

THE ROLE OF DESTINATION IMAGE IN MEDIATING THE INFLUENCE OF HALAL LIFESTYLE AND SOCIAL MEDIA ON MUSLIM TOURISTS' DECISIONS TO VISIT BALI ISLAND

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Abstract

This study aims to analyze the influence of halal lifestyle and social media on Muslim tourists' decision to visit Bali, with destination image as a mediating variable. This is a quantitative study using statistical analysis with sampling techniques, resulting in 132 respondents as the research sample. The research method used is quantitative with a Structural Equation Modeling (SEM-PLS) approach. The study found that: 1. Halal lifestyle has a positive and significant effect on Muslim tourists' decision to visit Bali. 2. Halal lifestyle has a positive and significant effect on the image of Bali as a destination. 3. Social media has the strongest and most significant effect on the decision to visit. 4. Social media has a positive and significant effect on destination image. 5. Destination image has a positive and significant effect on visit decisions. 6. Destination image mediates the effect of halal lifestyle on visit decisions. 7. Destination image mediates the effect of social media on visit decisions.

Keywords: *Destination Image, Halal Lifestyle, Halal Tourism, Social Media, Visit Decision.*

INTRODUCTION

The island of Bali has long been known as an international tourist destination since it was widely introduced to the world in the 1920s through travel publications, anthropological documentation, and Dutch East Indies colonial promotion. Since then, Bali has developed into an icon of Indonesian tourism with a strong image based on its tropical natural beauty and rich local culture. Its coastal landscapes, terraced rice fields, and volcanic landscapes combine with a unique socio-cultural system, giving Bali a distinct differentiation from other destinations in Southeast Asia.

Bali's uniqueness also lies in the religious identity of its people, who are predominantly Hindu, in contrast to Indonesia's national demographic composition, which is predominantly Muslim. This configuration shapes Bali's identity as a multicultural destination within the framework of the world's largest Muslim country. Religious values such as Tri Hita Karana are integrated into spatial planning, social

ethics, and public aesthetics. In the context of the tourism industry, Bali not only represents Indonesia as a Muslim country, but also as a country with harmonious cultural and religious diversity.

The tourism industry has great potential for rapid growth, particularly in terms of interest in halal tourism or Muslim-friendly tourism, which continues to experience growth from year to year (Nabila & Khairina, 2024). Sumardi, Osman, & Sumardi, (2025) in their research show that this activity has grown significantly in recent decades, with Muslim-majority countries such as Malaysia and Brunei Darussalam ranking among the top nine destinations in 2024, mainly due to factors such as accessibility, communication, environment, and services provided.

Indonesia itself is one of the countries with the largest Muslim population, but many tourism industry players face challenges in understanding Muslim-friendly tourism, including a lack of understanding of halal products, prayer facilities, and infrastructure, which can create a gap between tourist expectations and available services, thereby potentially affecting satisfaction and the decision to return. Wahyuni, & Nuraeni (2024) in their research show that the success of Indonesia's Muslim Friendly Destination is largely due to effective tourism communication.

Muslim-friendly tourism is a promising global market, with an estimated 230 million Muslim tourists by 2026, up from 140 million in 2018. The Global Islamic Economy Report predicts a significant increase in revenue from this sector, from US\$177 billion in 2017 to US\$274 billion in 2023. This growth has led countries such as Taiwan, South Korea, and Japan to develop their halal tourism sectors, even though they are not members of the Organization of Islamic Cooperation (OIC).

Bali is the epicenter of tourism in Indonesia. Middle Eastern tourist visits to Bali are also massive. In 2019, more than 163,000 tourists arrived in Bali and contributed more than \$169 million in Middle Eastern currency inflows (Rahmadita et al., 2021). As the number of Muslim tourists globally increases, Bali still has the potential to continue attracting Muslim tourists while preserving its unique cultural heritage and identity (Ma'rifah & Normasyhuri, 2022). The following is data on the number of international tourist visits from 2019 to 2024 in Table 1.

Table 1. Number of Visits to Indonesia and Bali

| YEAR | NUMBER OF TOURIST ARRIVALS | | DISTRIBUTION |
|------|----------------------------|-----------|--------------|
| | INDONESIA | BALI | % |
| 2020 | 4.022.505 | 1.069.473 | 26,59 |
| 2021 | 1.557.530 | 51 | 0 |
| 2022 | 5.471.277 | 2.155.747 | 39,40 |
| 2023 | 11.677.825 | 5.273.258 | 45,16 |
| 2024 | 13.902.420 | 6.333.360 | 45,56 |

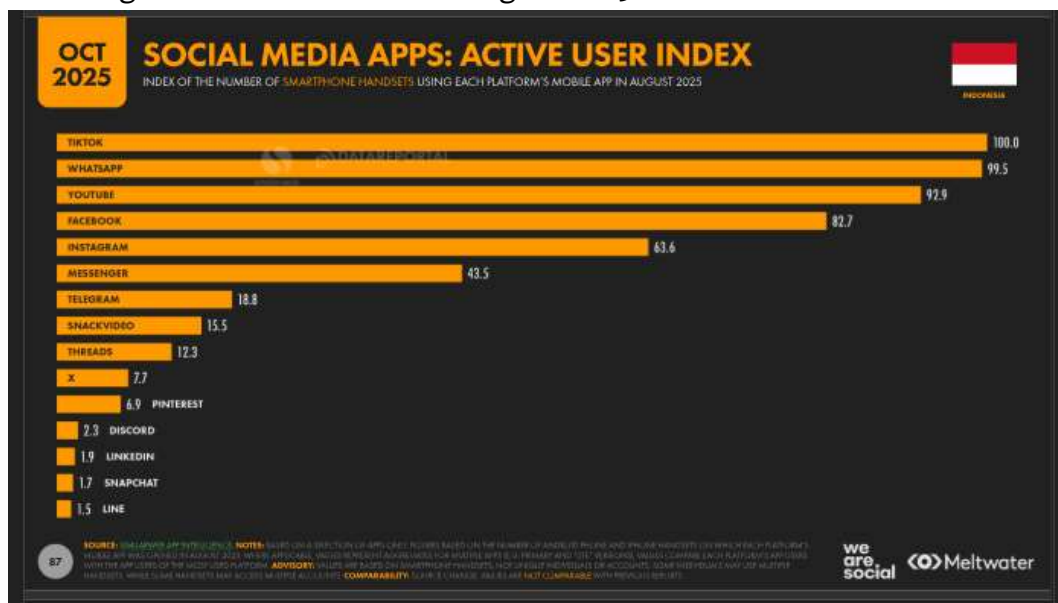
Source: Badan Pusat Statistik Provinsi Bali (2024)

Bali attracts millions of foreign tourists every year. In 2024, the number of foreign tourists to Bali reached around 6.3 million visits, an increase of around 20.1% from the previous year. Visits were dominated by tourists from Australia, followed by India and South Korea. Visits by tourists from Middle Eastern countries continue to increase to Bali, although they are still small compared to China, Australia, and Japan.

The tourism industry that supports Islamic principles has experienced significant growth worldwide. Although part of Indonesia, Bali faces different challenges in attracting Muslim tourists compared to destinations that are not predominantly Muslim around the world. Currently, Muslim tourist visits to Bali are still very small compared to the total number of international visitors. According to reports, tourism industry players in Bali face difficulties in fully understanding Muslim-friendly tourism.

The inadequate availability of places of worship, lack of infrastructure support, and low number of halal-certified products create a gap between what Muslim tourists expect and the services provided in the field. In addition, low awareness among the local community and lack of support from local governments for the development of a Muslim-friendly tourism ecosystem exacerbate this situation.

One of the most widely used social media platforms by visitors searching for tourist destination information is TikTok and Instagram. As we know, Indonesia ranks fourth as the country with the highest number of Instagram users in the world, and the number of Instagram users in Indonesia is expected to increase rapidly (Rizaty, 2021). The following is data on social media usage in 2025:



Source: DataRePortal (2025)
 Figure 1. Most popular social media usage in 2025

Based on Figure 1, it can be seen that Instagram ranks third, followed by Facebook and TikTok, as the social media platforms with the highest usage. Social media is expected to shape a positive image of tourist destinations in Indonesia. This is in line with research by Ester et al. (2020) that brand image shows that the three exogenous variables of tourist attraction (X_1), destination image (X_2), and tourist facilities (X_3) influence the endogenous variable of tourist satisfaction. Additionally, the results of research by Wulandani (2022) show that destination image plays a very important role in determining tourist satisfaction and the loyalty of foreign millennial tourists to Bali.

Social media influences the lifestyle of people around the world when it comes to traveling. According to research by Akbar & Mallongi (2022), people now prefer to search for information about travel destinations on the internet using their mobile phones, rather than through friends and relatives. The applications used to search for information on the internet are social media such as Facebook, video sharing sites (YouTube), and photo sharing sites such as Instagram and Flickr. They will share information and photos before and after they travel.

In tourism activities, there are certainly weaknesses that occur in developing tourism in a region. The province of Bali itself also has weaknesses that pose obstacles for the government in implementing Muslim-friendly tourism. According to Firstantin & Hasanah (2021), implementing the concept of Muslim-friendly tourism in Bali is not easy. There are still those who believe that implementing the concept of Muslim-friendly tourism could damage the culture that is already ingrained in Bali, and there are still Balinese people who reject Islam-based tourism.

The main issue in this study is not only limited to inadequate facilities, but also includes the imbalance between Bali's great potential and the current low number of Muslim tourist visits. This gap shows that the halal lifestyle and the influence of social media have not been functioning optimally to encourage visitation decisions, hindered by an intermediary factor, namely the image of the destination. This is what makes this research novel.

Based on the above description, the purpose of this study is to analyze the role of destination image in mediating the influence of halal lifestyle and social media on Muslim tourists' decision to visit Bali.

RESEARCH METHOD

This study uses a quantitative approach with an explanatory research design that aims to test the causal relationship between variables through hypothesis testing. The variables studied include Halal Lifestyle (X_1) and Social Media (X_2) as exogenous variables, Destination Image (Z) as a mediating variable, and Visitation Decision (Y_2) as an endogenous variable.

Data collection was conducted by distributing questionnaires to respondents who met the research criteria, with a minimum of 100 people. The sampling technique was adjusted to the characteristics of the research population and took into account the adequacy of the sample size for Partial Least Square-based Structural Equation Modeling (SEM-PLS) analysis. The research instrument was developed using a five-point Likert scale, with a range of values from 1 (strongly disagree) to 5 (strongly agree). This scale allows for the measurement of respondents' perceptions of the indicators of the construct being studied in a measurable and systematic manner.

The research data sources consist of primary and secondary data. Primary data was obtained through an online questionnaire using Google Forms, while secondary data was obtained from literature studies, reports, and various print and online media sources relevant to the research topic. The type of data used is quantitative data because all variables are operationalized in the form of numerical scores which are then analyzed using statistical techniques.

Data analysis was conducted in several stages. The first stage was descriptive statistical analysis to describe the characteristics of respondents and the distribution of responses to each indicator. The researcher used class intervals to categorize the mean values of respondents' answers into criteria ranging from very low to very high. The class intervals were determined by calculating the difference between the highest and lowest class limits divided by the number of scale categories, resulting in an interval value of 0.80.

The next step is inferential analysis using Partial Least Square-based Structural Equation Modeling (SEM-PLS). Model evaluation is conducted through two main stages, namely measurement model evaluation (outer model) and structural model evaluation (inner model). Outer model evaluation includes convergent validity testing through outer loading values and Average Variance Extracted (AVE), discriminant validity testing through cross loading and Fornell-Larcker criteria, and reliability testing using Cronbach's Alpha and Composite Reliability. Constructs are considered valid if the loading value is > 0.5 and AVE is > 0.5 , and reliable if Cronbach's Alpha and Composite Reliability values are > 0.7 . The inner model evaluation was conducted by testing collinearity using the Variance Inflation Factor (VIF), measuring the coefficient of determination (R^2), predictive relevance (Q^2), and testing the significance of the path coefficients through the bootstrapping procedure. The hypothesis testing criteria were based on a T-statistic value > 1.97 or a p-value < 0.05 at a 5% significance level. Through these stages, the research model is expected to be able to explain the structural relationship between variables comprehensively and empirically.

RESULTS AND DISCUSSION

1. Respondent Demographic Profile

Table 2. Respondent Profile

| 1. Gender | | |
|----------------------------|-----|-------|
| | N | % |
| Male | 62 | 47.0 |
| Female | 70 | 53.0 |
| 2. Origin | | |
| | N | % |
| M mancanegara | 48 | 36.4 |
| Domestik | 84 | 63.6 |
| 3. Travel Frequency | | |
| | N | % |
| more than 6 times a year | 7 | 5.3 |
| 4 - 5 times a year | 11 | 8.3 |
| 2 - 3 times a year | 47 | 35.6 |
| Once a year | 67 | 50.8 |
| 4. Daily Social Media Time | | |
| | N | % |
| More than 3 hours | 14 | 10.6 |
| up to 3 hours | 27 | 20.5 |
| less than 1 hour | 41 | 31.1 |
| up to 2 hours | 50 | 37.9 |
| Total | 132 | 100.0 |

Source: Processed data, 2025

The study involved 132 Muslim tourists who had visited or planned to visit Bali. Based on gender, 53% of respondents were female and 47% were male. The majority of respondents were domestic tourists (63.6%), while foreign tourists accounted for 36.4%. In terms of travel frequency, most respondents traveled once a year (50.8%), followed by 2-3 times a year (35.6%). Only a small percentage traveled more than four times a year. In terms of social media usage, the majority of respondents accessed social media for up to two hours per day (37.9%) and less than one hour (31.1%). This shows that respondents have a fairly active level of social media exposure.

2. Evaluation of Measurement Models (Outer Model)

a. Loading factor

Table 3. Loading Factor Results

| | Destination Image (Z) | Halal Lifestyle (X1) | Decision to Visit (Y) | Social Media (X2) |
|-----|--------------------------|-------------------------|--------------------------|----------------------|
| CD1 | 0.837 | | | |
| CD2 | 0.868 | | | |

| | |
|------|-------|
| CD3 | 0.820 |
| CD4 | 0.865 |
| CD5 | 0.837 |
| CD6 | 0.902 |
| GHH1 | 0.750 |
| GHH2 | 0.789 |
| GHH3 | 0.779 |
| GHH4 | 0.798 |
| GHH5 | 0.829 |
| GHH6 | 0.823 |
| GHH7 | 0.806 |
| GHH8 | 0.721 |
| GHH9 | 0.807 |
| KB1 | 0.757 |
| KB2 | 0.834 |
| KB3 | 0.866 |
| KB4 | 0.797 |
| KB5 | 0.797 |
| KB6 | 0.856 |
| KB7 | 0.794 |
| KB8 | 0.841 |
| KB9 | 0.878 |
| MS1 | 0.866 |
| MS2 | 0.875 |
| MS3 | 0.852 |
| MS4 | 0.843 |
| MS5 | 0.874 |
| MS6 | 0.858 |
| MS7 | 0.859 |
| MS8 | 0.804 |
| MS9 | 0.899 |

Source: Processed data, 2025

The results of convergent validity testing show that all indicators have a loading factor value above 0.70, meaning that all indicators are valid in measuring the construct.

b. Average Variance Extracted (AVE)

Table 4. Average Variance Extracted (AVE) Results

| VARIABLE | Average |
|----------|---------|
|----------|---------|

| | variance extracted (AVE) |
|-----------------------|--------------------------------|
| Destination Image (Z) | 0.732 |
| Halal Lifestyle (X1) | 0.624 |
| Decision to Visit (Y) | 0.682 |
| Social Media (X2) | 0.738 |

Source: Processed data, 2025

The Average Variance Extracted (AVE) value for all constructs was above 0.50 (0.624–0.738), thus meeting the convergent validity criteria.

c. Discriminant Validity (Fornell-Larcker Criteria)

Table 5. Fornell-Larcker Test Results

| | Destination Image (Z) | Halal Lifestyle (X1) | Decision to Visit (Y) | Media Sosial (X2) |
|-----------------------|--------------------------|----------------------------|--------------------------|-------------------------|
| Destination Image (Z) | 0.855 | | | |
| Halal Lifestyle (X1) | 0.541 | 0.790 | | |
| Decision to Visit (Y) | 0.548 | 0.531 | 0.826 | |
| Media Sosial (X2) | 0.487 | 0.490 | 0.684 | 0.859 |

Source: Processed data, 2025

Based on Table 5, the square root value of AVE for each variable is higher than the correlation with other variables, indicating that discriminant validity is fulfilled.

d. Discriminant Validity (Cross-loading)

Table 6. Cross-Loading Test Results

| | Destination Image (Z) | Halal Lifestyle (X1) | Decision to Visit (Y) | Social Media (X2) |
|------|--------------------------|----------------------------|--------------------------|----------------------|
| CD1 | 0.837 | 0.408 | 0.438 | 0.419 |
| CD2 | 0.868 | 0.477 | 0.502 | 0.396 |
| CD3 | 0.820 | 0.441 | 0.464 | 0.420 |
| CD4 | 0.865 | 0.472 | 0.434 | 0.369 |
| CD5 | 0.837 | 0.443 | 0.392 | 0.444 |
| CD6 | 0.902 | 0.523 | 0.561 | 0.450 |
| GHH1 | 0.435 | 0.750 | 0.424 | 0.396 |
| GHH2 | 0.372 | 0.789 | 0.406 | 0.374 |
| GHH3 | 0.362 | 0.779 | 0.377 | 0.351 |

| | | | | |
|------|-------|-------|-------|-------|
| GHH4 | 0.431 | 0.798 | 0.466 | 0.415 |
| GHH5 | 0.472 | 0.829 | 0.457 | 0.400 |
| GHH6 | 0.357 | 0.823 | 0.369 | 0.358 |
| GHH7 | 0.514 | 0.806 | 0.439 | 0.421 |
| GHH8 | 0.360 | 0.721 | 0.362 | 0.340 |
| GHH9 | 0.490 | 0.807 | 0.441 | 0.408 |
| KB1 | 0.409 | 0.477 | 0.757 | 0.565 |
| KB2 | 0.445 | 0.408 | 0.834 | 0.529 |
| KB3 | 0.475 | 0.428 | 0.866 | 0.609 |
| KB4 | 0.461 | 0.510 | 0.797 | 0.608 |
| KB5 | 0.389 | 0.386 | 0.797 | 0.500 |
| KB6 | 0.485 | 0.461 | 0.856 | 0.603 |
| KB7 | 0.456 | 0.365 | 0.794 | 0.505 |
| KB8 | 0.449 | 0.463 | 0.841 | 0.565 |
| KB9 | 0.487 | 0.425 | 0.878 | 0.574 |
| MS1 | 0.355 | 0.375 | 0.577 | 0.866 |
| MS2 | 0.379 | 0.387 | 0.573 | 0.875 |
| MS3 | 0.458 | 0.531 | 0.713 | 0.852 |
| MS4 | 0.401 | 0.346 | 0.493 | 0.843 |
| MS5 | 0.484 | 0.461 | 0.567 | 0.874 |
| MS6 | 0.307 | 0.344 | 0.545 | 0.858 |
| MS7 | 0.392 | 0.384 | 0.531 | 0.859 |
| MS8 | 0.484 | 0.457 | 0.626 | 0.804 |
| MS9 | 0.459 | 0.452 | 0.607 | 0.899 |

Source: Processed data, 2025

Based on Table 6, all indicators have higher loading values on their own constructs than on other constructs, thus fulfilling discriminant validity.

e. Composite Reliability (CR) Test

Table 7. Composite Reliability Test Results

| | Composite reliability (rho_a) | Composite reliability (rho_c) |
|-----------------------|-------------------------------|-------------------------------|
| Destination Image (Z) | 0.931 | 0.942 |
| Halal Lifestyle (X1) | 0.928 | 0.937 |
| Decision to Visit (Y) | 0.943 | 0.951 |
| Social Media (X2) | 0.959 | 0.962 |

Source: Processed data, 2025

Based on Table 7, all variables have composite reliability values of both rho_a and rho_c above 0.90, indicating that all constructs have very high internal consistency.

f. Reliability Test (Cronbach's Alpha)

Table 8. Cronbach's Alpha Results

| | Cronbach's alpha |
|-----------------------|------------------|
| Destination Image (Z) | 0.926 |
| Halal Lifestyle (X1) | 0.924 |
| Decision to Visit (Y) | 0.941 |
| Social Media (X2) | 0.956 |

Source: Processed data, 2025

Based on Table 8, all variables have a Cronbach's Alpha value above 0.90, which indicates that all research instruments have very high consistency and reliability in measuring constructs.

3. Structural Model Evaluation (Inner Model)

a. Collinearity Test (Variance Inflation Factor/VIF)

Table 9. Variance Inflation Factor (VIF) Results

| | VIF |
|--|-------|
| Destination Image (Z) -> Decision to Visit (Y) | 1.555 |
| Halal Lifestyle (X1) -> Destination Image (Z) | 1.317 |
| Halal Lifestyle (X1) -> Decision to Visit (Y) | 1.562 |
| Media Sosial (X2) -> Destination Image (Z) | 1.317 |
| Media Sosial (X2) -> Decision to Visit (Y) | 1.450 |

Source: Processed data, 2025

Based on Table 9, all VIF values are below 3.0, indicating that there is no multicollinearity between predictor variables in the model.

b. Coefficient of Determination (R²)

Table 10. Results of the Coefficient of Determination Test (R²)

| | R-square | R-square adjusted |
|-----------------------|----------|-------------------|
| Destination Image (Z) | 0.357 | 0.347 |
| Decision to Visit (Y) | 0.547 | 0.536 |

Source: Processed data, 2025

Based on Table 10, the Destination Image variable has an R² value of 0.357, indicating that 35.7% of the variance in Destination Image can be explained by the Halal Lifestyle and Social Media variables, while the remaining 64.3% is influenced by other factors outside the model. Meanwhile, the Visiting

Decision variable has an R^2 value of 0.547, indicating that 54.7% of the variance in Visiting Decision can be explained by the Halal Lifestyle, Social Media, and Destination Image variables, while the remaining 45.3% is influenced by other factors. The adjusted R^2 value, which is close to the R^2 value, indicates that the model is quite stable.

c. Q-Squared (Q^2)

Table 11. Results of Q-Squared (Q^2)

| Variabel | Q^2 predict | RMSE | MAE |
|-----------------------|---------------|-------|-------|
| Destination Image (Z) | 0.314 | 0.843 | 0.628 |
| Decision to Visit (Y) | 0.500 | 0.720 | 0.570 |

Source: Processed data, 2025

Based on Table 11, the Q^2 value for the Destination Image variable is 0.314 and the Visit Decision variable is 0.500. Both values are above 0, indicating that the model has good predictive relevance. This indicates that the research model has adequate predictive ability, where the exogenous variables in the model are able to predict the endogenous variables well.

Analysis/Discussion

1. Hypothesis Testing

Table 12. Hypothesis Testing Results

| Hypothesis | Relationship | Original Sample (O) | Sample Mean (M) | Standard Deviation (STDEV) | T Statistics | P Values | Results |
|------------|---|---------------------|-----------------|----------------------------|--------------|----------|----------|
| H1 | Halal Lifestyle (X1) → Decision to Visit (Y) | 0.172 | 0.172 | 0.083 | 2.089 | 0.037 | Accepted |
| H2 | Halal Lifestyle (X1) → Destination Image (Z) | 0.397 | 0.410 | 0.093 | 4.289 | 0.000 | Accepted |
| H3 | Social Media (X2) → Decision to Visit (Y) | 0.495 | 0.494 | 0.087 | 5.695 | 0.000 | Accepted |
| H4 | Social Media (X2) → Destination Image (Z) | 0.292 | 0.289 | 0.083 | 3.504 | 0.000 | Accepted |
| H5 | Destination Image (Z) → Decision to Visit (Y) | 0.213 | 0.213 | 0.077 | 2.760 | 0.006 | Accepted |

| | | | | | | | |
|----|--|-------|-------|-------|-------|-------|----------|
| H6 | Halal Lifestyle (X1) → Destination Image (Z) → Decision to Visit (Y) | 0.085 | 0.089 | 0.041 | 2.071 | 0.038 | Accepted |
| H7 | Social Media (X2) → Destination Image (Z) → Decision to Visit (Y) | 0.062 | 0.062 | 0.031 | 1.991 | 0.047 | Accepted |

Source: Processed data, 2025

2. Discussion

a. The Influence of Halal Lifestyle on Visiting Decisions

The results of the study indicate that halal lifestyle has a positive and significant effect on Muslim tourists' decision to visit Bali. This finding is in line with the concept of halal lifestyle proposed by Cupian et al. (2023), which states that halal lifestyle is a way of life practiced by every individual in all their activities, interests, and opinions for daily consumption based on Islamic principles. Muslim tourists who practice a halal lifestyle will consider aspects such as the availability of halal food, worship facilities, and sharia-compliant services when choosing a tourist destination. The results of the descriptive analysis show that the halal lifestyle variable has a mean value of 3.94 with the highest indicator being the availability of halal facilities as the main factor in choosing tourist destinations and local halal cuisine typical of Bali (mean 4.11). This explains that Muslim tourists have specific needs that refer to Islamic teachings that must be implemented in their daily lives, including when traveling. The Global Muslim Travel Index (GMTI) criteria emphasize the importance of complete worship facilities, adequate toilet standards, and certified halal food services as key components of Muslim-friendly tourism.

b. The Influence of Halal Lifestyle on Destination Image

The halal lifestyle has been proven to have a positive and significant influence on destination image. These results explain the theory proposed by Anggita & Mahadewi (2018) that a positive destination image will be formed when the destination is able to meet the needs of Muslim tourists, such as providing mosques or places of worship, halal food, and other facilities that make Muslim tourists feel comfortable. Based on descriptive analysis, the destination image variable has the highest mean value of 4.06, with the indicator "providing a sense of safety and comfort when visited" reaching a mean value of 4.19. These findings show that even though Bali has a Hindu majority population, Muslim tourists still perceive Bali as a safe and comfortable destination. This is in line with

Bali's position of continuously promoting itself as a multicultural destination that can cater to a wide range of visitors. The uniqueness of Hindu traditions, culture, and religion as tourist attractions also received high appreciation with a mean value of 4.01, indicating that Muslim tourists appreciate the cultural diversity offered by Bali. These findings provide an important perspective regarding concerns that the implementation of the concept of Muslim-friendly tourism could disrupt the local culture that is deeply rooted in Bali. The results of the study show that the development of halal facilities can actually enhance Bali's positive image without sacrificing its distinctive Hindu cultural identity. Kotler and Keller (2009) define image as a set of beliefs, ideas, and impressions held by a person about an object. In this study, the provision of halal facilities contributes positively to the formation of the image of Bali as a destination in the eyes of Muslim tourists.

c. The Influence of Social Media on Visiting Decisions

Social media has been proven to have the strongest influence on visiting decisions. This finding is in line with the strategic role of social media in Indonesian tourism marketing. Ratnasari (2019) states that the Ministry of Tourism has been aggressively promoting Indonesian tourism through the digital world, with the aim of digitizing tourism to increase awareness, interest, desire, decisions, and actions of tourists. The results of the descriptive analysis show that the social media variable has a mean value of 3.69 with the highest indicator on trust in verified accounts and influencers in providing accurate guidance (mean 3.76). This explains Kotler and Keller's (2016) theory that social media is a means for consumers to share text, image, audio, and video information. Respondent characteristics show that the majority use social media for up to 2 hours per day (37.9%), indicating a fairly high level of engagement with digital platforms. According to a DataRePortal report (2025), Instagram ranks third in terms of social media usage, after Facebook and TikTok. The high influence of social media in this study reinforces the proposition that digital platforms have become the main source of information for Muslim tourists in making their travel decisions. Akbar & Mallongi (2022) found that contemporary society prefers to search for information about tourist destinations via the internet on their mobile devices through social media such as Facebook, YouTube, Instagram, and TikTok. The significant influence of social media (coefficient of 0.495) with an effect size of 0.373, which is classified as large, indicates that digital marketing strategies are key to attracting Muslim tourists to Bali. These findings have important practical implications for Bali destination managers to optimize social media content that showcases Muslim-friendly facilities, Muslim tourist experiences, and the cultural diversity that is respected in Bali.

d. The Influence of Social Media on Destination Image

Social media has a positive and significant influence on destination image. These results are in line with the research by Molinillo et al. (2018), which states that online platforms have a significant impact on the formation of destination image. Social media content that displays natural beauty, the uniqueness of Hindu culture, and tourist experiences contributes to forming a positive perception of the destination. Descriptive analysis shows that the indicator “tourism information displayed on social media shows the authenticity of the culture and community life” has the lowest mean value (3.58) among other social media indicators. This finding provides insight that social media content needs to be more authentic in displaying the reality of Bali, including how this destination accommodates the needs of Muslim tourists while maintaining its local cultural identity. Bernkopf & Nixon (2019) found that destination image is easier to improve in dimensions that initially had a negative image than in dimensions that already had a positive image. Social media can be an effective tool for communicating Bali's efforts to provide halal facilities and Muslim-friendly services, which have not been widely promoted. Haribowo (2022) found that social media, especially Twitter, provides a positive perception and reputation for the development of Muslim-friendly tourism in Indonesia.

e. The Influence of Destination Image on Visiting Decisions

Destination image has been proven to have a positive and significant influence on visiting decisions. These findings explain Istiyanto et al.'s (2021) theory that destination image, which consists of objective understanding, impressions, prejudices, expectations, dreams, and thoughts, greatly determines the destination chosen by tourists. In this study, Bali's positive image, which includes natural beauty, cultural uniqueness, a sense of safety and comfort, and enjoyable experiences, influences Muslim tourists' decisions to visit. These results are in line with Wulandani (2022) research, which found that destination image plays a very important role in determining tourist satisfaction and the loyalty of foreign millennial tourists to Bali. The positive image that tourists obtain from Bali will increase tourist satisfaction and influence tourist attitudes and decisions in the future. The mean value of destination image is 4.06, which is the highest among all research variables, indicating that Bali has strong capital in the form of an excellent destination image in the eyes of Muslim tourists. Coban (2012) in Hanif (2016) states that destination image consists of cognitive image and affective image. The results show that both dimensions are well fulfilled in Bali. The cognitive image is reflected in the perception that Bali has beautiful natural scenery (mean 4.00) and unique Hindu traditions and culture (mean 4.01). The affective image is reflected in feelings of happiness (mean 4.13), tranquility (mean 3.98), and enjoyable experiences (mean 4.05) while vacationing in Bali.

f. The Role of Destination Image in Mediating the Influence of Halal Lifestyle on Visiting Decisions

The test results show that destination image is able to mediate the influence of halal lifestyle on visiting decisions in a positive and significant manner. This finding contributes significantly to understanding the mechanism of how halal lifestyle influences Muslim tourists' decision to visit Bali. Noviarita et al. (2021) argue that a positive image of a destination, including natural beauty, cultural diversity, and the hospitality of local residents, is an important factor in attracting Muslim tourists. This mediating role shows that halal lifestyle does not only directly influence visiting decisions, but also through the formation of a positive destination image. When Muslim tourists perceive that Bali is able to accommodate their halal lifestyle through the availability of halal facilities, Balinese halal cuisine, and services that pay attention to sharia aspects, this perception will form a positive destination image. It is this positive image that then encourages the decision to visit. These findings have important strategic implications regarding concerns that the implementation of Muslim-friendly tourism concepts could damage local culture. The results of the study show that the development of halal facilities can actually strengthen Bali's positive image as an inclusive, multicultural destination, which ultimately increases its appeal as a tourist destination without sacrificing its Hindu cultural identity. These research results are in line with the success of non-Muslim countries such as Singapore, which ranks first in the 2025 GMTI for the category of most Muslim-friendly destinations among non-Muslim countries, followed by Hong Kong (third place), Taiwan, Japan, and South Korea. These countries have successfully attracted Muslim tourists by providing appropriate facilities and services without altering their local cultural identities. This approach has proven to be an effective market diversification strategy and has enhanced the competitiveness of destinations in the global market.

g. The Role of Destination Image in Mediating the Influence of Social Media on Visitation Decisions

Destination image has been proven to positively and significantly mediate the influence of social media on visitation decisions. This finding is in line with the research by Molinillo et al. (2018), which found that tourist engagement through online platforms has a positive impact on cognitive and affective images, leading to the formation of destination image as an antecedent of visit intention. In this study, social media content that portrays Bali positively will shape a good perception of the destination, which then encourages Muslim tourists to visit. Based on the DataRePortal (2025) report, social media platforms such as Instagram, Facebook, and TikTok are the main means for tourists to search for information and form perceptions about tourist destinations. Haribowo (2022)

found that social media provides positive perceptions and reputations for the development of Muslim-friendly tourism in Indonesia. The role of destination image mediation in the relationship between social media and visitation decisions emphasizes the importance of effective and authentic social media content management. Content that showcases the authenticity of Balinese culture, the real experiences of Muslim tourists, and the availability of halal facilities will contribute to shaping a strong destination image, which in turn will increase visitation decisions. Bernkopf & Nixon (2019) found that user-generated content (UGC) images from Instagram are more effective in enhancing destination image than content reposted by destination marketing organizations. Overall, the results of this study provide empirical evidence that destination image plays an important mediating role in the relationship between halal lifestyle and social media on Muslim tourists' visit decisions to Bali. The research model explains 54.7% of the variance in visitation decisions ($R^2 = 0.547$) and 35.7% of the variance in destination image ($R^2 = 0.357$), indicating that the model has adequate predictive power. These findings reinforce the proposition that the development of Muslim-friendly tourism in Bali does not alter the inherent Hindu cultural identity, but rather adds value to the destination by providing inclusive services for various market segments, in line with Bali's vision as a multicultural destination that is able to serve a diverse range of tourists while preserving its local cultural heritage.

CONCLUSION

Overall, this study successfully revealed the strategic role of destination image as a mediating variable that connects halal lifestyle and social media with Muslim tourists' decision to visit Bali. The research model was able to explain 54.7% of the variance in visitation decisions and 35.7% of the variance in destination image, demonstrating adequate predictive power. The novelty of this study lies in the empirical proof that the development of Muslim-friendly tourism in Bali does not conflict with the preservation of Hindu cultural identity, but can instead be an effective market diversification strategy through the mechanism of forming an inclusive and multicultural destination image.

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