Learning Pathways in Islamic Tourism: Integrating Value-Based Education and Travel Motivation among International Muslim Tourists to Indonesia

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ABSTRACT:

Halal tourism is one of the fastest-growing segments of the global travel industry, driven by the rising mobility and purchasing power of Muslim travelers. Indonesia consistently ranks among the leading Muslim-friendly destinations, yet fluctuations in its Global Muslim Travel Index performance reveal unresolved theoretical and strategic gaps. Existing studies highlight halalness, worship facilities, and Islamic morality as key determinants of destination attractiveness, but these elements are often examined in isolation. Moreover, family value which is central to Islamic socio-cultural life remains underexplored as a mediating mechanism, while profession is typically treated as a descriptive variable rather than a contextual factor shaping tourist evaluations. This study proposes an integrated conceptual framework that explains Islamic travel motivation among international Muslim tourists to Indonesia. The framework combines the Stimulus–Organism–Response paradigm and the Value–Attitude–Behavior hierarchy, positioning Islamic value elements as external stimuli, family value as the mediating organism, and travel motivation as the behavioral response. Profession is incorporated as a contextual segmentation factor influencing how destination attributes are prioritized across occupational groups. The findings could suggest that halal-compliant, spiritually supportive, and morally aligned destinations generate stronger motivational responses when interpreted through family values. Professional background introduces variation in attribute evaluation without altering the underlying motivational process. The framework contributes to theory development and

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provides practical insights for policymakers and destination managers, emphasizing the need to strengthen family-friendly environments, worship facilities, and moral climates while tailoring services to diverse professional segments.

Keywords: halal tourism; family value; Islamic travel motivation; Indonesia; Muslim tourists

1.0 Introduction

Halal tourism has emerged as a transformative force in global travel, driven by demographic expansion, rising affluence, and the increasing mobility of Muslim travellers (Rahman & Aziz, 2022). The Global Muslim Travel Index (GMTI) 2024 projects Muslim tourist expenditure to reach USD 225 billion by 2028, underscoring the sector's economic potential (CrescentRating & Mastercard, 2024). Indonesia, as the world's largest Muslim-majority country, holds a strategic advantage due to its Islamic heritage and strengthening halal ecosystem policies (Priyatmoko, 2022). However, fluctuations in Indonesia's rankings highlight the need for deeper theoretical insights into Islamic travel motivation (Samudra, 2024).

Research consistently identifies halalness, worship facilities, and Islamic morality as key determinants of Muslim-friendly destination attractiveness (Hassan & Hall, 2021). These attributes shape perceptions of spiritual safety, religious compatibility, and moral alignment, which are critical for Muslim travellers (Boğan et al., 2021). Yet, studies often examine these factors in isolation, resulting in fragmented theoretical frameworks (Jabeen et al., 2025). This fragmentation limits understanding of how Islamic value elements collectively influence travel motivation (Ridho et al., 2023).

Family value represents a crucial but under-theorized dimension in halal tourism, central to transmitting religious identity and fostering emotional security (Hu, 2025). Muslim travellers, particularly from Southeast Asia and the Middle East, prefer destinations that support family bonding and uphold modesty norms (Ahmad et al., 2020). Family-related preferences influence destination choice, activities, and risk perceptions, yet family value is rarely conceptualized as a mediating construct in tourism models (Rahman & Aziz, 2022). This omission weakens theoretical explanations of how Islamic values translate into motivational outcomes (Samudra, 2024).

Profession or occupation also shapes travel behaviour, influencing lifestyle, income, and service expectations (Trishananto, 2024). Executives may prioritize efficiency and premium services, while middle-income families emphasize affordability and child-friendly amenities (Ridho et al., 2023). Although core religious motivations remain stable across occupational groups, profession contextualizes how Islamic value elements are interpreted (Hu, 2025). Incorporating profession as a segmentation factor enriches understanding of diverse Muslim traveller responses (Boğan et al., 2021).

To address these gaps, this study proposes a framework integrating Islamic value elements, family value, and profession with Islamic travel motivation. The Stimulus–Organism–Response paradigm explains how destination stimuli influence internal evaluations, while the Value–Attitude–Behavior hierarchy clarifies how values shape attitudes and behaviours (Rahman & Aziz, 2022). Together, these perspectives provide a process-oriented explanation of how Islamic values are cognitively and emotionally processed by Muslim tourists (Hu, 2025).

This conceptual contribution advances halal tourism research by synthesizing fragmented constructs into a unified framework (Jabeen et al., 2025). It positions family value as a mediating mechanism and profession as a contextual factor, offering nuanced insights into Muslim traveller diversity (Ridho et al., 2023). Practically, the framework guides policymakers to move beyond halal certification, emphasizing family-friendly environments, worship facilities, and moral climates (Samudra, 2024). By focusing on Indonesia's role as an emerging halal tourism hub, the study provides actionable strategies for strengthening competitiveness in the global Muslim travel market (Priyatmoko, 2022).

1.1 Background Of The Study

Halal tourism has gained increasing scholarly and industry attention due to its rapid global growth and alignment with the socio-religious needs of Muslim travellers (Rahman & Aziz, 2022). Over the past decade, the sector has transitioned from a niche market into a mainstream component of international tourism, propelled by rising Muslim affluence and demographic expansion (CrescentRating & Mastercard, 2024). Countries such as Malaysia, Saudi Arabia, Turkey, and the United Arab Emirates have positioned themselves as leaders by investing in halal infrastructure and destination branding (Priyatmoko, 2022). Indonesia, despite its demographic advantage and strong Islamic identity, continues to face inconsistencies in achieving optimal performance within global halal tourism indices (Samudra, 2024).

Academic discussions on halal tourism largely center on Islamic value elements such as halalness, worship facilities, and Islamic morality (Hassan & Hall, 2021). These elements consistently appear in studies examining Muslim tourist satisfaction, perceived destination quality, and revisit intention (Boğan et al., 2021). Halalness, encompassing halal-certified food and Sharia-compliant accommodation, establishes foundational trust for Muslim travellers (Ridho et al., 2023). Worship facilities, including prayer rooms and mosques, are essential for maintaining daily religious obligations while traveling (Hu, 2025). Islamic morality, reflected in modest environments and ethical service delivery, reinforces a sense of spiritual security and cultural appropriateness (Trishananto, 2024).

Despite recognition of these elements, most studies treat them as isolated variables rather than components of an integrated behavioural mechanism (Jabeen et al., 2025). This fragmentation limits theoretical understanding of how and why Islamic value elements shape Muslim travel motivation (Rahman & Aziz, 2022). Existing models often examine direct relationships without exploring the internal value-based processes that mediate these effects (Samudra, 2024). As a result, the literature lacks a cohesive framework that connects environmental stimuli to motivational outcomes within an Islamic socio-cultural context (Hu, 2025).

Family value plays a central role in Islamic societies, encompassing tradition, stability, loyalty, trust, and interdependency (Ahmad et al., 2020). Muslim travel is often family-centered, involving collective decisions and intergenerational participation (Ridho et al., 2023). Empirical studies show that Muslim families prioritize destinations offering spiritual safety and culturally congruent experiences (Boğan et al., 2021). Yet, despite its importance, family value remains underrepresented in Islamic tourism frameworks (Hu, 2025). Conceptualizing family value as a mediating factor could strengthen explanations of how Islamic value elements influence travel motivation (Rahman & Aziz, 2022).

The diversity of Muslim travellers also warrants examination of profession as a contextual factor (Trishananto, 2024). Profession influences lifestyle, income, leisure constraints, and service expectations (Ridho et al., 2023). Executives may prioritize efficiency and premium services, while middle-income families emphasize affordability and child-friendly amenities (Samudra, 2024). Although core religious

motivations remain stable across occupational groups, profession shapes the interpretation and weight assigned to Islamic value elements (Hu, 2025). Incorporating profession as a segmentation factor enriches understanding of diverse Muslim traveller responses (Jabeen et al., 2025).

These conceptual gaps underscore the need for an integrated framework linking Islamic value elements, family value, and Islamic travel motivation (Rahman & Aziz, 2022). The Stimulus–Organism–Response paradigm positions Islamic value elements as external stimuli, family value as the internal interpretive mechanism, and travel motivation as the behavioural response (Hu, 2025). Simultaneously, the Value–Attitude–Behavior hierarchy explains how deeply held values shape travel-related attitudes and motivations (Jabeen et al., 2025). In Indonesia's context, integrating these theories is both academically relevant and strategically necessary to strengthen halal tourism competitiveness (Priyatmoko, 2022).

In summary, the background of this study reveals three central gaps:

1. Fragmentation of Islamic tourism literature, with limited integration of halalness, worship facilities, and Islamic morality into a unified theoretical explanation.
2. Under-theorization of family value, despite its central role in Muslim socio-cultural life and its strong influence on travel decisions.
3. Overlooking profession as a contextual segmentation factor, which leads to insufficient understanding of variations among international Muslim traveler groups.

Addressing these gaps, this conceptual study proposes a comprehensive integrative framework that connects Islamic value elements, family value, profession, and Islamic travel motivation among international Muslim tourists to Indonesia.

1.2 Problem Statement

Despite the rapid global growth of halal tourism and Indonesia's strong positioning as a Muslim-friendly destination, significant conceptual and empirical gaps remain in understanding the mechanisms that drive Islamic travel motivation (Rahman & Aziz, 2022). Prior studies consistently highlight halalness, worship facilities, and Islamic morality as fundamental attributes influencing destination choice, yet these elements are often examined independently (Hassan & Hall, 2021). This fragmented approach limits theoretical integration and prevents a comprehensive explanation of Muslim tourist behavior in the Indonesian context (Boğan et al., 2021).

Family value, despite its central role in Islamic socio-cultural systems, remains under-theorized in halal tourism research (Hu, 2025). Muslim travel is inherently family-oriented, involving shared responsibilities, intergenerational decision-making, and the pursuit of spiritually safe environments (Ahmad et al., 2020). However, few studies conceptualize family value as a mediating construct that translates Islamic value elements into motivational outcomes (Ridho et al., 2023). This omission results in models that fail to capture the internal mechanisms through which Muslim travelers evaluate destination attributes (Samudra, 2024).

Profession or occupation, although widely recognized in tourism studies as a segmentation factor, has been treated superficially in Islamic tourism research (Trishananto, 2024). Occupation influences lifestyle patterns, purchasing power, and service expectations, shaping how travelers interpret halalness and family priorities (Ridho et al., 2023). Most studies include profession merely as a demographic descriptor rather than a contextual variable, limiting understanding of heterogeneity within the global Muslim travel market (Jabeen et al., 2025). Addressing this gap is essential for capturing diverse motivational sensitivities among international visitors to Indonesia (Rahman & Aziz, 2022).

From a theoretical perspective, existing research lacks a multi-layered framework that explains how environmental Islamic stimuli activate internal value-driven evaluations and subsequently influence travel motivation (Hu, 2025). The absence of an integrated model combining the Stimulus–Organism–Response paradigm and Value–Attitude–Behavior hierarchy contributes to conceptual ambiguity in the field (Jabeen et al., 2025). A robust theoretical framework is needed to clarify how Islamic value elements interact with family value and profession to shape travel motivation (Samudra, 2024).

From an applied perspective, Indonesia's fluctuating rankings in the Global Muslim Travel Index indicate persistent challenges in aligning destination offerings with international Muslim tourist expectations (CrescentRating & Mastercard, 2024). Without a clear understanding of motivational mechanisms, policymakers and stakeholders struggle to design effective interventions (Priyatmoko, 2022). Therefore, the central problem addressed in this study is the absence of an integrated framework that explains the relationships among Islamic value elements, family value, profession, and Islamic travel motivation among international Muslim tourists to Indonesia (Rahman & Aziz, 2022).

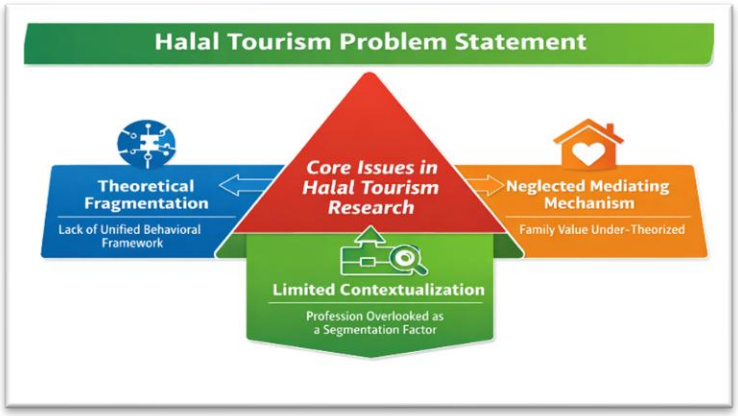

Figure 1.1: A Contextual Problem in Halal Tourism

Therefore, the central problem addressed in this conceptual study is the absence of an integrated theoretical framework that explains in Figure 1.1 where the relationships among Islamic value elements (halalness, worship facilities, Islamic morality), family value, profession as a contextual factor, and Islamic travel motivation among international Muslim tourists to Indonesia.

This integrated problem statement highlights three core issues:

1. Theoretical Fragmentation: Islamic value elements have not been unified within a coherent behavioral explanation.
2. Neglected Mediating Mechanism: Family value's central role in Islamic lifestyles remains insufficiently theorized.
3. Limited Contextualization: Profession is rarely incorporated as a meaningful segmentation factor influencing perception and motivation.

Addressing this problem is essential for advancing scholarly understanding of Islamic tourism behavior and informing Indonesia's strategic development as a leading global halal tourism destination.

1.3 Research Questions

Based on the stated objectives, the following research questions guide this conceptual investigation:

- RQ1 How do Islamic value elements influence family value among international Muslim tourists?Does the Islamic Value (Halalness, Worship Facility, General Islamic Morality) influence family value?
- RQ2 How does family value shape Islamic travel motivation?
- RQ3 How do Islamic value elements indirectly influence Islamic travel motivation through family value?
- RQ4 How does profession contextualise variations in the evaluation of Islamic destination attributes?

1.4 Research Objectives

Building upon the problem statement, this conceptual study aims to develop a comprehensive theoretical framework that explains the motivational mechanisms driving international Muslim tourists to choose Indonesia as a halal tourism destination. Specifically, the objectives of this study are:

- RO1 To develop an integrated theoretical framework explaining Islamic travel motivation using S–O–R and VAB.
- RO2 To conceptualise family value as a mediating evaluative mechanism.
- RO3 To explain how professional background contextualises motivational sensitivity among Muslim tourists.

2.0 Literature Review

2.1 Halalness

Halalness remains a cornerstone of Islamic tourism and is widely recognized as a key determinant of destination attractiveness for Muslim travelers (Hassan & Hall, 2021). The concept extends beyond food consumption to encompass Sharia-compliant hospitality, including accommodation, transportation, entertainment, and service delivery (Boğan et al., 2021). Muslim tourists value halal-certified products and services because they reduce uncertainty and moral risk, ensuring that destination offerings align with Islamic principles (Rahman & Aziz, 2022). This assurance fosters destination trust, perceived safety, and spiritual comfort which are critical components of travel decision-making for devout Muslims (Ridho et al., 2023).

In Indonesia, halal certification systems and institutional support from agencies such as BPJPH and Kemenparekraf have strengthened halal assurance mechanisms (Priyatmoko, 2022). However, implementation remains uneven across regions and industries, leading to inconsistencies in service quality and tourist perceptions (Samudra, 2024). Empirical studies show that halal food availability, transparent certification, and the absence of non-halal elements significantly affect satisfaction and revisit intention among Muslim travelers (Hu, 2025). Despite these advancements, gaps persist in connecting halalness to internal cognitive–affective mechanisms, such as family value, that influence motivational processes (Jabeen et al., 2025).

Recent studies emphasized the need to integrate halalness within broader behavioral frameworks to explain how Islamic values shape travel motivation (Rahman & Aziz, 2022). Theoretical models such as the Stimulus–Organism–Response paradigm and Value–Attitude–Behavior hierarchy provide a foundation for understanding how halalness operates as an external stimulus influencing internal evaluations and behavioral outcomes (Hu, 2025). Addressing this conceptual gap is essential for developing a more holistic understanding of Muslim travel behavior and enhancing

Indonesia's competitiveness in the global halal tourism market (Samudra, 2024).

2.2 Worship Facilities

Worship facilities constitute a vital dimension of Islamic tourism, as Muslim travelers must perform obligatory prayers five times daily, making accessibility and cleanliness of prayer spaces essential (Boğan et al., 2021). These facilities include mosques, musalla (prayer rooms), qibla indicators, ablution areas, and access to the Qur'an, all of which reinforce spiritual continuity during travel (Hassan & Hall, 2021). The availability of worship facilities reduces the psychological burden of maintaining religious obligations in unfamiliar environments and enhances spiritual satisfaction (Rahman & Aziz, 2022). Recent studies emphasize that destinations offering well-maintained prayer spaces are perceived as more trustworthy and culturally aligned with Islamic principles (Ridho et al., 2023).

Empirical research across Southeast Asia and the Middle East consistently finds that worship facilities significantly influence destination satisfaction and perceived Muslim-friendliness (Hu, 2025). In Indonesia, many public spaces such as airports, shopping malls, and tourist sites provide prayer facilities, yet their quality and consistency vary across regions (Samudra, 2024). Worship facilities also play a symbolic role, conveying respect for Islamic values and signaling that the destination is spiritually compatible for Muslim families (Priyatmoko, 2022). The presence of accessible and clean prayer spaces fosters a sense of belonging and strengthens emotional attachment to the destination (Jabeen et al., 2025).

Despite extensive recognition of their importance, worship facilities have often been examined as direct predictors of satisfaction or loyalty rather than as part of a broader motivational or value-based mechanism (Rahman & Aziz, 2022). This study positions worship facilities as a key stimulus within the Stimulus–Organism–Response (S–O–R) framework, interacting with family value to influence travel motivation (Hu, 2025). Integrating worship facilities into this theoretical model provides a more holistic understanding of how spiritual infrastructure contributes to Muslim travel behavior and destination competitiveness (Samudra, 2024).

2.3 Islamic Morality

Islamic morality refers to the ethical climate, social norms, and behavioral expectations within a destination that reflect Islamic values (Rahman & Aziz, 2022). It encompasses modesty norms, restrictions on alcohol and gambling, family-friendly public behavior, and the absence of explicit content (Hassan & Hall, 2021). These moral attributes contribute to perceived spiritual safety and moral alignment, factors highly valued by Muslim travelers, especially families with children (Boğan et al., 2021). Recent studies emphasize that moral congruence between personal values and destination environments plays a crucial role in shaping travel-related attitudes and preferences (Ridho et al., 2023).

Indonesia's cultural norms are generally aligned with Islamic morality, particularly in regions with strong Islamic traditions such as Aceh, West Sumatra, and West Java (Priyatmoko, 2022). However, in more cosmopolitan areas such as Bali and Jakarta, public morality standards may vary, influencing traveler perceptions (Samudra, 2024). Empirical evidence shows that moral congruence between destination and traveler expectations significantly affects satisfaction, perceived value, and willingness to return (Hu, 2025). This suggests that destinations maintaining consistent moral environments are more likely to foster loyalty among Muslim tourists (Jabeen et al., 2025).

Despite extensive recognition of its importance, Islamic morality is rarely integrated into comprehensive behavioral models (Rahman & Aziz, 2022). Many studies treat morality as an external factor rather than a stimulus that shapes internal value interpretation (Trishananto, 2024).

This conceptual gap highlights the need to position morality within frameworks such as the Stimulus–Organism–Response paradigm, where it interacts with family value to influence travel motivation (Hu, 2025). Integrating morality into value-based mechanisms provides a more holistic understanding of Muslim travel behavior and strengthens theoretical explanations of destination attractiveness (Samudra, 2024).

2.4 Family Value

Family value plays a central role in Islamic socio-cultural life and is deeply embedded in religious teachings (Rahman & Aziz, 2022). In Islamic tradition, the family is the primary institution for transmitting religious identity, preserving moral conduct, and fostering emotional security (Hu, 2025). Family value encompasses subdimensions such as tradition, stability, loyalty, trust, and interdependency, which influence lifestyle preferences and travel-related behaviors (Ridho et al., 2023). These values are particularly significant in collectivist Muslim societies, where family cohesion shapes decision-making processes and destination choices (Boğan et al., 2021).

Past literature shows that Muslim families prioritize destinations that support religious obligations, offer moral and physical safety, and facilitate intergenerational bonding (Ahmad et al., 2020). Family-oriented travel preferences are especially strong among travelers from Southeast Asia and the Middle East, where family cohesion forms a cultural expectation (Priyatmoko, 2022). Family value also shapes risk perception, with parents particularly attentive to moral environments and halal assurance (Samudra, 2024). Despite this evidence, few studies incorporate family value as a conceptual mediator rather than a descriptive variable, leaving a gap in explaining how values translate into motivational outcomes (Jabeen et al., 2025).

Despite substantial recognition of its importance, family value is seldom used as a mediating variable in Islamic tourism models (Hu, 2025). Most empirical work focuses on individual religiosity or attitudes, neglecting the collective and relational aspects of Muslim travel (Rahman & Aziz, 2022). This omission creates a mismatch between the theoretical structure of Islamic values and the operational models used in tourism research (Ridho et al., 2023). In this study, family value is positioned as the central organism within the Stimulus–Organism–Response framework, mediating the influence of Islamic stimuli on motivation and offering a more holistic explanation of Muslim travel behavior (Samudra, 2024).

2.5 Profession

Profession or occupation significantly influences socio-economic status, lifestyle patterns, travel constraints, and service expectations (Rahman & Aziz, 2022). In tourism studies, occupational status is widely used to segment markets because travelers with different professions often differ in disposable income, travel frequency, leisure time, and experience preferences (Ridho et al., 2023). Professionals may prefer premium services, high-efficiency itineraries, and structured activities, while middle- or lower-income groups may prioritize affordability, family-oriented packages, and community-based attractions (Boğan et al., 2021). These variations highlight the importance of contextualizing profession in understanding diverse travel motivations (Hu, 2025).

In the halal tourism literature, however, profession has been undertheorized and often treated merely as a demographic control variable (Samudra, 2024). Most studies fail to explore its conceptual relevance, overlooking how occupational differences shape interpretations of Islamic value elements (Priyatmoko, 2022). For instance, high-level professionals may value transparent halal certification and premium accommodations, while religious educators emphasize moral environments and cultural authenticity (Trishananto, 2024). Service workers or students, on the other hand, may prioritize affordability and accessibility,

reflecting distinct motivational sensitivities across occupational groups (Jabeen et al., 2025).

Profession therefore functions as a contextual segmentation factor that enriches understanding of how diverse Muslim tourists respond to Islamic value stimuli (Rahman & Aziz, 2022). Incorporating profession into theoretical models such as the Stimulus–Organism–Response paradigm allows for more nuanced explanations of travel behavior (Hu, 2025). By recognizing occupational diversity, halal tourism research can better capture heterogeneity in motivational processes and provide practical insights for tailoring destination strategies to different traveler segments (Samudra, 2024).

2.6 Islamic Travel Motivation

Islamic travel motivation refers to the psychological and value-driven reasons that encourage Muslims to travel, combining general push motives such as relaxation, escape, and self-development with Islamic-specific motives like spiritual enrichment, religious learning, family bonding, and adherence to Sharia principles (Rahman & Aziz, 2022). Muslim tourists evaluate destinations not only on attractions or hospitality but also on value congruence, which reflects the extent to which a destination supports their religious obligations and lifestyle expectations (Hassan & Hall, 2021). Motivation is strengthened when destinations provide halalness, prayer facilities, moral environments, and opportunities for spiritual reflection (Boğan et al., 2021).

Recent studies highlight that Islamic travel motivation is shaped by both external stimuli and internal value-based mechanisms (Hu, 2025). While empirical research has shown significant effects of halal facilities and moral environments on satisfaction and revisit intentions, many studies focus only on direct relationships between destination attributes and behavioral outcomes (Ridho et al., 2023). This narrow approach overlooks the deeper valuation processes through which Muslim travelers interpret Islamic destination attributes (Samudra, 2024). As a result, theoretical integration remains limited, leaving gaps in explaining how Islamic values are cognitively and emotionally processed into motivational orientations (Jabeen et al., 2025).

The role of family value in mediating the relationship between Islamic stimuli and Islamic travel motivation has received limited scholarly attention (Hu, 2025). Family-oriented preferences strongly influence travel decisions, particularly in collectivist Muslim societies where intergenerational bonding and moral safety are prioritized (Priyatmoko, 2022). This study addresses the gap by situating Islamic travel motivation within an integrated framework grounded in the Stimulus–Organism–Response paradigm and the Value–Attitude–Behavior hierarchy (Rahman & Aziz, 2022). By incorporating family value as a mediating mechanism and profession as a contextual segmentation factor, the framework provides a more holistic explanation of Muslim travel behavior and enhances policy relevance for halal tourism development (Samudra, 2024).

2.7 Theoretical Framework

Developing a comprehensive understanding of Islamic travel motivation requires an integrative theoretical perspective that accounts for both external destination attributes and internal value-based evaluation processes (Rahman & Aziz, 2022). The proposed conceptual framework draws on the Stimulus–Organism–Response paradigm and the Value–Attitude–Behavior hierarchy to explain how Islamic value elements which are halalness, worship facilities, and Islamic morality—shape motivational outcomes (Hassan & Hall, 2021).

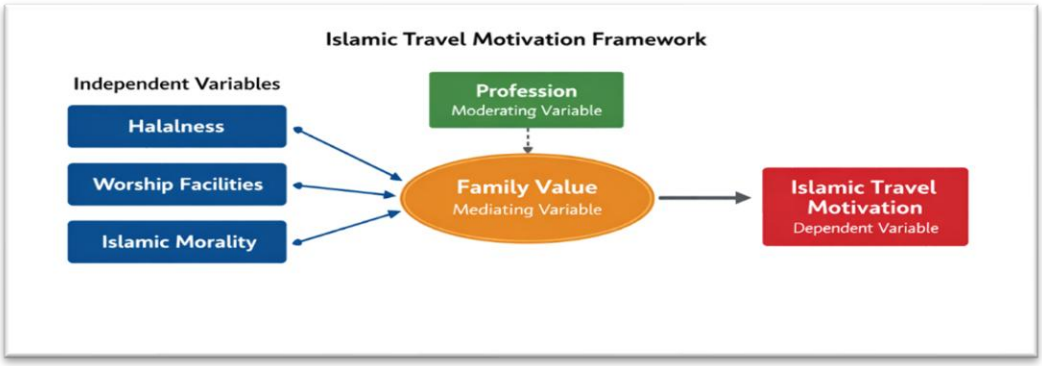

Figure 2.1: Proposed Theoretical Framework

Within the framework depicted in Figure 2.1, family value is positioned as a mediating mechanism through which Islamic destination attributes are internally assessed, while profession is incorporated as a moderating factor that influences evaluative sensitivity toward these elements (Hu, 2025). This integrative approach provides a more coherent explanation of Muslim travel behavior and enhances policy relevance for Indonesia's halal tourism competitiveness (Samudra, 2024; Jabeen et al., 2025).

2.7.1. The Conceptualization of the Study

The conceptual framework of this study integrates the Stimulus–Organism–Response (S–O–R) paradigm and the Value–Attitude–Behavior (VAB) hierarchy to explain Islamic travel motivation among international Muslim tourists visiting Indonesia (Rahman & Aziz, 2022). The S–O–R model posits that environmental stimuli trigger internal cognitive and affective processes, which subsequently lead to behavioral responses (Hu, 2025). In this study, Islamic value elements namely halalness, worship facilities, and Islamic morality which function as external stimuli that shape tourists' perceptions of destination compatibility with Islamic principles (Hassan & Hall, 2021). These stimuli represent the independent variables that initiate the motivational process by influencing how Muslim travelers interpret and evaluate destination attributes (Boğan et al., 2021).

Within the S–O–R framework, family value operates as the organism, representing the internal evaluative mechanism through which Islamic stimuli are processed (Ridho et al., 2023). Family value encompasses loyalty, trust, stability, and interdependency, which guide Muslim travelers in assessing the moral and spiritual suitability of destinations (Priyatmoko, 2022). This mediating variable transforms external Islamic attributes into internal motivational orientations, aligning with the VAB hierarchy that emphasizes how deeply held values shape attitudes and behaviors (Jabeen et al., 2025). The inclusion of family value as a mediator provides a more holistic understanding of Muslim travel behavior by linking external stimuli to internal value-based evaluations (Hu, 2025).

Profession is incorporated as a moderating variable that contextualizes how travelers interpret Islamic value elements based on their occupational background (Samudra, 2024). Differences in profession influence lifestyle, purchasing power, and service expectations, thereby affecting evaluative sensitivity toward halalness, worship facilities, and moral environments (Trishananto, 2024). For instance, professionals may prioritize efficiency and premium services, while educators or students may emphasize affordability and cultural authenticity (Ridho et al., 2023). By moderating the relationship between Islamic stimuli and family value, profession introduces diversity into the motivational process, reflecting the

heterogeneity of Muslim traveler segments (Rahman & Aziz, 2022).

Finally, Islamic travel motivation serves as the dependent variable, representing the behavioral response within the S–O–R model (Hu, 2025). It captures the psychological and spiritual drivers that encourage Muslim tourists to select destinations aligned with their faith, values, and family expectations (Boğan et al., 2021). The integration of S–O–R and VAB theories provides a coherent explanation of how external Islamic attributes are cognitively and emotionally processed through family value and moderated by profession to produce travel motivation (Jabeen et al., 2025). This theoretical synthesis advances halal tourism research by bridging environmental stimuli, internal value mechanisms, and behavioral outcomes, offering a comprehensive model for understanding Muslim travel behavior in Indonesia (Samudra, 2024).

2.8 Integrated Theoretical Logic

The integration of the Stimulus–Organism–Response (S–O–R) paradigm and the Value–Attitude–Behavior (VAB) hierarchy provides a layered causal explanation of how Islamic travel motivation is formed among international Muslim tourists (Rahman & Aziz, 2022). The S–O–R model explains how external environmental stimuli trigger internal cognitive and affective processes that lead to behavioral responses (Hu, 2025). In this study, Islamic value elements namely halalness, worship facilities, and Islamic morality are serve as external destination stimuli that shape tourists' initial perceptions of destination compatibility with Islamic principles (Hassan & Hall, 2021). These stimuli represent the independent variables that initiate the motivational process by influencing how Muslim travelers interpret and evaluate the religious and moral attributes of a destination (Boğan et al., 2021).

Within the organism layer, family value functions as the internal evaluative mechanism that mediates the relationship between Islamic stimuli and travel motivation (Ridho et al., 2023). From the VAB perspective, family value and Islamic values represent deeply embedded belief systems that guide attitudes toward moral safety, collective well-being, and destination suitability (Jabeen et al., 2025). This mediating process transforms external Islamic attributes into internal motivational orientations, reflecting the cognitive and emotional alignment between personal values and destination characteristics (Hu, 2025). Profession, meanwhile, operates as a moderating variable that contextualizes how travelers prioritize Islamic destination attributes based on occupational background, lifestyle, and socio-economic status (Samudra, 2024). By influencing evaluative sensitivity, profession introduces diversity into the motivational process without altering the fundamental causal sequence of the model (Trishananto, 2024).

Finally, Islamic travel motivation emerges as the behavioral response within the S–O–R framework, representing the outcome of internalized value-based evaluations (Rahman & Aziz, 2022). Motivation reflects the alignment between external Islamic stimuli and internal value systems, resulting in a value-consistent inclination to travel to destinations perceived as spiritually supportive and socially appropriate (Hu, 2025). Through this layered theoretical logic, the integrated framework provides a coherent explanation of how Islamic values, family-oriented evaluation, and contextual factors jointly shape travel motivation, addressing theoretical fragmentation in halal tourism research (Jabeen et al., 2025; Samudra, 2024).

3.0 Research Methodology

3.1 Quantitative Study Method

This study adopts a conceptual research design with the primary objective of developing an integrative theoretical framework that can guide future empirical investigation using quantitative methods (Rahman & Aziz, 2022). Rather than conducting immediate empirical testing, the present article focuses on theory development

by synthesizing fragmented bodies of literature and clarifying the mechanisms through which Islamic value elements influence travel motivation among international Muslim tourists (Hu, 2025). Conceptual research plays a critical role in advancing academic knowledge by offering structured explanations, refining constructs, and generating testable propositions for subsequent empirical validation (Jabeen et al., 2025). Accordingly, the methodological emphasis of this study is placed on rigorous literature selection, systematic theoretical integration, and coherent conceptual model development (Samudra, 2024).

The research design follows a theory-building conceptual approach aimed at integrating prior studies on Islamic tourism, family value, profession, and travel motivation into a unified explanatory framework (Ridho et al., 2023). Through this design, the study seeks to identify unresolved conceptual and empirical gaps, integrate multiple theoretical perspectives—namely the Stimulus–Organism–Response (S–O–R) paradigm and the Value–Attitude–Behavior (VAB) hierarchy—and develop theoretically grounded propositions for future quantitative research (Hassan & Hall, 2021). Such an approach aligns with recommendations that conceptual papers should go beyond summarizing existing studies by offering novel theoretical linkages and integrative insights that advance disciplinary understanding (Boğan et al., 2021).

An integrative literature review approach is employed as the primary analytical strategy to achieve these objectives (Jabeen et al., 2025). Integrative reviews are particularly suitable for theory development, as they allow researchers to synthesize diverse theoretical perspectives and empirical findings into a coherent explanatory structure (Rahman & Aziz, 2022). The analytical process involves three interrelated stages. First, a descriptive analysis is conducted to map key concepts, recurring themes, variable definitions, and dominant theoretical foundations within the Islamic tourism and travel motivation literature (Hu, 2025).

Second, a thematic analysis is undertaken to identify and organize core thematic clusters, including halalness, worship facilities, Islamic morality, family value, profession, and travel motivation, while examining relationships among these themes to uncover conceptual inconsistencies and underexplored linkages (Ridho et al., 2023). Third, a theory synthesis stage integrates the S–O–R framework and VAB hierarchy into a multi-layered model that explains how Islamic destination stimuli influence internal evaluative processes, how family value functions as the organismic mechanism, how travel motivation emerges as a behavioral response, and how profession shapes contextual interpretation (Samudra, 2024).

The development of the conceptual framework follows a structured and systematic procedure commonly recommended in conceptual research (Hu, 2025). First, core constructs of the Islamic value elements (halalness, worship facilities, and Islamic morality), family value, profession, and Islamic travel motivation are identified based on their theoretical relevance and prominence in prior literature (Rahman & Aziz, 2022). Second, construct domains are clarified through synthesis of existing definitions to ensure conceptual precision and minimize overlap among constructs (Jabeen et al., 2025). Third, relevant theories are integrated to support different levels of explanation, with the S–O–R paradigm providing the overarching structural logic, the VAB hierarchy explaining internal value-driven evaluative processes, and Push–Pull theory contextualizing motivational dynamics (Ridho et al., 2023).

This methodological approach ensures that the conceptual framework is not only theoretically robust but also practically relevant for future empirical testing (Samudra, 2024). By grounding the framework in established theories and systematically synthesizing empirical findings, the study provides a strong foundation for hypothesis development and quantitative

validation (Hu, 2025). The integration of multiple perspectives also addresses fragmentation in halal tourism research, offering a more comprehensive explanation of how Islamic values, family-oriented evaluation, and professional segmentation jointly shape travel motivation (Rahman & Aziz, 2022).

Furthermore, the emphasis on family value as a mediating construct and profession as a moderating factor enhances the explanatory power of the framework (Ridho et al., 2023). This dual incorporation ensures that both collective socio-cultural mechanisms and individual contextual differences are accounted for in the motivational process (Boğan et al., 2021). Such an approach aligns with recent calls for more nuanced and multi-layered models in tourism research that capture the complexity of traveler behavior (Jabeen et al., 2025).

3.2 Hypotheses Development

By integrating the Stimulus–Organism–Response (S–O–R) paradigm with the Value–Attitude–Behavior hierarchy, this study actively formulates a set of propositions to guide future empirical investigation. These propositions specify the expected relationships among Islamic value elements, family value, profession, and Islamic travel motivation, and collectively explain how these factors shape the motivational processes underlying international Muslim tourists' destination choices.

3.2.1 Hypothesis 1: Islamic Value Elements → Family Value

Islamic value elements namely halalness, worship facilities, and Islamic morality are proposed to positively influence family value as an internal evaluative mechanism among international Muslim tourists (Hassan & Hall, 2021). These attributes signal religious compatibility, moral congruence, and spiritual reassurance, which strengthen family-oriented evaluations in the destination assessment process (Boğan et al., 2021). Destinations that provide halal-certified food, accessible prayer facilities, and morally safe environments are perceived as supportive of collective well-being, thereby reinforcing family cohesion during travel (Rahman & Aziz, 2022).

Family value is deeply embedded in Islamic socio-cultural life, serving as the primary institution for transmitting religious identity and moral conduct (Hu, 2025). When destinations uphold halalness and morality, they align with these values, strengthening trust and loyalty among Muslim families (Ridho et al., 2023). This alignment ensures that travel decisions are not only based on individual preferences but also on collective family expectations, which prioritize moral safety and spiritual continuity (Samudra, 2024).

Empirical studies confirm that family-oriented evaluations are heightened when Islamic value elements are present, as they reduce uncertainty and provide reassurance that destinations are compatible with Islamic teachings (Jabeen et al., 2025). Thus, Islamic value elements are expected to directly strengthen family value by aligning destination offerings with religious identity, moral conduct, and intergenerational bonding.

3.2.2 Hypothesis 2: Family Value → Islamic Travel Motivation

Family value is proposed to positively influence Islamic travel motivation by shaping tourists' attitudes and preferences toward destinations that align with Islamic socio-cultural and moral expectations (Priyatmoko, 2022). In collectivist Muslim societies, family-oriented norms related to moral safety, shared responsibility, and spiritual continuity play a central role in motivating travel decisions (Hu, 2025). Family value therefore acts as a mediating construct that transforms external stimuli into motivational outcomes, consistent with the Value–Attitude–Behavior hierarchy (Jabeen et al., 2025).

Research shows that Muslim families prioritize destinations offering spiritual safety, halal assurance, and culturally congruent experiences, which directly enhance motivational orientation (Samudra, 2024). Parents, in particular, are attentive to moral environments and halal

assurance, ensuring that travel destinations provide safe and spiritually supportive contexts for children (Ridho et al., 2023). This collective orientation strengthens motivational alignment with destinations perceived as family-friendly and morally appropriate (Boğan et al., 2021).

By situating family value as a central mechanism, this hypothesis emphasizes the relational and collective aspects of Muslim travel behavior (Rahman & Aziz, 2022). Family value ensures that motivational processes are not only shaped by external stimuli but also by internalized socio-cultural expectations, thereby reinforcing the importance of family cohesion in Islamic travel motivation.

3.2.3 Hypothesis 3: Islamic Value Elements → Islamic Travel Motivation (Indirect Effect)

Islamic value elements are proposed to exert an indirect positive influence on Islamic travel motivation through the mediating role of family value (Hu, 2025). Rather than directly triggering motivation, Islamic destination attributes are interpreted through family-based value systems, thereby strengthening motivational alignment with the destination (Rahman & Aziz, 2022). This indirect pathway highlights the importance of internal value-driven processes in shaping travel behavior (Ridho et al., 2023).

Empirical evidence suggests that halalness and worship facilities enhance satisfaction and revisit intention, but their motivational impact is amplified when filtered through family-oriented evaluations (Samudra, 2024). For example, halal-certified services may reassure travelers of religious compatibility, but their motivational significance increases when families collectively interpret these attributes as supportive of moral safety and spiritual continuity (Boğan et al., 2021).

This hypothesis underscores the mediating role of family value in transforming external stimuli into motivational orientations (Jabeen et al., 2025). By emphasizing indirect effects, it highlights the layered nature of Islamic travel motivation, where external attributes are cognitively and emotionally processed through family-based evaluations before shaping behavioral responses.

3.2.4 Hypothesis 4: Profession as a Moderating Role

Profession is proposed to shape how international Muslim tourists perceive and prioritize Islamic value elements, resulting in variations in the strength of the relationships between Islamic stimuli and family value (Trishananto, 2024). Differences in lifestyle patterns, service expectations, and resource constraints across occupational groups influence sensitivity toward Islamic destination attributes (Ridho et al., 2023). For example, professionals may emphasize efficiency and premium services, while educators may prioritize moral environments and cultural authenticity (Hu, 2025).

Students or service workers may focus on affordability and accessibility, reflecting diverse motivational sensitivities (Samudra, 2024). These variations highlight the moderating role of profession, which contextualizes how Islamic stimuli are interpreted and evaluated within family-based value systems (Rahman & Aziz, 2022). By influencing evaluative sensitivity, profession introduces diversity into the motivational process without altering the fundamental causal sequence of the model (Jabeen et al., 2025).

This hypothesis enriches the explanatory power of the framework by acknowledging heterogeneity among Muslim traveler segments (Boğan et al., 2021). Incorporating profession as a moderating variable ensures that motivational processes are not treated as uniform but are instead contextualized according to occupational differences, thereby enhancing both theoretical and practical relevance.

3.2.5 Hypothesis 5: Integrated Stimulus–Organism–Response Mechanism

Islamic travel motivation is proposed to emerge from the alignment between external Islamic

destination stimuli and internal value interpretation through family value, consistent with the Stimulus–Organism–Response framework (Hu, 2025). Motivation is conceptualized as a value-congruent behavioral response shaped by both environmental cues and internal family-oriented evaluations (Rahman & Aziz, 2022). This integrated mechanism provides a layered explanation of how Islamic values, family evaluation, and contextual factors jointly shape travel motivation (Jabeen et al., 2025).

By situating family value as the organism and profession as a contextual moderator, the framework addresses theoretical fragmentation in halal tourism research (Samudra, 2024). It explains how external stimuli are cognitively and emotionally processed through family-based evaluations before shaping motivational outcomes (Ridho et al., 2023). This layered logic ensures that motivational processes are not only explained through direct relationships but also through internalized socio-cultural mechanisms.

This hypothesis emphasizes the coherence of the integrated framework, which combines the S–O–R paradigm and VAB hierarchy to provide a comprehensive explanation of Islamic travel motivation (Boğan et al., 2021). By linking external stimuli, internal evaluations, and contextual factors, the framework advances theoretical understanding and provides practical insights for strengthening Muslim-friendly destination strategies (Priyatmoko, 2022).

3.3 Data Collection Procedure

To achieve the objectives of this study, a quantitative research approach will be employed in future empirical validation of the proposed conceptual framework (Rahman & Aziz, 2022). Data will be collected using a structured questionnaire designed to capture international Muslim tourists' perceptions of Islamic value elements which are halalness, worship facilities, and Islamic morality along with family value, profession, and Islamic travel motivation (Hu, 2025). The use of a questionnaire survey is appropriate for examining value-based perceptions and motivational constructs, as it enables standardized measurement of subjective evaluations and behavioral intentions (Ridho et al., 2023). This approach is consistent with established practices in tourism and consumer behavior research, where surveys are widely used to assess attitudinal and motivational constructs (Jabeen et al., 2025).

The questionnaire will be administered to international Muslim tourists who have visited or intend to visit Indonesia as a travel destination (Samudra, 2024). Data collection will primarily be conducted through online survey platforms, allowing access to respondents from diverse national, cultural, and professional backgrounds (Boğan et al., 2021). Participation will be voluntary, and respondents will be informed of the academic purpose of the study to ensure ethical compliance and confidentiality (Hassan & Hall, 2021). Online survey-based data collection is particularly suitable in tourism research, as it provides efficiency, scalability, and inclusivity while enabling researchers to capture diverse perspectives across geographical boundaries (Priyatmoko, 2022).

Prior to full-scale data collection, a pilot study will be conducted to assess the clarity, reliability, and validity of the questionnaire (Hu, 2025). Pilot testing is a critical step in questionnaire development, as it helps improve content validity, wording clarity, readability, format, and question sequencing (Ridho et al., 2023). Feedback obtained during the pilot phase will be used to refine the questionnaire before proceeding to the formal survey stage (Samudra, 2024). This ensures that the instrument is methodologically sound and capable of capturing the constructs of interest with precision and reliability (Jabeen et al., 2025).

Following the pilot study, the revised questionnaire will be distributed to the target population of international Muslim tourists, aiming to collect large-scale data on tourists' evaluations of Islamic destination attributes and their influence on family-oriented assessments

and Islamic travel motivation (Rahman & Aziz, 2022). The collected data will be screened and prepared for statistical analysis using appropriate software, following standard procedures for handling missing values, outliers, and response consistency (Hu, 2025). Partial Least Squares Structural Equation Modeling (PLS-SEM) will be employed as the primary analytical technique due to its suitability for complex models involving mediation and moderation effects (Ridho et al., 2023). For empirical validation, a minimum sample size of approximately 386 respondents will be targeted, exceeding the minimum thresholds recommended for robust PLS-SEM analysis in theory-building research (Samudra, 2024).

3.3 Data Analysis

Although this study is conceptual in nature, the proposed framework is designed to be empirically testable through future quantitative research (Rahman & Aziz, 2022). An appropriate empirical extension would involve a cross-sectional survey targeting international Muslim tourists who have visited or intend to visit Indonesia (Hu, 2025). Measurement items for the key constructs—Islamic value elements, family value, profession, and Islamic travel motivation—may be adapted from well-established and validated scales commonly used in halal tourism and Muslim consumer behavior studies (Ridho et al., 2023). This ensures construct validity and comparability with prior research, while also allowing refinement of items to capture cultural and contextual nuances specific to Indonesia (Samudra, 2024).

Following data collection, standard data screening procedures should be conducted to ensure data quality (Boğan et al., 2021). These procedures include checks for missing values, identification of outliers, and assessments of distributional properties to confirm the suitability of data for advanced statistical analysis (Hassan & Hall, 2021). Reliability and validity testing should then be performed to confirm the robustness of the measurement instruments prior to hypothesis testing (Jabeen et al., 2025). Cronbach's alpha and composite reliability will be used to assess internal consistency, while convergent and discriminant validity will be examined to ensure that constructs are both theoretically distinct and empirically sound (Hu, 2025).

For analytical purposes, Partial Least Squares Structural Equation Modeling (PLS-SEM) represents a suitable technique, given its ability to handle complex models and its appropriateness for exploratory and theory-building research (Samudra, 2024). PLS-SEM enables simultaneous assessment of the measurement and structural models, including evaluations of indicator reliability, convergent validity, discriminant validity, and the significance of structural path coefficients (Ridho et al., 2023). Bootstrapping procedures can be employed to assess indirect effects, particularly to test the mediating role of family value in the relationship between Islamic value elements and Islamic travel motivation (Hu, 2025).

In addition, as profession is conceptualized as a contextual segmentation variable, Multi-Group Analysis (MGA) may be applied to examine whether structural relationships differ across occupational categories, thereby enriching the explanatory power of the framework (Jabeen et al., 2025).

4.0 Expected Results and Discussion

Although this study is conceptual in nature, the proposed framework is explicitly designed to support future empirical testing using quantitative methods (Rahman & Aziz, 2022). Should empirical validation be undertaken, several theoretically grounded patterns are expected to emerge. First, Islamic value elements such as halalness, the availability of worship facilities, and Islamic morality are likely to positively influence both family value and Islamic travel motivation (Hassan & Hall, 2021). Destinations perceived as religiously appropriate and morally safe are expected to generate more favorable evaluations among Muslim tourists,

particularly those traveling with family members (Boğan et al., 2021).

Second, family value is expected to play a central mediating role in the model, strengthening the motivational influence of Islamic destination attributes when interpreted through family-oriented considerations (Hu, 2025). This suggests that the motivational impact of halalness, worship facilities, and moral environments becomes more pronounced when filtered through values related to tradition, moral safety, and collective well-being (Ridho et al., 2023). Such a finding would reflect the collective nature of travel decision-making in Muslim contexts, where destination choices are often shaped by shared values rather than individual preferences alone (Samudra, 2024).

Third, professional background is expected to introduce meaningful variation in how Islamic destination attributes are prioritized (Trishananto, 2024). While core religious motivations may remain relatively consistent, differences may emerge in the emphasis placed on factors such as service quality, affordability, worship convenience, and moral assurance (Jabeen et al., 2025). These variations would indicate that profession conditions lifestyle constraints and evaluative sensitivity without altering the underlying motivational process (Rahman & Aziz, 2022). For instance, professionals may emphasize efficiency and premium services, while students or service workers may prioritize affordability and accessibility (Hu, 2025). Fourth, the expected findings align with the Stimulus–Organism–Response logic underpinning the framework, whereby Islamic value elements function as external stimuli, family value operates as the internal evaluative mechanism, and Islamic travel motivation emerges as the behavioral response (Samudra, 2024). Empirical support for these relationships would reinforce the theoretical coherence of the model and demonstrate the explanatory power of integrating S–O–R and VAB perspectives (Jabeen et al., 2025). This layered logic highlights how external stimuli are cognitively and emotionally processed through family-based evaluations before shaping motivational outcomes (Ridho et al., 2023).

Finally, the practical implications of these expected results are significant for policymakers and tourism stakeholders seeking to enhance Indonesia's position in the global halal tourism market (Rahman & Aziz, 2022). By recognizing the mediating role of family value and the moderating influence of profession, destination managers can design more inclusive strategies that cater to diverse Muslim traveler segments (Boğan et al., 2021). Such strategies may include strengthening halal certification systems, improving worship facilities, and ensuring moral environments that align with Islamic teachings, thereby enhancing satisfaction, loyalty, and revisit intention among international Muslim tourists (Hu, 2025).

4.1 Expected Contribution

This conceptual study contributes to the halal tourism literature by developing an integrated explanation of Islamic travel motivation grounded in the Stimulus–Organism–Response (S–O–R) paradigm and the Value–Attitude–Behavior (VAB) hierarchy (Rahman & Aziz, 2022). Much of the existing scholarship has examined Islamic value elements namely halalness, worship facilities, and Islamic morality in isolation, often overlooking how these attributes are internally interpreted by Muslim travelers (Hassan & Hall, 2021).

By positioning Islamic value elements as external stimuli, family value as the internal evaluative mechanism, and Islamic travel motivation as the behavioral response, this study provides a clearer explanation of how value alignment shapes travel decisions in Islamic contexts (Boğan et al., 2021). This integrated perspective addresses fragmentation in prior research and strengthens theoretical coherence in halal tourism studies (Hu, 2025).

A central contribution of this framework lies in its emphasis on family value, which is rarely

foregrounded in tourism models despite its centrality in Muslim societies (Ridho et al., 2023). Travel decisions are closely tied to shared norms, moral considerations, and collective well-being, making family value a critical mediator in the motivational process (Samudra, 2024). By highlighting the mediating role of family value, the study demonstrates how Islamic destination attributes gain meaning through internal value-based evaluation rather than acting as direct triggers of behavior (Jabeen et al., 2025). The inclusion of profession as a contextual segmentation factor further enriches the framework by acknowledging that Muslim travelers are not a homogeneous group and that occupational differences influence how Islamic attributes are prioritized and interpreted (Trishananto, 2024).

Beyond its theoretical contribution, the framework offers practical insights for policymakers and tourism stakeholders seeking to strengthen Indonesia's position in the global halal tourism market (Rahman & Aziz, 2022). Efforts to enhance halal assurance, improve worship facilities, maintain moral destination environments, and tailor services to different professional segments can contribute to stronger destination appeal and more meaningful alignment with Muslim traveler expectations (Boğan et al., 2021).

Looking ahead, future research may empirically test the proposed model using quantitative techniques such as PLS-SEM and explore variations across professional or cultural contexts (Hu, 2025). As halal tourism continues to grow globally, conceptually grounded and value-sensitive frameworks such as the one proposed here can guide both academic inquiry and strategic destination development (Samudra, 2024). Future studies should also integrate sustainability perspectives within value-motivation frameworks, as recent analyses highlight the increasing relevance of Islamic principles in tourism sustainability debates (Jabeen et al., 2025).

5.0 Conclusion

In conclusion, this conceptual study advances the halal tourism literature by offering an integrated framework that explains Islamic travel motivation through the combined lenses of the Stimulus–Organism–Response paradigm and the Value–Attitude–Behavior hierarchy. By positioning Islamic value elements as external stimuli, family value as the mediating organism, profession as a moderating contextual factor, and Islamic travel motivation as the behavioral response, the framework provides a coherent and layered explanation of how Muslim travelers interpret and act upon destination attributes (Rahman & Aziz, 2022; Hu, 2025).

This study not only addresses theoretical fragmentation by linking external stimuli to internal value-based evaluations but also offers practical insights for policymakers and tourism stakeholders to strengthen Indonesia's competitiveness in the global halal tourism market. Future empirical validation using advanced quantitative techniques such as PLS-SEM will be essential to confirm these relationships and extend the framework's applicability across diverse professional and cultural contexts, thereby ensuring its relevance to both academic inquiry and strategic destination development (Jabeen et al., 2025; Samudra, 2024).

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