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## **REVISITING MUSLIM-FRIENDLY HOSPITALITY: A TPB-BASED CONCEPTUAL FRAMEWORK OF HALAL VALUE, TOURIST SATISFACTION, AND REVISIT INTENTION**

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### **Abstract:**

The global Muslim tourism market continues to expand rapidly, intensifying the need for deeper insights into value creation within Muslim-friendly hospitality (MFH). This conceptual study develops a framework grounded in the Theory of Planned Behavior (TPB), positioning halal value as a belief-based antecedent, tourist satisfaction as an evaluative attitude, and revisit intention as behavioural intention. Unlike prior approaches that treat halal attributes as operational requirements or narrow subdimensions of Muslim Tourist Perceived Value (MTPV), this paper reconceptualizes halal value as a higher-order experiential construct encompassing both Islamic physical attributes—such as halal food, prayer facilities, and Muslim-friendly amenities—and Islamic non-physical attributes, including trust, ethical service,

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spiritual assurance, and modest hospitality interactions. The proposed model suggests that halal value exerts both a direct influence on revisit intention and an indirect effect mediated through tourist satisfaction. Theoretically, the study extends TPB into Islamic hospitality by elevating halal value to a strategic determinant of loyalty formation, thereby offering a parsimonious yet contextually relevant explanation of Muslim tourist behaviour. Practically, the framework provides guidance for MFH operators to move beyond certification-based compliance toward integrated halal experiences that foster trust, comfort, satisfaction, and repeat visitation. By advancing halal value as a multidimensional experiential driver of loyalty, this study contributes to the growing discourse on Islamic hospitality and tourism. It offers both scholarly insights into the extension of TPB and managerial implications for enhancing customer satisfaction and strengthening revisit intention in Muslim-friendly hotels.

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**Keywords:**

Halal Value; Tourist Satisfaction; Revisit Intention; Muslim-Friendly Hotels (MFHs); Theory of Planned Behavior (TPB)



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**Introduction**

Tourism continues to be a large contributor to economic activity, employment and destination competitiveness (World Travel & Tourism Council (WTTC), 2024). In 2024, the travel and tourism industry accounted for around USD 11.1 trillion of global GDP, contributing almost 10 percent to the world economy (Oladipo, 2024). The performance is a testament to the strength of the sector and its ongoing role in global development (Pew Research Center, 2025). According to a 2020 report by Statista, 2.0 billion people are Muslims in the world, and the number continues to grow at the fastest rate as one of the major religions, giving a solid grounding for the demand for halal compliant travel services. Recent research also shows that Muslim travel is influenced by the increased importance of halal compliant services, religiously suitable experiences and tourism environments that will enable Muslim visitors to travel without sacrificing on their faith-based obligations (Battour et al., 2024; Crescent Rating & Mastercard, 2025).

Malaysia has impressively maintained its Global Islamic Economy Indicator (GIEI) leadership for 10 years in a row, beating other major economies like Saudi Arabia, Indonesia and UAE. In an indication of Malaysia's overall performance across various sectors, this recognition backs its reputation as a friendly destination for Muslims around the world, right down to Islamic finance, halal foods and halal travel. At the same time, a much greater role has been played by halal products in people's daily lives globally, which has further enhanced the importance of halal tourism in the Islamic economy (Ali Liaqat, 2023). This has placed the

Muslim tourist as a significant portion of the total number of foreign visitors and reinforced the country's tourist image as a popular vacation option for faith-based travel. The country's leadership in halal tourism is supported by the decent support of the clear institutional systems, such as the standards of Muslim-Friendly Hospitality Services (MFHS) and the direction of the government to institutionalize and promote Islamic values in tourism proactively. On the level of the hotel itself, Muslim travelers have come to judge their experiences based upon the availability of halal food, clean options for places to pray, gender-segregated facilities and comfortable encounters with accompanying aspects or "muslim touchpoints" during the service (Rahman et al., 2020). The growth and expansion of these are important indicators of the changing travel habits for Muslim travelers who prefer destinations that cater to their faith-based needs while also offering contemporary travel experiences. The significant finding in particular is that halal attributes do not only become an optional feature of the services offered by the hotel; it has become the dimension to measure perceived value and post-consumer assessment of the services received by Muslim-Friendly Hotels (MFHs). Malaysia's ability to dovetail the institutional support with the delivery of practical services, highlights its leadership and pioneering status in the development of halal tourism and consistency in its claim of being a Muslim-friendly tourism leader (Hasyim & Ramly, 2025).

In this context re-visiting intention is a key sign of sustainable competitiveness in tourism and hospitality (Ajzen, 2020). This study is based on the Theory of Planned Behavior (TPB) that says that intentions to do a behavior are an outcome of attitude toward the behavior, subjective norm and perceived behavioral control. TPB has been used extensively in research on tourism to predict revisit intention and tourist loyalty behaviour (Abbasi et al., 2021; Esfandiar & Hadinejad, 2025; Hussein et al., 2020). Expectations of Muslim Shariah, ethical congruence and religious assurance in addition to functional satisfaction affect revisit intention in Muslim Friendly Hospitality (MFH) environment. But most studies are directed to service aspects of quality and not the attributes of halal value (Suhartanto et al., 2021).

This paper aims to fill this gap by applying TPB (Ajzen, 2020) as satisfaction is an important mechanism between the Muslim perceived value and revisit intention. Yet, evidence on tourists' perception regarding the values from an Islamic perspective of the Muslim-Friendly Hotels (MFHs) guests is still limited (Yusni et al., 2023). However, current research mostly centres on general attributes of service quality and overall value received, with a lack of attention being paid on the importance of each of the specific halal attributes that influence the Muslim tourist's experience. This study aims to fill this void by introducing theory of planned behavior (TPB) based framework: Halal value provides a sense of satisfaction (as attitude) which consequently fosters revisit intention. In contrast to previous studies that integrate several theories, the research uses TPB only, which has a more parsimonious description of the variables and yields a more economical and theoretically coherent explanation of the Muslim tourist behavior (Jeaheng et al., 2020; Suhartanto et al., 2021).

## Literature Review

The literature review is structured under five interrelated themes: halal tourism, attributes of halal value, tourist satisfaction, revisit intention and the Theory of Planned Behavior (TPB). This construction helps to have a better flow from the general view of Islamic tourism down to the conceptual framework presented.

## ***Halal Tourism***

The term halal has been traditionally linked with food and drinks, where the dietary aspects are the initial steps in the implementation of halal principles. But today's understanding of halal goes beyond just this (Purusottama & Wijanarti, 2022). Following the halal concept in foods, consumers also demand to use other factors (such as safety, comfort and environmental protection) in foods. Such development is expressive of the halal being perceived as something holistic and not only religious based because, but it is also an all-encompassing framework that meets with the multiple needs of today's society. In addition, current studies reveal that Muslim tourists are more developed, looking for more than simply a religiously compatible destination; they also expect quality, hassle-free service, similar to that of mainstream tourism (Hasyim & Ramly, 2025).

Halal integration into the world lifestyle is increasing in today's society. Today more than just food products are also viewed as 'halal' such as cosmetics, pharmaceuticals, leather or perfume (El-Gohary, 2020; Junaidi, 2020). The halal concept is very general, which incorporates areas of food, garments, drinks, cosmetics, health and pharmaceuticals, marketing, travel, tourism and hospitality and finance. Besides, a number of service industries such as banking, entertainment, logistics and tourism have embraced halal principles which shows its growing influence and applicability in product and services industries (Mat Yusof et al., 2020). Muslim Friendly Hotels (MFHs) are a growing segment of Halal tourism providing for Muslim travellers' unique necessities. They provide special rooms and facilities to enable the travellers to continue their religious lives. The provision of Halal services, particularly for the Muslim Friendly Hotels (MFH) should be based on Islamic values and obeying Shariah in the provision itself (Hussain et al., 2021).

## ***Halal Value Attributes***

"Halal value" is the value in the products and services that must be clean, fulfilling the Muslim tourists' religious value and based on Islamic principles (Hamdy & Eid, 2024). The difference between conventional perceived value which is related to economical and functional aspects with halal value is it includes the other perceived value components, namely religious, emotional, or spiritual aspects, so that halal value is a multidimensional value (Battour et al., 2022; Suhartanto et al., 2021). In the context of Muslim Tourist Perceived Value (MTPV), the subdimension halal value is identified as one of most important dimensions which can directly affect tourist satisfaction and tourist loyalty towards Muslim Friendly Hotel (MFH) (Preko et al., 2020).

Halal value in the context of MFHs can be broken down into two main aspects: Islamic physical aspects and Islamic non-physical aspects. Islamic physical attributes are the tangible features like halal food, gender separation in various areas and availability of religiously appropriate facilities (Jeaheng et al., 2020; Rahmah & Idris, 2025). These are examples of clean prayer areas, ablution facilities, correct qibla direction and correct prayer timings which have come to the fore as significant criteria affecting Muslims' purchasing decision-making. These traits offer assurance and conformity, allowing Muslim visitors to maintain their faith during their travel time. To understand the behavior in Muslim markets it is important to know the attributes that Islam imbibes, as these attributes greatly influence the buying behavior in tourism (Rohim et al., 2022a).

However, the non-physical attributes include things that are not tangible but contribute to the overall hospitality experience, such as Islamic norms. They are such things as the establishment of an Islamic ambiance, interrelationship with the service in a modest way, entertainment in accordance with Sharia and so on until the delivery of service is done ethically. It also includes practices like providing separate facilities, appropriate Islamic products, Islamic greetings and culturally appropriate music that support a spiritual and cultural aspect to service. All these non-physical dimensions are experienced by the guests in their entirety, thereby adding to their emotional and spiritual security on top of physical utilities and enhancing the overall value of MFHs (Rahayu et al., 2020).

In Islamic tourism, both the physical and non-physical halal features of a product have been previously found to have a strong impact on satisfaction and behaviour (El-Gohary, 2020; Suhartanto et al., 2021).

### ***Tourist Satisfaction***

This has been investigated in the past by a number of researchers with respect to Customer Satisfaction. The literature of tourist satisfaction is quite extensive, with generic ideas focusing on tourists' motivations and evaluations of the satisfaction with a destination (Mohamed et al., 2021). For people working in the industry, this points to the importance of continually improving by adding value to the services offered so that not only do the customers come back, but they also tell others about the company. The importance of customer satisfaction as a key subject area in the fields of hospitality and tourism research cannot be overstated because it can directly impact on tourism products and services, as well as customers' cognitions and behavioral intentions. Previous research has proved that visitors' satisfaction is critical in post-visit intention (Bayih & Singh, 2020; Darojat, 2021; Habibi et al., 2024).

Tourist satisfaction is widely considered to be the positive or negative feelings or attitudes that result from consumption of a product or receiving a service; satisfaction is also defined by how delightful the degree of realization in consumption of product or service is (Boontos & Uon, 2025; Marlizar et al., 2021) (Suprianto et al., 2023). An emotional reaction to certain products or services that are purchased, retail outlets, patterns of behavior, and overall markets are all aspects of customer satisfaction as described in previous literature (Permatasari, 2020).

Based on the conceptualization of attitude within TPB, tourist satisfaction is considered an evaluative attitude, which is a tourist's positive and/or negative judgment derived from the halal hospitality experiences after using it (Ajzen, 2020). In this evaluation, cognitive evaluation of service performance (food, facility etc.) is included as well as affective and spiritual responses (comfort, trust and religious peace of mind etc.). As satisfaction can be conceptualized as an attitudinal assessment this can make this model more theoretically valid when using TPB, and it can address the unique religious and experiential side of Muslim-friendly hospitality (Battour et al., 2022; Suhartanto et al., 2021).

### ***Revisit Intention***

Past studies have shown that there are multiple determinants to increase the revisit intention such as the consumer-perception of price, consumer-perception of service quality, experience, destination image, satisfaction, tourist motivations, and perceived value (Rozi & Panji Wulung, 2022). As per the Theory of Planned Behavior (TPB), revisit intention is considered to be a

strong determinant to real future action, hence it provides interesting information about tourist decision loops and destination loyalty (Hussein et al., 2020). TPB highlights that there are two important antecedent factors of behavioral intention: The attitude, which can be recognized as a key determinant of revisit intention in TPB (Ajzen, 2020).

Revisit intention is an important tourist value highlighted by academics as well as tourism and hospitality professionals. It is an indication of repeat visit, repurchasing/reusing service, possibly through such actions as staying longer, spending more than originally planned or recommending to others (Baker & Crompton, 2000; Boontos & Uon, 2025; Lei et al., 2023). Previous research indicates that tourists' intention to return depends on how interested they are in a destination based on their motivational and attraction of a tourism product. Previous studies show that revisit intentions could be interpreted as the willingness of tourists to come back and can be influenced by their interest in the destination based on their motivation and attraction to a tourism offering (Juliana et al., 2024). This is broadly thought to mirror customer loyalty and is conceptually related to repurchase intent, thus extending its applicability to services and products. Given that a hotel's ability to meet the needs and expectations gives some degree of assurance of repeat patronage, it is important to be able to work out the same in order to keep the destination competitive (Hardinie et al., 2023).

For the purpose of the study, revisit intention is constituted as the plan of the Muslim tourist to come back as well as to recommend the “halal” destinations to others (Julina et al., 2021). Research has shown that satisfaction has an important effect on continuing patron use and customers' intent to return is highly related to their satisfaction. The service providers therefore need to continuously provide needs of their visitors and make them satisfied so that they will develop loyalty (Wantara & Irawati, 2021).

In Islamic hospitality, revisit intention is determined not only by service quality but also in the context of trust on halal practices, emotional comfort, and value consistency of Islam. That indicates that, halal value has a multiplicity characteristic as one of the satisfaction and behavioral intention determinants; it can be said that halal value is one of the elements which has a function as a basis that builds satisfaction and behavioral intention in the emergence of loyalty in Muslim Friendly Hotel (MFH) (Battour et al., 2024; Hamdy et al., 2024).

### ***Theory of Planned Behavior (TPB)***

The following provides a detailed framework in understanding how halal value and halal satisfaction affects the intention of revisit in the context of Muslim-Friendly Hospitality (MFH) by using Theory of Planned Behavior (TPB). The theory, TPB (Ajzen, 1991), is based on three psychological domains: attitude (ATT), subjective norm (SN) and perceived behavioural control (PBC) which explain behaviour intention. These dimensions account for both the process of forming intentions and the process of turning intentions into behaviour, and revisit intention is influenced by attitudes, subjective norms and perceived behavioral control in the shaping of tourists' decision-making process (Esfandiar & Hadinejad, 2025).

In the field of tourism and hospitality, TPB has also been used to explain destination choice, the preference for these accommodations, intention to revisit, sustainable travel behaviour, and disposition to visit green hotels (Abbasi et al., 2021; Esfandiar & Hadinejad, 2025; Fauzi et al., 2024; Hussein et al., 2020; Tajeddini et al., 2021). This broad and extensive application

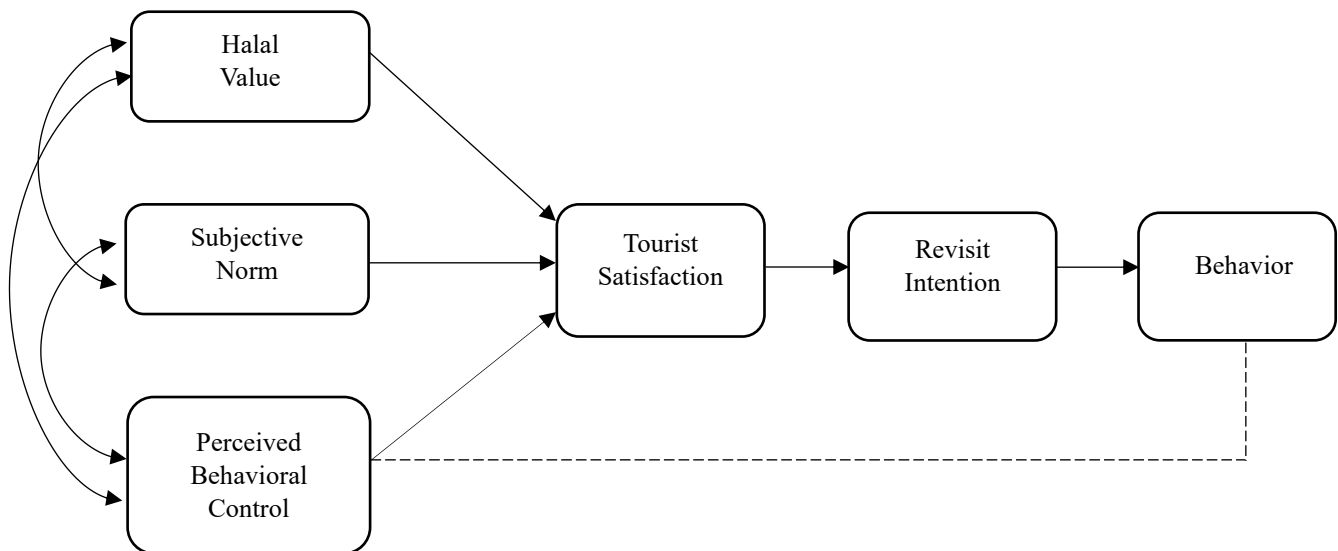
underscores the textual bases which show that TPB can be applied into the decision-making process of Muslim tourists in hotel service context (Liu et al., 2024).

The use of TPB here is focussed. Halal value is conceptualized as an antecedent which is rooted in belief and represent the tourist Muslim's perception regarding the religious, ethical, functional and spiritual values provided by Muslim-Friendly Hotels (MFHs). Tourist satisfaction is considered as an attitude-based assessment, which takes the form of positive or negative assessments of the MFH experience. Revisit intention as behavioural intention is being interpreted as the intention of revisiting the same hotel or recommending similar Muslim friendly hospitality experience.

Attitude is the extent of favourableness about a given behaviour. Subjective norm reflects perceived influence of important people, and social pressures that may increase or decrease the likelihood of behavior (Liu et al., 2024). It is also indicative of the person's subjective orientation towards what others significant to him hold in regard to the norm. Perceived behavioural control is how easy it is for people to do the behaviour, and how much people think they can do it. Within the literature of MFH, it is important that halal value will influence tourists' attitude, and satisfaction will play a role as a mediator which will strengthen the relationship between halal value and revisit intention (Fauzi et al., 2024).

This is because TPB's attitudinal and belief structure places halal value and satisfaction in there, preventing over-theoretization and providing a contextually grounded and parsimonious account of Muslim tourists' behavior. It illustrates how Islamic values as it is applied in the hospitality services can be incrementally incorporated into TPB to enrich its explanatory power in the context of faith-based tourism and advance understanding of the formation of loyalty in the context of Muslim-Friendly Hospitality (MFH).

Based on the above, the conceptual framework that is proposed can be seen in Figure 1 which shows that halal value and tourist satisfaction shape revisit intention of tourists in Muslim-Friendly Hotel (MFH). Halal value is considered as antecedent which is based on a belief; tourist satisfaction is treated as an attitude evaluation and revisit intention is treated as a behavioural intention. The subjective norm and perceived behavioural control remain as essentially incorporated TPB constructs and there may also be a direct link between perceived behavioural control and the behaviour. The inclusion of the Islamic values in the hospitality services in this framework highlights suggested systematic integration of these values with TPB as an added value to its explanatory power in the context of faith-based tourism, thus furthering the knowledge of loyalty formation in Muslim-Friendly Hospitality (MFH).



**Figure 1: Theory of Planned Behavior (TPB)**

### *Theoretical Framework and Hypothesis Development*

In this study the application of the Theory of Planned Behavior (TPB) was used and satisfaction was placed within the TPB attitudinal component. Based on the discussion mentioned above, this study has identified the relationship between halal value, tourist satisfaction and revisit intention, hence the following hypotheses are proposed: (Ajzen, 2020))

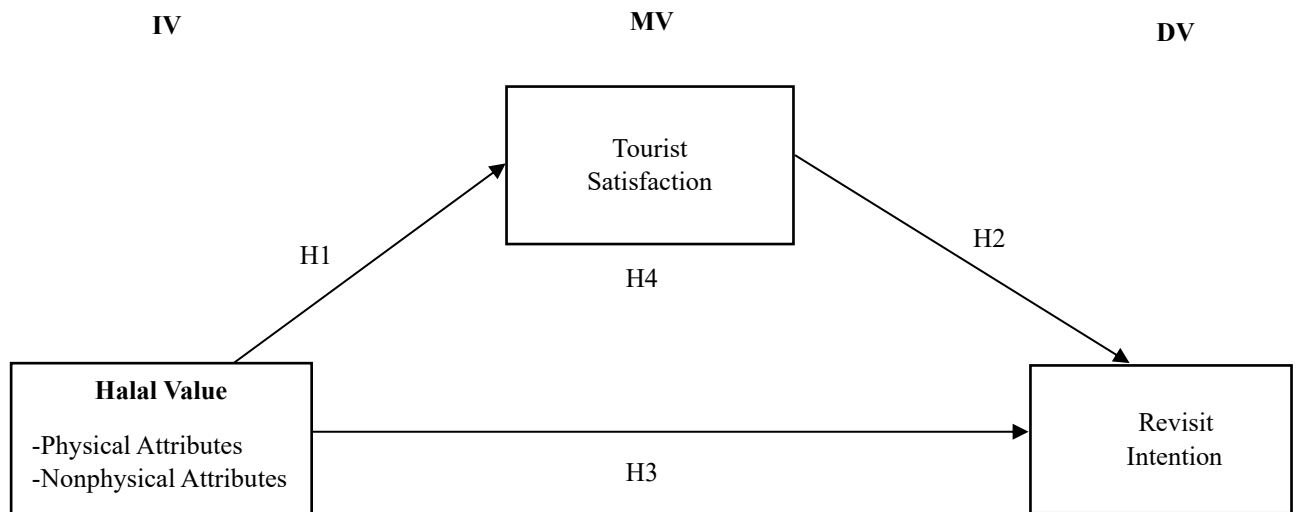
H1: Halal value positively influences tourist satisfaction.

H2: Tourist satisfaction positively influences revisit intention.

H3: Halal value positively influences revisit intention.

H4: Tourist satisfaction mediates the relationship between halal value and revisit intention.

The model suggests that halal value is the main independent variable that positively influences tourist satisfaction and the intention to revisit of Muslim tourist in Muslim-Friendly Hotels (MFHs) as shown in Figure 2. Meanwhile, tourist satisfaction is a mediator between halal value and their intention to revisit.



**Figure 2: Conceptual Framework for Halal Value, Tourist Satisfaction and Revisit Intention**

### Research Methodology

This study aims to shed light on the theoretical position of halal value, tourist satisfaction and revisit intention within theory of planned behavior (TPB). Although conceptual in nature, the framework can be used to guide future empirical validation. The methodological approach is, therefore, designed in such a way as to be both theoretical and practical.

### Research Design

A quantitative, cross sectional correlational design was used; this testing design is used to evaluate the relationship amongst variables at a specific time. This design is financially attainable, time efficient and suitable to examine both direct and indirect relationships, without altering the context of the research study (Thomas & Zubkov, 2023). Partial Least Squares Structural Equation Modeling (PLS-SEM) was chosen as the major statistical method that is appropriate for mediation effects studied in this research. PLS-SEM has been used in the SmartPLS Edition 4.0 software and is especially amenable to complex models with latent constructs and the testing of mediation relationships and is well suited for rather small samples (Hair Jr. et al., 2021).

### Target Population and Sampling

The target population consists of the Muslim foreign and domestic tourists who have ever stayed at Muslim Friendly Hotels (MFHs) in Malaysia. All respondents need to be at least 18 years old as per Malaysian Act 1950 which states that a person of this age is legally competent to give informed consent. Purposive sampling method was used to determine the participants according to the following inclusion criteria:

1. The respondent must be Muslim.
2. The respondent must have stayed at a Muslim-Friendly Hotels (MFHs) in Malaysia.
3. The respondent must be 18 years or older.

By adopting the sampling strategy, the data collected will be relevant, reliable, and will support the study's purpose about how Halal value affects the satisfaction and revisit intention with satisfaction as a mediator.

### ***Research Instruments***

Abdul Hamid, (2021) and Rahman et al., (2022) have proposed that instruments can take various forms, such as questionnaires, interviews, observations, documents, content analyses, or standardized tests. Data were collected using a structured questionnaire, developed and distributed via Google Forms. The dissemination channels were wide-spread geographically, cost-effective and offered rapid responses, mostly in the form of email, social media platforms such as Facebook and Instagram, WhatsApp as well as Muslim travel groups and tourism-related forums. The questionnaire was based on previous studies in literature, adapted to fit the context of the study, and reviewed by panel experts to check validity and clarity.

The instrument included four parts which were as follows: (1) demographic information, (2) halal value, (3) tourist satisfaction and (4) revisit intention. Halal value was measured by Islamic physical attributes, such as halal food, prayer facilities, Muslim friendly attributes as well as Islamic non-physical attributes such as trust, ethical service, spiritual safety and surety, and reserved manner of the people and interactions with the hosts. Items were scored on a five-point rating scale from 1 (strongly disagree) to 5 (strongly agree).

### ***Data Analysis***

Since the use of PLS-SEM is suitable for empirical future tests, this method will be used to examine indicator reliability, internal consistency, convergent validity, and discriminant validity (for the measurement model) and to examine path coefficients, explanatory power, predictive relevance and mediation effects (for the structural model). This method guarantees that the suggested model will be carefully assessed with regard to the theory and practical application to MFH.

### ***Implications of the Study***

The findings of this study led to a number of theoretical and practical implications in the field of industrial and academic studies.

### ***Theoretical Contributions***

Theoretically, several important contributions are provided in this study. First, it takes the TPB from general consumer behavior to Islamic hospitality by placing halal value as belief-based antecedent, tourist satisfaction as an attitudinal evaluation, and revisit intention as an behavioural intention. This articulation supports a better understanding of TPB within the context of tourism and gives it a stronger concentration within the field of faith-based hospitality.

Second, the value of halal is re-imagined from a very limited standpoint of a subdimension of Muslim Tourist Perceived Value (MTPV) into a multifaceted experience. The three components are important in understanding the assessment of Muslim tourists, namely Islamic physical

attributes (Halal based food, qibla direction, prayer facilities, and Muslim-friendly amenities) and Islamic non-physical attributes (trust, ethical behavior, spiritual assurance and modest interaction during service).

Third, satisfaction amongst tourists is reconceptualised as an evaluative attitude, thereby making it more similar to other hospitality and tourism studies which have this attitude-based perspective to their work. Finally, a mediation-based explanation is provided about how satisfaction acts as a conduit to revisit intention and how this is transformed into halal value. These combined pieces of work extend the spectrum of TPB in researching Islamic consumer behavior and offer a comprehensive viewpoint towards understanding loyalty in a Muslim Friendly Hospitality (MFH).

### ***Practical Implications***

The results also clearly provide guidance for the operators of Muslim Friendly Hotel (MFH) in increasing the competitive ability in the halal tourism market. Hotels need to be aware that there are physical attributes which they need to have, such as halal certified foods and other facilities like prayer rooms or direction to the qibla, Muslim friendly amenities etc, and they also need to take care of the non-physical attributes such as trust, ethical service, transparent halal practices etc, and spiritually reassuring interactions. These elements assist guests to assume the hotel offers a way of life that is not just convenient but religiously as well, improving their overall experience.

One thing that is important, however, is for operators to go beyond mere certification compliance to experience the principle of halal within the design and delivery of services. This involves educating employees on Muslim-friendly service etiquette and keeping all departments, processes and procedures uniform, and communicating clearly and transparently on halal practices. Through a steady dose of Islamic experiences that promote emotional and spiritual satisfaction, MFHs can gain deeper engagement from their customers, convince customers to go back for repeat visitation and also drive positive word of mouth.

These approaches can help set the bar for MFHs to be at the forefront of the experiential halal hospitality sector and are a sure way of future sustainable success in the rapidly growing global Muslim travel market. In places where a supportive structure exists and the Muslim travellers' preferences are quite high, as is the case in Malaysia, such practices are crucial for sustaining a leadership position.

### **Conclusion and Limitations**

The objective of this conceptual paper is to establish a conceptual framework linking the TPB with halal value that affect tourist satisfaction and revisit intention of staying in the Muslim-Friendly Hotels (MFHs). This would be beneficial in theory to explain the behaviors of Muslim tourists with positioning halal value as belief-based antecedent, tourist satisfaction as an evaluative attitude and revisit intention as behavioral intention. The most important novelty is the redefinition of the concept of halal value, as a second order experiential construct, incorporating the physical and non-physical attributes of Islam. This not only contributes to the theoretical knowledge on formation of loyalty in Islamic hospitality environment but also provides practical implication that can be applied by MFH operators who want to intensify satisfaction and repeat visitation.

The paper is conceptual and does not involve empirical testing. Thus, the relationships presented are only tentative and will require primary data for validation. The framework can be empirically tested in the future with the use of PLS-SEM and compared with the model of various Muslim-friendly hotels, tourist segments and tourist destinations. Future studies that are both longitudinal and cross-cultural would add to the understanding of the change in halal value, satisfaction, and revisit intention between different time periods and different hospitality situations.

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**Ethics Statement:** As this is a conceptual paper, no human participants were involved, and no primary data were collected. Future empirical work based on this framework should obtain the necessary ethical approval and ensure voluntary participation, anonymity and confidentiality.

**Author Contribution Statement:** All authors contributed to the conceptualisation, development, writing and refinement of the manuscript. All authors reviewed and approved the final version prior to submission.

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