Halal Destinations Brand Equity: Impacts on Tourist Motivation and Travel Revisit Intention in Indonesia

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ABSTRACT

The purpose of this study is to determine how the brand equity of Indonesia's ten halal destinations affects tourists' motivation and intention to revisit. Grounded in the Theory of Planned Behavior (TPB) and the Islamic marketing framework, this study integrates both behavioral and spiritual dimensions to explain tourist decision-making in halal destinations. The research employed a quantitative approach using Partial Least Squares Structural Equation Modeling (PLS-SEM) with SmartPLS 3.2.9 as the analytical tool. Data were collected from 413 valid responses of domestic tourists from Generations X and Y (aged 27–56) who had visited at least one of Indonesia's halal destinations in the last five years. Purposive sampling was used to ensure respondents met the halal travel criteria. The results revealed that perceived quality, value, and loyalty of halal destinations positively and significantly affect halal destination brand equity, while awareness and image have insignificant effects. Furthermore, halal destination brand equity significantly influences tourist motivation and intention to revisit, confirming its mediating role between destination attributes and behavioral outcomes. The novelty of this research lies in integrating Islamic values, such as *ihsan* (service excellence) and *tayyib* (goodness), into the halal destination brand equity framework, thereby offering a holistic understanding of spiritual–behavioral alignment. The findings provide theoretical and managerial implications for strengthening Indonesia's position as a leading global halal tourism destination.

Keywords: *Halal Destination; Brand Equity; Halal Tourism; Tourist Motivation; Intention to Revisit.*

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INTRODUCTION

From 4.65% in 2016 to 4.97% in 2019, the tourism industry's share of Indonesia's GDP increased (Kementerian Pariwisata RI, 2025). The tourist industry was among the most negatively impacted by the COVID-19 pandemic, with the suspension of flights, hotel closures, and international travel restrictions (UNWTO, 2022). Domestic tourist travel decreased by 27% in 2020 but rebounded by 20% to 734.86 million journeys in 2022 as the pandemic subsided (Data Indonesia, 2022).

The Indonesian Ministry of Tourism and Creative Economy must consider the amenities and needs of tourists, given the large and growing number of domestic travelers. Since Indonesia has the world's largest Muslim population as of 2022 (Data Indonesia, 2022), attention must be directed toward halal (permissible according to Islamic law) facilities. Moreover, according to the Global Muslim Travel Index (2024), Indonesia and Malaysia are ranked the top two countries for halal tourism. Halal tourism refers to travel services and amenities designed in accordance with Islamic principles, including the availability of halal-certified food, suitable lodging, and places for prayer (Ministry of Tourism and Creative Economy of the Republic of Indonesia, 2021; Preko et al., 2021; M. Rahman et al., 2019).

For Muslim travelers, adhering to Islamic law shapes their consumption behavior and travel choices (M. Rahman et al., 2019). Therefore, halal tourism emphasizes elements such as restaurants, accommodations, prayer facilities, and recreational sites that meet Islamic principles (Preko et al., 2021). The halal label is perceived not only as a marker of religious compliance but also as a symbol of quality and hygiene for non-Muslim tourists (Mubarok & Imam, 2020). Recognizing the growing potential of this sector, the Ministry of Tourism and Creative Economy initiated the development of halal destinations in 2014 (Kominfo RI, 2019). The top ten halal destinations in Indonesia—Lombok, Aceh, DKI Jakarta, West Sumatera, Yogyakarta, West Java, Riau and Riau Islands, East Java (Malang Area), Central Java, and South Sulawesi—are assessed through the ACES model (access, communication, environment, and services) (the Global Muslim Travel Index, 2024).

However, a significant phenomenon gap exists regarding the public perception of halal tourism in Indonesia. Many domestic tourists still associate it with "sharia tourism," which implies religious exclusivity rather than inclusivity (Mursid, 2023). This misconception indicates a weak brand identity and communication strategy for halal destinations. Furthermore,

previous studies have primarily focused on operational or policy aspects of halal tourism (Preko et al., 2021; M. Rahman et al., 2019; Shi et al., 2022), while empirical investigations into halal destination brand equity and its behavioral outcomes are scarce in the Indonesian context.

The process of giving goods and services a distinctive identity that sets them apart from competitors is known as branding (Kotler et al., 2022). A brand with high equity signifies strong consumer recognition and trust (Kotler et al., 2022). Brand equity encompasses consumers' positive perceptions, awareness, and differentiation of a brand (Keller & Swaminathan, 2020). It reflects consumer evaluations of a brand's value, quality, and loyalty (Keller & Swaminathan, 2020; Preko et al., 2021).

In the context of tourism, destination brand equity determines how tourists perceive and value a destination (Preko et al., 2021; Zhang et al., 2021). Studies have shown that strong destination equity positively affects travel intentions and revisit behaviors (M. S. Rahman et al., 2022; Shi et al., 2022; Zhang et al., 2021). However, limited research has empirically examined halal destination brand equity, particularly its influence on the motivation and intention to revisit of Muslim tourists. This research gap underscores the need to investigate how Indonesia's halal destination brand equity influences tourists' psychological and behavioral responses, particularly as halal tourism emerges as a strategic pillar of post-pandemic recovery.

The originality of this study lies in integrating the concept of brand equity into the halal tourism framework in Indonesia, a context where empirical validation remains limited. Unlike prior studies focusing on single regions or marketing communication, this research examines the structural relationship between halal destination brand equity, tourist motivation, and revisit intention at the national level. This research contributes to the field by conceptualizing brand equity as a multidimensional framework that encompasses components such as awareness, image, value, quality, and loyalty, thereby clarifying the factors influencing Muslim tourists' intention to revisit.

Theoretically, this study contributes to extending destination marketing theory by contextualizing brand equity within the halal tourism domain, with an emphasis on faith-based consumer behavior. Practically, the findings are expected to inform policymakers and tourism practitioners on rebranding halal destinations through clearer communication strategies and consumer engagement initiatives, thereby reducing misconceptions and enhancing competitiveness.

Therefore, this study aims to examine the influence of Indonesia's halal destination brand equity on tourist motivation and revisit intention. By bridging the conceptual gap between branding and halal tourism, this research provides a new framework for understanding how brand equity can strengthen tourist loyalty in faith-oriented travel markets.

LITERATURE REVIEW

Halal Destination Brand Equity

Destination brand equity is a crucial factor in measuring a brand's value before tourists visit a destination (Zhang et al., 2021). Muslim tourists consider certain aspects based on their perception of the destination to determine whether it aligns with Islamic values (Hassani & Moghavvemi, 2020). Halal destination brand equity was assessed by examining the equity antecedents of awareness, image, perceived quality, value, and loyalty (Keller & Swaminathan, 2020). Zhang et al., (2021) stated that destination brand equity is influenced by the destination's unique characteristics. With a high perception of the destination, tourists will develop a positive feeling and attitude towards it, which in turn will increase their intention to visit (Zhang et al., 2021).

Halal Destination Brand Equity

Halal destination brand equity refers to the overall strength of a destination brand as perceived by Muslim tourists, based on Islamic attributes and satisfaction outcomes (Zhang et al., 2021). Tourists assess destinations according to their perception of sharia compliance, hospitality, and value creation (Hassani & Moghavvemi, 2020). The concept extends beyond functional quality to include emotional connection, trust, and perceived spiritual alignment (M. S. Rahman et al., 2022). However, scholars remain divided regarding whether halal brand equity should be treated as a separate construct from general destination brand equity or as its Islamic adaptation (Al-Ansi et al., 2023). Some argue it is a culturally embedded subset, while others view it as an independent model requiring distinct measurement scales (M. S. Rahman et al., 2022). This study aligns with the latter, positioning halal destination brand equity as a specialized construct that captures the unique religio-cultural perceptions of Muslim tourists.

Halal Destination Awareness and Halal Destination Brand Equity

Brand awareness is theoretically defined as the degree to which consumers can recognize and recall a brand when making purchase or consumption-related decisions. In halal tourism, awareness also involves familiarity with the destination's compliance with Islamic values (Preko et al., 2021). Tourists who recognize destinations that visibly demonstrate sharia-compliant features—such as prayer facilities, halal-certified restaurants, and modest accommodations—are more likely to develop stronger brand associations. While many studies confirm the positive link between destination awareness and brand equity (Aktan et al., 2021; Kumail et al., 2022; Shi et al., 2022), others argue that awareness alone does not guarantee loyalty unless supported by consistent service quality and authenticity. Therefore, awareness functions as the foundation upon which other equity dimensions are built. Hence, the first hypothesis is proposed:

H1: Halal destination awareness has a positive and significant effect on halal destination brand equity.

Halal Destination Image and Halal Destination Brand Equity

Destination image represents tourists' overall perception of a destination's characteristics (Kumail et al., 2022). For halal destinations, image formation includes tangible aspects (facilities, cleanliness, and hospitality) and intangible aspects (cultural authenticity and Islamic atmosphere) (Preko et al., 2021; M. Rahman et al., 2019). Recent studies highlight that perceived authenticity and religious harmony play a more significant role in shaping a destination's image than promotional communication (Zhang et al., 2021). However, the relationship between halal image and brand equity remains a topic of debate. Some studies found positive correlations (Aktan et al., 2021; Kumail et al., 2022), while others observed insignificant or even negative effects due to the perceived over-commercialization of "halal" claims (Preko et al., 2021; Tran et al., 2019). This divergence indicates that the effectiveness of halal image depends on tourists' cultural background and personal religiosity.

H2: Halal destination image has a positive and significant effect on halal destination brand equity.

Halal Destination Perceived Quality and Halal Destination Brand Equity

Perceived quality is defined as the tourist's judgment about the overall excellence of a destination (Zhang et al., 2021). For halal destinations, perceived quality encapsulates functional quality (facilities, food hygiene, accessibility) and faith-based quality (religious amenities, sharia compliance, modest environment) (Al-Ansi et al., 2023; Battour et al., 2020). High perceived quality enhances destination equity, leading to satisfaction and revisit intentions (Keller & Swaminathan, 2020; Shi et al., 2022). Nevertheless, conflicting results appear in previous studies; some report negative or insignificant correlations due to inconsistent service delivery or lack of standardized halal certification systems (Preko et al., 2021; M. S. Rahman et al., 2022). Hence, this study examines perceived quality as a critical but context-dependent determinant.

H3: Halal destination perceived quality has a positive and significant effect on halal destination brand equity.

Halal Destination Value and Halal Destination Brand Equity

Brand value in tourism measures tourists' perception of the balance between cost, quality, and experience (Al-Ansi & Han, 2019; Keller & Swaminathan, 2020). In halal tourism, value perception expands to include spiritual comfort and ethical satisfaction (Al-Ansi et al., 2023; Battour et al., 2020). Tourists evaluate whether the benefits—such as halal services, safety, and moral environment—justify their financial and emotional investment (Preko et al., 2021). While many studies have found that perceived value enhances brand equity (Jiang et al., 2017; Zhang et al., 2021), others caution that excessive price premiums on halal destinations can reduce perceived fairness, thereby weakening value-based equity (M. S. Rahman et al., 2022).

H4: Halal destination value has a positive and significant effect on halal destination brand equity.

Halal Destination Loyalty and Halal Destination Brand Equity

Brand loyalty arises when consumers consistently prefer and repurchase from a brand due to strong emotional bonds and trust (Keller & Swaminathan, 2020). In the context of halal tourism, loyalty is manifested through revisit intentions and positive word-of-mouth, driven by satisfaction

with both religious and service attributes (Kumail et al., 2022; Shi et al., 2022). However, empirical evidence shows mixed findings. Some studies suggest that loyalty directly strengthens brand equity (Aktan et al., 2021; Jiang et al., 2017), whereas others claim its effect is mediated by satisfaction or perceived authenticity (Juliana et al., 2023; M. S. Rahman et al., 2022).

H5: Halal destination loyalty has a positive and significant effect on halal destination brand equity.

Halal Destination Brand Equity, Tourist Motivation, and Intention to Revisit

Halal destination brand equity enables tourists to distinguish one destination from another, thereby reinforcing their motivation and intention to revisit (Zhang et al., 2021). A strong brand equity provides psychological assurance and emotional security, particularly for Muslim tourists seeking destinations that align with their values (Al-Ansi et al., 2023; Yousaf et al., 2023). Tourist motivation, comprising intrinsic and extrinsic elements, influences behavior and satisfaction (Bayih & Singh, 2020; Chi & Phuong, 2021). In halal contexts, intrinsic motivations often relate to spiritual fulfillment, whereas extrinsic motivations involve factors such as comfort, safety, and access to halal facilities (Hu & Xu, 2021; Juliana et al., 2023). Revisit intention represents a behavioral commitment based on previous satisfaction and emotional attachment (Mursid, 2023; Wei et al., 2022). Although previous research by Saeed & Shafique (2020), Shi et al., (2022), and Zhang et al., (2021) confirms that brand equity strengthens both motivation and revisit intention, debates persist regarding the mediating role of motivation in this relationship (Juliana et al., 2023; Yousaf et al., 2023). Therefore, the following hypotheses are proposed:

H6: Halal destination brand equity has a positive and significant effect on tourist motivation.

H7: Halal destination brand equity has a positive and significant effect on intention to revisit.

H8: Tourist motivation has a positive and significant effect on intention to revisit.

The proposed model of this study is shown in Figure 1

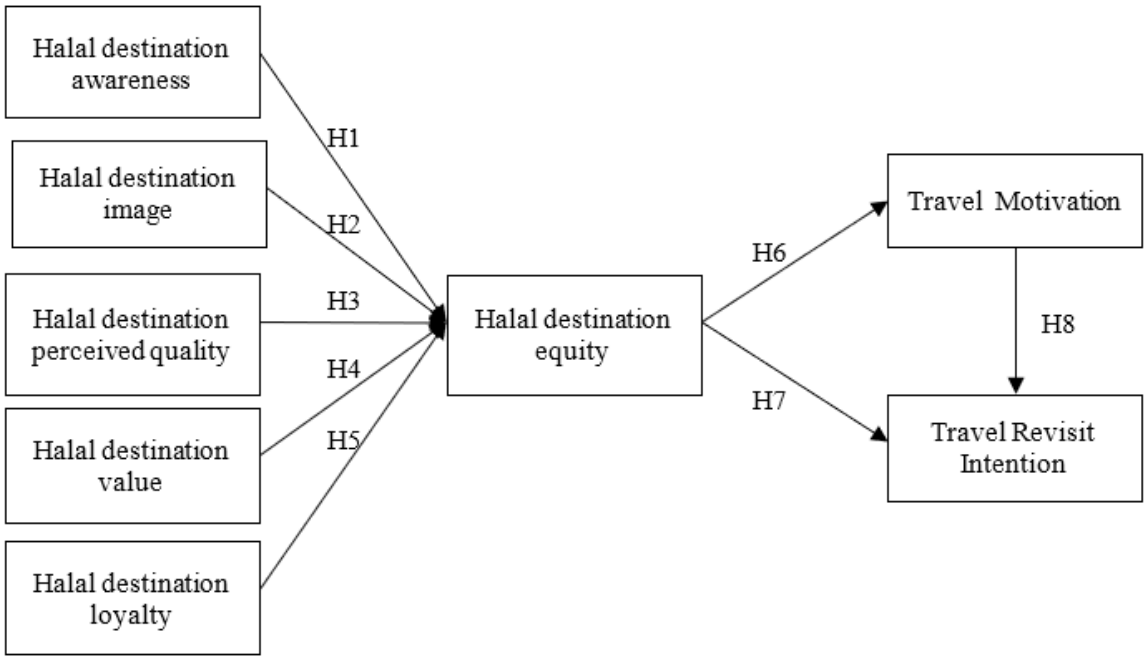


Figure 1. *Hypothesized Model of Relationships*

RESEARCH METHOD

This research employed a quantitative approach. A survey was conducted to gather data from adult domestic tourists (X and Y generations, aged 27-56 years) in Indonesia's halal tourism sector. These generations were chosen because they are the most dominant age group that travels the most, either for recreation or work (Republic of Indonesia Central Statistics Agency, 2021) and have become the decision makers for the desired destination. These age groups have a higher awareness and knowledge of halal in their beliefs (Adiba, 2019; Hanifasari et al., 2024; Khan et al., 2021). This study employed the structural equation modelling (SEM) technique to analyze the data, drawing on previous studies by Preko et al., (2021), Kumail et al., (2022), and Zhang et al., (2021). The results presented in this study are based on descriptive analysis, inner model analysis, outer model analysis, and goodness-of-fit analysis. The measurement indicators for each construct were adapted and modified from validated scales in prior empirical studies to ensure reliability and content validity (Hair Jr et al., 2021).

This study employs a quantitative research approach, utilizing an online questionnaire to collect data. To complete the questionnaire, respondents were asked whether they visited one of Indonesia's halal destinations in the

last 5 years (2018-2023), which are Lombok, Aceh, Jakarta, West Sumatera, Yogyakarta, West Java, Riau and Riau Islands, East Java (Malang Area), Central Java, and South Sulawesi. The questionnaire was self-administered for 39 question items based on similar previous studies by Preko et al., (2021), M. S. Rahman et al., (2022), Kumail et al., (2022), Huang et al., (2022), Hassani & Moghavvemi (2020), Zhang et al., (2021), Chi & Phuong (2021), and Tran et al., (2019). According to Malhotra (2010), the sample size is five times the questionnaire items. Thus, this research needs a minimum of 195 samples. The samples were collected through purposive nonprobability sampling. This technique was used to easily select respondents based on the required characteristics (Setiawan et al., 2021). The online questionnaire, which was developed in the Indonesian language, was distributed online via social media platforms such as WhatsApp, Instagram, and Twitter, as these are the primary information sources in Indonesia (Annur, 2023a). Those three sites have a high number of users in Indonesia (Annur, 2023b). Each item in the questionnaire was measured by a Likert scale of 1-5, where 1 states "strongly disagree" and 5 states "strongly agree". The respondents were strictly controlled by asking three screening questions: their age group, whether they lived in Indonesia, and which halal destination they had visited. There are 479 respondents, but only 413 responses have been used for analysis, as unqualified respondents and missing responses have been excluded.

The study employed Partial Least Squares Structural Equation Modeling (PLS-SEM) using 5,000 bootstrap resamples, conducted through the SmartPLS version 3.2.9 software. PLS-SEM was used to predict the relationship of hypotheses and proved to be one of the most powerful tools (Hair Jr et al., 2021). PLS-SEM is a tool that was developed for exploratory research (Juliana et al., 2023). Outer and inner model analyses were concluded in this research. Outer model analysis consists of two stages: reliability and validity tests (Jumani & Muhamad, 2023). Based on Hair Jr et al., (2022), the variables met the reliability criterion when the composite reliability was≥ 0.6. There are two types of validity tests: convergent and discriminant (Hair Jr et al., 2021). Convergent validity was assessed through the Average Variance Extracted (AVE), with acceptable values required to be equal to or greater than 0.50. (Hair Jr et al., 2021). Discriminant validity was evaluated to evaluate any correlation between the variables (Singkheeprapha et al., 2022). To confirm there is no correlation between the variables, the Hetero-Monotrait (HTMT) ratio should be below 1 (Henseler et al., 2015). In

the inner model analysis, this research employed p-values and t-values. The threshold of p-value <0.05 and t-value ≥ 1.65 (Hair Jr et al., 2021).

RESULTS

Descriptive Analysis

After the questionnaire was distributed online across various social media platforms, 413 respondents qualified by passing the screening questions and met the target criteria — aged 27–56 years, domiciled in Indonesia, and having visited one of Indonesia's ten halal destinations within the last five years.

The respondents were predominantly female (57%), with the 27–31 years age group making up 30% and the 32–36 years group 19%. The majority of respondents resided in West Java (28%). Most respondents held a bachelor's degree (57%), and 84% identified as Muslim. Regarding occupation, 37% were private employees, and 63% reported a monthly expenditure above Rp5,000,000.

Evaluation of Measurement/Outer Model

There are two stages of outer model measurement: reliability and validity tests (Hair Jr et al., 2021). The indicators and variables in this research meet the reliability criterion if they have a composite reliability of 0.6 or higher. The validity tests were conducted, and a variable was considered to meet convergent validity if it had an Average Variance Extracted (AVE) value of 0.5 or higher (Hair Jr et al., 2021). All variables had good reliability. Regarding convergent validity, the constructs of halal destination awareness, halal destination image, and halal destination value did not meet the AVE threshold. As noted by Fornell & Larcker (1981), the Average Variance Extracted (AVE) represents a more conservative criterion for assessing convergent validity; therefore, an AVE value slightly below 0.50 may still be deemed acceptable in some instances (Lam, 2012). As for the composite reliability value above threshold 0,6, the measurements are acceptable (Hair Jr et al., 2021; Lam, 2012). The results are shown in Table 1.

Table 1. *Indicator reliability and convergent validity test results*

Variables	Composite Reliability	AVE
Halal destination awareness	0,822	0,484
Halal destination image	0,758	0,450
Halal destination perceived quality	0,810	0,570
Halal destination value	0,747	0,440
Halal destination loyalty	0,732	0,547
Halal destination brand equity	0,820	0,585
Tourist motivation	0,805	0,720
Intention to revisit	0,843	0,762

Source: Authors' data analysis (2025)

Discriminant validity was assessed through the HTMT ratio of correlations, which needs to be lower than 1 for each variable (Henseler et al., 2015). In this research, there is no discriminant issue as shown in Table 2.

Table 2. *Discriminant validity test results*

	HDA	HDI	HDQ	HDV	HDL	HDE	TM
HDI	0,830						
HDQ	0,815	0,799					
HDV	0,829	0,887	0,926				
HDL	0,528	0,604	0,652	0,655			
HDE	0,508	0,461	0,654	0,631	0,690		
TM	0,369	0,361	0,509	0,458	0,461	0,794	
TRI	0,258	0,357	0,366	0,402	0,576	0,663	0,692

Source: Authors' data analysis (2025)

Evaluation of the Structural/Inner Model

This research employed a one-tailed test with a 5% (0.05) p-value; thus, the t-value threshold is ≥ 1.65 (Hair Jr et al., 2021). In this study, it is found that halal tourism in Indonesia, halal destination brand equity is only affected positively and significantly by halal destination perceived quality (β = 0,272, p-value = 0,000), halal destination value (β = 0,148, p-value = 0,025), and halal destination loyalty (β = 0,366, p-value = 0,000). These results showed

that H3, H4, and H5 were supported, indicating that the equity of Indonesia's halal destinations was significantly influenced by tourists' perceived quality of facilities provided in the destinations, the money and effort they spent, and their loyalty to the destination. This result is aligned with previous studies by Tran et al., (2019) and Preko et al., (2021).

However, there is no significant impact from halal destination awareness and halal destination image on halal destination brand equity; thus, H1 and H2 were rejected. This type of result was also observed in Kashif et al., (2015) and Kim et al., (2017), where the relationship between awareness and equity in a destination was rejected. This may be caused by the lack of promotion and advertisement of Indonesia's halal destinations for domestic tourists. Aside from that, since Indonesia has the largest Muslim population, it is challenging for domestic tourists to distinguish between halal and other destinations. For the relationship between image and equity, Preko et al., (2021) and Tran et al., (2019) find no significant relationship between them. Islamization perception is widespread among domestic tourists and tourism providers regarding halal destinations; thus, it aligns with the negative image of Indonesia's halal destinations.

Lastly, this research finds that halal destination brand equity in Indonesia's halal tourism has a positive and significant effect on tourist motivation and intention to revisit, with a higher number on intention to revisit. This indicates that H6 and H7 were supported. In addition, tourist motivation has a positive and significant effect on the intention to revisit, which supports H8. Based on Table 3, the results indicate the path coefficients of the relationships between variables.

Table 3. *Hypotheses testing*

Hypotheses	Path	β	T Value	P Value	f^2	Decision
H1	**HDA -> HDE**	0,053	0,929	0,177	0,002	Rejected
H2	**HDI -> HDE**	-0,088	1,405	0,080	0,006	Rejected
H3	**HDQ -> HDE**	0,272	4,069	0,000	0,050	Accepted
H4	**HDV -> HDE**	0,148	1,962	0,025	0,014	Accepted
H5	**HDL -> HDE**	0,366	7,079	0,000	0,158	Accepted
H6	**HDE -> TM**	0,654	20,867	0,000	0,748	Accepted
H7	**HDE -> TRI**	0,304	4,583	0,000	0,086	Accepted
H8	**TM -> TRI**	0,376	5,910	0,000	0,131	Accepted

Source: Authors' data analysis (2025)

DISCUSSION

From an Islamic perspective, this lack of awareness may also stem from the limited integration of *da'wah*-based communication and religious symbolism in destination branding (Al-Ansi et al., 2023). In Islam, knowledge (ʻilm) precedes action (ʻamal); hence, insufficient awareness about halal destinations limits the ability of Muslim tourists to make faith-based travel decisions (M. Rahman et al., 2019). This finding suggests that Indonesia's halal tourism stakeholders must not only focus on marketing visibility but also emphasize Islamic value communication through spiritual reassurance and halal authenticity (Battour et al., 2020).

Consistent with the findings of Preko et al., (2021) and Tran et al., (2019), this study found that the halal destination image exerts a negative yet statistically insignificant influence. This suggests that domestic tourists in Indonesia's halal tourism sector do not receive a positive image of the destination as halal, which may be due to differing perceptions between the ministry and the public. The public seems to perceive halal destinations as Islamization (the whole services and people must be Islamic) (Avisena, 2023); thus, the tourist who comes there might be considered a pious person. Also, there are many similar destinations around Indonesia; thus, there is no uniqueness offered from the halal destination, as said in the previous studies by Preko et al., (2021) and Tran et al., (2019), and it is proven from the descriptive analysis result that there is no significant difference between destinations. This finding aligns with the ongoing academic debate that halal tourism branding often suffers from over-religious framing without sufficient focus on inclusivity and universal hospitality (Al-Ansi & Han, 2019). In Islamic marketing ethics, the image of a halal destination should reflect *rahmatan lil ʻalamin,* a mercy and openness to all humanity—rather than an exclusive religious label (Al-Ansi et al., 2023). Therefore, future branding strategies in Indonesia should emphasize values of cleanliness, honesty, and community wellbeing as intrinsic Islamic principles (Al-Ansi & Han, 2019), rather than merely displaying external Islamic attributes.

Other antecedents of halal destination brand equity—perceived quality, value, and loyalty—have positive and significant impacts. These findings indicate that domestic tourists are concerned about the quality of facilities offered (prayer places, halal restaurants, and gender segregation), the price they paid for the facilities they received, and their loyalty to halal destinations. Tourists need to have a positive perception of that to build a

strong halal destination brand equity (Tran et al., 2019). Halal destination perceived quality is also crucial for satisfying tourists and retaining their loyalty (Kim et al., 2017); therefore, maintaining and developing facilities is important for tourists (Tran et al., 2019). These results were consistent with previous studies, such as those by Kashif et al., (2015) and Preko et al., (2021). From an Islamic perspective, this dimension relates to the principle of *ihsan* (excellence) and *tayyib* (goodness), which implies that service providers should strive for both material quality and spiritual satisfaction (Battour et al., 2020; Saeed & Shafique, 2020). The positive link between perceived quality and loyalty also demonstrates that Muslim tourists' satisfaction extends beyond physical comfort to include the perceived sincerity (ikhlas) of service delivery (Eid, 2015). This reinforces the importance of maintaining sharia-compliant service quality, including consistency in halal certification, modest hospitality, and gender-sensitive facilities, in order to sustain brand trust and emotional attachment (Martín et al., 2019).

Halal destination brand equity positively influences tourist motivation and intention to revisit, aligning with the findings of Zhang et al., (2021), Chi & Phuong (2021), M. S. Rahman et al., (2022), and Shi et al., (2022). This suggests that tourists with a positive perception of the halal facilities offered at the destination may be motivated to revisit the destination in the future. This relationship reflects the Islamic concept of *niyyah* (intention), where a positive perception formed by previous experiences enhances intrinsic motivation toward permissible (halal) leisure (Aziz et al., 2025; Yousaf et al., 2023). The stronger the alignment between destination attributes and Islamic principles such as cleanliness (taharah), modesty, and ethical hospitality, the more meaningful the motivation to revisit becomes (Al-Ansi et al., 2023). Hence, Indonesia's halal tourism sector should not only focus on physical amenities but also foster spiritual continuity, such as providing community prayer experiences or halal cultural programs, to enhance motivation and revisit intention (Battour & Ismail, 2016).

It was found that tourist motivation and intention to revisit have positive and significant relationships in Indonesia's halal destinations, aligning with the findings of Zhang et al., (2021) and Juliana et al., (2023). This result indicates that the higher the motivation, the higher the tourists' intention to revisit the destination. This finding is consistent with the Theory of Planned Behavior (Ajzen, 2020), suggesting that behavioral intentions in halal tourism are influenced by motivational and normative beliefs derived from faith-

based values. In Islamic psychology, motivation to revisit a halal destination can be understood as a reflection of spiritual fulfillment achieved during prior travel (Al-Ansi et al., 2023). Therefore, strengthening motivational cues through religious comfort, halal assurance, and authentic Islamic ambience can enhance revisit loyalty and contribute to the sustainability of Indonesia's halal tourism industry (Aziz et al., 2025).

CONCLUSION

This study demonstrates that halal facility quality, destination value, and tourist loyalty are crucial factors in establishing halal destination brand equity in Indonesia, which in turn enhances motivation and revisit intention. The significant differences across destinations underscore the need for each location to communicate its unique strengths, particularly in halal-related attributes, effectively. The insignificant effects of awareness and image highlight the need for enhanced communication strategies, particularly through targeted and consistent social media content. Theoretically, the study reinforces that halal destination brand equity extends beyond marketing and incorporates physical, emotional, and spiritual dimensions, strengthening the RBV and Islamic marketing frameworks while expanding the Theory of Planned Behavior by showing that spiritual motivation also influences revisit intention. The eight tested hypotheses provide both managerial and theoretical implications: (1) brand awareness and image require stronger value communication aligned with Islamic ethics; (2) perceived quality, value, and loyalty are crucial levers for sustaining brand equity; (3) brand equity enhances both motivation and revisit intention, confirming its mediating role in the halal tourism experience; and (4) tourist motivation itself becomes a bridge linking brand perception to behavioral outcomes. These insights underscore the dual necessity of enhancing tangible service quality and embedding intangible Islamic values into destination management and marketing strategies to strengthen Indonesia's position as a leading global halal tourism destination.

LIMITATION

This study is limited by its focus on domestic tourists and its lack of destination-specific insights. Future research should therefore examine

individual destinations more closely, including international tourists, and compare Muslim and non-Muslim perspectives, especially given Indonesia's leading position in the GMTI 2024 and the increasing global interest in halal tourism.

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