

The influence of halal gastronomy image on the intention of halal tourist destination visits:

Religiosity and halal perception as a moderator

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Abstract

Halal gastronomy is emerging as a key driver of halal tourism competitiveness, yet empirical evidence on how it shapes Muslim tourists' revisit intentions remains limited. This study investigates the influence of Halal Gastronomy Image on revisit intention to halal tourist destinations, while examining the moderating roles of Halal Perception and Religiosity. Using an explanatory quantitative design, data were collected from Muslim tourists in Surakarta through a structured questionnaire and analyzed with Structural Equation Modeling–Partial Least Squares (SEM-PLS). The measurement model demonstrates satisfactory reliability and validity for all constructs, including Halal Gastronomy Image, Halal Perception, Religiosity, and Revisit Intention. The structural model reveals that Halal Gastronomy Image, Halal Perception, and Religiosity each have a positive and significant effect on revisit intention, indicating that perceptions of halal culinary quality, trust in halal assurance, and religious commitment jointly shape behavioral intentions to return. Furthermore, both Halal Perception and Religiosity significantly moderate the relationship between Halal Gastronomy Image and revisit intention, suggesting that a positive gastronomic image is more influential among tourists with stronger halal concerns and higher religiosity. These findings enrich the halal tourism literature and offer practical insights for destination managers in designing gastronomic offerings, certification strategies, and faith-sensitive services.

Keywords

halal gastronomy image, halal perception, religiosity, revisit intention, halal tourism

1. Introduction

In Indonesia, halal certificates issued by the Indonesian Ulema Council (MUI) serve as the primary benchmark for maintaining consumer trust and encouraging tourists to return [Nurhayati et al., 2022; Waskito, 2015]. The role of religiosity and halal perception is further strengthened as an important factor that influences loyalty and visit decisions, in line with the Islamic teachings in the Qur'an regarding the consumption of halal and good food [Alam et al., 2025; Martaleni et al., 2025; Mukhtar and Butt, 2012; Ramadhanti and Marsasi, 2023; Tiyas, 2021]. This situation is consistent with the global trend that identifies Indonesia as one of the world's largest halal food consumer markets.

However, the growth of halal tourism is still faced with several challenges, such as the limitations of halal-certified services, the variety of halal gastronomic cultures that have not been promoted, and hygienic standards for the presentation of traditional menus that affect the image of halal tourist destinations [Alam et al., 2024a; 2024b; Krisnawati, 2022; Suroto, 2019]. While some studies have examined the image of tourist destinations and revisit intentions, research that specifically analyzes the influence of halal gastronomy image together with the moderating roles of religiosity and halal perception remains limited and fragmented [Husen and Majid, 2023; Ratnasari

et al., 2020; Rosyadi and Oktridarti, 2025] and there have not been many empirical studies proving the influence of the image of halal gastronomy.

On the other hand, extensive literature on halal tourism has highlighted the potential of halal gastronomy as a tourism attraction [Abhari et al., 2022; Albattat and Norhidayah, 2022; Shaharuddin et al., 2024]. Meanwhile, the availability of halal-certified food and Islamic services increases the destination's appeal to Muslim tourists [Bima et al., 2025; Nafis et al., 2024; Wahab et al., 2024]. Religiosity is a psychological variable that strengthens the relationship between perceptions of halal and the intention to revisit [Martaleni et al., 2025]. However, the relationship between the moderation model and a comprehensive analysis within a single theoretical framework has not been empirically studied.

Although several studies have examined the relationship between gastronomic imagery and tourist visit intentions, there remains a gap in understanding how halal gastronomic imagery specifically influences the intention to visit halal tourist destinations, as well as the role of religiosity and halal perception in these relationships [Ramadhanti and Marsasi, 2023; Rosyadi and Oktridarti, 2025]. This study aims to fill this gap by examining the influence of the halal gastronomy image on the intention to visit halal tourist destinations, with religiosity and halal perception as moderator variables.

The results of this study are expected to make a significant theoretical and practical contribution. Theoretically, this study will enrich the literature on halal tourism and Muslim tourist

behavior [Husen and Majid, 2023]. In practice, the findings of this study can help tourist destination managers and tourism industry stakeholders develop effective marketing strategies to attract Muslim tourists and enhance the competitiveness of halal tourist destinations [Sapta *et al.*, 2023].

Thus, this study aims to explore the breadth of the image of halal gastronomy and its effect on a person's intention to visit tourist destinations that prioritize halal-labeled products that adhere to sharia principles. This study not only provides insights for halal tourism destination managers but also for developing more effective marketing policies and strategies to attract Muslim and non-Muslim tourists from various regions and abroad.

2. Literature review

2.1 Halal gastronomy image and destination branding

Halal gastronomy image refers to tourists' perceptions of the value, quality, and sharia compliance of halal cuisine offered by a destination [Adiba and Nasrulloh, 2021]. In a broader gastronomic context, halal gastronomy is defined as a culinary approach that integrates flavor, culture, and religious norms by ensuring the halal status of ingredients, the appropriateness of preparation processes, and the overall well-being of Muslim consumers [Lubis, 2022]. The term gastronomy derives from Greek and French roots, meaning "the science of eating rules" and encompasses cooking processes, raw materials, philosophy, traditions, and nutritional aspects [Gazali and Auliya, 2023]

Local culinary icons can play a critical role in constructing this image. In Surakarta, Indonesia, for example, nasi liwet is a Javanese rice dish cooked with coconut milk, chicken broth, and local spices [Krisnawati, 2022; Setiyawan *et al.*, 2023]. As a traditional Javanese Islamic food, nasi liwet is commonly served at religious gatherings and Islamic festivals, where the ingredients are ensured to be halal, the cooking process is hygienic, and the serving is kept clean [Zamhari, 2023]. At religious events, the collective consumption of nasi liwet strengthens family bonds and Islamic teachings, highlighting the thayyib aspect of the gastronomic experience [Zamhari, 2023]. Tengkleng, another typical Surakarta Indonesian dish made mainly of bones and mutton, illustrates that halal status at the ingredient level does not automatically guarantee high hygienic standards; shortcomings in food safety and sanitation can weaken the thayyib dimension of halal gastronomy even when the ingredients are halal according to sharia [Annisa *et al.*, 2023; Suroto, 2019].

Empirical studies underscore the strategic role of gastronomic image in destination branding, particularly for destinations targeting Muslim tourists. Rosyadi and Oktridarti [2025] emphasized that gastronomic image is a key factor in building destination branding among Muslim tourists, and that a positive halal gastronomy image can enhance tourists' behavioral intentions, including intentions to visit and to recommend the destination to others.

2.2 Revisit Intention in halal tourism

Revisit intention in halal tourism is commonly understood as tourists' willingness or planned behavior to return to a destination that aligns with their religious and practical needs [Battour *et al.*, 2011]. Ramadhanti and Marsasi [2023] showed that Islamic destination attributes—such as the availability of halal food, mosques, and alcohol prohibitions—play a major role in shaping visit intentions among Muslim tourists. Husen and Majid [2023] further emphasized that tourists' visit intentions are influenced not only by functional aspects such as accessibility and price, but also by symbolic and emotional values associated with religious beliefs, including in the context of halal culinary consumption.

From this perspective, revisit intention is not driven solely by utilitarian benefits but also by the extent to which the destination is perceived as supportive of religious identity and everyday Islamic practices, including halal food consumption [Battour *et al.*, 2018; Husen and Majid, 2023; Ramadhanti and Marsasi, 2023]. Consequently, understanding revisit intention in halal tourism requires integrating destination image, Islamic attributes, and perceived conformity with Islamic values into a single analytical framework.

2.3 Religiosity and muslim tourist behavior

Religiosity describes an individual's level of commitment to religious beliefs, rituals, and values and has been widely recognized as an important determinant in Muslim consumer behavior [Mukhtar and Butt, 2012]. In studies of halal tourism, religiosity often serves as a moderating variable, shaping how tourists respond to halal-related attributes and marketing stimuli. Ratnasari *et al.* [2020] found that highly religious tourists show greater sensitivity to halal elements in tourist destinations, including gastronomic aspects.

Subsequent research reinforces this view. Martaleni *et al.* [2025] report that religiosity strengthens the relationship between halal perception and Muslim tourist satisfaction and loyalty, suggesting that religious commitment amplifies positive responses when destinations demonstrate clear adherence to halal principles. This evidence indicates that the influence of halal gastronomic image on visit or revisit intentions can be stronger among tourists with a high level of religiosity [Martaleni *et al.*, 2025; Ratnasari *et al.*, 2020]. Accordingly, the present study conceptualizes religiosity as both a direct predictor of revisit intention and a potential moderator of the effect of halal gastronomy image on revisit intention.

2.4 Halal perception and destination evaluation

Halal perception reflects an individual's understanding, trust, and confidence that a product or service is halal in both substance and process, including ingredients, preparation methods, service environment, and provider ethics [Hidayati *et al.*, 2020]. In tourism, this perception extends beyond food to encompass the broader service ecosystem, such as cleanliness, staff behavior, and overall compliance with Islamic norms

[Sapta et al., 2023].

Empirical studies show that positive perceptions of the halal certification system can significantly increase tourists' trust and comfort. Mesta et al. [2022] and Lahuri et al. [2023] found that when tourists perceive halal certification as credible and transparent, they are more willing to visit the destination and to consume products there. Conversely, a lack of clarity about halal processes can reduce interest in visiting, even when the destination's overall image is positive. Riza et al. [2022] highlighted that halal perception moderates the relationship between destination image and visit interest: tourists who place high importance on halal standards show a stronger preference for destinations with clear and reliable halal culinary offerings.

Based on this evidence, the present study positions halal perception as an independent predictor of revisit intention and as a moderator that may strengthen or weaken the relationship between halal gastronomy image and revisit intention [Hidayati et al., 2020; Lahuri et al., 2023; Mesta et al., 2022; Riza et al., 2022; Sapta et al., 2023].

2.5 Research gap and hypotheses

Existing literature has examined destination image, Islamic attributes, religiosity, and revisit intention in various halal tourism settings and has highlighted the potential of halal gastronomy as an important attraction [Abhari et al., 2022; Albattat and Norhidayah, 2022; Ramadhanti and Marsasi, 2023; Rosyadi and Oktridarti, 2025; Shaharuddin et al., 2024]. However, prior studies generally address these constructs separately and rarely integrate halal gastronomy image, religiosity, and halal perception within a single comprehensive model of Muslim tourists' revisit intentions [Husen and Majid, 2023; Ratnasari et al., 2020; Rosyadi and Oktridarti, 2025]. There remains a lack of empirical research that specifically investigates how halal

gastronomy image influences revisit intention to halal tourist destinations while simultaneously testing the moderating roles of religiosity and halal perception.

To address this gap, the present study proposes the following hypotheses:

- H1: Halal Gastronomy Image has a significant effect on Muslim tourists' revisit intention in halal tourist destinations.
- H2: Halal Perception has a significant effect on the revisit intention of Muslim tourists in halal tourist destinations.
- H3: Religiosity has a significant effect on the revisit intention of Muslim tourists in halal tourist destinations.
- H4: Halal Perception significantly moderates the influence of Halal Gastronomy Image on Muslim tourists' revisit intentions in halal tourist destinations.
- H5: Religiosity significantly moderates the influence of Halal Gastronomy Image on Muslim tourists' revisit intentions in halal tourist destinations.

3. Methods

This study adopted a quantitative problem-solving approach using the Structural Equation Modeling–Partial Least Squares (SEM-PLS) technique, which has proven to be effective in testing the complex causal relationships between latent variables, especially in the study of Muslim tourist behavior and the influence of halal gastronomic imagery [Hair et al., 2013]. SEM-PLS is particularly relevant for halal tourism data because it can handle non-normal data distributions and is suitable for studies with medium-sized samples. This study specifically analyzes the influence of halal gastronomy image, halal perception, and religiosity on Muslim tourists' revisit intention. It examines the moderating roles of halal percep-

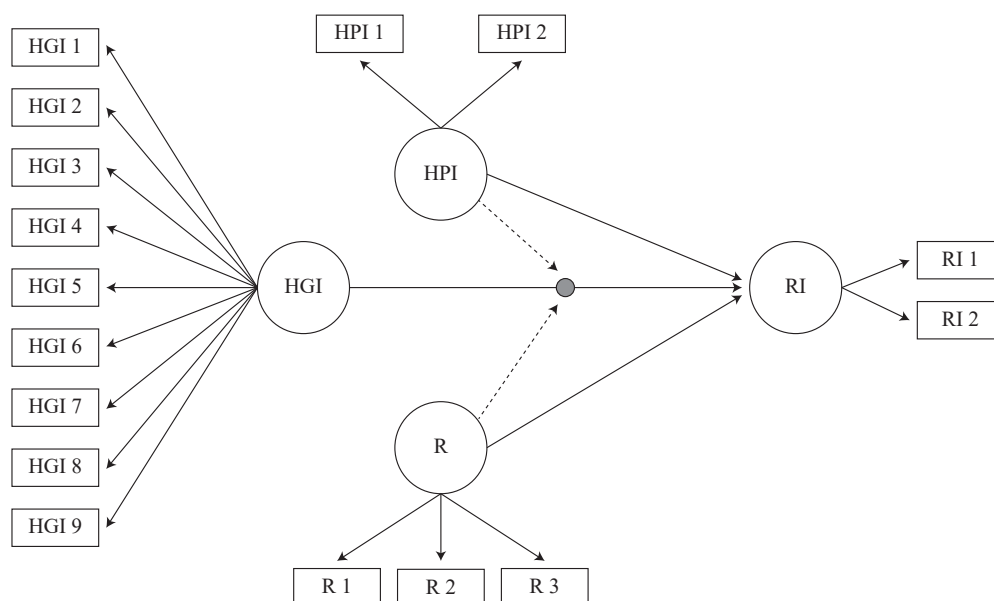


Figure 1: Research model framework

Note: HGI = Halal Gastronomy Image, HPI = Halal Perception Image, R = Religiosity, RI = Revisit Intention.

tion and religiosity as shown in Figure 1. The data collection method in this study uses a closed questionnaire with a five-point Likert scale developed based on the theoretical indicators of halal gastronomy image, halal perception, religiosity, and revisit intention from relevant previous studies. Before being used in the main data collection, the instrument will be piloted with several respondents with characteristics similar to those of the research sample to assess the clarity of the items and the feasibility of the construct. Furthermore, the validity of the construct and reliability were measured quantitatively using SEM-PLS analysis, with the criteria of an outer loading value above 0.70, an Average Variance Extracted (AVE) greater than 0.50, and Composite Reliability and Cronbach's Alpha values above 0.70 to indicate adequate reliability. The validity of the discriminant will be tested using the Fornell-Larcker Criterion and cross-loadings, ensuring that only indicators that meet all validity and reliability criteria are retained in the final model and that the data obtained are accurate and reliable.

The model parameters are estimated using the least-squares method via iterations of the bootstrapping algorithm until convergence in the model estimation. The Goodness of Fit evaluation was conducted by examining the R^2 value for the dependent latent construct and the Stone-Geisser Q-Square test to assess the predictive relevance of the structural model [Riansyah and Ismail, 2024]. Construct reliability was assessed using Cronbach's Alpha and Composite Reliability, and convergent validity was assessed using Average Variance Extracted (AVE). The validity of the discrimination was checked using the Fornell-Larcker Criterion. The hypothesis-testing stage involves performing a t-test using bootstrap resampling. The hypothesis was tested at two levels: the outer model ($H_0: \lambda_i = 0$ vs $H_1: \lambda_i \neq 0$) and the inner model ($H_0: \gamma_i = 0$ vs $H_1: \gamma_i \neq 0$). The significance of the model path, both direct and moderate, was determined by examining the p -value in the SEM-PLS bootstrapping results. The moderation analysis was carried out to determine whether halal perception and religiosity strengthen or weaken the influence of halal gastronomy image on tourists' revisit intentions in halal destinations [Mariyanti *et al.*, 2024; Sukmawan *et al.*, 2024].

The research model can be visualized as a diagram of the relationship between constructs: Halal Gastronomy Image (HGI), Halal Perception (HP), Religiosity (R), and Revisit Intention (RI), where the arrows in the model represent the hypothesized relationship between the main variables as well as the moderating influence of halal perception and religiosity. This comprehensive analysis is designed to ensure robust, in-depth model results on the determinants of Muslim tourist loyalty to halal gastronomic destinations in Indonesia.

4. Findings and discussion

The demographic analysis of this study, shown in Table 1, included 320 participants. Based on gender distribution, the majority of participants were women (203, 63.44 %), while men accounted for 117 (36.56 %). This composition suggests

Table 1: Demographics of respondents

| Gender Classification | Counts | Percentage |
|-----------------------|--------|------------|
| Women | 203 | 63.44 % |
| Male | 117 | 36.56 % |
| Age Groups | Counts | Percentage |
| 15-29 years | 257 | 80.31 % |
| 30-43 years | 48 | 15.00 % |
| 44-59 years | 15 | 4.69 % |
| Domicile | Counts | Percentage |
| Origin of Surakarta | 166 | 51.875 % |
| Outside Surakarta | 134 | 41.88 % |
| Nomad | 11 | 3.5 % |
| Interlocal | 7 | 2.19 % |
| Foreign nationals | 2 | 0.63 % |

that female respondents were dominant in this survey, likely reflecting greater interest or involvement among women in the research topic.

In terms of age, the distribution shows that the majority of respondents are in the productive age range and young adults. The 15-29 age group accounted for 257 respondents (80.3 %). The 30-43 age group comprised 48 participants (15 %), while the 44-59 age group was the least, with only 15 respondents (4.7 %). This distribution indicates that the majority of opinions in this study come from the younger generation and early adults, who tend to be more open to innovation and more aware of current issues, including halal gastronomy in tourist destinations.

In terms of domicile, respondents from the Surakarta area accounted for the largest proportion, namely 166 respondents (51.875 %). Respondents from outside Surakarta accounted for 134 people (41.88 %), while migrants accounted for 11 people (3.5 %). Meanwhile, participants who live interlocally, namely moving between cities but still within a certain geographical range, include 7 people, 2.19 %. A total of 2 people, 0.63 % of the respondents, were foreign citizens. This composition shows that this study not only reaches the local population but also includes respondents with diverse geographical backgrounds spanning regions and countries, enriching perspectives in assessing the factors that influence the intention to visit tourist destinations that prioritize the perception of halal gastronomy with religious values.

Table 2 presents a thorough analysis of the validity and reliability test of the four main constructs: Halal Gastronomy Image (HGI), Revisit intention (RI), Halal Perception (HP), and Religiosity (R). This table displays the key psychometric characteristics for each construct, including factor loadings, Average Variance Extracted (AVE), Composite Reliability (CR), and Cronbach's Alpha.

Table 2 illustrates that the Halal Gastronomy Image construct comprises nine indicators (HGI1-HGI9), with factor loadings ranging from 0.870 to 0.921. The entire indicator has

Table 2: Validity and Reliability Test

| Indicator | Code | Statements/Dimensions | Factor Loading | AVE | CR | Cronbach Alpha |
|------------------------|-------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------|-------|-------|----------------|
| Halal Gastronomy Image | HGI 1 | In my opinion. Tourism City offers halal regional products. such as tengkleng, nasi liwet, timlo, and others. | 0.876 | 0.805 | 0.974 | 0.970 |
| | HGI 2 | Halal gastronomic offerings feature interesting presentations. | 0.894 | | | |
| | HGI 3 | Halal gastronomic offerings offer high-quality food. | 0.904 | | | |
| | HGI 4 | Halal gastronomic cuisine offers delicious dishes with distinct characteristics. | 0.916 | | | |
| | HGI 5 | Halal gastronomic tourism destinations provide halal-certified restaurants at affordable prices | 0.901 | | | |
| | HGI 6 | Halal gastronomic tourism destinations offer a unique cultural experience. | 0.870 | | | |
| | HGI 7 | Surakarta offers the opportunity to visit halal gastronomy-based food places | 0.921 | | | |
| | HGI 8 | Halal gastronomy offers a restaurant menu based on archipelago cuisine | 0.910 | | | |
| | HGI 9 | Surakarta's halal gastronomic cuisine offers reasonable dining prices. | 0.881 | | | |
| Halal Perception | HPI 1 | I am interested in visiting the halal gastronomic tourist destination of Surakarta because of the availability of halal food with delicious taste characteristics | 0.940 | 0.882 | 0.937 | 0.866 |
| | HPI 2 | I am happy with the service and places of the Surakarta halal gastronomic tourism destination | 0.939 | | | |
| Religiosity | R 1 | All approaches in my life are based on religious values. I always eat food that is labeled halal. | 0.914 | 0.854 | 0.946 | 0.915 |
| | R 2 | Religious values are very important in my daily activities, including in terms of food consumption, which must be based on the concept of halal gastronomy. | 0.913 | | | |
| | R 3 | Religion is very important in my life. So the way of making and serving in halal gastronomic tourist destinations is very important to pay attention to | 0.945 | | | |
| Revisit Intention | RI 1 | I want to return to Surakarta to try other halal gastronomic dishes. | 0.935 | 0.880 | 0.936 | 0.863 |
| | RI 2 | I will visit more restaurants offering halal cuisine in Surakarta. | 0.941 | | | |

a value above 0.7, indicating a very strong relationship between the indicator and the construct. Table 2 also shows Average Variance Extracted (AVE) = 0.805, Composite Reliability (CR) = 0.974, and Cronbach's Alpha = 0.970. These values indicate very strong convergent validity and very high internal consistency. An AVE above the minimum threshold of 0.50 indicates that the HGI construct can explain more than 80 % of each indicator's variance. Meanwhile, CR and Cronbach's Alpha, which are above 0.9, strengthen the reliability of this construct in measuring consumer perception of the image of halal gastronomy in Surakarta.

The Halal Perception construct is measured by two indicators (HPI 1 and HPI 2), with very high loadings of 0.940 and 0.939, respectively. AVE = 0.882, CR = 0.937, Cronbach's Alpha = 0.866. This construct shows excellent psychometric characteristics. An AVE of 0.882 indicates that this construct

explains almost 90% of the variance of its indicators. With high CR and Alpha values, this construct has demonstrated validity and reliability in measuring respondents' perceptions of the halal, service, and experience aspects of halal gastronomic destinations.

The religiosity construct consists of three indicators (R 1-R 3), with very high loadings ranging from 0.913 to 0.945. AVE = 0.854, CR = 0.946, Cronbach's Alpha = 0.915. These values indicate that the construct of religiosity has excellent convergent validity and strong internal consistency. An AVE of more than 0.8 indicates that this construct effectively explains the variants of its indicators. The high reliability value indicates that this construct can be trusted to measure the influence of religious values on halal culinary tourism preferences.

The Revisit Intention construct consists of two indicators (RI 1 and RI 2), with loadings of 0.935 and 0.941, respectively.

AVE = 0.880, CR = 0.936, Cronbach's Alpha = 0.863. These results show that the revisit intention construct has very high validity and reliability. The AVE is close to 0.9, indicating that these indicators strongly represent the construct of intention to return to Surakarta to enjoy halal gastronomic tourism.

All constructs in this study have AVEs above the threshold of 0.5, indicating very adequate convergent validity. In addition, all constructs have CR and Cronbach's Alpha values above 0.7, indicating excellent internal consistency. The constructs of Halal Gastronomy Image (HGI) and Religiosity (R) have the highest number of indicators and show very high reliability. Although the Halal Perception (HPI) and Revisit Intention (RI) consist of two indicators, they still demonstrate strong validity and reliability. Thus, this psychometric analysis provides a solid foundation for proceeding to advanced statistical analyses, such as hypothesis testing or structural equation modeling (SEM). The validity and reliability of these confirmed constructs ensure that the research findings can be interpreted accurately and credibly.

Methods for testing the validity of discriminants in the Structural Equation Modeling–Partial Least Squares (SEM-PLS) approach. Discriminant validity aims to ensure that each construct in the model actually measures distinct concepts and does not overlap with other constructs. This test was carried out by comparing the square root of the Average Variance Extracted (AVE) for each construct with its correlations with other constructs.

This table displays four main constructs, namely: Halal Gastronomy Image (HGI), Halal Perception (HPI), Religiosity (R), and Revisit Intention (RI). The bolded diagonal values show the square root of each construct's AVE, while values outside the diagonal show the correlation between the constructs. For the Halal Gastronomy Image (HGI) construct, the square root value of AVE is 1.016, which is higher than its correlation with other constructs (0.965 with HPI, 0.966 with R, and 0.684 with RI). These results show that the HGI construct has strong discriminant validity, as its AVE exceeds 0.5 and all its correlations are below 0.5.

The Halal Perception (HPI) construct has an AVE square root value of 1.024, which is also greater than its correlation with other constructs (0.965 with HGI, 1.024 with R, and 1.031 with RI). Although the value of 1.031 for the correlation with RI appears slightly higher than the square root of the AVE, this difference is very small and likely reflects rounding or numerical estimation error. Overall, the Fornell–Larcker criterion still indicates that this construct demonstrates adequate discriminant validity.

The religiosity construct (R) has an AVE of 1.003, which is higher than its correlations with HGI (0.966), HPI (1.024), and RI (1.003). Just like in the HPI construct, the correlation value with RI is nominally equal to the root of the AVE, but this very small difference can be considered practically insignificant, so that overall the R construct still shows adequate discriminant validity.

The Revisit Intention construct (RI) shows an AVE of 1.031, which exceeds its correlations with HGI (0.684), HPI (1.031), and R (1.003). Although there is some similarity in values between HPI and R, this still indicates that the RI construct has acceptable discriminant validity, especially since the square root of the AVE is not significantly below the correlation.

Overall, the results of the Fornell–Larcker Criterion, as shown in Table 3, indicate that all constructs in the model exhibit good to very good discriminant validity. The square roots of each construct's AVEs are consistently higher than the correlations between constructs, indicating that each construct measures a different aspect in the context of the intention to revisit the halal gastronomic tourist destination in Surakarta. This discriminant validity strengthens the model's structural integrity and supports the reliability and validity of the measurement instruments used in the study. This result provides a solid basis for further analysis of the relationships among halal gastronomic perception, halal perception, religiosity, and the intention to make repeat visits.

Table 3: Fornell-Lacker Criterion Test

| Variable | HGI | HPI | R | RI |
|------------------------|-------|-------|-------|-------|
| Halal Gastronomy Image | 0.897 | | | |
| Halal Perception | 0.932 | 0.939 | | |
| Religiosity | 0.908 | 0.911 | 0.924 | |
| Revisit intention | 0.885 | 0.892 | 0.893 | 0.938 |

Table 4 summarizes the structural relationships between Halal Gastronomy Image (HGI) and Revisit Intention (RI), Halal Perception (HPI) and RI, Religiosity (R) and RI, as well as the relationship effects of HPI \times HGI and R \times HGI on RI. Five hypotheses were tested in this study, and the results show that three are supported and two are not. The first hypothesis (H1) posits that HGI has a positive effect on RI. The test results indicate that this relationship is statistically significant, with a path coefficient of 0.234, a *t*-statistic of 2.475, and a *p*-value of 0.013 ($p < 0.05$). This finding suggests that a more positive image of halal gastronomy increases Muslim tourists' intention to revisit halal tourist destinations. The second hypothesis (H 2) states that HPI positively influences RI and is supported by a path coefficient of 0.354, a *t*-statistic of 3.319, and a *p*-value of 0.001, indicating that favorable perceptions of a destination's halal attributes significantly encourage repeat visit intentions. The third hypothesis (H 3) proposes that R has a positive effect on RI; this is also supported, with a path coefficient of 0.333, a *t*-statistic of 3.136, and a *p*-value of 0.002, indicating that higher religiosity is associated with a stronger tendency to revisit halal tourist destinations.

The fourth hypothesis (H4) examines the moderating effect of HPI on the relationship between HGI and RI (HPI \times HGI \rightarrow RI). Although the relationship term has a positive path coefficient of 0.109, it is not statistically significant (*t*-statistic = 1.178; *p*-value = 0.239; $p > 0.05$). Therefore, H 4 is rejected, indicat-

Table 4: Hypothesis Testing

| Hypothesis | Relationship | Path Coefficient | T-Statistics | P-Values | Conclusion |
|------------|----------------|------------------|--------------|----------|------------|
| H 1 | HGI → RI | 0.234 | 2.475 | 0.013 | Accepted |
| H 2 | HPI → RI | 0.354 | 3.319 | 0.001 | Accepted |
| H 3 | R → RI | 0.333 | 3.136 | 0.002 | Accepted |
| H 4 | HPI × HGI → RI | 0.109 | 1.178 | 0.239 | Rejected |
| H 5 | R × HGI → RI | -0.121 | 1.322 | 0.186 | Rejected |

ing that halal perception does not significantly strengthen or weaken the effect of halal gastronomy image on revisit intention. Similarly, the fifth hypothesis (H 5) tests the moderating role of R in the relationship between HGI and RI ($R \times HGI \rightarrow RI$). The relationship shows a path coefficient of -0.121 , a t -statistic of 1.322 , and a p -value of 0.186 ($p > 0.05$), leading to the rejection of H 5. This result implies that, although religiosity directly increases revisit intention, it does not function as a significant moderator of the relationship between halal gastronomy image and revisit intention.

These findings support previous research showing that perceptions of halal products and services in tourist destinations can increase the intention to revisit [Alam et al., 2026]. When Muslim tourists perceive that the destination meets halal standards across the board, including in gastronomy, the intention to revisit increases. A good image of halal food in a destination is not enough to encourage repeat visit behavior without the perception that the food is truly halal and in accordance with sharia. Meanwhile, the Religiosity (R) variable also showed a positive effect on the intention to revisit, with a coefficient of 0.186 and a p -value of 0.000 . This result means that the higher a person's religiosity, the more likely he or she is to intend to return to halal tourist destinations. These findings align with a study by Battour et al. [2018], which confirms that religiosity is an important determinant of Muslim travelers' destination choices, as they tend to choose destinations that align with their beliefs. However, the analysis shows that religiosity does not serve as a direct moderator of the relationship between HGI and RI in this model. No explicit moderation pathways are showing a significant relationship between HGI and R regarding RI. Therefore, it can be concluded that although religiosity influences the intention to revisit, it does so directly, rather than as a reinforcement of the relationship between the image of halal gastronomy and that intention. Overall, this study emphasizes the importance of halal perception as a link between the image of halal gastronomy and Muslim tourists' intention to revisit.

This research provides practical implications for halal tourism industry players: ensure that the food offered is not only labeled halal but also builds a strong perception through certification, cleanliness, and services in accordance with sharia principles. In addition, improving the spiritual experience and aligning with religious values must be considered to attract tourists with a strong religious identity.

The first hypothesis in this study tests the influence of Halal Gastronomy Image (HGI) on Revisit Intention (RI), or tourism revisit intention. The test results showed that HGI had a significant effect on RI, with a coefficient value of 0.234 , a t -statistic of 2.475 , and a p -value of 0.013 . Since the p -value is less than 0.05 , this hypothesis is accepted. This result indicates that the more positive the image of halal gastronomy is in a destination, the more likely Muslim tourists are to make a repeat visit. These results support the findings of several previous studies that the image of halal gastronomy is an important element in attracting Muslim tourists, and that positive perceptions of halal food in tourist destinations contribute significantly to shaping revisit intention among Muslim tourists (Iranmanesh et al., 2020). A quality halal culinary experience can foster a positive image of the destination, which in turn, increases loyalty and the intention to return [Wardi et al., 2018]. This result shows that HGI not only reflects the halal aspects of food but also the atmosphere, presentation, and comfort felt during the dining experience. These findings confirm that Halal Gastronomy Image is a key driver of Muslim tourists' revisit intentions and should be a priority for halal destination promotion strategies.

This study states that halal perception (HPI) has a significant effect on the intention of repeat visits (RI). The analysis showed that HPI had a path coefficient of 0.354 , a t -value of 3.319 , and a p -value of 0.001 . Since the p -value is below the 0.05 threshold, the hypothesis is accepted. This result indicates that a positive perception of the destination's halal attributes significantly increases tourists' desire to make a repeat visit. A destination's halal reputation significantly affects tourists' intention to revisit. They emphasized that improving a destination's halal reputation can be an effective strategy to attract Muslim tourists back [Wardi et al., 2022]. Halal digital literacy and halal destination attributes significantly affect travelers' satisfaction and trust, which in turn, increase repeat visit intentions. The study emphasizes that a good understanding of halal information and destination attributes in accordance with halal principles can encourage tourists to return to the destination [Arissaputra et al., 2025].

This study also examines the influence of religiosity on tourist revisit intention (Revisit intention). The analysis showed that religiosity had a positive and significant influence on the intention to revisit, with a coefficient of 0.333 , a t -value of 3.136 , and a p -value of 0.002 . Since the p -value is below the 0.05 threshold, the hypothesis is accepted: the higher a person's

level of religiosity, the more likely they are to return to visit halal tourist destinations. This finding is in line with previous research that showed that religiosity had a significant effect on the decision to visit Morosari tourist destinations in Demak Regency, with a probability value of 0.014 [Against and Visiting, 2021]. Another study by Ramadhan *et al.* [2023] also found that religiosity has a positive and significant influence on tourist satisfaction in West Sumatra, which ultimately increases return intentions.

Based on the analysis, this study tested the relationship between Halal Perception (HPI) and Halal Gastronomy Image (HGI) on Revisit Intention (RI) and found no significant influence, with a *T*-statistic of 0.109 and a *p*-value of 0.239 ($p > 0.05$). This result suggests that, although HPI and HGI may individually influence revisit intentions, their combination does not have a significant synergistic effect on tourists' decision to revisit halal destinations. These findings align with previous research showing that perceptions of halal and individual images of halal gastronomy positively influence repeat visitor intentions. However, the relationship of the two does not necessarily result in a stronger impact. Research by Shaharuddin *et al.* [2024] found that perceptions of halal food and culinary experiences can affect destination image and revisit intentions. However, the relationship between the two is not always significant.

This study showed that the relationship between religiosity (R) and halal gastronomy image (HGI) on revisit intention (RI) was not significant, with a path coefficient of -0.121, a *t*-statistic of 1.322, and a *p*-value of 0.186 ($p > 0.05$). This result indicates that an individual's level of religiosity does not strengthen or weaken the influence of the image of halal gastronomy on their intention to return to the destination. These findings align with Wardi *et al.* [2022], who found that while religiosity positively influences a halal restaurant's brand image, it does not directly increase repeat visitor intentions in the absence of a strong halal perception. In addition, research by Albra *et al.* [2023] shows that halal awareness mediates the relationship between religiosity and the intention to buy halal products.

5. Conclusion

This study analyzed the influence of Halal Gastronomy Image (HGI), Halal Perception (HPI), and Religiosity (R) on Muslim tourists' Revisit Intention (RI) to halal tourist destinations in Surakarta using SEM PLS with 320 respondents. The results show that all three main constructs, namely HGI, HPI, and R, have a positive and statistically significant direct effect on RI. This result means that a favorable image of halal gastronomy, strong confidence in halal compliance, and higher levels of religiosity each contribute to stronger intentions to revisit halal destinations.

The analysis also examined whether HPI and R moderate the relationship between HGI and RI. The interaction terms HPI \times HGI and R \times HGI were not statistically significant, indicating that these variables do not moderate the model. This result in-

dicates that although HPI and R have a direct effect on tourists' revisit intention, neither strengthens nor weakens HGI's influence on it. In other words, HGI, HPI, and R function primarily as parallel direct drivers of RI rather than interacting in a way that amplifies or dampens the impact of halal gastronomy image.

These findings have several theoretical implications. First, they reinforce previous studies that position halal gastronomy image as an important dimension of destination image that can independently enhance revisit intention among Muslim tourists. Second, they confirm the central role of halal perception and religiosity as distinct behavioral antecedents, suggesting that models of halal tourist behavior should treat these constructs as core predictors rather than merely moderators. The lack of significant moderation effects also opens space for future research to explore other mechanisms, such as mediation through trust, satisfaction, or perceived value, to more fully explain how halal-related attitudes channel the influence of gastronomic experiences into repeat visitation.

From a practical standpoint, destination managers and policy makers should work on three fronts at the same time: strengthening the visible image of halal gastronomy (including quality, presentation, and local authenticity), ensuring credible and well communicated halal assurance to enhance tourists' halal perception, and designing services that are responsive to the religiosity of Muslim visitors. Practical steps include improving hygiene and certification practices in local culinary outlets, integrating worship facilities with gastronomic areas, and developing promotional narratives that connect local food traditions with Islamic values. By implementing these strategies in an integrated way, destinations can build a coherent halal ecosystem that not only attracts first time visitors but also encourages strong intentions to return.

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