



Towards Halal Tourism: Orientation towards the “Titik Nol Nusantara” Destinations

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Abstract

The purpose of this article is to study the effect of interest and awareness on halal tourism which is mediated by Islamic leadership and religiosity. The interview process focused on a random sample by inviting 1,191 respondents who were currently visiting the "Titik Nol Nusantara". To extract the questionnaire observations, the data is extracted in the form of a Likert scale. Afterward, the data was conducted using quantitative methods. This study concludes two main findings: (1) Interest and awareness significantly influence Islamic leadership and halal tourism, but interest and awareness have no significant effect on religiosity; and (2) Interest and awareness influence halal tourism through the mediation of Islamic leadership, but not for other cases such as religiosity which fails to mediate in the relationship between interest and awareness of halal tourism. Because the premise of halal tourism is seen as new for the "Titik Nol Nusantara", so it is still in progress.

Keywords: Halal tourism, IKN destination, Interest and awareness, Islamic leadership, Religiosity.

JEL Classification: Z1; M12; Z12; Z32.

1. Introduction

Relocating the transfer of the administrative center of the Indonesian government from Jakarta to East Kalimantan is a logical alternative option. The status of the new capital city in East Kalimantan which is located in Sepaku (Penajam Paser Utara) is the most reasonable long-term solution to respond to a holistic polemic including: land degradation and limitations, conversion of agricultural land to densely populated settlements, strategies to accelerate economic equity, pioneering disaster management and prevention which so far has been centered on Java, stability and balance between regions, as well as boosting people's welfare, including encouraging a comprehensive revitalization of tourism. Speaking of Indonesian tourism, vital destinations need to be upgraded (Cahyadi & Newsome, 2021). To stimulate tourism, it does not only start with developing interest and awareness alone, but also intersects with local wisdom marked by the majority of anthropologists who are in charge of managing the destination as well as visitors.

One of the most popular examples of tourism in the Ibu Kota Nusantara (IKN) is the “Titik Nol Nusantara” which was initiated in February 2022. This tour is included in the category of monuments which symbolize part of the history of Indonesia's rise towards "Golden Indonesia" in the coming 2045 (Pulungan & Sumarlam, 2017). The role of "Titik Nol Nusantara" is expected to be able to give a new color to the development of Indonesian tourism, especially in IKN and its surroundings. Even though it was only inaugurated and opened in early 2022, tourism affairs in East Kalimantan have not been fully conceptualized properly. There must be characteristics that are highlighted without neglecting the sense of unity that binds the bonds of brotherhood between religious communities. It should be noted, the understanding of the mindset of halal tourism so far has only focused on one religion, for example Islam. However, halal tourism invites all elements of culture, religion, ethnicity, and races of society universally to think openly about how to operate, appreciate, understand, up to actualizing halal tourism designs that can be accepted by a wide variety of groups. In practice, Anwar (2022), Battour and Ismail (2016), Mohsin et al. (2016), Parhan et al. (2021), and Putra and Tucunan (2021) explain that halal tourism has long been branding, transitioning, and inspiring many tourist attractions in several corners of the world. Material from halal tourism aims, emphasizes, and prioritizes the heterogeneity of privacy contained in the religious observance and practice of Muslim tourists. Then, halal tourism is also concentrated on the perspective of the tourism industry which involves Islamic teachings and does not deviate from the principles of Islamic law.

In Indonesia, the prospects for halal tourism are quite shining (Jaelani, 2017; Muhajir & Al Hasan, 2021; Ningsih et al., 2022). The potential of the Halal tourism discipline does not only highlight business and economic aspects alone, but also provides tourism services and products that facilitate the needs of tourists from various backgrounds (especially Muslims), such as places of worship or the value of da'wah and worship, availability of halal drinks and food, attributes that do not contradict the Islamic label, and its flexibility can be felt by visitors

according to Islamic sharia standards (Moshin et al., 2020; Rahmawati et al., 2021). Reflecting on similar types of tourism, such as examples from China (Daheishan, Miaodao, and Xiaoheishan Islands), the Balearic Islands–Spain, Pescadores–Taiwan Islands, and the Japanese Islands, where tourism monuments or monuments are placed side by side with residential areas (Chao & Chao, 2017; Garcia et al., 2022; Kohno & Higuchi, 2023; Ma et al., 2023). To meet the demands of stability, monitoring and safety of the island, it is connected to a single point to monitor, protect and reduce natural disasters. In addition, another reason is to support the tourism sector.

Yudiandri and Sulisty (2022) claim that the success of tourism attraction is inseparable from the leadership factor. Take the example of Islamic leadership which synergizes with control and evaluation of the progress of a tourist destination (Soemaryani, 2018). Wise leadership determination requires maturation in preparing integrated tourism planning. The function of a leader with Islamic character is to uphold civilization, be firm, trustworthy, fair and moral. Therefore, it is not difficult to adapt in every type of work, especially in the field of tourism. Besides that, the essence of Islamic leadership also advocates and initiates empowering workers without leaving a spiritual element (Wijayati & Rahman, 2022).

Furthermore, religiosity in each individual is expressed through a spiritual level related to rituals, applied laws, values, and belief systems. In the tourism context, the position of religiosity is reflected by the understanding of halal and the critical attitude of tourists in making choices about visiting tourist destinations (Arta & Fikriyah, 2021). In fact, interest in halal tourism is closely related to individual adherence to their religion (Cahyaningsih, 2020). On the lens of halal tourism, there are challenges as well as great opportunities to be elaborated on. To intensify the idea of halal tourism in IKN, as it has not been touched on the "Titik Nol Nusantara" tour, but not completely mixed with the foundations of leadership and religiosity which are managed according to sharia. From an open point of view, progress in interest and awareness of travel should be channeled through leadership and religiosity, so that it will automatically create a space for halal tourism. In the urgency of halal tourism, familiarity, sense of responsibility, and solidarity in the interest and awareness must be formed by consistent leadership enthusiasm and religiosity. Through this momentum, an investigation is proposed in the capacity of interest and awareness of Islamic leadership, religiosity, and halal tourism for the "Titik Nol Nusantara" case at IKN. The specification of the paper is divided into five structures. Point 1: dissecting the background and explaining the research motive. Point 2: describes the theoretical basis and demonstrates the proposed hypothesis. Point 3: creating methodological instruments. Point 4: describes the findings and reviews comparative studies. Point 5: summarizing the results based on the outline analysis, discussing limitations, identifying implications, and sharing practical suggestions and empirical sustainability.

2. Literature Review

2.1. Halal Tourism

From various theoretical horizons, Azam et al. (2019), Firdaus et al. (2021), Slamet et al. (2022), as well as Vargas-Sánchez and Moral-Moral (2020) define halal tourism as a fundamental that is intended to demonstrate the same literacy, which too to the lack of appropriate interpretation of how and what is required by Islamic law in providing services to guarantee visitor acceptance when traveling. Implicitly, halal tourism regulates what is permissible when traveling or vice versa. Referring to the diversity of halal tourism at the global level, besides being moral, it is also faced with religious qualities. The most important guideline is to combine halal with goodness components that contribute to the spread of religious enthusiasm. Accepting and welcoming tourism collectively to complement each other can be integrated with halal preferences. The ultimate target is to create harmonization among destination stakeholders in promoting the halal tourism order. The benefits of halal tourism cannot be separated from the Hadith and Al-Qur'an which are believed in and know heredity, honor, property, mind, soul, and especially maintaining religion.

2.2. Interest and Awareness of Travel

In the view of tourism, interest and awareness have different articulations, but are still attached to each other. In relation to tourism interest, this is largely determined by demand. Requests for tourism visits are compiled by decision-making (Singleton, 2013). The most rational key behind the interest in traveling is the reason for pleasure. Normatively, ideally a person experiences a "saturation point" in life, so that humans stay away from the normal environment for a while (Tasci & Ko, 2017). Within certain groups, the need for travelers is implied by self-efficacy, passion, and social affiliation in attitudes of escaping or vacationing to a particular place. In the "Escape Theory" framework, travel motivation is based on a hierarchy of individual needs, which is based on the pattern of each trip (Yousaf et al., 2018). On the other hand, in the psychological dimension, the travel model is understood as a cognitive form in processing empathy and communicating individual behavior (Yi et al., 2021). Complexly, tourism flows are relatively constructed by utilities, positive assumptions, and sociological conditions in enjoying travel (Bert van Wee & Mokhtarian, 2023). Generally, travelers will aspire negatively when accessibility levels are low as opposed to high expectations and desires. On the contrary, it applies positively when high accessibility is implemented, so that they feel proportional comfort.

Next, is tourism awareness. Ideally, travel awareness is highly dependent on each traveler's physique, time, happiness, and affluence. According to Dewi (2019), awareness of travel is very relevant to intentions and perceptions which are moderated by marketing strategies. The importance of traveling awareness also depends on the intensity of other people's decisions. In fact, in tourism activities, intention and awareness enable the realization of visits (Ervina & Octaviani, 2022). To prove it works, take the example of "Theory of Planned Behavior" modified by Pahrudin et al. (2021). Subjective norms in destination visits are moderated by tourist decisions. Naseer et al. (2022) predicts that "Situational Awareness and Belief Theory" is connected to travelers' perceptions.

Publications regarding interest and awareness that accumulate into creativity blending with Islamic values are highlighted by Amir Abdullah et al. (2020) and Zarkasyi et al. (2021). Lifestyle trends that absorb adherence to Islam are able to introduce and organize halal tour packages. The insistence on halal tourism programs is in line with interest, religiosity and awareness. In this modern era, the topic of Islamic tourism in developing markets has opened up Muslim travelers to explore more innovative and memorable experiences (Hanafiah et al., 2022). There is a significant correlation between the interests and attitudes of the tourist community in developing halal tourism

(Juliana et al., 2021). The image of halal tourism is driven by intention, awareness and trust (Safitri & Pratomo, 2023). Based on the above argument, the first hypothesis is opened as follows:

H₁, H₂, and H₃: Increasing interest and awareness, further fostering Islamic leadership, religiosity and halal tourism.

2.3. Religiosity

From the existing literature, social and personal tendencies influence the image of the destination. Coherently, pillars such as religious antecedents play an important schema in representing loyalty and satisfaction. Islamic religiosity considers that the religious approach has an effect on the size of tourist decision-making (Mohamed, 2018). With high loyalty, it can attract religious feelings. Uniquely, tourism which adopts "halal materials" in all places has been accepted by the public en masse. Many academic reports have concluded that concern about halal tourism is the true meaning of Islam (Moufakkir et al., 2018).

From across generations, insights about religiosity have an inclusive impact in controlling behavior, attitudes, and norms that are felt in situations that confirm visiting decisions (Sudarsono et al., 2021). To strengthen religiosity in halal destinations, one must think about and improve the performance of tourism management in an adaptive manner (Riyanto et al., 2022). In "Relationship Marketing Theory", Abror et al. (2019) places a more dominant proportion of religiosity in customer satisfaction and engagement. Today, in a multi-religious and multi-ethnic society, Muslim tourism hospitality is an introduction to symbols of memory, affection, and a means of identity (Losurdo, 2022). The Islamic insight doctrine is so diverse for Muslim travelers to localize the tourism business. For this reason, the scenario in the next hypothesis is written as follows:

H₄: Increasing religiosity, growing halal tourism.

H₇: Increasing religiosity can bridging the relationship between interest and awareness of halal tourism.

2.4. Islamic Leadership

Accelerated institutional supply into Islamic leadership indicates a bright future for halal tourism. Realizing this, leadership actors are required to formulate regulations on halal tourism in a partnership that accommodates community and religious leaders (Prajasari, 2022). To optimize this, halal tourist destinations are fully and actively involved in covering Muslim visitor facilities. Recently, Anwar (2022) detected that sharia tourism services describe Islamic disciplines and are often misunderstood by many scientists. In reality, the message from the concept of halal tourism does not run into local wisdom. In essence, the idea of halal tourism in Muslim-majority and minority nations is able to maintain impressive economic growth. Even though the narrative of halal tourism is enforced differently in each country, some consumers who are Muslim are still hindered by legal certainty and formal legality (Mawardi et al., 2022). The reputation of halal destinations is a priority framed by affective Islamic leadership (Widjaja et al., 2020). Halal tourism specialization is addressed in parallel to access to appropriate and sufficient information to introduce products (Martín et al., 2020). Thus, the handling of Islamic culture must be carried out concretely by a skilled leadership style. Then, the final hypothesis is arranged as follows:

H₄: Increasing Islamic leadership, further growing halal tourism.

H₆: Increasing Islamic leadership can bridging the relationship between interest and awareness of halal tourism.

2.5. Variable

The variable composition is amplified into four phase including: (1) interest and awareness, (2) religiosity, (3) Islamic leadership, and (4) halal tourism. In a hypothetical format, these four variables have different forms. Referring to its function, interest and awareness are set as independent variables. In the interaction between interest and awareness of halal religiosity and Islamic leadership, both variables are classified as dependent variables. The blueprint for halal tourism, religiosity and Islamic leadership serves as an independent variable and on the one hand, it is also operated as a mediating variable which is instructed to relate the influence of interest and awareness on halal tourism.

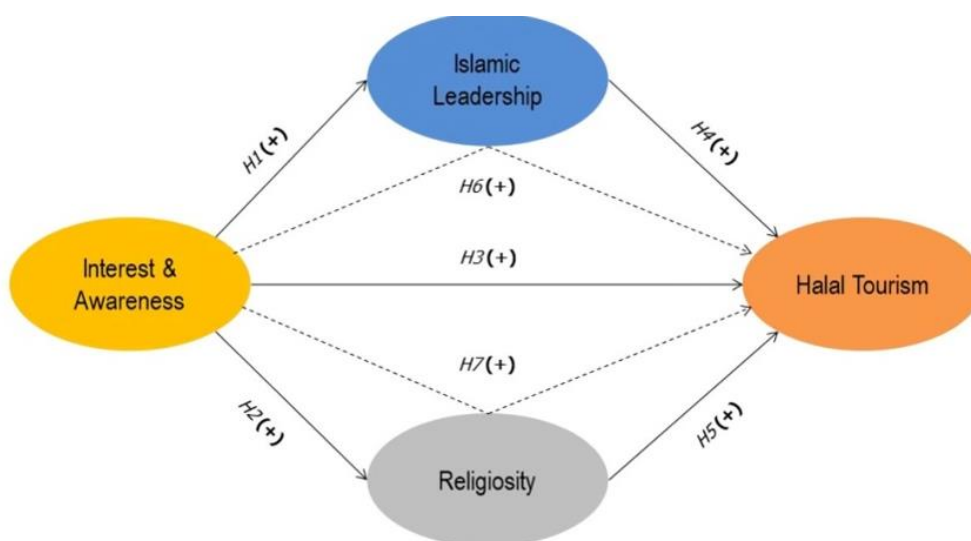


Figure 1. Conceptual model.

Meanwhile, each variable has a different indicator. The interest and awareness variables consist of nine items: liking tourist destinations, inviting other people to travel, being interested in the products offered, setting departure schedules, asking for other people's suggestions, seeking information about destination destinations, feelings and true knowledge, visiting decisions, and considerations (Samuel et al., 2022; Nugraha & Adiita, 2021; Wahyuningsih et al., 2022). The religiosity variable is converted into five items: faith/ideology, ritualistic, experimental, intellectual, and consequences (Abqoriyyah & Sakinah, 2022; Fauzan, 2009; Septian, 2019; Wardani, 2019). Objectivity in Islamic leadership variables is allocated to seven items: spiritual-based personal, commitment, istiqamah, tabligh, fathanah, amanah, and shiddiq (Akbar, 2018; Irawan, 2021). In terminology, halal tourism

variables are distributed into five items: activities, accommodation, amenities, accessibility, and attractions (Nekha & Kartikawati, 2022; Purusottama, 2022; Rahmawati et al., 2022). Figure 1 displays the conceptual variables.

3. Methods

3.1. Sample

Substantively, primary based data. Data were collected through interview techniques. The data collection cluster originates from the opinions of tourists who have visited the "Titik Nol Nusantara" during 2022. The duration of the interviews was carried out from January 2024 to October 2024. The samples were selected randomly. The random sample focuses on tourists at the "Titik Nol Nusantara" who are willing to be asked for their statements about a list of openly asked questions. The procedure in a random sample is incidental, in which the researcher does not know the object, members, or correspondence set without knowing the strata in the population. The mechanism for tabulating data using a questionnaire. It was recorded that there were 1,375 sample ecosystems, but only most of the questionnaires were returned in full, so that the verified sample was 1,191 informants ($N = 1,191$). Each question extracted into a Likert scale includes six classifications: 1–don't know, 2–strongly disagree, 3–disagree, 4–neutral, 5–agree, and 6–strongly agree.

3.2. Data Processing Systematics

After the data survey was carried out, the data was processed into a quantitative method. There are four versions of data evaluation: reliability testing, descriptive statistics, validity testing, and regression analysis. Broadly speaking, reliability serves to clarify the results of measuring data using the same subject, descriptive statistics represented by the mean score focuses on calculating a particular variant given as a comparison differently in a group, validity to confirm how appropriate variables and indicators are applied, as well as regression analysis to calculate the direct relationship between variables. As a complement in evaluating the indirect relationship, a statistical tool, namely Sobel, is used. The five landscapes above have different assumptions. For the mean, the maximum score is 6 and the lowest score is 1. It is adjusted according to the Likert scale. In terms of reliability, the parameter is assumed to be a minimum Cronbach's Alpha (CA) score of 80 percent (0.8). In terms of validity, the product moment is the basic criterion, where the minimum correlation value is 70 percent (0.7). Finally, the terms of the direct effect and the indirect effect on linear regression are the probability or critical threshold of no more than 5 percent (0.05).

4. Results and Discussion

4.1. Main Findings

Table 1 below reviews the profile of respondents based on demographics. Looking at the characteristics of tourists, ages 25–31 years (34 percent), 19–25 years (30 percent), and 21–37 (24 percent) are the most dominant to visit the "Titik Nol Nusantara". Among 1,191 informants, 54 percent were male, and the rest were female (46 percent). On profession, 41 percent have a school and university background, 23 percent are entrepreneurs, 18 percent say they are not working or are looking for work and taking care of the household, 12 percent are private employees, 5 percent are civil servants. In nominal Rupiah (IDR), the average monthly income in the interval of 3,000,001–4,000,000 is the highest, reaching 61 percent, 12 percent of interviewees said they had no income, 11 percent above 4,000,000, those with an income of around 2,000,001–3,000,000 by 9 percent, and 7 percent are those who earn less than 2,000,000. Based on the intensity of visits, it appears that 71 percent of them have traveled to the "Titik Nol Nusantara" and 29 percent are considered "favorite" to this destination. From the tourist category, 54 percent are those from the East Kalimantan region, 31 percent include domestic tourists (from Indonesia, but outside East Kalimantan), and 15 percent are foreign visitors who deliberately drive to these destinations via air, sea or land and have the status of foreign citizens who have received permission to stay temporarily in Indonesia or asylum seekers.

Table 1. Characteristics of informants ($N = 1,191$).

Item	Segment	Frequency	Percentage
Age	19–25	356	30%
	25–31	402	34%
	21–37	287	24%
	37–43	90	8%
	43–49	13	1%
	> 49	43	4%
Gender	Female	552	46%
	Male	639	54%
Background	Private sector employee	148	12%
	Entrepreneur	276	23%
	Student	491	41%
	Government employees	65	5%
	Doesn't work	211	18%
Income per month	0	144	12%
	<2,000,000	87	7%
	2,000,001–3,000,000	105	9%
	3,000,001–4,000,000	729	61%
	> 4,000,000	126	11%
Travel enthusiasm	2 times	841	71%
	> 2 times	350	29%
Tourist type	Overseas/foreign	175	15%
	Domestic	369	31%
	Local	647	54%

Table 2. Questionnaire feasibility test.

Variable	Reactions	Reliability ($\alpha = 0.8$)	Mean (\bar{X})	Validity ($r = 0.7$)
Interest and awareness	I like this tourist destination	0.879	4.84	0.938
	I will invite other people to travel to this place		3.63	0.712
	I am interested in the products offered		4.42	0.945
	I have set a scheduled departure		2.19	0.850
	I asked others for advice		5.04	0.953
	Before leaving, I looked for information about the destination		3.57	0.726
	The feeling and truth of knowledge increases when traveling		3.18	0.717
	I decided to visit		5.02	0.605
Religiosity	I ask for consideration before traveling		3.91	0.710
	Faith and ideology for tourism development	0.935	4.66	0.829
	Ritualistics are needed for this tour		4.50	0.513
	Experimentation can strengthen tourism		5.81	0.804
	This tour relies on competent intellectuals		2.88	0.901
Islamic leadership	Anticipate the consequences of problems		3.22	0.693
	This destination is led by a spiritual character	0.856	4.07	0.740
	Commitment to addressing the symptoms and flare of all disputes		3.74	0.521
	Istiqamah in dispute resolution		3.67	0.912
	Communicate tabligh		3.59	0.721
	I believe that the management of this tour maximizes fathanah's attitude		2.94	0.750
	This destination is dedicated to trust		4.17	0.963
Halal tourism	This tour respects the diversity of the visitors with shiddiq traditions		4.29	0.665
	Halal tourism activities in this place have been under control	0.949	5.57	0.716
	The accommodation provided meets the criteria for halal tourism		4.45	0.865
	Amenities that are enforced provide convenience for tourists		3.61	0.741
	Accessibility is expected to be sufficient		2.77	0.920
	Attractions at this destination do not violate Islamic law		3.83	0.734

Overall, the reliability results prove that all variables have *CA* scores above 80 percent, where the largest is halal tourism ($0.949 > 0.8$), while among the four the lowest is Islamic leadership ($0.856 > 0.8$). In another corridor, the mean value indicates if there is one indicator that has a score close to the "strongly disagree" category in the interest and awareness variables, to be precise the dimensions of the departure schedule dimension (2.19). In particular, the two dimensions of the religiosity variable and the halal tourism variable have the most striking mean values or are classified as "strongly agree". This dimension includes experimental (5.81) and activity (5.57). Amazingly, the average mean score was at 3–4, which means that the informants relatively stated "disagree", "neutral" and "agree" in responding to the questionnaire. In this paper, also displays the validity score. Using a standard of 70 percent, it is known that only the halal tourism variable has all dimensions above the validity criterion ($r > 0.7$). Surprisingly, although the Islamic leadership variable has the most prominent indicator compared to the other 25 dimensions, where the score for the trustworthy indicator reaches 0.963, the Islamic leadership variable also has two indicators below 70 percent (*commitment* = 0.521 < 0.7; *shiddiq* = 0.665 < 0.7). It also happens in the religiosity variable. This is because there are two indicators that do not meet the validity parameter (*ritualistic* = 0.513 < 0.7; *consequence* = 0.693 < 0.7). In other words, ritualistic is the only indicator that is the smallest among other indicators. Finally, Table 2 also corrects that for the interest and awareness variables, there is one indicator that has a validity score below the reference (*decision to visit* = 0.605 < 0.7).

In Table 3, the R^2 scores in the first and second models are 0.611 and 0.475. That is, IL and Rgt formed by I&A gained 61.1 percent and 47.5 percent respectively. Outside this regression model, there is still a direct effect of around 38.9 percent and 52.5 percent which can form between I&A on IL and Rgt. The combination of the I&A, IL, and Rgt variables can predict that the HT will reach 0.916. With a degree of probability ($0.028 < 0.05$; $0.003 < 0.05$), I&A has an effect on IL and HT. Yet, I&A had no effect on Rgt ($0.074 > 0.05$). IL ($0.019 < 0.05$) and Rgt ($0.000 < 0.05$) form a systematic influence for HT. With a coefficient of -0.049, an increase in I&A actually decreases Rgt. On another occasion, the more I&A was increased, the more it had a crucial effect on IL and HT, where the coefficients reached 0.398 and 0.012. Also, the more IL and RGT increased by 0.721 and 0.125, the more positive the effect on HT.

Table 3. Regression for direct causality.

Linkages	Coefficient (β)	Determination (R^2)	Probability ($\rho = 0.05$)	Actions
I&A --> IL	0.398	0.611	0.028	H ₁ accepted
I&A --> Rgt	-0.049	0.475	0.074	H ₂ rejected
I&A --> HT	0.012	0.916	0.003	H ₃ accepted
IL --> HT	0.721		0.019	H ₄ accepted
Rgt --> HT	0.125		0.000	H ₅ accepted

Source: Abbreviations: I&A = Interest–Awareness, IL = Islamic Leadership, Rgt = Religiosity, and HT = Halal Tourism.

Table 4. Sobel's test for indirect causality.

Linkages	Coefficient (β)	Determination (R^2)	Probability ($\rho = 0.05$)	Actions
I&A --> IL --> HT	0.286	0.354	0.006	H ₆ accepted
I&A --> Rgt --> HT	-0.006	0.766	0.265	H ₇ rejected

Source: Abbreviations: I&A = Interest–Awareness, IL = Islamic Leadership, Rgt = Religiosity, and HT = Halal Tourism.

Table 4 describes the mediating effect of I&A on HT through IL and Rgt functions. As a result, only IL had a significant impact ($0.006 < 0.05$) to bridging the link between I&A and HT. But, Rgt does not act as a mediating variable in the relationship between I&A and HT. Through Rgt ($0.265 > 0.05$), I&A has no significant impact in favor of HT. With the achievement of a coefficient of -0.006 , the increase in Rgt is proven not to affect the relationship model between I&A and HT. Too, IL plays a positive role in the relationship between I&A and HT, where the coefficient reaches 0.286 . Even so, with a value of $R^2 = 76.6$ percent, I&A has a dominant influence on HT through Rgt. The effectiveness of this mediation effect also reflects the effectiveness of the accurate model even though 23.4 percent is the variable component outside the discussion. The relationship between I&A and HT mediated by IL is shown by $R^2 = 35.4$ percent, representing that the capability in the model still depends on 64.6 percent of other variables that have not been highlighted.

4.2. Justification

In this section, it describes the partial test results and compares them with scientific magazines highlighting the relevance of the hypothesis sketches. Hypotheses 1, 2, and 3 read "increasing interest and awareness, further growing Islamic leadership, religiosity, and halal tourism", but only two are accepted and one is rejected. The hypotheses that were accepted were the first and third proposals, while the second proposal was rejected. The acceptance of the first and third hypotheses implied in the direct link between interest and awareness of Islamic leadership and halal tourism is inseparable from the role of stakeholders in forming the "Titik Nol Nusantara" destination. This is in line with the scientific work tested by [Amoako et al. \(2022\)](#), [Nömm \(2019\)](#), [Pechlaner et al. \(2014\)](#), and [Zehrer et al. \(2014\)](#). In the tourism paradigm, tactical intervention by destination leadership is required. Contemplation on the broader "Leadership Theory", embedding leadership resolutions that fit the organizational context. Illustratively, social mobility among leaders, governance arrangements, and power structures depends on who is adopted and the atmosphere of the environment. This harmony brings cooperative participation among much tourism destination actors. Illustratively, creativity in a dynamic organizational mechanism can reduce thematic leadership behavior. The expansion and volume of major changes in destination management advocacy are interconnected, thus transmitting the traits of resilient leadership. In order to ensure the sustainability of the "Tourism Resource Theory", the competitive advantage one must try to involve the entire destination community. The uniqueness in the style of a tourist attraction that cannot be imitated and cannot be replaced by other destinations can be increased.

Halal tourism not only demonstrates the wishes of Muslim tourists during their travels, but also their spiritual needs. In its application, non-Muslim tourists can also enjoy halal tourism ([Andriany & Arda, 2019](#)). In a certain chronology, so far it has been assumed that there is still an element of uncertainty in halal tourist destinations, which has proven contradictory. The Islamic principles contained in the halal label are more in line with the lifestyle of Muslim tourists anywhere and anytime ([Marlinda et al., 2023](#)). In essence, apart from its spiritual benefits, religious tourism can also solve health problems. An environment that is concerned with the consensus of an entity that is not trapped in visibility can create a sense of serenity ([Lin et al., 2021](#)). Multidimensional from the development of religion, does not limit the value of sharing and closeness ([Tsironis, 2022](#)). [Aulet and Vidal \(2018\)](#) and [Terzidou et al. \(2017\)](#) revealed that the intersection between materiality, sacredness, and conventional religious essence in the world of tourism is the basis for textual understanding. There are sacred spaces that need to be separated to pass on or convey ancient heritage.

In hypotheses 4 and 5 it is explained "increasing Islamic leadership and religiosity, further growing halal tourism". Furthermore, for hypotheses 6 and 7 which read "increasing Islamic leadership and religiosity can bridging the relationship between interest and awareness of halal tourism", it is concluded that it is not fully optimal. [Battour et al. \(2018\)](#), [Huda et al. \(2021\)](#), as well as [Wulpiah and Rusydiana \(2022\)](#), focus on the response of non-Muslim tourists to halal tourism services in some countries. A conducive way to increase international arrivals and serve foreign tourists is to spur the level of professional insight of the authorities. Halal tourism economic development pioneers ethics in destination management through charismatic leadership transformation. This religious attitude causes the promotion of halal tourism to grow. Although there are dynamics in the operation of halal destinations, the function of moderating religious beliefs aims to promote social knowledge, friendship, history, environment, and various cultures. To meet the level of tourist satisfaction, accommodation, transportation, food and places of worship must be driven in sync ([Rahman et al., 2022](#); [Saifudin, 2021](#)). Currently, halal tourist attractions are the choice and favorite of cultural and religious traditions to drive education about Islam in the eyes of Indonesian tourists ([Sholehuddin et al., 2021](#)).

5. Conclusions

This paper was created to investigate the relationship between interest and awareness (I&A), Islamic leadership (IL), and religiosity (Rgt) towards halal tourism (HT) at the "Titik Nol Nusantara". As is known, interest and awareness influence Islamic leadership and halal tourism. Even so, high interest and awareness, does not affect religiosity. Other results found that interest and awareness influence halal tourism which is mediated by Islamic leadership. On the one hand, religiosity does not play a mediating role in the relationship between interest and awareness of halal tourism.

For academic novelty, it is suggested that in the future study agenda pay attention to the type of sample. It is feared that the random sample may trigger multiple interpretations in understanding the questionnaire material. In addition to the large size, the sample is also narrowed to smooth update the data.

Tourism development at IKN continues to grow. The term "halal tourism" often triggers debate among tourists, policymakers, destination business people, and intellectuals. Even though a series of controversies have created a dilemma, the turbulence in interpreting the workings of halal tourism is dwindling. In practice, there are no substantial barriers to implementing this concept. The irony is, even though there are still groups who don't care and some of them reject halal tourism, this concept is expected to continue. Managerial recommendations consider the risks in practicing halal tourism. Therefore, the intelligence of leaders is needed in the decision-making process. In contemporary times, at least it takes maturation and introspection in the concept of halal tourism. As an illustration, if the concept of halal tourism is implemented at the "Titik Nol Nusantara", it is also obligatory to listen to comments channeled by widespread tourists who aim to improve management.

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