

Analysis of the determining factors of muslim tourists' interest in visiting the cultural tourism of Borobudur Temple

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Abstract

This study examines the effects of Borobudur heritage brand awareness, Muslim tourists' perceived value, and halal-friendly attributes on consumer satisfaction and revisit intention at Borobudur Temple. This research used a quantitative approach, with data collected through questionnaires and analyzed using SmartPLS. The findings show that heritage brand awareness, Muslim tourists' perceived value, halal-friendly facilities, and halal food and beverages influence consumer satisfaction and revisit intention. Halal-friendly social environment and local residents influence consumer satisfaction but do not directly affect revisit intention. Meanwhile, halal services do not affect either consumer satisfaction or revisit intention. The results also indicate that consumer satisfaction has a direct effect on revisit intention and mediates several relationships among the examined variables. However, consumer satisfaction does not mediate the relationship between halal friendliness and revisit intention. These findings provide practical implications for developing Borobudur tourism in a more sustainable, competitive, and inclusive direction, particularly by strengthening services, facilities, and tourism experiences that meet the needs of Muslim tourists.

Keywords: Heritage Brand Awareness, Muslim Tourists' Perceived Value, Halal-Friendly Attributes, Consumer Satisfaction, Revisit Intention.

Abstrak

Penelitian ini bertujuan untuk menganalisis pengaruh kesadaran merek warisan budaya Borobudur, persepsi wisatawan Muslim, dan atribut ramah halal terhadap kepuasan konsumen serta niat kunjungan kembali ke Candi Borobudur. Penelitian ini menggunakan pendekatan kuantitatif dengan pengumpulan data melalui kuesioner, sedangkan analisis data dilakukan menggunakan SmartPLS. Hasil penelitian menunjukkan bahwa kesadaran merek warisan budaya, Muslim Tourist Perceived Value (MTPV), fasilitas ramah halal, serta makanan dan minuman halal berpengaruh terhadap kepuasan konsumen dan niat kunjungan kembali. Lingkungan sosial ramah halal dan peran penduduk lokal berpengaruh terhadap kepuasan konsumen, tetapi tidak berpengaruh langsung terhadap niat kunjungan kembali. Sementara itu, layanan halal tidak berpengaruh terhadap kepuasan konsumen maupun niat kunjungan kembali. Temuan lain menunjukkan bahwa kepuasan konsumen berpengaruh langsung terhadap niat kunjungan kembali dan mampu memediasi beberapa hubungan antarvariabel. Namun, kepuasan konsumen tidak memediasi hubungan antara keramahan halal dan niat kunjungan kembali. Temuan ini memberikan implikasi bagi pengembangan pariwisata Borobudur yang berkelanjutan, kompetitif, dan inklusif, terutama melalui penguatan layanan, fasilitas, dan pengalaman wisata yang sesuai kebutuhan wisatawan Muslim.

Kata kunci: Kesadaran Merek Warisan, Nilai Yang Dirasakan Wisatawan Muslim, Atribut Ramah Halal, Kepuasan Konsumen, Niat Kunjungan Kembali.

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1. Introduction

One of the strategic sectors in the economy that plays an important role in increasing regional and national income is tourism. The tourism industry has a direct impact on Gross Domestic Product (GDP), job creation, investment promotion, and most importantly, it can utilize productive sectors and related services such as hospitality, transportation, culinary, and creative industries. Therefore, the development of the tourism sector is one of the priorities in efforts to accelerate economic growth in a country or region (T. Mohammed & Nazar, 2022). Through tourism, local communities can reap direct economic benefits, such as through micro, small, and medium enterprises (MSMEs), as well as through jobs in the service sector and other supporting industries. Thus, tourism is an important tool in reducing economic disparities between regions.

On a global scale, tourism has become one of the fastest-growing sectors. Advances in technology and ease of transportation access have further increased the mobility of tourists, both domestic and international. This opens up great opportunities for countries with rich tourism potential to optimize this sector as a major source of foreign exchange. However, to achieve maximum economic benefits, an appropriate strategy is needed in managing sustainable tourism, including maintaining a balance between the exploitation of tourism resources and their preservation.

Tourism plays an important role in the Muslim lifestyle, as Islamic teachings encourage believers to travel and explore the world to gain a deeper understanding of God's extraordinary creation (M. K. Rahman, Zailani, & Musa, 2017). Over the past decade, there has been a significant increase in the number of Muslim tourists, largely driven by the growth of the global Muslim population. This growth presents significant opportunities for the development of halal tourism (El-Gohary, 2016).

The halal tourism market is experiencing rapid expansion, with projections estimating its value to reach approximately USD 225 billion by 2028, with the number of Muslim international tourist arrivals reaching 230 million, according to the Global Muslim Travel Index (GMTI) by CrescentRating (Bahardeen, 2024). This sector has made a significant contribution to the tourism industry as a whole, representing nearly 30% of the global market. It is expected to generate around \$300 billion over the next decade (Hasan, 2024). In addition, halal tourism plays an important role in promoting halal entrepreneurship by developing innovative business models.

There are 236 million Muslims in Indonesia, accounting for approximately 84.35% of the total population (Yashilva, 2025). The importance of tourism in the Indonesian economy is reflected in the fact that in 2023, this sector contributed around 3.8% of the national GDP (Wisnubroto, 2025). This context is very conducive to the growth of halal tourism in Indonesia.

Halal tourism destinations intersect with various sectors beyond religion, namely culture, economic development, and tourism (M. K. Rahman et al., 2017). The framework for halal-friendly tourism consists of features that are in accordance with Islamic principles (Mursid, 2023). Muslim tourists typically seek destinations that offer

halal food, facilities for worship, and services that respect their religious and cultural values. As awareness of the halal tourism market has grown, meeting the needs of Muslim tourists has transitioned from a niche focus to a competitive necessity.

Recognizing the enormous potential in the global halal tourism market, the Indonesian government, through the Ministry of Tourism and Creative Economy (Kemenparekraf), is actively working to improve this sector. This initiative is part of a broader strategy to diversify Indonesia's tourism offerings. One of these strategies is to identify the Borobudur area as one of the ten major national tourist destinations (Sutono, Tahir, Sumaryadi, Hernowo, & Rahtomo, 2021).

Borobudur Temple, recognized as a UNESCO World Heritage Site, has built a strong identity as a cultural destination with high historical and spiritual value. The brand equity of this site is not only due to global recognition, but also to a sustainable strategy that aims to promote its historical and cultural narrative. Visitors who understand Borobudur's complex historical context and spiritual dimensions tend to experience a higher emotional resonance with the site. This deeper engagement often translates into increased visitor satisfaction and loyalty, which strengthens the temple's position in both tourism and cultural heritage preservation.

Borobudur Temple is one of the top-priority tourist destinations with world-class potential and quality. It is hoped that both foreign and domestic tourists will stay longer in the Borobudur area so that it can have an impact on economic actors. The government has made efforts ranging from promotion through open and closed public spaces to holding international events and others. Therefore, it is necessary to support adequate infrastructure in the Borobudur area, the development of tourist area amenities (hotels, restaurants, and others), the development of tourist villages, and other developments. New tourist destinations still need assistance in terms of the development of tourist villages or attractions that are considered to be less than optimal.

Borobudur Temple has significant potential to be developed as a major halal tourist destination aimed at attracting foreign Muslim tourists. The value perceived by Muslim tourists visiting cultural heritage sites such as Borobudur is largely influenced by the extent to which the destination meets their specific needs. Although Borobudur is a Buddhist site, it can still provide a meaningful experience for Muslim visitors by ensuring access to worship facilities, offering halal food options, and creating an environment that is in line with their comfort and religious principles.

The development of halal tourism significantly depends on the availability of essential facilities that ensure the comfort and satisfaction of Muslim tourists, as emphasized by Masruroh (2022). Borobudur Temple, recognized as a national priority tourist destination, has made great efforts to address several important elements necessary for a comprehensive halal tourism experience. Among these elements is easy access to places of worship, with several mosques located near the temple, allowing Muslim tourists to pray without difficulty. In addition, there are a variety of halal restaurants that not only serve authentic Indonesian cuisine but also comply with halal food laws, allowing guests to enjoy food that is in line with their religious values.

Collectively, these features contribute to creating a friendly and accommodating environment for tourists seeking a halal experience while exploring the cultural and historical significance of Borobudur Temple.

Several previous studies have highlighted that halal tourism service providers offer five main amenities-halal food and beverages, a Halal-Friendly Social Environment, halal facilities, halal local staff, and halal services-which influence tourists' behavioral intentions toward halal tourism (Azali, Kamal Basha, Chang, Lim, & Cheah, 2023). Additionally, factors such as brand heritage awareness (Junaidi, 2020a) and Muslim tourists' perceived value (MTPV) (Eid & El-Gohary, 2015) have also been shown to significantly influence tourists' intentions to revisit halal tourism destinations. The ongoing discussion in the literature underscores the need for a deeper understanding of which variables most strongly influence tourist behavioral intentions in the context of cultural heritage tourism. Therefore, it is crucial to explore how these halal tourism attributes influence customer satisfaction and tourist interest in revisiting the Borobudur Temple tourist destination.

2. Literature Review

Theory Of Planned Behavior

The Theory of Planned Behavior (TPB) proposed by Ajzen (1991) is a theoretical framework focused on the analysis of human behavior. The core of this theory is an individual's intention to perform a certain action. The Theory of Planned Behavior explains that every consumer behavior is shaped by attitudes, subjective norms, and Perceived Behavioral Control (PBC), which form an intention and behavior.

In the context of this research, which relates to consumer interest in revisiting the Borobudur tourist destination, attitude can be interpreted as a person's perception of the tourist destination, subjective norms can be interpreted as the influence of others on a person's decision to visit a tourist destination, and behavioral control can be interpreted as a person's ability to access and utilize tourist destinations. Consumer Behavior Theory encompasses various frameworks that explain how consumers make decisions and the factors that influence their choices. It integrates economic, psychological, and sociocultural perspectives, reflecting the complexity of modern consumption patterns (Razak, 2016).

Revisit Intention

Purchasing behavior is a process of individual attraction to the products and services offered. Purchasing behavior can be achieved by maintaining good relationships with consumers and increasing consumer satisfaction (Hilda Zannuba & Prawitasari, 2022). Interest is an individual decision related to beliefs, where interest and attitude become predictions in decision-making (Susanto & Astutik, 2020). Interest and attitude are the basis for consumer behavior in making decisions.

According to Aprilia & Sofiani (2024), revisit intention is a person's desire to visit the same place. Revisit intention is a direct reaction to act in accordance with customer desires, where customers will choose or respond to repeat purchases in the future.

Therefore, it can be concluded that revisit intention is a person's desire to revisit the same place in the future.

Customer Satisfaction

In the business world, customer satisfaction is the most important thing. According to Sayedi et al. (2023), satisfaction is a feeling of happiness or disappointment within an individual after comparing product performance with expected results. Satisfaction is a function of the closeness between the perceived performance and expectations of a product. If the performance does not meet expectations, customers will be disappointed. Conversely, if the product's performance meets expectations, customers will be satisfied. Customer satisfaction is determined through feedback or how well a product and service meet customer expectations. The expectations referred to are customer behavior before and after using the product or service. Satisfaction will affect customer behavior. Customer satisfaction will also increase loyalty. Loyal customers are valuable assets for a company because their existence can provide positive feedback that is beneficial for the company's development (Hilda Zannuba & Prawitasari, 2022).

In the Theory of Planned Behavior (TPB) perspective, behavioral interest is determined by attitude towards the object. For Muslim tourists, cultural heritage, perceived value, the existence of Halal-Friendly Social Environments, halal food and drinks, the existence of facilities to support worship are not just complements, but basic needs that influence psychological comfort when visiting non-Muslim cultural sites such as Borobudur Temple. Even though Borobudur is a Buddhist site, the provision of facilities such as clean prayer rooms, halal certified food around the area, and easy access to ablution provide a positive signal (Signaling Theory) regarding the inclusiveness of the destination. Previous research shows that religious value orientation is positively correlated with the choice of destinations that are considered 'safe' according to sharia. Therefore, the better tourists' perception of Muslim-friendly facilities in the Borobudur area, the stronger their interest in visiting will be. Based on these thoughts, a hypothesis is proposed:

- H1: Cultural Heritage Brand Awareness significantly influences revisit intention.
- H2: Cultural Heritage Brand Awareness significantly influences customer satisfaction.
- H3: Muslim tourists' perceived value (MTPV) significantly influences revisit intention.
- H4: Muslim tourists' perceived value (MTPV) significantly influences consumer satisfaction.
- H5: Halal-Friendly Social Environments significantly influence revisit intention.
- H6: Halal-Friendly Social Environmentts significantly influence consumer satisfaction.
- H7: Halal-friendly facilities significantly influence the revisit intention.
- H8: Halal-friendly facilities significantly influence consumer satisfaction.
- H9: Halal food and beverages significantly influence the revisit intention.
- H10: Halal food and beverages significantly influence consumer satisfaction.
- H11: Halal-friendly services significantly influence the revisit intention.

- H12: Halal-friendly services significantly influence consumer satisfaction.
- H13: Local people and halal-friendly staff significantly Influence the revisit intention
- H14: Local people and halal-friendly staff significantly influence customer satisfaction.
- H15: Customer satisfaction significantly affects revisit intention.
- H16: Customer satisfaction partially mediates the relationship between cultural heritage brand awareness and revisit intention.
- H17: Customer satisfaction partially mediates the relationship between Muslim tourists' perceived value (MTPV) and revisit intention.
- H18: Consumer satisfaction partially mediates the relationship between Halal-Friendly Social Environment and revisit intention.
- H19: Consumer satisfaction partially mediates the relationship between halal-friendly facilities and revisit intention.
- H20: Consumer satisfaction partially mediates the relationship between halal food and beverages and revisit intention.
- H21: Consumer satisfaction partially mediates the relationship between halal-friendly services and revisit intention.
- H22: Consumer satisfaction partially mediates the relationship between halal-friendly locals and staff and the revisit intention.

3. Research Method

This study applies a quantitative method with the aim of measuring and analyzing the relationship between variables statistically. The data used is primary data obtained directly by the author through questionnaires and surveys. Using a deductive approach, the study begins with the identification of the research problem. The population selected in this study is an infinite population, the size of which is not yet known with certainty (Roflin, E., & Liberty, I. A., 2021). A sample is a small part of the population selected to represent the wider population. The purposive sampling method was used with a population consisting of Muslim consumers who visited the Borobudur tourist destination in Indonesia, including Central Java, East Java, West Java, DKI Jakarta, Bali and foreign Muslim tourists. Variable measurements were conducted using a questionnaire with a 10-point Likert scale embedded in a Google form. A total of 403 respondents were sampled for this study.

This study used Structural Equation Model (SEM-PLS) analysis. SEM-PLS is divided into two stages: the first is the outer model and the second is the inner model. The outer model evaluation is conducted to determine whether the indicator variables are valid. If the outer model test results are significant, then the indicator variable is considered valid. Convergent validity tests measure the extent to which measurement items have a positive correlation with other measurement items of the same construct. Validity tests use convergent and discriminant validity, which were conducted in the first stage. Convergent validity is considered adequate if the outer loading is above 0.7 and the Average Variance Extracted (AVE) value is at least 0.5. This means that the latent variable can explain, on average, more than half of the variance in its indicators. In reliability tests, a latent variable is considered to have good reliability if the composite

reliability value is greater than 0.7 and the Cronbach's alpha value is greater than 0.7 (Ghozali et al., 2015).

Next, in the second stage, namely the inner model, the R-Square (R²) test, model fit, path coefficients, and indirect effect were conducted. There are three R-square value provisions: 0.75 is the strong category, 0.50 is the moderate category, and 0.25 is the weak category (Hair et al., 2019). Hypothesis testing was conducted using a bootstrapping procedure to test the significance of the influence of the independent variable on the dependent variable. The hypothesis is said to be significant if the T-statistics > 1.65 (Ghozali et al., 2015).

4. Results and Discussion

4.1 Result

Table 1. Characteristics of Respondents

No	Characteristics	Total	Percentage %	
1	Sex	Male	166	41.2
		Female	237	58.8
2	Age	< 20 years	12	3.0
		21-30 years	78	19.4
		31-40 years	215	53.3
		41-50 years	88	21.8
		> 50 years	10	2.5
3	Education	Elementary school/ equivalent	0	0.0
		Middle school/equivalent	2	0.5
		Senior high school	28	6.9
		Diploma	7	1.7
		Bachelor	181	44.9
		Masters	175	43.4
	Doctor	10	2.5	
4	Occupation	Civil servants	100	24.8
		BUMN employee	18	4.5
		Private employee	8	2.0
		Businessman	88	21.8
		Student	19	4.7
		Housewife	96	23.8
		Other	74	18.4
5	Income	< Rp. 2.000.000	75	18.6
		IDR 2.000.000 – IDR 4.000.000	87	21.6
		IDR 4.000.000 – IDR 6.000.000	63	15.6
		IDR 6.000.000 – IDR 8.000.000	67	16.6
		IDR 8.000.000 – IDR10.000.000	78	19.4
	> Rp. 10.000.000	33	8.2	
6	Domicile	Central Java	120	29.8
		East Java	55	13.6
		West Java	50	12.4
		DKI Jakarta	66	16.4
		Yogyakarta	97	24.1
		Bali	9	2.2
		Foreign tourists	6	1.5

Respondents were predominantly female (58.8%) compared to males (41.2%). In terms of age, this group was in their prime productive years, with more than half of the

respondents (53.3%) aged 31-40. When combined with the 41-50 age group, approximately 75% of respondents were between 31 and 50 years old. The educational profile of respondents showed that the majority were Bachelor's/S1 (44.9%) and Master's/S2 (43.4%) graduates. This indicates that respondents have good literacy and are likely to have information-based decision-making capabilities. There are three main occupational groups that dominate this profile. Civil servants (PNS) were the largest group at 24.8%, followed by housewives at 23.8% and entrepreneurs/business owners at 21.8%. This combination shows that the respondents consisted of individuals with fixed incomes (civil servants), homemakers, and independent business owners.

The distribution of respondents' incomes was fairly even across the middle class. The largest income group is in the range of IDR 2,000,000 - IDR 4,000,000 (21.6%), but the percentage for the range of IDR 8,000,000 - IDR 10,000,000 is also quite significant (19.4%). Only a small portion (8.2%) had an income above IDR 10,000,000 per month. Geographically, respondents were highly concentrated in Central Java (29.8%) and Yogyakarta (24.1%). In total, more than half of the respondents came from these two regions. The rest are spread across East Java, West Java, and DKI Jakarta, with very few foreign tourists and Balinese residents.

Table 2. Discriminant validity – Forrell Larcker

	X1	X2	X3	X4	X5	X6	X7	Z	Y
X1	0.761								
X2	0.393	0.786							
X3	0.345	0.586	0.659						
X4	0.729	0.727	0.359	0.803					
X5	0.323	0.692	0.683	0.641	0.811				
X6	0.161	0.678	0.643	0.684	0.680	0.722			
X7	0.218	0.420	0.513	0.533	0.666	0.463	0.756		
Z	0.591	0.472	0.692	0.664	0.643	0.684	0.680	0.736	
Y	0.388	0.578	0.559	0.464	0.597	0.399	0.692	0.658	0.698

The results of the study show that the evaluation of the measurement model for all indicators, the factor loadings are between 0.713 and 0.922 (Appendix A). The AVE values of the measurement model are between 0.522 and 0.658. These values meet the criteria based on researchers' recommendations, namely 0.5 for factor loadings and AVE (Fornell & Larcker, 1981; Hair et al., 1992). To measure convergent validity, this study used composite reliability, VIF, and Cronbach's alpha. The Cronbach's alpha value is higher than 0.7 (Fornell & Larcker, 1981), the VIF value is less than 5 (Fornell & Larcker, 1981), and the composite reliability value is higher than 0.7 (Fornell & Larcker, 1981). In addition, Appendix A shows that Cronbach's alpha values range from 0.708 to 0.909, the composite reliability values range from 0.773 to 0.927, and the VIF values range from 1.026 to 2.912. These values meet the criteria based on the recommendations of several studies that the Cronbach's alpha composite reliability value should be higher than 0.7 and the VIF value should be less than 5 (Fornell & Larcker, 1981).

Furthermore, the measurement of discriminant validity in this study used the Fornell-Larcker criteria and cross-loading by comparing the square root of AVE in each construct with the inter-construct correlation. These criteria measure the suitability of discriminant validity to collect evidence from each construct (Fornell & Larcker, 1981). The results indicate that discriminant validity meets the criteria because the AVE root value exceeds the inter-construct correlation (see Appendix B).

The results show that the evaluation of the measurement model (outer model) based on the F-Square, R-Square, and Adjusted R-Square values has met the model feasibility criteria. The F-Square value for all variables is between 0.009 and 0.118, indicating that each variable has a small to moderate contribution in influencing the endogenous variable. Furthermore, the R-Square value for the Consumer Satisfaction (Z) variable is 0.610, and the Revisit Intention (Y) variable is 0.513, indicating that the model has strong explanatory power. The adjusted R-Square values range from 0.504 to 0.603, indicating that the explained variation remains stable after considering the number of predictors in the model. Overall, these values meet the model feasibility criteria as suggested by researchers (Fornell & Larcker, 1981; Hair dkk, 1992).

Table 3. Evaluation of the measurement model (outer model)

	F-Square		R-Square	R-Square adjusted
	Z	Y		
X1	0.021	0.018		
X2	0.049	0.012		
X3	0.014	0.007		
X4	0.050	0.010		
X5	0.012	0.022		
X6	0.009	0.000		
X7	0.074	0.003		
Z		0.118	0.610	0.603
Y			0.513	0.504

The results show that the structural model evaluation in SmartPLS provides varying path coefficient values for each relationship between constructs. The path coefficient values range from 0.003 to 0.295, indicating that there is a weak to moderate effect on several variables. In addition, the R-Square (R^2) value for the Consumer Satisfaction construct is 0.610, and for the revisit intention construct is 0.513. These values indicate that the model has moderate predictive ability, in accordance with the criteria of Hair et al. (2019), which classifies an R^2 value of 0.50 as moderate. Meanwhile, the indicator loading value in the bootstrapping display shows a figure of 0.000 because the system only displays the significance test value, not the original loading. The original loading value can be seen in the original sample mode, which is generally used to assess convergent validity. In general, this initial evaluation shows that some constructs provide a significant influence, while others show a very small influence on the endogenous variables in the model.

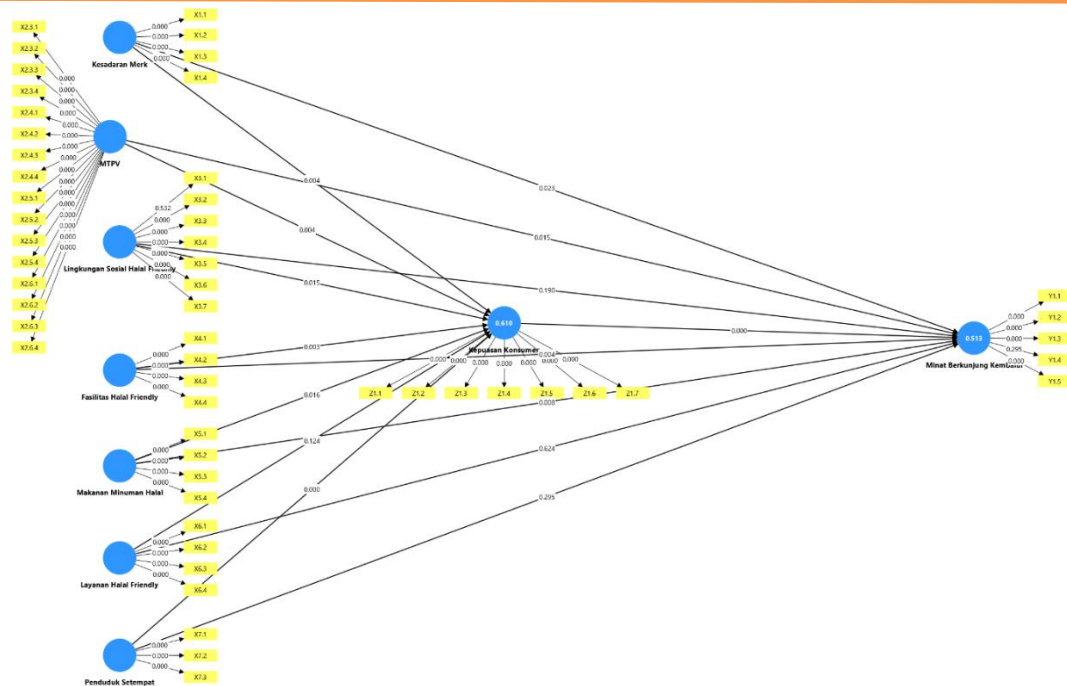


Figure 1. Path Analysis

The next phase involves model interpretation and estimation. The Figure 1, shows the final model estimation, indicating the final model estimation of the direct effect values between variables. Structural equations were used to test the research hypotheses. Table 4 presents the results of the hypothesis testing analysis.

Table 4. Relationship between Variables

Hypothesis	Beta	Sample mean	Standard deviation	T statistics	P values	Reject/ Accept
<i>Direct effects</i>						
H1 X1 -> Z	0.101	0.102	0.039	2.579	0.004	Accept
H2 X1-> Y	0.108	0.101	0.045	2.420	0.023	Accept
H3 X2 -> Z	0.256	0.255	0.060	4.264	0.004	Accept
H4 X2 -> Y	0.149	0.163	0.075	2.000	0.015	Accept
H5 X3 -> Z	0.119	0.120	0.056	2.142	0.015	Accept
H6 X3 -> Y	0.100	0.106	0.067	1.492	0.190	Reject
H7 X4 -> Z	0.239	0.234	0.062	3.881	0.003	Accept
H8 X4 -> Y	-0.125	-0.118	0.058	2.157	0.004	Accept
H9 X5 -> Z	0.116	0.121	0.064	1.831	0.016	Accept
H10 X5 -> Y	0.184	0.179	0.073	2.508	0.008	Accept
H11 X6 -> Z	-0.088	-0.088	0.050	1.750	0.124	Reject
H12 X6 -> Y	-0.018	-0.012	0.053	0.340	0.624	Reject
H13 X7 -> Z	0.236	0.236	0.054	4.365	0.000	Accept
H14 X7 -> Y	0.058	0.056	0.055	1.049	0.295	Reject
H15 Z -> Y	0.389	0.375	0.069	5.636	0.000	Accept
<i>Mediating effects of satisfaction</i>						
H16 X1 -> Z -> Y	0.045	0.043	0.017	2.666	0.008	Accept
H17 X2 -> Z -> Y	0.084	0.082	0.033	2.502	0.012	Accept
H18 X3 -> Z -> Y	0.053	0.051	0.024	2.260	0.024	Accept
H19 X4 ->Z -> Y	0.084	0.080	0.031	2.693	0.007	Accept
H20 X5->Z -> Y	0.060	0.059	0.025	2.401	0.016	Accept
H21 X6->Z -> Y	-0.031	-0.031	0.021	1.465	0.143	Reject
H22 X7->Z -> Y	0.085	0.082	0.028	3.070	0.002	Accept

Overall, the results of this study indicate that not all Muslim-friendly attributes and their supporting variables have a direct influence on revisit intention. However, some of them contribute significantly to Customer Satisfaction, which in turn influences revisit intention.

4.2 Discussion

The results of the specific direct effect test show that several variables have been proven to influence the intention to revisit and consumer satisfaction. Cultural heritage brand awareness, based on the regression results, has a significant positive effect on consumer satisfaction; the hypothesis is accepted. Brand awareness is the level of public memory of a brand, so that it can provide value (Kucharska & Mikołajczak, 2018), in which case cultural heritage becomes synonymous with or represents a particular cultural heritage. The results of the study show that consumers consider Borobudur Temple to be a cultural heritage site with high historical and spiritual value. Muslim consumers remain aware and participate in preserving Borobudur Temple as a cultural heritage site that is widely known throughout the world, even though it is also a symbol of Buddhism. This is reinforced by the recognition of Borobudur Temple as a historical destination and its recognition by the United Nations World Tourism Organization (Bloembergen & Eickhoff, 2013).

This study proves that the higher the awareness of cultural heritage brands, the greater the satisfaction of consumers, in line with the research (Aaker, 1995) on the importance of increasing brand equity. The same results show that awareness of cultural heritage brands has a positive effect on revisit intention. The stronger consumers' brand awareness of the cultural heritage of Borobudur Temple, the higher their interest in revisiting the tourist destination, in line with research conducted by Habibi et al. (2024), that destination image can increase revisit intention.

Muslim Tourist Perceived Value has a significant positive influence on consumer satisfaction. Value is an important factor in the tourism industry, as is the perception of what is received and felt (Zeithaml et al., 1996). Value creation is a key factor for success, especially in the tourism industry (Lenggogeni & Chaira, 2021). The higher the value perceived by Muslim tourists at the Borobudur Temple tourist destination, the higher the consumer satisfaction will be, in line with (Eid & El-Gohary, 2015), which provides a number of operational factors for tourism companies that may be very important for them to remain competitive in a dynamic market. Similarly, with revisit intention, the higher the Muslim Tourist Perceived Value, the higher the consumer interest in revisiting the Borobudur Temple tourist destination. Religious identity is a factor in shaping consumption experiences. Considerations for choosing in the scope of hospitality and tourism (Adirestuty, 2019). Additionally, Yusni et al. (2023) demonstrate that the growing number of Muslim tourists has led to increased demand and supply in the Islamic tourism and hospitality industry in Malaysia, with MTPV having a significant effect on consumer satisfaction.

A Halal-Friendly Social Environment has a significant positive impact on Consumer Satisfaction. The environment refers to the conditions surrounding the destination.

Borobudur Temple has a good environment that is clean, comfortable, and free from haram items, which influences consumer satisfaction, in line with the results of Research (Royanow et al., 2024). However, a Halal-Friendly Social Environment does not affect the intention to revisit. This halal social environment is not the sole variable determining tourists' intention to revisit. Providing satisfaction does not necessarily guarantee the desire to return. Another study by Hasan (2024) found that the halal social environment is significantly related to the intention to revisit halal tourist destinations.

Halal-friendly facilities have a significant positive effect on consumer satisfaction, which is a basic need or hygiene factor for Muslim consumers. When these basic needs are well met, consumers feel comfortable, safe, and respected. This directly increases the level of consumer satisfaction with the experience at that time. The better the tourism facilities perceived by respondents, the greater the satisfaction of tourists (Purnama et al., 2023b). Investments in infrastructure, preservation of historical sites, development of tourism facilities, and promotion of unique experiences can increase consumer satisfaction (Fatmawati & Olga, 2023b). However, the results differ in terms of repeat visit interest, as the availability of halal facilities does not affect revisit intention, indicating that consumers may seek other alternatives for their next visit that offer the same halal facilities. Another study on non-Muslim tourist destinations states that the current halal-friendly attributes of Taiwan's tourist destinations are insufficient to meet the needs of Muslim tourists. Indonesian respondents pay more attention to halal and haram components (Royanow et al., 2024)

Halal food and beverages have a significant positive effect on consumer satisfaction. In other words, consumers do not feel hesitant about the food and beverages offered in the Borobudur Temple area, and this confidence leads to consumer satisfaction. The same results apply to repeat visit interest, as consumers feel secure with the availability of food, which is a basic necessity that must be met by every consumer and has an impact on consumer loyalty in visiting Borobudur Temple. (B. Wibawa et al., 2021) noted that halal attributes (halal food and beverages) significantly influence the intention of Indonesian Muslim tourists to revisit halal tourist destinations. Additionally, Z. Sulaiman et al. (2021), J. Han et al. (2019) mention that the intention of Muslim tourists to revisit halal tourist destinations is highly dependent on halal food and beverages.

Halal-friendly services have no effect on consumer satisfaction or repeat visit intention. In Indonesia, halal-friendly services are a basic and common expectation, so they will have no significant impact. Whether services are good or not, they do not affect Muslim consumers. The same study on Bangladeshi tourists found that halal services have no effect on visitation interest (Hasan, 2024). This result differs from a study on halal-friendly destinations in South Korea, which examined Muslim tourists' perceptions and behavior toward non-Muslim destinations, where halal-friendly attributes can encourage them to revisit (H. Han et al., 2019).

Local people have a positive impact on customer satisfaction, but do not significantly influence customer loyalty. Local hospitality creates a positive experience, but hospitality alone is not strong enough to convince tourists to return. Core factors such as Brand and Value are more dominant in the decision to return. Aliffia & Komaladewi (2021) state that local staff have a deep understanding of Halal products and services, which are very important for Muslim consumers, as well as offering Halal products and services.

Consumer satisfaction has a significant positive influence on revisit intention; the more satisfied consumers are, the stronger their Revisit Intention will be. Consumer satisfaction is the main driver that makes them have a strong intention to revisit. In addition, consumer satisfaction is a mediating variable in this study that has been proven to directly influence consumer loyalty. The findings show that satisfaction is an important predictor of tourists' intention to revisit a destination. This implies that higher levels of tourist satisfaction are more closely related to the willingness to recommend others to visit the destination. (M. K. Rahman et al., 2021).

Customer satisfaction plays a significant mediating role. Therefore, strategies to improve comfort and satisfaction should be a priority in destination management. As mentioned earlier, even though Halal Friendly Services may exist, they do not create anything extraordinary or a significant emotional surge that would translate into high satisfaction. Another study by Tharikh et al., (2023) aims to examine the relationship between memorable tourism experience attributes and tourists' intention to revisit Islamic tourist destinations.

The government can allocate a promotional budget and develop marketing messages that specifically highlight these two aspects. By promoting Borobudur not only as a world wonder, but also as a destination that respects the needs of Muslim tourists through the availability of facilities. This research forms the basis for the government to develop halal tourism certification standards that must be implemented by destination managers and business actors around Borobudur. The focus is not only on food, but also on cleanliness, the availability of water (for wudu), and culturally/religiously sensitive tour guides. In addition, it helps eliminate the perception that Borobudur is only relevant to certain segments, but is also open and serves all groups, including Muslim tourists.

5. Conclusions

This study shows that several variables were identified as significant predictors of Muslim tourist satisfaction. Awareness of cultural heritage brands, MTPV, halal-friendly facilities, and halal food and beverages successfully influenced consumer satisfaction and intention to revisit the Borobudur Temple tourist destination. However, a Halal-Friendly Social Environment can influence consumer satisfaction, but does not influence intention to revisit. Furthermore, halal services do not affect consumer satisfaction or repeat visit intention at the Borobudur Temple tourist destination. Locals People s only affect consumer satisfaction, but not repeat visit intention.

Customer satisfaction directly affects repeat visit interest and successfully mediates the variables except for halal-friendly services. Customer satisfaction cannot mediate the relationship between halal-friendly and revisit intentions. It is hoped that the government and business owners, especially in the tourism industry, will gain an understanding of the factors that influence the satisfaction of Muslim tourists at the Borobudur Temple tourist destination. The knowledge gained from this study will be beneficial to all parties. The importance of preserving cultural heritage so that it can maintain value is an investment, the importance of understanding the values felt by Muslim tourists, and the availability of halal-friendly attributes can be implemented correctly. This research will also provide a measurable roadmap for the government and managers in optimizing halal-friendly services to increase Borobudur's competitiveness in the global tourism market, while maintaining the sustainability of its Cultural Heritage Brand. Muslim tourists will be able to gain a greater understanding of these factors and the efforts made by the tourism industry to better accommodate Muslim tourists in the Borobudur Temple environment. This will also help non-Muslims gain a better understanding of Halal Attributes, which are essentially standard procedures that must be in place. With the existence of halal attribute research, it can eliminate the perception that Borobudur Temple is a tourist destination for a specific religion. In further studies, it is recommended that researchers use different determinants to investigate other variables that may have a significant relationship with Muslim tourist satisfaction.

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Appendix A. Evaluation of the Measurement Model (outer model)

Variabel	item	Factor loading	VIF	AVE	Cronbach's alpha	Composite reliability
<i>Cultural Heritage Brand Awareness (X1)</i>	X1.1	0.754	1.194	0.580	0.753	0.844
	X1.2	0.734	1.389			
	X1.3	0.849	1.905			
	X1.4	0.847	1.965			
<i>Muslim tourist perceived value (MTPV) (X2)</i>	X2.3.1	0.749	2.059	0.617	0.909	0.927
	X2.3.2	0.847	2.823			
	X2.3.3	0.808	2.660			
	X2.3.4	0.922	2.407			
	X2.4.1	0.846	2.139			
	X2.4.2	0.732	1.575			
	X2.4.3	0.713	2.912			
	X2.4.4	0.717	2.696			
	X2.5.1	0.749	2.059			
	X2.5.2	0.713	2.912			
	X2.5.3	0.808	2.660			
	X2.5.4	0.732	1.575			
	X2.6.1	0.846	2.139			
	X2.6.2	0.749	2.059			
X2.6.3	0.922	2.407				
X2.6.4	0.717	2.696				
<i>Halal-Friendly Social Environment (X3)</i>	X3.1	0.821	1.077	0.534	0.740	0.811
	X3.2	0.713	1.168			
	X3.3	0.767	1.424			
	X3.4	0.725	1.768			
	X3.5	0.765	1.658			
	X3.6	0.808	2.050			
	X3.7	0.866	2.373			
<i>Halal-friendly facilities (X4)</i>	X4.1	0.860	1.557	0.645	0.819	0.878
	X4.2	0.873	2.637			
	X4.3	0.815	2.133			
	X4.4	0.802	1.744			
<i>Halal food and drinks (X5)</i>	X5.1	0.823	1.726	0.658	0.827	0.885
	X5.2	0.841	1.936			
	X5.3	0.799	1.751			
	X5.4	0.778	1.636			
<i>Halal-friendly Service (X6)</i>	X6.1	0.743	1.773	0.522	0.708	0.813
	X6.2	0.760	2.054			
	X6.3	0.723	1.488			
	X6.4	0.768	1.321			
<i>Local people and staff are friendly towards halal products (X7)</i>	X7.1	0.811	1.149	0.572	0.732	0.797
	X7.2	0.784	1.350			
	X7.3	0.863	1.331			
<i>Interested in visiting again (Y)</i>	Y1.1	0.812	1.428	0.542	0.857	0.891
	Y1.2	0.746	1.556			
	Y1.3	0.798	1.611			
	Y1.4	0.754	1.026			
	Y1.5	0.813	1.135			
<i>Consumer satisfaction (Z)</i>	Z1.1	0.804	2.044	0.633	0.739	0.773
	Z1.2	0.833	1.442			
	Z1.3	0.751	1.590			
	Z1.4	0.720	1.704			
	Z1.5	0.757	1.897			
	Z1.6	0.802	2.094			
	Z1.7	0.795	2.061			

Appendix B. Discriminant validity – cross-loading

	X1	X2	X3	X4	X5	X6	X7	Z	Y
X1.1	0.754	0.184	0.159	0.035	0.163	0.124	0.117	0.146	0.243
X1.2	0.734	0.264	0.288	0.139	0.210	0.100	0.123	0.282	0.264
X1.3	0.849	0.425	0.301	0.197	0.354	0.161	0.242	0.342	0.332
X1.4	0.847	0.284	0.280	0.127	0.228	0.106	0.162	0.289	0.333
X2.3.1	0.230	0.749	0.461	0.618	0.560	0.471	0.320	0.593	0.495
X2.3.2	0.361	0.847	0.538	0.553	0.511	0.467	0.330	0.457	0.374
X2.3.3	0.327	0.808	0.668	0.623	0.591	0.607	0.343	0.533	0.480
X2.3.4	0.412	0.922	0.663	0.607	0.597	0.563	0.378	0.567	0.487
X2.4.1	0.353	0.846	0.572	0.685	0.597	0.506	0.435	0.569	0.483
X2.4.2	0.356	0.732	0.474	0.397	0.554	0.349	0.341	0.481	0.479
X2.4.3	0.230	0.713	0.619	0.528	0.458	0.522	0.240	0.523	0.416
X2.4.4	0.184	0.717	0.564	0.510	0.437	0.534	0.216	0.507	0.372
X2.5.1	0.230	0.749	0.461	0.618	0.560	0.471	0.320	0.593	0.495
X2.5.2	0.230	0.713	0.619	0.528	0.458	0.522	0.240	0.523	0.416
X2.5.3	0.327	0.808	0.668	0.623	0.591	0.607	0.343	0.533	0.480
X2.5.4	0.356	0.732	0.474	0.397	0.554	0.349	0.341	0.481	0.479
X2.6.1	0.353	0.846	0.572	0.685	0.597	0.506	0.435	0.569	0.483
X2.6.2	0.035	0.749	0.044	0.043	0.060	0.045	0.025	0.002	0.033
X2.6.3	0.412	0.922	0.663	0.607	0.597	0.563	0.378	0.567	0.487
X2.6.4	0.184	0.717	0.564	0.510	0.437	0.534	0.216	0.507	0.372
X3.1	0.361	0.538	0.847	0.553	0.511	0.467	0.330	0.457	0.374
X3.2	0.100	0.336	0.847	0.263	0.145	0.223	0.034	0.075	0.061
X3.3	0.293	0.473	0.808	0.411	0.456	0.395	0.351	0.371	0.454
X3.4	0.243	0.601	0.922	0.494	0.498	0.514	0.355	0.398	0.346
X3.5	0.307	0.465	0.846	0.500	0.593	0.388	0.555	0.531	0.432
X3.6	0.212	0.567	0.732	0.565	0.507	0.464	0.392	0.534	0.424
X3.7	0.281	0.677	0.713	0.613	0.576	0.500	0.346	0.643	0.499
X4.1	0.179	0.643	0.594	0.749	0.613	0.570	0.430	0.646	0.515
X4.2	0.194	0.574	0.579	0.847	0.595	0.527	0.496	0.559	0.378
X4.3	0.099	0.558	0.445	0.808	0.390	0.564	0.420	0.393	0.278
X4.4	0.057	0.563	0.546	0.922	0.406	0.565	0.371	0.485	0.256
X5.1	0.230	0.651	0.694	0.608	0.749	0.593	0.627	0.620	0.507
X5.2	0.310	0.544	0.545	0.471	0.847	0.458	0.557	0.524	0.546
X5.3	0.310	0.531	0.474	0.446	0.808	0.412	0.478	0.515	0.422
X5.4	0.200	0.506	0.478	0.547	0.922	0.428	0.484	0.493	0.451
X6.1	0.180	0.505	0.335	0.321	0.402	0.743	0.293	0.289	0.319
X6.2	0.145	0.501	0.355	0.385	0.394	0.760	0.235	0.267	0.256
X6.3	0.017	0.403	0.377	0.500	0.278	0.723	0.270	0.253	0.136
X6.4	0.104	0.456	0.552	0.683	0.534	0.768	0.456	0.529	0.362
X7.1	0.084	0.262	0.384	0.310	0.360	0.366	0.743	0.306	0.211
X7.2	0.046	0.260	0.335	0.504	0.485	0.419	0.760	0.403	0.347
X7.3	0.302	0.406	0.452	0.402	0.621	0.314	0.723	0.577	0.460
Y1.1	0.402	0.532	0.455	0.372	0.515	0.286	0.359	0.621	0.743
Y1.2	0.270	0.391	0.428	0.335	0.428	0.307	0.332	0.377	0.760
Y1.3	0.307	0.429	0.400	0.320	0.467	0.283	0.410	0.530	0.723
Y1.4	0.105	0.167	0.228	0.184	0.139	0.174	0.116	0.136	0.768
Y1.5	0.037	0.260	0.299	0.318	0.282	0.295	0.259	0.322	0.811
Z1.1	0.282	0.568	0.555	0.560	0.573	0.400	0.533	0.804	0.558
Z1.2	0.280	0.355	0.359	0.337	0.420	0.213	0.424	0.833	0.368
Z1.3	0.240	0.345	0.402	0.363	0.421	0.253	0.328	0.751	0.430
Z1.4	0.227	0.516	0.437	0.443	0.476	0.349	0.373	0.720	0.530
Z1.5	0.225	0.445	0.409	0.465	0.392	0.358	0.401	0.757	0.439
Z1.6	0.298	0.586	0.555	0.564	0.539	0.415	0.478	0.802	0.518
Z1.7	0.297	0.614	0.586	0.622	0.574	0.543	0.479	0.795	0.517