Integrating Theory of Planned Behavior with Local Wisdom: A Study of Muslim Tourists' Revisit Intention in Indonesia

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ABSTRACT

Halal tourism has become a strategic priority in Indonesia, with Lombok promoted as a leading Muslim-friendly destination. Yet despite strong policy support, revisit intention among domestic Muslim tourists remains constrained by uneven halal services, limited trust, and cultural underutilization. This study investigates the determinants of revisit intention by integrating the Theory of Planned Behavior (TPB) with destination development factors and introducing a local wisdom–based destination image, while testing halal destination attributes as a moderator. Using a mixed-methods design, Sasak cultural values were first explored to develop locally grounded indicators, followed by a survey of 450 Muslim tourists analyzed with PLS-SEM. Results show that attitude, destination trust, and local wisdom–based image significantly enhance revisit intention, while perceived non-halal risk has no meaningful effect. Halal destination attributes were not found to moderate these relationships, highlighting the need for strategies beyond basic halal provisions. The findings advance TPB by embedding cultural and contextual dimensions, while practically positioning Lombok as a model of halal tourism grounded in cultural depth and sustainability.

Keywords: Destination trust, Halal tourism, Indonesia, Local wisdom, Revisit intention, Theory of Planned Behavior.

INTRODUCTION

Tourism has become a strategic sector in Indonesia's development agenda, particularly as global competition intensifies and non-oil revenues decline. The country rose to 22nd in the 2024 World Economic Forum Travel and Tourism Development Index and shares the top position in the Global Muslim Travel Index with Malaysia. Halal tourism is central to this progress, emphasizing sharia-compliant services that align with the global halal lifestyle trend. Lombok, designated as a halal tourism hub, combines Islamic heritage sites with government-backed initiatives such as the Mandalika Special Economic Zone.

Yet, despite this positioning, Lombok faces persistent challenges. Domestic Muslim tourists dominate arrivals, but revisit intentions remain limited due to weak branding compared with Bali, inconsistent halal services, and concerns about risk, health, and environmental sustainability. Preliminary evidence suggests gaps in trust, limited diversification of attractions, and insufficiently integrated halal facilities undermine Lombok's competitiveness as a Muslim-friendly destination

This study addresses these challenges by extending the Theory of Planned Behavior (Ajzen, 1991) to examine revisit intention among Indonesian Muslim tourists. The model integrates attitude, destination trust, perceived non-halal risk, and a culturally grounded destination image, with halal attributes tested as a moderating factor. It makes three contributions: first, advancing TPB by incorporating contextual and cultural

,dimensions; second, clarifying inconsistencies in prior findings on behavioral drivers; and third operationalizing "local wisdom–,based destination image" rooted in Sasak cultural values. Adopting a mixed-methods design, the study develops locally grounded measures and applies PLS-SEM to provide a .comprehensive model of revisit intention in halal tourism

LITERATURE REVIEW

Theory of Planned Behavior (TPB)

The Theory of Planned Behavior (TPB), developed by Ajzen (1991) as an extension of the Theory of Reasoned Action (Ajzen & Fishbein, 1975), is one of the most widely applied frameworks for explaining intentional behavior. It posits that intention—the immediate antecedent of behavior—is shaped by three factors: attitude toward the behavior (evaluations of expected outcomes), subjective norms (perceived social pressure), and perceived behavioral control (self-efficacy and the perceived ease or difficulty of performing the action). Although stronger intention generally predicts behavior, external constraints may still hinder its realization.

In tourism research, TPB has been especially useful in examining revisit intention because it accounts for personal attitudes, social influences, and contextual constraints such as accessibility. Within halal tourism, TPB provides a comprehensive lens by incorporating halal-compliant services, social norms supporting Muslim-friendly practices, and perceptions of accessibility to religious facilities. Empirical evidence consistently shows that positive attitudes toward halal destinations and the availability of Muslim-oriented amenities strengthen revisit intention, underscoring the framework's theoretical and practical relevance.

Social Influence Theory

Social Influence Theory (Kelman, 1958, 1974) explains how individual attitudes and behaviors are shaped through three processes: compliance (acting to gain approval), identification (aligning with admired groups or figures), and internalization (adopting values as part of one's belief system). Influence can therefore be temporary or enduring, depending on its alignment with personal convictions.

In halal tourism, these mechanisms clarify how subjective norms affect attitudes and destination trust. Muslim tourists may comply with family or community expectations, identify with influential endorsers, or internalize halal values as intrinsic motivations. Prior studies in marketing and tourism (Confente & Vigolo, 2018; Tanford & Montgomery, 2015) show that such influences strengthen positive perceptions and revisit intentions, highlighting the explanatory power of this theory in contexts where social norms are central.

Tourism and Destination Development

Tourism is defined as temporary travel beyond one's usual residence for leisure, business, or social purposes without permanent settlement (UNWTO, 2010). More than travel itself, it is a systemic process involving interactions among tourists, providers, governments, and communities (Goeldner & Ritchie, 2006; Wall & Mathieson, 2006). In Indonesia, Law No. 10 of 2009 frames tourism around four dimensions: industry, destinations, marketing, and institutions.

Destinations, as the core of this system, are competitive entities shaped by attractions, accessibility, amenities, and ancillary services (Cooper et al., 1995; Kotler et al., 2017). Sustainable development therefore requires the integration of natural and cultural assets with infrastructure, hospitality, and community participation (Pike & Page, 2014; Wardana et al., 2021).

Halal Tourism

Halal tourism, emerging from the growing Muslim travel market, refers to tourism products and services designed in accordance with Islamic principles (Battour & Ismail, 2016). It encompasses halal-certified food, Muslim-friendly accommodation, prayer facilities, and environments consistent with Islamic values (Chookaew et al., 2015). The Global Muslim Travel Index (2019) highlights halal tourism as a benchmark for competitiveness, emphasizing that Sharia compliance should be integrated with local cultural authenticity (Jamal et al., 2019).

Key Constructs

- **Attitude.** Attitude reflects cognitive, affective, and behavioral evaluations toward an object or action (Ajzen, 1991; Kotler & Keller, 2016). In tourism, positive attitudes toward destinations are strongly linked to visit and revisit intentions (Hasan et al., 2017; Abbasi et al., 2021).
- **Destination Trust.** Trust denotes confidence in a destination's reliability, integrity, and alignment with tourist values (Morgan & Hunt, 1994; Su et al., 2017). In halal tourism, it involves assurance of halal compliance,

safety, and reliable services, thereby reducing risk perceptions and strengthening loyalty (Al-Ansi & Han, 2019; Zheng et al., 2021).

- **Perceived Non-Halal Risk.** This construct refers to concerns about exposure to haram elements—such as food, beverages, hygiene, or environments—that may undermine comfort and trust (Quintal et al., 2010; Olya & Al-Ansi, 2018). Higher risk perceptions are consistently linked to lower satisfaction and weaker revisit intentions (Hasan et al., 2017; Manci, 2022).

- **Destination Image Based on Local Wisdom.** Destination image integrates cognitive, affective, and unique evaluations of a place (Alcocer & Ruiz, 2020). In Lombok, local wisdom—embodied in Sasak values such as Agame betetah Adat and Tindih, Maliq, and Meerang—creates a distinctive cultural foundation that enhances authenticity and fosters loyalty (Ramseook-Munhurrun et al., 2015; Lu et al., 2020).

- **Halal Destination Attributes.** These encompass tangible and intangible features of Muslim-friendly destinations, including halal dining, prayer facilities, qibla indicators, alcohol-free environments, and an Islamic atmosphere (Battour et al., 2011; Han et al., 2018). Such attributes strengthen satisfaction, trust, and revisit intention (Bazazo et al., 2017).

- **Revisit Intention.** Defined as tourists' willingness and motivation to return to a destination, revisit intention is a robust predictor of future travel behavior (Ajzen, 1991; Tosun et al., 2015). It reflects readiness to prioritize a destination in future plans and is shaped by satisfaction, image, value, and risk perceptions (Stylos et al., 2016; Abbasi et al., 2021).

RESEARCH FRAMEWORK

Research Rationale

Despite Lombok's designation as a leading halal destination, tourist arrivals remain below expectations. Government initiatives such as the Mandalika Special Economic Zone and MotoGP events have not substantially improved revisit rates, suggesting that halal-based innovations alone may be insufficient. At the same time, local businesses and government emphasize integrating local wisdom into destination development, highlighting culture, traditions, and social values.

Existing research on revisit intention has rarely integrated halal tourism with local wisdom in the context of Muslim domestic tourists in Lombok. Given the destination's relatively low repeat visitation, a contextualized framework is required. Building on TPB, this study positions attitude as a central predictor of revisit intention, incorporates destination trust and perceived non-halal risk as key antecedents, and highlights destination image rooted in local wisdom. Halal destination attributes are conceptualized as moderators that may strengthen or weaken these relationships.

Conceptual Framework

Revisiting intention in Lombok emerges from a network of interrelated factors. Positive attitudes and destination trust reinforce loyalty, while perceived non-halal risk undermines it. Destination image—particularly when enriched by local wisdom—enhances authenticity and attractiveness. Halal destination attributes, encompassing religiously compliant facilities and services, are expected to moderate these relationships by amplifying positive influences (attitude, trust, image) and buffering negative ones (risk).
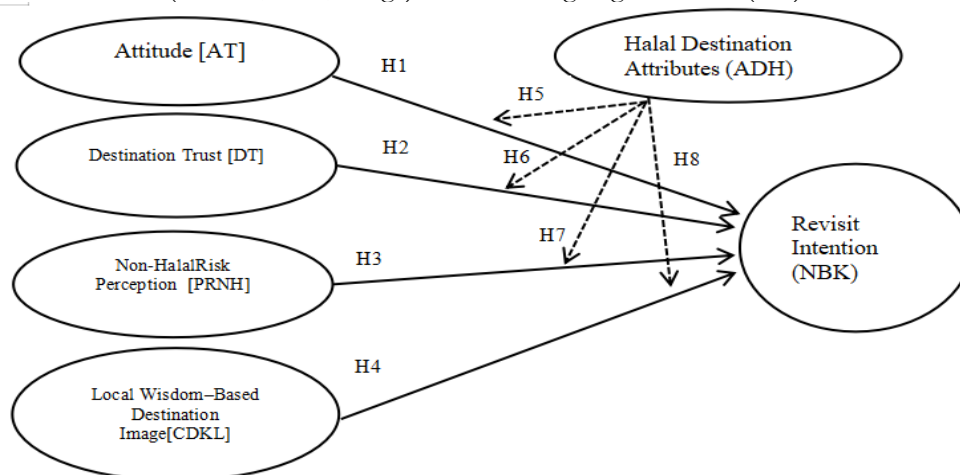

Figure 1. Conceptual Framework (Author's Design)

Research Hypotheses

Attitude and Revisit Intention

Ajzen's (1991) Theory of Planned Behavior (TPB) positions attitude as a central determinant of behavioral intention. In tourism, positive attitudes are consistently associated with repeat visitation and destination loyalty (Ervina & Octaviany, 2022; Hasan et al., 2019; Meng & Choi, 2019; Quintal et al., 2015; Soliman, 2019). However, mixed findings from various contexts (Jung et al., 2014; Batoteng et al., 2019; Abbasi et al., 2021; Yuniarti et al., 2023) suggest that contextual factors may condition this effect.

H1: Tourist attitude positively and significantly affects revisit intention.

Destination Trust and Revisit Intention

Trust fosters loyalty across digital, social, and service contexts (Le & Denny, 2013; Amoako et al., 2019; Van Huy et al., 2019). Within tourism, trust reflects perceptions of reliability and safety, shaped by destination management and communication, and is linked to repeat visitation (Abubakar et al., 2017; Afolabi et al., 2020; Trius et al., 2023). Although some studies suggest indirect rather than direct effects (Zhai et al., 2020), most confirm a positive relationship.

H2: Destination trust positively and significantly affects revisit intention.

Perceived Non-Halal Risk and Revisit Intention

Risk perception often reduces consumer intentions (Park et al., 2019; Jun, 2020) and negatively influences tourism-related trust and image (Chahal & Devi, 2017; Afolabi et al., 2020). For Muslim travelers, exposure to non-halal food, inadequate worship facilities, or non-Islamic environments represents a salient risk (Law No. 33/2014; Cupian et al., 2023). Such risks can discourage repeat visitation to halal destinations (Ramadhanti & Marsasi, 2023).

H3: Perceived non-halal risk negatively and significantly affects revisit intention.

Local Wisdom–Based Destination Image and Revisit Intention

Destination image is a robust predictor of revisit intention across tourism contexts (Fatimah, 2019; Mahfudhotin et al., 2020; Suandari et al., 2023). Embedding local wisdom—adat, culture, and community values—can enhance authenticity and loyalty among Muslim tourists in Lombok. Despite occasional contradictory results (Handayani et al., 2021), the dominant evidence supports a positive influence.

H4: Lombok's local wisdom–based destination image positively and significantly affects revisit intention.

Moderating Role of Halal Destination Attributes

Halal attributes (e.g., halal food, prayer facilities, moral environment) shape Muslim-friendly perceptions and strengthen behavioral intentions (Battour et al., 2011; Al-Ansi & Han, 2019; Riyanto, 2022). However, findings regarding their moderating role are mixed—sometimes insignificant (Sulasih et al., 2022), yet in other cases reinforcing image–intention or trust–intention links (Kim et al., 2012; Sudigdo & Khalifa, 2020).

Accordingly, this study proposes:

H5: Halal destination attributes moderate the relationship between attitude and revisit intention.

H6: Halal destination attributes moderate the relationship between destination trust and revisit intention.

H7: Halal destination attributes moderate the relationship between perceived non-halal risk and revisit intention.

H8: Halal destination attributes moderate the relationship between Lombok's local wisdom–based destination image and revisit intention.

Synthesis

This study integrates TPB with contextual factors by examining Indonesian Muslim tourists' revisit intentions in Lombok. It addresses inconsistencies in prior findings by testing the moderating role of halal destination attributes across multiple antecedents. The inclusion of a **local wisdom–based destination image** further enriches the model, offering a novel contribution to culturally embedded tourism research.

RESEARCH METHODOLOGY

This study investigates the revisit intentions of Indonesian Muslim tourists to Lombok by integrating behavioral and destination development factors, with Lombok as the unit of analysis.

Research Design

The research adopts an explanatory mixed-methods design (Creswell, 2009). The qualitative phase explored Sasak local wisdom to generate indicators of a local wisdom–based destination image, which were then incorporated into the quantitative phase for survey-based testing of the structural model.

Population and Sampling

The population comprises domestic Muslim tourists who had visited Lombok at least once. Due to limited population data from informal and micro-scale tourism activities, purposive sampling was applied. Following the 10-times rule in PLS-SEM (Hair et al., 2017), a minimum of 200 respondents was required; 450 were ultimately surveyed to ensure robustness.

Data Collection

Data were gathered through structured questionnaires distributed online and offline at major Lombok destinations (e.g., Senggigi, Mandalika, Gili Islands). A pilot test was conducted beforehand to refine wording and establish content validity.

Measurement of Variables

All constructs were measured using established indicators adapted to the Lombok context and rated on a five-point Likert scale (1 = strongly disagree, 5 = strongly agree). Key variables included:
- Attitude, trust, non-halal risk perception, and revisit intention (adapted from TPB, trust-based theory, and tourism studies).
- Local wisdom–based destination image (derived from the qualitative phase on Sasak culture).
- Halal destination attributes (halal food, worship facilities, Islamic morality, and Muslim-friendly services).

Data Analysis

Data analysis involved two stages. The qualitative data were thematically analyzed to derive Sasak-based indicators. Quantitative data were analyzed with PLS-SEM (SmartPLS), assessing:
- The outer model (convergent/discriminant validity, reliability).
- The inner model (hypotheses and moderating effects).
- Bootstrapping procedures were employed for significance testing.
  Results and Discussion

General Description of the Research Location

Lombok, a 5,435 km² island in West Nusa Tenggara, Indonesia, is home to nearly five million people (BPS, 2022). Administratively divided into Mataram City, West, Central, East, and North Lombok, the island has gained international visibility as a super-priority destination, particularly through the Mandalika MotoGP circuit, and is often compared with Bali for its coastal attractions (Ioannides et al., 2019; Sary et al., 2022; Fallon, 2001).

The Sasak people, a Muslim majority, form Lombok's cultural identity, enriched by Balinese, Javanese, Chinese, and Arab minorities. The Sasak language, with distinct dialects, reflects this cultural wisdom. Geographically, the island is marked by the Lombok Strait—one of the world's major biogeographical divides—and Mount Rinjani (3,726 m), Indonesia's third-highest active volcano and a conservation site. Economically, agriculture, forestry, and fisheries remain vital, producing rice, maize, soybeans, coffee, and marine products, while trade, construction, and tourism drive regional growth. Educational attainment remains modest, with most residents completing only primary or lower-secondary schooling, and just 4.66% reaching higher education (bpmpntb.kemdikbud.go.id; Databoks). These socio-cultural, economic, and geographic characteristics form the contextual backdrop for analyzing Lombok's tourism development and Muslim visitors' revisit intentions.

Research Findings

Qualitative Phase

The qualitative phase was designed to explore issues raised in Chapter I, focusing on how local wisdom shapes destination image and influences Muslim tourists' revisit intentions. Data were collected through semi-structured interviews with cultural leaders (tokoh adat) and community members, supplemented by field observations. This approach generated rich descriptions of Sasak traditions, allowing deeper insights into values not easily captured through quantitative methods (Moleong, 2017).

Key informants comprised respected Sasak figures—educators, authors, and members of the *Majelis Adat Sasak* (*MAS* the Council of Sasak Customs)—with long-standing knowledge of Sasak traditions. Their perspectives

were triangulated with community members representing diverse occupations (e.g., retired teachers, farmers, homemakers, youth), ensuring both cultural authority and grassroots validation. Interviews were conducted in Indonesian and the Sasak language, reinforcing contextual accuracy and credibility.

Emergent Dimensions of Sasak Local Wisdom

Analysis revealed four interrelated dimensions forming the basis of Lombok's local wisdom–based destination image:

- *Agame betatah Adat (religion rooted in custom): Integration of Islam with cultural traditions and social practices, reflected in mosques as religious centers, Sasak culture aligned with Islamic law, and customs serving as cultural identity markers.*
- *Tindih (Discipline and Integrity): Emphasis on orderliness and firmness in words and actions, reflecting consistency and moral responsibility.*
- *Maliq (Moral restraint and ethics): Promotion of politeness, respect for elders, and professionalism, cultivating constructive shame and social propriety.*
- *Meerang (Solidarity and communality): Values of tolerance and loyalty, reinforcing collective responsibility, empathy, and social cohesion.*

Table 5.1. Indicators of Local Wisdom–Based Destination Image in Lombok

Dimension / Concept	Key Indicators
agame betatah Adat (Religion–custom)	**1. Mosque as religious center** **2. Sasak culture linked to Islamic law** **3. Customs as cultural identity** **4. Traditions aligning religion, custom, and culture**
Tindih (Discipline / Order)	**1. Orderliness** **2. Firmness**
Maliq (Moral restraint / Ethics)	**1. Politeness** **2. Professional conduct**
Meerang (Solidarity / Communality)	**1. Tolerance** **2. Loyalty**

Together, these dimensions illustrate how local wisdom embeds religious, ethical, and communal values into Lombok's cultural identity, forming the foundation of a distinctive destination image that resonates with Muslim tourists.

Quantitative Findings

This section reports the results of instrument testing (validity and reliability), descriptive analysis using SPSS, and model testing with SEM-PLS. Descriptive statistics outline respondent characteristics and response distributions, while SEM-PLS evaluates the measurement and structural models. Findings are then discussed in relation to theories and prior empirical evidence to address the research hypotheses.

Instrument Validity and Reliability

The research instrument, developed as a structured questionnaire, was first pilot-tested on 30 respondents outside the main sample. Following Sugiyono (2020:189), a Pearson correlation coefficient above 0.30 was adopted as the validity threshold, while Cronbach's alpha ≥ 0.60 was used to assess internal consistency.

As summarized in **Table 5.X**, all indicators across six constructs—Attitude, Destination Trust, Non-Halal Risk Perception, Local Wisdom-Based Destination Image, Halal Destination Attributes, and Revisit Intention—exceeded both thresholds. Specifically, Pearson's *r* values ranged from 0.438 to 0.957, while Cronbach's α ranged from 0.813 to 0.914. These results confirm that the instrument is both valid and reliable for SEM-PLS analysis.

Table 5.2. Summary of Instrument Validity and Reliability

Variable	No. of Items	Pearson *r* (Range)	Cronbach's α	Conclusion
Attitude	4	0.763 – 0.957	0.892	Valid & Reliable
Destination Trust	4	0.881 – 0.923	0.914	Valid & Reliable
Non-Halal Risk Perception	8	0.438 – 0.811	0.813	Valid & Reliable
Local Wisdom–Based Destination Image	10	0.629 – 0.861	0.906	Valid & Reliable
Halal Destination Attributes	7	0.694 – 0.825	0.890	Valid & Reliable
Revisit Intention	5	0.803 – 0.931	0.913	Valid & Reliable

Interpretation: All constructs demonstrated Pearson's r > 0.30 and Cronbach's a > 0.60, confirming the suitability of the instrument for further analysis.

Respondent Characteristics

The study surveyed **450 Indonesian domestic Muslim tourists**, defined as Muslim individuals from across Indonesia who visited Lombok for tourism purposes and were at least 18 years old. Data collection employed a combination of manual distribution (200 questionnaires, 120 valid) and online forms (350 distributed, 330 valid), yielding a total of 450 usable responses. Sampling followed a non-probability purposive technique targeting respondents who fit the study criteria.

Table 5.Y presents the demographic profile. The sample was dominated by females (63.6%) and young tourists aged 18–25 (85.3%). Most had senior high school education (75.1%) and were students (39%). A large proportion reported monthly incomes between IDR 2 and 8 million (78%). All respondents were first-time visitors to Lombok, highlighting a strong base of new Muslim tourists. In terms of origin, the majority came from Java (73.8%), followed by Bali–Nusa Tenggara (9.6%), Sumatra (8.7%), Sulawesi (5.1%), Kalimantan (1.8%), and Papua (1.1%). The strong representation from Java reflects demographic realities as well as cultural-religious ties, such as pilgrimage traditions associated with Lombok's Islamic heritage sites (e.g., Sunan Prapen and Syeikh Gaus Abdurrazak).

Table 5.Y. Summary of Respondent Distribution and Characteristics (N = 450)

Category	Subcategory	n	%
Questionnaire Distribution	Manual (valid)	120	60.0
	Online (valid)	330	94.0
Gender	Male	164	36.4
	Female	286	63.6
Age	18–25 years	384	85.3
	26–33 years	41	9.1
	34–41 years	10	2.2
	42–49 years	7	1.6
	≥50 years	2	0.4
Education	Senior High School	338	75.1
	Bachelor (S1)	100	22.2
	Postgraduate	8	1.8
	Diploma	4	0.9
Marital Status	Married	164	36.4
	Unmarried	286	63.6
Occupation	Student	174	39.0
	Private Employee	153	34.0
	Entrepreneur	61	14.0
	Housewife	30	7.0
	Government/State Enterprise	12	3.0
	Unemployed	20	4.0
Monthly Income	IDR 2–8 million	351	78.0
	IDR 8–14 million	86	19.0
	IDR 14–20 million	9	2.0
	> IDR 20 million	4	1.0
Visit Frequency	First-time Visitor	450	100
Region of Origin	Java	332	73.8
	Bali–Nusa Tenggara	43	9.6
	Sumatra	39	8.7
	Sulawesi	23	5.1
	Kalimantan	8	1.8
	Papua	5	1.1

Descriptive Analysis of Research Variables

The descriptive analysis shows that all constructs scored within the moderate to high range, indicating generally favorable perceptions of Lombok as a halal tourism destination. Attitude and revisit intention recorded particularly strong means, suggesting that tourists evaluate Lombok positively and are inclined to recommend or return. Destination trust was also high, though concerns related to health and safety remain visible.

Meanwhile, non-halal risk perception was moderate, reflecting tourists' cautiousness despite Lombok's predominantly Muslim context. Local wisdom–based destination image scored highly, affirming the significance of Sasak cultural and religious identity in shaping perceptions, while halal destination attributes were rated positively but revealed gaps in the provision of clear information and supporting facilities.

Taken together, these findings underscore that while Muslim tourists hold favorable evaluations of Lombok's cultural, religious, and halal attributes, targeted improvements in cleanliness, halal guidance, and health-related safety measures are necessary to sustain and strengthen revisit intentions.

Interpretation:

All constructs achieved mean scores in the moderate to high range, indicating that Muslim tourists generally hold favorable perceptions of Lombok's halal tourism attributes, cultural image, and revisit intention, though improvements are needed in cleanliness, halal information provision, and health-related trust factors.

Inferential Statistical Analysis

The conceptual model was tested using SEM-PLS with reflective measurement, where causal flows run from latent variables to their indicators. The exogenous constructs were attitude (SK), destination trust (KD), non-halal risk perception (PRNH), and local wisdom–based destination image (CDKL). Halal destination attributes (ADH) served as a moderator, while revisit intention (Y) was the endogenous outcome. The analysis focused on a single respondent group—Muslim tourists visiting Lombok.
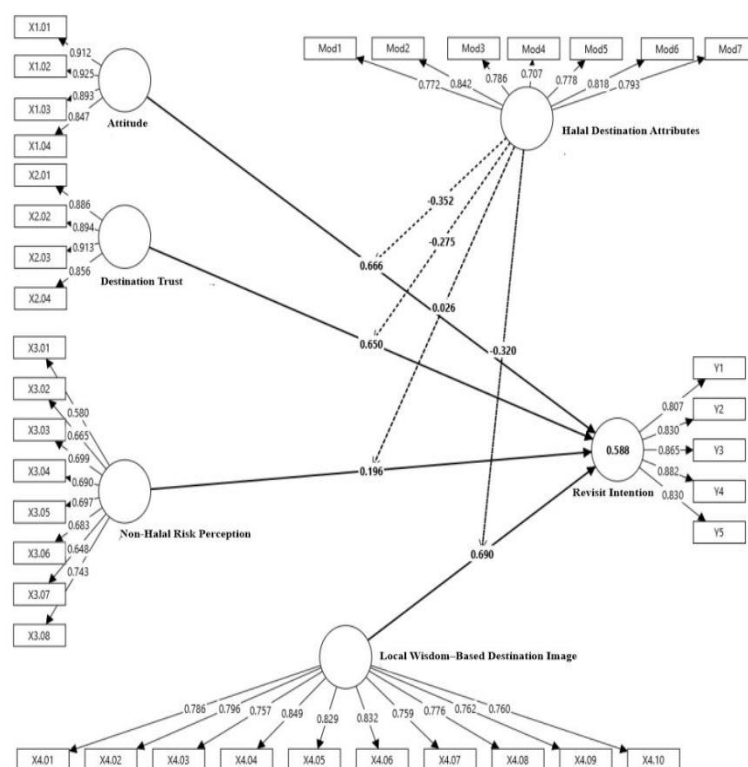

Figure 2. PLS Estimation Analysis Model

Measurement Model Evaluation

Convergent validity was established as most indicator loadings exceeded 0.70, with a few between 0.50 and 0.69 still acceptable (Chin & Newsted, 1999). Discriminant validity was confirmed through the Fornell–Larcker criterion, cross-loadings, and HTMT ratios, all within recommended thresholds (<0.90). Reliability was supported by Cronbach's alpha and composite reliability values were above 0.70, while AVE scores were acceptable (>0.50, with PRNH slightly lower but still valid). Collinearity tests showed all VIF values <5, indicating no multicollinearity concerns.
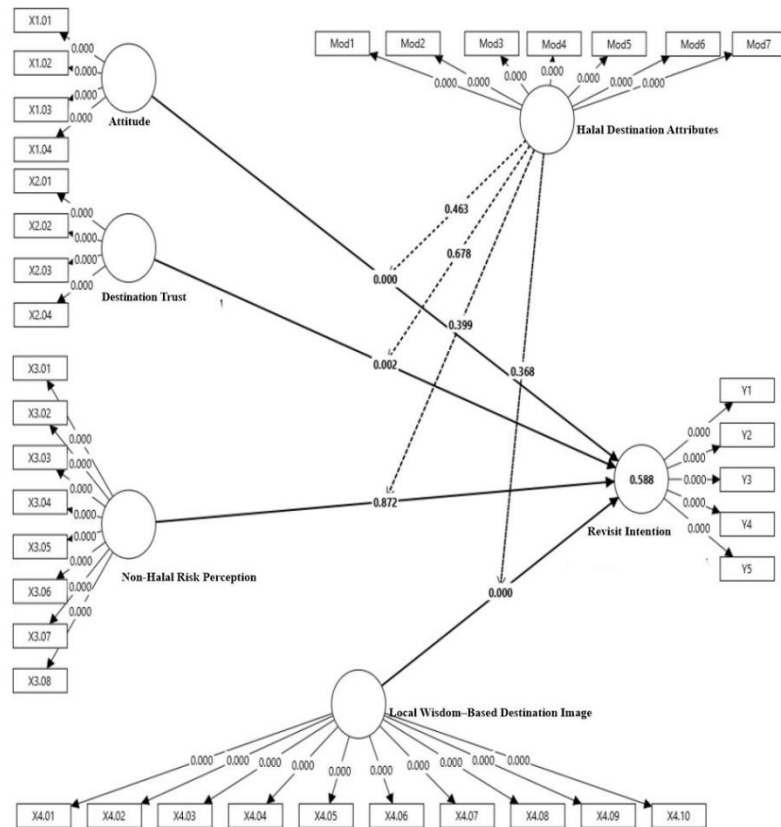
Figure 3. PLS Bootstrapping Process Analysis Model

Table X. Measurement Model Evaluation Summary

Construct / Test	Convergent Validity (Loadings)	Discriminant Validity (FLC / HTMT)	Reliability (α / ϱc)	AVE	Collinearity (VIF)	Conclusion
Halal Destination Attributes (ADH)	>0.70	√ FLC, HTMT < 0.90	0.897 / 0.919	0.618	3.138	Valid
Local Wisdom–Based Destination Image (CDKL)	>0.70	√ FLC, HTMT < 0.90	0.933 / 0.944	0.626	3.377	Valid
Destination Trust (KD)	>0.70	√ FLC, HTMT < 0.90	0.910 / 0.937	0.788	3.690	Valid
Revisit Intention (NBK)	>0.70	√ FLC, HTMT < 0.90	0.898 / 0.925	0.711	3.0–3.3*	Valid
Non-Halal Risk Perception (PRNH)	0.58–0.74 (acceptable)	√ FLC, HTMT < 0.90	0.862 / 0.893	0.485	1.310	Valid
Attitude	>0.70	√ FLC, HTMT < 0.90	0.917 / 0.941	0.801	2.506	Valid

*Source: Processed data (SmartPLS, 2025). *Note: VIF range for interaction terms = 2.7–3.4, all < 5.*

Interpretation

Overall, the measurement model demonstrates strong validity and reliability, confirming that the constructs are psychometrically sound. These results provide a robust basis for evaluating the structural relationships and testing the research hypotheses.

DISCUSSION

Effect of Attitude on Revisit Intention

Attitude emerged as a strong and significant predictor of revisit intention, consistent with the Theory of Planned Behavior (Ajzen, 1991, 2005). Muslim tourists who evaluated Lombok positively—appreciating its natural beauty, cultural richness, safety, and hospitality—were more likely to plan return visits. These findings align with prior research (Ervina & Octaviany, 2022; Hasan et al., 2019; Meng & Choi, 2019; Quintal et al., 2015; Soliman, 2019), reaffirming attitude as a central driver of behavioral intention in tourism.

Effect of Destination Trust on Revisit Intention

Destination trust also significantly influenced revisit intention, underscoring its role in fostering loyalty and long-term tourist–destination relationships. Respondents generally perceived Lombok as reliable, safe, and aligned with Islamic values, despite noting some gaps in halal certification and facilities. This result supports both TPB and Social Influence Theory, while confirming prior evidence on the importance of trust in shaping revisit decisions (Abubakar et al., 2017; Setiawan et al., 2021; Sultana et al., 2022; Suardana & Kristianto, 2022).

Effect of Non-Halal Risk Perception on Revisit Intention

Although the relationship between non-halal risk perception and revisit intention was positive, it was not significant. This suggests that concerns about halal compliance did not outweigh other factors such as attractions, comfort, and culture. The finding reflects the subjective nature of risk in tourism (Cui et al., 2016) and echoes prior work showing that Muslim tourists may continue visiting destinations despite limited halal infrastructure (Battour et al., 2014; Zamani-Farahani & Henderson, 2010; Henderson, 2016).

Effect of Local Wisdom–Based Destination Image on Revisit Intention

Local wisdom–based destination image significantly boosted revisit intention. The integration of Sasak cultural values into tourism services enhanced Lombok's distinctiveness and appeal, complementing its natural attractions. This supports destination image theories and resonates with prior studies (Fatimah, 2019; Mahfudhotin et al., 2020; Suandari et al., 2023; Sukaatmadja et al., 2024), though it differs from research that found weaker effects (Handayani et al., 2021; Fadiryana & Chan, 2019).

Moderating Role of Halal Destination Attributes

Across all tested paths, halal destination attributes did not significantly moderate the relationships between attitude, trust, non-halal risk perception, or local wisdom–based image and revisit intention. This indicates that revisit decisions were shaped more by intrinsic evaluations of Lombok—such as positive attitudes, trust, and cultural image—than by the presence of halal facilities alone. While some tourists noted gaps in certified restaurants and prayer spaces, these were secondary to overall experiences. These results diverge from studies that found moderating effects of halal certification (e.g., Chaudhary & Islam, 2023; Kristanto et al., 2023), but align with evidence showing that attributes are not always decisive (Kim et al., 2012; Sulasih et al., 2022).

5.4. Novelty of the Study

This study makes three key contributions. First, it develops an integrated model of revisit intention grounded in the Theory of Planned Behavior (TPB), enriched with risk theory, tourism concepts, and halal destination attributes as a moderating variable. By positioning halal attributes as a moderator, the study addresses prior limitations (Schlesinger et al., 2020; Singh & Tiwari, 2016; Mohd, 2019) and responds to inconsistent evidence on the role of attitude in shaping revisit intentions (Jung et al., 2014; Batoteng et al., 2019; Abbasi et al., 2021). This integration advances behavioral research by extending TPB beyond individual cognition to include contextual factors such as culture, environment, and resource access (Chen & Slade, 2024).

Second, the study highlights Indonesian domestic Muslim tourists as the dominant segment in Lombok and a decisive consumer base for halal tourism in Indonesia. Their preferences, especially sensitivity to non-halal risk, emerge as a crucial determinant of revisit behavior.

Third, it introduces and empirically validates the construct of local wisdom–based destination image, demonstrating its significant influence on revisit intention. This operationalization provides a conceptual and methodological framework for future research on culturally embedded tourism dimensions.

Research Implications

Theoretical Implications

The findings reinforce TPB's relevance in predicting revisit intention while showing that complementary perspectives are needed to capture contextual dynamics. Social Influence Theory enriches TPB by clarifying how social referents shape trust, while Risk Theory remains pertinent in explaining behavioral responses to perceived non-halal risks. The study also shows that halal attributes do not function as a consistent moderator, underscoring that destination performance depends not only on facilities but also on leveraging intangible assets. Local wisdom emerges as a critical internal resource, offering a culturally grounded lens for advancing behavioral and tourism theory.

Practical Implications

For policymakers and industry stakeholders, the results indicate that strengthening attitudes, destination trust, and cultural image is more decisive than relying solely on halal infrastructure. Enhancing visitor experience requires

investment in facilities, human resource quality, and engaging cultural programs. Building trust demands consistent attention to service quality, safety, cleanliness, and hospitality, while sensitivity to Islamic values can mitigate perceptions of non-halal risk.

The study also identifies Lombok's cultural wisdom—*agame betatah ada*t, *Tindih, Maliq,* and *Meerang*—as a unique competitive advantage. Embedding these values into destination branding, community-based tourism, ecotourism initiatives, and cultural preservation efforts can strengthen authenticity and differentiation. Such strategies not only enhance revisit intention but also support sustainable development and local community welfare, positioning Lombok as a distinctive player in the global halal tourism market.

CONCLUSION AND RECOMMENDATIONS

Conclusion

This study demonstrates that attitude and destination trust exert positive and significant effects on revisit intention, reaffirming their central roles in behavioral decision-making. In contrast, perceived non-halal risk shows a positive but insignificant relationship, indicating that concerns over halal assurance do not substantially deter Indonesian domestic Muslim tourists from revisiting Lombok. The local wisdom–based destination image, reflected in religious values, cultural practices, and social norms, significantly shapes revisit intention, underscoring the importance of cultural embeddedness in sustaining destination loyalty. Meanwhile, halal destination attributes were not found to moderate any of the proposed relationships, suggesting that their influence remains supportive rather than decisive.

Recommendations

Several practical implications emerge from these findings. First, destination managers should strengthen positive attitudes by continuously innovating tourism products, services, and experiences, informed by market analyses that anticipate opportunities and threats. Second, destination trust must be reinforced through consistent service quality, transparent communication, and structured collaboration between government and industry to ensure coherent destination branding. Third, strategies to reduce perceived non-halal risk should prioritize clear separation of halal and non-halal products, transparent labeling, and easy-to-access information via signage and digital platforms. Fourth, embedding Sasak cultural values such as *Agame betatah Adat* (religion rooted in custom), *Tindih* (self-restraint), *Maliq* (tolerance), and *Meerang* (mutual cooperation) into tourism services and experiences can differentiate Lombok, while partnerships with educational institutions can enhance cultural awareness among industry stakeholders.

For future research, the model should be validated across different destinations and tourist segments to improve generalizability. Further exploration of local wisdom–based destination image is also recommended, particularly its potential role in shaping human resource development rooted in Sasak cultural identity, thereby strengthening authenticity and competitiveness in global halal tourism.

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