



SERVICE QUALITY, TOURISM FACILITIES, AND ISLAMIC LITERACY CULTURE AS PREDICTORS OF REVISIT INTENTION AT BALOLI TOURISM VILLAGE

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ABSTRACT

This study aims to analyze the effect of service quality, tourism facilities, and Islamic literacy culture on tourists' revisit intention in Baloli Tourism Village, North Luwu Regency. It employs a quantitative explanatory approach using a survey method with 100 respondents selected through purposive sampling. Data were collected using a Likert-scale questionnaire and analyzed using multiple linear regression with SPSS, including validity and reliability tests, classical assumption tests, as well as hypothesis testing through t-test, F-test, and coefficient of determination (R^2). The results show that simultaneously, all three variables significantly influence revisit intention ($R^2 = 93.3\%$). Partially, tourism facilities have a positive and significant effect, and Islamic literacy culture is the most dominant variable. Notably, service quality shows a significant negative effect ($\beta = -0.162$, $p = 0.030$), which is interpreted as a saturation effect: when tourists rate service quality as already meeting high expectations (mean = 4.70, strongly agree), it no longer serves as a primary differentiator but rather a baseline prerequisite, while Islamic literacy culture becomes the main driver of revisit intention. These findings suggest that tourism village development must integrate service, physical facilities, and Islamic values as a sustainable competitive strategy.

1. INTRODUCTION

Village tourism has emerged as a strategic instrument for regional economic empowerment, offering a model of community-based tourism that integrates local resources, culture, and identity into distinctive destination experiences. Unlike large-scale urban tourism, village tourism depends heavily on the quality of community-managed services, infrastructure, and cultural identity as its competitive foundation. In this context, revisit intention defined as tourists' tendency to return to the same destination based on their evaluation of prior experiences, perceived value, and trust in the destination (Seo & Lee, 2025) becomes a critical indicator of destination sustainability. High revisit intention reflects genuine tourist loyalty, which generates stable economic flows, stimulates word-of-mouth promotion, and reduces dependence on one-time visitor marketing (Nurhayati et al., 2025). For tourism villages still in their development phase, cultivating revisit intention is therefore not merely a behavioral outcome but a strategic priority that determines long-term viability.

Research consistently identifies service quality and tourism facilities as foundational antecedents of revisit intention. Empirical studies in Indonesia confirm that responsive, friendly, and professional service increases tourist trust and significantly influences revisit intention (Aswaty & Anggraini, 2022; Seo & Lee, 2025). Similarly, the availability and quality of physical facilities including accessibility, comfort, cleanliness, and supporting infrastructure directly shape positive tourist experiences, a finding demonstrated in both urban and rural tourism contexts (Meliani et al., 2025; Fahimah & Adami, 2025). Memorable tourism experiences built from adequate services and facilities create lasting positive impressions that motivate return visits (Dewi et al., 2023).

However, in the context of Muslim-majority destinations in Indonesia, service quality and physical facilities alone are insufficient to fully explain tourist loyalty behavior. The dimension of Islamic literacy culture encompassing the availability of halal information, worship facilities, ethics-based communication,

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and Islamic-value-aligned behavior by destination managers constitutes an additional layer of meaning that profoundly shapes Muslim tourists' evaluation of a destination. Halal-friendly destination attributes and halal literacy have been shown to increase Muslim tourists' perceived value and trust, thereby reinforcing their revisit intention (Musnia et al., 2023; Abror et al., 2025). In the halal tourism context, religiosity and halal literacy reinforce satisfaction and trust that drive repeat visitation (Manyangara et al., 2023). Research in North and Tana Toraja further confirmed that Islamic cultural values reflected through social ethics, communication patterns, and manager-tourist interactions have a positive and significant effect on tourist satisfaction (Saputri et al., 2023). For Baloli Tourism Village specifically, Islamic literacy culture is not merely a supplementary amenity but a core identity element: the village is situated within a predominantly Muslim community in Masamba District, North Luwu Regency, where Islamic values are embedded in daily social life, community interaction, and destination management practices. The relevance of Islamic literacy culture at Baloli is therefore both sociological and strategic it represents the destination's most distinctive competitive differentiator relative to other tourism villages in South Sulawesi.

At the regional level, South Sulawesi's tourism sector shows strong growth momentum. Domestic tourist trips reached 36.518 million throughout 2024, up 43.62% from the previous year (BPS Provinsi Sumatera Selatan, 2024). At the micro level, Baloli Tourism Village, with approximately 1,352 residents and proximity to the district capital, has been recognized as one of North Luwu Regency's flagship destinations. Despite this potential, a recent mapping study found that the village still faces limitations in facility support and conventional promotion methods, with service competency improvement and information readiness identified as priority development needs (Ery et al., 2024; Marzudi et al., 2024). This gap between destination potential and actual tourist loyalty outcomes underscores the urgency of understanding which factors most effectively drive revisit intention at Baloli.

Despite the growing body of literature on revisit intention in Indonesian tourism, a significant research gap remains. Existing studies predominantly examine service quality and facilities in isolation or within urban and large-scale tourist destinations, without integrating Islamic literacy culture as an explicit predictor variable at the village destination level (Kurniawan et al., 2025). No study has simultaneously examined the combined predictive power of service quality, tourism facilities, and Islamic literacy culture on revisit intention specifically within the context of a community-based tourism village that embeds Islamic values as part of its destination identity. This trivariate combination represents a novel contribution to the revisit intention literature, both conceptually by extending the model to include religious-cultural literacy and contextually, by grounding the analysis in a rural Islamic destination in Eastern Indonesia that remains underrepresented in tourism scholarship.

This research therefore aims to fill that gap by analyzing the simultaneous and partial effects of service quality (X_1), tourism facilities (X_2), and Islamic literacy culture (X_3) on revisit intention (Y) at Baloli Tourism Village. Three hypotheses are proposed: (H1) Service Quality has a positive and significant effect on revisit intention; (H2) Tourism Facilities have a positive and significant effect on revisit intention; and (H3) Islamic Literacy Culture has a positive and significant effect on revisit intention at Baloli Tourism Village. The theoretical contribution of this research lies in extending the revisit intention framework through the inclusion of Islamic literacy culture as a distinct predictor; the practical contribution provides evidence-based recommendations for destination managers seeking to enhance tourist loyalty through an integrated approach to service, facility, and religious-cultural identity management.

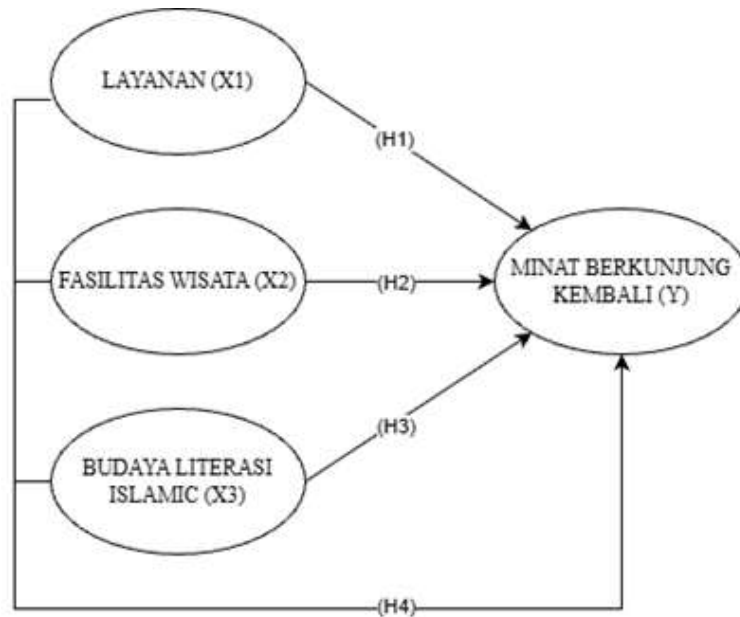


Figure 1. Conceptual Framework

2. METHODS

This research employs an explanatory quantitative approach aimed at explaining the causal relationships between service quality (X_1), tourism facilities (X_2), and Islamic literacy culture (X_3) as independent variables and revisit intention (Y) as the dependent variable. The explanatory approach was selected because it is capable of answering "why" and "to what extent" inter-variable relationships occur through empirical hypothesis testing based on field data. This approach is well-suited for simultaneously testing causal relationships among latent constructs through valid and reliable measurable indicators, as demonstrated in prior quantitative studies examining service quality and facility effects on revisit intention (Arevin, 2024). Data were collected through a structured questionnaire survey using a 5-point Likert scale ranging from 1 (*Strongly Disagree*) to 5 (*Strongly Agree*), distributed online via Google Form through the social media channels of the Baloli Tourism Village community.

This research was conducted at Baloli Tourism Village, Masamba District, North Luwu Regency, South Sulawesi Province. The village was selected purposively because it possesses community-based tourism potential with prominent Islamic values and is included in the Nusantara Tourism Village network under the Ministry of Tourism and Creative Economy (*Kemendparekraf*). Despite this recognition, studies confirm that its management still faces limitations in supporting facilities, service capacity, and community readiness in conveying structured tourism information (Marzudi et al., 2024), making it a contextually relevant setting for testing the proposed model.

The research population encompasses all tourists who visited Baloli Tourism Village during the last 12 months, totaling approximately 2,100 visitors based on data from the North Luwu Regency Tourism Office (Dinas Pariwisata Kabupaten Luwu Utara, 2025). Purposive sampling was employed because complete population data are not officially recorded by either the destination manager or the tourism office, making probability-based random sampling impractical. Respondents were required to meet three criteria: having visited the village at least once, being Muslim to ensure relevance to the Islamic literacy culture variable, and being at least 17 years of age to ensure the capacity for objective destination evaluation. Sample size was determined using the Slovin formula ($n = N / (1 + Ne^2)$) with a 10% margin of error, yielding a minimum of 95 respondents. This research set 100 effective respondents to improve statistical stability and hypothesis testing power, a sample size considered adequate for quantitative survey research testing inter-variable relationships (Mursa et al., 2025).

Each variable was operationalized through indicators adapted from recent literature. Service quality (X_1) was measured using five indicators: reliability, responsiveness, assurance, empathy, and tangibles

(Ruslim, 2025). Tourism facilities (X_2) were assessed through accessibility, cleanliness, comfort, prayer facility availability, and supporting infrastructure (Masriah et al., 2024; Saragih et al., 2025). Islamic literacy culture (X_3) was operationalized through worship information, halal markers, ethics education, Islamic communication, and tourist-friendly behavior (Nabila & Ekhsanti, 2025). Revisit intention (Y) was measured using desire to revisit, intention to recommend, and destination loyalty (Fahimah & Adami, 2025).

Data analysis was conducted in three systematic stages. First, instrument quality was tested using Pearson Product Moment correlation for validity and Cronbach's Alpha (threshold ≥ 0.70) for reliability. Second, classical assumption testing was performed, covering normality (Kolmogorov–Smirnov and Shapiro–Wilk tests), multicollinearity (Tolerance and VIF values), and heteroscedasticity (Glejser test). Third, multiple linear regression analysis was conducted using the model $Y = \alpha + \beta_1X_1 + \beta_2X_2 + \beta_3X_3 + \varepsilon$, with hypothesis testing through the t-test for partial effects, F-test for simultaneous effects, and coefficient of determination (R^2) to measure the proportion of variance in revisit intention explained by the model

3. RESULTS AND DISCUSSIONS

Descriptive Analysis

Table 1. Respondent Assessment Recapitulation Based on Service Quality (X_1)

No.	Indicator	Mean	Category
1	Reliability	4.70	Strongly Agree
2	Responsiveness	4.67	Strongly Agree
3	Assurance	4.72	Strongly Agree
4	Empathy	4.75	Strongly Agree
5	Tangibles	4.69	Strongly Agree
	Overall Mean	4.70	Strongly Agree

Source: Processed data (2026)

Based on the descriptive analysis of the service quality variable (X_1), an overall mean of 4.70 was obtained, placing it in the strongly agree category. The highest score was on the empathy indicator (4.75), indicating that the manager's friendly attitude, attention, and personal service were perceived as very optimal by tourists. The assurance indicator scored 4.72, reflecting high levels of security, trust, and service competence. Reliability and tangibles scored 4.70 and 4.69 respectively, while responsiveness scored 4.67, still in the strongly agree category.

Table 2. Respondent Assessment Recapitulation Based on Tourism Facilities (X_2)

No.	Indicator	Mean	Category
1	Accessibility	4.72	Strongly Agree
2	Cleanliness	4.70	Strongly Agree
3	Comfort	4.70	Strongly Agree
4	Prayer Facility Availability	4.71	Strongly Agree
5	Supporting Infrastructure	4.72	Strongly Agree
	Overall Mean	4.71	Strongly Agree

Source: Processed data (2026)

The tourism facilities variable (X_2) obtained an overall mean of 4.71 (strongly agree). Accessibility and supporting infrastructure each scored the highest at 4.72, indicating that ease of access and the presence of supporting facilities were rated as very adequate. The prayer facility availability indicator scored 4.71, reflecting the fulfillment of religious facility needs, while cleanliness and comfort each scored 4.70.

Table 3. Respondent Assessment Recapitulation Based on Islamic Literacy Culture (X3)

No.	Indicator	Mean	Category
1	Worship Information	4.74	Strongly Agree
2	Halal Markers	4.72	Strongly Agree
3	Ethics Education	4.71	Strongly Agree
4	Islamic Communication	4.70	Strongly Agree
5	Tourist-Friendly Behavior	4.73	Strongly Agree
	Overall Mean	4.72	Strongly Agree

Source: Processed data (2026)

The Islamic literacy culture variable (X3) obtained an overall mean of 4.72 (strongly agree). The worship information indicator scored the highest at 4.74, indicating that the availability of information regarding prayer times and facilities was perceived as very adequate. Tourist-friendly behavior scored 4.73, halal markers 4.72, ethics education 4.71, and Islamic communication 4.70.

Table 4. Respondent Assessment Recapitulation Based on Revisit Intention (Y)

No.	Indicator	Mean	Category
1	Desire to Revisit	4.73	Strongly Agree
2	Intention to Recommend	4.75	Strongly Agree
3	Destination Loyalty	4.72	Strongly Agree
	Overall Mean	4.73	Strongly Agree

Source: Processed data (2026)

The revisit intention variable (Y) obtained an overall mean of 4.73 (strongly agree), indicating that the majority of respondents have a very high tendency to revisit Baloli Tourism Village. The intention to recommend indicator scored the highest at 4.75, reflecting strong satisfaction and trust in the destination quality.

Instrument Quality Testing

Table 5. Validity Test Results

Variable	r-value Range	Information
Service Quality (X1)	0.762–0.934, Sig. 5% ($\alpha = 0.05$)	All items valid
Tourism Facilities (X2)	0.737–0.918, Sig. 5% ($\alpha = 0.05$)	All items valid
Islamic Literacy Culture (X3)	0.801–0.942, Sig. 5% ($\alpha = 0.05$)	All items valid
Revisit Intention (Y)	0.834–0.922, Sig. 5% ($\alpha = 0.05$)	All items valid

Source: SPSS processed data (2026)

The validity test results for all research variables show that each statement item has an r-value exceeding the r-table value of 0.196. Therefore, all instruments are declared to meet validity criteria and are suitable for use in the next stage of data analysis.

Table 6. Reliability Test Results

Variable	No. of Items	Cronbach's Alpha	Information
Service Quality (X1)	15	0.978	Reliable
Tourism Facilities (X2)	15	0.978	Reliable
Islamic Literacy Culture (X3)	15	0.987	Reliable

Revisit Intention (Y)	9	0.973	Reliable
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Source: SPSS processed data (2026)

Reliability test results show that all research variables obtained Cronbach's Alpha values exceeding the minimum threshold of 0.70, indicating that the research instrument has good internal consistency and is reliable.

Classical Assumption Testing

Table 7. Normality Test Results

Test	Statistic	Sig.	Information
Kolmogorov-Smirnov	0.343	<0.000	Not Normal
Shapiro-Wilk	0.579	<0.000	Not Normal

Source: SPSS processed data (2026)

Normality test results using Kolmogorov-Smirnov and Shapiro-Wilk showed significance values of 0.000 (< 0.05), statistically indicating residuals are not normally distributed. However, given the relatively large sample size (N = 100), the normality test tends to be sensitive to small deviations. The normality assumption was therefore also assessed based on the Normal P-P Plot and the Central Limit Theorem principle, so the normality assumption of residuals is considered sufficiently fulfilled and regression analysis can proceed.

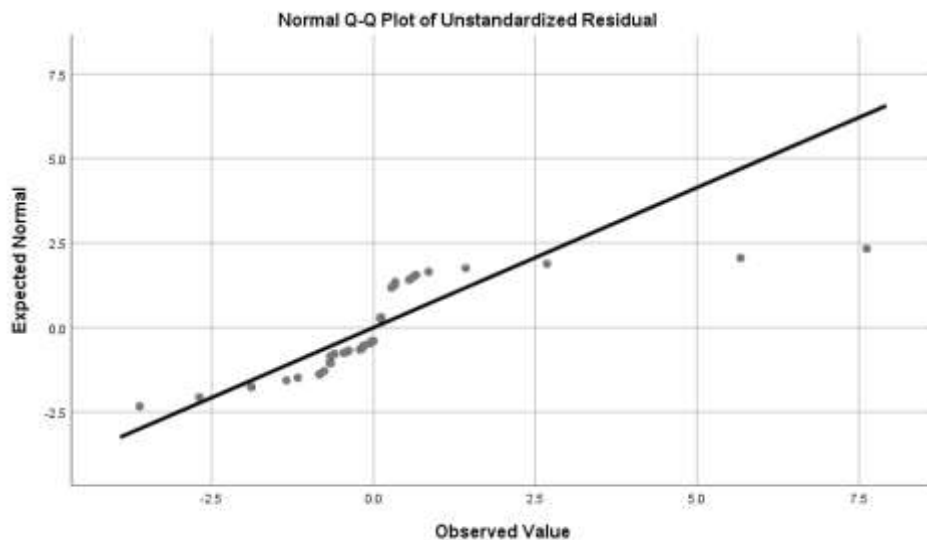


Figure 2. Normal Q-Q Plot of Regression Model Residuals

Table 8. Multicollinearity Test Results

Variable	Tolerance	VIF	Information
Service Quality (X1)	0.039	25.656	Multicollinearity present
Tourism Facilities (X2)	0.020	49.057	Multicollinearity present
Islamic Literacy Culture (X3)	0.069	14.403	Multicollinearity present

Source: SPSS processed data (2026)

Multicollinearity test results show that all independent variables have tolerance values < 0.10 and VIF values > 10, indicating strong multicollinearity in the regression model. Despite this, the regression model can still be used to test the direction and significance of independent variable effects on the dependent variable, with the note that coefficient interpretation should be conducted carefully.

Table 9. Heteroscedasticity Test Results

Variable	Sig.	Information
Service Quality (X1)	0.839	No heteroscedasticity
Tourism Facilities (X2)	0.739	No heteroscedasticity
Islamic Literacy Culture (X3)	0.324	No heteroscedasticity

Source: SPSS processed data (2026)

Based on the heteroscedasticity test using the Glejser method, all independent variables have significance values greater than 0.05, indicating no significant effect of independent variables on absolute residual values, so the homoscedasticity assumption is met.

Regression Analysis Results

Table 10. Regression Equation

Model	B
(Constant)	3.798
X1 (Service Quality)	-0.162
X2 (Tourism Facilities)	0.218
X3 (Islamic Literacy Culture)	0.492

Source: SPSS processed data (2026)

Based on multiple linear regression analysis, the regression equation is: $Y = 3.798 - 0.162X_1 + 0.218X_2 + 0.492X_3$. The constant value of 3.798 indicates the level of revisit intention when all independent variables are constant. The negative coefficient for service quality (X₁) of -0.162 indicates an inverse relationship in the regression model. Tourism facilities (X₂) has a positive coefficient of 0.218, and Islamic literacy culture (X₃) has the largest positive coefficient of 0.492, indicating the strongest contribution to revisit intention.

Table 11. Partial Test Results (t-test)

Variable	B	Sig.
X1 (Service Quality)	-0.162	0.030
X2 (Tourism Facilities)	0.218	0.036
X3 (Islamic Literacy Culture)	0.492	0.000

Source: SPSS processed data (2026)

Based on the t-test results, service quality (X₁) significantly affects revisit intention with a regression coefficient of -0.162 and significance value of 0.030 (< 0.05). Tourism facilities (X₂) has a positive and significant effect with coefficient 0.218 and significance 0.037. Islamic literacy culture (X₃) has the strongest positive and significant effect with coefficient 0.492 and significance 0.000.

Table 12. Simultaneous Test Results (F-test)

F	Sig.
458.735	.000b

Source: SPSS processed data (2026)

The simultaneous F-test obtained an F-value of 458.735 with a significance level of 0.000 (< 0.05), confirming that the regression model is statistically significant. Service quality, tourism facilities, and Islamic literacy culture simultaneously significantly influence revisit intention.

Table 13. Coefficient of Determination (R²)

R	R Square	Adjusted R Square	Std. Error of the Estimate
0.967a	0.935	0.933	1.227

Source: SPSS processed data (2026)

The Adjusted R Square of 0.933 indicates that 93.3% of the variation in revisit intention is explained simultaneously by service quality, tourism facilities, and Islamic literacy culture, while the remaining 6.7% is influenced by other factors outside the research model. The multiple correlation coefficient (R) of 0.967 indicates a very strong relationship between the independent and dependent variables.

Discussion

H1: Service Quality. The regression results reveal that service quality has a significant effect on revisit intention with a negative coefficient of -0.162 ($p = 0.030$). This finding is statistically unusual and warrants careful interpretation. Descriptively, service quality received a very high mean rating of 4.70 (strongly agree) across all five indicators reliability, responsiveness, assurance, empathy, and tangibles indicating that tourists already perceive service quality at Baloli Tourism Village as meeting or exceeding their expectations. When a variable is rated uniformly high with very low variance across respondents, its capacity to differentiate revisit intention diminishes, which can produce a suppressor effect in multiple regression: the variable remains statistically significant but its coefficient direction is inverted due to shared variance with other predictors (Manyangara et al., 2023). In this model, the strong multicollinearity among the three independent variables ($VIF = 25.656$ for X_1) further amplifies this suppression, meaning the negative coefficient reflects the statistical partitioning of overlapping variance rather than a genuinely inverse causal relationship between service quality and revisit intention in the real world.

Theoretically, this pattern is consistent with the concept of a service quality baseline expectation effect. When tourists experience service at a level that already fully satisfies their expectations, service quality transitions from an active motivator of loyalty into a hygiene factor its absence would reduce revisit intention, but its presence no longer adds incremental value beyond what other variables contribute (Seo & Lee, 2025). This interpretation is supported by Zheng et al. (2024), who found that perceived service quality operates differently depending on the degree of place attachment and tourist intimacy: at high attachment levels, service quality becomes embedded in the overall destination evaluation rather than functioning as an independent driver of repeat visitation. Similarly, Manyangara et al. (2023) demonstrated that the effect of service quality on revisit intention is fully mediated by destination image in certain contexts, such that the direct coefficient can appear non-positive when image and other destination attributes dominate the model. In the specific context of Baloli Tourism Village where Islamic literacy culture explained the largest portion of revisit intention variance ($\beta = 0.492$) it is plausible that the cultural and religious dimension of the destination overshadowed service quality as the primary loyalty driver, rendering its direct regression coefficient negative within the constrained multicollinear model. These findings call for future research to test this relationship using structural equation modeling or to include satisfaction as a mediating variable to better isolate the direct and indirect pathways through which service quality influences revisit intention.

H2: Tourism Facilities. Tourism facilities have a positive and significant effect on revisit intention ($\beta = 0.218$, $p = 0.036$). Tourists gave very high ratings to all five facility indicators, with accessibility and supporting infrastructure each scoring 4.72 and prayer facility availability scoring 4.71, reflecting the fulfillment of both physical comfort and religious needs. This finding is consistent with Saragih (2024) and Meliani et al. (2025), who confirm that tourism facilities are part of destination attributes that directly shape tourist satisfaction and revisit intention by improving comfort, mobility, and perceptions of destination management quality. In the halal and value-based tourism context, Abror et al. (2025) further confirm that destination facilities serve as loyalty-enhancing factors, particularly when they include religious amenities that signal value alignment with Muslim tourists. The significance of prayer facility availability in this study reinforces that finding: for Muslim tourists evaluating a community-based Islamic destination, the physical

availability of worship support is not merely a comfort feature but a marker of the destination's identity congruence with their values, directly motivating return visitation.

H3: Islamic Literacy Culture. Islamic literacy culture has the strongest positive and significant effect on revisit intention ($\beta = 0.492$, $p = 0.000$), making it the most dominant predictor in the model. This finding confirms that the integration of Islamic values through worship information, halal markers, ethics education, Islamic communication, and tourist-friendly behavior plays a strategic role in building tourist loyalty that surpasses the contribution of both service quality and physical facilities. Theoretically, this aligns with Abror et al. (2025), who demonstrate that halal literacy and halal-friendly destination attributes increase Muslim tourists' perceived value and trust, which in turn strongly reinforce revisit intention. Musnia et al. (2023) similarly found that halal destination attributes are decisive in determining tourist satisfaction and loyalty in Indonesian Islamic tourism contexts. The findings of Supryadi et al. (2024) further support this result, showing that halal tourism literacy mediates the relationship between motivation and revisit intention, suggesting that religious-cultural literacy functions not merely as a destination feature but as a cognitive and evaluative lens through which Muslim tourists assess destination quality. In the context of Baloli Tourism Village, Islamic literacy culture operates as the destination's primary competitive differentiator: because the community embeds Islamic values organically into its tourism management practices, tourist-destination value congruence is high, and this congruence is the strongest predictor of emotional attachment and repeat visitation behavior. This finding extends the revisit intention literature by demonstrating that religious-cultural literacy, when embedded structurally in destination management rather than offered as a supplementary amenity, can outperform conventional service and facility variables as drivers of tourist loyalty.

Simultaneous Effect. The F-test result ($F = 458.735$, $p = 0.000$) confirms that service quality, tourism facilities, and Islamic literacy culture simultaneously and significantly influence revisit intention, with the model explaining 93.3% of variance in revisit intention (Adjusted $R^2 = 0.933$). This exceptionally high explanatory power indicates that the three variables together provide a comprehensive account of tourist loyalty behavior at Baloli Tourism Village, leaving only 6.7% to factors outside the model. This result is consistent with integrated destination loyalty models that combine service, facility, and value-based dimensions as simultaneous antecedents of revisit intention (Nurhayati et al., 2025; Juliana et al., 2024), and underscores the importance of a holistic management approach that develops all three dimensions in parallel rather than prioritizing one over the others.

4. CONCLUSION

This research concludes that service quality, tourism facilities, and Islamic literacy culture are factors that significantly influence tourists' revisit intention at Baloli Tourism Village. Simultaneously, all three variables significantly affect revisit intention as evidenced by the F-test significance value of 0.000, with the model explaining 93.3% of variance in revisit intention.

Partially, service quality shows a significant but negative effect, indicating that it functions as a baseline prerequisite that tourists expect, but is no longer the main differentiating factor when expectation levels increase. Tourism facilities have a positive and significant effect in increasing tourist comfort and satisfaction, thereby encouraging revisit intention. Meanwhile, Islamic literacy culture is the most dominant variable, showing that religious values, cultural identity, and Islamic principle-based tourism experiences are the main attractions that differentiate Baloli Tourism Village from other destinations.

Therefore, this research confirms that tourism village development needs to integrate physical, service, and religious cultural value aspects in a balanced manner as a sustainable strategy for enhancing tourist loyalty. Practically, destination managers are recommended to standardize service protocols and establish tourist feedback mechanisms to ensure service consistency; to continue investing in accessibility, cleanliness, and prayer facility availability to reinforce Muslim tourists' comfort and value alignment; and to systematically strengthen Islamic literacy culture through structured halal information systems, ethics guidelines for tourist-community interactions, and literacy training for local communities. Future research is recommended to employ structural equation modeling with satisfaction or destination image as

mediating variables to better isolate the pathways through which service quality influences revisit intention.

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