

The Mediating Role of Satisfaction between Emotional Values, Social Values, and Behavioral intentions of Muslim Students

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Abstract

The study focuses on the behavior of Muslim students' intentions to revisit halal tourist attractions that have added value. Additionally, it explores the act of revisiting Borobudur Temple as a means of fostering a sense of patriotism and national pride. This study contributes to the existing body of literature on perceived value by investigating the relationship between emotional values, social values, and satisfaction as a mediating factor. The study involves a significant number of participants, including 115 Muslim students living in the Java province. The existing circumstances are transitioning into the new normal, requiring the ongoing implementation of environmental health policies due to the presence of COVID-19. The data analysis utilizing Partial Least Squares (PLS) reveals that emotional and social values have a positive impact on Muslim students' intention to engage in repetitive behavior. This study also found that there was an indirect influence of the satisfaction variable as a mediation. The primary elements that contribute to enhancing the motives of Muslim students to revisit Borobudur Temple are behavioral intentions and the satisfaction of Muslim visitors. Furthermore, it is essential for stakeholders in tourism-related businesses to enhance awareness and support the development of halal tourism by offering halal tourism services and recognizing its potential as a thriving sector within the tourism industry.

Keywords: *Satisfaction, Emotional Values, Social Values, Behavioral intentions, Muslim Students.*



INTRODUCTION

The development of destinations in Java has developed very quickly, with several destinations having their own unique charms and characteristics.

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Many destinations in Java have resulted in much enthusiasm for people to use them to increase value in terms of economic, social, political, and cultural values. One of the destinations that attracts the public is the Borobudur temple. The Borobudur Temple, a significant cultural monument of Indonesia, was officially recognized by UNESCO in 1991 and is referred to as the Borobudur Temple Compounds. In 2008, the Borobudur Temple region was designated as a National Strategic region. This was accompanied by a thorough evaluation and reorganization of the zoning of the area, resulting in its current state (source:<http://cagarculture.kemdikbud.go.id/>). The Borobudur temple has undergone many restoration efforts due to the occurrence of deterioration in some sections. Indonesia takes great pleasure in its cultural history, since it has the potential to attract tourists from diverse backgrounds and become a highly sought-after tourist destination. According to the Global Muslim Travel Index, around 131 million Muslims throughout the globe actively sought out halal travel options in 2017, and together, they spent a total of US\$177 billion on these kinds of excursions (Katadata, 2019). The millennial and Generation Z generations are expected to spend a total of US\$180 million on internet services associated with Muslim tourism by 2026, according to projected figures (Juliana et al., 2022). The growing trend of Muslim millennial travelers has developed into a significant and alluring market share for the travel industry. According to a survey, Muslim millennial travelers make up a significant portion of the tourism market because they want to change how they behave in society (Cavagnaro et al., 2018). Customers will develop so-called behavioral intentions once their demands have been satisfied. Behavioral intentions are of the utmost importance to investigate because they represent the attitude or conduct of consumers who intend to continue using a particular product or service. Refer to the subsequent table for the total number of tourist visits to Borobudur Temple.

Table 1. Visitor Data

Month	Domestic			Overseas		
	Year			Year		
	2018	2019	2020	2018	2019	2020
January	321.893	341,685	395.175	11.732	13.402	15,603
February	235,303	247,732	234,200	14,088	16,869	11,506

March	291.425	262.877	111,908	15,292	16,949	4.213
April	323,325	357,108		14,555	17,693	
May	237,315	111,921		13,265	15,323	
June	440.194	365.032	2.235	9.031	14,332	2
July	291.732	330,191	16,858	27,470	34,347	29
August	176,248	166,159	45.571	30.166	39,300	39
September	198,782	169,998	23,591	20.943	27,163	19
October	204.249	236,847	42,159	14,280	21,290	38
November	250,412	274,059	32,449	10,811	14,665	26
December	692,176	664,149	60.473	10,598	10,747	76
	3,663,634	3,747,757	965,699	192.271	242.082	31,551

Source: processed data, 2021

In Table 1, it can be said that, in general, the number of visitors, both domestic and international, has increased every year. It is unavoidable that in 2020, there will be a decrease in the number of visitors due to COVID-19 cases. The substantial increase in visitors can be attributed to various factors, including a curiosity about the historical significance of the Borobudur temple, an interest in gaining additional knowledge, positive sentiments, a commitment to ethical tourism, and a desire to experience satisfaction for cultural heritage appreciation (Dileep Kumar et al., 2020; Juliana et al., 2022; Brogni et al., 2023).

Behavioral intentions refers to an individual's inclination to act in alignment with their preferences, particularly in relation to visiting a place that holds personal significance for them (Y. Li et al., 2023; Sun et al., 2023; Z. Li et al., 2020). Visitors experience a strong desire to engage in behavior that reflects their intentions, allowing them to derive enjoyment from the favorable ambiance and high-quality services available at the destination. In addition, visitors experience and get pleasure from this phenomenon due to the presence of an essential element in the form of satisfaction (Gapor et al., 2023; Vescei et al., 2021). Satisfaction is an exceptional and enduring element that is intricately linked to visitors. It is not easily attained and is indelibly etched in their memory. The presence of strong values acts as a compelling force that attracts visitors. Satisfaction that is owned and felt by visitors

is a consequence of comparing what visitors do by comparing the level of benefits and what experiences they receive, feel, and feedback from visitor behavior in the form of an evaluation after visiting a place that has more value (Thirugnanasambantham et al., 2023; Yoo & Katsumata, 2023; Obas et al., 2022; Conti et al., 2020).

The Borobudur Temple has significant historical value, thereby resulting in a unique sense of gratification experienced by visitors. This pleasure is not only superficial but is deeply rooted in emotional and social values. This component instills visitors with a compelling attraction toward the significance of cultural, economic, and social values in influencing a visitor's conduct toward certain aspects of an individual. The emotional value of visitors lies in their positive emotions about a building's ability to impart knowledge and understanding to both present and future generations (Asimah et al., 2023; Leri & Theodoridis, 2021; Rasoolimanesh et al., 2020; Firdaus et al., 2023; Mili et al., 2023). The visitor's positive emotion is a form of more profound curiosity that is both external and internal. Cultural heritage reminds all elements of the form of experiences that have been done by several people who have existed or previously; visitors will easily remember the various kinds and types of ornaments as symbols of past relics. The social value of visitors involves the existence of social values that are reflected in themselves. These social values facilitate remembering and perpetual admiration of all historical artifacts by visitors.

Multiple studies have demonstrated variations in contexts and designs compared to this particular study. Numerous studies have explored the relationship between emotional and perceived value, revisit intention, and perceived quality experience. However, only a limited number of studies have specifically examined the impact of social and emotional value on satisfaction in behavior. Nevertheless, the results of this study are challenged due to the assumption that perceived value is an independent dimension. For example, Rasoolimanesh et al. (2020) show that emotional and social values have no effect on customer loyalty. Rasoolimanesh et al. (2020) found that social value is a key motivator and that there is a strong link between social value and emotional value. This shows that the mediating role of customer satisfaction may be responsible for the small direct influence of social value. Therefore, social value has an indirect effect on revisit intention through customer satisfaction. This research, therefore, calls into question

the independence of the perceived value dimensions. Concerning behavioral intentions, it is evident that the research objective is primarily concerned with the social and emotional value attributed to museum visitors, with satisfaction as a mediating variable. Due to the post-COVID-19 period, visitors, particularly Muslim students in Java, have a strong desire to regain motivation through leisure and inspiration-seeking; therefore, this requires a thorough investigation.

LITERATURE REVIEW

Halal Tourism

Halal tourism was first introduced in the year 2000 during discussions at meetings of the Organization of the Islamic Conference (OIC), which is currently known as the Organisation of Islamic Cooperation (OIC). In Indonesia, it is commonly referred to as *Organisasi Kerja Sama Islam* (OKI), formerly known as *Organisasi Konferensi Islam* (OKI). The purpose of this forum is to promote Islamic solidarity among countries. During the meeting, the OIC proposed tourism activities in Islamic countries to generate income and increase the development of these countries. Halal tourism is a kind of tourism that caters to the specific needs and preferences of Muslim visitors, taking into consideration their religious requirements during their vacations. In addition, halal tourism is characterized by its flexibility, rationality, clarity, and harmony.

MUI Fatwa Number 108/DSN-MUI/X/2016 paragraph 2 (two), namely: “Halal tourism is tourism that complies with the principles of Sharia (Islamic law).” Islamic Sharia provides good guidance, not least in tourism activities, clean, wholesome, delicious food and drink, and other amenities. These tourist sites separate men and women who are not Muslims to prevent immoral behavior, visiting hours that do not extend until late at night to preserve health, and so forth.

Behavioral Intentions

Behavioral intentions refers to the desire or interest to carry out a certain behavior, which means a person’s willingness to carry out that behavior. In the concept of behavioral science, intention or desire is an encouragement to

realize that behavior. The term “Behavioral intentions” in this study refers to an individual’s inclination to visit a certain halal tourism destination in order to facilitate the attainment of their objectives. The will to persist in visiting, as well as the intention to persuade other users to accurately forecast the frequency of visits by Muslim students to Borobudur temple.

Kotler et al. (2023) define behavioral intentions as the willingness of customers to demonstrate loyalty to a brand, product, or business and actively promote its advantages to others. Meanwhile, Schiffman et al. (2019) explained that consumers’ opportunity of engaging in certain activities in the future is influenced by their behavioral intentions. The Borobudur temple, a significant cultural treasure, is situated in the city of Magelang, centrally positioned on the island of Java, making it very advantageous in terms of its geographical position. This cultural heritage can be grouped into cultural heritage objects, temple structures, canid structures, colonial buildings, locations, or cultural heritage sites (source: <http://cagarkultur.kemdikbud.go.id/>). These sites also serve as places for religious activities. In general, visitors first come to observe, but they are really captivated when they see something intriguing that elicits positive responses. Rather than just enjoying the experience, visitors obtain a deep understanding of its significance and have a strong desire to return (Ens et al., 2019; Pisoni, 2020).

The concept of this model highlights the behavioral intentions of visitors to the desire to visit or revisit a destination that has had a positive impact, the desire to tell others, and the desire to provide more information on the experience gained. Behavioral intentions occurs because of several points as supporters, namely perceived satisfaction, emotional value, and social value. Several studies say that emotional value (Cheng et al., 2021), social values (Pitts, 2018; Un & Wong, 2018), satisfaction (Li et al., 2020; Nuria et al., 2017), and behavioral intentions are interrelated constructs, this can be seen from the involvement of behavioral theory and psychology. Emotional value of visitors occurs because of something that is felt, namely the feeling of positive emotions obtained from visiting tourist places. This is a pleasure and emotional satisfaction obtained by users while enjoying the visit (Antón et al., 2018b; Bull & Angeli, 2020).

The term “emotional value” describes the range of emotional states or sensations connected to consumption, such as hedonism and novelty. Undoubtedly, emotions and feelings have a substantial impact on the travel experience. Incorporating the emotive factors that are generated in the minds of customers is crucial since perceived value is dynamic and subjective (Rasoolimanesh et al., 2020). One of the three-dimensional structures of perceived value is emotional value, which refers to the affective states or sensations that come with using a thing (Khan & Mohsin, 2017; Firdaus et al., 2023). Consumer emotions can be triggered and changed by interactions that influence the consumer’s emotional status (Joshi et al., 2021). The hedonic value of a product is influenced by both intellectual and emotional factors, which contribute to customer requirements, in addition to the product’s usefulness (Muhammed et al., 2019). Emotional value also refers to the subjective feeling of emotional fulfillment that an individual has by doing acts of kindness towards others. This can be described as “perceived usefulness derived from the capacity of an alternative to evoke feelings or affective states” (Joshi et al., 2021). Meanwhile, warm light refers to only emotional experiences (Iweala et al., 2019).

A person’s conduct can be greatly influenced by their emotional values, which are significant because, in addition to functional and social values, they are thought to be able to influence customer wishes, desires, and purchase decisions (Khan & Mohsin, 2017; Firdaus et al., 2023). Ideas and information communicated through the Halal label can trigger consumers’ feelings or emotional status towards halal tourism. Research results show that emotional value (Cheng et al., 2021) is related to satisfaction (Li et al., 2020; Nuria et al., 2017). Consumers derive emotional satisfaction from engagement in social welfare (Joshi et al., 2021), and their emotional responses influence customer satisfaction. Thus, emotional value serves as a strong motivation for customers to engage in purchasing behavior (Khan & Mohsin, 2017).

H1: Emotional values have a positive effect on Muslim students’ satisfaction

H2: Emotional values have a positive effect on Muslim students’ behavioral intentions

Social Value

The degree to which an application is thought to improve one's self-concept given by the obtained product is known as social value. According to a different definition, social value is an image that aligns with the standards of the consumer's friends, coworkers, and/or the social image they wish to present (Christian & Oroh, 2021). Social value is related to the user's image, which is something that consumers want to align with (Rasoolimanesh et al., 2020). Owing to the characteristics of the tourism sector and the extensive connection that exists between visitors, hospitality service providers, and the general public, social value is seen as a crucial element of perceived value within the tourism business.

Social values include social image, character appearance, and social self-concept. They are defined as reciprocal conduct between people that is not based on personal beliefs through product and service selection (Sangroya & Nayak, 2017). The ability to establish and preserve relationships with other customers as well as interact and communicate with them, is referred to as social value (Nauval & Hidayat, 2023). Meanwhile, other authors state that social value is the usefulness of feedback received and felt by visitors. Social value is the benefit of something that aims to satisfy visitors' desires for recognition or social pride (Mowen & Rung, 2017; Winter, 2018). On the other hand, factors that are not less important in shaping behavioral intentions are satisfaction, which is a visitor phenomenon formed by emotional and cognitive factors from visitor activities as well as an evaluation of various elements and forms of the destination (Kang et al., 2017; Lim et al., 2015). Customer social value related to perceived benefits can increase customer satisfaction and behavioral intentions. Therefore, according to Slack et al. (2020) and Wang et al. (2019), customer social value is a direct antecedent of customer satisfaction in the context of Muslim students visiting Borobudur Temple. As a result, we put forward the following hypothesis:

H3: Social values have a positive effect on Muslim students' satisfaction

H4: Social values have a positive effect on Muslim students' behavioral intentions

Satisfaction

Satisfaction is the pleasure experienced, felt, desired, expected, or needed by tourists regarding products, services, and places. This refers to the evaluation, in important/unimportant terms, of the good/bad of halal tourism products and service facilities (e.g., Islamic attributes, prohibition of sex channels, prohibition of betting at tourist sites, and others) (Rahman et al., 2020). Sales for tourism need to be memorable, unlike sales for other products and services. This requires visitors to have high expectations in order to work. The degree to which tourists find the delivery successful depends on a number of subjective factors. As a result, tourism is a customer-focused industry. Thus, maintaining client satisfaction is essential to the company's success, particularly when creating long-term products with room for expansion (Isa et al., 2018).

Satisfaction is an emotional state resulting from the positive and negative conformation of an initial expectation during possession or experience in consuming. Satisfaction is a form of overall assessment of what has been enjoyed from the results of the consumer. The level of visitor satisfaction is generally a function of the gap between expectations before and reality after visiting the Borobudur temple. On the other hand, visitors will be satisfied when they experience a pleasant feeling, and dissatisfied when they feel something that does not please their feelings (Alrawadieh et al., 2019; Phelan et al., 2020).

Moreover, satisfaction, which results from great service quality, substantially impacts customer behavioral intentions (Choi et al., 2018). Xiao et al. (2020) assert that consumer behavioral intentions are greatly influenced by satisfaction, which directly results from happy customers' desire to continue participating in the event because of the prior service they received. According to Saeed et al.'s research from 2021, client intentions are positively impacted by satisfaction. One possible outcome of customer satisfaction with a service is the desire to use it again or refer others to it (Liao et al., 2017). Achieving client satisfaction and pleasant emotional reactions (like delight) is crucial since they have a big beneficial impact on behavioral intentions (Foroughi et al., 2019).

H5: Satisfaction has a positive effect on Muslim students' behavioral intentions

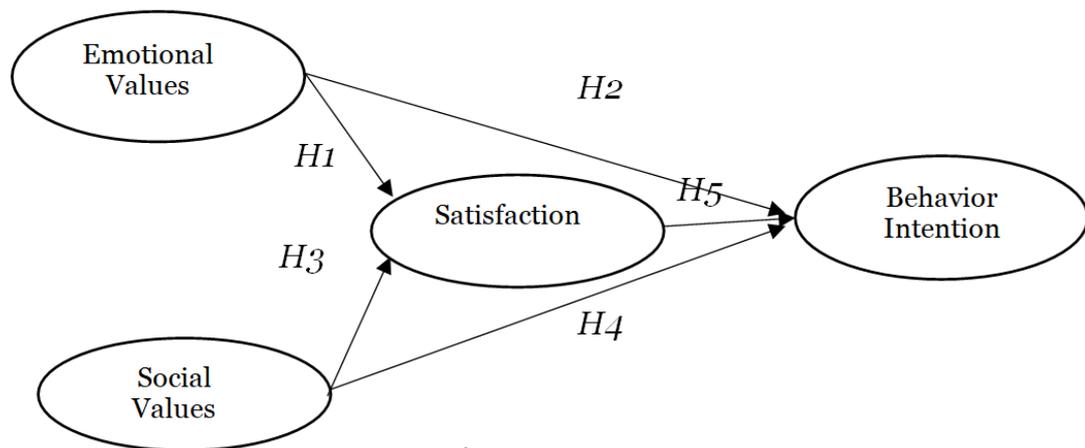


Figure 1. Conceptual

Source: hypothetical model developed by researchers.

RESEARCH METHOD

The type of research used is associative, using a quantitative approach, namely empirical studies regarding behavioral intentions in halal tourism. Sugiyono (2018) defines quantitative data as a research methodology that is grounded in positivistic (concrete) data; that is, research data in the form of numerical values relevant to the issue under study that will be measured using statistics as a calculating test instrument in order to draw a conclusion. In some populations or samples, positivistic philosophy is applied. The research was conducted using a cross-sectional study design to examine the relationship between emotional values, social values, satisfaction, and behavioral intentions. In this research, the author chose a halal tourist attraction at Borobudur Temple, one of the world's cultural heritages in the form of a Buddhist temple designated directly by UNESCO. In addition to its status as a global cultural heritage, Borobudur Temple is a popular tourist destination that garners significant interest from both local and international visitors. In addition, Borobudur Temple offers a wide range of tourist attractions, including the historical site itself, the exquisite architectural design, stunning sunrise and sunset views, exhibits, festivals/events, and the opportunity to go on a thrilling Borobudur elephant safari. In addition, the convenient accessibility via various modes of transportation and its location

along a national route are other contributing aspects that facilitate visitors in visiting Borobudur Temple Tourism.

According to the data collected through a Google form targeting Muslim students, there were a total of 115 respondents, consisting of 80 women and 35 men. Among these respondents, 70 were bachelor's students, 30 were master's students, and 15 were doctorate students. In terms of age distribution, there were 75 respondents between the ages of 15 and 20, 28 respondents between the ages of 21 and 30, and 12 respondents between the ages of 31 and 40. Geographically, 79% of the respondents were from East Java, 25% were from Central Java, and 11% were from West Java. The percentage of respondents who visited 1-3 times is more than the percentage of respondents who visited 11 times. Similarly, the percentage of respondents who visited 4-6 times is greater than those who visited 4 times. There were 45 respondents with an educational background in economics/management, 51 respondents with a socio-cultural background, 11 with a background in legal studies, and 8 with a background in medical science.

Measures

Behavioral intentions: This research measured behavioral intentions using an item checklist created by Saha et al. (2023). The scale has indicators: will speak positively; will return the following year; will make an effort to return annually; will be willing to pay more; and will support friends and family.

Emotional value: This research measures emotional value using a modified checklist item from (Muhammed et al., 2019). This scale has indicators: "making a good personal contribution to something better by visiting halal tourism", "visiting halal tourism rather than non-halal tourism will feel like appropriate behavior", "feeling like a better person by visiting halal tourism", "visiting halal tourism makes me comfortable".

Social value: This research measures social value using a modified checklist item from (Saha et al., 2023). This scale has indicators: "provides me with social validation", "helps me feel accepted by others", "increases my popularity among friends and family", and "increases my visibility to outsiders".

Satisfaction is an overall evaluation after a visit, which is assessed by comparing the results felt after the visit with expectations before the visit. The

five items used to measure satisfaction were adapted from Rasoolimanesh et al. (2020).

The items were modified to elicit the necessary responses to answer the research questions. Statistical analysis was performed on the gathered data using Smart PLS 3. This research predicts the relationship between constructs, confirms the theory, and explains whether there is a relationship between exogenous and endogenous variables.

RESULTS

Reliability and Validity

Table 2. Reliability and Validity

Construct	Average Variance Extracted (AVE)
Behavioral intentions	0.738
Emotional values	0.642
Satisfaction	0.672
Social values	0.797

Source: Processed Data, 2023

The calculation results show that the reliability value (AVE) is above 0.5, where the highest value is on the social value variable with a value of 0.797, and the lowest is on the emotional value variable of 0.642. It can be said that all indicators for the four variables have been thoroughly evaluated and meet the analytical standards in terms of accuracy, consistency, and reliability in measuring each variable. The cross-loading value of each indicator to the variable demonstrates a higher magnitude in comparison to the cross loading value of the indicator to other variables in the model.

Coefficient of Determination (R^2)

Table 3. Coefficient of Determination

	R-Square	R-Square Adjusted
Behavioral intentions	0.672	0.663
Satisfaction	0.537	0.529

Source: Processed Data

The value of 67.2% shows the diversity of the values of the behavioral intentions variable, which can be explained by the emotional value, satisfaction, and social value variables, which are 67.2%, while the rest can be explained by other variables not included in the model. The value of 53.7% means that the diversity of the satisfaction variable values that can be explained by the emotional value and social value variables is 53.7%, while the rest can be explained by other variables not included in the model R^2 .

Prediction Relevance (Q^2)

The derived value is 0.848, indicating a high model predictive ability of the exogenous latent variable. In other words, the exogenous latent variable is suitable for explaining the endogenous variables in the model $Q^2 0,848 > 0$.

Statistical Hypothesis Testing on Structural Models

Direct Influence

Table 4. Direct Effect Test Results

	Original sample	Sample mean	Standard deviation	T-Stats	P-Value
Emotional value-behavioral intentions	0.327	0.328	0.069	4.734	0.000
Emotional value-satisfaction	0.293	0.298	0.058	5.051	0.000

Satisfaction-behavioral intentions	0.519	0.517	0.081	6.419	0.000
Social value-behavioral intentions	0.178	0.177	0.079	2.240	0.025
Social value-satisfaction	0.637	0.633	0.068	9,435	0.000

Source: Processed Data, 2023

Table 4 shows the p-value is less than 0.05, so it can be concluded that exogenous variables have a direct significant effect on endogenous variables. For example, The p-value of emotional value on behavioral intentions is 0.000, meaning that emotional value has a significant effect on behavioral intentions; this is reinforced by the opinion (Rousta & Jamshidi, 2020; Yang et al., 2020; Leri & Theodoridis, 2021). The coefficient value of the emotional value on behavioral intentions is 0.327, meaning the two variables have a positive relationship. If the emotional value increases by one unit, behavioral intentions will increase by 0.327 units; if the emotional value decreases by one unit, then behavioral intentions will decrease by 0.327 units. The results of this study are in line with (Ratnasari et al., 2020; Yu et al., 2021; Juliana et al., 2022). It demonstrates how behavioral intentions is influenced by happiness. According to the study, visitor satisfaction is primarily dependent on their perception of value, which influences their propensity to return. Another thing that shows similarities in the research object is halal tourism, although there are differences in the tourist destinations, namely halal culinary tourism and halal tourism at Buddhist temple sites. These results demonstrate the critical role that Islamic principles and customer satisfaction play in fostering Muslim students' loyalty and likelihood to refer their peers based on their positive experiences. The emotional value has a significant effect on satisfaction, which has a P-value of 0.000, this is reinforced by previous research (Wong et al., 2018; Żychlińska & Fontana, 2016; Lee, 2022; Rasoolimanesh et al., 2020). Opinion of (Vojtko et al., 2022; Wu & Li, 2017) shows a relationship between social value and behavioral intentions, it can be said that visitors who have a high value will increase the value of behavioral intentions to visit the museum. Social value has an influence on satisfaction; this can be seen from the p-value of 0.000. Other opinions indicate that there is an influence of social value on satisfaction (Pisello et al., 2018).

Table 5. Indirect Effect Test Results

	Original sample	Sample mean	Standard deviation	T-Stats	P-Value
Emotional value-satisfaction-behavioral intentions	0.152	0.153	0.035	4.390	0.000
Social value-satisfaction-behavioral intentions	0.331	0.329	0.069	4.797	0.000

Source: Processed Data, 2023

Table 5 p-value less than 0.05 can be concluded that the mediating variable can mediate the effect of exogenous variables on endogenous variables. The p-value of emotional value on behavioral intentions with satisfaction as a medium is 0.000, meaning that the satisfaction variable is able to mediate the influence of emotional value on behavioral intentions, the second indirect effect, namely social value on behavioral intentions with satisfaction as a media variable, has a P-Value 0.000, this agrees with the research (Huang et al., 2015; Ponsignon et al., 2021). Social value affects behavioral intentions with satisfaction as a mediating variable, and this happens because visitors feel the existence of satisfaction. It will be something that can strengthen the values that have existed in visitors to carry out behavioral intentions, and this is reinforced by research conducted by (Jiang et al., 2017; Soliman, 2021).

Figure 2 shows the existence of a structural model related to values that are in accordance with the assumptions.

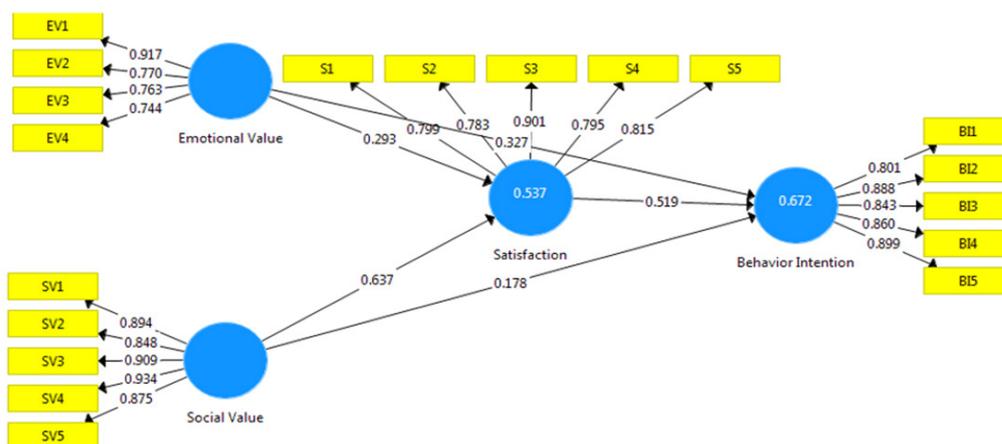


Figure 2. Structural Model

DISCUSSION

Based on research findings, emotional value has a substantial (significant and positive) influence on satisfaction. As a result, the first hypothesis suggested, “Emotional values have a positive effect on Muslim students’ satisfaction,” is accepted. In addition, research findings also show that emotional values have a fairly large (significant and positive) influence on behavioral intentions. As a result, the second hypothesis proposed, namely “Emotional values have a positive effect on Muslim students’ behavioral intentions,” is also accepted. Emotional values have an important role in the initiation, development, and maintenance of the relationship over time between the visitor and the place visited (Antón et al., 2018a; Schall et al., 2017; Ychlińska & Fontana, 2016). In this case, visitors make decisions to enjoy and use the objects provided. The emotional value that is felt and enjoyed by visitors is something that can have a positive impact on visitors, so this can be something that they will consume and share with external parties. External parties also feel there is a benefit from what is obtained. The emotional value visitors feel has a very broad context; of course, this is very different from one visitor to another. Visitors perceive a multitude of experiences that enrich their souls with greater understanding and sensitivity to spiritual values, which is called “emotional value” (Management & Som, 2023). This is in line with research results (Cheng et al., 2021; Antón et al., 2018b; Bull & Angeli, 2020), which state that emotional value influences satisfaction. However, emotional value does not have a significant effect on behavior towards purchasing halal food (Firdaus et al., 2023) in the Indonesian sample group. Thus, the results of this research on the Indonesian group contradict the research of Cheng et al. (2021). Indonesia is a country with a majority Muslim population. Halal tourism guarantees are perceived to be universal, meaning that tourism products provided on the market are generally considered halal (Saraç et al., 2023). Thus, halal tourism can play an important role globally, especially in diverse Muslim societies (Muflih & Juliana, 2021).

Based on data analysis findings, the social value factor has a positive and significant influence on satisfaction. Thus, the third hypothesis proposed, namely “Social value has a positive effect on satisfaction,” is accepted. The results of the following research, namely for the fourth hypothesis, show that social values have a positive and significant influence on behavioral intentions,

based on the findings of data analysis. Thus, the fourth hypothesis proposed, namely “Social values have a positive effect on Muslim students’ behavioral intentions,” is accepted. Social value is a benefit from the product’s ability to enhance a social concept from visitors; social value is related to social approval (Budge & Budge, 2020; Sintas et al., 2014; Woodruff & Woodruff, 2018). Social value can be considered as the benefits of a group of visitors with certain social groups. Social value is a form of perception of utility obtained because of the relationship between one visitor and another visitor of his choice. This is a choice of visitors by connecting positive or negative stereotypes, demographics, socioeconomic status, and specific cultural groups. The results of this research are supported by previous research, which stated that social values influence satisfaction (Pitts, 2018; Un & Wong, 2018; Mowen & Rung, 2017; Winter, 2018). Social values have a significant impact on how customers behave. In the context of social commerce in China, the impact of social value on consumer happiness has been studied (Gan & Wang, 2017). A product or service’s social worth is its ability to fulfill someone’s need for acceptance or a sense of social pride (Evelina et al., 2020). Several studies confirm that Social Value has a significant effect on customer satisfaction (Gan & Wang, 2017; W. Wu et al., 2018). This research shows that the more users feel social value, the more satisfaction they receive (Gan & Wang, 2017).

Based on the findings of data analysis, the satisfaction factor has a positive and significant influence on behavioral intentions. So the fifth hypothesis proposed, namely “Satisfaction has a positive effect on Muslim students’ behavioral intentions,” is accepted. Anderson et al. (1994) define visitor satisfaction as an overall assessment of the experience and goods or services accessed in exchange for money. In the present context, visitor satisfaction pertains to the value attributed to the acquired item or service. Moreover, Kozak and Rimmington (2000) explain that visitor satisfaction has been measured by adding up the evaluation of the attributes of the desired destination. In this case, visitor satisfaction has been increased by placing greater emphasis on evaluating what has been obtained from visitors; thus, two aspects are aligned: the enhancements achieved by Borobudur Temple and the contentment experienced by visitors; they are analogous to two inseparable sides of a coin. Places that are transformed into tourist attractions are also subject to the satisfaction (Blasco-Lopez et al., 2019; H. C. Wu & Li, 2015). This result is strengthened by previous research stating

that satisfaction influences behavioral intentions (Kang et al., 2017; Lim et al., 2015).

The following research results show that the emotional value factor has a positive and significant influence on behavioral intentions. Thus, the fourth hypothesis proposed, namely “Emotional value has a positive effect on behavioral intentions” is accepted. Meanwhile, the fifth hypothesis, which states that social value has an influence on behavioral intentions, also shows significant results, so the fifth hypothesis, which states “Social value has a positive effect on behavioral intentions,” is accepted. The interest of visitors to the Borobudur temple cannot be doubted because it has more benefits, apart from being in oneself, one of which is to form the personal character of visitors to be more sensitive to the value of historical heritage, it can also provide a close relationship with nature. Visitors have a strong bond that the historical value is contained in a building with a shape and uniqueness that becomes an icon or unique feature of a temple. There is interest from visitors to visit and even want to repeat to visit historic places because of a sense of love for the homeland because it is a manifestation of cultural values that must be preserved (Kuo et al., 2018; Palau-saumell et al., 2016; Tzortzi, 2014). The results of this research align with previous research, which found that emotional value and social value influence behavioral intentions (Cheng et al., 2021; Pitts, 2018; Un & Wong, 2018).

CONCLUSION

Muslim students need energy intake to restore energy or motivation before going through activities that were carried out normally before the pandemic. The two-year-long COVID-19 pandemic has prompted alterations in behavior. In the midst of the COVID-19 pandemic, Muslim students engage in community service via diverse social media platforms. This is one approach to implementing or conducting activities that are suitable for their learning success. In order to inspire students to believe that their behavioral intentions will boost the immunity of a visiting student or college student, the mediating role of satisfaction exists between social values and emotional values in relation to behavioral intentions (Hyun et al., 2018; Vesci et al., 2021).

The theory used in the study is a behavioral theory that exists in each of the constructs built. This behavioral theory can carry out its roles and functions in accordance with the reality that exists in visitors. The theories of emotional value, social value, satisfaction, and behavioral intentions are intricately intertwined. This theory is found in a visitor when determining their behavior in owning and visiting a halal tourist attraction that provides halal food and drinks, adequate supporting facilities for worship, free from non-halal activities, provision of separate recreation areas for women and men, as well as accommodation that complies with Islamic rules.

This study aims to provide valuable information to halal tourism professionals on the management and development of tourist destinations, taking into account the specific features of their customers. The interesting aspect of the results of this research gives rise to a strong belief that Muslim visitors have the intention or desire to visit repeatedly because of the critical factors provided by halal tourism at Borobudur Temple. Muslim tourists do not need to worry if they travel to Borobudur in Magelang Regency, Central Java, because the temple tourism management has provided a number of Muslim-friendly supporting facilities. These include the availability of multiple prayer rooms for visitors to five times prayers, mosque buildings around the area, accommodation, and food and drinks according to halal aspects.

The distinguishing characteristics of halal tourism customers aim to enhance and broaden the tourist market for Muslims who previously had concerns about traveling due to the prevalence of negative associations with tourism. These individuals are currently reassured that their specific requirements will be fulfilled, alleviating their concerns. In addition, non-Muslim visitors may also consider this as an alternative for their tourism activities since it is not exclusively confined to Muslim tourists. This aspect serves as an intriguing appeal for them. In light of this, it is essential for stakeholders in tourism-related businesses to enhance awareness and promote halal tourism by offering halal tourism services and recognizing its potential as a thriving sector.

LIMITATION

Character strengths derived from behavioral intentions are long-lasting characteristics and attributes that have an intense desire to remain

consistent throughout time. Positive behavioral characteristics demonstrate a certain degree of plasticity, as opposed to those that are solely influenced by heredity. Hence, under favorable conditions, an individual has the potential to expand and progress to a certain degree. The study does not consider the temporal timeframe when assessing behavioral intentions. Measuring behavioral intentions throughout a particular time period is inadequate for identifying the factors responsible for the gap. In order to properly investigate behavioral intentions, future research should use a longitudinal design or consider variations in time at every stage.

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