

Exploring Islamic Local Wisdom of Halal Tourism Destinations toward Return Visits and the Perception of Islamic Socio-Cultural Responsibility

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Abstract

Objectives: The purpose of this study is to analyze how Islamic local wisdom and socio-cultural responsibility influence Muslim tourists' decisions to revisit halal destinations.

Methods: The research employs a qualitative phenomenological approach, collecting data through interviews and observations with 16 respondents from various halal tourism sites in Indonesia.

Results: The results reveal that Islamic local wisdom, such as unique cultural landmarks, Qur'anic teachings in natural settings, and Islamic architectural elements, significantly enhance tourists' intentions to revisit. Additionally, the integration of Islamic values into cultural offerings and local cuisine contributes to a positive tourist experience. The study also highlights the importance of social and cultural responsibility, including adherence to Islamic ethical principles in tourism management, providing halal facilities, and empowering the community. The originality of this research lies in its comprehensive examination of the dual impact of local wisdom and social and cultural responsibility on halal tourism, offering new insights into practical strategies for attracting and retaining Muslim tourists.

Conclusions: This study explores the impact of Islamic local wisdom on halal tourism destinations in Indonesia, focusing on the reconsideration of Islamic social and cultural responsibility perceptions. The study contributes to the literature by emphasizing the role of Islamic values in enhancing tourist satisfaction and promoting sustainable tourism practices. The study recommends the continuous integration of Islamic local wisdom into tourism offerings, the enhancement of halal facilities, and the promotion of ethical tourism practices. Future research should explore the long-term effects of these strategies on tourist behavior and destination sustainability.

Keywords: Halal tourism, Islamic Local Wisdom, Socio-Cultural Responsibility, Revisit intention.

استكشاف الحكمة المحلية الإسلامية وحكمة وجهات السياحة الحلال نحو زيارات العودة وتصور المسؤولية الاجتماعية والثقافية الإسلامية

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ملخص

الأهداف: الغرض من ذلك هو تحليل كيفية تأثير الحكمة المحلية الإسلامية والمسؤولية الاجتماعية والثقافية على قرارات السياح المسلمين لإعادة زيارة الوجهات الحلال.

المنهجية: يستخدم البحث نهجاً ظاهرياً نوعياً؛ حيث يجمع البيانات من خلال المقابلات والملاحظات مع 16 مستجيباً من مختلف مواقع السياحة الحلال في إندونيسيا.

النتائج: تكشف النتائج أن الحكمة المحلية الإسلامية، مثل المعالم الثقافية الفريدة، والتعاليم القرآنية في البيئات الطبيعية، والعناصر المعمارية الإسلامية، تعزز على نحو كبير نوايا السياح في إعادة الزيارة. إضافة إلى ذلك، يساهم دمج القيم الإسلامية في العروض الثقافية والمأكولات المحلية في تجربة سياحية إيجابية. كما تسلط الدراسة الضوء على أهمية المسؤولية الاجتماعية والثقافية، بما في ذلك الالتزام بالمبادئ الأخلاقية الإسلامية في إدارة السياحة، وتوفير مرافق الحلال، وتمكين المجتمع. تكمن أصالة هذا البحث في فحصه الشامل للتأثير المزدوج للحكمة المحلية والمسؤولية الاجتماعية والثقافية على السياحة الحلال، مما يوفر رؤى جديدة حول الاستراتيجيات العملية لجذب السياح المسلمين والاحتفاظ بهم.

الخلاصة: تستكشف هذه الدراسة تأثير الحكمة المحلية الإسلامية على وجهات السياحة الحلال في إندونيسيا، مع التركيز على إعادة النظر في نوايا وتصورات المسؤولية الاجتماعية والثقافية الإسلامية. تساهم الدراسة في الأدبيات من خلال التأكيد على دور القيم الإسلامية في تعزيز رضا السياح وتعزيز الممارسات السياحية المستدامة. توصي هذه الدراسة بالتكامل المستمر للحكمة المحلية الإسلامية في العروض السياحية، وتعزيز مرافق الحلال، وتعزيز الممارسات السياحية الأخلاقية. يجب أن تستكشف الأبحاث المستقبلية الآثار طويلة المدى لهذه الاستراتيجيات على سلوك السياح واستدامة الوجهة.

الكلمات المفتاحية: السياحة الحلال، الحكمة المحلية الإسلامية، المسؤولية الاجتماعية والثقافية، نية إعادة النظر.

1. Introduction

Halal tourism has become an essential segment in the global tourism industry, especially in countries with large Muslim populations, such as Indonesia (Aziz, 2022; Ramadhani & Mochklas, 2019; Yulitasari et al., 2020). The concept of halal tourism is not only limited to providing halal food and worship facilities but also includes broader aspects such as accommodation, transportation, and recreational activities following Islamic principles (Alam, Mellinia, et al., 2023; Alam, Ratnasari, Al Hakim, et al., 2024; Alam, Sukmana, et al., 2023). The presence of adequate halal tourist destinations is essential because it can affect the decision of Muslim tourists to travel (Alam, Ratnasari, Prasetyo, et al., 2024; Alam, Ratnasari, Ryandono, et al., 2024; Setyawan & Mardalis, 2023). The condition of halal tourism regulations in Indonesia is not fully supported (Susilawati, 2023), and the awareness of business actors related to the fulfilment of aspects of halal tourism is still relatively low (Nafis et al., 2024). Therefore, Indonesian halal tourism must pay attention to and rely on the uniqueness of local Islamic wisdom inherent in halal tourism destinations.

Islamic local wisdom, an expression of values and practices rooted in the lives of local Muslim communities, has a significant role in the development and operationalization of halal tourism (Sukmawardani et al., 2023). This local wisdom reflects cultural identity and affirms commitment to Islamic values, which can enhance the destination's image as friendly and inclusive for Muslim tourists (Ummah & Hipni, 2021). This local wisdom is necessary because it can strengthen the attraction of the destination and increase visitor satisfaction (Darussalam et al., 2021).

In addition, the perception of Islamic socio-cultural responsibility integrated into managing halal tourist destinations is also an essential factor (Thania & Jamil, 2021). This responsibility includes aspects such as environmental conservation, empowerment of local communities, and promoting social justice, which are principles emphasized in Islam (B. Santoso, 2022). This perception strengthens the intention to return and promotes tourist destinations as ethical and socially responsible places (Suhandi, 2023).

Return visit intention is an essential indicator of the success of tourist destinations in meeting or exceeding visitor satisfaction (Khotimah & Astuti, 2022). In halal tourism, this intention can be influenced by various factors, including satisfaction with the facilities and services provided, a positive social interaction experience, and the suitability of the experience with the visitor's religious and cultural expectations (Manara, 2018).

By considering the importance of local Islamic wisdom and the perception of social responsibility in the development of halal tourism, this study aims to examine in depth how these two aspects affect the intention of Muslim tourists to return visits. The main objective of this study is to identify and analyze the impact of Islamic local wisdom and the implementation of Islamic socio-cultural responsibility on the decision of Muslim tourists to return to halal tourist destinations in Indonesia. This research is expected to provide valuable insights for tourist destination developers, governments, and other stakeholders in designing and implementing effective strategies to attract and retain Muslim tourists.

2. Literature Review

Tourism is all businesses created and managed by the business community, the Government, or the Regional Government in all tourism activities that aim to increase state revenue, as regulated in Law No. 10 of 2009 concerning Tourism (Reza, 2020). Revealing the meaning of tourism Linguistically, tourism is a person or group of people who visit to do work or just fill their free time (Surentu et al., 2020).

Indonesia has great tourism potential, especially in halal tourism. This potency can be seen from Indonesia's ranking as one of the countries with the best halal destinations in the Global Muslim Travel Index (GMTI) from 2015, which was ranked sixth to fourth place in 2016 to third position in 2017, up one level in 2018 to second place, and in 2019 to first place alongside Malaysia (Sayekti, 2019).

Anwar et al. (2018) The innovation of tourist attractions is based on local wisdom in maintaining and studying the environment for various uses and preserving the environment without eliminating existing cultural customs. Creating cultural tourism (Hasanah, 2019) requires local wisdom, art, and history, with the goal of tourism being to manage tourist infrastructure facilities and their equipment in providing services, as well as the preparation and maintenance of tourist attractions.

The right tourism strategy can reduce the percentage of negative impacts from existing socio-cultural (Carboni & Janati, 2016). Socio-cultural relations with Islamic religious teachings do not have a negative impact on tourism. In contrast, the socio-cultural impact of tourism can result in other tourism impacts and provide an understanding of specific characteristics (Zamani-Farahani & Musa, 2012). Meanwhile, according to (Lee et al., 2021), the impact caused by the socio-cultural problem of tourism has not been widely discussed or is still limited.

In Indonesia, the provisions in halal tourism have been stipulated by the National Sharia Council of the Ulema Council (DSN MUI) in its fatwa, which contains the ability to combine elements of local wisdom and culture with religion such as introducing art performances, various kinds of attractions and cultural uniqueness without violating the rules of Islam (Wijaya et al., 2021).

In improving the progress of regional halal tourism, it is necessary to have a sustainable regulatory approach related to local wisdom and community diversity carried out through promotion. This strategy is expected to run appropriately and dynamically (Wahyudin et al., 2022). The government must also prioritize halal issues, introduce the wisdom and culture of the local community to advance regional halal tourism, and not burden the number of visitors (Sumaiya & Abdullah, 2022).

The management of tourist villages in Indonesia in terms of facilities and infrastructure is inadequate in terms of religious infrastructure, social and immoral problems, comfort, safety, and the quality of halal products. With this, researchers have moved to create policies to develop local halal tourism indicators (Alim et al., 2023).

Yousaf (2023) put forward the Islamic view on the importance of understanding halal recreation, including socio-political and religious issues, which opened up opportunities for the emergence of Halal-hybrid recreation spaces known as recreational places that integrate the development of Islamic religious and cultural elements. In developing tourism products and services, the government can instil good consumptive behaviour in tourists that aims to satisfy their interests and wishes (Ratnasari et al., 2020).

The emergence of various types of religious tourism is caused by the development of tourism from time to time, which combines natural, biological, and socio-cultural diversity with the religious culture of the local community. A study states that religious tourism villages participate in the country's economy (Izudin et al., 2022).

Local wisdom does not affect the interest of tourist visits. However, it can be done by improving the facilities and diversity of existing tourist destinations while maintaining local wisdom in all aspects, including ethnic, racial, cultural, and language (Salim et al., 2023).

L. Santoso et al. (2022) examine the development of halal tourism in five regions of Indonesia, which carries a paradigm for building sustainable halal tourism with the theme of Indonesian diversity and local wisdom.

3. Methodology

The researcher used qualitative research methods through a phenomenological approach to research the impact of local Islamic wisdom on halal tourist destinations, the intention to return, and the perception of Islamic socio-cultural responsibility. According to (Creswell, 2007), The design used in qualitative research can be obtained by exploring research problems that few people know and understand.

This study uses a qualitative research design by exploring research problems from a few people who know and understand them (Creswell, 2007). With this, researchers should be able to sort and select samples that have the potential to provide much teaching (Ahrari et al., 2019).

The qualitative research method used in this study refers to the phenomenology that occurs in society, namely observing social phenomena and human activities related to halal tourist destinations. Phenomenology in qualitative research aims to find the meaning of a person's life as explained in gathered data (Bloomberg & Volpe, 2008). Phenomenology is part of qualitative methodology, where researchers can explore or conduct research with their skills (Suparyanto & Rosad, 2020).

The researcher chose to use the qualitative phenomenological method because this method directs the researcher to see how the phenomenon that occurs based on reality and directly is ethically acceptable so that readers can easily understand the

impact of Islamic local wisdom on halal tourism destinations on the intention to return and the perception of Islamic socio-cultural responsibility. The advantage of phenomenological research is that it allows readers to enjoy this research in terms of essence and phenomena that occur in daily life literally or as they are without anything being manipulated (Suyanto, 2019).

This research utilizes a broad and diverse range of sources by employing a phenomenological qualitative method. Data were collected through interviews with 16 female respondents of varying ages and backgrounds at various halal tourism sites in Indonesia.

To enhance the validity of the findings, triangulation was conducted by returning the analysis results to the respondents to confirm their agreement on the depiction. Triangulation is a research strategy that involves using multiple datasets, methods, theories, or investigators to address a research question, enhancing the validity and credibility of findings. Additionally, the study emphasizes the importance of the integrity of the resources used, such as clear and accurate references, indicating that the research does not utilize unscientific or unverified resources. Consequently, this study can have high scientific validity and be trusted to provide accurate information. Triangulation is used to validate and reinforce research results by providing multiple perspectives on the same phenomenon, which helps identify and explain biases and increases the validity of study findings.

In the search for data, this study applies a descriptive analysis method used to analyze or describe the results of a study. The descriptive analysis method developed by the author is in the form of collecting data obtained by the author from conducting interviews with 16 respondents in order to obtain excellent and appropriate information. This interview is conducted by asking questions to the research subjects, which are then summarized to obtain information.

Table 1. List of Resource Persons

Initials	Gender	Age	Work
LR	Woman	28	Self-employed
HC	Woman	21	Student
MK	Woman	22	Teacher
RZ	Woman	24	Student
MF	Woman	19	Students (Tourism Ambassadors)
MA	Woman	20	Student
DA	Woman	20	Student
SS	Woman	19	Student
RS	Woman	27	Teacher
THE	Woman	20	Student
AA	Woman	20	Student
ND	Woman	21	Student
MA	Woman	20	Student
AL	Woman	21	Student
AXLE	Woman	21	Student

4. Results

Table 2. Summary of the Impact of Islamic Local Wisdom on Return Visit Intentions

	Sources
<i>Interesting cultural attractions</i>	LR
<i>The teaching of the Qur'an is carried out in the middle of the rice fields</i>	LR
<i>Unique architecture of tourist buildings</i>	HC, MK, SI, AA, MA
<i>The application of Islamic sharia values in the culture displayed</i>	RZ, MF, SS, ND, AS

	Sources
<i>Habits of eating regional specialties</i>	RS
<i>Local Islamic wisdom contained in the ride</i>	CODE, DA, LL
<i>The existence of Islamic dioramas combined with local wisdom</i>	AL

The results of the interviews were related to the impact of local Islamic wisdom in halal tourism destinations on the behavioural intentions of halal tourism visits. One of the halal tourism visit experiences tourists feel through local Islamic wisdom is presented integrated in several aspects, namely interesting attractions and Qur'an teaching carried out in the middle of rice fields, creating a unique and in-depth experience for tourists. As revealed by LR tourists

"One of the local Islamic wisdom used as a tourist destination is reciting in the middle of the rice fields, a habit of children in our village since ancient times. There is also the "Ngendang Banget" attraction, a custom in the Sasak community in the old days carried out by young women. Ngendang means making one of the past traditional Sasak cakes made by girls. Meanwhile, "Endeng Api" or asking for fire is an activity carried out by young men to seduce girls in the past," said tourist LR (28 years old, Female, Self-Employed).

In another interview, HC, MK, SI, AA, and MA tourists explained that the impact of local Islamic wisdom in halal tourism destinations on the behavioural intentions of halal tourism visits that they feel lies in the existence of unique tourist building architecture, which reflects the local wisdom of Islam, such as mosques and other facilities that combine traditional and modern Islamic elements, adding aesthetic and spiritual value to halal tourist destinations that can attract tourists.

Meanwhile, RZ, MF, SS, ND, and AS tourists revealed that applying Islamic sharia values in culture displayed in halal tourist destinations, such as performances or interactive activities, can strengthen Islamic identity and attract tourists interactively. As revealed by one of the respondents from Aceh, he revealed that

"The Gampong Nusa tourism village focuses more on cultural tourism and the surrounding nature. The local Islamic wisdom displayed by this place is more about applying Islamic sharia values that apply in Aceh," said RZ (24 years old, Female, Student).

Hospital tourists revealed that eating regional food adjusted to halal law shows how local wisdom can be integrated with Islamic principles. Another thing that affects the impact of Islamic local wisdom on the behavioural intention of halal tourism visits is the integration of Islamic local wisdom in rides in halal tourist destinations, such as Islamic education-based games, adding an educational dimension and entertaining tourists in seeking a pleasant but informative experience as expressed by MA, DA, LL tourists. In addition, the existence of Islamic dioramas combined with local wisdom in halal tourist destinations provides a rich visualization of Islamic history and culture, able to attract tourists in halal tourism, said Navy tourists.

Table 3. Summary of the Impact of Islamic Local Wisdom on Islamic Socio-Cultural Responsibilities

	Sources
<i>Rules that tourists must obey</i>	LR, HC, MK, RZ, MF, SS, RS, AL, AS
<i>Good halal tourism management</i>	RZ, MF, MA, DA, SS, SI, AA, ND, LL, AS
<i>The existence of kiosks of accessories and souvenirs typical of tourism</i>	ND, MA
<i>Application of Islamic ethical principles in tourism services</i>	AXLE
<i>The existence of worship facilities according to Islamic shari'a standards</i>	AA
<i>Learn Indonesian culture</i>	AL

Based on the results of the interviews in the table above, the impact of local Islamic wisdom in halal tourism destinations on Islamic socio-cultural responsibilities conveyed by LR, HC, MK, RZ, MF, SS, RS, AL, AS tourists that in halal tourism visits tourists are expected to comply with the regulations that have been set, such as dressing modestly, maintaining cleanliness and respecting worship times, which shows respect for local culture and religion and strengthens Islamic identity in tourism practices. One of the tourists revealed

"Because at that time, NTB was still in a state of recovery, still recovering, so the mosque still limited some certain areas to visit because there were several areas that were still under repair or reconstruction, so the mosque was responsible for the safety of visitors. The mosque is also responsible for maintaining cleanliness, especially since the mosque is a place of worship, a holy place," said tourist HC (20 years old, Female, Student).

In his interview, RZ, MF, MA, DA, SS, SI, AA, ND, LL, and AS tourists revealed that good management of halal tourist destinations includes the provision of facilities that meet the needs of worship, such as prayer rooms and ablution places that are clean and comfortable by involving the application of Islamic ethical principles in every aspect of service, from accommodation to tourist activities, which ensures a safe experience. Comfortable and following Islamic law for tourists. As explained by one of the tourists

"The responsibility in halal tourist destinations in Pariaman can be seen from the efforts of the management to provide adequate places of worship, food, and drinks that are guaranteed to be halal, and implement tourism rules under Islamic teachings such as regulations not to throw garbage and maintain cleanliness," (SS, 19 years old, female, student).

The existence of kiosks, accessories, and souvenirs typical of tourism selling products under halal principles and illustrating local Islamic wisdom is also one of the impacts of local Islamic wisdom in halal tourist destinations on the socio-cultural responsibility of Islam felt by ND and MA tourists. Meanwhile, US tourists emphasized that services in halal tourist destinations must be able to teach the importance of hospitality, honesty, and integrity, which must be reflected in the way staff interact with visitors.

Another thing that affects the impact of local Islamic wisdom in halal tourism destinations on Islamic socio-cultural responsibilities is the existence of worship facilities such as mosques or prayer rooms in halal tourism destinations designed with Islamic architecture and local wisdom in mind, offering a space that is not only functional but also aesthetic, reflecting the beauty and tranquillity recommended in Islam, said AA tourists. In addition, halal tourist destinations are often places for tourists to learn about Indonesian culture, which is rich in Islamic values. As felt by Navy tourists expressed in their interviews

"In Jatipark, there is much Indonesian culture that we can learn from Sabang to Merauke from the clothes, from the dance, from the temple, from the traditional house, everything is there so we can learn Indonesian cultures that we cannot see directly like in Papua, we have never seen what the real Papuan house is like, there is a diorama in Jatipark one, maybe in terms of its socio-cultural responsibility from Jatipark, maybe every few months or how many years it is disbanded, always cleaned, there are regulations that tourists must comply with such as not allowing tourists to touch the dioramas there, not allowing tourists to jump around, or not being allowed to take pictures carelessly, efforts from Jatipark to take care of the cultures or assets they have."(AA, 20 years old, female, student).

5. Discussion

The local Islamic wisdom reflected in halal tourist destinations can be a unique attraction for tourists who visit these destinations. This phenomenon can be seen in culture and traditions thick with Islamic values, such as Islamic sharia in culture and annual traditions with Islamic nuances, attracting tourists to visit these halal tourist destinations (B. Santoso, 2022). The uniqueness of the architecture of mosque buildings, historical buildings typical of Islamic kingdoms, and unique and historical Islamic monuments can be halal tourism attractions that attract tourists (Hakim et al., 2019).

Not only that, the existence of tourist attractions that contain elements of local Islamic wisdom, such as rides that display Indonesian culture and customs with Islamic nuances, can attract tourists to visit these halal tourist destinations (Bustamam & Suryani, 2022). The friendliness of the local community and the unique cultures and habits owned by the local community

can create an attractive atmosphere for tourists and encourage behavioural intentions to visit these halal tourist destinations (Rahman et al., 2023). Applying Islamic values in tourism services, such as implementing certain events, can be a unique attraction for tourists and encourage behavioural intentions to visit halal tourist destinations (Ghani & Ratnasari, 2022).

The unique habits of the local community, serving regional culinary specialities cooked directly in front of tourists, give a different and attractive impression to tourists and increase their interest in and behavioural intentions to visit halal tourist destinations. The existence of dioramas that depict aspects of Islam, such as the diorama of Acehese traditional clothing with women wearing veils, as well as dioramas of the entry of Islam into Indonesia that can provide information and education for tourists about the history and development of Islam in Indonesia offers a unique and authentic experience to tourists so that it can increase the behavioural intention of halal tourism visits (Rafdinal & Amalia, 2019).

By integrating local Islamic wisdom in various aspects of halal tourist destinations, such as culture, tradition, architecture, tourist attractions, community friendliness, and tourism services, these halal tourist destinations can attract tourists to visit and increase the behavioural intention of halal tourist visits.

Islamic local wisdom is essential in developing halal tourism destinations and Islamic socio-cultural responsibilities. Islamic local wisdom can strengthen cultural identity and spiritual values in halal tourist destinations. This strengthening condition can be seen from applying sharia principles, such as providing worship facilities, halal food, and activities under Islamic teachings (Sukirman & Zulkarnaen, 2022). In addition, local wisdom can also preserve typical Islamic traditions and culture in halal tourist destinations. Applying Islamic local wisdom in halal tourist destinations can also increase Islamic socio-cultural responsibility. Halal tourism that prioritizes Islamic values can encourage environmental conservation, empowerment of local communities, and economic development under sharia principles (Presilawati et al., 2022).

The impact of local Islamic wisdom in halal tourism destinations on Islamic socio-cultural responsibilities can be seen in regulations regulating tourist behaviour under Islamic values, such as the prohibition of alcoholic beverages and the obligation to behave politely (Aini & Rokan, 2022). This Islamic local wisdom helps preserve cultural heritage regarding art, architecture, and local community traditions. Good management of halal tourist destinations can be developed by involving local communities and Islamic institutions to create an atmosphere following Islamic law (Faraby, 2021).

Not only that, but tourists are also presented with stalls that sell accessories with Islamic nuances, such as prayer beads, songkok, and sarongs and local specialities that encourage community economic empowerment by providing tourism products and services following Islamic values (Suhandi, 2023). Another impact is that tourists can learn about Indonesian culture, which is rich in Islamic values, through cultural tourism and educational activities. The application of Islamic ethical principles in tourism services can be implemented through friendliness, honesty, and respect for the privacy of tourists. Providing adequate worship facilities under Islamic sharia standards, such as mosques, prayer rooms, and ablution places, is also an Islamic responsibility that must be applied by every halal tourism (Noor, 2024).

Islamic local wisdom has great potential in developing halal tourism destinations that are socially and culturally responsible. By applying Islamic values in tourism, halal tourist destinations can preserve cultural heritage, respect local communities, empower the community's economy, and preserve the environment.

6. Conclusion

This study examines the impact of local Islamic wisdom on halal tourism destinations, the intention of return visits, and the perception of Islamic socio-cultural responsibility. Based on this study, local Islamic wisdom, such as cultural attractions, unique architecture, and the application of Islamic sharia values in culture, can increase the intention of tourists to return to visit. Meanwhile, this study also shows that local Islamic wisdom also plays a role in strengthening Islamic socio-cultural responsibilities through regulations that tourists, good tourism management, and the application of Islamic ethical principles in service must obey. This study provides insight into the importance of integrating Islamic local wisdom in developing halal tourist destinations to increase attractiveness and socio-cultural responsibility. For the future, it is recommended that halal tourism destination managers continue to strengthen local wisdom and Islamic sharia principles in every aspect of services and conduct further research to measure the long-term impact of this strategy both practically and academically.

The study on Islamic local wisdom in halal tourism destinations provides a comprehensive analysis of how cultural attractions, unique architecture, and the application of Islamic sharia values enhance tourists' revisit intentions and strengthen Islamic socio-cultural responsibilities. Another observation is the potential for further leveraging digital platforms to promote these unique aspects of halal tourism. Tourism managers can use social media and digital marketing to reach a broader audience, showcasing these destinations' unique Islamic cultural experiences. Furthermore, collaboration with local communities to create digital content can help preserve and promote local Islamic wisdom, ensuring its sustainability and relevance in a modern context. Future research could explore the effectiveness of digital strategies in enhancing tourist engagement and satisfaction in halal tourism, as well as their impact on the long-term sustainability of these destinations. This approach could provide valuable insights into integrating traditional wisdom with contemporary marketing practices, thereby expanding the reach and appeal of halal tourism destinations.

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