

Research/Review

Tourist Experience and Technology-Enhanced Activities: The Mediating Role of Halal Value Perception on Revisit Intention in Samosir

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Abstract: Tourism in culturally hybrid destinations requires the integration of authentic experiences, technology adoption, and religious values to foster sustainable competitiveness. This study investigates how tourist experience quality and technology-enhanced tourism activities influence revisit intention through the mediating role of perceived halal value in Samosir, North Sumatera. A quantitative survey was conducted with 300 Muslim visitors, and data were analyzed using partial least squares structural equation Modeling (PLS-SEM). The results revealed that both tourist experience quality and technology-enhanced tourism activities significantly improved perceived halal value, which, in turn, strongly predicted revisit intention. Technology-enhanced activities exerted the strongest direct and indirect influences, confirming their role as a dominant driver of halal value creation. Mediation tests showed that perceived halal value significantly strengthened the pathways from both antecedents to revisit intentions. The model explained 67.8% of the variance in perceived halal value and 63.1% of the variance in revisit intention, indicating its substantial explanatory power. This study was limited by its focus on a single destination and its cross-sectional design, which may constrain generalizability and causal inference. Despite these limitations, the findings contribute to halal tourism literature by demonstrating the critical role of technology in reinforcing value perception and loyalty in emerging Muslim-friendly destinations. Practically, this study highlights the need for destination managers to integrate authentic cultural experiences with smart halal-compliant technologies to enhance tourist trust, satisfaction, and long-term commitment. Practically, the study provides actionable insights for destination managers and policymakers to integrate smart, halal-compliant technologies with authentic cultural experiences, thereby strengthening tourist trust, satisfaction, and sustainable competitiveness in halal tourism markets.

Keywords: Halal Tourism; Perceived Halal Value; Revisit Intention; Tourism Activities; Tourist Experience Quality.

1. Introduction

Tourism has increasingly evolved into an experience-centric industry in which sensory, affective, cognitive, and behavioral dimensions collectively shape satisfaction, loyalty, and revisit decisions (Pine & Gilmore, 1999a). In culturally rich destinations such as Samosir in North Sumatera, integrating authentic heritage with modern innovations is essential to enhance competitiveness and sustainability. Within this landscape, the global expansion of Muslim-friendly travel has elevated perceived halal value as a decisive factor in destination selection (Battour et al., 2022; Supriono et al., 2024). This concept extends beyond compliance with halal dietary and worship requirements, encompassing trust, spiritual comfort, and authenticity in service delivery (Rodrigo & Turnbull, 2019).

Technological innovation has reshaped the tourism sector. Tools such as augmented and virtual reality (AR/VR), mobile applications, e-ticketing, blockchain verification, and the Internet of Things (IoT) have transformed the way tourists interact with destinations (Davis, 1989b). In halal tourism contexts, these technologies serve as mechanisms to ensure halal compliance, increase transparency, and enhance service efficiency (Masood et al., 2025a; Zhang et al., 2022). Consequently, they reinforce perceived halal value by improving service accessibility, reliability, and personalization, which directly affects revisit intention (Sodawan & Hsu, 2022).

Empirical studies have supported this nexus. Tourist experience quality, including halal-friendly services, prayer facilities, and Muslim-friendly environments, has been found to significantly enhance perceived halal value and loyalty (Rahmawati et al., 2021; Supriono et

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al., 2024). Similarly, the integration of smart tourism technologies improves perceived value and trust, which are essential drivers of revisit intentions (Sodawan & Hsu, 2022; Zhang et al., 2022). Theoretically, the Theory of Planned Behavior (Ajzen, 1991) and the Stimulus–Organism–Response (S-O-R) model (Russell & Mehrabian, 1974) explain that perceived halal value functions as an organizational factor mediating the relationship between external stimuli (experience quality and technology) and behavioral outcomes (revisit intention).

Despite these advances, significant research gaps remain in the literature. First, few empirical studies have examined how tourist experience quality and technology-enhanced tourism activities jointly shape perceived halal value in emerging halal-friendly destinations such as Samosir. Second, although perceived halal value is recognized as a determinant of revisit intention (Rasoolimanesh et al., 2023), its mediating mechanism between experiential and technological drivers and revisit behavior has not been sufficiently tested.

To address these gaps, this study employs a quantitative survey of 300 Muslim visitors to halal tourism destinations in Samosir. Data were analyzed using Partial Least Squares Structural Equation Modeling (PLS-SEM), a statistical method well-suited for predictive and mediation–moderation analysis (Hair et al., 2021). The objectives are fourfold: (i) to test the direct effects of tourist experience quality and technology-enhanced tourism activities on perceived halal value, (ii) to examine the influence of perceived halal value on revisit intention, (iii) to evaluate its mediating role between both antecedents and revisit intention. By embedding a local Indonesian context within well-established theoretical frameworks Experience Economy Theory (Pine & Gilmore, 1999a), Technology Acceptance Model (Davis, 1989b), Theory of Planned Behavior (Ajzen, 1991), and the Stimulus Organism Response model (Russell & Mehrabian, 1974) this research contributes to advancing halal tourism scholarship. Specifically, this study extends the Experience Economy Theory by integrating the Technology Acceptance Model (TAM) and the S-O-R framework into a halal tourism context, thereby providing a unified theoretical model that links cultural experience, technological innovation, and Muslim consumer behavior. This study provides novel evidence that integrating cultural authenticity with smart halal-compliant technologies can strengthen destination trust, satisfaction, and loyalty among Muslim travelers.

2. Literature Review

Tourist Experience Quality

A considerable amount of literature has emphasized the role of tourist experience quality as a determinant of satisfaction, loyalty, and revisit behavior. Defined as the holistic evaluation of sensory, affective, cognitive, and behavioral dimensions, experience quality has been recognized as a cornerstone of the Experience Economy Theory (Pine & Gilmore, 1999a). In halal tourism, this concept not only reflects enjoyment and aesthetics but also incorporates Islamic principles such as halal-certified food, prayer facilities, and Muslim-friendly hospitality (Battour et al., 2022; Supriono et al., 2024).

Numerous studies have revealed that positive experiences significantly enhance perceived value and revisit intention. For example, Rahmawati et al. (2021) demonstrated that service quality and authentic cultural engagement in halal destinations increased both satisfaction and revisit intention, while Han et al. (2019a) confirmed that immersive experiences in Muslim-friendly destinations elevated tourists' willingness to recommend and return. However, empirical studies remain limited in linking experience quality to perceived halal value, particularly in culturally hybrid destinations such as Samosir, where cultural authenticity and religious values intersect with modern tourism demands. Therefore, this study positions tourist experience quality as a primary antecedent of perceived halal value, addressing the key conceptual gap identified in earlier research (Rasoolimanesh et al., 2023).

Technology-Enhanced Tourism Activities

Recent developments in tourism research have underscored the transformative role of technology-enhanced tourism activities (TETA) in shaping visitor experience. Grounded in the Technology Acceptance Model (Davis, 1989a), TETA reflects the extent to which tourists perceive digital tools as useful and easy to use. Applications such as AR/VR, mobile apps, e-ticketing, blockchain, and IoT-based monitoring are now widely employed to improve accessibility, informativeness, interactivity, and security in tourism (Masood et al., 2025a; Zhang, 2023).

Empirical studies have demonstrated that smart tourism technologies not only improve efficiency, but also elevate trust and perceived value. Sodawan & Hsu (2022) found that technology-driven services strengthened revisit intention in Muslim-friendly contexts, while Ali et al. (2023) confirmed that AR/VR integration in heritage sites enhanced authenticity and engagement. Nevertheless, although these studies validate the positive influence of technology, few have systematically examined how digital tools reinforce perceived halal value, a dimension central to halal tourism research. By applying the TAM, this study proposes that innovative technologies act as value enablers, fostering transparency, accessibility, and trust among Muslim tourists.

Perceived Halal Value

The construct of perceived halal value has gained increasing attention as a mediating mechanism linking service attributes to behavioral outcomes. Defined as tourists' evaluation of the utility, authenticity, and trustworthiness of halal-compliant services, it encompasses functional (quality and convenience), emotional (spiritual comfort and satisfaction), and social (identity and prestige) dimensions (Rodrigo & Turnbull, 2019).

From a theoretical standpoint, the Theory (Ajzen, 1991) situates perceived value as an attitudinal factor influencing intention. In halal tourism, higher perceived halal value has been shown to strengthen revisit intentions (Rasoolimanesh et al., 2023). Jamal & Sharifuddin (2015) further highlight that halal-compliant hotel attributes enhance trust, which mediates the relationship between value perception and loyalty. Despite these findings, the literature has not sufficiently explored how perceived halal value mediates the dual influence of tourist experience quality and technology adoption on revisit intention. This study directly addresses this gap.

Revisit Intention

Revisit intention has long been conceptualized as the behavioral outcome of satisfaction, trust, and perceived value, aligning with the TPB's assertion that intention is the immediate antecedent of action (Ajzen, 1991). Within halal tourism, revisit intention not only signals destination loyalty, but also reflects the sustainability of Muslim-friendly destinations.

Empirical evidence supports this link. Battour et al. (2022) demonstrated that halal service quality fosters revisit intention through satisfaction and trust, while Han et al. (2019a) found that halal-friendly experiences substantially increased loyalty among Muslim tourists. Although revisit intention has been widely examined, the literature does not sufficiently capture its multi-pathway formation through both the direct influences of experience and technology and indirect effects mediated by perceived halal value. Therefore, this study enriches theoretical understanding by situating revisit intention as a multidimensional outcome influenced by both traditional experiential quality and modern technology adoption.

The Influence of Tourist Experience Quality on Perceived Halal Value

Tourist experience quality plays a central role in shaping perceived halal value and destination loyalty. Rooted in the Experience Economy Theory (Pine & Gilmore, 1999a), it represents the holistic assessment of tourists' sensory, affective, cognitive, and behavioral encounters. In halal tourism, this extends to compliance with Islamic principles and the creation of emotional and spiritual reassurance through halal-certified food, prayer facilities, courteous service, and a socially supportive environment (Battour et al., 2022; Hariyani et al., 2024).

Experience Economy Theory (Pine & Gilmore, 1999a) suggests that well-designed and memorable experiences create long-lasting value in tourists' minds. Within halal tourism, this value translates into perceived halal value, which encompasses not only functional aspects, but also emotional and spiritual reassurance, including safety, comfort, and trust in the destination (Rodrigo & Turnbull, 2019; Supriono et al., 2024).

Empirical studies have strongly supported this relationship. For instance, Battour et al. (2022), in a study conducted in West Sumatra, demonstrated that halal destination attributes and high-quality experiences significantly enhance tourist satisfaction and behavioral intentions through the elevation of perceived halal value. Similarly, (Rahmawati et al., 2021) found that, in Lombok, attributes such as prayer facilities and halal food services played a crucial role in shaping Muslim tourists' value perceptions. The emotional dimensions are also highlighted. Ratnasari et al. (2021) reported that positive feelings of being welcomed and respected in halal destinations reinforced perceived halal value, which in turn strengthened

revisit intentions. These findings align with those of Hariani et al. (2024), who showed that the integration of Islamic values into tourism services strengthens the link between service quality and perceived value.

Nevertheless, while most studies have confirmed the positive association between experiential quality and perceived halal value, existing research has often been limited to a single region or context. For example, Sodawan & Hsu (2022) revealed that halal-friendly attributes embedded within quality experiences foster trust and improve perceived value in Muslim-friendly destinations. Similarly, Supriono et al. (2024) confirmed that Muslim tourists' perceived value serves as a key determinant of destination brand loyalty that is directly influenced by experiential quality. However, relatively few studies have explored this linkage in emerging halal-friendly destinations, such as Samosir, where cultural authenticity and religious values intersect with modern tourism demands.

Based on this theoretical and empirical foundation, the following hypothesis is proposed.

H1: Tourist experience quality has a positive and significant effect on perceived halal value.

Technology-Enhanced Tourism Activities and Perceived Halal Value

A growing body of research highlights the role of technology-enhanced tourism activities (TETA) as catalysts for value creation in tourism. From the perspective of Service-Dominant Logic (SDL), value is co-created through interactions between service providers and consumers, with technology functioning as a value enabler that facilitates personalized, transparent, and contextually relevant experiences (Muniz et al., 2021). In halal tourism, innovations such as smart tourism technologies, artificial intelligence (AI), Internet of Things (IoT), blockchain, and digital halal literacy can enhance the compliance, trust, and perceived authenticity of services, thereby elevating perceived halal value.

Complementing SDL, the Technology Acceptance Model (TAM) Davis (1989b) argues that technology adoption depends on perceived usefulness and ease of use. In halal tourism, digital applications that simplify access to halal information, prayer facilities, and transparent halal certification processes enhance Muslim tourists' willingness to adopt technology. This acceptance contributes to a higher perceived halal value, ultimately reinforcing satisfaction, loyalty, and revisit intention.

The empirical findings support these theoretical claims. First, digital halal literacy has emerged as a critical determinant of tourists' trust and satisfaction. (Gaffar et al., 2024; Hariani et al., 2024) found that access to reliable digital information empowers Muslim tourists to make informed, halal compliant decisions. When combined with destination attributes, such as halal-certified food and prayer facilities, digital literacy significantly enhances perceived value (Gaffar et al., 2024; Ratnasari et al., 2021). Second, the implementation of smart tourism technologies (STT) including travel apps, e-bracelets, and integrated digital services has been shown to increase tourist satisfaction and enjoyment through personalization and informativeness (Yuksel et al., 2024). However, Qurashi (2018) cautioned that in religious tourism, such as the Hajj, overreliance on technological risks undermines the spiritual essence of the journey. Third, the halal-friendly attributes embedded in technological applications contribute to building trust and perceived value. Sodawan & Hsu (2022) demonstrated that Muslim-friendly service features, such as halal food availability and culturally sensitive environments, strengthen tourist confidence and behavioral intentions. Similarly, Hamdy et al. (2024) found that a positive Muslim-Friendly Tourist Destination Image (MFTDI), reinforced by technological support, significantly influenced actual visit behavior. Fourth, advanced innovations, such as AI, IoT, and blockchain, ensure halal compliance, transparency, and efficiency (Masood et al., 2025a). Studies further confirm that smart tourism technologies directly increase perceived value and satisfaction (Sodawan & Hsu, 2022; Zhang et al., 2022).

Taken together, these findings suggest that technology plays a dual role in halal tourism: as a catalyst of value co-creation (SDL) and as a determinant of technology acceptance (TAM). However, a critical gap remained. Much of the literature has focused on either technological efficiency or halal-friendly attributes in isolation, whereas few studies have explored the integrated effects of advanced technologies and halal-specific digital literacy on the perceived halal value in emerging destinations.

Based on this theoretical and empirical foundation, the following hypothesis is proposed.

H2: Technology-enhanced tourism activities have a positive and significant effect on perceived halal value

Perceived Halal Value and Revisit Intention

The perceived halal value refers to Muslim tourists' overall evaluation of the utility, authenticity, and trustworthiness of halal-compliant services. Based on the Theory of Planned Behavior (TPB) (Ajzen, 1991), perceived value functions as an attitudinal determinant that shapes intention through attitudes, subjective norms, and perceived behavioral control. In halal tourism, higher perceived halal values strengthen favorable attitudes toward destinations, foster social support within Muslim communities, and enhance confidence in the conformity of services to Islamic principles, ultimately encouraging both review and revisit intentions.

This relationship can also be explained by Expectation Confirmation Theory (ECT) (Oliver, 1980), which posits that satisfaction emerges when actual experiences meet or exceed expectations. In this context, halal-friendly attributes that fulfill or surpass Muslim tourists' expectations, such as prayer facilities, halal certification, and the absence of non-halal services, enhance the perceived halal value. This enhancement triggers satisfaction, which subsequently leads to positive reviews, word-of-mouth recommendations, and repeat visits.

Empirical research has provided strong evidence for this linkage. In terms of review intentions, Sodawan & Hsu (2022) found that halal-friendly attributes increased perceived value and destination trust, prompting tourists to share positive reviews. Kholilah et al. (2024) further highlighted that halal labeling aligned with religious identity influenced both purchase decisions and the likelihood of leaving reviews. Similarly, awareness of halal certification encourages travelers to share positive experiences (Oemar et al., 2023). Social influence also matters. Pradana et al. (2024) and Amalia et al. (2020) confirmed that subjective norms and attitudes toward halal products increased review behaviors. Finally, Battour et al. (2022) demonstrated that satisfaction derived from high-quality halal tourism experiences promotes positive word-of-mouth.

When considering revisit intentions, evidence is equally compelling. Sodawan & Hsu (2022) revealed that perceived halal value and trust mediated the relationship between halal-friendly attributes and repeat visitation. Rasoolimanesh et al. (2023) and Jamal & Sharifuddin (2015) showed that the functional, emotional, and social dimensions of value positively influence satisfaction and revisit intention. Juliana et al. (2022) and Lestari et al. (2023) confirmed that satisfaction serves as a key mediator with both physical and emotional value dimensions playing crucial roles. Compliance with religious principles, such as excluding non-halal services, also improves trip quality and reinforces perceived halal value (Aji et al., 2021; Lestari et al., 2023). Emotional experiences further contribute to loyalty, as shown by Sthapit et al. (2023), who reported that positive spiritual and emotional connections enhance revisit behavior. From a managerial perspective, Akın & Okumuş (2021) and Woyo & Slabbert (2023a) emphasized that halal-focused marketing strategies effectively boost perceived value, loyalty, and revisit intention.

Synthesizing the literature, it is evident that perceived halal value exerts a significant influence on both review and revisit intentions. However, much of the literature has examined these outcomes separately. Relatively few studies have analyzed these in an integrated framework in which perceived halal value simultaneously drives online review behaviors and repeat visitation. Moreover, while the emotional-spiritual dimensions of halal value are acknowledged, they remain underexplored in emerging Muslim-friendly destinations such as Samosir.

Based on this theoretical and empirical foundation, the following hypothesis is proposed.

H3: Perceived halal value has a positive and significant effect on review and revisit intentions.

Perceived Halal Value as a Mediator between Tourist Experience Quality and

Revisit Intention

Perceived halal value represents tourists' holistic judgment of the utility, authenticity, and spiritual alignment of services in halal destinations. Drawing on Expectation Confirmation Theory (ECT) (Oliver, 1980), value is formed when actual experiences meet or surpass tourists' expectations. From this view, tourist experience quality shapes perceived halal value, which subsequently influences satisfaction and future behavioral intentions. Thus, within halal tourism, perceived halal value becomes a critical pathway linking experiential quality with revisit intention.

This relationship is further explained by the Stimulus–Organism–Response (SOR) model (Russell & Mehrabian, 1974), which conceptualizes tourist experience quality and halal-friendly attributes as stimuli, perceived halal value as the organism, and revisit intention as a response. In practice, high-quality halal experiences, including food services, prayer facilities, and cultural authenticity, function as stimuli that strengthen perceived value, thereby encouraging loyalty and repeat visitations (Sodawan & Hsu, 2022).

Empirical studies have provided consistent evidence supporting this mediating mechanism. Hariani et al. (2024) found that halal food services, prayer facilities, and supportive social environments enhanced perceived value and trust, leading to greater tourist satisfaction. Similarly, Rahman et al. (2020) emphasized that service quality, authenticity, and compliance with halal standards directly improve perceived value and revisit intention. Focusing on mediation, Sodawan & Hsu (2022) demonstrated that perceived value mediates the relationship between halal-friendly attributes and visit intention—a mechanism that can be extended to tourist experience quality. Juliana et al. (2022) also reported that satisfaction derived from perceived halal value reinforces the effect of experience quality on revisit intention. Moreover, Ratnasari et al. (2021) and Rodrigues-Ferreira et al. (2023) highlighted that the functional, emotional, and religious dimensions of value, such as joy from cultural interaction and spiritual assurance from halal compliance, contributed significantly to revisit behavior.

Rasoolimanesh et al. (2023) confirmed that perceived halal value exerts both a direct influence on revisit intention and an indirect influence as a mediator between experience quality and loyalty. From a managerial perspective, Ekka (2024) stressed the importance of destination strategies that highlight halal attributes and enhance experiential quality to maximize perceived value and strengthen tourist loyalty.

Synthesizing the literature, it is evident that perceived halal value serves as a key mediating mechanism between quality of tourist experience and revisit intention. High-quality halal experiences, covering service excellence, authenticity, spiritual compliance, and emotional engagement, build stronger perceptions of halal value. This perceived value fosters satisfaction and trust, which in turn reinforces destination loyalty and increases the likelihood of repeat visits. Nevertheless, while existing evidence confirms the mediating role of value, empirical studies on emerging halal-friendly destinations remain limited, creating opportunities for further validation in culturally hybrid contexts, such as Samosir. Based on this theoretical and empirical foundation, the following hypothesis is proposed.

H4: Perceived halal value mediates the relationship between quality of tourist experience and revisit intention.

Perceived Halal Value as a Mediator between Technology-Enhanced Tourism Activities and Revisit Intention

The rapid integration of technology into tourism has transformed service delivery and visitor engagement, particularly in halal tourism where compliance with Islamic principles is essential. Based on the Stimulus–Organism–Response (S-O-R) model (Russell & Mehrabian, 1974), technology-enhanced tourism activities (stimulus) shape tourists' evaluation of value (organism), which subsequently influences behavioral outcomes such as revisit and review intentions (response). Within this framework, perceived halal value emerges as a critical mediating mechanism linking digital innovation with Muslim tourists' loyalty.

At the middle-range level, the adoption of technology in halal tourism can also be interpreted through the Technology Acceptance Model (TAM) (Davis, 1989b), which posits that perceived usefulness and ease of use determine acceptance. Smart tourism technologies (STTs), including halal restaurant finder apps, mosque locator maps, digital booking systems, and immersive tools, such as virtual and augmented reality, offer informativeness, accessibility, personalization, and security that enhance perceived value. When these technologies provide transparent halal information, they strengthen trust and foster satisfaction, which ultimately leads to revisit intentions (García-Maroto et al., 2025; Pai et al., 2021).

Empirical studies have reinforced this mediation pathway. Rahman et al. (2020) and Juliana et al. (2022) confirmed that technology simplifying access to halal information directly elevated tourists' perceived value, which in turn improved satisfaction and revisit intentions. Hariani et al. (2024) highlighted that halal services combined with technology-enabled transparency strengthened tourists' confidence in destinations. Sodawan & Hsu (2022)

demonstrated that perceived value mediated the relationship between halal-friendly attributes and revisit intention, while Juliana et al. (2022) emphasized that satisfaction rooted in perceived halal value reinforced loyalty outcomes. Similarly, Ratnasari et al. (2021) showed that emotional experiences at halal destinations significantly influence behavioral intentions through value perception.

Beyond functional benefits, technology fosters emotional engagement. Lestari et al. (2023) noted that tourists' emotional attachment mediated by perceived value increased loyalty and willingness to recommend destinations. Immersive technologies such as VR and AR extend this impact by bridging cultural gaps and enriching tourists' understanding of halal values, thereby deepening their trust and attachment (Kaluvarachige et al., 2021). Such experiences not only encourage revisit behavior, but also stimulate review intentions, as visitors are more inclined to share positive feedback when they feel personally and spiritually engaged (Woyo & Slabbert, 2023b).

Synthesizing the literature, it is clear that technology-enhanced tourism activities positively affect revisit intentions through perceived halal value. While technologies provide utility and convenience, their true impact lies in shaping tourists' spiritual and emotional assurance that services are halal-compliant. Nevertheless, most existing studies have focused on functional and satisfaction outcomes, whereas the dual behavioral pathways of revisit and review intentions remain underexplored in emerging halal-friendly destinations. This study addresses this gap by positioning perceived halal value as a mediating link between technology adoption and loyalty outcomes in Samosir.

Based on this theoretical and empirical foundation, the following hypothesis is proposed.

H5: Perceived halal value mediates the relationship between technology-enhanced tourism activities and revisit intention.

3. Method

This study employed a rigorous methodological framework to investigate the relationships among Tourist Experience Quality (TEQ), Technology-Enhanced Tourism Activities (TETA), Perceived Halal Value (PHV), and Revisit/Review Intention (RRI) within the context of halal tourism. The research design was structured to ensure transparency, replicability, and validity aligned with international standards in quantitative marketing and tourism research. A structured questionnaire survey was conducted, and the data were analyzed using partial least squares structural equation Modeling (PLS-SEM) with SmartPLS 4.0, which is particularly suitable for predictive and complex models involving mediation and moderation (Hair et al., 2021).

The philosophical foundation of this study was positivism, which assumes that social phenomena, such as tourist behavior and perceived value, can be objectively measured and statistically tested. Positivism emphasizes the role of hypothesis testing, quantification, and causality (Khan et al., 2019). This stance was appropriate because the study sought to validate a theoretically derived model consisting of hypotheses (H1–H5) informed by well-established frameworks, including the Stimulus–Organism–Response (S-O-R) model (Russell & Mehrabian, 1974), the Technology Acceptance Model (TAM) (Davis, 1989b), and the Theory of Planned Behavior (TPB) (Ajzen, 1991). The research followed a deductive approach, in which hypotheses were derived from these theories and subsequently tested using empirical data.

Primary data were collected through a structured survey distributed between January and March 2025 across halal tourism destinations in Samosir, Indonesia. The survey instrument was developed by adapting previously validated measurement scales from the literature to ensure both reliability and content validity. Each construct was measured using a five-point Likert scale ranging from “strongly disagree” (1) to “strongly agree” (5). Tourist Experience Quality was measured using items capturing entertainment, education, escapism, and esthetic experiences (Chi et al., 2020). Technology-Enhanced Tourism Activities have been assessed using indicators of informativeness, interactivity, personalization, accessibility, and security (Berakon et al., 2023; Pai et al., 2021). Perceived Halal Value was operationalized through items reflecting functional dimensions such as halal food and prayer facilities, emotional dimensions such as comfort and safety, and social dimensions aligned with Islamic values (Han et al., 2019b). Revisit/Review Intention was measured through willingness to revisit, likelihood of recommendation, and intention to leave online reviews (Juliana et al., 2022;

Rahman et al., 2020). The survey was first pretested with 30 respondents to ensure clarity and reliability, and minor adjustments to wording were made based on the feedback received.

The study population comprised Muslim tourists who visited halal-friendly destinations in Indonesia and engaged in digital technology during their trips. As the exact population size was not available, a purposive sampling technique was adopted, targeting travelers who were both Muslim and digitally active. This sampling approach was justified because the research aimed to capture respondents who possessed the experiential and technological exposure relevant to halal tourism, ensuring that participants met the conceptual criteria of the study rather than being selected randomly. The eligibility criteria required participants to be at least 18 years old and have used digital tools such as halal restaurant-finder apps, mosque locators, or booking applications during their travel. Of the 350 questionnaires distributed, 300 valid responses were collected after excluding incomplete submissions, yielding a response rate of 85.7 percent. The final sample exceeded the minimum requirements for PLS-SEM as determined by the “10-times rule,” which suggested a minimum of 200 cases (Hair et al., 2021). Demographic data on gender, age, education, and travel frequency were also collected to provide descriptive insights into respondents’ profiles.

The data analysis followed a two-stage approach. In the first stage, the measurement model was assessed by examining its reliability, convergent validity, and discriminant validity. The internal consistency reliability was confirmed using Cronbach’s alpha and composite reliability, both of which met the recommended threshold of 0.70. Convergent validity was established by ensuring that all Average Variance Extracted (AVE) values exceeded 0.50, while discriminant validity was evaluated using the Fornell–Larcker criterion and heterotrait-monotrait (HTMT) ratio, with results below the 0.85 benchmark. In the second stage, the structural model was assessed by estimating the path coefficients, t-statistics, and p-values, obtained using a bootstrapping procedure with 5,000 resamples. The explanatory power of the model was evaluated using the coefficient of determination (R^2), effect size (f^2), and predictive relevance (Q^2). Mediation testing was conducted for hypotheses 4 and 5. The use of PLS-SEM was justified not only by the predictive orientation of the study, but also by its robustness in handling complex models with multiple constructs, mediators, and moderators, as well as its suitability for data that may deviate from multivariate normality (Hair et al., 2021).

4. Results

Descriptive Analysis of Respondents

The descriptive analysis of the respondents indicated that the sample was predominantly female, with 208 out of 300 participants (69.3%) identifying as women, while 92 respondents (30.7%) were male. This gender distribution demonstrates that female travelers were more than twice as numerous as their male counterparts, reflecting a stronger representation of women in the context of halal tourism participation. In terms of age, the majority of respondents were young adults between 21 and 30 years of age, comprising 187 individuals (62.3%). The second largest age group was 31–40 years (16.0%), followed by those younger than 20 years (14.0%) and 41–50 years (7.7%). Notably, none of the respondents were over 50 years old, suggesting that the data primarily represent early career individuals or those in higher education. This demographic profile highlights that halal tourism is particularly attractive to the younger digitally active segment of the Muslim population.

Outer Loading

The measurement model was assessed through an outer loading analysis to evaluate the reliability of the indicators for each construct (Table 1, Figure 1). Consistent with the guidelines by Hair et al. (2021), loadings above 0.70 were considered strong, while values between 0.60 and 0.70 were deemed acceptable if overall construct reliability was achieved. The results confirmed that all constructs met the reliability threshold, indicating strong measurement validity.

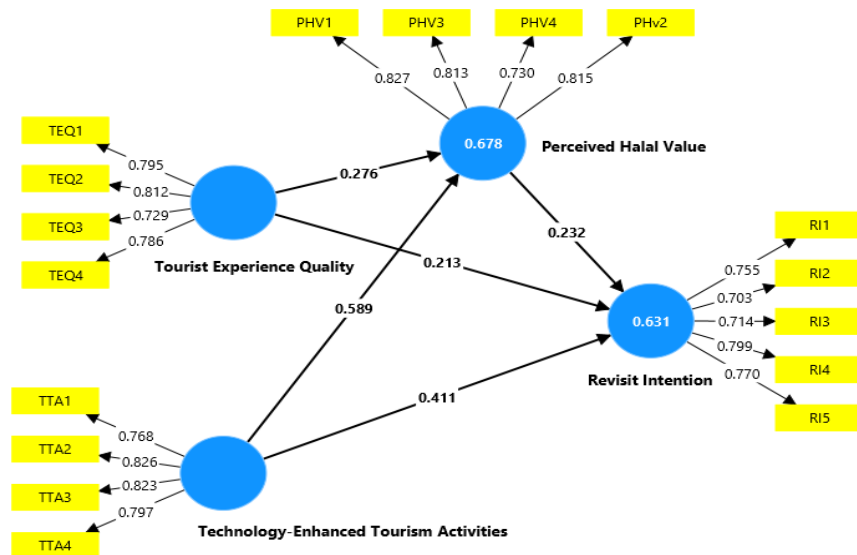


Figure 1. Outer Loading.

Source: Output SmartPLS 4 (2025).

Table 1. Outer Loading.

	Perceived Halal Value	Revisit Intention	Technology-Enhanced Tourism Activities	Tourist Experience Quality
PHV1	0.827			
PHV3	0.813			
PHV4	0.730			
PHv2	0.815			
RI1		0.755		
RI2		0.703		
RI3		0.714		
RI4		0.799		
RI5		0.770		
TEQ1				0.795
TEQ2				0.812
TEQ3				0.729
TEQ4				0.786
TTA1			0.768	
TTA2			0.826	
TTA3			0.823	
TTA4			0.797	

Source: Output SmartPLS 4 (2025).

For Perceived Halal Value (PHV), all indicators exceeded the threshold with loadings between 0.730 and 0.827. Respondents consistently evaluated halal value through functional (food, prayer facilities), emotional (safety, comfort), and social (Islamic identity, prestige) aspects (Rodrigo & Turnbull, 2019; Rodrigues-Ferreira et al., 2023). This supports the Theory of Planned Behavior (Ajzen, 1991), which posits that perceived value is a key determinant of revisit intention.

Revisit Intention (RI) was measured using five indicators ranging from 0.703 to 0.799. Despite two items being near the lower threshold, convergent validity was acceptable (AVE = 0.561). RI captures willingness to return, recommend, and write reviews, confirming its multidimensional nature (Juliana et al., 2022; Rahman et al., 2020). These results align with the Expectation Confirmation Theory (Oliver, 1980), where fulfilled halal expectations drive loyalty.

For Tourist Experience Quality (TEQ), loadings ranged from 0.729 to 0.812, confirming reliability across entertainment, education, escapism, and esthetics (Pine & Gilmore, 1999a). In halal tourism, these dimensions are reinforced by prayer facilities, halal food, and Islamic hospitality, validating the Experience Economy Theory, which highlights quality experiences as predictors of value and loyalty (Battour et al., 2022; Hariani et al., 2024).

Technology-Enhanced Tourism Activities (TETA) also showed strong reliability, with loadings between 0.768 and 0.826. Indicators reflect informativeness, personalization, interactivity, accessibility, and security (Berakon et al., 2023). In halal tourism, technologies such as AR/VR, blockchain halal verification, and mobile apps enhance trust and transparency (Masood et al., 2025b; Sodawan & Hsu, 2022), which is consistent with the Technology Acceptance Model (Davis, 1989b) and Service-Dominant Logic (Vargo & Lusch, 2008).

Construct Reliability and Validity

The construct reliability and validity results are presented in Table 2. Following the thresholds recommended by (Hair et al., 2021) and (Fornell & Larcker, 1981), all the constructs demonstrated acceptable internal consistency and convergent validity.

Perceived Halal Value (PHV) achieved a Cronbach's alpha of 0.808, composite reliability of 0.874, and AVE of 0.636, confirming that its indicators consistently measured the functional, emotional, and social dimensions. Revisit Intention (RI) showed a Cronbach's alpha of 0.805, composite reliability of 0.864, and AVE of 0.561. Although some items were loaded near the minimum threshold, the construct remained valid as a whole.

Technology-Enhanced Tourism Activities (TETA) recorded the highest reliability values (CA = 0.817, CR = 0.880, AVE = 0.646), indicating a strong consistency of indicators related to informativeness, personalization, and security. Tourist Experience Quality (TEQ) also demonstrated acceptable reliability (CA = 0.786, CR = 0.862, AVE = 0.610), confirming the stability of its four experiential dimensions.

Overall, the results in Table 2 confirm that all constructs meet the required standards of reliability and convergent validity, thereby supporting the robustness of the measurement model.

Table 2. Construct Reliability and Validity.

	Cronbach's alpha	Composite reliability (rho_a)	Composite reliability (rho_c)	Average variance extracted (AVE)
Perceived Halal Value	0.808	0.814	0.874	0.636
Revisit Intention	0.805	0.812	0.864	0.561
Technology-Enhanced Tourism Activities	0.817	0.820	0.880	0.646
Tourist Experience Quality	0.786	0.788	0.862	0.610

Source: Output SmartPLS 4 (2025).

Coefficient of Determination (R²)

The explanatory power of the model was evaluated using the R² and adjusted R² values, as shown in Table 3. Consistent with the criteria of Hair et al. (2021), values above 0.50 indicate moderate to substantial explanatory power.

Perceived Halal Value (PHV) had an R² of 0.678 and an adjusted R² of 0.676, indicating that Tourist Experience Quality and Technology-Enhanced Tourism Activities together explained 67.8% of the variance in PHV. This result suggests a strong contribution from both experiential and technological factors in shaping halal values.

Revisit Intention (RI) recorded an R² of 0.631 and an adjusted R² of 0.628, showing that PHV, TEQ, and TETA collectively explained 63.1% of the variance in RI. These values demonstrate that the model provides a robust prediction of tourist loyalty intention.

Taken together, the results confirm that both endogenous constructs are explained at a moderate to substantial level, supporting the reliability of the structural model for halal tourism research.

Table 3. Coefficient of Determination (R^2).

	R-square	R-square adjusted
Perceived Halal Value	0.678	0.676
Revisit Intention	0.631	0.628

Source: Output SmartPLS 4 (2025).

Model Fit

Model fit was evaluated using several indices, including SRMR, d_ULS, d_G, Chi-square, and NFI. The results presented in Table 4 show that the SRMR value for both the saturated and estimated models was 0.064, which is below the recommended threshold of 0.08 (Hair et al., 2021). This indicates that the differences between the observed and predicted correlations were minimal, confirming the good fit of the proposed model.

The additional indices d_ULS and d_G recorded values of 0.631 and 0.239, respectively, which were identical across the saturated and estimated models. These consistent values reflect the stability and robustness of the measurement structure, suggesting that the estimated model closely aligns with the saturated model. The Chi-square statistic was 476.095 for both models. While relatively large, this outcome is expected given the sample size of 300, and is not considered a primary measure in PLS-SEM (Henseler & Fassott, 2010).

Finally, the NFI value was 0.849 for both models. This exceeds the minimum acceptable threshold of 0.80 and approaches the recommended level of 0.90 for good fit. Taken together, the combination of SRMR = 0.064, d_ULS = 0.631, d_G = 0.239, chi-square = 476.095, and NFI = 0.849 confirmed that the proposed model achieved an acceptable level of fit, with the SRMR and NFI values providing the strongest evidence. These results indicate that the relationships between Tourist Experience Quality, Technology-Enhanced Tourism Activities, Perceived Halal Value, and Revisit Intention were adequately captured by the structural model, supporting its application in halal tourism research.

Table 4. Model Fit.

	Saturated model	Estimated model
SRMR	0.064	0.064
d_ULS	0.631	0.631
d_G	0.239	0.239
Chi-square	476.095	476.095
NFI	0.849	0.849

Source: Output SmartPLS 4 (2025).

Path Coefficients

The structural model was assessed using path coefficients, t-statistics, and p-values; the results are presented in Table 5. Following Hair et al. (2021), path coefficients greater than 0.20 and t-values above 1.96 ($p < 0.05$) were considered significant.

The relationship between the (TEQ) and Perceived Halal Value (PHV) was positive and significant, with $\beta = 0.276$, $t = 5.387$, and $p < 0.000$. This indicates that higher-quality experiences enhance perceived halal value, supporting the assumptions of Experience Economy Theory (Pine & Gilmore, 1999a), and is consistent with previous studies emphasizing the role of halal-friendly experiences in strengthening trust and value (Battour et al., 2022; Hariani et al., 2024).

The path from Technology-Enhanced Tourism Activities (TETA) to Perceived Halal Value showed the strongest effect, with $\beta = 0.589$, $t = 12.911$, and $p < 0.000$. This confirms that technology is a dominant determinant of halal value, in line with the Technology Acceptance Model (Davis, 1989b) and Service-Dominant Logic (Vargo & Lusch, 2008). These findings align with empirical evidence that digital technologies such as AR/VR and blockchain-based halal verification enhance transparency and satisfaction (Masood et al., 2025a).

The direct effect of technology-enhanced tourism activities on Revisit Intention (RI) was also significant, with $\beta = 0.411$, $t = 6.704$, and $p < 0.000$. This result suggests that technology not only influences halal value but also directly motivates loyalty behaviors, consistent with the Stimulus–Organism–Response (S-O-R) model (Mehrabian & Russell, 1974) and prior findings that interactive technologies strengthen revisit intentions (Ali et al., 2023; Zhang et al., 2022).

Regarding indirect effects, TEQ influenced RI through PHV ($\beta = 0.064$, $t = 3.285$, and $p = 0.001$). Although relatively small, the mediation was significant, highlighting that the impact of experience on revisit intention occurs mainly through the formation of halal value. Similarly, TETA influenced RI through PHV ($\beta = 0.137$, $t = 3.841$, and $p < 0.000$). This indirect effect was larger than the mediated effect of TEQ, suggesting that technology is more effective when it enhances halal value, which is consistent with the Service-Dominant Logic perspective that value is co-created between providers and consumers (Pai et al., 2021; Torabi et al., 2022; Vargo & Lusch, 2008). Overall, the findings in Table 5 confirm that both experiential and technological factors significantly shaped perceived halal value and that halal value itself acted as a critical mediator in driving revisit intentions.

Table 5. Path Koefisien.

	Original sample (O)	Sample mean (M)	Standard deviation (STDEV)	T statistics (O/STDEV)	P values	Decisiom
Tourist Experience Quality -> Perceived Halal Value	0.276	0.275	0.051	5.387	0.000	Accepted
Technology- Enhanced Tourism Activities -> Perceived Halal Value	0.589	0.590	0.046	12.911	0.000	Accepted
Technology- Enhanced Tourism Activities -> Revisit Intention	0.411	0.410	0.061	6.704	0.000	Accepted
Tourist Experience Quality -> Perceived Halal Value -> Revisit Intention	0.064	0.064	0.019	3.285	0.001	Accepted
Technology- Enhanced Tourism Activities -> Perceived Halal Value -> Revisit Intention	0.137	0.138	0.036	3.841	0.000	Accepted

Source: Output SmartPLS 4 (2025).

5. Discussion

The Influence of Tourist Experience Quality on Perceived Halal Value

These findings confirm that tourist experience quality positively influences perceived halal value. This suggests that higher-quality experiences, covering sensory, affective, cognitive, and behavioral dimensions, enhance tourists' evaluation of halal value. Halal tourism extends beyond entertainment or aesthetics to services compliant with Islamic principles, such as halal food, prayer facilities, and culturally supportive environments (Battour et al., 2022; Hariani et al., 2024).

This result is consistent with Experience Economy Theory (Pine & Gilmore, 1999b), which argues that memorable and immersive experiences create lasting value. Perceived halal value includes functional benefits (safety and quality), emotional reassurance (comfort and

satisfaction), and social identity aligned with Islamic norms (Rodrigo & Turnbull, 2019; Supriono et al., 2024).

Empirical studies have provided further support. Battour et al. (2022) showed that halal-certified services significantly improved satisfaction and behavioral intentions via halal value. Rahmawati et al. (2021) also found halal attributes in Lombok-shaped value perceptions, whereas Ratnasari et al. (2021) emphasized that positive emotional experiences reinforced revisit intentions. Hariani et al. (2024) further confirmed that embedding Islamic values into service delivery strengthens the service quality–value relationship.

Overall, evidence suggests that enhancing tourist experience quality, particularly through halal-compliant services, strengthens perceived halal value as a key driver of loyalty. This highlights the importance of designing authentic, culturally rich, and Islamic-oriented experiences to differentiate destinations and build long-term trust among Muslim travelers.

The Influence of Technology-Enhanced Tourism Activities on Perceived Halal Value

The results indicate that technology-enhanced tourism activities strongly and significantly shaped perceived halal values. This highlights the decisive role of digital innovations, such as AR/VR, mobile applications, blockchain verification, IoT, and halal-specific platforms, in strengthening tourists' perceptions of halal value. These technologies improve informativeness, accessibility, personalization, and security, which are critical for building trust, transparency, and satisfaction in halal tourism (Masood et al., 2025a).

Theoretically, this finding aligns with Service-Dominant Logic (SDL), which views value as being co-created through interactions between providers and consumers, with technology acting as a value enabler (Vargo & Lusch, 2008). It also supports the Technology Acceptance Model (TAM), which emphasizes perceived usefulness and ease of use as key drivers of adoption (Davis, 1989b). In halal contexts, tools such as halal restaurant finders, mosque locators, and digital certification apps fulfill religious expectations and enhance value perceptions.

Empirical studies reinforce this relationship. Gaffar et al. (2024) demonstrated that digital halal literacy fosters trust and satisfaction, whereas Qurashi (2018) and Yuksel et al. (2024) showed that smart tourism technologies improve personalization and happiness in religious tourism. Hamdy et al. (2024) confirmed that technology-supported halal services significantly influence actual visitation through a strengthened Muslim-Friendly Tourist Destination Image. Recent contributions have also highlighted AI, IoT, and blockchain as mechanisms that ensure halal compliance and transparency (Masood et al., 2025a; Zhang, 2023). However, excessive reliance on technology may reduce the cultural and spiritual essence of halal tourism, suggesting a need for balanced integration (Qurashi, 2018).

Overall, technology-enhanced tourism activities have emerged as a dominant driver of perceived halal value, which is potentially more influential than traditional experiential quality. For destinations such as Samosir, the implication is that adopting halal-oriented digital tools, ranging from smart apps to immersive AR/VR showcasing Batak culture in a halal framework, can enhance functional assurance, emotional comfort, and spiritual confidence. This balanced integration of technology and cultural authenticity can build stronger trust and long-term loyalty among Muslim travelers.

The Effect of Perceived Halal Value on Revisit and Review Intentions

The findings confirm that perceived halal value significantly influences both review and revisit intentions. This suggests that, when tourists perceive strong halal value spanning functional, emotional, and social dimensions, they are more inclined to return to a destination and share positive feedback through reviews and recommendations. In halal tourism, perceived value extends beyond compliance with Islamic principles, including emotional reassurance, spiritual comfort, and social identity alignment (Rasoolimanesh et al., 2023; Rodrigo & Turnbull, 2019).

From a theoretical perspective, this result is consistent with the Theory of Planned Behavior (TPB), which emphasizes that perceived value shapes attitudes and subjective norms that drive behavioral intentions, including revisit and word-of-mouth communication (Ajzen, 1991). It also aligns with the Expectation Confirmation Theory (ECT), which posits that when expectations regarding halal services are met or exceeded, satisfaction is generated, reinforcing loyalty behaviors, such as positive reviews and repeat visitation (Oliver, 1980).

Previous research strongly supports this linkage. Sodawan & Hsu (2022) demonstrated that halal-friendly attributes strengthen trust and perceived value, encouraging both revisit and review behaviors. Kholilah et al. (2024) found that religious identity and halal labeling influenced purchasing behavior while motivating tourists to share experiences online. Juliana et al. (2022) and Lestari et al. (2023) confirmed that satisfaction derived from halal values mediates the relationship between service quality and revisit intention. Emotional dimensions have also been highlighted: Ratnasari et al. (2021) and Sthapit et al. (2023) showed that feeling welcomed and spiritually fulfilled reinforces revisit intentions and stimulates word-of-mouth communication. Complementing this, Akin & Okumuş (2021) and Woyo & Slabbert (2023b) argued that marketing strategies that emphasize halal attributes significantly boost perceived value and translate into greater loyalty.

Overall, these findings posit halal value as a pivotal determinant of both revisit and review intentions. Samosir underscores the importance of reinforcing halal value through visible certification, reliable halal-friendly services, and emotionally engaging experiences. Such strategies not only enhance destination loyalty but also generate user-generated content that amplifies visibility in digital platforms, thereby influencing wider networks of potential travelers.

The Mediating Role of Perceived Halal Value between Tourist Experience Quality and Revisit Intention

The results demonstrated that perceived halal value significantly mediated the relationship between tourist experience quality and revisit intention. This indicates that, while high-quality experiences directly enhance revisit intentions, their effect is reinforced when tourists perceive greater halal values. In halal tourism, sensory, affective, cognitive, and behavioral experiences translate into stronger loyalty when framed through halal compliance, spiritual comfort, and cultural alignment.

This outcome is consistent with Expectation Confirmation Theory (ECT), which emphasizes that when experiences meet or exceed expectations, perceived value increases and drives satisfaction and loyalty (Oliver, 1980). This finding also supports the stimulus-organism-response (S-O-R) model, in which experience quality functions as the stimulus, perceived halal value as the organism, and revisit intention as the response (Russell & Mehrabian, 1974).

Empirical studies have strengthened this interpretation. Sodawan & Hsu (2022) confirmed that perceived value mediates the effect of halal-friendly attributes on revisit intention, while Juliana et al. (2022) showed that satisfaction derived from halal value reinforces the service quality–loyalty link. Ratnasari et al. (2021) emphasized the role of emotional experiences, such as comfort and acceptance, in shaping perceived halal value and subsequent loyalty. Similarly, Hariani et al. (2024) demonstrated that embedding Islamic values into service delivery strengthens the pathway from experience quality to value perception and revisit behaviors.

Overall, these findings suggest that perceived halal value functions as a psychological mechanism through which quality experiences are transformed into lasting behavioral commitments. For destinations such as Samosir, this underscores the importance of embedding halal principles in authentic cultural and service experiences. By ensuring that service quality and halal compliance converge, Samosir can amplify perceived halal value and strengthen revisit intentions among Muslim travelers.

The Mediating Role of Perceived Halal Value between Technology-Enhanced Tourism Activities and Revisit Intention

The results confirm that perceived halal value significantly mediates the relationship between technology-enhanced tourism activities and revisit intentions. This demonstrates that the effect of digital innovation on revisit intention is amplified when tourists perceive a stronger halal value. Tools such as mobile halal applications, AR/VR heritage experiences, blockchain-based certification, and IoT-enabled services enhance perceptions of halal compliance, which, in turn, strengthens satisfaction, trust, and loyalty.

This finding aligns with the Stimulus–Organism–Response (S-O-R) model, in which technology serves as the stimulus, perceived halal value functions as the organism, and revisit intention emerges as the response (Russell & Mehrabian, 1974). It also resonates with Service-Dominant Logic (SDL), which views technology as a value enabler that co-creates halal value through provider–consumer interaction (Vargo & Lusch, 2008). In halal tourism,

technologies that improve transparency, personalization, and accessibility directly contribute to tourists' perceptions of value, thereby reinforcing revisit behaviors.

Empirical studies have supported this mechanism. Torabi et al. (2022) and Pai et al. (2021) show that smart tourism technologies enhance perceived value and loyalty through informativeness and interactivity. Juliana et al. (2022) found that technology facilitating access to halal information improved satisfaction and revisit intention. Ratnasari et al. (2021) emphasized that emotional experiences created through technology also shape halal value and loyalty, while Kaluarachchige et al. (2021) demonstrated that immersive VR/AR technologies strengthen cultural understanding and trust, which increase tourists' intentions to return.

Notably, the mediation effect of perceived halal value was stronger in the technology–revisit pathway ($\beta = 0.137$) than in the experience–quality–revisit pathway ($\beta = 0.064$). This suggests that in emerging halal destinations such as Samosir, technology acts as a dominant driver of loyalty when embedded within halal compliance and cultural authenticity.

For Samosir, investments in halal-oriented technologies should be coupled with Islamic values. Practical strategies include mobile apps for halal services, AR-based storytelling of Batak culture framed within halal contexts, and blockchains for transparent halal certification. These measures not only provide functional convenience, but also build emotional and spiritual reassurance, ultimately enhancing perceived halal value and encouraging stronger revisit and review intentions.

6. Conclusion and Limitations

This research examined the relationships among Tourist Experience Quality, Technology-Enhanced Tourism Activities, Perceived Halal Value, and Revisit Intention in the context of halal tourism in Samosir, Indonesia. Using PLS-SEM with 300 Muslim respondents, the study demonstrated that both experience quality and technology-enhanced activities significantly enhanced perceived halal value, which in turn strongly predicted revisit and review intention. An important finding is that technology plays a more dominant role than traditional experiences, both directly and indirectly, through the mediation of halal value. In general, these results confirm that perceived halal value is a critical psychological mechanism that transforms experiential and technological stimuli into behavioral loyalty.

The findings contribute to theory by integrating the Experience Economy Theory, Technology Acceptance Model, Service-Dominant Logic, and Theory of Planned Behavior into a coherent framework for halal tourism. This study adds to the body of knowledge by showing how halal value mediates the impact of tourism experiences and technologies on revisit intention, particularly in culturally hybrid and emerging unfriendly destinations. Practically, the results imply that destination managers in Samosir and similar contexts should emphasize both authentic cultural experiences and halal-compliant technological innovations, such as digital halal certification, AR/VR storytelling of local culture, and mobile halal services, to strengthen perceived halal value, trust, and long-term loyalty among Muslim travelers.

However, this study has several limitations. First, it focuses on a single destination (Samosir), which may limit generalizability across diverse halal tourism contexts. Second, the use of a cross-sectional design prevented the establishment of causal relationships over time. Third, reliance on self-reported data may be subject to social desirability or recall biases. Finally, while the study incorporated key constructs, it did not include potential moderating variables such as cultural orientation, religiosity, or digital engagement level.

Future research should address these limitations by adopting longitudinal designs, expanding the study to include multiple destinations for comparative analysis, and integrating moderating variables to enrich theoretical explanations. More research is needed to examine how different segments of Muslim tourists, such as millennials, Gen Z, and senior travelers, perceive halal value in relation to digital technologies and cultural experiences. Such extensions will not only validate the robustness of the current findings, but also provide deeper insights for both scholars and practitioners seeking to develop sustainable halal tourism strategies.

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