



Service-Dominant Logic Approach to Revisit Intention in Halal Tourism Education: Mediating Roles of Value Co-creation and Perceived Experience

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ABSTRACT

Objective: This study aims to analyze and test the mediating roles of value co-creation and perceived experience in the relationships between halal tourism attraction, halal tourism literacy, and revisit intention within a Service-Dominant Logic framework. **Method:** The study employed an explanatory quantitative design involving 270 Muslim tourists who visited halal tourism destinations in Indonesia, selected through purposive and convenience sampling. Data were collected via online questionnaires using a seven-point Likert scale and analyzed using Partial Least Squares Structural Equation Modeling (PLS-SEM) with bootstrapping procedures. **Results:** The results demonstrate that both halal tourism attraction and halal tourism literacy exert significant indirect effects on revisit intention through value co-creation and perceived experience as parallel mediators. Serial mediation is also confirmed, where value co-creation precedes perceived experience in sequentially strengthening revisit intention. All measurement models show adequate validity and reliability, with substantial explanatory power (R^2 ranging from 0.639 to 0.735). **Novelty:** This study contributes the first integrated model testing both parallel and serial mediation mechanisms simultaneously in halal tourism, positioning value co-creation as an antecedent to perceived experience rather than a competing mediator. The findings offer implications for tourism education curricula, where halal literacy and SDL-based (*Service-Dominant Logic*) co-creation activities enhance student competencies in Muslim-friendly destination management.

INTRODUCTION

As a sector in the national economy, tourism contributes significantly to state revenue (Adedoyin et al., 2022). This sector also has direct and indirect multiplier effects (Rodousakis & Soklis, 2022). The direct impact can be employment absorption in the tourism sector. The indirect impact is the boost to tourism-supporting economic activities such as restaurants, money exchange services, or hotels (Hajar, 2022). Tourism development in various countries shows a very strong recovery. The UNWTO World Tourism Barometer (UNWTO, 2025) reports that international tourist arrivals will reach 1.4 billion in 2024, or approximately 99 percent of 2019 levels, an increase of 11 percent compared to 2023. This positive trend will continue into the first quarter of 2025, with international arrivals growing by 5 percent from the previous year, or 3 percent above pre-pandemic levels. Tourist spending scores will also reach a record high. The global tourism sector has stabilized and entered a new post-pandemic growth phase (Turtureanu et al., 2025).

The halal tourism sector is also starting to grow, along with growing interest in spirituality-based tourism. The Global Muslim Travel Index (GMTI) 2025 reported 176 million international Muslim tourists in 2024, a 25 percent increase from 2023, with a projected 245 million by 2030 and an economic impact of approximately US\$230 billion. Indonesia ranked fifth with a score of 76, highlighting the strategic potential of halal tourism (Ratnasari et al., 2024). Global tourism recovery is rapid but uneven. The Middle



East reached 132 percent, the highest and surpassing 2019 levels. Africa and Europe have also recovered. The Americas and the rest of the world have almost fully recovered. However, Asia Pacific still lags at 87 percent, indicating gaps in the recovery process. In the Organization of Islamic Cooperation (OIC) category, Malaysia remains the top-ranked OIC destination, followed by Turkey and Saudi Arabia. Indonesia is in fifth place with a stable appeal. In the non-OIC category, Singapore leads, followed by the United Kingdom and Hong Kong. This series confirms that Muslim-friendly tourism is growing widely in various countries (GMTI, 2025). From an educational perspective, halal tourism literacy emerges as a critical competency for tourism and business education programs. Service-Dominant Logic (SDL) principles can be integrated into curricula through experiential learning modules, where students engage in value co-creation simulations mimicking tourist-service provider interactions at halal destinations. This addresses a gap in vocational training where interactive pedagogies for Islamic tourism remain underexplored, preparing graduates for industry demands evidenced by GMTI rankings.

The halal tourism sector is also starting to grow along with the growth in travel interest. Global tourism is shifting toward sustainability, with a focus on environmental, social, and economic aspects, in line with the UNWTO agenda. Travelers are now seeking value-based tourism that provides personal, spiritual, and emotional meaning (Alsiehemy, 2023). This search also includes halal tourism, spiritual tourism, ecotourism, and wellness tourism, emphasizing authenticity and value alignment (Zhao & Agyeiwaah, 2023). This sector is promising, but it still faces various challenges, such as climate change threatening destinations, digitalization changing interaction patterns, and increasingly critical tourist behavior (Horner & Swarbrooke, 2020). In this context, sustainable halal tourism is becoming increasingly relevant to Sharia standards (Vargas-Sánchez & Moral-Moral, 2019; Wazin et al., 2024).

Indonesia also demonstrates strong appeal in the global tourism arena, supported by its rich cultural, natural, and UNESCO heritage sites such as Komodo, Borobudur, and Raja Ampat (Krisnadi & Maharani, 2021). The Indonesian government is committed to developing halal tourism, as evidenced by its achievement as the Best Muslim-Friendly Destination at the 2023 and 2024 GMTI (Indonesian Tourism and Culture Week) and the strengthening of regulations through DSN-MUI Fatwa No. 108/2016 on the basis of sharia-compliant services (Awaluddin et al., 2024). From a Service-Dominant Logic (SDL) perspective, the focus of halal tourism shifts from physical attributes to value creation through collaboration between tourists and service providers. This approach has been shown to enhance authentic experiences and revisit intentions (Font et al., 2021; Rohman, 2021). Sustainable development still requires consistent regulation, infrastructure, and value collaboration (Simanjuntak & Banjarnahor, 2021).

Literature on revisit intention in the tourism sector generally relies on service quality and satisfaction as the primary predictors (Abror et al., 2023; Alsiehemy, 2023; Simanjuntak & Banjarnahor, 2021), leaving the interactive aspect of co-creation underexplored. In halal tourism, studies on Islamic values and Sharia compliance do influence satisfaction and revisit intention (Eid & El-Gohary, 2015; Primadona et al., 2025), but these are generally partial. Meanwhile, the application of SDL is still limited despite its relevance in explaining experience, value, and revisit intention (Font et al., 2021; Ratnamiasih et al., 2024). Furthermore, halal tourism literacy emerges as a critical competency, yet vocational training programs currently lack structured curricula that integrate halal literacy, co-creation skills, and experience-based learning into a cohesive

framework. This gap in vocational training means that tourism practitioners are insufficiently equipped to facilitate meaningful co-creation experiences that align with Sharia-compliant service standards.

Despite the growing body of research on halal tourism, no study has simultaneously examined halal tourism attraction, halal tourism literacy, value co-creation, and perceived experience within a single Service-Dominant Logic (SDL) framework to explain revisit intention. This fragmented approach limits both theoretical understanding and practical implications for vocational education in halal tourism. This study examines the influence of halal appeal, halal literacy, co-creation, and experience within a single SDL framework on revisit intention in halal tourism. Thus, the objectives of this research are: (1) to test the mediating role of perceived experience in the links between halal tourism attraction, halal tourism literacy, and revisit intention; (2) to test the mediating role of value co-creation in the links between halal tourism attraction, halal tourism literacy, and revisit intention; and (3) to examine the sequential (serial) mediation path from perceived experience to value co-creation toward revisit intention.

LITERATURE REVIEW

This research's theoretical study is based on Marketing Management as a grand theory, which places marketing within a philosophical framework (Hunt, 2024). These theories emphasize the importance of relationships, value, and customer experience in a human-to-human marketing approach (Kotler et al., 2021). Here, marketing is both a transaction and an effort to build long-term relationships and create value in a global business environment. In line with this, this study uses Service-Dominant Logic, which views value as the result of interaction and co-creation (Font et al., 2021; Vargo et al., 2020), Value Congruence Theory, which emphasizes value alignment (Rollin, 2022; Vveinhardt, 2017), Relationship Marketing, which focuses on long-term relationships (Davis, 2024; Lopez, 2020), and Expectancy-Disconfirmation Theory as a basis for explaining satisfaction (Hossain, 2019; Schiebler et al., 2025). All of these theories are interrelated in connecting grand theory, middle-range theories, and applied theories in this research.

In tourism marketing studies, revisit intention is understood as a tourist's tendency to repeat a visit, stay at a destination, and recommend it to others. This concept encompasses behavioral dimensions, such as revisit plans and referrals, as well as attitudinal dimensions such as preference, commitment, and attachment formed from positive experiences (Hayes, 2023). The literature indicates that revisit intention is multidimensional. Emotional approaches emphasize the role of affective bonds, trust, and tolerance for service deficiencies resulting from a pleasant experience (Ghorbanzadeh & Rahehagh, 2020; Shahid et al., 2022). Cognitive perspectives view revisit intention as a rational decision based on the evaluation of the benefits, value, and quality of the experience (Mahothan et al., 2022). Revisit intention reflects the duality of attitudes and behaviors, understood as an ongoing process, not a single outcome (Agyeiwaah et al., 2021). Here, Revisit Intention can be reflected from: (1) Repeat Visit, (2) Referral, (3) Retention, and (4) Impression (Abror et al., 2023; Ertemel et al., 2021; Ha, 2021; Karim & Rabiul, 2024; Manyanga et al., 2022; Primadona et al., 2025; Urdea & Constantin, 2021).

In the context of business and marketing, Perceived Experiential Value is viewed as a post-experience evaluation that determines repeat intention, word-of-mouth

recommendations, and repeat purchase behavior. The concept of perceived experiential value is often linked to disconfirmation theory and service quality models such as SERVQUAL (Radojevic et al., 2018; Yeh et al., 2019). Perceived Experiential Value is one of the main predictors of customer revisit intention and word-of-mouth, which impact the long-term value of tourism destination organizations. Applying the SDL perspective can help focus efforts on value co-creation and experience design, including in halal tourism, which has specific indicators such as halal assurance and Islamic compliance (Karim & Rabiul, 2024; Primadona et al., 2025; Rosário & Casaca, 2023). Perceived Experience Value in this study refers to what tourists feel regarding (1) Perceived Service Quality, (2) Perceived Product/Facility, (3) Perceived Price/Value for Money, (4) Perceived Emotional, and (5) Overall Perceived Experience Value (Karim & Rabiul, 2024; Noor et al., 2019; Primadona et al., 2025; Radojevic et al., 2018; Yeh et al., 2019).

The concept of Engagement of Value Co-creation is rooted in the Service-Dominant Logic (SDL) paradigm. SDL emphasizes that value is not created unilaterally by the company, but rather through collaborative interactions between service providers and customers. Engagement of Value Co-creation differs from traditional approaches that focus on one-way value production and delivery. This makes co-creation not merely a strategy but a new paradigm that shifts the business orientation from transactions to mutually enriching relationships (Heryani et al., 2024; Venkatesan et al., 2022). Destinations that engage tourists in environmentally friendly activities or community empowerment programs ultimately lead to higher levels of satisfaction and loyalty (including revisit intention) (Ansell et al., 2022; Font et al., 2021). Several measurements of Engagement of Value Co-creation can be derived: (1) Participation, (2) Interaction, (3) Trust, and (4) Value Alignment (Abror et al., 2023; Font et al., 2021; Heryani et al., 2024; Simanjuntak & Banjarnahor, 2021; Xu et al., 2021).

The concept of market attraction of halal tourism essentially refers to the attraction of the alignment between Islamic values, principles, and norms with the services or experiences offered by service providers, particularly in the context of halal tourism. Market attraction of halal tourism is crucial because the needs of Muslim tourists are not merely functional, but also religious and spiritual (Eid & El-Gohary, 2015; Primadona et al., 2025). The long-term impact of market attraction of halal tourism is evident in revisit intention. Halal hotels and destinations with high value fit have successfully built loyalty among Muslim tourists (Rachmiatie et al., 2021; Vargas-Sánchez & Moral-Moral, 2022). Market attraction of halal tourism can be operationalized so that it can be measured from its dimensions, namely (1) Halal Assurance, (2) Islamic Compliance, (3) Spiritual & Religious Value Fit, (4) Ethical & Halalan Tayyiban Practices, and (5) Overall Market Attraction of Halal Tourism (Abror et al., 2023; Eid & El-Gohary, 2015; Primadona et al., 2025; Rachmiatie et al., 2021; Susanty et al., 2022; Susiang et al., 2024).

Halal tourism literacy is understood as the level of understanding, awareness, and competence of tourists regarding halal tourism. Garg et al. (2020) stated that digital interaction encourages co-creation. This aligns with digital literacy in halal tourism, which expands tourists' ability to read information, verify halal certification, and contribute to the dissemination of value-based experiences. Halal tourism literacy has a reciprocal relationship with the value of the tourist experience. Busulwa et al. (2022) explained that service digitalization increases satisfaction through more personalized experiences. Literacy also influences revisit intentions. Alam et al. (2021) emphasized that customer engagement strengthens trust and drives loyalty. In this study, tourism literacy

can be measured through (1) Cognitive Literacy, (2) Emotional Literacy, (3) Behavioral Literacy, and (4) Social Literacy (Abror et al., 2023; Alam et al., 2021; Busulwa et al., 2022; Hosseini & Aali, 2021; Rane, 2023). These literacy dimensions align with educational objectives in tourism programs, where cognitive and behavioral competencies enhance experiential learning outcomes. Faculty can design co-creation activities mirroring tourist-service provider interactions to develop practical halal tourism skills among hospitality students.

Based on the interrelationships between the variables described, this research paradigm confirms that revisit intention to engage in sustainable halal tourism is formed through the direct influence of the attractiveness of the halal tourism market and halal tourism literacy. In turn, these factors are reinforced by two mediating variables: engagement in value co-creation and perceived value of the halal tourism experience. This model is constructed by adapting previous research findings regarding the importance of Islamic value conformity, tourist participation, and experience quality in shaping halal tourism behavior. This research paradigm is illustrated in Figure 1.

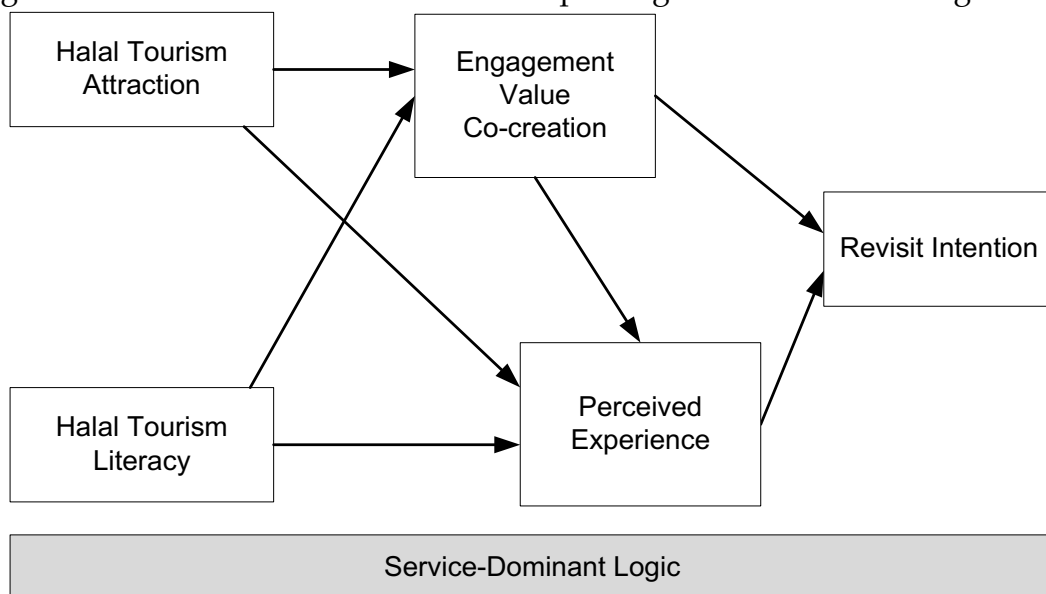


Figure 1. Research Paradigm

The following are six research hypotheses that focus on the role of mediation (parallel and serial/sequential) from a Service-Dominant Logic perspective.

- H₁** : Value co-creation mediates the relationship between Halal Tourism Attraction and Revisit Intention.
- H₂** : Perceived Experience mediates the relationship between Halal Tourism Attraction and Revisit Intention.
- H₃** : Value co-creation mediates the relationship between Halal Tourism Literacy and Revisit Intention.
- H₄** : Perceived Experience mediates the relationship between Halal Tourism Literacy and Revisit Intention.
- H₅** : Value co-creation and Perceived Experience sequentially mediate the relationship between Halal Tourism Attraction and Revisit Intention.
- H₆** : Value co-creation and Perceived Experience sequentially mediate the relationship between Halal Tourism Literacy and Revisit Intention.

RESEARCH METHOD

The study covers the variables of halal tourism attractiveness and literacy, co-creation mediation and experience, and sustainable revisit intention, with the unit of analysis being Indonesian Muslim tourists, conducted nationally from August to November 2025. This study uses a quantitative approach with an explanatory survey method to objectively and statistically test the causal relationship between variables, especially the influence of halal tourism attractiveness and literacy on revisit intention through co-creation of sustainable halal tourism values and experiences in Indonesia.

In the research model, Revisit Intention is measured through the following dimensions: (1) *Repeat Visit*, (2) *Referral*, (3) *Retention*, dan (4) *Impression* (Abror et al., 2023; Ertemel et al., 2021; Ha, 2021; Karim & Rabiul, 2024; Manyanga et al., 2022; Primadona et al., 2025; Urdea & Constantin, 2021). Perceived Experience Value in this study refers to what tourists feel in relation to (1) *Perceived Service Quality*, (2) *Perceived Product/Facility*, (3) *Perceived Price/Value for Money*, (4) *Perceived Experience/Emotional*, dan (5) *Overall Perceived Experience Value* (Karim & Rabiul, 2024; Noor et al., 2019; Primadona et al., 2025; Radojevic et al., 2018; Yeh et al., 2019). Engagement of Value Co-creation is measured through: (1) *Participation*, (2) *Interaction*, (3) *Trust*, dan (4) *Value Alignment* (Abror et al., 2023; Font et al., 2021; Heryani et al., 2024; Simanjuntak & Banjarnahor, 2021; Xu et al., 2021). Halal Tourism Attraction can be operationalized so that it can be measured from its dimensions, namely (1) *Halal Assurance*, (2) *Islamic Compliance*, (3) *Spiritual & Religious Value Fit*, (4) *Ethical & Halalan Tayyiban Practices*, dan (5) *Overall Market attraction of halal tourism* (Abror et al., 2023; Eid & El-Gohary, 2015; Primadona et al., 2025; Rachmiatie et al., 2021; Susanty et al., 2022; Susiang et al., 2024). Meanwhile, Halal Tourism Literacy can be measured through (1) Cognitive Literacy, (2) Emotional Literacy, (3) Behavioral Literacy, dan (4) Social Literacy (Abror et al., 2023; Alam et al., 2021; Busulwa et al., 2022; Hosseini & Aali, 2021; Rane, 2023)

The study population included Muslim tourists who had visited halal tourism destinations in Indonesia. Because the population was not precisely defined, non-probability sampling through purposive and convenience sampling was used. The sample size was set at 270 respondents based on the rule of thumb (Hair et al., 2019) with a minimum target of 200 respondents.

Primary data collection was conducted through a questionnaire administered to Muslim tourists who had visited halal tourism destinations in Indonesia. The questionnaire contained statements representing all indicators of the research variables. Respondents answered based on their personal perceptions and experiences. Indicators were measured using a seven-point Likert scale (1 to 7) to increase the sensitivity and accuracy of the quantitative analysis. Prior to distribution, the instrument's validity and reliability were tested (pilot testing).

Data analysis in this study employed inferential analysis using the Structural Equation Modeling approach based on Partial Least Squares (SEM-PLS). Data processing was performed using MS-Excel and SmartPLS version 3.2. The first stage is a measurement model evaluation to assess construct validity and reliability through convergent validity, discriminant validity, and internal consistency reliability tests. The second stage is a structural model evaluation using a bootstrapping procedure to assess the strength of the relationships between variables. The third stage is hypothesis testing, including testing the mediation effects in the research model.

RESULTS AND DISCUSSION

Results

First, an evaluation of the measurement model was conducted. Here, we present the results of the convergent validity test related to outer loading, presented in Table 1.

Table 1. Convergent Validity: Outer Loading

| Variable | Dimension | Outer Loading | Notes |
|---------------------------------|--------------------------------------|---------------|-------|
| Halal Tourism Attraction | Halal Assurance | 0.856 | Valid |
| | Islamic Compliance | 0.868 | Valid |
| | Spiritual & Religious Value Fit | 0.848 | Valid |
| | Ethical & Halalan Tayyiban Practices | 0.892 | Valid |
| | Overall market attraction | 0.847 | Valid |
| Halal Tourism Literacy | Cognitive Literacy | 0.878 | Valid |
| | Emotional Literacy | 0.873 | Valid |
| | Behavioral Literacy | 0.902 | Valid |
| | Social Literacy | 0.856 | Valid |
| Engagement of Value Co-creation | Participation | 0.862 | Valid |
| | Interaction | 0.876 | Valid |
| | Trust | 0.872 | Valid |
| | Value Alignment | 0.850 | Valid |
| Perceived Experience | Perceived Service Quality | 0.851 | Valid |
| | Perceived Product/Facility | 0.853 | Valid |
| | Perceived Price/Value for Money | 0.859 | Valid |
| | Perceived Emotional | 0.871 | Valid |
| | Overall Perceived Experience Value | 0.844 | Valid |
| Revisit Intention | Repeat Visit | 0.857 | Valid |
| | Referral | 0.886 | Valid |
| | Retention | 0.857 | Valid |
| | Impression | 0.844 | Valid |

The results show that all indicators across the studied variables have outer loading values above the recommended threshold of 0.70, indicating adequate convergent validity. For Halal Tourism Attraction, all dimensions, including halal assurance, Islamic compliance, spiritual and religious value fit, ethical and *halalan tayyiban* practices, and overall market attraction, demonstrate strong loadings, reflecting a robust representation of the construct. Similarly, Halal Tourism Literacy is well captured by its cognitive, emotional, behavioral, and social dimensions, all of which show high indicator reliability.

The engagement of value co-creation construct is also well supported, with participation, interaction, trust, and value alignment showing strong loadings. In addition, Perceived Experience demonstrates solid convergent validity across service quality, facilities, price value, emotional aspects, and overall experience value. Finally, Revisit Intention is reliably measured through repeat visit, referral, retention, and impression indicators. Overall, these findings confirm that the measurement model meets the criteria for convergent validity and is suitable for further structural model analysis.

Moreover, the output of convergent validity related to Average Variance Extracted (AVE) is presented in Table 2.

Table 2. Convergent Validity: Average Variance Extracted (AVE)

| Variable | AVE | Remark |
|---------------------------------|-------|------------|
| Halal Tourism Attraction | 0.744 | Acceptable |
| Halal Tourism Literacy | 0.770 | Acceptable |
| Engagement of Value Co-creation | 0.749 | Acceptable |
| Perceived Experience | 0.732 | Acceptable |
| Revisit Intention | 0.742 | Acceptable |

Table 2 shows that all constructs have AVE values well above the 0.50 threshold, indicating satisfactory convergent validity. This means each construct explains more than half of the variance of its indicators. It confirms that the measurement items adequately represent their respective latent variables.

Discriminant validity was measured using the Heterotrait–Monotrait Ratio (HTMT). The results are presented in Table 3.

Table 3. Discriminant Validity: HTMT

| HTMT | HTA | HTL | VCC | PE | RI |
|---------------------------------|-------|-------|-------|-------|----|
| Halal Tourism Attraction | | | | | |
| Halal Tourism Literacy | 0.807 | | | | |
| Engagement of Value Co-creation | 0.806 | 0.846 | | | |
| Perceived Experience | 0.861 | 0.864 | 0.855 | | |
| Revisit Intention | 0.851 | 0.810 | 0.849 | 0.829 | |

Table 3 indicates that all HTMT values are below the recommended threshold of 0.90, confirming adequate discriminant validity. This result suggests that each construct is empirically distinct from the others in the model. Therefore, the measurement model demonstrates a satisfactory level of construct differentiation.

As for internal consistency reliability, it can be seen from the Cronbach's Alpha and Composite Reliability values (see Table 4).

Table 4. Internal Consistency Reliability

| Variable | Cronbach's Alpha | Composite Reliability | Remark |
|---------------------------------|------------------|-----------------------|----------|
| Halal Tourism Attraction | 0.914 | 0.935 | Reliable |
| Halal Tourism Literacy | 0.900 | 0.930 | Reliable |
| Engagement of Value Co-creation | 0.888 | 0.923 | Reliable |
| Perceived Experience | 0.908 | 0.932 | Reliable |
| Revisit Intention | 0.884 | 0.920 | Reliable |

Table 4 shows that all constructs have Cronbach's Alpha and Composite Reliability values exceeding the recommended threshold of 0.70. This indicates a high level of internal consistency reliability for all measurement scales. It can be said that the indicators consistently measure their respective latent constructs and support the reliability of the measurement model.

The second stage involves a structural evaluation of the model, using a bootstrapping procedure to assess the strength of the relationship between variables. Table 5 shows the hypothesis testing with bootstrapping.

Table 5. Hypothesis Testing with bootstrapping

| Path | Coefficient (B) | t-stat | p-value | Hypothesis |
|---|-----------------|--------|---------|------------|
| Halal Tourism Attraction (HTA) → Value Co-creation (VCC) → Revisit Intention (RI) | 0.164 | 3.490 | 0.000 | Accepted |
| Halal Tourism Literacy (HTL) → Value Co-creation (VCC) → Revisit Intention (RI) | 0.217 | 4.736 | 0.000 | Accepted |
| Halal Tourism Attraction (HTA) → Perceived Experience (PE) → Revisit Intention (RI) | 0.146 | 3.843 | 0.000 | Accepted |
| Halal Tourism Literacy (HTL) → Perceived Experience (PE) → Revisit Intention (RI) | 0.127 | 4.004 | 0.000 | Accepted |
| Halal Tourism Attraction (HTA) → Value Co-creation (VCC) → Perceived Experience (PE) → Revisit Intention (RI) | 0.040 | 3.423 | 0.000 | Accepted |
| Halal Tourism Literacy (HTL) → Value Co-creation (VCC) → Perceived Experience (PE) → Revisit Intention (RI) | 0.053 | 3.269 | 0.001 | Accepted |

The mediation analysis was conducted using the bootstrapping procedure in SEM-PLS to examine the indirect effects of Halal Tourism Attraction (HTA) and Halal Tourism Literacy (HTL) on Revisit Intention (RI) through Value Co-creation (VCC) and Perceived Experience (PE). The results indicate that both mediators play significant roles in transmitting the effects of the independent variables to revisit intention.

First, the parallel mediation analysis shows that VCC significantly mediates the relationship between HTA and RI ($B = 0.164$; $t = 3.490$; $p < 0.001$), as well as between HTL and RI ($B = 0.217$; $t = 4.736$; $p < 0.001$). These findings suggest that stronger halal tourism attractions and higher levels of halal tourism literacy enhance revisit intention by fostering tourists' active involvement in value co-creation processes.

Similarly, PE also functions as a significant parallel mediator. The indirect effects of HTA on RI through PE ($B = 0.146$; $t = 3.843$; $p < 0.001$) and of HTL on RI through PE ($B = 0.127$; $t = 4.004$; $p < 0.001$) are both positive and statistically significant. This indicates that attractive halal tourism offerings and sufficient halal tourism literacy contribute to favorable perceived experiences, which in turn strengthen tourists' intention to revisit.

Furthermore, the serial mediation results confirm a sequential mechanism consistent with the service-dominant logic perspective. The indirect effect of HTA on RI through VCC and PE is significant ($B = 0.040$; $t = 3.423$; $p < 0.001$), indicating that halal tourism attraction enhances revisit intention by first stimulating value co-creation and subsequently improving perceived experience. Likewise, HTL exerts a significant serial indirect effect on RI via VCC and PE ($B = 0.053$; $t = 3.269$; $p = 0.001$).

This finding implies that tourists' halal tourism literacy strengthens their engagement in co-creating value. It may lead to richer perceived experiences and ultimately increases revisit intention. The results support both parallel and serial mediation effects. Value co-creation and perceived experience play key roles in explaining how halal tourism attraction and halal tourism literacy influence revisit intention.

For the explanatory power of the structural model, it can be seen from the R-square values reported in Table 6, which indicate the proportion of variance explained in each endogenous construct.

Table 6. R-Square

| Model | R Square | R Square Adjusted |
|----------------------|-----------------|--------------------------|
| Value Co-creation | 0.639 | 0.636 |
| Perceived Experience | 0.735 | 0.732 |
| Revisit Intention | 0.639 | 0.636 |

The R-square value for Value Co-creation is 0.639, indicating that 63.9% of its variance is explained by Halal Tourism Attraction and Halal Tourism Literacy, while the remaining 36.1% represents unexplained variance or residuals attributable to other factors outside the model. Perceived Experience shows a higher R-square of 0.735, meaning that Value Co-creation and the exogenous variables jointly explain 73.5% of its variance, leaving 26.5% as residual variance. Revisit Intention has an R-square of 0.639, indicating that 63.9% of tourists' revisit intention is explained by the proposed mediating mechanisms, while 36.1% is influenced by unmodeled variables. All these values suggest substantial explanatory power, supporting the adequacy of the structural model.

Discussion

From the outer loading results of Halal Tourism Attraction, the Ethical and *Halalan Tayyiban* Practices have the highest outer loading (0.892), indicating that this dimension is the most dominant component of Halal Tourism Attraction. This finding suggests that Muslim tourists place strong emphasis on ethical conduct, cleanliness, safety, and compliance with halal principles beyond ritual requirements. Prior studies highlight that *halalan tayyiban* reflects not only lawful consumption but also quality, hygiene, and moral responsibility, which strongly shape perceived value and trust in halal tourism destinations (Eid and El Gohary, 2015; Susanty et al., 2022). In the Indonesian context, ethical assurance and integrity are critical signals of credibility, especially when tourists evaluate destinations under uncertainty. This finding can be theoretically interpreted through an institutional and cultural lens, where Indonesia's socio-cultural environment emphasizes moral harmony, social trust, and inclusivity, making ethical signals more salient than formal regulatory compliance. This deviates from findings in Middle Eastern and Gulf contexts, where Islamic Compliance, particularly the availability of prayer facilities and strict operational adherence, tends to emerge as the most dominant predictor of tourist satisfaction (Eid & El-Gohary, 2015). In more formalized Islamic institutional environments such as the Middle East, compliance is embedded within regulatory systems and therefore becomes a primary evaluative standard, whereas in Indonesia, where regulatory enforcement is relatively heterogeneous, ethical practices function as stronger trust substitutes. In Indonesia, a pluralistic and multicultural society, ethical and *halalan tayyiban* practices function as broader trust signals that appeal to both Muslim and non-Muslim visitors, reflecting the inclusive approach to halal tourism promoted by the Indonesian government. This indicates that halal tourism in Indonesia operates not only as a religious compliance system but also as a value-based ethical ecosystem that integrates market inclusivity and social legitimacy. This result is also consistent with Primadona et al. (2025), who argue that ethical compliance strengthens trust and loyalty in halal tourism. The second strongest dimension is Islamic Compliance (0.868), that the availability of worship facilities and operational adherence to Islamic principles remains a core requirement. This aligns with Abror et al. (2023), who emphasize religiosity and value congruence as key antecedents of Muslim tourist

responses. This deviates from findings in Middle Eastern and Gulf contexts, where Islamic Compliance, particularly the availability of prayer facilities and strict operational adherence, tends to emerge as the most dominant predictor of tourist satisfaction (Eid & El-Gohary, 2015). In Indonesia, a pluralistic and multicultural society, ethical and halal practices function as broader trust signals that appeal to both Muslim and non-Muslim visitors, reflecting the inclusive approach to halal tourism promoted by the Indonesian government.

Halal Assurance ranks next with a high loading (0.856), reflecting the importance of certified halal food, transparent processes, and formal guarantees. Certification functions as a minimum threshold that reassures tourists about halal integrity, as supported by Rachmiatie et al. (2021) and Susiang et al. (2024). Notably, in Indonesia, the halal certification landscape is still evolving, with limited coverage across hotels and tourism services compared to Malaysia, which may explain why assurance functions as a hygiene factor rather than a dominant driver. This suggests that certification is perceived as a baseline requirement (hygiene factor) rather than a source of competitive advantage, consistent with service quality theory where mandatory attributes lose differentiating power once widely expected. Spiritual and Religious Value Fit follows closely (0.848), suggesting that experiential alignment with Islamic values enhances attraction but may be perceived as more subjective and contextual. Finally, Overall Market Attraction shows the lowest loading (0.847), although it remains strong. This indicates that holistic impressions are formed as outcomes of specific tangible and ethical attributes rather than as primary drivers. All of these results imply that concrete ethical and operational dimensions dominate tourists' evaluations, while overall impressions emerge as a synthesis of those core elements.

In Halal Tourism Literacy, the findings indicate that Behavioral Literacy has the highest outer loading (0.902), followed by Cognitive Literacy (0.878), Emotional Literacy (0.873), and Social Literacy (0.856). The dominance of behavioral literacy suggests that halal tourism literacy is most strongly reflected in tourists' actual actions, such as choosing halal-certified services, adjusting travel behavior to Islamic guidelines, and consistently applying halal considerations during travel. This supports the view that literacy becomes meaningful when it translates into observable behavior rather than remaining at the level of knowledge or attitudes. Abror et al. (2023) emphasize that Muslim tourists who internalize Islamic values tend to express literacy through active participation and responsible consumption, which strengthens value co-creation. This finding offers a notable deviation from studies in other contexts where cognitive literacy or halal knowledge is typically the strongest dimension (Salehudin, 2019). In the Indonesian setting, where Islamic practices are culturally embedded in daily life, behavioral enactment of halal principles may be more natural and habitual, making behavior, rather than formal knowledge, the most salient expression of literacy. From a service perspective, informed behavioral responses also indicate higher engagement and readiness to collaborate with service providers, reinforcing loyalty-related outcomes (Hosseini & Aali, 2021). In addition, the growing role of digital platforms and travel technologies makes it easier for knowledgeable tourists to act on halal information in real time, further amplifying the behavioral dimension (Busulwa et al., 2022).

Cognitive and emotional literacy show similarly strong loadings, reflecting the complementary roles of knowledge and affect in shaping halal tourism literacy. Cognitive literacy captures tourists' understanding of halal concepts, certifications, and

permissible practices, which forms the foundation for informed decision making. Emotional literacy, meanwhile, reflects internalized religious values and feelings of confidence and comfort when engaging with halal destinations. These dimensions jointly support trust and long-term relational outcomes, as argued by Alam et al. (2021), who link informed and emotionally secure customers with stronger loyalty. Social literacy, although slightly lower, remains important in facilitating information sharing, peer influence, and community-based learning through social media and Muslim networks. Rane (2023) highlights that digital connectivity enhances such social interactions, allowing halal knowledge to diffuse rapidly. In this sense, halal tourism literacy is strongest when knowledge, emotion, and social awareness are converted into consistent halal-oriented behavior.

The outer loading pattern shows that interaction (0.876) and trust (0.872) are the most salient dimensions of value co-creation engagement, followed by participation (0.862) and value alignment (0.850). The prominence of interaction highlights that value co-creation in halal tourism is primarily enacted through continuous two-way communication between tourists and service providers. From a service-dominant logic perspective, interaction is the main mechanism through which resources are integrated and experiences are shaped (Font et al., 2021). In halal tourism, such interaction enables tourists to clarify halal attributes, negotiate service adjustments, and actively shape experiences consistent with religious expectations. Trust closely follows, reflecting the centrality of credibility and integrity in halal contexts. When tourists perceive providers as transparent and reliable in delivering halal-compliant services, they become more willing to engage and co-create value, reinforcing loyalty intentions (Abror et al., 2023; Xu et al., 2021).

Participation and value alignment, although slightly lower, remain critical enablers of sustained co-creation. Participation reflects tourists' willingness to contribute ideas, feedback, and effort during the service process, which strengthens experiential outcomes over time. However, participation often depends on the prior existence of trust and meaningful interaction, explaining its relatively lower loading. Value alignment shows the lowest loading, suggesting that shared Islamic values may be perceived as a baseline expectation rather than an active engagement driver. In Muslim-majority destinations, alignment with Islamic principles can be taken for granted, reducing its discriminating power in shaping engagement intensity. Similar patterns are noted by Simanjuntak and Banjarnahor (2021), who argue that contextual norms can become hygiene factors within service-dominant systems. This is a distinctive feature of the Indonesian context: unlike in non-Muslim-majority destinations where value alignment would likely be a key differentiator, Indonesia's large Muslim population and culturally embedded Islamic practices normalize sharia compliance as a default condition rather than a distinguishing factor. Nevertheless, value alignment remains essential as a foundational condition that legitimizes interaction and participation. Consistent with Heryani et al. (2024), effective co-creation emerges when aligned values are activated through interactive processes.

For Perceived Experience, the findings show that perceived emotional experience has the strongest outer loading (0.871), followed by perceived price or value for money (0.859), perceived product or facility (0.853), perceived service quality (0.851), and overall perceived experience value (0.844). The dominance of the emotional dimension indicates that halal tourism experiences are primarily evaluated through affective responses, such as feelings of comfort, trust, and spiritual reassurance. This supports Noor et al. (2019)

and Primadona et al. (2025), who argue that emotional comfort derived from sharia compliance and Islamic value alignment strongly shapes tourist satisfaction and loyalty in halal contexts. Emotional responses act as an immediate signal of whether the destination meets moral, spiritual, and psychological expectations, making this dimension more salient than purely functional attributes.

The relatively high loading of perceived value for money suggests that rational evaluations remain important, particularly regarding fairness and transparency of pricing, which are closely linked to ethical consumption in Islamic tourism (Karim & Rabiul, 2024). Product or facility quality and service quality follow closely, indicating that tangible facilities and operational excellence function as hygiene factors rather than primary value drivers. This aligns with Radojevic et al. (2018), who note that service quality often becomes less differentiating once minimum standards are met. The lower loading of overall perceived experience value implies that holistic judgments are formed cumulatively from specific experiential elements rather than independently. Consistent with Yeh et al. (2019), these results suggest that perceived experience in tourism emerges from integrated emotional, functional, and value-based evaluations, with emotions anchoring meaning while service and facilities reinforce satisfaction and future behavioral intentions.

In the Revisit Intention, the referral dimension shows the highest outer loading (0.886), followed by repeat visit and retention (both 0.857), while impression records the lowest loading (0.844). The prominence of referral indicates that willingness to recommend halal destinations is a particularly strong expression of loyalty. In halal tourism, recommendation behavior often reflects not only satisfaction but also moral confidence and trust in sharia compliance, making tourists more comfortable sharing experiences with family, friends, and Muslim communities. This aligns with Abror et al. (2023) and Karim and Rabiul (2024), who emphasize that value co-creation and positive experience strengthen word of mouth as a social and ethical act. Referral behavior also represents an outward manifestation of loyalty that requires lower switching costs than actual repeat visits, especially when geographic or financial constraints limit travel frequency. The dominance of referral over repeat visit in the Indonesian context may also be explained by the collectivist culture and strong communal ties within Indonesian Muslim communities, where word-of-mouth recommendations carry significant social weight and are considered a form of communal responsibility.

Repeat visit and retention display equally strong loadings, suggesting that behavioral continuity remains a core component of revisit intention. These dimensions capture both short-term plans to return and longer-term commitment to a destination, which are shaped by accumulated satisfaction and trust (Ha, 2021; Primadona et al., 2025). The relatively lower loading of impression implies that favorable perceptions alone are insufficient unless reinforced by experiential and relational factors. This supports Ertemel et al. (2021) and Manyanga et al. (2022), who argue that impressions must translate into concrete experiences to sustain loyalty. Overall, the pattern indicates that revisit intention in halal tourism is socially embedded and experience-driven, where advocacy and behavioral commitment are stronger indicators of loyalty than abstract perceptions alone (Urdea & Constantin, 2021).

The mediation analysis using bootstrapping was conducted to examine how value co-creation and perceived experience transmit the effects of halal tourism attraction and halal tourism literacy on revisit intention. As shown in Table 5, all indirect paths are

statistically significant, indicating the presence of both parallel and serial mediation mechanisms. These results suggest that revisit intention is not shaped directly, but is formed through experiential and participatory processes.

The findings empirically confirm that value co-creation functions as a significant parallel mediator linking both halal tourism attraction and halal tourism literacy to revisit intention. This result indicates that attractive halal destinations and adequate literacy do not directly shape loyalty outcomes unless tourists are actively involved in participatory value creation processes. In line with service-dominant logic, tourists are not passive recipients but active contributors who co-produce value through interaction, trust, and shared meanings. This process has been widely emphasized in halal tourism studies, where religious congruence and participatory engagement strengthen emotional bonds and loyalty intentions (Abror et al., 2023; Font et al., 2021). Moreover, value co-creation enhances relational quality and perceived fairness, which are essential drivers of long-term behavioral intention in relationship-based services (Alam et al., 2021; Xu et al., 2021). The significant mediation paths suggest that halal tourism attraction and literacy primarily operate by enabling tourists to participate meaningfully, rather than by offering functional benefits alone.

Perceived experience also emerges as a significant parallel mediator, reinforcing the experiential nature of halal tourism consumption. The results indicate that both halal tourism attraction and literacy enhance revisit intention through tourists' holistic evaluations of service quality, emotional comfort, and value for money. This finding aligns with experiential marketing and expectancy disconfirmation perspectives, where satisfaction and loyalty are formed through cumulative experiential judgments rather than isolated service encounters (Ha, 2021; Yeh et al., 2019). In halal tourism contexts, perceived experience is further shaped by sharia compliance, emotional reassurance, and ethical consistency, which collectively strengthen satisfaction and trust (Eid & El-Gohary, 2015; Primadona et al., 2025). Empirically, this supports prior evidence that customer experience acts as a direct psychological means between destination attributes and loyalty outcomes across tourism and hospitality sectors (Ertemel et al., 2021; Manyanga et al., 2022).

More importantly, the significant serial mediation paths demonstrate a sequential path in which value co-creation precedes perceived experience in influencing revisit intention. Both halal tourism attraction and halal tourism literacy first stimulate active co-creation behaviors. They subsequently enhance tourists' experiential evaluations and lead to stronger revisit intention. This sequence reflects the logic that meaningful experiences are not merely designed by destinations but are co-constructed through interaction, trust, and value alignment before being cognitively and emotionally evaluated (Font et al., 2021; Rohman, 2021). The stronger indirect effects through this serial pathway indicate that perceived experience is amplified when tourists are engaged as co-creators, rather than just as observers. This pattern supports relational perspectives in tourism, emphasizing that experience quality emerges from collaborative processes embedded within institutional and cultural contexts (Vargo et al., 2020; Ansell et al., 2022).

Thus, this study offers three key contributions. First, it empirically validates the coexistence of parallel and serial mediation mechanisms in halal tourism loyalty formation. Second, it positions value co-creation as an antecedent to perceived experience, rather than a competing mediator, clarifying their sequential roles in



behavioral intention models. Third, by integrating halal tourism attraction and literacy within a unified mediation framework, this study extends halal tourism literature beyond direct-effect models toward a process-based explanation of revisit intention. Practically, destination managers should prioritize participatory platforms, literacy-based engagement, and experiential consistency to strengthen loyalty outcomes. The novelty lies in demonstrating that revisit intention in halal tourism is not only experience-driven but co-created through structured engagement pathways, offering a more nuanced understanding of loyalty formation in value-sensitive tourism markets (Abror et al., 2023; Font et al., 2021; Primadona et al., 2025). Results inform tourism education policy by validating halal literacy as a teachable competency across cognitive, emotional, behavioral, and social dimensions. Universities should develop SDL-based modules teaching value co-creation through role-playing Muslim tourist scenarios that simulate tourist-service provider interactions. Vocational programs can certify graduates in ethical halalan tayyiban practices and experiential design, directly addressing industry demands evidenced by GMTI rankings. This model supports active learning pedagogies, enhancing behavioral intentions and practical competencies among hospitality and tourism students. Thus, literacy operates as an integrated multidimensional construct, but its ultimate manifestation is behavioral, aligning with service-dominant logic where value is realized in use rather than in cognition alone.

CONCLUSION

Fundamental Finding: This study concludes that halal tourism attraction and halal tourism literacy exert positive and significant indirect influences on revisit intention through value co-creation and perceived experience as parallel mediators, with serial mediation confirming that value co-creation precedes perceived experience. The structural results indicate that when halal destinations foster tourist engagement through interaction, trust, and value alignment, followed by emotional reassurance and service quality evaluations, tourists develop stronger loyalty intentions reflected in repeat visits, referrals, retention, and positive impressions. The findings confirm that value co-creation serves as a central mechanism translating halal attraction and literacy into experiential outcomes and subsequent behavioral loyalty, reinforcing Service-Dominant Logic principles in Islamic tourism contexts. **Implications:** Managerial implications suggest that halal tourism destinations should prioritize participatory platforms enabling tourist-service provider interactions, alongside clear halal certification displays and literacy-building information campaigns. Policymakers should develop standardized halal tourism training programs emphasizing behavioral literacy dimensions to enhance tourist engagement. Educational implications highlight the integration of SDL-based co-creation simulations and halal literacy modules into tourism curricula, preparing hospitality students for Muslim-friendly destination management through experiential learning pedagogies. Behavioral implications underscore the need for destinations to cultivate trust-based interactions that activate tourists' cognitive, emotional, and social competencies for sustained value alignment. **Limitation:** This study has several limitations that should be acknowledged. First, the cross-sectional research design captures revisit intention at a single point in time, which limits the ability to establish causal inferences or observe how behavioral intentions evolve over extended periods. Second, the sample was drawn exclusively from Indonesian Muslim tourists visiting domestic halal tourism destinations, which may constrain the generalizability of findings

to other cultural, geographic, or religious settings such as OIC and non-OIC countries. Third, the study relies on self-reported measures of perceived experience and value co-creation, which may be susceptible to social desirability bias, particularly when respondents evaluate religious or moral compliance-related behaviors. Fourth, the proposed model does not incorporate potential moderating variables, such as income level, educational background, travel frequency, or generational differences, that may influence the strength and direction of mediation paths. Fifth, while the study integrates halal tourism attraction and literacy within a unified SDL framework, other potentially relevant antecedents, including destination image, digital halal platform engagement, and post-pandemic travel risk perceptions, were not examined. **Further Research:** Future studies should examine additional antecedents of revisit intention, including destination image, cultural proximity, digital halal platforms, and post-pandemic travel risk perceptions. Subsequent research may incorporate moderating variables such as tourist religiosity, trip purpose, group travel dynamics, or destination familiarity to clarify heterogeneity in mediation effects. Longitudinal designs are recommended to track actual revisit behavior following value co-creation experiences. Comparative studies across OIC and non-OIC destinations would test model generalizability, while qualitative inquiry could explore micro-level processes through which tourists negotiate halal value alignment during service encounters.

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