



Antecedent of Revisit Intention for Halal Destinations

Susi Handayani^a, Lila Bismala^b, Lailan Safina Hasibuan^c, Mohd Roslan Mohd Nor^d, Yoyok Prasetyo^e

^{a,b,c} Universitas Muhammadiyah Sumatera Utara

^dUniversiti Malaya

^eUniversitas Islam Nusantara

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Abstract: *The importance of religiosity in halal tourism is the reason for this study. Religiosity is expected to influence and strengthen tourists' intention to return to halal destinations. The purpose of this study is to analyze the moderating role of religiosity in the influence of Electronic-Word of Mouth and Theory of Planned Behavior on revisit intention. Using the Purposive Sampling method, researchers obtained valid data from 201 respondents. The collected quantitative data was processed with the help of SmartPLS, to test the direct and moderation relationships between the research variables. The results of the study show that E-WOM influences revisit intention, and religiosity influences revisit intention. The results of this study can be utilized by halal destination managers, so that they can monitor reviews in E-WOM that influence revisit intention*

Introduction

Halal tourism is one of the largest service industries globally, offering extensive opportunities for job creation while also driving various supporting sectors. Data indicate that in the GCC region, the halal tourism market size is projected to reach USD 7.2 billion in 2024 and is expected to grow to USD 12.8 billion by 2033, with a compound annual growth rate (CAGR) of 5.84% during the period 2025-2033. Alongside the growth of the Muslim traveler market, halal destinations are increasingly emerging as a promising segment, supported by the rising awareness of Islamic values among Muslim travelers (Handayani et al., 2021). Destination image and consumer behavior play a significant role in influencing travel decisions. Therefore, shaping and maintaining a positive halal destination image that reflects Islamic principles is essential to attract Muslim tourists.

Muslim tourists' expectations are influenced by the cultural and religious values they uphold (Wingett & Turnbull, 2013). In accordance with Islamic teachings, Muslims are obligated to ensure that the products and services they consume are halal. Satisfying these expectations not only enhances tourist satisfaction but also increases the likelihood of repeat visits and positive recommendations, both of which are key to building destination loyalty and ensuring long-term competitiveness (Evren et al., 2020). Religiosity plays a vital role in shaping the behavior and loyalty of Muslim tourists. For instance,

*Corresponding author.

lilabismala@umsu.ac.id (Bismala, Lila)

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Liat et al. (2020) found that religiosity moderates the relationship between satisfaction and destination loyalty, particularly when Muslim tourists feel that a destination enables them to observe Islamic practices. Similarly, Aji et al. (2020) concluded that religiosity negatively influences perceived halal risk but does not significantly affect perceptions of Islamic values and attitudes, suggesting that positive destination image can override religious concerns under certain conditions.

Several studies conducted in Indonesia reinforce the nuanced role of religiosity. Abror et al. (2020) showed that religiosity moderates the relationship between Muslim-friendly tourism and satisfaction, but not between involvement and satisfaction. Their later study (Abror et al., 2023) revealed that religiosity positively moderates the relationship between involvement and value creation, highlighting its importance in designing spiritually engaging experiences. Meanwhile, Royanow et al. (2024), in a study on Indonesian Muslim tourists in Taiwan, found that religiosity does not moderate the effect of destination image on visiting decisions, although emotionally and Islamically supportive environments still attract Muslim tourists.

Other research, such as Hassani & Moghavvemi (2020), found that religiosity strengthens the link between Islamic motivation and tourism preferences among Muslim students, while Suleman et al. (2021) observed that religiosity significantly influences halal food purchase intentions, improving quality of life. From a theoretical perspective, The Theory of Planned Behavior (TPB) provides a comprehensive framework to examine behavioral intentions (Yusfiarto et al., 2022). TPB posits that behavior is driven by attitudes, subjective norms, and perceived behavioral control (Evren et al., 2020; Shin et al., 2019). While studies like Hasan et al. (2020) and Mao & Lyu (2017) found that perceived behavioral control does not significantly impact revisit intentions, others such as Soliman (2021) and Park et al. (2016) emphasized the strong predictive power of attitudes and subjective norms in forming revisit intentions to destinations like Egypt and Japan. Religiosity also intersects with TPB constructs. Tuhin et al. (2020) highlighted that religiosity and personal norms shape consumer attitudes toward halal products. Liao et al. (2021) found that religious involvement strengthens the effect of rational attitude on revisit intentions, while Mukhtar & Butt (2012) revealed that intrapersonal religiosity positively influences attitudes toward halal products.

Additionally, Electronic Word-of-Mouth (E-WOM) has become a pivotal influence in shaping tourist behavior. With the rise of Web 2.0, tourists can easily share experiences that influence others' perceptions and decisions. Studies show E-WOM significantly affects attitudes, subjective norms, and behavioral control (Jalilvand & Samiei, 2012), and that credible, high-quality E-WOM fosters repurchase or revisit intentions, mediated by trust or perceived usefulness (Matute et al., 2016; Abedi et al., 2020; Sharipudin et al., 2021; Soliman, 2021). As a result, E-WOM serves as an essential tool for destination marketing and plays a significant role in influencing tourist loyalty and repeat visitation.

Motivated by these issues, this study aims to examine the influence of variables within the Theory of Planned Behavior (attitude, subjective norms, and perceived behavioral control) as well as Electronic Word-of-Mouth (E-WOM) on the revisit intention of Muslim tourists to halal destinations. Furthermore, it investigates the moderating role of religiosity in the relationship between TPB and E-WOM with revisit intention. The novelty of this research lies in the incorporation of religiosity as a moderating variable in a model that integrates TPB and E-WOM; an approach that has not been previously explored in the context of halal tourism. Accordingly, this study is expected to provide significant theoretical and practical contributions to the development of more effective marketing strategies for halal destinations that align with the unique characteristics of Muslim tourists.

Literature Review and Hypothesis Development

TPB and Revisit Intention

Muslim travelers pay close attention to fulfilling their religious obligations throughout their lives, including while traveling. All aspects of a Muslim's life are considered worship. Muslims are required by their religion to thoroughly research products to ensure they are halal. Hence, there is widespread agreement in the literature that halal influences and guides every aspect of a Muslim's life (Pambekti et al., 2023). However, it is apparent that differences in interpretation and practice of Islam vary widely, not only between countries but also within and across cultures, age groups, and other socio-economic demographics (Wingett & Turnbull, 2013). Islam requires its followers to always practice sharia, wherever they are and in whatever activity they engage, including tourism activities. This is a form of

obedience to Allah in all actions. Islamic tourism is considered Muslim tourism that adheres to Islamic rules and is supported by the provision of religious facilities that attract tourists' interest at tourist locations

Interestingly, Islamic tourism is characterized by halal drinks, food, and entertainment, prayer time announcements, prayer rooms, and so on. It is difficult to find a destination that explicitly promises halal because service providers are generally willing to meet all tourists' needs, not just those of Muslim tourists. If halal products can be identified through labels attached to them, halal destinations remain difficult to recognize because they do not bear halal labels. In general, halal destinations are identified by the specificity of the region in practicing Islamic customs, with the majority of the population being Muslim. The intention to revisit refers to the willingness to visit a destination again (Soleimani & Einolahzadeh, 2018).

Moreover, a tourist who is highly satisfied with a service will be willing to recommend specific features of the destination to others and revisit the destination in the future (Soleimani & Einolahzadeh, 2018). The intention to revisit results from evaluating the values experienced by visitors as well as their satisfaction (Kusumawati, Utomo, et al., 2020). The intention to return can be identified with loyalty, indicated by repeat visits or purchases. The intention to demonstrate certain behavior is driven by individual factors that arise internally, as well as external influences. Halal purchasing behavior is related to consumers' moral standards and obligations, with personal norms being a more relevant factor influencing consumers' halal purchasing behavior (Tuhin et al., 2020). Thus, the hypothesis can be formulated as follows:

H1: There is a positive and significant influence of the theory of planned behavior on halal tourism revisit intention

Religiosity and Revisit Intention

A person's religiosity reflects their obedience to God the Creator, making them willing to carry out any commands and avoid prohibitions without reluctance (Mutmainah et al., 2024). Therefore, persons religiosity should be considered a strategic factor for service providers in enhancing the facilities and infrastructure offered to consumers (Yusfiarto et al., 2023; Khoirunnisa et al., 2023). If a destination claims to be halal, it must guarantee the cleanliness and sanctity of the place. This is an advantage, as tourists naturally seek comfort during their travels, and cleanliness and purity are important aspects of that comfort. Furthermore, religious Muslim tourists tend to avoid entertainment that contradicts Sharia and prefer facilities and countries that support Islamic practices.

Also, Suleman et al. (2021), who studied Muslims and non-Muslims living in Pakistan, the United States, Canada, Australia, and Germany, concluded that religiosity, attitude, subjective norms, and behavioral control have a significant positive effect on the intention to purchase halal food. The higher a person's religiosity, the stronger their intention to buy halal food, which ultimately improves their physical quality of life. In the same vein, Abror et al. (2023) suggest that the level of religiosity of tourists should be considered in service design and promotion. Religiosity has been shown to strengthen the effect of involvement on value creation, indicating the importance of addressing the spiritual aspect in halal tourism. This is crucial for attracting more tourists. Therefore, the hypothesis can be formulated as follows:

H2: Religiosity significantly and positively moderates the effect of the theory of planned behavior on revisit intention

Word of Mouth and Revisit Intention

Word of Mouth (WOM) refers to communication about products and services between individuals who are perceived to be independent from the company offering the product or service, and this communication typically occurs through media channels also considered independent of the company (Jalilvand & Samiei, 2012). WOM has a direct influence on revisit intentions. When customers are satisfied with their service experience, they are more likely to recommend the service to others and are willing to revisit the same destination (Soleimani & Einolahzadeh, 2018). Both traditional WOM and electronic WOM (eWOM) play a critical role in enhancing tourists' travel intentions, shaping a favorable destination image, and reducing promotional expenditures (Jalilvand & Samiei, 2012). Consumers who perceive services as meeting their expectations tend to engage in positive WOM, which

is widely recognized as an outcome of customer satisfaction, particularly in service recovery contexts (Soleimani & Einolahzadeh, 2018).

A highly satisfied tourist is more inclined to recommend distinctive features of the destination and demonstrate a strong intention to revisit in the future (Soleimani & Einolahzadeh, 2018). With the digitalization of WOM, customer feedback now circulates rapidly through social media platforms. Positive reviews serve as a form of free promotion for businesses, significantly boosting their market potential. However, negative comments can severely damage a company's image and reputation. In this regard, positive eWOM acts as cost-effective advertising for service providers. Rather than allocating large promotional budgets, service providers can focus on maintaining the quality and integrity of their destinations, thereby encouraging tourists to voluntarily share positive eWOM. Therefore, the hypothesis can be formulated as follows:

H3: There is a significant positive effect of Electronic Word of Mouth (eWOM) on revisit intention.

H4: Religiosity significantly and positively moderates the effect of Electronic Word of Mouth on revisit intention.

Method

Samples and Participants

This study adopts a quantitative approach using a survey method, in which primary data were collected by distributing questionnaires to respondents who are considered relevant to the research objectives. It is an explanatory research design, aimed at analyzing the relationships between the variables involved in the study. In this research, religiosity is employed as a moderating variable, hypothesized to strengthen the relationship between the Theory of Planned Behavior (TPB) and Electronic Word of Mouth (eWOM) on revisit intention. Since the total population Muslims in Indonesia who may potentially become Muslim tourists is unknown, the sample size was determined using the Bernoulli sampling formula, as follows:

$$n = \frac{Z^2 * p * q}{e^2} = \frac{(1.96)^2 * (25\%) * (75\%)}{5\%^2} = 288$$

Where the researchers set a confidence level of 95% so that the Z value is 1.96; p (probability of the population not being sampled) is 25% and q (probability of the population being taken as a sample: $1-p$) is 75%, with e of 5%. Moreover, the researchers distributed the questionnaires online using Google Forms as the primary medium. In total, 201 fully completed questionnaires were received, yielding a completion rate of 70%. To minimize social desirability bias, the questionnaire was administered anonymously, ensuring that respondents could provide honest and uninfluenced answers without fear of identification. The demographic characteristics of the respondents are presented in Table 1.

Table 1. Profile of Respondents

Characteristics	Categories	Frequency	Percentage (%)
Gender (n = 201)	Man	65	32%
	Woman	136	68%
Age (years) (n = 201)	18-22	119	59%
	23-27	29	14%
	28-32	16	8%
	33-37	4	2%
	38-42	8	4%
	43-47	5	2%
	>47	20	10%
Occupation	Civil Servant	7	3%
	Private sector employee	36	18%
	Teacher	14	7%
	Lecturer	15	7%
	Businessman	14	7%
	Student/student	115	57%

Measurements

Data for this study were collected through the distribution of structured questionnaires using a five-point Likert scale, ranging from 1 (strongly disagree) to 5 (strongly agree). The quantitative data obtained were then analyzed using the SmartPLS software, which allows for the examination of both direct and moderating relationships among variables. Religiosity is hypothesized to directly influence revisit intention. Furthermore, it is posited that religiosity may also act as a moderating variable, strengthening the effects of both Electronic Word of Mouth and the Theory of Planned Behavior components; attitude, subjective norms, and perceived behavioral control on revisit intention. Meanwhile, this study employed several latent constructs, each operationalized through validated dimensions and indicators adapted from established empirical literature. The operational definitions of the variables are outlined as follows:

1. Revisit intention is the willingness to visit a destination again, measured by the dimensions of interest in recommending and interest in visiting again
2. Religiosity is the extent to which beliefs are formed in terms of what products/services should be selected and purchased, with the dimensions of how far knowledge, beliefs, rules of worship, and implementation and appreciation of the religion are adhered to.
3. TPB is certain behaviors that are shown that lead to the intention to do something, with the dimensions of attitude, subjective norms, and perceived behavioral control.
4. E-WOM refers to face-to-face interactions between senders and receivers in which people influence the attitudes, perceptions, and behaviors of others, whether in a positive or negative sense, with dimensions namely the intensity of social media use, content, and price.

Data analysis

The data analysis technique used in this research is Structural Equation Modeling with the help of SmartPLS Version 3.0 software. In testing the hypothesis can be seen from the value of t-statistics and probability values. To test the hypothesis by using statistical values, for alpha 5% the t-statistic value used is 1.96. So that the criteria for acceptance/rejection of the hypothesis are that H_a is accepted and H_0 is rejected when the t-statistic > 1.96 . To reject/accept the hypothesis using probability then H_a is accepted if the probability value is < 0.05 . Data analysis consists of:

1. The Outer Model analysis was carried out by conducting a series of evaluations between the observed variables in the form of indicators or question items and the constructs they formed (unobserved variables). This evaluation consists of evaluation of validity (convergent validity and discriminatory validity), evaluation of reliability (composite reliability and Cronbach's alpha), and evaluation of the estimated coefficients of observed variables with their constructs (unobserved variables).
2. The analysis of the inner model is carried out by conducting a series of evaluations between one unobserved or one construct with another construct formed in the research model.

Analysis and Discussion

In the process of data analysis, to meet the reliability and validity of the data, indicators that have a factor loading of less than 0.7 must be removed from the model. Calculations and non-parametric tests are carried out for all indicators which have a loading factor of 0.7. Cronbach is 0.7, the composite reliability value is 0.7, and the AVE value is 0.5 to assess convergent validity. Where in this study, indicators religiosity 1, religiosity 7, Theory of Planned Behavior 10, Theory of Planned Behavior 5, Theory of Planned Behavior 7, and Theory of Planned Behavior 8 are not used in bootstrapping because the value is below 0.7. As for the results of outer loading, Cronbach's Alpha (α), Composite Reliability (CR), and Average Variance Extracted (AVE) are shown in the following table:

Table 2. Convergence Validity and Reliability Outcomes

Variable and Item	Loading
E Word of Mouth ($\alpha = 0.878$, $CR = 0.907$, $AVE = 0.620$)	
I know the halal destinations I visit from social media	0.847
I get complete information about the halal destination I want from social media	0.814
Positive news on social media about a halal destination motivates me to visit it	0.742
Negative social media about a halal destination doesn't deter me from visiting	0.753
I am sure that what is being said on social media about halal destinations is true	0.785
I'm confident others are honest about their halal travel experiences	0.777
Theory of Planned Behavior ($\alpha = 0.860$, $CR = 0.893$, $AVE = 0.582$)	
My relative recommends visiting a halal destination that he has also visited	0.765
Visiting halal destinations can help maintain faith	0.759
Visiting halal destinations provides benefits for me to be the greatness of Allah	0.752
When I choose a destination that promises halal, I become calm in traveling	0.821
I pray in an orderly manner according to the time when traveling	0.734
I'm careful choosing halal destinations because many make empty halal claims	0.742
Revisit Intention ($\alpha = 0.879$, $CR = 0.916$, $AVE = 0.731$)	
I will visit back to halal destinations even though I have visited them more than 1 time	0.864
I'm interested in going back to a halal destination even though I've been there	0.863
I will recommend this halal destination to my relatives	0.826
I give positive information about the halal destinations that I have visited my relatives	0.866
Religiosity ($\alpha = 0.860$, $CR = 0.897$, $AVE = 0.636$)	
I choose a halal destination that provides a comfortable place of worship	0.833
I feel comfortable if my destination provides a comfortable place of worship	0.785
I feel comfortable if a halal destination guarantees the halal food provided	0.790
I'm sure that visiting a halal destination will have an impact on my faith	0.738
I am grateful that I prefer to travel to destinations that promise halal	0.837

All instruments that have been declared valid and reliable will be used in the next stage of analysis, namely the bootstrapping procedure. Subsequently, the value of discriminant validity was assessed using the Fornell-Larcker criterion, as presented in Table 3 below. The results indicate that all correlations between latent variables are lower than the square root of the Average Variance Extracted (AVE) for each construct. This confirms that each construct shares more variance with its own indicators than with other constructs, thereby satisfying the requirement for discriminant validity.

Table 3. Discriminant Validity (Fornell Larcker Criteria)

Variables	1	2	3	4
Electronic Word of Mouth	0.787			
Religiosity	0.365	0.797		
Revisit intention	0.328	0.324	0.855	
Theory of Planned Behavior	0.431	0.598	0.310	0.763

Specific in hypothesis test, the results of the PLS-Path analysis are presented in Table 4. Based on the t -values and p -values, it is evident that E-WOM ($\beta = 0.226$, $t = 2.775$, $p = 0.006$) and Religiosity ($\beta = 0.186$, $t = 2.434$, $p = 0.015$) have a significant positive effect on revisit intention, and therefore both hypotheses are accepted. However, the interaction effects between Religiosity and E-WOM ($\beta = 0.010$, $t = 0.184$, $p = 0.854$) as well as Religiosity and TPB ($\beta = 0.102$, $t = 1.655$, $p = 0.098$) are not statistically significant, indicating no moderating effect of religiosity on these relationships. Furthermore, the direct effect of TPB ($\beta = 0.127$, $t = 1.657$, $p = 0.098$) on revisit intention is also not significant at the 5% level, thus the related hypothesis is rejected.

Table 4. Hypothesis Test Results

PLS-Path	β	t-values	p-values	Conclusion
E-WOM→Revisit Intention	0.226	2.775	0.006	Accepted
Religiosity→Revisit Intention	0.186	2.434	0.015	Accepted
Religiosity x E-WOM→Revisit Intention	0.010	0.184	0.854	Rejected
Religiosity x TPB→Revisit Intention	0.102	1.655	0.098	Rejected
TPB→Revisit Intention	0.127	1.657	0.098	Rejected

Discussion

The results of the study indicate that E-WOM significantly influences revisit intention, as does religiosity, which also has a positive effect on revisit intention. However, the Theory of Planned Behavior (TPB) was found not to have a significant impact on revisit intention. Furthermore, religiosity did not act as a moderating variable in the relationship between E-WOM and revisit intention, nor in the relationship between TPB and revisit intention.

The influence of E-WOM on revisit intention is consistent with previous studies conducted by [Matute et al. \(2016\)](#), [Soleimani & Einolahzadeh \(2018\)](#), and [Sharipudin et al. \(2021\)](#), despite differences in research contexts. [Soleimani & Einolahzadeh \(2018\)](#), for example, focused on traditional word of mouth. Today, E-WOM plays a critical role, especially due to the speed at which information is disseminated. E-WOM serves as a valuable resource for consumers and potential consumers in evaluating alternative halal destinations, particularly when it originates from credible sources.

In his study, [Wang \(2015\)](#) concluded that the argument quality of E-WOM affects tourists' attitudes and revisit intentions, but not their recommendation behavior. Conversely, the credibility of the E-WOM source influences tourists' recommendation intentions but does not affect revisit intentions. This implies that during the decision-making process for tourism destinations, tourists are more motivated by the strength of arguments and are capable of cognitively processing the information presented in online reviews.

These findings confirm that in the process of choosing a tourism destination, tourists critically evaluate arguments related to the destination, weighing their merits and relative relevance before forming positive attitudes and revisit intentions. This underscores the importance of E-WOM; both positive and negative as a form of consumer review that can influence behavior. [Pourfakhimi et al. \(2020\)](#) affirm that E-WOM functions as a guide to shape consumer perceptions regarding the importance of various product attributes. In today's digital era, individuals can freely express their experiences and emotions via personal online platforms ([Hamdani et al., 2024](#)). Expressions of satisfaction with halal tourism destinations can quickly reach thousands of social media users, potentially influencing revisit intention.

Several previous studies have employed individual dimensions of TPB to measure revisit intention. However, in this study, the TPB construct was used as a whole without separating its dimensions. The findings revealed that TPB does not significantly influence revisit intention, a result that contradicts the findings of [Park et al. \(2016\)](#) and [Choo et al. \(2016\)](#), who found that intentions to travel to Japan were influenced by all three TPB dimensions; attitude, subjective norm, and perceived behavioral control. Similarly, [Vesci & Botti \(2019\)](#) found that both attitude and subjective norms influence revisit intention.

According to [Jang et al. \(2015\)](#), TPB should have a predictive power over behavioral intention. In this study, however, revisit intention was only influenced by E-WOM. TPB is widely used to predict

consumer behavior through the formation of intentions, including revisit intention. The value of TPB lies in its assumption that understanding one's beliefs, attitudes, subjective norms, and perceived control over a target behavior can affect that behavior by changing these beliefs and attitudes through information or reference groups (Yuzhanin & Fisher, 2016). TPB is primarily useful in predicting intention, not behavior directly. Therefore, to validate the role of TPB in predicting revisit intention, future research should separate its dimensions and enhance instrument development.

The study also found that religiosity does not moderate the relationship between TPB and E-WOM with revisit intention. This finding contrasts with the study of Liao et al. (2021), which confirmed that high religious involvement strengthens the effect of rational/emotional attitudes and travel satisfaction on revisit intention. This suggests that religiosity may not be the variable that strengthens revisit intention among tourists; rather, other variables such as travel motivation or prior satisfaction may play a more dominant role.

Sobari et al. (2019), for example, found that religious commitment, as a moderating variable, had a significant effect in strengthening the influence of Muslim-related products and services, as well as products labeled halal. Religiosity, as a form of obedience to God, can enhance one's intention to revisit halal destinations. Religiosity often manifests in the selection of travel destinations, where highly religious individuals tend to prefer halal destinations that support their worship practices and allow them to live in accordance with sharia values.

Given that religiosity did not moderate the effects of TPB and E-WOM in this study, it is assumed that other variables may more strongly influence revisit intention; such as customer satisfaction or destination image. This assumption is reasonable, as tourists may be more likely to revisit destinations that are perceived as more attractive or have a positive image.

Conclusion

This study concludes that Electronic Word of Mouth (E-WOM) and religiosity significantly influence revisit intention to halal destinations, while the Theory of Planned Behavior (TPB) does not show a significant effect. Furthermore, religiosity does not serve as a moderating variable in the relationship between E-WOM and revisit intention, nor between TPB and revisit intention. These findings highlight that tourists' revisit intention is more strongly influenced by digital reviews and personal religious values than by cognitive-behavioral constructs such as attitude, subjective norm, and perceived behavioral control. The result reinforces the pivotal role of E-WOM in shaping behavioral intention, particularly in the context of halal tourism where trust, credibility, and value alignment are essential.

From a practical perspective, halal destination managers should prioritize improving service quality to encourage positive consumer experiences, which can lead to favorable E-WOM. In the digital era, online reviews have become a highly trusted source of information that can influence tourists' decisions more effectively than traditional marketing. Religious tourists, in particular, are likely to revisit destinations that consistently meet halal standards and reflect their spiritual values.

From a theoretical standpoint, this research calls for a more nuanced exploration of TPB by examining its dimensions; attitude, subjective norms, and perceived behavioral control, independently, rather than as a single unified construct. Future studies are also encouraged to investigate the mediating roles of customer satisfaction and destination image in the relationship between E-WOM and revisit intention. Additionally, incorporating generational segmentation can provide deeper insight, as different age cohorts may display varying preferences and behavioral patterns in choosing halal destinations.

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