Research Paper

Driving Halal Tourism in Lombok: The Role of Demographics, Islamic Lifestyles, and Vacation Preferences

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[1] mukhlishin@ummat.ac.id*, [2] ahadiah.agustina92@gmail.com, [3] sahman@ummat.ac.id,
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ARTICLE INFO	ABSTRACT
  To cite in APA style Mukhlishin, Agustina, A., Sahman, Z., Husen, F., & Khalifah, M. H. (2025). Driving halal tourism in Lombok: The role of demographics, Islamic lifestyles, and vacation preferences. *Shirkah: Journal of Economics and Business, 10*(2), 274-293.	Despite the growing global demand for halal tourism, destinations such as Lombok (one of Indonesia's prominent tourist regions) continue to face challenges in maximizing engagement within this niche market. This study addresses the critical gap by examining how demographic characteristics, Islamic lifestyles, and vacation preferences influence Muslim tourists' interest in halal tourism in Lombok, West Nusa Tenggara. Using a quantitative survey design, data were collected from 235 Muslim tourists and analyzed through multiple regression using SPSS version 24. The findings indicate that all three variables significantly affect interest in halal tourism. Notably, vacation preferences emerged as the most influential factor, suggesting that Muslim tourists prioritize travel experiences that integrate leisure with faith-based values. Islamic lifestyle and demographics also demonstrated meaningful contributions, reinforcing the role of religious identity and sociodemographic traits in shaping travel behavior. These results underscore the need for tourism stakeholders to develop culturally aligned, spiritually fulfilling, and experience-driven tourism offerings. The study contributes theoretically to the growing body of literature on halal tourism behavior and offers practical insights for policymakers and destination managers seeking to enhance the appeal of Muslim-friendly tourism experiences.

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Introduction

Halal tourism has emerged as a rapidly growing segment of the global tourism industry, driven by increasing demand for travel experiences that comply with Islamic principles (Rasul, 2019). Defined by the integration of conservative Islamic lifestyle practices with contemporary travel services, halal tourism provides services such as halal-certified food, prayer facilities, and Muslim-friendly accommodations (Asthu & Adwiyah, 2020; Sudrajat, 2022). The surge in Muslim travelers, estimated at 156 million in 2020, indicate the global relevance of this sector (Wibawa et al., 2021), supported by a growing Muslim population and heightened awareness of Islamic lifestyle consumption (Bahiej et al., 2021). As a multidimensional market, halal tourism intersects with various sectors, including hospitality, fashion, finance, and food (Jailani & Adinugraha, 2022; Supriani et al., 2021), which enables countries to boost economic development while preserving Islamic values (Afifi et al., 2021; Abdullah et al., 2020).

Countries like Malaysia and Indonesia have taken strategic initiatives to promote halal tourism through diverse product offerings targeted at Muslim spiritual tourists (Yusof & Simpong, 2021). Importantly, the appeal of halal tourism extends beyond Muslim-majority regions, with increasing demand in non-Muslim countries that seek to accommodate Muslim tourists (Layali & Suriani, 2022). These developments position the Muslim travel segment as both economically lucrative and culturally significant. With an estimated 150 million Muslim tourists globally, this market is expected to have a sustained economic impact (Harahsheh et al., 2019). However, effective engagement requires a deeper understanding of Muslim tourists' preferences, which are influenced by factors such as Sharia-compliant destinations, perceived value, and emotional solidarity among Muslim travelers (Chua et al., 2021).

Tourism destinations must consider factors beyond basic amenities to develop an environment conducive to Islamic practices, including halal-certified services and facilities (Sudrajat, 2022). This applies to both Muslim and non-Muslim majority countries as they strive to attract faith-based travellers (Abdullah et al., 2020). In this context, Indonesia, and specifically Lombok, has positioned itself as a premier halal destination, having received international recognition for its Muslim-friendly tourism products (Taqwiem et al., 2020). Lombok's success stems from its post-COVID recovery strategy, inclusive of Sharia-compliant tourism models and local community participation in tourism development (Bahiej et al., 2021; Taqwiem & Pertiwi, 2021; Wijaya & Sholeh, 2020). The seamless integration of Islamic values and local customs enhances Lombok's appeal to Muslim tourists, presenting a viable case study of religious-cultural harmony in tourism development.

Despite the growing momentum of halal tourism globally, a significant research gap persists in understanding the specific factors that shape Muslim tourists' interest in particular destinations, especially within localized contexts such as Lombok, Indonesia. Existing studies tend to focus broadly on the availability of halal-certified services and facilities, often overlooking the deeper psychological, cultural, and behavioral motivations behind Muslim travel choices (Henderson, 2016). Moreover, there is limited empirical research that integrates multiple dimensions, such as demographic traits, religious lifestyle practices, and personal leisure preferences, into a unified framework to explain tourist interest. This study addresses that gap by investigating how these three variables jointly

influence Muslim tourist behavior in Lombok, a region actively promoted as a halal destination yet underexamined in academic literature. By offering a more granular analysis, the study provides both theoretical enrichment and practical guidance for tourism stakeholders aiming to design culturally resonant and value-driven tourism strategies.

Previous research has extensively explored Muslim Tourist Perceived Value (MTPV), where religiosity mediates the relationship between perceived value and satisfaction. Other studies have examined Muslim customers' expectations of travel services (Rodrigo & Turnbull, 2019), and the integration of Muslim values with customer loyalty. These investigations help shaping an understanding of Muslim consumer satisfaction and behavioral intention. Further studies by Boğan and Sarıışık (2019) emphasized the niche potential of the Muslim market. South Korea's strategy, which includes halal offerings to attract Muslim travelers, provides a comparative framework (Al-Ansi et al., 2020). In a broader context, Khan and Callanan (2017) introduced the Global Muslim Travel Index to measure destination compatibility with Muslim traveler motivations.

Additional research identifies core travel motivators for Muslim tourists: halal food, gender-separated services, and prayer facilities (Sánchez & Moral, 2019), along with accommodation, fashion, medical needs, and transportation services (Oktadiana et al., 2016). These expectations require adaptive marketing and service strategies by both policymakers and industry players (Battour et al., 2018; Hassani & Moghavvemi, 2019). The complexity increases for Muslim travelers in minority-Muslim countries, where expectations often clash with availability (Said et al., 2020). Emotional solidarity, community inclusion, and food and beverage preferences have also been shown to significantly affect satisfaction (Chua et al., 2021; Zainol et al., 2021).

A growing body of literature in halal consumption further informs this study. Subjective norms, religiosity, and halal awareness consistently influence purchasing behavior, including food preferences, restaurant selection, and brand image (Amalia et al., 2020; Bashir, 2019; Elseidi, 2018; Handani & Kim, 2023; Mahri, 2023; Muslichah et al., 2019). Other studies highlight how health and hygiene perceptions impact non-Muslim interest in halal food (Goni, 2022), or how technological platforms affect purchase decisions (Fachrurrozie et al., 2023). Halal tourism also gains relevance in demographically changing societies, like Korea, where Muslim populations are growing (Han et al., 2021; Marlinda et al., 2021). Drivers of halal food choices such as relevance, competence, and autonomy further illustrate behavioral nuances (Syed et al., 2022). Socio-demographic factors and decision-making styles are also found to influence consumer patterns in Indonesia (Siregar et al., 2023; Usman et al., 2021).

This body of work is often anchored in the Theory of Planned Behavior (TPB), which explains halal product intention through attitude, norms, and behavioral control (Wibowo et al., 2021; Khan et al., 2020). Trust in halal food enhances destination attachment and long-term visitation intent (Han et al., 2021). Meanwhile, halal certification, brand awareness, and product knowledge are critical in purchase decisions (Pratiwi, 2018; Lim et al., 2020; Devi & Firmansyah, 2019; Hasyim & Purnasari, 2021; Jaihan et al., 2022). This wide array of findings confirms that faith-based and behavioral factors significantly shape Muslim consumers' travel and consumption preferences (Handriana et al., 2021).

Although previous research has explored either halal services or the broader Islamic environment, few have comprehensively analyzed how demographics, Islamic lifestyles, and vacation preferences interact to influence Muslim tourists' interest in specific

destinations like Lombok. This presents a clear research gap, particularly in destination-specific models integrating behavioral, cultural, and lifestyle variables (Hassani & Moghavvemi, 2019). Addressing this gap is crucial for creating data-driven, culturally relevant marketing and management strategies that not only increase destination competitiveness but also foster inclusive tourism ecosystems.

Therefore, this study aims to analyze how Islamic lifestyle, demographic factors, and vacation preferences influence Muslim tourist interest in halal tourism in Lombok. Specifically, it investigates the predictive strength of Islamic lifestyle, examines the role of demographic characteristics such as age, gender, and income, and evaluates how vacation preferences contribute to tourists' destination decisions. The findings are expected to provide strategic insights that support the sustainable development of halal tourism in Lombok while offering a theoretical contribution to the intersection of Islamic lifestyle and tourism behavior.

Hypothesis Development

Islamic Lifestyle and Tourist Interest in Halal Tourism in Lombok

The Islamic lifestyle encompasses a wide array of practices and values rooted in the teachings of Islam, influencing daily activities including consumption, travel, and recreation. For Muslim tourists, adherence to Islamic principles such as modesty, dietary rules (halal), prayer observance, and gender segregation shapes their expectations and behaviors during travel (Hsu et al., 2020; Iswanto et al., 2023). In the context of tourism, an Islamic lifestyle translates into preferences for destinations that accommodate religious practices and uphold Islamic ethics (Juliana et al., 2022; Permana, 2024). This includes the availability of halal-certified food, prayer facilities, and family-friendly environments, which together contribute to a spiritually fulfilling travel experience (Handriana et al., 2019; Sudrajat, 2022). Consequently, Muslim travelers are more likely to show interest in destinations that not only fulfill leisure needs but also align with their religious identity and lifestyle.

The Theory of Planned Behavior (TPB) offers a relevant framework to understand how the Islamic lifestyle can influence behavioral intentions in tourism. According to TPB, attitudes, subjective norms, and perceived behavioral control shape individuals' intentions and actions (Ajzen, 2020). A strong Islamic lifestyle can reinforce positive attitudes toward halal tourism, strengthen subjective norms through community and peer influence, and boost perceived control when destinations support Islamic values (Sudarsono et al., 2021; Sudirman, 2023). Muslim tourists with a high level of religious commitment tend to perceive halal tourism not just as a leisure activity but as an ethical choice, reinforcing their travel intention (Wibowo et al., 2021). Moreover, religiosity has been shown to moderate the relationship between perceived value and tourist satisfaction, highlighting the role of religious orientation in shaping tourism preferences.

Empirical studies also affirm the influence of Islamic lifestyle on Muslim tourist behavior. Rodrigo and Turnbull (2019) emphasized that Muslim travelers prioritize religious compliance when evaluating travel options. Al-Ansi et al. (2020) highlighted how South Korea's adaptation of halal services successfully attracted Muslim visitors by catering to Islamic lifestyle needs. In the Indonesian context, Hassani and Moghavvemi (2019) demonstrated that Islamic values significantly guide tourists' destination selection. These

findings suggest that the Islamic lifestyle is not just a personal belief system but a critical driver in shaping consumer behavior in the tourism sector. Based on these arguments, the first hypothesis is proposed.

H1: Islamic lifestyle positively influences Muslim tourists' interest in halal tourism in Lombok.

Demographic Characteristics and Tourist Interest in Halal Tourism in Lombok

Demographic characteristics, such as age, gender, education level, income, and marital status, are foundational variables that influence consumer preferences, motivations, and decision-making in tourism. These variables often shape how tourists perceive destinations and assess the value of travel experiences. For instance, younger travelers might prioritize adventure or leisure, while older tourists may value cultural or religious dimensions (Pulungan & Indra, 2024). Similarly, higher-income groups may seek luxury halal services, whereas lower-income groups may prioritize affordability (Juliana et al., 2023; Usman et al., 2021). These differences indicate the importance of tailoring halal tourism offerings to meet the diverse demographic segments within the Muslim tourist population.

The influence of demographics on consumer behavior is also rooted in sociological and psychological theories. The segmentation theory in marketing emphasizes the necessity of understanding customer heterogeneity to design effective promotional strategies. Demographic segmentation allows for a more nuanced understanding of market needs and enables destinations to craft experiences that resonate with specific groups. Furthermore, the Theory of Consumer Behavior explains that demographic factors affect consumers' perception of risk, benefit, and overall value, which in turn impacts their travel decisions (Siregar et al., 2023; Yusup et al., 2022). In halal tourism, these differences are particularly pronounced due to varying levels of religious observance, economic capacity, and lifestyle preferences across demographic groups.

Previous studies have provided empirical evidence on the role of demographics in influencing halal tourism interest. Amalia et al. (2020) found that habits and purchase intentions related to halal products vary significantly among Muslim millennials. Elseidi (2018) showed that subjective norms influence halal product purchases differently based on levels of religiosity. Additionally, Muslichah et al. (2019) indicated that income and education moderate the relationship between halal awareness and purchasing behavior. These studies affirm that demographic factors do not act in isolation but interact with psychological and cultural variables to shape preferences. Therefore, understanding how demographics influence tourist interest can inform more inclusive halal tourism strategies. Based on this review, the second hypothesis is formulated:

H2: Demographic characteristics significantly affect Muslim tourists' interest in halal tourism.

Vacation Preferences and Tourist Interest in Halal Tourism in Lombok

Vacation preferences refer to individual choices and expectations related to tourism activities, destinations, and experiences. These preferences are shaped by cultural values, personality, lifestyle, and past travel experiences. For Muslim tourists, vacation preferences often include a blend of spiritual, recreational, and social elements (Pattaray & Herman,

2024). They may seek destinations that provide both leisure and religious fulfillment, such as opportunities for prayer, access to halal food, and family-friendly attractions. This duality of purpose, recreation and faith, significantly influences how Muslim tourists evaluate and select travel destinations (Battour et al., 2018). As such, destinations that align with these complex vacation preferences are more likely to attract Muslim travelers.

The relevance of vacation preferences in tourism behavior can be understood through Maslow's hierarchy of needs, which posits that individuals seek to fulfill both basic and higher-order needs, including belongingness, esteem, and self-actualization (Rini et al., 2022). Muslim tourists often look for destinations that satisfy both personal enjoyment and spiritual enrichment, placing halal tourism in a unique position to cater to multifaceted travel motives. Additionally, the push-pull model in tourism explains that internal motives (push factors) such as the desire to relax, escape, or engage in religious activities interact with destination attributes (pull factors) like infrastructure, cultural appeal, and religious compliance. Therefore, vacation preferences can significantly direct tourist flows, particularly among value-driven consumers like Muslim travellers (Sánchez & Moral, 2019).

Empirical findings further validate the impact of vacation preferences on halal tourism decisions. Oktadiana et al. (2016) and Setyaningsih et al. (2025) stressed the importance of aligning tourism services with the broader halal lifestyle, including transportation, fashion, and medical needs. Chua et al. (2021) highlighted how emotional solidarity and shared cultural values contribute to vacation satisfaction among Muslim tourists. Han et al. (2019) noted that halal-friendly travel motivators are key in building customer retention and destination loyalty. These studies demonstrate that understanding and accommodating the unique vacation preferences of Muslim tourists is essential for enhancing destination competitiveness. In light of this evidence, the third hypothesis is proposed:

H3: Vacation preferences significantly influence Muslim tourists' decisions to choose Lombok as a halal tourism destination.

Method

Research Design

This study employed a quantitative survey research design, which is particularly effective for examining relationships among clearly defined and measurable variables across a substantial population. The rationale for selecting this design lies in its ability to support empirical testing of hypotheses and to statistically assess the strength and direction of influences among multiple predictors. Specifically, the study sought to determine how demographic characteristics, Islamic lifestyle, and vacation preferences influence tourist interest in halal tourism. A quantitative approach, using structured instruments and standardized procedures, ensures objectivity and allows for generalizability of findings beyond the sample. Given the practical orientation of this study, i.e., providing actionable insights for tourism stakeholders in Lombok, quantitative analysis was deemed the most effective method for generating reliable, policy-relevant conclusions.

Setting and Respondents

This study was conducted in North Lombok Regency and East Lombok, West Nusa Tenggara, Indonesia, two regions identified by local authorities as priority zones for halal

tourism development. These locations were purposefully chosen due to their current promotional status and potential for growth, despite lagging behind more established destinations such as West Lombok and Mataram. By focusing on areas still undergoing development, the study aimed to provide insights that could support strategic planning and destination enhancement. A total of 235 Muslim respondents participated in the study, selected through an accidental (convenience) sampling method, which was appropriate given the open-access nature of tourism sites. The sample was composed of 150 visiting tourists, 35 tourism managers, and 50 local traders or tourism workers, thereby capturing viewpoints from both the demand side (tourists) and the supply side (managers and workers) of the halal tourism experience. This diverse respondent pool enriched the study by ensuring that multiple perspectives on halal tourism were represented.

Instruments and Data Collection

Data were collected using a structured, self-administered questionnaire, which was carefully developed to align with the research variables. The questionnaire measured four main constructs: demographic characteristics, Islamic lifestyle, vacation preferences, and interest in halal tourism. The demographic section gathered standard socio-economic information such as age, gender, educational background, and monthly income. These indicators were selected based on prior research showing their relevance to consumer behavior in tourism contexts. The Islamic lifestyle dimension was assessed through items that explored respondents' adherence to Islamic practices in daily life and while traveling. This included behaviors such as the consumption of halal-certified products, regular prayer routines during vacations, preferences for modest dress codes, and environmental awareness in line with Islamic ethical principles. These indicators were adapted from previously validated instruments to ensure cultural relevance and conceptual alignment with the Lombok context.

Vacation preferences were evaluated through items addressing respondents' travel motivations, preferred types of destinations, planning habits, and the importance they place on religiously appropriate amenities and activities while traveling. The final construct, tourist interest in halal tourism, was operationalized through indicators reflecting perceptions of well-being, such as educational and social benefits, job creation, and health-related aspects linked to tourism experiences. All items in the questionnaire were measured using a five-point Likert scale, ranging from 1 (strongly disagree) to 5 (strongly agree), allowing for the quantification of attitudes and preferences. The instrument underwent a pilot test with a small group of participants to assess clarity, internal consistency, and contextual appropriateness. Following revisions, the questionnaire was distributed in person at strategic tourism locations in North and East Lombok, and completed on-site by respondents.

Data Analysis

The collected data were analyzed using multiple linear regression, employing SPSS version 24 to determine the impact of the independent variables on interest in halal tourism. Before conducting the analysis, the dataset was screened for missing values, outliers, and entry errors to ensure its integrity. Descriptive statistics were computed to summarize respondent demographics and provide an overview of trends across the variables. To test

the research hypotheses, inferential statistical methods were applied. The regression model used in the analysis was as follows:

$$Y = \alpha + \beta_1 X_1 + \beta_2 X_2 + \beta_3 X_3 + e, \dots\dots\dots\dots\dots\dots\dots\dots\dots\dots\dots\dots\dots\dots\dots\dots\dots \text{(1)}$$

where Y represents the dependent variable (tourist interest in halal tourism), X_1 is demographics, X_2 is Islamic lifestyle, X_3 is vacation preferences, α is the intercept, β_1–β_3 are regression coefficients, and e is the error term.

The regression technique allowed for the identification of the relative contribution of each independent variable, as well as the overall fit of the model. SPSS was used to ensure accurate computation and minimize the risk of human error in statistical calculations (Faradannisa, 2022). This analytical framework provided robust evidence to support or refute the hypotheses and informed practical recommendations for optimizing halal tourism strategies in Lombok. About the instrument validity and reliability, prior to hypothesis testing, the research instrument was validated and tested for reliability. All items for the four constructs demonstrated acceptable internal consistency, with Cronbach's alpha coefficients exceeding 0.70, indicating that the measurement items were both reliable and suitable for further analysis. The content validity of the questionnaire was ensured through adaptation from previously validated instruments and refinement during pilot testing.

Results

Respondents' Profile

The demographic profile of respondents provides critical insight into the characteristics of tourists interested in halal tourism in Lombok, West Nusa Tenggara province, Indonesia. As shown in Table 1, the largest age group of tourists falls within the 20–29-year range, comprising 43.6% of the total respondents. This is followed by younger visitors under the age of 20, who make up 27.4%. Together, these two groups represent over 70% of the sample, indicating that halal tourism in Lombok has a strong appeal to the Millennial and Gen Z segments. These groups are often characterized by digital savvy, higher mobility, and interest in authentic, values-aligned travel experiences.

In terms of gender distribution, the data show that female tourists (59.1%) outnumber male tourists (40.9%) by a margin of approximately 18.2%. This suggests that halal tourism in Lombok is particularly attractive to women, possibly due to the region's reputation for modesty, safety, and culturally appropriate amenities. This finding is consistent with broader travel behavior trends indicating that Muslim women are increasingly engaged in leisure travel, especially when they perceive destinations as respectful of Islamic values.

Regarding educational background, a substantial proportion of respondents hold a Diploma or Bachelor's degree (42.6%), suggesting that halal tourism in Lombok appeals strongly to well-educated individuals. This is followed by respondents with a high school education (33.6%), which may reflect the destination's accessibility to younger tourists or those in the early stages of their careers. Notably, 23.8% of respondents hold postgraduate degrees, highlighting Lombok's potential as an attractive destination for more affluent and discerning travelers who may seek enriching or reflective travel experiences aligned with their values.

The profile of respondents suggests that halal tourism in Lombok resonates most strongly with young, educated, and predominantly female Muslim tourists. These insights can inform the development of targeted marketing strategies, service designs, and policy interventions aimed at enhancing the appeal of Lombok as a premier halal tourism destination. For instance, efforts could be made to further tailor tourism offerings, such as wellness, spiritual, or educational tourism packages, to the preferences of young, educated female travelers.

Table 1. Respondents' Demographic Profile

Demographic Variable	Category	Frequency (n)	Percentage (%)
Age	< 20 years	64	27.4
	20-29 years	102	43.6
	30-39 years	36	15.4
	40-49 years	7	2.8
	>50 years	17	7.3
Gender	Male	96	40.9
	Female	139	59.1
Education level	High school	79	33.6
	Diploma/Bachelor degree	100	42.6
	Postgraduate degree	56	23.8

Descriptive Statistics

Based on the SPSS output, Table 2 displays the descriptive statistics for the four key variables under investigation: Demographic Characteristics, Islamic Lifestyle, Vacation Preference, and Tourist Interest in Halal Tourism. The data reveal that respondents generally reported high scores across all variables, indicating a strong overall alignment with the themes explored in the study. Vacation preference recorded the highest mean score (M = 86.56, SD = 15.77), suggesting that leisure-related motivations, such as destination appeal, travel convenience, and personal interests, are central to the travel behavior of Muslim tourists. Demographic characteristics also scored high (M = 84.88, SD = 12.60), reflecting consistency in socio-economic traits among the respondents. Tourist interest in halal tourism followed closely (M = 79.13), implying a solid baseline of enthusiasm for Islamic-friendly travel. Meanwhile, Islamic lifestyle, although slightly lower in mean (M = 74.43), still reflected strong adherence to religious practices. The variability in responses, particularly in vacation preference, points to diverse leisure expectations within the Muslim travel market. The high score for vacation preference suggests a shift among Muslim tourists toward experience-driven travel that integrates leisure with religious values. Lombok's natural and cultural appeal likely enhances this trend. Meanwhile, variability in Islamic lifestyle scores may reflect diverse interpretations of religious practices during travel. These insights highlight the importance for tourism providers to offer spiritually aligned yet engaging experiences that cater to both faith-based needs and leisure expectations.

Table 2. Descriptive Statistics

Variable	N	Min	Max	Mean	Std. Deviation
Demographic characteristics	235	53.33	100.00	84.8793	12.59717
Islamic lifestyle	235	52.00	100.00	74.4348	13.75786
Vacation preference	235	54.00	100.00	86.5649	15.76542
Tourist interest	235	51.43	100.00	79.1309	11.83434

Correlation Analysis

The relationships between each independent variable and tourist interest in halal tourism are presented in Table 3. The results show that all independent variables are positively and moderately to strongly correlated with tourist interest in halal tourism. Among them, vacation preference had the strongest correlation (r = 0.689), explaining 48.4% of the variance, followed by Islamic lifestyle (r = 0.666, 44.3%), and demographic characteristics (r = 0.628, 39.4%).

Table 3. Bivariate Correlation Analysis

Variable	Correlation (r)	R^2	Variance Explained (%)
Demographic characteristics	0.628	0.394	39.4
Islamic lifestyle	0.666	0.443	44.3
Vacation preference	0.689	0.484	48.4

Hypothesis Testing Results

To examine the simultaneous effect of the independent variables on tourist interest in halal tourism, a multiple linear regression analysis was conducted. Table 4 summarizes the ANOVA results. The F-value of 39.840 with a significance value of p = 0.000 indicates that the regression model is statistically significant. This confirms that demographic characteristics, Islamic lifestyle, and vacation preferences collectively have a significant influence on tourist interest in halal tourism.

Table 4. ANOVA Results

Source	Sum of Squares	df	Mean Square	F	Sig.
Regression	5208.905	2	2604.453	39.840	0.000
Residual	4314.606	235	65.373		
Total	9523.511	235			

Meanwhile, the R^2 value of 0.547 implies that 54.7% of the variation in tourist interest in halal tourism can be explained by the combined influence of the three independent variables (see Table 5). The adjusted R^2 of 0.533 accounts for the number of predictors used in the model.

Table 5. R² Value

R	R²	Adjusted R²	Std. Error
0.740	0.547	0.533	8.08535

Furthermore, the statistical analysis of multiple regression (see Table 6) confirms that demographic characteristics, Islamic lifestyle, and vacation preferences significantly influence tourist interest in halal tourism in Lombok. Among the three predictors, vacation preference emerged as the most influential factor, followed closely by Islamic lifestyle and demographic factors. The model as a whole explains more than half of the variance in tourist interest ($R^2 = 0.547$), emphasizing the practical importance of these variables in shaping the future of halal tourism development in the region. These findings provide empirical support for strategic interventions targeting young, educated, and lifestyle-conscious Muslim tourists by aligning halal tourism offerings with their expectations for spiritual fulfillment, cultural alignment, and leisure satisfaction.

Table 6. Result of Multiple Regression Coefficients

Variable	B	Std. Error	Beta	t	Sig.
(Constant)	19.152	7.000	-	2.736	0.008
Demographic characteristics	0.358	0.092	0.382	3.892	0.000
Islamic lifestyle	0.397	0.084	0.462	4.709	0.000
Vacation preference	0.360	0.098	0.483	4.889	0.000

The regression equation derived from the coefficients is:

$$Y = 19.152 + 0.358X_1 + 0.397X_2 + 0.360X_3 \quad \dots\dots\dots\dots\dots\dots\dots\dots\dots\dots\dots\dots\dots\dots\dots\dots\dots\dots\dots\dots \text{ (2)}$$

Where: Y = Tourist Interest in Halal Tourism; X_1 = Demographic Characteristics; X_2 = Islamic Lifestyle; X_3 = Vacation Preference

All predictors have positive and statistically significant coefficients at the 0.05 level, indicating that increases in any of the three independent variables are associated with increased interest in halal tourism.

Discussion

This study explores how demographic characteristics, Islamic lifestyle, and vacation preferences influence Muslim tourists' interest in halal tourism in Lombok, Indonesia. The findings confirm that all three variables significantly shape tourist behavior, with vacation preferences emerging as the most influential factor. This highlights a critical shift in the halal tourism landscape, where modern Muslim travellers are not solely driven by religious compliance but also by the quality and nature of their leisure experiences (Amélia, 2021; Antoni & Dwita, 2020). Muslim tourists increasingly seek destinations that allow for

recreation, relaxation, and exploration, while still aligning with their spiritual values (Aprinawati et al., 2021; Lim et al., 2020; Mas'ud et al., 2022). This reflects a nuanced balance between faith and lifestyle preferences, where leisure motivations, such as destination appeal, travel convenience, and personal fulfilment, take precedence in travel decisions. While Islamic lifestyle and demographic characteristics also play meaningful roles, the dominance of vacation preference highlights the growing importance of experiential travel (Solano-Sánchez et al., 2025). This supports the original hypothesis regarding the collective impact of these variables and enriches contextual understanding of Muslim tourist behavior in an experience-driven global tourism environment.

The impact of demographic characteristics further validates the notion that age, gender, income, and educational attainment are not merely background traits but integral predictors of halal tourism interest. The study found that younger, educated travellers, particularly women, were the most responsive segment, consistent with Henderson (2016) and Muslichah et al. (2019), who also recognized this demographic as both influential and under-targeted in halal tourism marketing. These travellers are often digitally engaged and more selective, favoring destinations that support their identity and values. As a result, tourism development in Lombok should strategically align with this demographic profile to optimize promotional campaigns and service offerings. Additionally, the results highlight that demographic traits intersect with cultural expectations, particularly for Muslim-majority destinations like Lombok, where Islamic norms are already embedded in the social fabric. This cultural congruence fosters a sense of belonging and safety for Muslim tourists, reinforcing their interest and boosting destination loyalty. Therefore, understanding these demographic patterns is vital for effective segmentation and destination branding.

Equally important is the influence of Islamic lifestyle, which emerged as a robust predictor of tourist interest. Tourists who strongly identify with Islamic values are significantly more inclined to seek destinations that cater to their spiritual needs. This supports previous findings by Fajriyati et al. (2020) and Battour et al. (2018), which emphasize the necessity of Islamic attributes, such as prayer spaces, halal food, modest entertainment, and gender segregation, in influencing satisfaction and return intention. Lombok's alignment with these lifestyle values provides a competitive edge, especially when such services are explicitly communicated through branding efforts. Subarkah et al. (2020) assert that branding plays a vital role in shaping perceived destination authenticity. Moreover, tourists interpret compliance with Islamic values not only as service quality but also as moral compatibility, making Lombok's offerings particularly compelling (Henderson, 2016). Thus, investing in visible and meaningful Islamic lifestyle attributes, beyond surface-level labelling, can substantially increase tourist engagement and loyalty, which is crucial in a market where spiritual identity informs consumption patterns.

Vacation preferences, as the strongest influencer in the regression model, highlight the rising demand for integrated leisure and faith-based experiences among Muslim travellers. While Islamic compliance remains fundamental, modern Muslim tourists also seek enriching and unique experiences that align with their travel motivations. As Adinugraha et al. (2020) and Suryandari and Rahmawati (2022) note, community-based tourism initiatives, immersive cultural activities, and personalized experiences significantly enhance tourist satisfaction. In Lombok, this may involve curated visits to halal tourism villages, interaction with local Muslim communities, or attending cultural festivals that uphold

Islamic values. These preferences reflect a broader evolution in halal tourism, moving beyond passive consumption to co-creation and emotional engagement. For tourism stakeholders, this implies a shift in strategy, from merely providing halal facilities to designing experiences that allow travellers to connect spiritually and culturally. When destinations like Lombok can successfully merge lifestyle alignment with experiential richness, they not only increase visit rates but also cultivate long-term emotional bonds with tourists.

Statistically, the strength of the model (R^2 = 0.547) indicates that over half of the variance in tourist interest is explained by the three variables studied, confirming a robust predictive relationship. Yet, this also suggests that 45.3% of variation remains unexplained, opening opportunities for future studies to examine other influential factors such as digital engagement, perceived safety, destination image, or peer influence. Comparing with studies by Han et al. (2021) and Iswanto et al. (2023), this research introduces a nuanced, context-specific perspective by incorporating vacation preferences alongside commonly examined variables like demographics and lifestyle. The multiple regression equation, $Y = 19.152 + 0.358X_1 + 0.397X_2 + 0.360X_3$, demonstrates that each unit increase in these variables significantly boosts tourist interest, reinforcing the interdependence of religious identity and leisure motivation. Unlike generalized global models, this study's Lombok-specific insights affirm that local cultural resonance amplifies the influence of halal tourism attributes, making the region a fertile ground for sustainable tourism strategies rooted in Islamic values.

The findings of this study provide substantial theoretical and practical implications. From a theoretical standpoint, the study reinforces the growing literature emphasizing that Muslim tourists do not travel merely to escape but to find spiritual, cultural, and social enrichment. It affirms the relevance of lifestyle-congruent tourism and contributes a contextualized model specific to an Indonesian setting. Practically, the results urge policymakers, tourism boards, and business operators to align their strategies with Muslim travellers' evolving expectations. Infrastructure development should prioritize Islamic attributes, while marketing should emphasize value-driven experiences and inclusive representation (Abdullah et al., 2020; Fajriyati et al., 2020). This includes promoting female-friendly services, educational travel packages, and interactive halal activities. Furthermore, initiatives to involve local communities, as suggested by Supriani et al. (2021), can foster sustainability, generate economic benefits, and build stronger community-tourist relationships. Overall, this study demonstrates that halal tourism in Lombok is not merely a market trend but a long-term opportunity to create ethically grounded, culturally resonant, and economically viable tourism development models for Muslim-majority destinations.

Conclusion

This study concludes that demographic characteristics, Islamic lifestyles, and vacation preferences significantly and positively influence tourist interest in halal tourism in Lombok. Among these, Islamic lifestyle emerged as the most influential factor, emphasizing the pivotal role of religious identity in shaping Muslim tourists' travel behavior. These findings substantiate and extend prior research by offering a localized perspective, demonstrating how faith-based values, demographic traits, and leisure inclinations intersect

in shaping tourism interest within a Muslim-majority context. The evidence affirms Lombok's strategic potential as a leading halal tourism destination. In light of this, it is essential for tourism policymakers and industry stakeholders to develop targeted marketing strategies that emphasize Islamic-friendly infrastructure and services, align with the needs of key demographic groups, and curate vacation experiences that are both spiritually fulfilling and recreationally engaging. Additionally, empowering local communities to preserve and promote Islamic cultural values can strengthen the authenticity and attractiveness of halal tourism offerings in the region, enhancing long-term destination loyalty.

Despite its valuable contributions, this study is subject to several limitations. The reliance on an accidental (non-probability) sampling technique may limit the generalizability of the findings, as the sample might not fully capture the diverse profiles and preferences of halal tourists across Lombok. Moreover, the geographical scope was confined to North and East Lombok, excluding key tourism hubs such as West Lombok and Mataram, which may exhibit different dynamics. Future research should consider employing stratified or random sampling to enhance representativeness and extend the study to a wider range of destinations within and beyond Lombok. Furthermore, incorporating additional variables, such as digital engagement, religious satisfaction, and destination image, could provide a more comprehensive understanding of tourist behavior. The use of qualitative or mixed-method approaches is also encouraged to gain deeper insight into the lived experiences, motivations, and emotional drivers of Muslim tourists, thereby enriching the theoretical and practical discourse on halal tourism development.

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