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Do Digital Literacy and Halal Tourism Attributes Impact Tourists' Subjective Well-Being? The Role of Satisfaction, Self-Efficacy, and Resilience

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ABSTRACT

This study examines the key antecedents shaping tourists' subjective well-being in the context of halal tourism. Specifically, it examines how digital literacy and perceived halal tourism attributes influence tourists' self-efficacy in halal information literacy, satisfaction, and resilience, ultimately affecting their overall well-being. A quantitative approach was employed using a structured survey of 500 tourists visiting halal destinations in West Sumatra, Indonesia. Data were analyzed through Partial Least Squares Structural Equation Modeling (PLS-SEM) to test the proposed relationships and ensure the validity and reliability of the model. The findings reveal that subjective well-being is significantly influenced by resilience and satisfaction, while self-efficacy does not have a significant direct effect on subjective well-being, but exerts an indirect effect through satisfaction. Furthermore, digital literacy and halal tourism attributes significantly affect both self-efficacy and satisfaction, highlighting their joint contribution to enhancing tourists' well-being. This study integrates digital literacy and halal tourism attributes within a single analytical framework. It contributes to the halal tourism literature by establishing the previously overlooked connection between digital literacy and perceived halal tourism attributes. It also emphasizes the mediating role of self-efficacy in halal information literacy in improving tourists' subjective well-being.

KEYWORDS

Digital literacy; Halal tourism attributes; Self-efficacy; Satisfaction; Subjective well-being

1. INTRODUCTION

Enhancing tourist well-being has become a strategic priority in the tourism and hospitality sectors, as it significantly influences travelers' likelihood of returning to a destination (Yang et al., 2024). This concept has gained particular relevance within the halal tourism domain, where the emotional and experiential satisfaction of Muslim tourists plays a pivotal role in shaping destination loyalty. Muslim travelers, identified as a rapidly expanding and economically influential market segment, exhibit distinct preferences rooted in religious observance, such as the availability of halal-certified food and services (Suhartanto et al., 2021). Their travel decisions are increasingly guided by the assurance of Islamic compliance, making well-being not only a psychological outcome but also a reflection of religious and cultural alignment.

Tourist well-being is conceptually categorized into two distinct dimensions: psychological well-being and subjective well-being (Fan et al., 2024). The latter reflects individuals' internal experiences of positive affect and life satisfaction during travel (X. Wang et al., 2023). A range of psychological and experiential factors have been identified as key contributors to subjective well-being, including perceived self-efficacy (Özbilen et al., 2024), travel-related satisfaction (Si et al., 2024), and personal resilience (Ulibarri-Ochoa et al., 2024). In addition to these direct influences, emerging evidence suggests that constructs such as digital literacy (Deschênes, 2024) and halal tourism attributes (Dabphet, 2021) may exert indirect effects on tourists' subjective well-being by shaping their engagement and perceptions during travel.

Despite growing interest in well-being within tourism scholarship, the interplay between these variables remains underexplored. This study seeks to address this gap by examining the relationships among resilience, halal-related information literacy, self-efficacy, and satisfaction as antecedents of subjective well-being in tourism contexts. Furthermore, it investigates how digital literacy and halal tourism attributes contribute to satisfaction and self-efficacy in halal information literacy, which in turn influences tourists' overall well-being. By integrating psychological and contextual factors, this research aims to offer a more comprehensive understanding of the mechanisms that enhance well-being among halal-conscious travelers.

Given the accelerating expansion of the halal tourism sector, conventional consumer behavior frameworks are insufficient to capture the nuanced decision-making processes of Muslim travelers. Halal tourism is distinguished by its alignment with Islamic principles, including the provision of halal cuisine, accessible prayer spaces, and environments conducive to Shariah-compliant lifestyles. Muslim tourists prioritize religious trustworthiness alongside comfort and service quality when evaluating destinations. To address this gap, the present study investigates the interrelationships among digital literacy, self-efficacy in halal information literacy, satisfaction, and subjective well-being. By adopting a context-specific analytical lens, the research aims to generate actionable insights for destination managers seeking to implement digital strategies that resonate with the expectations of Muslim travelers in an increasingly digitalized tourism landscape.

Despite the growing body of research on halal tourism and tourist well-being, limited attention has been paid to how digital literacy and self-efficacy in halal information literacy jointly shape satisfaction, resilience, and subjective well-being within a single integrative framework. Addressing this gap, the present study develops and tests a comprehensive model that explains tourists' subjective well-being from both psychological and contextual perspectives in halal tourism.

Indonesia was selected as the empirical setting for this study due to its recognition as the leading global halal tourism destination in 2023, as reported by the Mastercard-Crescent Rating Global Muslim Travel Index (Mastercard-CrescentRating, 2023). The country boasts a diverse array of halal-certified travel experiences and continues to attract a substantial volume of Muslim tourists from across the globe. Its strategic positioning and commitment to Islamic hospitality principles make Indonesia an ideal context for examining the dynamics of digital engagement and religiously informed travel behavior.

This study aims to examine the role of digital literacy and halal tourism attributes in shaping tourists' self-efficacy in halal information literacy, satisfaction, resilience, and subjective well-being in the context of halal tourism. Specifically, this study seeks to: (1) analyze the influence of digital literacy and halal tourism attributes on self-efficacy in halal information literacy and satisfaction; (2) examine the effects of self-efficacy in halal information literacy, satisfaction, and resilience on tourists' subjective well-being; and (3) develop and test an integrative model that explains tourist subjective well-being by combining psychological and contextual factors in halal tourism.

2. LITERATURE REVIEW

Halal-oriented travel has gained prominence as a specialized domain within international tourism, responding to the preferences of Muslim tourists who prioritize adherence to Islamic norms in their travel experiences. Although this niche has expanded rapidly, scholarly inquiry into its evolution and operational complexities remains underdeveloped, particularly in relation to the role of digital literacy in shaping tourist engagement. Much of the existing literature has concentrated on economic viability and policy structures, leaving a gap in understanding how digital literacy mediates tourist decision-making and satisfaction in halal contexts. Battour et al. (2010) were among the first to conceptualize halal tourism as travel activities aligned with Islamic values, designed to meet the spiritual and cultural expectations of Muslim travelers.

The operational landscape of halal tourism differs significantly across regions with varying religious demographics. In Muslim-majority nations such as Malaysia, strategic efforts have focused on refining hospitality standards and integrating digital platforms to sustain global competitiveness (Samori et al., 2016). In contrast, countries with smaller Muslim populations, like Thailand and Singapore, have begun to recognize the commercial potential of halal tourism by introducing culturally sensitive services and digital innovations aimed at attracting Muslim visitors (Pamukcu & Sariisik, 2021). This gap underscores the need for cross-national studies that examine the strategic integration of digital tools and Islamic hospitality principles in shaping competitive halal tourism ecosystems

Tourist Subjective Well-Being

The construct of subjective well-being (SWB) reflects an individual's internal evaluation of life

quality, shaped by personally meaningful standards and psychological interpretations. It comprises both affective states—such as the frequency of pleasant and unpleasant emotions—and cognitive appraisals such as overall life satisfaction (Yang et al., 2024). This multidimensional framework includes evaluations across various life domains and emotional experiences. Karagöz and Ramkissoon (2023) suggest that general life satisfaction serves as a reliable indicator of SWB, capturing the essence of how individuals perceive their existence. Within tourism research, Fan et al. (2024) distinguish between psychological and subjective well-being, with the latter rooted in self-determination theory (SDT), emphasizing autonomy, competence, and relatedness as foundational drivers of tourists' life satisfaction.

Empirical evidence underscores several psychological and experiential factors that significantly shape tourists' subjective well-being. Self-efficacy (Özbilen et al., 2024), perceived satisfaction during travel (Si et al., 2024; Yang et al., 2024), and adaptive resilience (Kaim et al., 2024; Liu et al., 2024) have emerged as pivotal antecedents. These elements not only influence tourists' emotional responses but also enhance their capacity to derive meaning from travel experiences. For destination planners and tourism authorities, fostering environments that support these psychological resources is essential for promoting sustainable well-being outcomes. Strategic attention to these determinants can elevate the tourist experience, contributing to broader goals of life enrichment and emotional fulfillment within the tourism domain.

Digital Literacy and Halal Tourism Attributes

Tourists' evaluation of halal tourism features is a vital component in managing faith-based travel

experiences, as these attributes reflect the extent to which destinations align with Islamic norms and cultural expectations (Basendwah et al., 2024). Such evaluations are shaped by travelers' prior knowledge, which is increasingly acquired through digital channels, making digital literacy a key factor in how tourists interpret and trust halal-related services. While digital literacy has been shown to influence perceived usability and social connectedness in other domains (Deschênes, 2024; Yao & Wang, 2024), its role in shaping perceptions of halal tourism attributes remains largely unexplored. Addressing this gap, the present study proposes that digital literacy functions as a critical antecedent to tourists' perceived halal tourism attributes, influencing their ability to assess religious compliance and destination suitability.

Therefore, this study suggests the following hypothesis:

H1: Digital literacy is an antecedent of perceived halal tourism attributes.

Digital Literacy and Self-Efficacy in Halal Information Literacy

Digital literacy has been identified as a key determinant of self-efficacy across various domains, with Yao and Wang (2024) and Paetsch et al. (2023) highlighting its significant role in shaping educators' confidence in their professional capabilities. Literacy, defined as the ability to comprehend and apply knowledge within a specific context, directly influences individuals' belief in their capacity to perform tasks effectively (Du et al., 2023). A specific form of this construct, self-efficacy in halal information literacy, refers to one's perceived ability to access, evaluate, and utilize halal-related information (Sabiote-Ortiz et al., 2024). Despite its relevance, this dimension has received limited scholarly attention within halal tourism research.

Given the increasing reliance on digital platforms for travel planning, Muslim tourists with higher digital literacy are likely to possess stronger knowledge of halal tourism principles, thereby enhancing their confidence in assessing the religious integrity of travel services. Therefore, this study advances the following hypothesis:

H2: Digital literacy positively influences tourists' self-efficacy in halal information literacy.

Digital Literacy and Satisfaction

In the digital age, tourists' satisfaction is increasingly shaped by their ability to navigate and utilize digital platforms during travel. Digital literacy has emerged as a critical factor influencing satisfaction, particularly in contexts where technology mediates access to tourism services and information (Abror et al., 2024; Gaffar et al., 2024; Örsal et al., 2019; Sambah et al., 2023; R. Wang et al., 2023). R. Wang et al. (2023) emphasized that e-tourism information significantly contributes to tourist satisfaction, while Gaffar et al. (2024) highlighted the role of digital halal literacy in enhancing the travel experience for Muslim tourists. Tourists' engagement with digital tools varies across regions, shaped by infrastructure, trust in online sources, and cultural preferences (Buhalis & Amaranggana, 2015). For example, Muslim travelers from Southeast Asia often rely on social media and mobile apps to locate halal services (Rahman et al., 2017), whereas those from the Middle East prefer official websites and community-based recommendations (Suhendar & Sholihah, 2024).

These regional differences underscore the importance of e-tourism in halal travel, where digital platforms facilitate access to religiously compliant services and improve overall satisfaction (Berakon et al., 2021). Technologies such as AI-driven

booking systems and halal travel apps provide real-time updates on halal-certified restaurants, prayer facilities, and user reviews (Nahdliyah et al., 2021), enabling Muslim tourists to plan confidently and avoid non-compliant experiences (Andriani et al., 2022). Tourists with higher digital literacy are better equipped to utilize these tools, resulting in more seamless and satisfying travel experiences (Sapry & Ahmad, 2024). Conversely, limited digital proficiency may hinder access to essential information, leading to uncertainty and diminished satisfaction (Suhendar & Sholihah, 2024). Therefore, understanding the role of digital literacy in shaping tourist satisfaction is vital for halal tourism providers aiming to design inclusive, tech-enabled services. Based on this rationale, the study proposes the following hypothesis:

H3: Digital literacy has a significant impact on tourist satisfaction.

Halal Tourism Attributes and Self-Efficacy in Halal Information Literacy

Perceptions of halal tourism attributes are posited to influence Muslim tourists' confidence in their ability to access, evaluate, and apply halal-related information, referred to as self-efficacy in halal information literacy. Prior research has established a relationship between perceived quality and self-efficacy across various domains. For instance, Kahraman and Demirdelen Alrawadieh (2021) demonstrated that perceived educational quality significantly enhances academic self-efficacy, while Wang and Chen (2022) found that perceived benefits of sugar-sweetened beverages positively affect students' self-efficacy. Similarly, Ye et al. (2020) emphasized the role of perceived service quality in shaping individual efficacy beliefs. Despite these findings, the connection between perceived halal tourism attributes and self-efficacy in halal

information literacy remains underexplored within the context of faith-based travel. This study contends that when Muslim tourists perceive halal tourism services as trustworthy and compliant with Islamic principles, they are more likely to feel confident in their ability to identify and utilize halal-related information effectively. Therefore, this study proposes the following hypothesis:

H4: Perceived halal tourism attributes significantly influence Muslim tourists' self-efficacy in halal information literacy.

Halal Tourism Attributes and Satisfaction

Perceptions of halal tourism features play a pivotal role in shaping tourist satisfaction, as evidenced by several empirical studies (Abror et al., 2021; Basendwah et al., 2024; Gaffar et al., 2024; Suhartanto et al., 2021). Suhartanto et al. (2021) emphasized that a comprehensive halal travel experience, encompassing religiously compliant services and facilities—significantly enhances tourists' overall satisfaction. Similarly, Basendwah et al. (2024) and Gaffar et al. (2024) confirmed that the quality and visibility of halal attributes at a destination positively influence travelers' contentment. When Muslim tourists perceive a destination as offering authentic and well-integrated halal services, their satisfaction levels tend to increase. These findings suggest that improving the quality and clarity of halal tourism attributes can directly contribute to a more fulfilling travel experience. Therefore, this study hypothesizes the following:

H5: Halal tourism attributes significantly influence tourist satisfaction.

Self-Efficacy in Halal Information Literacy and Satisfaction

Self-efficacy in halal information literacy is proposed to be a contributing factor to tourist satisfaction, particularly within the context of halal tourism. Prior research has consistently demonstrated that self-efficacy serves as a foundational predictor of satisfaction across various domains of satisfaction (Huang et al., 2020; Meng et al., 2024; Özbilen et al., 2024; Yoo et al., 2017). For example, Yoo et al. (2017) identified self-efficacy as a key moderating variable influencing the relationship between information quality, source credibility, and satisfaction with travel decision support systems. Similarly, Özbilen et al. (2024) reported that self-efficacy significantly affects job satisfaction among educators. Despite these insights, the specific link between self-efficacy in halal information literacy and tourist satisfaction remains underexplored in existing literature. This study posits that Muslim tourists who feel confident in their ability to locate, interpret, and apply halal-related information are more likely to experience higher levels of satisfaction during their travel. Hence, this study hypothesizes the following:

H6: Self-efficacy in halal information literacy significantly influences tourist satisfaction.

Self-Efficacy in Halal Information Literacy and Subjective Well-Being

Extant literature has established a consistent association between self-efficacy and individual well-being across various domains (Abdel-Khalek & Lester, 2017; Liu et al., 2023; Meng et al., 2024; Özbilen et al., 2024; Zewude et al., 2024). Zewude et al. (2024) identified self-efficacy as a core component of psychological capital, demonstrating its positive influence on educators' overall well-being. Similarly, Özbilen et al. (2024) reported that

teachers' belief in their professional capabilities significantly contributes to their subjective well-being. Despite these findings, the specific relationship between self-efficacy and subjective well-being remains underexplored within the halal tourism context. This study posits that Muslim tourists who possess strong self-efficacy in halal information literacy, defined as confidence in locating, interpreting, and applying halal-related information, are more likely to experience enhanced subjective well-being during travel. Such self-assurance fosters a sense of control and satisfaction, particularly when navigating religiously compliant tourism environments. Therefore, the study posits the following hypothesis:

H7: Self-efficacy in halal information literacy significantly influences tourists' subjective well-being.

Satisfaction and Subjective Well-Being

A growing body of literature has established that tourist satisfaction plays a pivotal role in shaping subjective well-being during travel (Abdel-Khalek & Lester, 2017; Liu et al., 2023; Meng et al., 2024; Özbilen et al., 2024; Zewude et al., 2024). Yang et al. (2024) emphasized that satisfaction derived from food-related tourism significantly contributes to tourists' perceived well-being, while Si et al. (2024) confirmed a strong association between overall travel satisfaction and subjective well-being outcomes. Although these studies offer valuable insights, the specific dynamics of this relationship within the halal tourism context remain underexplored. Given the unique religious and cultural expectations of Muslim travelers, this study argues that satisfaction with halal-compliant services and experiences may serve as a critical antecedent to their subjective well-being. Therefore, this study proposes the following hypothesis:

H8: Tourist satisfaction has a significant impact on tourists' subjective well-being.

Resilience and Subjective Well-Being

Resilience, commonly defined as an individual's capacity to respond constructively to adversity, has emerged as a vital construct in tourism well-being research. Resilient tourists are generally more capable of navigating stressful travel conditions such as itinerary disruptions, unfamiliar cultural environments, and health-related uncertainties. Despite its relevance, the interaction between resilience and subjective well-being within tourism contexts remains insufficiently explored. Insights from health psychology suggest that resilience fosters adaptive coping mechanisms, which contribute to sustained psychological well-being over time (Konstantopoulou et al., 2024). However, the direct application of these findings to tourism, particularly in dynamic, high-pressure travel environments, has yet to be fully developed. Given the complexity of travel experiences, including cultural adaptation and logistical challenges, resilience may play a critical role in shaping tourists' emotional outcomes (Dsouza & Shetty, 2024; Filep & Laing, 2018).

Empirical studies across health and organizational domains have consistently demonstrated a positive association between resilience and subjective well-being (Kaim et al., 2024; Koyu et al., 2024; Liu et al., 2024; Pan et al., 2024; Ulibarri-Ochoa et al., 2024). For instance, Ulibarri-Ochoa et al. (2024) identified resilience as a significant predictor of psychological well-being among breast cancer patients, while Pan et al. (2024) emphasized its role as a component of psychological capital influencing workplace well-being. These findings suggest that individuals with higher resilience tend to report greater life satisfaction and

emotional stability. However, the tourism literature, especially within the halal tourism segment, has yet to fully examine this relationship. This study argues that resilient Muslim tourists are more likely to experience enhanced subjective well-being, as their ability to manage travel-related stressors contributes

to a more fulfilling and emotionally secure journey. Therefore, this study advances the following hypothesis:

H9: Tourist resilience has a significant impact on tourists' subjective well-being.

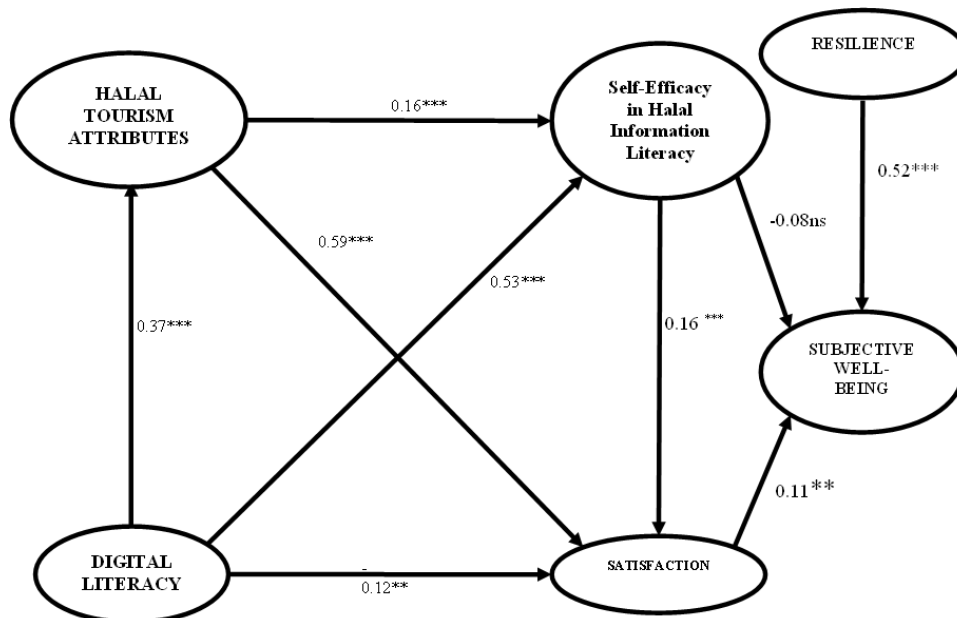


Figure 1: Research Model

3. METHODOLOGY

Population, Sampling Method, and Data Collection Procedures

The study was conducted in West Sumatra Province, Indonesia. The Global Muslim Travel Index (GMTI), which is conducted by Mastercard-Crescent Rating Agency, identified West Sumatra as a leading halal tourism destination, thus making it a suitable location for this study (Fardah, 2019; Mastercard-CrescentRating, 2023). Furthermore, this study employed purposive sampling to select 500 Muslim tourists who had visited halal destinations in West Sumatra. To ensure a systematic selection process, specific inclusion criteria were applied. Participants were required to (1) identify as Muslim, (2) have visited at least one halal-friendly tourist destination in West Sumatra

within the last 12 months, (3) have experience using digital platforms to access halal-related information during their travels, and (4) be at least 18 years old to ensure they could provide informed responses. Data were collected over two months, from July to August 2024, using structured questionnaires in person at major halal tourism sites, such as cultural heritage attractions, halal-certified hotels, and restaurants. These predefined parameters helped to minimize subjectivity and enhance the representativeness of the sample by ensuring that respondents had relevant experiences aligned with the study's objectives. While purposive sampling has limitations in terms of generalizability, it was deemed appropriate for this study given its focus on Muslim tourists' experiences in halal destinations.

The sample size was determined based on the rule of thumb for Structural Equation Modeling (SEM), which recommends a sample size of five to twenty times the number of measurement items used in the study (Hair et al., 2014). This study employed six constructs with a total of 22 measurement items, meaning the minimum required sample would range between 110 and 440 respondents. To ensure statistical robustness and enhance generalizability, 500 valid responses were collected, exceeding the minimum threshold for SEM analysis. The sample size ensures sufficient power for hypothesis testing and model estimation, particularly given the use of Partial Least Squares SEM (PLS-SEM), which benefits from moderate-to-large sample sizes for more stable parameter estimates. The data were collected from five major municipalities/cities based on the number of tourist visits in 2022 (Statistik, 2022), namely Padang, Bukittinggi, Payakumbuh, Batusangkar, and Pesisir Selatan. These locations were selected due to their concentration of halal tourism attractions and their prominence as key tourist destinations in West Sumatra.

Additionally, considering the target population of Muslim tourists visiting halal destinations in West Sumatra, a sample of 500 respondents was deemed appropriate. West Sumatra is one of Indonesia's leading halal tourism destinations (Abror et al., 2023), attracting both domestic and international Muslim tourists. The study applied purposive sampling to ensure respondents met the research criteria, including prior travel to halal destinations and experience using digital platforms to access halal-related information. While purposive sampling has limitations in terms of full generalizability, it is a widely accepted approach in behavioral and tourism research where random sampling may not always be feasible (Byrne & St, 2022).

The data were collected by delivering questionnaires to the respondents. The questions were translated from English to Indonesian using a back-translation method. The study used a five-point Likert scale, ranging from "strongly disagree" to "strongly agree." Questionnaires were distributed using the drop-and-collect technique. Furthermore, the data collection process was divided into two stages: a pilot test and primary data collection. The pilot test was conducted with 30 respondents. The pilot test data were examined to determine the measurement items' validity and reliability. The respondents for the pilot test were selected using the same purposive sampling criteria as the main study to ensure the relevance of their responses. The validation process focused on assessing the measurement model in PLS-SEM, including construct validity and reliability evaluation of the measurement items. In addition, convergent validity was tested using Average Variance Extracted (AVE), where all constructs met the minimum threshold of 0.5, indicating that the items sufficiently explain the latent variables. Reliability was assessed through Composite Reliability (CR) and Cronbach's Alpha, both exceeding the recommended threshold of 0.7, confirming internal consistency. Based on the pilot test results, minor wording adjustments were made to improve clarity and ensure that all items were easily understood. The findings confirmed that the questionnaire was suitable for use in the main study.

Measures

The measurement items were developed based on prior studies. Four subjective well-being measurement items were adopted from Karagöz and Ramkissoon (2023). "Overall, I felt happy upon my return from the trip" is a sample of items for subjective well-being. Resilience has been measured

using three measurement items from Peco-Torres et al. (2021). “I find it easy to know what to do in stressful situations” is a sample measurement item for resilience. The satisfaction variable was measured using three items from Suhartanto et al. (2024). A sample measurement item for satisfaction is “Overall, I am satisfied with my visit to the destination”.

Moreover, self-efficacy in halal information literacy was measured using three items which were adapted from Sabiote-Ortiz et al. (2024). “I can obtain the useful information about Halal that I need” is a sample measurement item for self-efficacy in halal information literacy. Digital literacy measurement items were adopted from Dalgıç et al. (2024). This variable has three measurement items and “I use digital tools and technologies effectively to learn new things” is an example item for this construct. Finally, for halal tourism attributes, this study adopted six items from Han et al. (2019). “Local staff understood how to offer Halal products and services” is an example item for measuring this variable.

Data Analysis

In this work, Partial Least Squares Structural Equation Modeling (PLS-SEM) was applied due to its suitability for prediction-oriented research and complex models with latent variables (Hair et al., 2022). Unlike covariance-based SEM (CB-SEM), which focuses on model fit and theory confirmation, PLS-SEM is more appropriate for exploratory research that aims to maximize explained variance and assess complex relationships in emerging fields such as halal tourism. Given that this study investigates multiple constructs, including digital literacy, self-efficacy in halal information literacy, and subjective well-being, PLS-SEM allows for more flexibility in handling non-normal data

distributions and small-to-moderate sample sizes, making it an ideal choice for this research.

Prior to the main study, several preliminary tests were conducted, including assessments of heteroscedasticity, multicollinearity, and normality tests (Hair et al., 2014). This study examined both the measurement model and the structural model. The measurement model was analyzed for reliability and validity of constructs using discriminant and convergent validity tests. It included a set of criteria to assess the reliability and validity of the measurements used. These comprised the extracted average variance, heterotrait-monotrait (HTMT), composite reliability (CR), internal consistency, and Cronbach's alpha. Moreover, this study employed bootstrapping with 5,000 resamples to evaluate the structural model. Bootstrapping enhances the reliability of path coefficient estimates by repeatedly resampling the dataset, thereby generating bias-corrected confidence intervals. The choice of 5,000 resamples aligns with best practices in PLS-SEM, ensuring stable standard error estimates and minimizing the risk of Type I and Type II errors (Streukens & Leroi-Werelds, 2016). In addition, the study conducted a common method bias test in analyzing the potential common bias problem (Podsakoff et al., 2003). Although *Harman's single-factor test* indicates that common method bias is unlikely to be a serious concern, it is acknowledged that reliance on self-reported, cross-sectional data may still entail potential method bias. Therefore, future studies are encouraged to apply more robust techniques, such as the marker variable approach or latent method factor analysis, to further address common method variance.

4. RESULTS AND DISCUSSION

Results

Respondent Profile

A significant proportion of respondents (91.6%) indicated monthly expenditures of not exceeding IDR 7.5 million. Most participants (81%) reported engaging in travel activities up to five times per year. Additionally, a large segment of the sample (78.4%)

consisted of individuals under the age of 35, reflecting a predominantly younger demographic. Female respondents accounted for 52% of the total, and 58.8% had obtained a college-level education, highlighting a relatively well-educated participant base.

Descriptive Statistics

Variable	Mean	Std. Deviation	Variance	Skewness	Kurtosis
Halal Tourism Attributes	4.07	0.49	0.24	-0.67	1.42
Digital Literacy	3.88	0.75	0.56	-0.99	2.01
Satisfaction	4.19	0.55	0.30	-0.41	0.39
Self-Efficacy in Halal Information Literacy	4.05	0.74	0.55	-1.10	2.36
Subjective Well-being	4.10	0.77	0.60	-1.51	3.19
Resilience	3.78	0.89	0.79	-0.87	0.83

Table 1. Descriptive Statistics of Study Variables

Table 1 presents the descriptive statistics of the study variables, including the mean, standard deviation, variance, skewness, and kurtosis. Overall, the mean values indicate that respondents reported relatively high perceptions across all constructs examined in this study, suggesting generally positive evaluations of halal tourism attributes, digital literacy, satisfaction, self-efficacy in halal information literacy, resilience, and subjective well-being. The standard deviation values show moderate variability, indicating sufficient dispersion of responses without excessive concentration around the mean. In addition, the skewness and kurtosis values fall within acceptable thresholds, indicating no serious deviations from normality at the univariate level. Although Partial Least Squares Structural Equation Modeling (PLS-SEM) does not require strict assumptions of normal data distribution, the observed distributional properties suggest that the data are appropriate for subsequent measurement and structural model analyses. Therefore, the

descriptive results provide an adequate foundation for further hypothesis testing using PLS-SEM.

Preliminary Test

Before proceeding with the primary analysis, this study conducted several preliminary assessments, including tests for multicollinearity, homogeneity, and normality. To evaluate multicollinearity, the Variance Inflation Factor (VIF) was applied, with all values falling between 1.22 and 2.92, well below the threshold of 5, indicating no multicollinearity concerns. In addition, following the full collinearity assessment approach proposed by Kock (2015), VIF values below 3.3 also indicate that common method bias is unlikely to be a serious concern in this study. Homogeneity was assessed using the Glejser test, which yielded significance values above 0.05, suggesting that the assumption of homoscedasticity was met (Hair et al., 2018). For normality, the acceptable range of ± 3 for skewness and kurtosis was employed, and the observed the skewness and

kurtosis values were within the acceptable range of ± 3 . Based on these diagnostic results, the dataset was deemed suitable for further statistical analysis.

Measurement Model Testing

This study tested both the measurement model and the structural model as required in Structural Equation Model (SEM) analysis. For the measurement model, this study examined convergent validity and discriminant validity.

Constructs	Items	Loading	A	CR	AVE
Subjective Well-being	I am satisfied with life in general	0.857	0.896	0.928	0.762
	Overall, I felt happy upon my return from the trip	0.877			
	I felt better physically and mentally	0.893			
	Although I have my ups and downs, in general, I feel good about my life	0.865			
Resilience	I find it easy to know what to do in stressful situations.	0.872	0.862	0.916	0.784
	It's easy for me to return to normality after something bad has happened	0.910			
	I usually take a short time to get over misfortunes in life.	0.874			
Self-Efficacy in Halal Information Literacy	I can obtain the useful information about Halal that I need.	0.898	0.885	0.929	0.813
	I'm sure that I could obtain the useful information about Halal that I need.	0.925			
	I'm sure I could obtain useful information about Halal, even if there is nobody to hand who can show me how to do it.	0.882			
Satisfaction	I really enjoyed being at the destination	0.811	0.782	0.873	0.697
	The experience in the destination met my expectations	0.877			
	Overall, I am satisfied with my visit to the destination	0.815			
Digital Literacy	I use digital tools and technologies effectively to learn	0.868	0.673	0.817	0.603
	I can search for information on the internet using artificial intelligence applications.	0.625			
	I can identify and prevent digital scams, phishing attempts, and other malicious activity.	0.816			
Halal Tourism Attributes			0.833	0.878	0.545
	Halal food outlets/restaurants in tourist sites clearly display a Halal logo	0.661			
	Halal food and beverage offered in tourist sites/places were clean, safe, and hygienic	0.710			
	Halal services offered in tourist places conform to Islamic law	0.753			
	In tourist places, local staff is well aware of Halal products and services.	0.741			
	Local staff understood how to offer Halal products and services.	0.777			
	In general, locals had a good understanding of the Islamic and Halal rules	0.782			

Table 2: Construct Validity and Reliability

Table 2 shows the convergent validity and reliability using some indicators, including factor loadings, Cronbach’s alpha, composite reliability (CR) and average variance extracted (AVE). All measurement items demonstrated satisfactory factor loadings (>

0.6). All constructs demonstrated acceptable values of Cronbach’s alpha (> 0.6), composite reliability (>0.7) and AVE (> 0.5). Therefore, the measurement model demonstrates adequate validity and reliability.

Construct	1	2	3	4	5	6
Self-Efficacy in Halal Information Literacy						
Halal Tourism Attributes	0.418					
Resilience	0.180	0.298				
Satisfaction	0.363	0.741	0.200			
Digital Literacy	0.750	0.467	0.164	0.260		
Subjective Well-Being	0.034	0.211	0.593	0.200	0.143	

Table 3: Discriminant Validity using HTMT Criterion

Moreover, Table 3 presents the discriminant validity assessment using the Heterotrait–Monotrait (HTMT) criterion. All HTMT ratios are below the recommended threshold of 0.85 (Hair et al., 2014), indicating satisfactory discriminant validity among the constructs. These results confirm that each construct is empirically distinct and captures a unique aspect of the proposed research model.

Structural Model Testing

The study performed hypothesis testing within the structural equation model framework, employing a bootstrapping technique with 5,000 resamples for data analysis. Prior to the core analysis, the research assessed potential common method bias through Harman’s single-factor test (Podsakoff et al., 2003). The results indicated that the variance explained by a single factor was 25.69%, which is below the 40% threshold, confirming the absence of common method bias. The outcomes of the hypothesis testing are presented in Table 4 and Figure 1, showing that all proposed hypotheses were supported except for the relationship between self-efficacy in halal information literacy and subjective well-being.

Digital literacy significantly influences perceived halal tourism attributes (H1; $\beta = 0.37$) and strongly influences self-efficacy in halal information literacy (H2; $\beta = 0.53$). Digital literacy negatively affects tourist satisfaction (H3; $\beta = -0.12$). Perceived halal tourism attributes significantly enhance self-efficacy in halal information literacy (H4; $\beta = 0.16$), and positively contribute to tourist satisfaction (H5; $\beta = 0.59$). Self-efficacy in halal information literacy significantly influences satisfaction (H6; $\beta = 0.16$), although it does not directly impact subjective well-being (H7; $\beta = -0.08ns$). Satisfaction significantly influences subjective well-being (H8; $\beta = 0.11$). Resilience also significantly influences subjective well-being (H9; $\beta = 0.52$).

Moreover, this study found the R² values for the endogenous variables, including self-efficacy in halal information literacy, satisfaction, and subjective well-being are 0.37, 0.38, and 0.29, respectively. These values indicate moderate explanatory power of the structural model.

Hypothesis	Relationship	β	Result
H1	Digital Literacy → Halal Tourism Attributes	0.37***	Supported
H2	Digital Literacy → Self-Efficacy in Halal Information Literacy	0.53***	Supported
H3	Digital Literacy → Satisfaction	-0.12**	Supported
H4	Halal Tourism Attributes → Self-Efficacy in Halal Information Literacy	0.16***	Supported
H5	Halal Tourism Attributes → Satisfaction	0.59***	Supported
H6	Self-Efficacy in Halal Information Literacy → Satisfaction	0.16***	Supported
H7	Self-Efficacy in Halal Information Literacy → Subjective Well-Being	-0.09ns	Not Supported
H8	Satisfaction → Subjective Well-Being	0.11**	Supported
H9	Resilience → Subjective Well-Being	0.52***	Supported

Table 4. Hypothesis Testing Results

The model fit was evaluated using the Standardized Root Mean Square Residual (SRMR), which yielded a value of 0.06, below the recommended threshold of 0.08. In addition, the Normed Fit Index (NFI) value was 0.80, indicating an acceptable level according to recommended criteria in PLS-SEM. These results suggest that the structural model meets the recommended fit criteria for PLS-SEM analysis.

Discussion

The results of this study reveal that digital literacy significantly influences tourists' perceptions of halal tourism attributes (H1). This aligns with the findings of Yao and Wang (2024), who emphasized that digital literacy enhances perceived ease of use—a construct closely linked to consumers' evaluation of product or service quality. In the context of halal tourism, perceived ease of use may shape how Muslim travelers assess the religious compliance and value of tourism offerings. Although prior research has explored digital literacy in general consumer settings, its specific role in shaping perceptions of halal tourism attributes has remained largely unexamined. This study contributes to the literature by demonstrating that digital literacy enables Muslim tourists to better interpret and

evaluate halal-related features available at travel destinations.

Furthermore, digital literacy was identified as a significant predictor of self-efficacy in halal information literacy (H2), supporting earlier findings by Yao and Wang (2024) and Paetsch et al. (2023), who reported that ICT literacy positively affects self-efficacy in educational contexts. Interestingly, the study also found a significant negative relationship between digital literacy and tourist satisfaction (H3), consistent with previous research (Abror et al., 2024; Gaffar et al., 2024; Örsal et al., 2019; Sambah et al., 2023; R. Wang et al., 2023).

The inverse relationship between digital literacy and tourist satisfaction can be interpreted through the lens of Expectation-Disconfirmation Theory (Lankton & McKnight, 2012). Tourists with advanced digital competencies often engage in extensive pre-travel research, which heightens their expectations regarding the quality and authenticity of halal tourism experiences. When these expectations are not met, due to limited halal-certified amenities, inconsistent service delivery, or discrepancies between online representations and actual conditions, dissatisfaction may arise (Abror et al., 2019). Furthermore, digitally proficient consumers tend to exhibit greater scrutiny and lower

tolerance for service shortcomings (Hendrik et al., 2024). In halal tourism, where uniformity in religious compliance across destinations is not always guaranteed (Battour et al., 2021), the gap between anticipated and actual service quality may be more pronounced, thereby contributing to reduced satisfaction levels.

In addition, the study found that perceived halal tourism attributes significantly influence tourists' self-efficacy in halal information literacy (H4). Although this specific relationship has not been previously addressed in halal tourism literature, earlier research has demonstrated a positive link between perceived quality and self-efficacy in other domains of efficacy (Kahraman & Demirdelen Alrawadieh, 2021; Wang & Chen, 2022; Ye et al., 2020). For instance, Kahraman and Demirdelen Alrawadieh (2021) reported that students' perceptions of educational quality enhance their academic self-efficacy. Drawing from these insights, it is reasonable to infer that when Muslim tourists perceive halal tourism attributes as reliable and well-integrated, their confidence in accessing, evaluating, and applying halal-related information is likely to improve. This suggests that perceived service quality plays a critical role in shaping tourists' informational self-efficacy within faith-based travel contexts.

The study confirms that perceived halal tourism attributes serve as a significant antecedent of tourist satisfaction (H5), reinforcing the findings of previous research (Abror et al., 2021; Basendwah et al., 2024; Gaffar et al., 2024; Suhartanto et al., 2021). When Muslim travelers perceive halal-related services, such as food, prayer facilities, and Shariah-compliant environments, as authentic and well-integrated, their overall satisfaction with the destination increases. This underscores the importance of enhancing the quality and visibility of halal tourism features to meet traveler expectations.

Additionally, the study reveals that self-efficacy in halal information literacy significantly influences tourist satisfaction (H6), aligning with earlier studies that link general self-efficacy to satisfaction outcomes across various domains (Huang et al., 2020; Meng et al., 2024; Özbilen et al., 2024; Yoo et al., 2017). Although limited research has examined this relationship within halal tourism, the findings suggest that tourists who feel confident in their ability to access and interpret halal-related information are more likely to experience higher satisfaction levels.

Furthermore, the research reveals that self-efficacy in halal information literacy does not exert a direct influence on subjective well-being (H7). This outcome diverges from several earlier investigations (Abdel-Khalek & Lester, 2017; Liu et al., 2023; Meng et al., 2024; Özbilen et al., 2024; Zewude et al., 2024), which suggest that individuals with high self-efficacy in accessing halal information typically experience greater confidence and emotional comfort during travel, thereby enhancing their overall well-being. Nonetheless, the present study demonstrates that self-efficacy in halal information literacy significantly contributes to subjective well-being indirectly, with satisfaction serving as a mediating variable. In addition, tourist satisfaction was found to significantly influence subjective well-being (H8), consistent with findings from Yang et al. (2024) and Özbilen et al. (2024). Satisfied travelers are more likely to experience emotional comfort and a sense of fulfillment, particularly when destination services align with their expectations.

Although self-efficacy in halal information literacy did not directly influence subjective well-being, the results indicate a significant indirect effect through satisfaction. This finding suggests that tourists' confidence in accessing and applying halal-

related information contributes to well-being primarily by enhancing their travel satisfaction rather than through a direct psychological pathway.

Lastly, the study highlights tourist resilience as a key antecedent of subjective well-being (H9). Although this relationship has not been extensively explored in tourism, prior studies in psychology and organizational behavior have shown that resilience, a component of psychological capital— positively affects well-being (Kaim et al., 2024; Koyu et al., 2024; Liu et al., 2024; Pan et al., 2024; Ulibarri-Ochoa et al., 2024). Tourists with higher resilience are better equipped to manage travel-related stressors, reducing the likelihood of burnout and enhancing their overall psychological state.

5. RESEARCH CONTRIBUTION

This study offers several key contributions, encompassing theoretical advancement, practical managerial insights, and policy relevance. Unlike prior research that has broadly examined digital literacy in tourism, this study explores its specific application within the halal tourism domain, a perspective that remains insufficiently addressed in existing literature. By emphasizing the role of digital engagement in the processes of identifying, evaluating, and confirming halal-compliant services, the study illustrates how digital literacy directly influences Muslim tourists' decision-making and travel experiences. It reframes digital literacy not merely as a technical skill, but as a strategic capability essential for navigating religiously sensitive tourism environments. The findings generate new theoretical perspectives at the intersection of digital literacy, consumer behavior, and faith-based travel, thereby extending the scholarly discourse beyond traditional tourism frameworks.

Theoretical Contribution

This study offers several notable theoretical contributions that advance the understanding of digital literacy within the halal tourism domain. First, it identifies a previously overlooked relationship between digital literacy and perceived halal tourism attributes. While Deschênes (2024) explored the connection between digital literacy and perceived social proximity, the influence of digital literacy on tourists' evaluation of halal-compliant services had not been addressed. This research fills that gap by demonstrating how digital knowledge shapes Muslim travelers' perceptions of religiously aligned tourism features. Second, the study establishes a significant link between digital literacy and self-efficacy in halal information literacy, an area not previously examined. Although Paetsch et al. (2023) investigated ICT literacy's impact on teacher self-efficacy, they did not extend this framework to the tourism context. By doing so, this study introduces a novel perspective on how digital proficiency empowers tourists to confidently access and interpret halal-related information. Third, the research uncovers a meaningful relationship between self-efficacy in halal information literacy and subjective well-being. To the best of the authors' knowledge, this is the first empirical investigation to explore this connection within halal tourism, offering fresh insights into the psychological outcomes of informational confidence among Muslim travelers.

Managerial and Policy Implication

In addition to its theoretical contributions, this study offers valuable managerial and policy implications. For destination managers, the findings provide strategic insights into enhancing Muslim tourists' subjective well-being, which is closely linked to their likelihood of returning in the future. It

is essential for tourism operators to prioritize the development and maintenance of halal-compliant services and facilities, ensuring they align with the religious and cultural expectations of Muslim travelers. From a policy perspective, local government authorities can utilize these insights to foster a more accommodating and inclusive tourism environment. By investing in key halal tourism attributes, such as halal-certified culinary options and accessible prayer spaces, they can improve the overall visitor experience and encourage repeat visitation among Muslim tourists.

6. CONCLUSION, LIMITATION AND FUTURE RESEARCH

Conclusion

This study offers several important contributions, including clarifying the role of digital literacy in shaping self-efficacy in halal information literacy and its subsequent influence on tourists' subjective well-being. The findings also provide practical guidance for destination managers and policymakers in enhancing service quality to improve tourist comfort, which may positively impact their intention to revisit. Nonetheless, alongside these contributions, the study acknowledges certain limitations and outlines avenues for future research.

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Limitation and Future Research

This study acknowledges certain limitations that should be considered when interpreting its findings. As a cross-sectional design was employed, the results may not fully capture temporal dynamics, thereby limiting their generalizability. In addition, the use of self-reported data may involve potential common method bias, although procedural remedies were applied and preliminary diagnostics suggest that this issue is unlikely to substantially affect the results. Future research is encouraged to adopt longitudinal approaches that collect data across multiple time points to yield more robust and transferable insights. Additionally, the study was conducted exclusively in Indonesia, which may constrain its applicability to broader Muslim tourist populations. Expanding the research to other Muslim-majority countries, such as Malaysia or those in the Middle East, would enhance its cross-cultural relevance. Lastly, future investigations could enrich the model by incorporating additional constructs, including revisit intention, destination image, and psychological dimensions, to provide a more comprehensive understanding of tourist behavior in halal tourism contexts.

Declaration of Generative AI Use

During the preparation of this manuscript, the authors used AI to assist with language refinement and editing. All generated content was carefully reviewed and revised by the authors, who take full responsibility for the final content of the manuscript.

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