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In the name of the residents' wellbeing: development of halal tourism in Indonesia using the "place attachment" approach and "value-belief-norm theory"

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Studies on halal tourism tend to be demand-side oriented. This paper offers an insight into halal tourism from the supply-side perspective using Place Attachment and Value-Norm-Belief. The study has two aims. The first aim is to develop a research model for the development of halal tourism from a supply-side perspective (i.e., using the perspective of residents living in the Special Region of Yogyakarta, Indonesia). The second aim is to formulate strategies and policies based on the results. Data were collected from the survey questionnaire of 251 respondents and analyzed using Descriptive Analysis and Partial Least Square Structural Equation Modeling (PLS-SEM). The findings showed that Place Dependence and Place Identity fully mediate the Perceived Benefits and Perceived Concerns on Attitudes toward halal tourism development. Perceived benefits positively affect attitude toward halal tourism development, whereas perceived concerns has negative affect. This study enriches tourism research by combining two concepts of Place Attachment and Value-Norm-Belief in the context of halal tourism. The empirical contribution of this research is the development of a model that can be applied in other regions.

KEYWORDS

halal tourism, place identity, place dependence, perceived benefits, perceived concerns

Introduction

Halal tourism is one of the most discussed themes in tourism development today (Priyatmoko and Maulana, 2022). The Indonesian government through the Ministry of Tourism and Creative Economy has aspired to develop halal tourism in Indonesia. With the economic potential for halal tourism reaching billions of dollars per year, Indonesia has the potential to become a competitive halal tourism destination. The Minister of Tourism and Creative Economy, Sandiaga Uno, has stated that Indonesia has great potential to develop halal tourism. Indonesia is a country with the largest Muslim population in the world and a wide variety of different tourist destinations (Khairally, 2021).

Halal tourism is variously known as Islamic tourism (Battour et al., 2017), Muslim-friendly tourism (Abror et al., 2020), Islamic travel, Sharia tourism, and halal transportation (El-Gohary, 2016). Countries with Muslim majority as well as a Muslim minorities can develop halal tourism. Moreover, the development of halal tourism has also been carried out in South Korea and Japan (Samori et al., 2016), New Zealand (Yan et al., 2017), Taiwan (Said et al., 2020), and Thailand (Nurdiansyah, 2018).

In the particular case of Indonesia, although the discourse on halal tourism has been going on for a long time, unfortunately a definite definition of halal tourism has not yet been issued by the Government. Halal tourism terminology still invites debate. In general, halal tourism or Islamic tourism is understood as tourism that is developed following the principles of Sharia Law (Satriana and Faridah, 2018). Battour and Ismail (2016) defines halal tourism as a “tourist object or activity that is organized following Islamic teachings”.

The potential for the global halal tourism market is very large. For example, it reached US\$ 365 billion in 2022 (Future Market Insight, 2022). Nevertheless, destinations in Indonesia seem to be reluctant to officially declare themselves as halal tourist destinations. In Indonesia, the discourse on the development of halal tourism raises both “pros and cons” opinions. Several controversies have occurred in the discourse on the development of halal tourism. The controversies have appeared in the mass media. They include those that occurred in Bali (Retaduari, 2019), North Sulawesi (Tawalujan, 2019), Labuan Bajo-East Nusa Tenggara (Purboyo, 2019), and Lake Toba-North Sumatra (Putri, 2019). In all of these locations, the proposal to develop halal tourism was rejected. It was learned that it would Islamize destinations that had a large number of non-Muslim residents. Bali which is the most famous tourist destination in Indonesia has a large Hindu population. Likewise North Sulawesi and East Nusa Tenggara have a sizeable Christian population. However, North Sumatra has a predominantly Muslim population. Therefore, one can speculate that this rejection occurred because of the politicization of religious identity. This problem is increasingly rife in Indonesia. Nevertheless, it would be too simplistic an explanation of this rejection based only on religious differences.

Many studies have already been conducted on the concepts, potentials and challenges in the development of halal tourism. Yet, the controversy over the development of halal tourism still deserve research. This research can make a significant contribution to the discourse and practice of developing halal tourism, especially in Indonesia. This can be done without getting caught up in political issues and the politicization of religious identity. Although this research was done in the context of Indonesia, nevertheless, its insights from this research will be of interest to other countries.

Sunarya and Qital (2022) have conducted research that maps out studies related to the development of halal tourism. They found out that, up to May 11, 2022, there were 191 articles (including journal articles, proceedings, editorials, and others) published by Scopus-indexed publication media. According to this mapping, the words that appear most often are “satisfaction,” “attributes,” “countries,” and “friendly.”

This mapping of the study on the development of halal tourism shows that the development tended to be oriented toward the demand side. It developed halal tourism attributes based on the needs of tourists as well as the halal tourism industry. On the other hand, the supply-side perspective has not been studied systematically. It includes opinions from local residents and tourism business actors in the destinations. It is important to understand the opinions of these local community members and

tourism business actors in a tourist destination. This information can explain the various phenomena behind the rejection in various regions previously mentioned. To develop the halal tourism development model used in this research, theories were taken from the disciplines of geography and environmental psychology (namely Place Attachment) and social psychology (namely Value-Norm-Belief theory). They are used to understand the attitudes of residents and tourism service providers (supply side agents) toward the development halal tourism in the area where they live and work.

Place Attachment theory was developed by Shumaker and Taylor (1982). It explains the human connection between the place where a person lives and forms a system of attitudes and behavior related to that place. This attitude will be formed from the positive benefits obtained (for example, economic benefits) and negative impacts as a result of developing these destinations (for example, concerns about threats to environmental quality and the socio-cultural identity of the local community).

Place Attachment consists of place identity and place dependence. Place identity shows a strong emotional connection with a place. Meanwhile, place dependence is influenced by a person's perception of the functional value of a place. For example, it may be related to climate, place of work, place of business, and others (White et al., 2008). People who live in a place can indeed be functionally or economically dependent on that place. They can benefit directly (because he is actually engaged in the tourism industry) or indirectly from the side effects of economic development occurring at the tourism destination.

The Value-Norm-Belief Theory states that the attitude and behavior of an individual are formed due to two variables, namely perceived benefits and perceived concerns (Lankford and Howard, 1994; Stern et al., 1999). Thus, community members who are directly/indirectly affected by the development of halal tourism in a destination will form an attitude toward the development of halal tourism. Perceived benefits and concerns reflect the residents' responsibility for protecting their valued objects (Lee and Oh, 2018). The Value-Belief-Norm Theory is utilized to explain the phenomena. Perceived benefits and concerns on the development of halal tourism are indeed value-based. Halal tourism which is based on Islamic teaching should not be viewed only for its economic benefits, but also as manifestations of values and norms.

This research can make a significant contribution to modeling the development of halal tourism because it provides a more supply-side perspective. Theoretically, the synthesis of the two theories, namely Place Attachment Theory and Value-Norm-Belief, can contribute to academic studies in the discipline of tourism as well as and the Theory of Attitude Formation studied in marketing management. The objectives of this study are twofold, that is: (1) to develop a research model for the development of halal tourism from a supply-side perspective, and (2) to formulate strategies and policies based on its research results. The empirical contribution of this research is the development of models that can be applied in other destinations. Moreover, its recommendations for policies and strategies can also be formulated based on the research.

Literature review

Halal Tourism Concept guided by the adoption of Islamic teachings and principles in all aspects of tourism activities.

The term “halal” comes from the Arabic “*halla*,” “*yahillu*,” “*billan*,” and “*wahalalan*,” which means that everything is permitted by the Sharia Law (Satriana and Faridah, 2018). There is no universally agreed upon definition of Halal Tourism. Several efforts to define halal tourism have been put forward by Battour and Ismail (2014, 2016), Mohsin et al. (2016), and Vargas-sánchez and Moral moral (2018). In general, they define halal tourism as organizing tourism based on Islamic teaching and principles. Battour and Ismail (2016) put more emphasis on tourist objects and activities that can be enjoyed by Muslims. Muslims are the primary target of developing halal tourism. However, this does not mean that non-Muslims cannot consume halal products/services.

Vargas-sánchez and Moral moral (2018) state that halal tourism is “travel that can be in the form of activities with recreational, religious, or socio-cultural purposes”. With all these motivations, halal tourism activities are tours carried out following the teachings of Islam. Mohsin et al. (2016) also emphasized that halal tourism requires the provision of tourism products and services in accordance with Islamic teachings. In particular, emphasis is placed on providing halal food and prayer facilities.

An operational definition of halal tourism was used by CrescentRating (2022). This is an organization that provided ratings of various research and consultancies in the development of halal tourism. According to CrescentRating, Muslim travelers have several faith-based needs. The needs are prioritized under three categories, that is, “Need to have,” “Good to have,” and “Nice to have”. The “need to have” needs include halal food, prayer facilities, water-friendly washrooms and safety and security without Islamophobia. The “Good to have” category includes social causes, Ramadan experiences, local Muslim experiences (such as heritage sites) and interactions with the Muslim community. The “Nice to have” products or services include recreational spaces with privacy (i.e., separate facilities for female and male travelers) and the absence of non-Halal activities including alcohol, discotheques, or gambling resorts in the vicinity.

However, the explanation of the halal tourism concept and attributes above is not primarily the focus of this research. Rather, it focuses on the various rejections that have occurred in several destinations primarily in Indonesia toward the development of halal tourism may not be due to a lack of understanding of these attributes or the magnitude of the economic potential of halal tourism. The development of halal tourism that is based on religious values and teachings may not only be assessed in terms of benefits and costs in general. Rather it may be related to the subjective understanding of residents in tourist destinations about the values related to halal tourism itself.

Therefore, this study seeks a different theoretical basis for trying to understand the empirical phenomenon in the specific case of Indonesia. It tries to understand the subjective attitudes of residents in tourist destinations toward the development of halal tourism in their particular region.

Attitudes of citizens toward tourism destination development based on value-belief-norm theory

The Value-Belief-Norm Theory was developed by Stern et al. (1999). It was initially done in the context of pro-environmental behavior. This theory states that an individual's personal values and social norms will influence the formation of certain attitudes and behaviors. This theory has often been applied in research on pro-environmental attitudes and behavior. It also be used to underlie the formation of citizens' attitudes toward the development of halal tourism in their area of residence. As previously explained, halal tourism is based on Islamic teachings. These religious teachings become the values and norms that guide the behavior of their adherents. Therefore, halal tourism is itself also value-based and quite similar to attitudes and behavior related to the environment.

Based on the Value-Belief-Norm Theory, an individual will behave and be responsible for “protecting” his territory because he is aware of the positive and negative impacts of a particular development idea/concept on himself, family, and relatives who live in that place (Hansla et al., 2008). Values-Belief-Norms Theory is based on the notion that values are intangible but will influence behavior (Fenitra et al., 2022). Halal tourism which is based on Islamic teaching is also value-driven. Therefore, it is intangible. The intangibility of the values and beliefs can be embedded in some manifest motives.

Consequently, the values and norms regarding halal tourism held by residents of the tourism destination will be assumed as like a black box. Individuals will not perceive the benefits and costs of the development of halal tourism as a value-free perception. Zhang et al. (2014) and Wang et al. (2018) did research in the context of environmentally responsible behavior. There are cultural factors that shape one's beliefs and behavior. In other words, individuals' attitudes and behaviors do not happen in a cultural vacuum (Wu et al., 2022) This requires the use of qualitative research methods (i.e., in-depth interviews and ethnography). They help apprehend the “genuine reasons” shaping residents' attitude toward halal tourism development. However, the potential relationships between manifest perceptions and attitude toward halal tourism have not yet been explored. Hence, this study on the influence of perceived benefits and concerns about halal tourism development on attitudes toward it can be considered timely. Secondly, the issues of halal tourism in Indonesia are sensitive. Hence, the manifest forms of values and norms in the form of perceived benefits and perceived concerns will help reveal the underlying values and norms behind individuals' attitudes.

Residents who live in an area with significant tourism activity will automatically form an attitude toward tourism development in their regions. This attitude will be formed based on both the positive benefits obtained (for example, economic benefits) and negative impacts as a result of developing these destinations (for example, concerns about threats to environmental quality and the socio-cultural identity of the community). Hence, community members who are both directly and indirectly affected by the development of halal tourism in a destination will form an attitude toward the development of halal tourism. Citizen's attitudes are

formed by two variables, namely Perceived Benefits and Perceived Concerns (Lankford and Howard, 1994).

Several previous studies have showed that the Perceived Benefits obtained from the development of coastal tourism resulted in a positive attitude toward the development of coastal tourism (Han et al., 2016). Research conducted by Stem et al. (2003) also shows that residents who work in the tourism industry in Costa Rica tended to support tourism development in their region. In addition, the level of people's concern about the negative impacts of tourism also influenced their attitude toward tourism development.

Therefore, local community members in a destination will behave toward the development of halal tourism in their area based on the Perceived Benefits and Perceived Concerns resulting from the development of halal tourism. Citizens with different demographic or psychographic backgrounds may have different perceptions and produce different levels of Perceived Benefits and Perceived Concerns (Scannell and Gifford, 2010).

Place attachment and attitudes of residents toward tourism development

Place Attachment Theory originates from the discipline of geography (Tuan, 1977) and is then studied in environmental psychology (Low and Altman, 1992) and architecture (Kaltenborn, 1997). "Place" or location/region includes both tangible and intangible aspects. Coupled with the dimension of time, the meaning and value of a place is formed by the individuals who live in the area and are displayed in individuals, groups, and culture (Halpenny, 2010). Place Attachment is a multidimensional concept of individual psychological processes that result in emotional and functional attachment to a particular place (Scannell and Gifford, 2010). Places also connect individuals with the natural and socio-cultural environment, form identity, gratitude, and concern for a particular place, and ultimately have an impact on affective, cognitive, and behavioral responses (Liu et al., 2022).

The main argument of this current research is modeling the development of halal tourism in a destination from a provider perspective (supply-side). Local community members are an important factor in forming attitudes toward the development of halal tourism. Therefore, this Place Attachment Theory is very appropriate to be the main theory in this study.

Place Attachment is widely used by environmental psychologists to describe human attachment to a place. Shumaker and Taylor (1982) define attachment to place is formed as an interrelated system of attitudes and behaviors of the individual, family, and household that reflects the intimacy and strength of the individual's bond with the place and society in which a person lives.

This concept was developed by different measurements and the development of a different number of sub-dimensions (e.g., Vorkinn and Riese, 2001; Gosling and Williams, 2010; Halpenny, 2010; Kyle et al., 2010; Ramkissoon et al., 2013). Halpenny (2010) developed three dimensions of place attachment, namely place identity, place dependence, and place affect. Ramkissoon et al. (2013) included an additional dimension, namely, place social bonding.

With consideration of the Principle of Parsimony, researchers in the tourism research domain (for example, Brown and Raymond, 2007; Budruk and Phillips, 2011; Oh et al., 2012) have so far mostly used the "two-dimensional approach" of Williams and Roggenbuck (1989). The two-dimensional approach consists of place dependence and place identity.

Place dependence and place identity are two different dimensions. Kyle et al. (2010) define place identity as "an individual's cognitions, beliefs, perceptions or thoughts that are invested in the location and circumstances that encompass it." Meanwhile, place dependence is the extent which a location or place that covers it (among the other available alternatives) can facilitate the attainment of certain goals (Jorgensen and Stedman, 2001).

With different meanings between place identity and place dependence, the two constructs can be treated differently. Bricker and Kerstetter (2000), Payton et al. (2005), and Budruk and Phillips (2011) suggest that the two constructs are separated because they represent two different dimensions and can affect the dependent variable differently. Lee and Oh (2018) also approached place attachment using two constructs of place identity and place dependence. Using the approach of Kyle et al. (2010) and Lee and Oh (2018) defined place dependence as "an individual perception of the functional value of the place" while place identity represents "a person's emotional connection to the place." Research conducted by Kyle et al. (2004) showed that tourists with a strong place identity toward a particular natural tourist destination (that is, the Appalachian Trail as the context of their research) had behavior that is more sensitive to the preservation of nature in that tourist destination. This research indicates that residents in an area who have a strong place identity with their place of residence will also show different attitudes from residents with a less strong level of place identity. Hence, Place identity shows a strong emotional connection with a place.

Hypothesis formulation

Tourism has great potential to influence the lives of local residents (Andereck and Nyaupane, 2011; Dewi and Ginting, 2022). Tourism development can have both positive and negative impacts. Attitude is a predisposition that is formed in response to a perceived stimulus. Attitude consists of cognitive, affective, and behavioral aspects. If local residents feel the positive impact of tourism, they will also form a positive attitude toward tourism development. If the development of halal tourism is seen as having a positive impact, the community will also form a positive attitude toward the development of halal tourism. As shown earlier, the growth of the halal tourism market shows a significant upward trend.

In the halal tourism discourse, the issue of the benefits of developing halal tourism must be seen from in terms of values and norms. Halal tourism is rooted in tourism development as regulated in the Islamic religion. Values will shape and influence one's beliefs and norms (Steg and Nordlund, 2018). Values will vary among individuals. Even though the majority of the population may be Muslim, there are factors of differences in knowledge or levels of benefits that may make the perceived benefits also vary.

With the argument that halal tourism is a value-driven tourism development (similar to environmentally responsible tourism development), knowledge of the subject matter contributes to altering norm-driven behavior (Onel and Mukherjee, 2017). Individuals with less understanding will have less awareness of the benefits and consequences of their actions and activities (Ünal et al., 2018). The perceived benefits are determined by the values and norms of the development of halal tourism. The perception of benefits is the result of the values and norms owned by residents in their place of residence. The perception of these benefits shapes the cognitive and behavioral aspects of society (Groening et al., 2018; Liobikiene and Poškus, 2019). Furthermore, Halpenny (2010) also stated that perceptions of benefits and perceived concerns will produce place-specific behavior.

As mentioned in the previous section, place dependence and place identity are two similar constructs. Place dependence is a more functional and rational relationship between residents and their place of residence. This relationship is determined by the functional benefits provided by the place to the people who live in it. A place to work or to do business will provide functional benefits (White et al., 2008). Therefore, if community members feel the potential benefits, they will also form a positive place dependence (Yusuf et al., 2021).

Place identity means a deeper relationship between a person and his place of residence. Oh et al. (2012) stated that place identity represents an emotional attachment. Place identity reflects deeper connectivity (compared to place dependence) between a person and the place where he lives (Payton et al., 2005). Therefore, positive benefits would lead to a stronger place identity. Consequently, perceived concerns would result in a less favorable place identity.

Based on these lines of reasoning, H1-H4 are formulated as follows.

- H1. Perceived benefits influence place dependence positively.
- H2. Perceived benefits influence place identity positively.
- H3. Perceived concerns influence place dependence negatively.
- H4. Perceived concerns influence place identity negatively.

Attitude can be characterized as a network of interconnected beliefs and lasting opinions toward an object or an overall brand evaluation (Eagly and Chaiken, 1993; Keller, 1993). The relationship between perceived benefits and perceived concerns and attitude toward halal tourism development would depend on how strongly residents are attached to the place they live. In the case of developing halal tourism in various destinations in Indonesia, the different aspirations of local residents appear place-specific. In areas where the non-Muslim community is relatively large, opinions of rejection also appear to be dominant. However, the opinions on developing halal tourism in places where the majority is Muslim also does not automatically result in approval. This shows that there is a relationship formed between a place and the people who live in that place. This is consistent with the extended-self theory put forward by Belk (1988). Belk (1992) also argued that a person's possessions define who he is. When a person is functionally and emotionally attached to the place where he lives, then possessions will form the identity of a person associated with a place.

Conversely, if the community feels the negative impact of tourism development, an unfavorable attitude will also be formed. Tourism development also has non-economic impacts. Public concern about the negative impacts of tourism is a very valid consideration. Therefore, it is important to understand people's perceptions of the various negative impacts that can be caused by the development of halal tourism. This phenomenon has been extensively researched in the context of tourism development and its impact on the environment. Citizens who are aware of the impact of tourism development on environmental quality, such as water quality, coastal degradation, or increased waste volume, will also form negative attitudes (Tsaour et al., 2006; Byrd et al., 2009; Zhang et al., 2014). With this analogy, with several characteristics and requirements in the development of halal tourism, several aspects of life and social order may change. For destinations that previously had multicultural characteristics, the impact of the development of halal tourism on the quality of life of the people will have an impact on their attitude toward the development of halal tourism. People who are worried about the negative impacts caused by the development of halal tourism also tend to have an unfavorable attitude. This relationship has also been corroborated by the Value-Belief-Norm Theory, where a person will form a more positive or negative attitude depending on their awareness of perceived benefits and perceived concerns (Stern et al., 1999; Hansla et al., 2008). The higher the concern, the more negative the attitude formed toward the development of halal tourism.

In general, perceived benefits and perceived concerns will influence attitudes toward halal tourism. However, the relationship between a person and his place of residence will also determine how these benefits and impacts do not necessarily shape a person's attitude toward a particular attitude object. The linkage factor between people and a certain place can change a person's attitude toward the development of halal tourism. The same person may be able to agree on the development of halal tourism in general according to his norms, values, and beliefs. Nevertheless, his opinion and feelings about a place (especially where he lives) will also mediate the influence of perceived benefits and perceived concerns on attitudes toward the development of halal tourism in his place. Hypotheses 5–8 below are formulated as formal statements for the argument. Because place dependence and place identity are different constructs and can produce different impacts, each of the two constructs is argued as performing a mediation.

- H5. Place dependence mediates the influence of perceived benefits on attitude toward halal tourism development.
- H6. Place dependence mediates the influence of perceived concerns on attitude toward halal tourism development.
- H7. Place identity mediates the influence of perceived benefits on attitude toward halal tourism.
- H8. Place identity mediates the influence of perceived concerns on attitude toward halal tourism.

Research methods

This research employed a quantitative and causal research design. The data collected were cross-sectional data. The data were

TABLE 1 Number of population per district in the special region of Yogyakarta (per year 2021).

District	Size of population	Percentage	Size of sample per region to represent the population (from the total sample of 251)	Actual number of samples taken
Special region of Yogyakarta (total population)	3,970,220	100.0%		
Sleman	1,265,429	31.9%	~81	82
Bantul	1,050,308	26.5%	66	68
Gunungkidul	767,464	19.3%	48	45
Yogyakarta	444,295	11.2%	28	30
Kulonprogo	442,724	11.2%	28	26
			251	251

Source: Badan Pusat Statistik Yogyakarta (2022).

primary data from the respondent group of residents (residents) who lived in the research area. Data collection was carried out through a survey with an electronic questionnaire (Google Form). The geographical locus of the research was the Special Region of Yogyakarta (SRY). SRY was chosen because it is one of the most popular tourist destinations in Indonesia. It was also chosen because discourse on the development of halal tourism in this region has so far not caused open discourse conflicts. Debates in the mass media and social media have never openly surfaced, let alone cause conflict.

The research population was the people who lived (residents) in the SRY. The criteria for population members were individuals who had SRY's Identity Cards. They were living in the region when the research was conducted. The sampling technique was Quota Convenience Sampling to ensure that the sample can represent 5 (five) regencies/cities in the region. The number of sample members per district/city had to proportionally represent the population per district/city. According to Hair et al. (2019), the minimum sample size is 30, while 100 is considered sufficient. In addition, Hair et al. (2019) also states that the number of samples must be at least five times the number of indicators. The number of indicators in the measurement was 20. Therefore, the minimum number of samples was 100. Roscoe (1975) as quoted by Sekaran (2006) states that a sufficient number of samples is 30–500. Moreover, for a large population, a representative sample must represent the diversity of the population. In this study, 251 sample members were taken, with proportions representing the population. From a sample of 251 people, the percentage of sample members from each district/city is shown in Table 1.

Measurement instruments

Measurement instruments were derived from various sources. Adaptations were made to contextualize the measurements with halal tourism development. The instrument is composed of a five-point Likert-type scale ranging from 1 (strongly disagree) to 5 (strongly agree). Instruments to measure Place Dependence and Place Identity were adapted from previous studies by Moore and Graefe (1994), Vaske and Kobrin (2001), and Kyle et al. (2004). Place Dependence was measured using a 3-item scale of (1)

TABLE 2 Respondents' profile.

Description	Number	Percentage
No. of respondents	251	100%
Gender		
Female	145	57.8%
Male	106	42.2%
Age		
(17–21 y.o.)	71	28.3%
(22–30 y.o.)	69	27.5%
(31–45 y.o.)	66	26.3%
(> 45 y.o.)	45	17.9%
Religion		
(Muslim)	206	82.1%
(Non-Muslim)	45	17.9%
Length of stay in Yogyakarta		
5–10 years	34	13.55%
11–15 years	51	20.32%
All my life	166	66.14%
Place of residence (according to respondents' ID card)		
Kulonprogo	26	10.36%
Bantul	68	27.09%
Gunungkidul	45	17.93%
Sleman	82	32.67%
Yogyakarta	30	11.95%

Nothing better than Yogyakarta as a place for living; (2) I am more satisfied working in Yogyakarta than any other, and; (3) I will not substitute Yogyakarta for another city. Place identity was measured using four items: (1) I feel Yogyakarta is part of me, (2) Yogyakarta means a lot to me, (3) Yogyakarta represents a lot about who I am, and (4) I am very attached to Yogyakarta.

Measurement for Perceived Concerns and Perceived Benefits was adapted from Lee and Oh (2018). Perceived Concerns were measured using four items, that is: (1) will change our traditional culture, (2) will discourage tourists from other segments, (3) will limit participation from non-Muslim tourists, and (4) will limit tourism product development. Perceived benefits were measured using five items: (1) offers a huge potential for the economy, (2) offers good business, (3) will help infrastructure development, (4) will contribute to employment, and (5) boost tourism entrepreneurship.

Attitude toward halal tourism development was adapted and contextualized from measurements developed in the marketing literature (Eagly and Chaiken, 1993; Keller, 1993). The variable was measured using four items: (1) I agree with the development of halal tourism in Yogyakarta, and (2) I support Yogyakarta as a halal tourism destination, (3) It is favorable for Yogyakarta to become a halal tourism destination, (4) Developing Yogyakarta as a halal tourism destination is a good idea.

Descriptive Analysis was carried out to determine the average score and standard deviation of the responses given by the respondents. The research tested the model using Partial Least Square Structural Equation Modeling (PLS-SEM). PLS-SEM is an efficient data analysis technique for measuring the strength of structural and complex relationships between variables and sound analysis of theoretical relationships between variables (Chin, 1998). Smart PLS 4.0 software was used to estimate measurement models, test structural models, and test hypotheses, including mediating effects that appear in the research conceptual model.

Results

The research results include a description of the respondents' profile, the measurement model, descriptive statistics and the structural model. The respondent profiles are shown in Table 2. In terms of gender and age, the respondent profiles show sufficient variation to describe the diversity of the population. An important indication of the validity of the respondents is the length of time they have lived in Yogyakarta. The data obtained shows that some respondents have lived in Yogyakarta for at least 5–10 years (13.55%) while others have even lived all their lives in Yogyakarta (66.14%). Another important aspect of the respondent's profile is the religious distribution of the respondents (i.e., 82.1% are Muslims and 17.9% are non-Muslims). The geographical distribution of respondents is also fairly even to represent the total population per district in Yogyakarta (according to the total population of each district as shown in Table 1).

The resulting measurement model (see Figure 1) shows validity and reliability as shown in Tables 3, 4. The final measurements exclude measurement item no. 1 for Place Identity (PI1) for not meeting the acceptable factor loading. Convergent validity is shown by factor loadings and AVE, while internal consistency is shown by Cronbach's Alpha and CR scores. The results of discriminant validity, which were tested using cross-loadings, are shown in Table 4. Based on the results, all criteria were met. The descriptive statistics of the minimum and maximum values and mean for each of the variables are presented in Table 5.

The results of the relationships between variables are shown in Table 6 and Figure 2. The results indicated that the influences of perceived benefits and perceived concerns on attitudes toward halal tourism development were not significant. The other coefficients were statistically significant. Perceived benefits influenced place dependence positively ($B = 0.140, p < 0.05$). This result indicates that Hypothesis 1 is supported. Positive influences also resulted from perceived benefits on place identity ($B = 0.130, p < 0.05$; therefore H2 is supported), place dependence on attitude toward halal tourism development ($B = 0.440, p < 0.05$), and place identity on attitude toward halal tourism development ($B = 0.273, p < 0.05$). The influence of perceived concerns on attitudes toward halal tourism was not significant ($B = 0.098, p > 0.05$). Meanwhile, data showed that perceived concerns negatively affected place dependence ($B = -0.191, p < 0.05$; therefore, H3 is supported) and place identity ($B = -0.424, p < 0.05$; thus, H4 is supported).

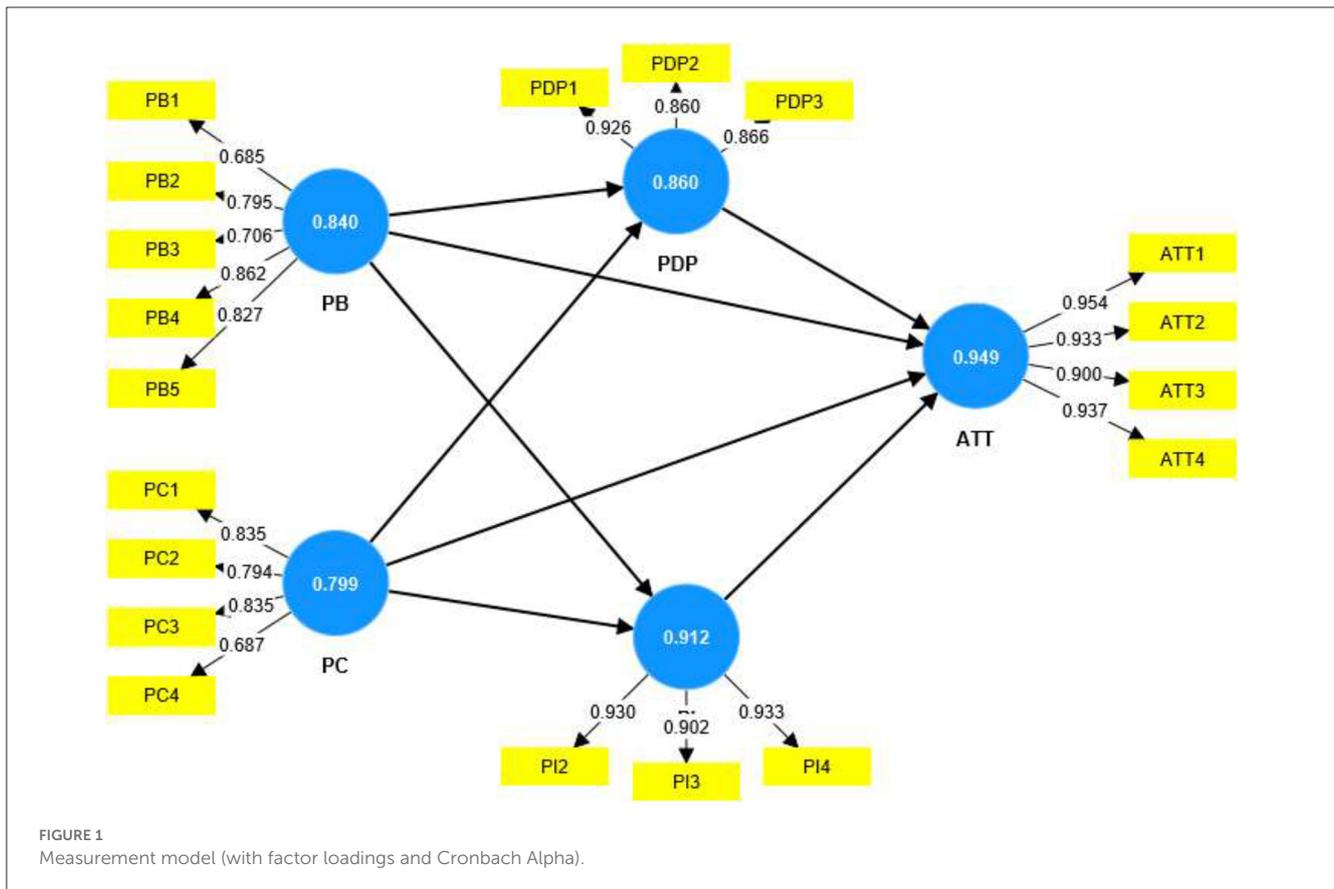
Since the hypothesized effects of perceived benefits and perceived concerns on attitudes toward halal tourism development were specified as indirect relationships, indirect effects were reported (see Table 7). The indirect effect of perceived concerns on attitude toward halal tourism development which was mediated by place dependence was $-0.084 (p < 0.05)$. Therefore, H5 is supported. Since the direct effect of perceived benefits on attitudes toward halal tourism development was not significant, the result demonstrated the full mediating effect of place dependence on the influence of perceived benefits on attitudes toward halal tourism development. The mediating effect of place identity on the influence of perceived benefits on attitude was also significant ($B = 0.036, p < 0.05$). Therefore, Hypothesis 6 is supported. Since the direct effect of perceived benefit on attitude was not significant, this result indicates full mediating effect.

Likewise, the mediating effect of place dependence on the relationship between perceived benefits and attitude is also supported ($B = 0.061, p < 0.05$), indicating that H7 is supported. The indirect effect of perceived concerns on attitude toward halal tourism development which was mediated by place identity was also significant ($B = -0.116, p < 0.05$). Thus, Hypothesis 8 is supported. This result indicates a full mediating effect since the direct effect was not significant.

Since PLS is a variance-based structural equation modeling analysis, the predictive strength of the model should be measured. Table 8 shows the criteria to assess the predictive power of the model. The results showed that the model has a good fit (based on Standardized Root Mean Square Residual or SRMR), a medium to strong predictive power (based on the R-square score), and a moderate to good fit (based on its NFI).

Discussion and conclusion

The first aim of the study is to construct a theoretical framework that explains attitudes toward halal tourism development using value-belief-norms theory and place attachment (see Figure 3). The model showed that functional attachment (place dependence) and emotional attachments (place identity) would form attitudes that are favorable or unfavorable toward halal tourism development. Results show that place dependence and place identity fully mediate perceived benefits and perceived concerns on attitudes



toward halal tourism development. This result is consistent with previous studies (Vaske and Kobrin, 2001; Oh et al., 2012) that emotional attachment and functional attachment to a place played an important role for residents in deciding to support or not support the fate of the placewhere they live.

The second aim of the study concerns the policy and strategies recommendation. Results of the study suggest that the “approval” of residents is vital before the development of halal tourism in a tourist destination. Local residents’ place dependence and place identity should be the outcomes of programs or policy interventions organized by the government. Lokocz et al. (2011) stated that place dependence and place identity can be developed through the attributes of the place itself, as well as through their social involvement and individual commitment to the place. Ujang and Zakariya (2015) stated that place identity which is more feeling-based can be developed based on feelings and perceptions that individual local residents have collected from unique experiences with the place. Providing positive and memorable experiences can help form positive collective memory and thus enhance their level of emotional attachment. Enhanced community ownership and social responsibility could further facilitate local residents’ emotional connection to the place. This once again shows that tourism development policies should target the local residents first and foremost, as local residents are one of the main stakeholders that could contribute to tourism development strategies.

The main and first implication of this research is the importance of considering the opinions of local residents in destinations in order to get their support as well as consider their

attitude toward halal tourism development. This applies especially for value-based themes of development since the development of halal tourism which is based on Islamic teachings. It is believed that the provision of halal tourism products and services deals not only with the functional aspects but also adherence to religious teachings. Hence, it is not only economic benefits and costs but also community agreement to develop halal tourism that is involved. Destinations that have declared themselves to be halal tourism destinations give an identity not only for that destination but also for the local residents who live in the destination. The results of this study generally support the Extended Self-Theory (Belk, 1988, 1992), that states that a sense of identity is also formed by the place where a person lives. The result also confirmed the (Kunchambo et al., 2017) conceptual model of Self/Nature Relationships in the case of developing environmentally friendly destinations.

As stated in the Place Attachment Theory (Shumaker and Taylor, 1982), the findings inform that the development of halal tourism is indeed place-specific. Each region has its own history that forms the collective memory and shared values of the society. Although in general, the public may be aware of the economic potential of Halal tourism, their agreement depends on how they construct their personal identity and how they feel toward their place of residence. The government cannot apply the same policies to all destinations because the people in each destination may form a different sense of place.

Therefore, involving local residents in the local development process is mandatory. Developing a destination to become a halal tourism (or other type of) destination should reflect local residents’

TABLE 3 Convergent validity and reliability.

Variable	Items	Loadings (convergent validity)	AVE	Cronbach's Alpha (internal consistency)	CR
Perceived benefits (PB)	Halal tourism offers a huge potential for the economy (PB1)	0.689	0.606	0.840	0.854
	Halal tourism offers good business (PB2)	0.795			
	Halal tourism will help infrastructure development (PB3)	0.706			
	Halal tourism will contribute to employment (PB4)	0.862			
	Halal tourism boost tourism entrepreneurship (PB5)	0.827			
Perceived concerns (PC)	Halal tourism will change our traditional culture (PC1)	0.835	0.624	0.799	0.816
	Halal tourism will discourage tourists from other segments (PC2)	0.794			
	Halal tourism will limit participation from non-Muslim tourists (PC3)	0.835			
	Halal tourism will limit tourism product development (PC4)	0.687			
Place dependence (PDP)	Nothing better than Yogyakarta as a place for living (PDP1)	0.926	0.782	0.782	0.867
	I am more satisfied working in Yogyakarta than any other (PDP2)	0.860			
	I will not substitute Yogyakarta for another city (PDP3)	0.866			
Place identity (PI)	I feel Yogyakarta is part of me (PI2)	0.930	0.850	0.912	0.912
	Yogyakarta represents a lot about who I am (PI3)	0.902			
	I am very attached to Yogyakarta (PI4)	0.933			
Attitude toward halal tourism development (ATT)	I agree with the development of halal tourism in Yogyakarta (ATT1)	0.954	0.867	0.949	0.949
	I support Yogyakarta as a halal tourism destination (ATT2)	0.933			
	It is favorable for Yogyakarta to become a halal tourism destination (ATT3)	0.900			
	Developing Yogyakarta as a halal tourism destination is a good idea (ATT4)	0.937			

opinions. An argument which is solely market-oriented can lead to unnecessary controversy, especially because the development of a tourist destination will depend heavily on host communities.

The direct effects of perceived benefits on place identity and place dependence show that the benefits of tourism development will contribute to formation of place identity and place dependence. This supports the argument that the development of halal tourism can be beneficial to the local community will shape the meaning of the place where it lives.

The empirical findings also indicate that the indirect effect of perceived concerns on attitude toward halal tourism development (both mediated by place dependence and place identity) is greater than the indirect effect from perceived benefits to attitude. This provides an interesting insight. Concern turns out to have a greater impact than benefits. Halal tourism development must first and

foremost address the local residents' concern about how such an event may deteriorate the place they love. The bigger direct effect of place dependence on attitude compared to that of place identity shows that residents who are functionally attached to a place might see the development there as a tool to satisfy their needs.

Theoretical and practical implications of the study

Theoretically, this research enriches the understanding of local residents' perspective in the development of tourist destinations. The use of Place Attachment Theory (Shumaker and Taylor, 1982)

TABLE 4 Cross loading (discriminant validity).

	ATT (attitude)	PB (perceived benefits)	PC (perceived costs)	PDP (place dependence)	PI (place identity)
ATT1	0.954	0.096	-0.293	0.552	0.490
ATT2	0.933	0.065	-0.280	0.543	0.509
ATT3	0.900	0.102	-0.283	0.554	0.448
ATT4	0.937	0.056	-0.247	0.527	0.480
PB1	0.055	0.685	0.037	0.031	0.037
PB2	0.072	0.795	0.006	0.114	0.121
PB3	0.106	0.706	-0.056	0.119	0.099
PB4	0.053	0.862	0.081	0.116	0.108
PB5	0.032	0.827	0.017	0.108	0.079
PC1	-0.239	-0.069	0.835	-0.209	-0.363
PC2	-0.252	0.071	0.794	-0.070	-0.303
PC3	-0.247	0.044	0.835	-0.171	-0.392
PC4	-0.198	0.012	0.687	-0.129	-0.256
PDP1	0.538	0.168	-0.220	0.926	0.445
PDP2	0.506	0.107	-0.147	0.860	0.396
PDP3	0.507	0.082	-0.126	0.866	0.387
PI2	0.473	0.152	-0.389	0.446	0.930
PI3	0.455	0.102	-0.410	0.407	0.902
PI4	0.505	0.089	-0.370	0.430	0.933

TABLE 5 Descriptive statistics.

Variable	N	Minimum	Maximum	Mean
Perceived benefits (PB)	251	2	5	4.418
Perceived costs (PC)	251	3	5	4.367
Place dependence (PDP)	251	1	5	4.275
Place identity (PI)	251	3	5	4.431
Attitude toward the development of HT (ATT)	251	1	5	4.120

to express residents' opinions is still limited. In addition to Lee and Oh (2018), the present research will be an initial initiative in expanding the use of Place Attachment Theory. By placing place identity and place dependence as mediating variables, this study shows that residents' attachment to the place where they live is very important in explaining their acceptance of the development of their residence as a tourism destination. Further, the combination of theories of Place Attachment (Shumaker and Taylor, 1982) and Value-Belief-Norms (Hansla et al., 2008; Fenitra et al., 2022) also offers a new perspective. The connection between residents and their place of residence cannot be separated from what is felt and believed to be beneficial (as well as detrimental) to the place they love.

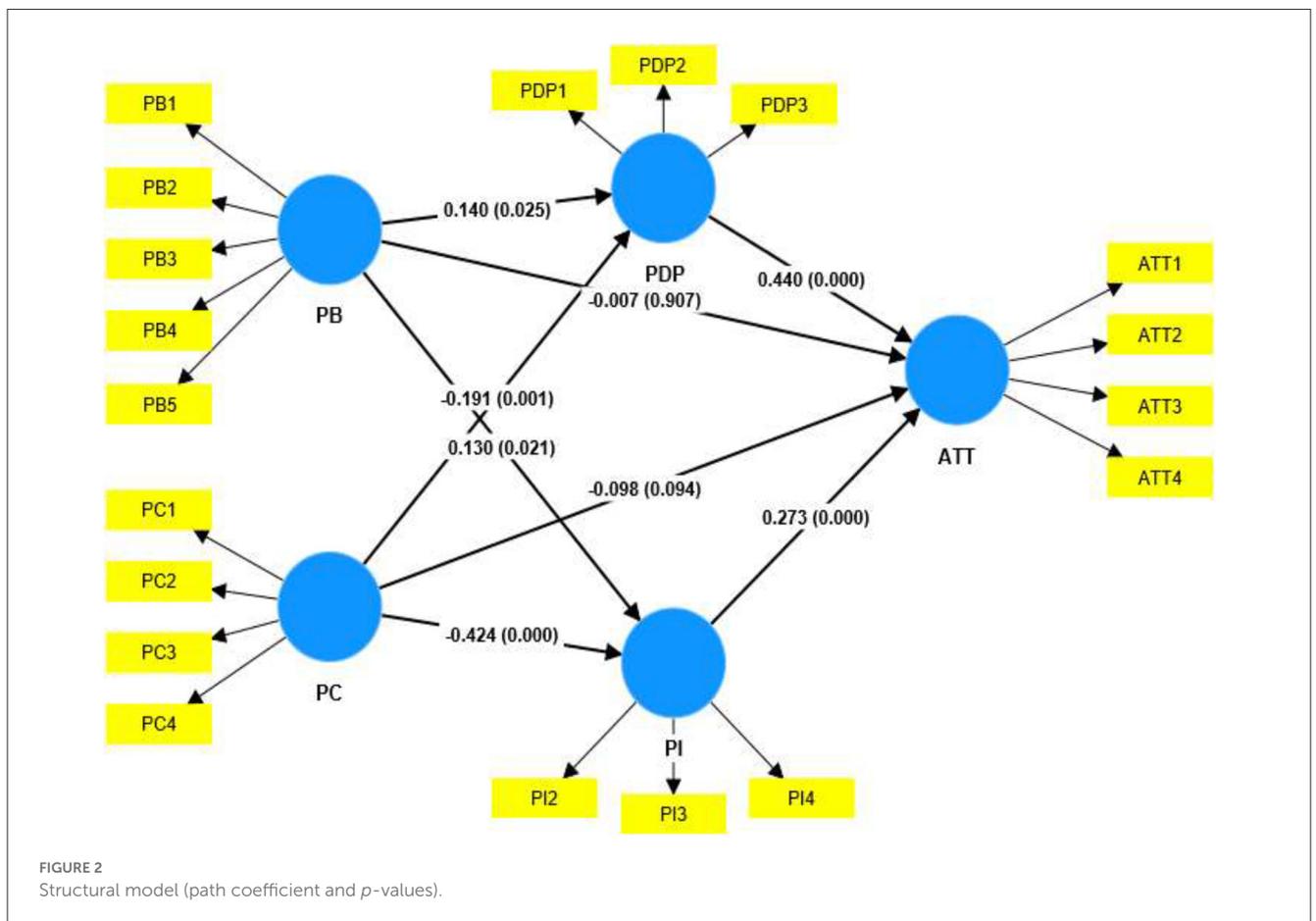
The practical implication of this research is mainly pertaining to the importance of local community involvement in the

development of the destinations where people reside. There are several ways that this can be done by the government or the Destination Management Organization (DMO) to gain approval and support from local residents. For example, they carry out a thorough socialization/outreach program regarding the vision/mission, important values, and reasons for developing the tourist destination. This applies not only to the development of halal tourism destinations, but also to other development projects, such as the development of sustainable tourist destinations. The government or DMO can also provide more specific examples of the benefits that local community members receive as a result of developing destinations. Especially in the case of the development of halal tourism, local community concerns regarding the negative impacts of developing halal tourism must be discussed together. Then, the necessary mitigation schemes can be prepared.

TABLE 6 Direct effects.

	Original sample (O)	Sample mean (M)	Standard deviation (STDEV)	T-statistics (O/STDEV)	P-values	Hypothesis testing result
PB -> ATT	-0.007	-0.007	0.058	0.117	0.907	-*)
PB -> PDP	0.140	0.151	0.062	2.240	0.025	H1 is supported
PB -> PI	0.130	0.138	0.057	2.305	0.021	H2 is supported
PC -> ATT	-0.098	-0.098	0.059	1.677	0.094	-*)
PC -> PDP	-0.191	-0.190	0.059	3.241	0.001	H3 is supported
PC -> PI	-0.424	-0.428	0.045	9.358	0.000	H4 is supported
PDP -> ATT	0.440	0.439	0.055	8.008	0.000	-*)
PI -> ATT	0.273	0.272	0.064	4.273	0.000	-*)

*) The relationship is not hypothesized, the result serves as a pre-requisite for testing the mediating effect.



The second practical implication is regarding perceived benefits and perceived concerns resulting from the values and norms that are believed by the local community about halal tourism. If halal tourism based on Islamic teachings will provide perceived concerns that are less favorable, then it needs to be clarified that halal tourism does not mean automatically prohibiting the development of other types of tourism. Further, the “strict” conditions (e.g., the “Nice to have” products or services according the Crescentrating) may be discussed to negotiate whether such conditions should be met in the vicinity in the tourist destination.

Limitation and future research

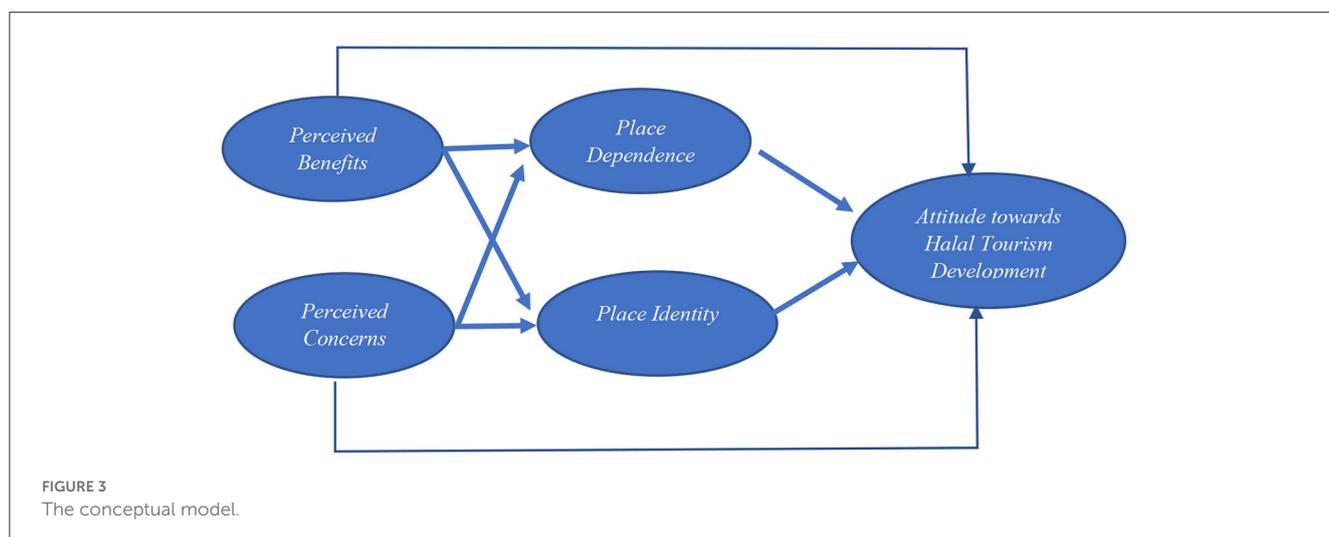
There are some limitations of the research. The present research has not yet examined the possible relationship between the functional and the emotional aspects. If further research can examine the relationship or influence of functional and emotional aspects, policy recommendations can be formulated in a more directed manner. If it turns out that functional aspects can have an impact on emotional aspects, the benefits of developing halal tourism in the local community’s economy can be communicated

TABLE 7 Indirect effects (mediating effect).

	Original sample (O)	Sample mean (M)	Standard deviation (STDEV)	T-statistics (O/STDEV)	P-values	Hypothesis testing result
PC -> PDP -> ATT	-0.084	-0.084	0.029	2.848	0.004	H5 is supported
PB -> PI -> ATT	0.036	0.037	0.018	2.012	0.044	H6 is supported
PB -> PDP -> ATT	0.061	0.066	0.029	2.133	0.033	H7 is supported
PC -> PI -> ATT	-0.116	-0.117	0.031	3.720	0.000	H8 is supported

TABLE 8 Goodness of fit.

Indicator	Cut-off	Source	Result	Decision
SRMR	0.08–0.10	Schermelleh-Engel et al., 2003	0.096	Good fit
R-square	0.19 = weak; 0.33 = medium; 0.66 = strong	Chin, 1998	0.418	Medium to the strong predictive power
NFI	>0.90 = good fit	Hair et al., 2019	0.826	Moderate to good fit



to residents. The resulting perceived benefits will have an impact on place dependence. This in turn will have an impact on place identity which involves more emotional aspects. To make local residents who are more emotionally attached, it may take some effort to help them initiate their functional attachment to the place. In other words, functionally attached local residents might become more emotionally involved.

Furthermore, this research will also be able to provide interesting insights into the underlying values and norms of local residents. They should be able to express their real concerns and perceived benefits from the development of halal tourism. Qualitative research using a phenomenological approach can be tried. It is rooted in lived experience. It relies on interviews. The subsequent hermeneutic interpretation can also be an appropriate way of exploring and furthering the study of values and norms of local residents of a destination with regards to halal tourism development. Protocols can also be used to tease out various aspects of values, norms, and other latent feelings (Hunter, 2012). Such a phenomenological perspective will provide a better understanding of the nuances and diversity of residents' feelings

and opinions. This can lead to strategies of enhancing local residents' knowledge in order to alter their values, norms, and behavior. This in turn can form positive attitudes toward halal tourism development. The survey methods employed in the present study can be combined with the qualitative endeavors. That should become a goal for future research on understanding factors driving acceptance or rejection of halal tourism development in a destination.

Data availability statement

The raw data supporting the conclusions of this article will be made available by the authors, without undue reservation.

Ethics statement

The studies involving human participants were reviewed and approved by Sanata Dharma University. The patients/participants

provided their written informed consent to participate in this study.

Author contributions

The author confirms being the sole contributor of this work and has approved it for publication.

Conflict of interest

The author declares that the research was conducted in the absence of any commercial or financial relationships

that could be construed as a potential conflict of interest.

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