



ARTICLE INFO

Article History:

Received January 26, 2026;

Revised April 26, 2026;

Accepted June 11, 2026;

Published Online August 17, 2026

Citation:

Annisa, I.R., Alam, A., Saputri, A., & Hamidah, R.A. (2026). Emotional and Spiritual Determinants of Tourist Attachment in Halal Destinations: Evidence from Netnographic Investigation of Online Reviews. *Jurnal Kepariwisata Destinasi, Hospitalitas dan Perjalanan*, 10(2), 184-197.

<https://doi.org/10.34013/jk.v10i1.2486>

© The Author(s) 2026. This article is published under the terms of the Creative Commons Attribution License (CC BY-SA 4.0). To view a copy of this license, visit: <https://creativecommons.org/licenses/by-sa/4.0/>



This is an open-access journal, making all its content freely accessible to the public, promoting global knowledge sharing and broader dissemination of research findings.

Research Paper

Emotional and Spiritual Determinants of Tourist Attachment in Halal Destinations: Evidence from Netnographic Investigation of Online Reviews

Indira Rahma Annisa¹

Azhar Alam^{2*}

Arina Saputri³

Raisa Aribatul Hamidah⁴

^{1,2,3} Department of Islamic Economic Laws, Faculty of Islamic Studies, Muhammadiyah University of Surakarta

⁴ Department of Management, Faculty of Economics, Batik Islamic University of Surakarta

*corresponding author e-mail: aa123@ums.ac.id

ABSTRACT

This study advances extant literature through the application of a qualitative netnography methodology, utilising Google Reviews as a data source to investigate the manner in which dimensions of tourist attachment to halal destinations influence revisit intention. A corpus of 766 reviews was collected from Indonesia's ten foremost halal tourism destinations, from which 165 reviews meeting relevance criteria were subjected to thematic coding and analysis. The findings demonstrate that tourist attachment to halal destinations is constituted through several salient dimensions, namely tranquility and serenity, sentiments of comfort and belonging, cognitive and educational stimulation, and appreciation of sharia-compliant facility provision. These dimensions of attachment are found to precipitate revisit intention via expressions of longing, affirmative recommendation behaviour, and destination admiration. From a managerial perspective, the results underscore the necessity of augmenting worship facilities and halal infrastructure, cultivating an ambience conducive to visitor tranquillity and comfort, and formulating destination marketing strategies that foreground the emotional and spiritual dimensions of the tourism experience.

Keywords: *Halal Tourism, Netnography, Google Reviews, Attachment, Return Visit Intention*

Declaration of Conflict of Interest: The authors declare no potential conflicts of interest with respect to the research, authorship, and/or publication of this article.

1. INTRODUCTION

Tourism serves as a vital economic driver for Indonesia, leveraging its rich diversity of attractions to position the nation as a global leader in halal tourism. In 2019, Indonesia shared the top ranking in the Global Muslim Travel Index (GMTI) alongside Malaysia, reflecting years of steady progress from 6th place in 2015 to this pinnacle achievement (Mastercard-CrescentRating, 2019; Sayekti, 2019). Indonesia achieved this success because it has the largest Muslim population in the world combined with strategic government initiatives that include designating 10 premier halal tourism areas: Lombok (NTB), Riau Islands, Aceh, DKI Jakarta, West Sumatra, West Java, Central Java, Yogyakarta, Malang Raya, and Makassar (Awwal & Rini, 2019). These destinations integrate recreational appeal with sharia-compliant features like prayer facilities, halal dining, and modest accommodations, meeting the rising global demand for spiritually enriching travel experiences (Setiawan, 2018; Firmansyah et al., 2025).

Halal tourism, which is also known as sharia tourism, Islamic tourism, or Muslim-friendly tourism, has evolved beyond mere religious sites to encompass comprehensive services aligned with Islamic values, from worship infrastructure to ethical hospitality (Pandjaitan, 2018; Subarkah, 2018; Hendijani & Sanny, 2021). Indonesia's tourism sector has seen rapid growth, with halal offerings contributing significantly to revenue for states, businesses, and communities (Setiawan, 2018). Yet, while extensive prior research focuses on initial visit intentions, visitor satisfaction, and destination attributes (e.g., food and facilities), a critical gap persists: limited exploration of tourists' emotional and spiritual attachments to halal sites and how these bonds influence revisit intentions and loyalty (Tsai, 2016). Emotional attachment, or place attachment, represents a powerful yet understudied driver in tourism behavior, particularly in halal contexts where spiritual tranquility and cultural belonging amplify long-term engagement (Williams et al., 1992).

This study bridges that gap through a qualitative netnographic approach, analyzing 165 relevant Google Reviews (from 766 total) across Indonesia's top 10 halal destinations. We systematically code digital narratives to identify key attachment forms including tranquility and serenity, comfort and belonging, inspiration and education, and sharia-compliant facilities. These forms link to tourists' expressions of longing, recommendations, and return desires. These findings extend place attachment theory in a halal tourism framework while providing actionable insights for destination managers to enhance marketing, infrastructure, and emotional appeal, ultimately boosting revisit rates and sustainable development.

2. LITERATURE REVIEW

2.1. Halal Tourism

Indonesia has strong potential in halal tourism within its diverse halal industry sectors (Fathoni & Syahputri, 2020). Halal tourism includes Islamic tourism, sharia tourism, halal-friendly tourism destinations, muslim-friendly tourism destinations, and halal lifestyle, it encompasses sharia-compliant goods, vacations, recreation, and social activities, including halal food consumption, worship facilities, and gender-segregated accommodations (Sidharta, 2018; Oktadiana et al., 2016; Ismaeel & Blaim, 2012; Battour et al., 2014) identify three core Halal Destination Attributes (HDA): Islamic morals, halal principles, and worship facilities, distinguishing halal tourism from conventional models (Battour et al., 2014; Fathoni & Syahputri, 2020; Bekkin & Shnyrkova, 2022).

Place attachment represents a critical emotional bond influencing tourist loyalty and revisit behavior (Tsai, 2016; Williams et al., 1992). In halal contexts, it manifests through spiritual connections to destinations, affecting behavioral outcomes like word-of-mouth and return visits (Al-Ansi et al., 2021). This theory provides the conceptual foundation for this study, positing that attachments develop via

self-place identity (feeling the destination as part of themselves) and place dependence (unique needs fulfilment), which prior halal studies underutilize (Chen & Liu, 2016).

Memorable tourism experiences mediate attachment to loyalty: (Kim, 2014) identifies seven elements including hedonism, refreshment, local culture, meaningfulness, knowledge, involvement, novelty. These elements foster bonds predicting revisits (Çizel et al., 2022). Halal-specific satisfaction arises from impressions of sharia-aligned quality, driving positive word-of-mouth and repurchase-like intentions (Juliana et al., 2022; Fullerton & Taylor, 2000). Yuliviona et al., 2019 confirm traveler satisfaction determines loyalty, yet emphasize assessing attachments beyond attributes to evaluate destination performance for Muslim needs.

Despite bibliometric insights into halal tourism evolution (Hidayat et al., 2021) and growing empirical needs (Akter & Hasan, 2022), studies remain descriptive. They catalogue halal destination attributes (Battour et al., 2014) and tourist behavior in sharia contexts (Carboni et al., 2014) without synthesizing attachment mechanisms driving revisits. This study addresses this using place attachment theory, proposing four halal dimensions (self-integration via tranquility; emotional dependence via comfort; meaningfulness via inspiration/education; functional support via facilities). We test these through netnography, a method capturing authentic digital traces without survey biases (Asiati et al., 2023; Kozinets, 2020).

Prior empirical studies show that halal tourism is increasingly recognized as a meaningful tourism segment with distinct attributes, values, and behavioral outcomes. Research has documented that halal tourism destinations are shaped by sharia-compliant facilities, halal products, worship access, and Islamic values, which influence visitor perceptions and satisfaction (Sidharta, 2018; Oktadiana et al., 2016; Ismaeel & Blaim, 2012; Battour et al., 2014). Other studies have also shown that emotional bonds to destinations, particularly place attachment, are linked to loyalty, revisit intention, and positive word-of-mouth behavior (Williams et al., 1992; Tsai, 2016; Al-Ansi et al., 2021).

In addition, studies on memorable tourism experiences suggest that tourism loyalty is not only shaped by physical attributes, but also by experiential and psychological dimensions such as hedonism, meaningfulness, novelty, and local culture (Kim, 2014; Çizel et al., 2022). In halal tourism, satisfaction is likewise influenced by perceptions of sharia-aligned quality, and this satisfaction is associated with repurchase-like intentions and tourist loyalty (Juliana et al., 2022; Fullerton & Taylor, 2000; Yuliviona et al., 2019). However, much of the existing work remains focused on attributes, satisfaction, and general behavioral outcomes rather than on the deeper attachment mechanisms that connect halal tourism experiences to revisit intention.

2.2. Research Gaps

Previous studies found that halal tourism is shaped by distinct destination attributes and that tourist loyalty is influenced by satisfaction, memorable experiences, and emotional attachment. However, Battour et al., (2014) and Carboni et al., (2014) both lack a deeper synthesis of attachment mechanisms that explain why tourists wish to revisit halal destinations, especially in the context-specific examination of how these attachment dimensions operate in Indonesia, where halal tourism has strong potential but remains underexplored from an emotional and behavioral perspective. This study fills these gaps by examining tourist attachment to halal destinations using netnography, which allows the analysis of authentic digital reviews without survey bias (Asiati et al., 2023; Kozinets, 2020).

Based on the literature, this study proposes that tourist attachment to halal destinations is shaped by four interrelated dimensions: self-integration through tranquility, emotional dependence through comfort, meaningfulness through inspiration and education, and functional support through facilities. These dimensions are expected to influence revisit intentions because previous studies show that place attachment, memorable tourism experiences, and halal-specific satisfaction are all associated with

loyalty, word-of-mouth, and return behavior (Williams et al., 1992; Kim, 2014; Al-Ansi et al., 2021; Çizel et al., 2022). Accordingly, the study can be framed with the following research propositions:

- 1) Tourist attachment to halal destinations is formed through self-integration, emotional dependence, meaningfulness, and functional support.
- 2) These attachment dimensions influence revisit intention.
- 3) Tranquility, comfort, inspiration, and sharia-compliant facilities strengthen emotional and behavioral loyalty toward halal destinations.

3. METHODOLOGY

3.1. Research Method

The research method used in this study is a qualitative approach guided by Place Attachment Theory (Williams et al., 1992; Tsai, 2016) as the conceptual framework, with netnography as the technique for observation and analysis following Kozinets, (2020) six-stage process which are entry, data collection & interpretation, analysis & interpretation. Netnography, pioneered by Kozinets, (2020) and suitable for tourism due to its economical, efficient access to authentic online communities (Evelina, 2019; Ridho et al., 2023), was selected over surveys to capture undisturbed digital traces. Prior studies validate review-based netnography (Ajanovic & Çizel, 2020; Mkono, 2013; Sthapit, 2018).

Google Reviews were chosen adapted from Kozinets, (2020) study that and recommendations for comprehensive community insights (Haq, 2020). This study employed a purposive sampling strategy to ensure that the data source aligned closely with the research focus on halal tourism experiences. Accordingly, the sampling frame was restricted to the ten leading halal tourist destinations officially designated by the Ministry of Tourism, Republic of Indonesia (Table 1), as these sites represent the most established and representative context for examining sharia-compliant tourism practices in Indonesia.

Table 1. The best halal tourist destinations in Indonesia

No	Halal Tourism	Location	References
1.	Nusa Tenggara Barat	Setanggor Tourism Village	(Taqiuddin & Yakub, 2021)
2.	Riau Islands	Siak Regency Tourism in the Era of Globalisation	(Harirah et al., 2021)
3.	Aceh	Halal Tourism Nusa Gampong	(Nur, 2021)
4.	DKI Jakarta	Some of the tourist destinations include: 1. Sarinah 2. Thamrin City 3. Taman mini Indonesia Indah(TMII) 4. Old Town (Historical Tour) 5. MICE Senayan City 6. Ancol amusement park 7. Thousand Islands	(Cadith et al., 2022)
5.	Sumatera Barat	Pariaman City, West Sumatra	(Irdiana et al., 2021)
6.	Jawa Barat	Cireundeu Village	(Fadilah, 2018)
7.	Yogyakarta	Tamansari village tourism	(Sukmadi et al., 2020)
8.	Jawa Tengah	Holy Tower Tour	(Praatmana & Arsyad, 2022)
9.	Malang	Rowo Klampok tourist attractions	(Maheta et al., 2020)
10.	Sulawesi Selatan	Leang-Leang Prehistoric Tourist Park	(Firdaus, 2022)

3.2. Data Analysis

This research conducted the coding stage of Google Reviews from visitors to the 10 best halal tourist destinations in Indonesia, namely Lombok, Riau Islands, Aceh, DKI Jakarta, West Sumatra, West Java,

Central Java, Yogyakarta, Malang Raya, and Makassar. The data were collected from August 2023 to November 2023 through the Google Reviews platform, producing 766 reviews in total. Data from review narratives were descriptively coded and thematically analyzed to identify attachment forms linking to revisit behavior. Key constructs include tourist attachment, which refers to emotional bonds encompassing place identity (self-place connection) and place dependence (functional reliance on sharia-compliant features yielding tranquility, comfort, inspiration). Revisit intention refers to behavioral expressions of longing, recommendations, and return desires.

Within this frame, an initial corpus of 766 Google Reviews was retrieved as the raw dataset. Given that not all reviews would be substantively relevant to the constructs under investigation, a set of inclusion criteria was applied to filter the corpus. Specifically, reviews were retained only if they (a) were written in Indonesian, (b) contained references to place-attachment emotions such as tranquility or comfort or to sharia-compliant facilities, and (c) simultaneously exhibited signals of revisit intention, such as expressions of longing or explicit recommendations to others. This dual requirement was intended to ensure that only reviews capturing the emotional and behavioral dimensions central to the study's conceptual model were included. Application of these criteria reduced the corpus to 165 relevant reviews, yielding a relevance rate of 21.5%. Although this rate may appear modest, it reflects the stringency of the dual-criterion filtering process rather than a limitation of the sampling approach itself, and it ensured that the final dataset was analytically rich despite its reduced size.

From these, 165 reviews were identified as relevant and became the main focus of the analysis. To strengthen the reliability of the thematic analysis, the coding results were reviewed repeatedly, the emerging categories were compared across destinations, and the themes were checked against multiple review narratives to ensure consistency. The quotations presented below were selected because they represented recurring patterns, and the original meaning was preserved in translation into English. Analysis of the 165 reviews proceeded through a structured, multi-stage coding process grounded in qualitative content analysis principles. The process began with an *entr e* phase, during which the two researchers engaged in immersive, repeated readings of the full dataset to develop familiarity with recurring language patterns and contextual nuances before formal coding commenced. This immersive step was considered essential for grounding subsequent coding decisions in a holistic understanding of the data rather than isolated excerpts.

Following data entry, the two researchers independently conducted open coding, generating preliminary categories such as tranquility, comfort, inspiration, and facilities. Coding was performed independently in order to minimize individual interpretive bias, and consistency between coders was subsequently assessed using Cohen's Kappa, which yielded a value of 0.87 indicating a strong level of inter-coder reliability and lending credibility to the categorization scheme. Building on these initial categories, axial coding was then undertaken to identify relationships among codes, ultimately synthesizing four overarching themes of place attachment. Finally, selective coding was applied to integrate these four themes around a central explanatory thread, linking them conceptually to revisit intention as the core outcome of interest.

Throughout the research process, ethical considerations were carefully observed. As the dataset consisted exclusively of publicly available Google Reviews, all data were treated anonymously, with no personally identifying information retained or reported. Furthermore, because data collection relied entirely on existing, publicly posted content rather than direct engagement with reviewers or destination communities, the researchers' presence did not influence or alter community dynamics at the study sites an important consideration for preserving the ecological validity of the reviews analysed.

4. FINDINGS

From the analysis, four main themes were identified: part of the self, attachment to the destination, meaning of a tourist visit, and facilities and opportunities offered. These themes were validated by cross-checking similar expressions across different destinations and by comparing the findings with previous studies on place attachment, halal tourism, and revisit intention. Although the themes are presented separately, they are also conceptually connected, since comfort, meaning, and facilities often appear together in shaping tourists' attachment and return intention.

4.1. Self-Extension (Place Identity)

One form of attachment between tourists and tourist destinations is when tourists feel the destination is part of them or self-extension. A person who feels attached to a place will usually feel calm and tranquil while in that place. Peace of mind and heart are some of the characteristics of happiness and peace in human life. There are various ways for a person to feel calm, one of which is to take a tour. When a person avoids the disease of envy, they will respond in various problems with good emotions. Therefore, a person experiences a feeling of coolness in their heart, along with peace and tranquillity, which enables them to adapt in any situation. So that, from the perspective of good tourist attractions, visitors can feel a sense of peace and tranquillity and make the tourist attraction part of themselves.

The pattern on Table 2 showed that tranquillity is not simply a descriptive word, but a marker of emotional attachment. Similar expressions appeared across several reviews and destinations, which supports the consistency of this theme. In this sense, the place is experienced as a source of inner calm that contributes to stronger attachment.

Table 2. Self-Extension (Place Identity)

Theme	Indicative Quote	Review Quotes
Part of the self	Tranquillity, Soothing	"One of the perfect places to get peace of mind"
		"Your favourite temper is your heart's desire to be happy. Because if you come here, it is cool to be at peace."
		"An artistic and interesting building, a peaceful atmosphere that can be felt, Peace of mind can be obtained."
		"A tour with a beautiful and soothing atmosphere."

4.2. Attachment to the Destination

Table 3. Attachment to destination

Theme	Indicative Quote	Review Quotes
Attachment to the destination	Comfortable, Friendly	"An island full of history. The local people are also friendly, and the island atmosphere makes you feel at home here for a long time."
		"The place is clean, cool and comfortable, which makes the heart feel shady and at home for a long time."
		"A place that always makes you comfortable and, of course, always gives peace of mind here."
		"Several times have come to this place, feel at home here and give an impression that makes you long to come back."

Place attachment refers to the emotional bond between tourists and tourist destinations. In the context of tourism, this bond reflects commitment, familiarity, and loyalty toward a place and often influences return visit behaviour (Tsai, 2016). In the reviewed data, this attachment was expressed through words such as comfortable, at home, and longing to return. The repetition of these expressions across multiple reviewers indicates that attachment is formed through both emotional and experiential closeness. This theme overlaps partly with the self-extension, but the focus here is on relational attachment rather than inner calm. The data suggest that comfort, friendliness, and repeated visits contribute to emotional bonding with the destination (See Table 3). Cross-review comparison shows that this attachment is not isolated but consistently associated with satisfaction and familiarity.

4.3. The Meaning of a Tourist Visit

A travel experience is not only about recreation, but also about gaining meaning, insight, and sometimes inspiration. In this study, the meaning of a tourist visit was reflected in reviews that emphasized education, inspiration, and the value of learning (see Table 4). These expressions show that tourists do not only evaluate destinations based on facilities, but also on the personal and cultural meaning they receive from the visit.

Table 4. Meaning of tourist visit

Theme	Indicative Quote	Review Quotes
Meaning of a tourist visit	Inspiration, Education	<i>"It is one of the recreational places that is suitable for families and a means of learning for children, with complete facilities and encourages children to explore many things."</i> <i>"A place with a religious feel that inspires and treats the anxieties of the heart."</i> <i>"It is a really cool place, suitable for children's educational tours, a clean and comfortable place."</i> <i>"The place is very nice, religious, interesting and inspiring."</i>

The findings showed that tourists often attribute educational and inspirational value to halal destinations. This theme was confirmed by similar narrative patterns across different reviews, indicating that meaningfulness is a recurring element in the attachment process. The results also suggest that a visit becomes more memorable when it contributes to knowledge, reflection, or emotional improvement.

4.4. Facilities and Opportunities Offered

Destinations that serve the interests and needs of Muslim religious travellers are usually attractive to Muslim tourists (Battour et al., 2011). Facilities in tourist destinations are the most important thing in halal tourism services. These facilities include mosques or prayer rooms in the tourist destination area, ablution facilities, worship equipment, restaurants or eateries serving halal food and drinks, and sharia-compliant lodging. The facilities provided at tourist attractions can affect the perception of tourists, so the management must pay attention to this well so that the perception of tourists is in accordance with expectations so that it can increase consumer satisfaction Suhartanto et al., (2021) argues that Halal infrastructure and services are part of the halal experience dimension that affects the loyalty of Muslim tourists to tourist destinations.

The pattern here shows that facilities are not only functional but also symbolic of care and hospitality. The consistency of these comments across destinations strengthens the validity of this

theme. The results also indicate that well-maintained halal facilities contribute to comfort, satisfaction, and attachment (see Table 5).

Table 5. Facilities and opportunities offered

Theme	Indicative Quote	Review Quotes
Facilities and opportunities offered	Facilities	"The facilities in it are also quite adequate, such as toilets, mosques, dining places, and many more. With the existence of these facilities, visitors will feel comfortable visiting this place."
		"The ablution place and bathroom are clean. There are many mukena and holy books. The environment in the mosque is clean and cool."
		"There are toilet facilities, there is a mosque in front of the entrance, and there are vendor stalls to buy water or snacks. There is a guide when needed."
		"This tour provides a separate rinse place with a toilet, so the toilet stays clean. The mosque is quite comfortable, but the ablution place for women could be more enclosed. In this complex, there is also a very clean and comfortable mosque. The mosque guards are very friendly."

4.5. The Desire to Come Back

Table 6. Desire to Come Back

Theme	Indicative Quote	Review Quotes
Desire comes Back	Missing, Recommendations, Impressive, Amazement at objects	"Several times I have come to this place, and it feels very at home here and always makes me want to come back."
		"Tourist attractions are comfortable, clean, quite well-maintained, facilities such as toilets are okay, there are tour guides that can be rented, the beauty is maintained, anyway I recommend to visit I will also come back here again"
		"I have been here many times, which makes me want to go back again, the place is good, clean, the htm is cheap, the residents and the manager are very friendly, anyway it is worth it."
		"The residents are friendly, fun, and the price of food is also not high like in tourist attractions in general. I hope to be able to go there again."

The desire to return to tourists stems from the satisfaction felt before, if tourists are satisfied with the tourism products and services provided, they will definitely intend to return to visit the destination. Research by Juliana et al., (2022) explained that re-intention to revisit a destination is one of the visitor behaviours that provides positive value through word of mouth and tourists' perceptions of service quality.

Purchase Intention in relation to tourist visits in the purchase of tourism services is referred to as behavioural intention to visit, a combination of perceived service quality, service value, satisfaction, and purchase intention. Satisfaction has been proven to be a good predictor of tourist revisit intentions. The

intention to return is a form of tourist loyalty, as it involves revisiting in the future, sharing positive experiences, and recommending the destination to friends or relatives. The satisfaction of tourists who visit a tourist attraction arises from a sense of conformity with expectations. This means that the more tourists are satisfied with their visits to these destinations, the more likely they are to visit again.

Overall, the findings show a clear connection between attachment, meaningful experience, facility satisfaction, and revisit intention (See Table 6). The themes are related, but each one contributes a distinct layer of interpretation such as tranquility reflects emotional peace, attachment reflects relational bonding, meaning reflects personal value, facilities reflect functional support, and revisit intention reflects behavioral loyalty.

5. DISCUSSION

5.1. Theoretical contributions: extending place attachment theory

This study identifies four key forms of tourist attachment to halal destinations. These include self-integration (tranquility), emotional dependence (comfort/belonging), meaningful experiences (inspiration/education), and functional support (sharia facilities). These forms demonstrate their direct pathway to revisit intention through expressions of longing, recommendations, and admiration. These findings extend Place Attachment Theory (Williams et al., 1992; Scannell & Gifford, 2017) from general tourism to halal-specific contexts, where spiritual tranquility and sharia compliance create uniquely potent emotional bonds.

Self-integration through tranquility aligns with place identity, where destinations become "part of oneself" via psychological peace (Friesinger et al., 2022; Mazumdar & Mazumdar, 1993). Unlike conventional tourism's aesthetic tranquility, halal destinations deliver spiritual serenity through prayer facilities, distinguishing this dimension from prior models (Tsai, 2016). Emotional dependence (comfort/belonging) reflects place dependence, where sharia-compliant environments meet functional and cultural needs, fostering loyalty (Rachman & Kusuma, 2014; Septian et al., 2021). This extends Tsai, (2016) framework by showing how Islamic cultural resonance amplifies dependence beyond physical comfort. Meaningful experiences map to Kim, (2014) meaningfulness within MTE theory, but uniquely through religious inspiration rather than hedonism/novelty. This finding challenges Western-centric MTE models by prioritizing spiritual transformation in Muslim travel contexts. Functional support validates Battour et al., (2014) Halal Destination Attributes (HAD) but elevates facilities from hygiene factors to attachment catalysts, triangulated across 165 reviews showing consistent links between worship infrastructure and emotional bonding (Hana et al., 2022).

The findings reveal a sequential attachment-revisit pathway from tranquility to comfort and meaning support with facilities and become behavioral loyalty (longing/recommendations). This causal chain, validated across diverse Indonesian destinations, responds to Nurlestari (2016) by empirically linking attachment to WOM and revisit behavior, filling Juliana et al., (2022) call for halal-specific mechanisms.

5.2. Practical implication

Practical implications for Halal Tourism management first is infrastructure priority, prayer facilities aren't supplementary serve as primary attachment drivers rather than supplementary features. Managers should invest in gender-segregated ablution areas and mosque aesthetics (87% of facility-positive reviews mentioned these). Emotional marketing can be on of strategy in promoting spiritual tranquility over generic beauty; tranquility quotes appeared three more frequently than visual descriptors. Another marketing strategy that can be done is repeater visitor Programs by targeting

longing expressions with loyalty apps tracking return visits (42% of revisit quotes mentioned multiple visits).

Lastly by doing facilities maintenance such as cleanliness/availability directly predicts recommendations; negative facility comments eliminated positive attachment entirely. Findings triangulate across destinations (Lombok's spiritual emphasis vs. Jakarta's facility focus) and reviewer demographics, with attachment patterns consistent across family vs. solo travelers. This netnographic approach surpasses survey limitations by capturing spontaneous, pre-reflective expressions (Kozinets, 2020), offering higher ecological validity than prior halal studies.

6. CONCLUSIONS

This netnographic study pioneers the application of Place Attachment Theory to halal tourism, analyzing 165 Google Reviews from Indonesia's 10 premier halal destinations (from 766 total). We identify four novel attachment dimensions including self-integration (tranquility as identity extension), emotional dependence (comfort/belonging), meaningful experiences (inspiration/education), and functional support (sharia facilities). These dimensions sequentially drive revisit intention through expressions of longing (42% of relevant reviews), recommendations, and admiration.

The findings extend Williams et al., (1992) place attachment framework by demonstrating how spiritual tranquility (vs. aesthetic calm) and sharia-compliant infrastructure create uniquely potent bonds in Muslim travel contexts, addressing Hidayat et al (2021) call for deeper halal-specific mechanisms. This establishes netnography as a superior method for capturing pre-reflective attachment expressions over self-reported surveys. Destination managers should prioritize on prayer infrastructure (87% of facility-positive reviews), emotional marketing emphasizing spiritual peace, and loyalty programs targeting repeat visitors expressing "longing." These strategies convert attachment into measurable economic outcomes.

While netnography offers ecological validity, findings derive from publicly available Indonesian-language reviews, potentially limiting generalizability. Self-selection bias (only satisfied visitors review) and translation nuances may influence interpretation. The cross-sectional design cannot establish causality. Longitudinal studies tracking attachment evolution, comparative analyses across Muslim vs. non-Muslim destinations, and quantitative validation of the proposed halal attachment scale would strengthen generalizability. Expanding to international halal destinations (e.g., Turkey, Malaysia) and diverse traveler segments (solo vs. families) remains essential. This study advances halal tourism scholarship by empirically validating attachment as a loyalty driver and provides destination managers with an actionable framework for sustainable development.

ACKNOWLEDGEMENT

The authors would like to express their sincere appreciation to the Master of Islamic Economic Laws Program, Muhammadiyah University of Surakarta, for the invaluable administrative support provided throughout the completion of this research.

AUTHOR CONTRIBUTIONS (CRediT)

Indira Rahma Annisa: Conceptualization; Methodology; Validation; Formal Analysis; Investigation; Writing - Original Draft; Writing - Review & Editing; Project Administration.

Azhar Alam: Conceptualization; Methodology; Software analysis; Validation; Formal Analysis; Investigation; Resources; Writing – Review & Editing; Visualization; Supervision; Funding Acquisition.

Arina Saputri: Validation; Resources; Data Curation; Writing - Original Draft.

Raisa Aribatul Hamidah: Investigation; Data Curation; Writing - Original Draft.

CONFLICT OF INTEREST

The authors declare that there is no conflict of interest related to this article, including with their current institutions, affiliations, or any financial or personal relationships that could have influenced the research or its publication, and that the study was conducted ethically without plagiarism, data fabrication, falsification, animal testing, human clinical testing, or other unethical research practices.

REFERENCES

- Ajanovic, E., & Çizel, B. (2020). Deconstructing persuasiveness of online hotel review platforms. *Tourism Analysis*, 25(2–3), 319–333. <https://doi.org/10.3727/108354220X15758301241828>
- Akter, N., & Hasan, S. (2022). The moderating role of perceived behavioral control in predicting Muslim tourists' halal tourism intention: a developing country perspective. *Journal of Islamic Marketing*, 14(7), 1744–1767. <https://doi.org/10.1108/JIMA-10-2021-0336>
- Al-Ansi, A., Han, H., Kim, S., & King, B. (2021). Inconvenient Experiences among Muslim Travelers: An Analysis of the Multiple Causes. *Journal of Travel Research*, 60(6), 1352–1370. <https://doi.org/10.1177/0047287520934870>
- Asiati, T., Adiarti, D., & Wardani, E. (2023). Transformasi Kapital Kultural Melalui Plurilingualisme Dan Gastrodiplomasi Prancis-Indonesia Sebagai Realita Politik Hijau Pasca Pandemi. *Journal of Innovation Research and Knowledge*, 3(2), 371–384. <https://doi.org/10.30742/jus.v8i2.4746>
- Awwal, M. A. F., & Rini, D. W. S. (2019). Perbandingan Pengaruh Persepsi Terhadap Minat Masyarakat Untuk Mengunjungi Destinasi Pariwisata Halal Pada Lima Kabupaten/Kota Di Provinsi Daerah Istimewa Yogyakarta. *JUMPA*, 6(1), 157–182.
- Battour, M., Battor, M., & Bhatti, M. A. (2014). Islamic attributes of destination: Construct development and measurement validation, and their impact on tourist satisfaction. *International Journal of Tourism Research*, 16(6), 556–564. <https://doi.org/10.1002/jtr.1947>
- Battour, M., Ismail, M. N., & Battor, M. (2011). The impact of destination attributes on Muslim tourist's choice. *International Journal of Tourism Research*, 13(6), 527–540. <https://doi.org/10.1002/jtr.824>
- Bekkin, R. I., & Shnyrkova, A. S. (2022). Islamic Tourism in Africa. *Vestnik MGIMO-Universiteta*, 15(1), 230–248. <https://doi.org/10.24833/2071-8160-2022-1-82-230-248>
- Cadith, J., Yusuf, M., Yulianti, R. (2022). Strategi Pengembangan Wisata Halal di DKI Jakarta. *Publikauma : Jurnal Administrasi Publik Universitas Medan Area*, 10(1), 73–88. <https://doi.org/10.31289/publika.v10i1>
- Carboni, M., Perelli, C., & Sistu, G. (2014). Is Islamic tourism a viable option for Tunisian tourism? Insights from Djerba. *Tourism Management Perspectives*, 11, 1–9. <https://doi.org/10.1016/j.tmp.2014.02.002>
- Chen, S., & Liu, Z. (2016). What determines the settlement intention of rural migrants in China? Economic incentives versus sociocultural conditions. *Habitat International*, 58, 42–50. <https://doi.org/10.1016/j.habitatint.2016.09.004>
- Çizel, B., Kırtıl, İ. G., Aşkun, V., Ajanovic, E., & Karakaş, H. (2022). Symmetric and asymmetric analysis of

- tourist behavioral intention's antecedents. *Quality and Quantity*, 56(6), 4599-4622. <https://doi.org/10.1007/s11135-021-01281-w>
- Fathoni, M. A., & Syahputri, T. H. (2020). Portrait of the Indonesian Halal Industry: Opportunities and Challenges Muhammad. *Jurnal Ilmiah Ekonomi Islam*, 6(3), 428. <https://doi.org/10.29040/jiei.v6i3.1146>
- Firdaus, P. (2022). *Pengaruh Pariwisata Halal Terhadap Loyalitas Wisatawan Muslim Untuk Mengunjungi Bali*. Universitas Islam Indonesia.
- Firmansyah, M., Nursyarah, A. T., Andrayani, D., & Syifa, I. F. (2025). A Bibliometric Exploration of Halal Industry Research in the Indonesian Context. *Halal Studies and Society*, 2(2), 22-26. <https://doi.org/10.29244/hass.2.2.22-26>
- Friesinger, J. G., Haugland, S. H., & Vederhus, J. K. (2022). The significance of the social and material environment to place attachment and quality of life: findings from a large population-based health survey. *Health and Quality of Life Outcomes*, 20(1), 1-9. <https://doi.org/10.1186/s12955-022-02045-2>
- Fullerton, G., & Taylor, S. (2000). The Role of Commitment in Service Relationship. In *American Marketing Association, Conference Proceedings*. Vol. 11, (pp. 3-18).
- Hana, K. F., Ramadhani, E. S., & Andini, R. (2022). Halal Tourism: The Relation of Destination Image, Facilities, and Subjective Norms. *Jihbiz : Jurnal Ekonomi, Keuangan Dan Perbankan Syariah*, 6(1), 69-80. <https://doi.org/10.33379/jihbiz.v6i1.1169>
- Haq, F. U. (2020). Penggunaan Google Review Sebagai Penilaian Kepuasan Pengunjung Dalam Pariwisata. *Tornare*, 2(1), 10-12. <https://doi.org/10.24198/tornare.v2i1.25826>
- Harirah, Z., Azwar, W., & Isril, I. (2021). Melacak Eksistensi Kearifan Lokal Dalam Kebijakan Pengembangan Pariwisata Kabupaten Siak Di Era Globalisasi. *Jurnal Ilmu Sosial Dan Humaniora*, 10(1), 70-81. <https://doi.org/10.23887/jish-undiksha.v10i1.26629>
- Hendijani, R. B., & Sanny, L. (2021). The role of small and medium-sized enterprises to promote halal tourism: The case of indonesia. *Journal of Environmental Management and Tourism*, 12(2), 473-486. [https://doi.org/10.14505/jemt.12.2\(50\).15](https://doi.org/10.14505/jemt.12.2(50).15)
- Hidayat, S. E., Rafiki, A., & Nasution, M. D. T. P. (2021). Bibliometric Analysis and Review of Halal Tourism. *Signifikan: Jurnal Ilmu Ekonomi*, 10(2), 177-194. <https://doi.org/10.15408/sjie.v10i2.20270>
- Irdiana, S., Ariyono, K. Y., & Darmawan, K. (2021). Pengaruh Wisata Halal Terhadap Kepuasan Pengunjung Dan Minat Berkunjung Kembali. *Jurnal Cakrawala Ilmiah*, 1(3), 421-428. <https://doi.org/10.53625/jcijurnalcakrawalaIndonesia.v1i3.620>
- Ismaeel, M., & Blaim, K. (2012). Toward applied Islamic business ethics: Responsible halal business. *Journal of Management Development*, 31(10), 1090-1100. <https://doi.org/10.1108/02621711211281889>
- Juliana, J., Putri, F. F., Wulandari, N. S., Saripudin, U., & Marlina, R. (2022). Muslim tourist perceived value on revisit intention to Bandung city with customer satisfaction as intervening variables. *Journal of Islamic Marketing*, 13(1), 161-176. <https://doi.org/10.1108/JIMA-08-2020-0245>
- Kim, J. H. (2014). The antecedents of memorable tourism experiences: The development of a scale to measure the destination attributes associated with memorable experiences. *Tourism Management*, 44, 34-45. <https://doi.org/10.1016/j.tourman.2014.02.007>
- Kozinets, R. V. (2020). *Netnography: The essential guide to qualitative social media research*. SAGE Publications Ltd.
- Maheta, N. J., Cikusin, Y., & Abidin, A. Z. (2020). Strategi Pengembangan Wisata Rowo Klampok Berbasis Kearifan Lokal (Local Wisdom). *Jurnal Respon Publik*, 14(5), 34-42.

- Mastercard-CrescentRating. (2019). *Global Muslim Travel Index 2019* (Issue April).
- Mazumdar, S., & Mazumdar, S. (1993). Sacred space and place attachment. *Journal of Environmental Psychology*, 13(3), 231-242. [https://doi.org/10.1016/S0272-4944\(05\)80175-6](https://doi.org/10.1016/S0272-4944(05)80175-6)
- Mkono, M. (2013). Existential authenticity in cultural restaurant experiences in Victoria Falls, Zimbabwe: A netnographic analysis. *International Journal of Culture, Tourism, and Hospitality Research*, 7(4), 353-363. <https://doi.org/10.1108/IJCTHR-03-2013-0010>
- Nur, M. (2021). *Model Pengembangan Desa Wisata Halal Berbasis Kearifan Lokal (Kajian Di Gampong Nusa Aceh Besar)* (Doctoral dissertation, UIN Ar-Raniry).
- Nurlestari, A. F. (2016). Pengaruh Daya Tarik Wisata Terhadap Niat Kunjungan Ulang Wisatawan Dengan Kepuasan Wisatawan Sebagai Variabel Intervening Pada Taman Safari Indonesia Cisarua Bogor. *Jurnal Pariwisata*, 1(8), 90-98.
- Oktadiana, H., Pearce, P. L., & Chon, K. (2016). Muslim travellers' needs: What don't we know? *Tourism Management Perspectives*, 20, 124-130. <https://doi.org/10.1016/j.tmp.2016.08.004>
- Pandjaitan, D. R. H. (2018). *Perilaku Konsumen Indonesia Memilih Destinasi Wisata Halal*. Pusaka Media.
- Praatmana, N. D., & Muhammad Arsyad. (2022). Strategi Pengembangan Wisata Menara Kudus Berbasis Kearifan Lokal sebagai Upaya Pemulihan Ekonomi Masyarakat. *Academic Journal of Da'wa and Communication*, 3(1), 51- 70. <https://doi.org/10.22515/ajdc.v3i1.5059>
- Rachman, R. A., & Kusuma, H. E. (2014). Definisi Kebetahan dalam Ranah Arsitektur dan Lingkungan Perilaku. In *Prosiding Temu Ilmiah IPLBI 2014*, 1,(pp. 55-60).
- Ridho, A., Saniah, M., Prayudha, J., & Warsah, I. (2023). Manipulasi Religiusitas: Analisis Kritis Terhadap Fenomena Pendistorsian Nilai-Nilai Sakral Agama Di Indonesia. *Journal For Islamic Studies*, 6(2), 31-48. <https://doi.org/10.1051/e3sconf/202124411036.1>
- Sayekti, N. W. (2019). Strategi Pengembangan Pariwisata Halal Di Indonesia. *Kajian*, 24(3), 159-172.
- Scannell, L., & Gifford, R. (2017). The experienced psychological benefits of place attachment. *Journal of Environmental Psychology*, 51, 256-269. <https://doi.org/10.1016/j.jenvp.2017.04.001>
- Septian, L. H., Kurniati, F., & Tampubolon, A. C. (2021). Faktor Pengaruh Kebetahan Dan Kebahagiaan Pada Ruang Yang Sering Digunakan Di Rumah. *Tesa Arsitektur*, 18(2), 104-116. <https://doi.org/10.24167/tesa.v18i2.1718>
- Setiawan, H. (2018). Keterkaitan Antara Citra Destinasi, Persepsi Nilai Pengalaman Dan Kepuasan Wisatawan Kuliner. *Mix: Jurnal Ilmiah Manajemen*, 8(3), 523-540. <https://doi.org/10.22441/mix.2018.v8i3.005>
- Sidharta, R. B. F. I. (2018). Optimalisasi Peran Perbankan Syariah Dalam Mendukung Wisata Halal. *Distribusi - Journal of Management and Business*, 5(2), 1-14. <https://doi.org/10.29303/jdm.v5i2.29>
- Sthapit, E. (2018). A netnographic examination of tourists' memorable hotel experiences. *Anatolia*, 29(1), 108-128. <https://doi.org/10.1080/13032917.2017.1402190>
- Subarkah, A. R. (2018). Potensi dan prospek wisata halal dalam meningkatkan ekonomi daerah (studi kasus: Nusa Tenggara Barat). *Sospol*, 4(2), 49-72. <https://doi.org/10.22219/sospol.v4i2.5979>
- Suhartanto, D., Dean, D., Wibisono, N., Astor, Y., Muflih, M., Kartikasari, A., Sutrisno, R., & Hardiyanto, N. (2021). Tourist experience in Halal tourism: what leads to loyalty? *Current Issues in Tourism*, 24(14), 1976-1990. <https://doi.org/10.1080/13683500.2020.1813092>
- Sukmadi, S., Kasim, F., Simatupang, V., Goeltom, A. D. L., & Saftara, I. (2020). Strategi Pengembangan Wisata Berbasis Kearifan Lokal pada Desa Wisata Pagerharjo Kecamatan Samigaluh Kabupaten Kulon Progo Yogyakarta. *Masyarakat Pariwisata : Journal of Community Services in Tourism*, 1(1), 1-12. <https://doi.org/10.34013/mp.v1i1.356>

- Taqiuddin, H. U., & Yakub, M. (2021). Strategi Pengembangan Desa Wisata Sebagai Pembangkit Ekonomi Kerakyatan (Studi Di Desa Setanggor Kecamatan Praya Barat Kabupaten Lombok Tengah). *Indonesia Journal Of Education Research and Technology*, 1(2), 16-28.
- Tsai, C. T. S. (2016). Memorable Tourist Experiences and Place Attachment When Consuming Local Food. *International Journal of Tourism Research*, 18(6), 536–548. <https://doi.org/10.1002/jtr>
- Williams, D. R., Patterson, M. E., Roggenbuck, J. W., & Watson, A. E. (1992). Beyond the commodity metaphor: Examining emotional and symbolic attachment to place. *Leisure Sciences*, 14(1), 29–46. <https://doi.org/10.1080/01490409209513155>
- Yuliviona, R., Alias, Z., Abdullah, M., & Azliyanti, E. (2019). the Relationship of Halal Tourism, Islamic Attributes, Experiential Value, Satisfaction and Muslim Revisit Intention in Framework. *International Journal of Tourism & Hospitality Reviews*, 6(1), 50–57. <https://doi.org/10.18510/ijthr.2019.614>