 2012).

Table 1. The reliability coefficients of the constructs.

Construct	Code	Outer Loading	Cronbach's Alpha (α)	rho_A	CR	AVE
Shariah-oriented attributes			0.713	0.781	0.871	0.772
	STA	0.923				
	SIN	0.831				
Perceived halal safety			0.959	0.962	0.973	0.924
	PHS1	0.946				
	PHS2	0.971				
	PHS3	0.966				
Muslim trust			0.883	0.885	0.928	0.811
	TR1	0.869				
	TR2	0.907				
	TR3	0.924				
Intention to visit			0.896	0.909	0.935	0.827
	IV1	0.931				
	IV2	0.929				
	IV3	0.867				

Note: Cronbach's alpha; ρ_A = rho_A; ρ_C (CR) = composite reliability (rho_C); AVE = average variance extracted; STA: outer weight—Shariah-oriented tangible attributes; SIN: Shariah-oriented intangible attributes; PHS: perceived halal safety; TR: Muslim trust; IV: visit intention; Muslim trust is operationalized as single-dimensional reflective construct.

Table 2. Discriminant validity using the HTMT ratio.

Construct	SIN	STA	PHS	TR	IV
SIN					
STA	0.585				
PHS	0.392	0.445			
TR	0.440	0.567	0.352		
IV	0.353	0.635	0.215	0.670	

Note: SIN—Shariah-oriented intangible attributes; STA: Shariah-oriented tangible attributes; PHS: perceived halal safety; TR: Muslim trust; IV: visit intention.

Table 3. Discriminant validity using the Fornell–Larcker criterion.

Construct	SIN	STA	PHS	TR	IV
SIN	0.893				
STA	0.554	0.957			
PHS	0.368	0.431	0.961		
TR	0.396	0.529	0.326	0.901	
IV	0.325	0.600	0.202	0.600	0.910

Note: SIN—Shariah-oriented intangible attributes; STA—Shariah-oriented tangible attributes; PHS—perceived halal safety; TR—Muslim trust; IV—visit intention.

Table 4. Measurement model assessment results.

The Relationship Between Constructs	VIFs
Shariah-oriented attributes → Perceived halal safety	1.000
Shariah-oriented attributes → Muslim trust	1.000
Shariah-oriented attributes → Intention to visit	1.616
Shariah-oriented intangible attributes → Shariah-oriented attribute	1.443
Shariah-oriented tangible attributes → Shariah-oriented attribute	1.443
Perceived halal safety → Intention to visit	1.280
Muslim trust → Intention to visit	1.429

4.3. Higher-Order Component Validation

Shariah-oriented attributes were measured using a reflective-formative (Type 2) approach through a two-stage method (Duarte & Amaro, 2018). The first stage derived scores from lower components (tangible and intangible attributes). The formative measurements were assessed through VIF values and outer weight significance (Cenfetelli & Bassellier, 2009). VIF values for tangible and intangible attributes were 1.443, indicating acceptable collinearity levels. Outer weights of both lower-order constructs (LOCs) were statistically significant, confirming their importance in forming the higher-order construct (Table 5).

Table 5. Higher-Order Construct Measurement Model Results: First-Order Reflective Constructs (Lower-Order Components).

Construct	Item	Loading	Cronbach's Alpha (α)	rho_A	CR	AVE
Shariah-oriented tangible attributes			0.977	0.977	0.982	0.916
	STA1	0.954				
	STA2	0.967				
	STA3	0.952				
	STA4	0.948				
	STA5	0.963				
Shariah-oriented intangible attributes			0.915	0.915	0.940	0.798
	SIN1	0.906				
	SIN2	0.875				
	SIN3	0.906				
	SIN4	0.885				

Note: Cronbach's alpha; ρ_A = rho_A; ρ_C (CR)—composite reliability (rho_C); AVE—average variance extracted; STA—Shariah-oriented tangible attributes; SIN—Shariah-oriented intangible attributes.

This study models Shariah-oriented attributes as a second-order formative construct comprising two first-order reflective constructs: tangible and intangible attributes (Type II model). Theoretical justification includes: (1) reflective first-order constructs where indicators (e.g., halal food, prayer facilities) manifest underlying latent constructs with causal direction from construct to indicators; (2) formative second-order construct where overall Shariah-orientation is determined by combining tangible and intangible dimensions, with causal direction from dimensions to construct; and (3) non-interchangeability of dimensions, as destinations may score differently on each dimension.

Empirical validation confirms this specification through three key findings: variance inflation factor (VIF = 1.443) below the threshold of 5, indicating that minimal multicollinearity; statistically significant outer weights for both dimensions (tangible: $\beta = 0.923$,

$p < 0.001$; intangible: $\beta = 0.831$, $p < 0.001$); and differential weight demonstrating non-interchangeability consistent with formative specification (Table 6).

Table 6. Higher-Order Construct Measurement Model Results: Second-Order Formative Construct (Higher-Order Components).

Higher-Order Construct (HOC)	Lower-Order Component (LOC)	Outer Weights	t-Value	p-Value	Bias-Corrected Confidence Interval	VIF	Significance or Weight
Shariah-oriented attributes	Shariah-oriented tangible attributes	0.923	36.490	0.000 ***	[0.626, 0.723]	1.443	Yes
	Shariah-oriented intangible attributes	0.831	106.658	0.000 ***	[0.411, 0.500]	1.443	Yes

Note: *** $p < 0.001$; VIF: variance inflation factor, all loadings were significant when bootstrapping 5000 samples with a VIF < 5.

The two-stage approach was selected for estimation as it aligns with conceptual hierarchy, reduces model complexity by using two indicators rather than nine, and facilitates Importance–Performance matrix analysis (IPMA) through distinct latent variable scores.

4.4. Redundancy Analysis for Convergent Validity

Redundancy analysis is a method for assessing the convergent validity of formative constructs by comparing them with reflective measures of the same construct (Cheah et al., 2018). In formative measurement models, each indicator represents an independent cause of the latent construct, and these indicators are not expected to be highly correlated. To assess the convergent validity of formative constructs, redundancy analysis was conducted for each latent variable separately. Formative latent variables served as exogenous variables predicting endogenous variables, which were measured using one or more reflective indicators (Wong, 2013).

Figure 2 presents the global item (Global Shariah-oriented tangible attributes), which represents the overall essence of all Shariah-oriented tangible attribute indicators (STA1, STA2, STA3, STA4, and STA5). Figure 3 depicts the global Shariah-orientation indicator, which is a global item that includes the notion of formative Shariah-oriented intangible indicators (SIN1, SIN2, SIN3, and SIN4). To evaluate convergent validity, this study developed a redundancy analysis model in SmartPLS for the formative construct. Convergent validity is established when the correlation coefficient between the formative construct and a single-item construct measuring the same concept should exceed 0.70 (Hair et al., 2019). As shown in Figures 2 and 3, the correlation coefficients between the latent variable for the two formative constructs (Shariah-oriented tangible attributes = 0.946 and intangible attributes = 0.797) reached the threshold value of 0.70. Therefore, the formative measurement model demonstrated convergent validity.

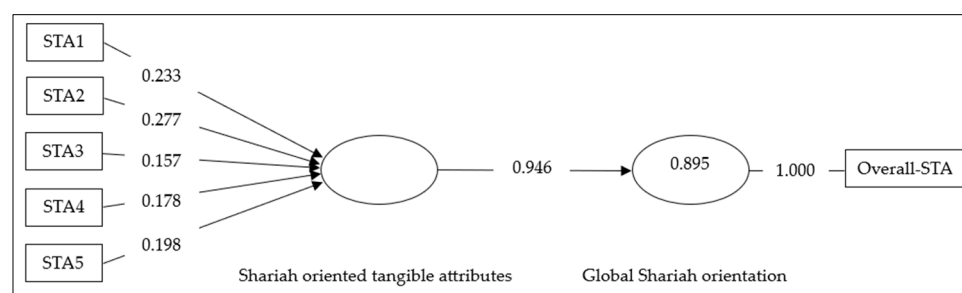


Figure 2. Redundancy analysis (Shariah-oriented tangible attributes).

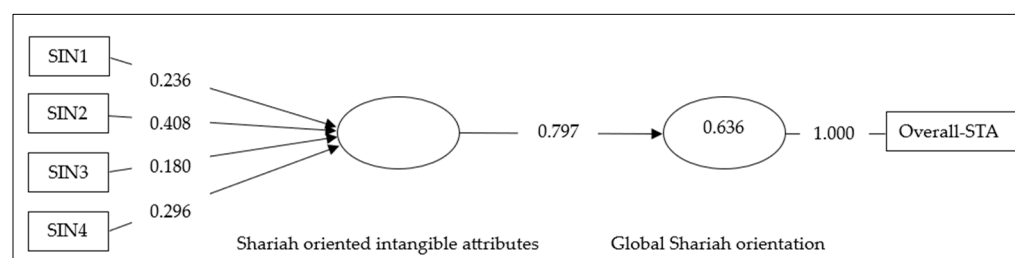


Figure 3. Redundancy analysis (Shariah-oriented intangible attributes).

4.5. Structural Model Assessment and Hypothesis Testing

The structural model demonstrated R^2 values of 0.209, 0.287, and 0.443 for perceived halal safety, Muslim trust, and Indonesian Muslims' intentions to visit, respectively. In consumer behaviour research, R^2 values of 0.20 are considered substantial (Akhtar et al., 2020). Six of seven hypotheses were supported, while one was not supported. Shariah-oriented attributes significantly influenced respondents' intention to visit Thailand ($\beta = 0.364$, $p < 0.001$, H3 supported), followed by Muslim trust ($\beta = 0.440$, $p < 0.001$, H5 supported) and perceived halal safety ($\beta = -0.108$, $p < 0.05$, H4 is negative supported). Shariah-oriented attributes significantly affected Muslim trust ($\beta = 0.536$, $p < 0.001$, H2 supported) and perceived halal safety ($\beta = 0.457$, $p < 0.001$, H1 supported), and the indirect effects of Shariah-oriented attributes and Indonesian Muslims' intention to visit through perceived halal safety ($\beta = -0.049$, $p = 0.059$, H6 is not supported) and Muslim trust ($\beta = 0.236$, $p < 0.001$, H7 supported) (Table 7 and Figure 4).

Table 7. Results of path coefficients and effect size.

Direct Effect/Indirect Effect	β	t-Value	p-Value	Bias-Corrected 95% Confidence Interval (95%)	Decision on Hypothesis
H1: SOA $\rightarrow$ PHS	0.457	9.969	0.000 ***	[0.359, 0.539]	Supported
H2: SOA $\rightarrow$ TR	0.536	10.505	0.000 ***	[0.426, 0.626]	Supported
H3: SOA $\rightarrow$ IV	0.364	6.821	0.000 ***	[0.259, 0.465]	Supported
H4: PHS $\rightarrow$ IV	-0.108	2.046	0.041 *	[-0.210, -0.003]	Supported
H5: TR $\rightarrow$ IV	0.440	8.412	0.000 ***	[0.332, 0.536]	Supported
H6: SOA $\rightarrow$ PHS $\rightarrow$ IV	-0.049	1.892	0.059 ns	[-0.105, -0.001]	Not supported
H7: SOA $\rightarrow$ TR $\rightarrow$ IV	0.236	6.168	0.000 ***	[0.163, 0.315]	Supported

*** Significant at $p < 0.001$, * Significant at $p < 0.05$; ns = non-significant. SOA—Shariah-oriented attributes; PHS—perceived halal safety; TR—Muslim trust; IV—intention to visit.

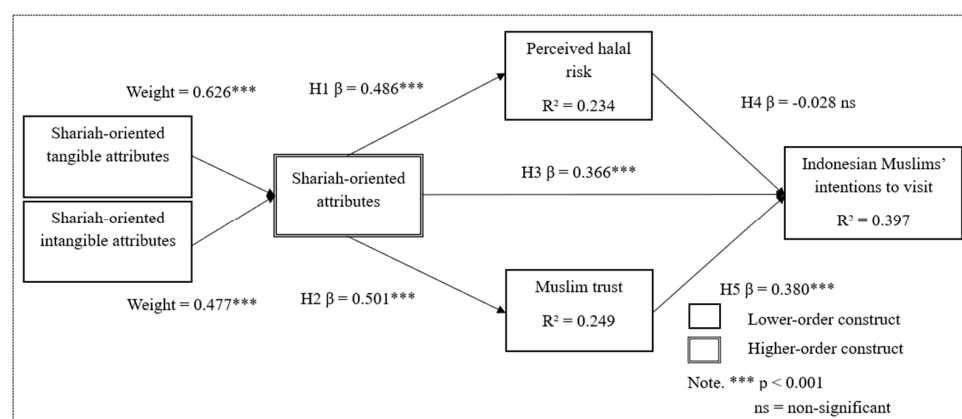


Figure 4. Modified model and coefficient paths.

4.6. Importance Performance Map Analysis (IPMA)

IPMA enhances descriptive and predictive analysis by complementing PLS-SEM results. While PLS-SEM identifies relationships between constructs, it primarily focuses

on the importance through path coefficients without providing insights into construct performance (Teeluckdharry et al., 2024). IPMA addresses this gap by evaluating construct performance alongside importance, providing comprehensive perspective for actionable recommendations (Haverila et al., 2023).

The analysis evaluated perceptions of Shariah-oriented attributes, perceived halal safety, and Muslim trust to identify priorities for improving visit intention. Results contrasted importance (normed out weight) with performance (rescale mean values on 0–100 scale) (Streukens et al., 2017), categorized into four quadrants: “keep up the good work”, “possible overkill”, “low priority”, and “concentrate here” (Henseler, 2021). This component-level analysis provides more direct impact than indicator-level analysis, enabling better resource prioritization for decision-makers. Figure 5 shows the IPMA graph.

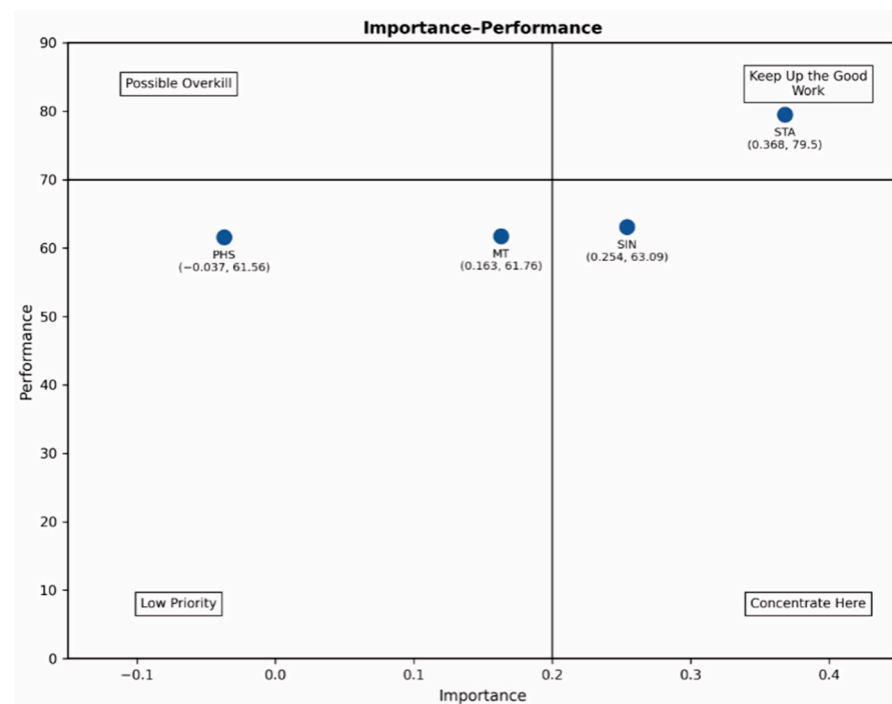


Figure 5. IPMA results (STA—Shariah-oriented tangible attributes; SIN—Shariah-oriented intangible attributes; PHS—perceived halal safety; MT—Muslim trust; and target construct: Indonesian Muslims’ intention to choose).

The IPMA provided deep insights into the relationship between importance and performance, highlighting components requiring improvement. The analysis revealed important findings regarding the balance among tangible and intangible Shariah-oriented attributes, perceived halal safety, and Muslim trust.

Quadrant I, “Keep Up the Good Work”: This quadrant includes Shariah-oriented tangible (STA) with high importance = 0.368 (highest) and excellent performance = 79.50 (highest).

Quadrant II, “Possible Overkill”: This quadrant represents high performance and low importance. No components were identified in this quadrant.

Quadrant III, “Low Priority”; This quadrant includes perceived halal safety (PHS) with low importance = −0.037 (negative value, indicating very low importance) and low performance = 61.56, and Muslim trust (TR) with low importance = 0.163 and low performance = 61.76.

Quadrant IV, “Concentrate Here”; This quadrant includes Shariah-oriented intangible (SIN) with high importance = 0.254 (high) and fair/moderate performance = 63.09.

5. Discussion, Implications, and Limitations

5.1. Discussion

The study provided valuable insights into the relationship between Shariah-oriented attributes (stimulus), perceived halal safety and Muslim trust (organism), and visit intention (response) among Indonesian Muslims toward Thailand. The results demonstrated the applicability of the SOR model in understanding Muslim tourists' decision-making processes when considering travel to non-Muslim countries. Six hypotheses were supported, while one was not supported, consistent with previous research.

Firstly, the results provided empirical evidence that Shariah-oriented attributes significantly influence perceived halal safety ($\beta = 0.457, p < 0.001$), supporting H1. This aligned with previous research indicating that halal-related attributes, such as halal food, halal services and facilities, and a suitable social environment, help enhance perceived halal safety, making Muslim tourist feel more confident and secure when considering travel to non-Muslim destinations (Hariani et al., 2026; Jeaheng et al., 2020; Nugroho et al., 2025).

Secondly, Shariah-oriented attributes significantly affect Muslim trust ($\beta = 0.536, p < 0.001$), supporting H2. This strong positive relationship underscores how visible indicators of Shariah compliance build confidence among Muslim travellers, consistent with previous studies (Qureshi et al., 2025; Sodawan & Hsu, 2022). The availability of halal facilities and services demonstrates respect for Islamic practices, fostering trust in destinations' ability to accommodate religious needs.

Thirdly, the direct positive effect of Shariah-oriented attributes on visit intention ($\beta = 0.364, p < 0.001$) supported H3 and highlighted the importance of Islamic-compliant features in destination selection. This confirmed previous studies on halal attributes' influence on Muslim tourist's behavioural intentions (Basendwah et al., 2024; Mohamed et al., 2020; Oktadiana et al., 2016).

Fourthly, the direct positive effect of perceived halal safety on Indonesian Muslims' intention to visit ($\beta = -0.108, p < 0.05$) supported H4 with a negative relationship. Perceived halal safety alone is not sufficient to influence visit intention, as other factors are also important in the decision-making process (Aji et al., 2021; Sodawan & Hsu, 2022). However, Tahira (2022) confirmed that perceived halal safety combined with adequate halal-friendly services significantly impacts visit intention.

Fifthly, Muslim trust positively influences visit intention ($\beta = 0.440, p < 0.001$), supporting H5. This aligned with a previous study (Zulvianti et al., 2023) and highlighted the crucial role of trust in promoting travel to destinations where religious compliance may be a concern.

Sixthly, the relationship between Shariah-oriented attributes and visit intention through perceived halal safety ($\beta = -0.049, p = 0.059$) was not supported. This suggests that while perceived halal safety directly influences visit intention, it does not significantly mediate the relationship between Shariah-oriented attributes and visit intention. Pauzi et al. (2025) asserted that religiosity significantly influences Muslim consumers' intention to patronize food premises with halal logos, as halal value is understood to be closely related to safety and religious compliance. This finding aligns with research demonstrating that image and satisfaction are influential factors in the increased shopping behaviour of consumers who choose halal-labelled foods (Muflih & Juliana, 2021). However, the relationship between halal values and behavioural intentions is not always direct; Aji et al. (2021) found that Muslims' intention to visit non-Islamic countries is not directly influenced by Islamic values but indirectly mediated through their safety attitude.

However, the indirect effect of Shariah-oriented attributes on visit intention through Muslim trust ($\beta = 0.236, p < 0.001$) supported H7, indicating the mediating role of trust in the relationship between Shariah-oriented attributes and visit intention. Antecedent

factors such as halal-friendly environment, Muslim-friendly destination image, and digital halal knowledge influence trust. When Muslim tourists have confidence in these antecedent factors, this leads to increased satisfaction and trust. Therefore, these factors significantly enhance their visit intention and actual visitation behaviour (Gaffar et al., 2024; Hamdy et al., 2024; Sodawan & Hsu, 2022).

The IPMA provided deep insight into the relationship between importance and performance, highlighting components requiring improvement. The analysis revealed important insights into balancing components of tangible and intangible Shariah-oriented attributes, perceived halal safety, and Muslim trust.

Quadrant I, “Keep Up the Good Work”, includes Shariah-oriented tangible (STA) with high importance and excellent performance. This confirms previous studies indicating that Shariah-oriented tangible elements (halal food, prayer spaces, and ablution facilities) are crucial for attracting Muslim tourists (Al-Ansi & Han, 2019; Oktadiana et al., 2016; Razzaq et al., 2016). This high importance and excellent performance demonstrate that these attributes should be maintained and continuously enhanced as they represent the key strength in attracting Muslim tourists.

Quadrant II, “Possible Overkill”, represents high performance and low importance. No components were identified in this quadrant.

Quadrant III, “Low Priority”, includes perceived halal safety (PHS) with low importance and fair performance. This confirms previous studies indicating that perceived halal safety shows low importance in addressing concerns about the social environment, such as the ability to practice faith freely and halal food integrity in non-Islamic nations (Aji et al., 2021; Rostiani et al., 2024; Sodawan & Hsu, 2022). The negative importance value suggests that this factor alone is not a critical determinant in Muslim tourists’ decision-making process, supporting the finding that other factors play significant roles.

Quadrant IV, “Concentrate Here”, represents high importance and fair/moderate performance. This confirms previous studies indicating that intangible elements (segregated services and facilities for men and women, and Muslim-friendly media) are important but currently underperforming (Harahsheh et al., 2020; Soonsan & Jumani, 2024). This component requires immediate attention and improvement as it represents a high-priority area where performance does not yet match its importance level.

5.2. Theoretical Implications

First theoretical contribution: Extension of the SOR framework.

This study extends the SOR theoretical framework by demonstrating that Shariah-oriented attributes influence visit intention through psychological mechanisms: perceived halal safety and Muslim trust (a motivation approach-oriented mechanism). Previous SOR applications in halal tourism have predominantly examined single mediating mechanisms, particularly perceived value (Patwary et al., 2024; Sodawan & Hsu, 2022; Tihamiyu et al., 2020). By simultaneously incorporating both approach and motivation mechanisms, this study provides a more comprehensive theoretical account of Muslim tourist decision-making.

The theoretical significance lies in demonstrating that these mechanisms are parallel pathways, but complementary processes with different effect magnitudes. Muslim trust ($\beta = 0.236$) exerts stronger influence on visit intention than perceived halal safety ($\beta = -0.049$), suggesting an asymmetry between approach and assurance motivations in this context. This finding challenges the assumption of symmetrical effects often implicit in process models and suggests that trust-building strategies may be more effective than halal safety-assurance strategies for attracting Muslim tourists to non-Muslim destinations.

From a theoretical perspective, our findings suggest that Muslim tourists’ destination decisions in the Indonesia–Thailand context are primarily promotion-focused (seeking pos-

itive religious accommodation) rather than assurance-focused (religious compromise). This may reflect the high baseline expectation that major tourism destinations will provide basic halal facilities, shifting Muslim tourist' psychological focus "Can I trust this destination to actively support my religious practices?"

This theoretical insight contributes to understanding contextual boundary conditions of process models in tourism. The relative dominance of approach mechanisms may depend on contextual factors such as geographic proximity (Indonesia–Thailand are neighbours), cultural familiarity (both Southeast Asian), destination halal infrastructure maturity (Thailand has developed halal tourism), and tourist experience (Indonesian Muslim increasingly travel internationally). Future research should examine whether this asymmetry holds in other contexts which becomes dominant when Muslim tourists consider less familiar, less developed, or geographical distant destinations.

Second theoretical contribution: differential effects of tangible versus intangible Shariah-oriented attributes.

This study theoretically and empirically disaggregates Shariah-oriented attributes into tangible and intangible dimensions, examining their differential contributions to the higher-order construct. While Battour et al. (2011) initially proposed this categorization based on qualitative views, subsequent quantitative studies have largely treated Shariah-oriented attributes as a single composite construct (Akhtar et al., 2020; Sobari et al., 2022). This study advances theory by demonstrating that tangible and intangible attributes function differently within the SOR framework.

The formative measurement model results reveal that tangible attributes (outer weight = 0.923, $p < 0.001$) contribute more strongly to the Shariah-oriented attributes construct than intangible attributes (outer weight = 0.831, $p < 0.001$). This finding is theoretically significant because it challenges the conventional wisdom in halal tourism that tangible attributes (halal food, prayer facilities) are most important. Instead, our results suggest that once basic tangible attributes meet a threshold level, intangible attributes (cultural sensitivity, Islamic atmosphere, service segregation) become more influential in differentiating destinations.

This pattern aligns with Herzberg's two-factor theory (Mausner & Snyderman, 1993), which distinguishes between hygiene factors (whose absence causes dissatisfaction) and motivator factors (whose presence causes satisfaction). Tangible Shariah-oriented attributes may function as hygiene factors—their presence is expected and prevents dissatisfaction, but does not strongly motivate destination choice. In contrast, intangible attributes may function as motivator factors—they exceed basic expectations and activity create positive impressions that motivate destination selection.

However, the IPMA results reveal an important nuance: tangible attributes demonstrate both high importance and excellent performance, while intangible attributes show high importance and moderate/fair performance. This apparent contradiction with the formative weight results can be reconciled theoretically. Formative weights indicate the contribution of each dimension to constructing the overall Shariah-oriented attributes concept, the weights represent indicator weights that demonstrate the extent to which each aspect contributes to Shariah-oriented attributes. Tangible attributes (0.923) have a slightly higher weight than intangible attributes (0.831). Accordance with the IPMA results which reflects the total effect of each dimension on visit intention through the complete model (tangible attributes have stronger total effects). This measurement highlights that conceptual composition and causal influence are separate theoretical issues—a point rarely discussed in halal tourism literature.

The theoretical implication is that destination managers face a dual imperative: tangible attributes are causally more important for driving visit intention and should be

prioritized for resource investment, while intangible attributes are conceptually more important for defining authentic Shariah-oriented tourism and should be emphasized in brand positioning and communication. This suggests a “foundation-and-differentiation” strategy: establish strong tangible attributes as the foundation to assure perceived safety and build basic trust, then use intangible attributes to differentiate from competitors and create distinctive Muslim-friendly brand identity.

Third theoretical contribution: conceptualization and measurement of Muslim trust.

This study advances theoretical understanding of trust in religious tourism contexts by conceptualizing and measuring “Muslim trust” as a distinct construct specific to Muslim tourists’ religious concerns. Previous tourism studies have applied general trust constructs (Osman & Sentosa, 2013) without considering unique dimensions relevant to religious tourism. This study operationalizes Muslim trust as confidence in three specific dimensions: (1) trust in Muslim-friendly hospitality services, (2) trust in Muslim-friendly facilities, and (3) trust in Muslim-friendly safety accommodations.

The measurement model results validate this conceptualization, with all three indicators showing strong loadings (0.869–0.924) and the construct demonstrating good reliability (CR = 0.928) and validity (AVE = 0.811). Furthermore, discriminant validity analysis confirms that Muslim trust is empirically distinct from perceived halal safety (HTMT = 0.352), supporting the theoretical argument that trust and perceived halal safety are separate constructs rather than opposite ends of a single continuum (as sometimes assumed in tourism literature).

The theoretical significance extends beyond halal tourism. This study demonstrates that in religious or values-based tourism contexts, domain-specific trust constructs may be more theoretically appropriate and practically useful than general trust constructs. For example, in Christian pilgrimage tourism, “Christian trust” (trust in spiritual authenticity, religious reverence, sacred site preservation) may better capture tourists’ psychological states than general destination trust. Similarly, in eco-tourism, “environmental trust” (trust in ecological sustainability, conservation commitment, minimal environmental impact) may be more relevant than general trust. This suggests a broader theoretical principle: when tourist decisions are motivated by specific values or beliefs, trust constructs should be specified to match those motivational domains.

Fourth theoretical contribution: context-specific theory building.

This study responds to calls for more context-specific theory building in tourism research by examining the Indonesia–Thailand corridor as a theoretically interesting case. This context involves Muslim tourists from the world’s largest Muslim-majority country considering travel to a geographically proximate but religiously different destination. This configuration allows examination of theoretical questions that may not arise in other contexts, such as Western destinations with minimal halal infrastructure or travel between Muslim-majority countries.

Two context-specific theoretical insights emerge: (1) In contexts of geographic proximity and cultural familiarity, Muslim tourists’ decision-making may be dominated by trust-building mechanisms ($\beta = 0.236$) rather than safety-assurance mechanisms ($\beta = -0.049$). This suggests that the SOR framework’s organism component may be context-dependent, with different psychological mechanisms activated in different tourist-destination configurations. (2) In destinations that have already developed basic halal infrastructure (like Thailand), intangible attributes become more definitionally important for the Shariah-oriented attributes construct, even though tangible attributes remain causally more important for visit intention.

These context-specific insights contribute to middle-range theory development that are more general than context-specific descriptions but less universal than grand theories.

Rather than claiming universal relationships that hold across all Muslim tourism contexts, this study identifies contextual boundary conditions that moderate these relationships. This approach advances tourism scholarship by demonstrating how, when, and why theoretical relationships vary across contexts, providing a more nuanced understanding than universalistic claims.

The theoretical implication is that future halal tourism research should explicitly theorize context as a moderator rather than treating findings as universally generalizable. Relevant contextual dimensions may include source–destination religious difference (Muslim-to-Muslim versus Muslim-to-non-Muslim), geographic distance (regional versus intercontinental), destination halal infrastructure maturity (emerging versus developed), tourist international experience (novice versus experienced), and regulatory environment (strong versus weak halal certification). By systematically examining how these contextual factors moderate relationships in the SOR framework, halal tourism scholarship can develop a cumulative, contingency-based theoretical understanding rather than fragmented, context-specific findings.

5.3. Practical Implications

The results suggested several practical implications for DMOs, tourism stakeholders, and policymakers in non-Muslim countries seeking to attract Muslim tourists.

Firstly, IPMA results revealed that Shariah-oriented tangible attributes (halal food, prayer facilities, and ablution facilities) were highly important and performant. Tourism practitioners should prioritize these visible, physical attributes as they significantly influence Muslim travellers' visit intention. Destination attractiveness can be enhanced substantially by ensuring halal-certified dining options, accessible prayer spaces, and appropriate bathroom facilities at key tourist locations.

Secondly, Shariah-oriented intangible attributes demonstrated high performance and moderate/fair importance in influencing visit intention. This presents an opportunity for education and awareness-building among tourism providers. These attributes are also be primary decision factors, they contribute to the overall Muslim-friendly environment and could be competitive advantages if properly communicated and implemented.

Thirdly, the significant negative indirect effect of Shariah-oriented attributes on visit intention through perceived halal safety ($\beta = -0.049$, $p = 0.059$, not supported) reveals an important theoretical insight for practical application. Aji et al. (2021) demonstrated that Muslims' intention to visit non-Islamic countries operates through psychological mediators rather than direct attribute evaluation. In halal tourism contexts, attitude represents a multidimensional construct encompassing cognitive (knowledge and beliefs about halal compliance), affective (emotional responses to religious accommodation), and behavioural (intentions and action toward destination choice) components. This finding offers several important practical implications for destination managers and tourism stakeholders:

- (1) Reframe marketing communication from attributes to safety assurance, rather than simply listing Shariah-compliant attributes (halal food, prayer facilities), destinations should emphasize how these attributes provide safety and confidence for Muslim tourists. Marketing messages should integrate safety narratives, such as "Travel with complete peace of mind knowing your religious obligations is fully supported"; assurance mechanisms, such as highlighting third-party halal certifications, testimonials from Muslim travellers, and partnerships with Islamic organizations; and visual evidence, for example by using imagery showing Muslim tourists comfortably practicing their faith at the destination.
- (2) Tourism operators should prioritize initiatives that enhance tourists' safety perceptions rather than solely emphasizing Islamic attributes. This suggests that market-

ing communication strategies should integrate safety assurance messages alongside Shariah-compliance information to effectively convert attribute awareness into actual visit intentions.

- (3) Enhance safety communication and assurance systems the halal certification and branding systems should emphasize associations with safety, purity, and cleanliness to strengthen the perceived halal safety pathway. Destination marketing organizations (DMOs) should develop transparent halal certification systems that clearly communicate safety standards to third-party, provide detailed information about halal compliance procedures and safety protocols, and leverage digital platforms to share safety credentials and third-party certifications.
- (4) Differentiated marketing approaches, the indirect relationship implies that different marketing strategies may be needed for different tourist segments. Tourism enablers are predominantly processed via cognitive-evaluative pathways suggesting that (1) for Muslim tourists unfamiliar with the destination, the concrete safety evidence and halal assurance mechanisms should be emphasized before promoting Shairah attributes; (2) for repeat Muslim visitors, the focus should be on maintaining and upgrading safety standards while communicating new Shariah-oriented offerings; and (3) for first-time visitors, comprehensive safety information should be provided alongside Shariah attributes to build initial confidence.

Fourthly, the results provide guidance for non-Muslim destinations such as Thailand, to develop targeted marketing strategies for Muslim tourists. Destinations that understand the relative importance of different Shariah-oriented attributes can allocate resources efficiently and create tailored experiences that respect Islamic principles while showcasing unique cultural attractions.

5.4. Limitations

This study sampled only Indonesian Muslims, representing Southeast Asian Muslim. Future research should include Muslim populations from other regions. The sample composition reveals significant demographic disproportion that constrains the generalizability of the research outcomes. Considering that 90.96% hold tertiary qualifications in contrast to Indonesia's national average, coupled with online recruitment strategies, the research disproportionately captures digitally savvy, highly educated Muslim respondents. This disproportion may systematically skew the findings through several mechanisms, outlined below. (1) Information-search behaviours: Respondents with advanced education might explore a more extensive range of halal verification sources and exercise stricter evaluation of Sharia-compliance declarations than those with limited formal education. (2) Academic credentials influence perceptions, whereby respondents possessing higher educational backgrounds may tend to offer more favourable survey responses compared to those with fewer educational opportunities. Future investigations should adopt quota-based sampling methods to achieve greater socioeconomic diversity, specifically emphasizing the inclusion of respondents with minimal formal schooling, limited online access, and diverse levels of halal adherence. Gender was not explored as a moderating variable, so future research should examine how gender moderate relationships in the proposed model. Additionally, other sociodemographic variables should be investigated and the framework should be expanded to include additional constructs relevant to Muslim tourism behaviour.

5.5. Conclusions

5.5.1. Summary of Theoretical Contributions

This study has contributed to the theoretical development of halal tourism research through the application and extension of the SOR model. The findings confirmed that

Shariah-oriented tangible and intangible attributes serve as critical environmental stimuli in influencing Indonesian Muslims' intention to visit Thailand through two distinct psychological mechanisms: perceived halal safety and Muslim trust. This approach advances the theoretical understanding by demonstrating asymmetrical effects between approach-oriented (trust) and assurance-oriented (safety perception) mechanisms, with Muslim trust demonstrating stronger mediating effects ($\beta = 0.236, p < 0.001$) compared to perceived halal safety ($\beta = -0.049, p = 0.059$, not supported). Furthermore, the differentiation between tangible and intangible Shariah-oriented attributes provides theoretical insights into how different dimensions of religious accommodation contribute to destination attractiveness for Muslim tourists.

5.5.2. Summary of Practical Implications

For tourism destination managers and destination management organizations, this study seeks to provide valuable insights and guidance for developing Muslim-friendly tourism strategies in non-Muslim destinations. The results of the IPMA revealed that Shariah-oriented tangible attributes (halal food, prayer facilities, ablution facilities) demonstrated both high importance and excellent performance, indicating that these visible, physical attributes should be maintained and continuously enhanced. In contrast, Shariah-oriented intangible attributes showed high importance but moderate performance, representing priority areas for improvement. The significant role of Muslim trust ($\beta = 0.440, p < 0.001$) in influencing visit intention suggests that destinations should prioritize trust-building strategies through authentic religious accommodation, transparent halal certification systems, and culturally sensitive service delivery. Tourism stakeholders can leverage these findings to allocate resources efficiently and create tailored experiences that respect Islamic principles while showcasing unique cultural attractions.

5.5.3. Concluding Remarks

As halal tourism continues to be one of the fastest-growing niche market sectors in the global tourism industry, non-Muslim countries that effectively implement Shariah-compliant attributes can gain significant competitive advantages in attraction Muslim tourists. This study highlights the importance of the successful integration of physical infrastructure (tangible attributes) and cultural sensitivity (intangible attributes), mediated through psychological mechanisms of trust and safety perception. This Indonesia–Thailand corridor represents a significant opportunity for mutual tourism development, and the findings from this study provide both theoretical insights and practical tools for stakeholders seeking to capture this valuable market segment.

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Appendix A

Table A1. Measurement items.

Constructs	Items	Latent Variables
Shariah-oriented tangible Attributes (Abdou et al., 2024; Al-Ansi & Han, 2019; Han et al., 2019; Papastathopoulos et al., 2020)	STA1	Accessibility of dining options with recognized halal certification
	STA2	Provision of prayer areas (mosalla) at tourist attractions
	STA3	Provision of Shariah-compliant meal options throughout tourist sites and airport
	STA4	Availability of Muslim-friendly toilet facilities with water supply (wudhu-friendly)
	STA5	Visibility of Islamic-friendly décor and absence of inappropriate imagery
Shariah-oriented intangible attributes (Al-Ansi & Han, 2019; Han et al., 2019; Papastathopoulos et al., 2020)	SIN1	Cultural sensitivity and Islamic knowledge of service staff
	SIN2	Segregated services and facilities for men and women
	SIN3	Muslim-friendly TV channels and media content
	SIN4	Respectful atmosphere conducive to religious practice
Perceived halal safety (Reverse scale from Aji et al., 2021)	PHS1	I feel confident about the social environment in Thailand for practicing my faith (the use of reverse scale items)
	PHS2	In Thailand, I believe I can practice my faith freely (the use of reverse scale items)
	PHS3	I am assured about halal food integrity in Thailand (the use of reverse scale items)
Muslim Trust (Abubakar et al., 2017; Su et al., 2021)	TR1	I trust in Muslim-friendly hospitality services
	TR2	I trust in Muslim-friendly facilities
	TR3	I trust in Muslim-friendly and safety accommodations for Muslim tourists
Intention to visit (Atzeni et al., 2022)	IV1	I plan to visit Thailand as a non-Islamic destination someday
	IV2	I am willing to visit Thailand as a Muslim friendly destination
	IV3	I will make an effort to visit Thailand as a non-Islamic destination

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