



SUSTAINABLE ARCHITECTURE APPROACH IN REVITALIZING RELIGIOUS TOURISM SITES TOWARDS ENERGY MANAGEMENT IN MAQASID SYARIAH: A GENDER PERSPECTIVE

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Abstract

The growing interest in religious tourism, particularly in Muslim-majority countries, underscores the need for sustainable development approaches that align with Islamic values. This study explores how sustainable architecture can revitalize religious tourism sites while supporting energy management strategies guided by the principles of Maqasid Shariah. A structural equation modelling (SEM) approach was employed to examine the relationships among Islamic beliefs, visiting behaviour, energy awareness, and support for sustainable design. Data collected from 350 Muslim visitors in Indonesia indicate that Islamic religiosity significantly influences energy-conscious behaviour. Practically, this research provides a strategic framework for urban planners to utilize religious commitment as a driver for environmental policy. By framing energy management as a religious duty (khalifah), local authorities can increase public support for green architectural mandates. Policy-wise, these findings advocate for integrating spiritual-environmental indicators into the planning guidelines for religious tourism zones to ensure both ecological preservation and enhanced spiritual experiences.

Keywords: Sustainable architecture, religious tourism, Islamic religiosity, energy management, maqasid shariah, gender perspective, SEM

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INTRODUCTION

Religious tourism serves as a vehicle for socio-economic development and a core cultural activity for Muslim communities. However, many destinations remain energy-inefficient or disconnected from their ecological context. Sustainable architecture offers solutions through energy efficiency and climate adaptation. This transformation is ethically framed by *Maqasid Shariah*, which refers to the "Higher Objectives of Islamic Law". While often viewed as legalistic, in the context of urban planning, *Maqasid Shariah* prioritizes the preservation of five essential human interests: faith (din), life (nafs), intellect ('aql), lineage (nasl), and wealth (mal). Sustainable design directly supports these objectives by protecting the environment (hifz al-bi'ah) and ensuring resource longevity for future generations. The alignment of green building principles with *Maqasid Shariah*, the higher objectives of Islamic law—provides a compelling ethical and theological framework for this transformation.

Religious tourism serves as a vehicle for socio-economic development and a core cultural activity for Muslim communities. As the field continues to evolve, recent academic reviews have emphasized the need to move beyond traditional descriptions and explore the prospects of spiritual travel (Kim et al., 2020). In Islamic thought, the preservation of the environment is a critical aspect of fulfilling divine trust. Energy management practices, such as natural lighting, passive cooling, water conservation, and solar integration, not only reduce environmental impact but also echo the Quranic injunctions to avoid waste (*israf*) and to maintain balance (*mizan*) in creation. Thus, religious architecture is not just a functional space but a symbol of Islamic values in practice. Despite this, many religious tourism destinations remain energy-inefficient, under-maintained, or disconnected from their ecological context. Therefore, revitalizing these spaces through a sustainable architectural lens can enhance both visitor experience and environmental performance. Moreover, understanding the behavioural dimensions—such as the influence of is critical in shaping public support for sustainable initiatives in these sacred contexts. Revitalizing these spaces through a sustainable architectural lens not only improves environmental performance but also fosters resilient living by optimizing building envelopes to meet modern health and comfort standards (Husini et al., 2022). The objective of this paper is (i) To investigate the Islamic beliefs and tourism behaviour that impact the perception of energy management in religious tourism sites. (ii) To explore the pathway on integration of spiritual, architecture and environmental goal towards *Maqasid Syariah* framework. The structured empirical model is suggested in this research.

LITERATURE REVIEW

Recent research underscores the integration of sustainable practices in religious sites, such as the use of passive cooling and natural daylighting to reduce energy consumption (Shamri et al., 2022). Study by Ismail and Rashid (2023) and Abou Amer et al. (2023) highlight that adopting green energy practices supports sustainable tourism and aligns with Islamic environmental responsibility. Despite these benefits, practitioners face significant challenges. Financial hurdles, such as high initial capital costs for renewable energy integration, and operational difficulties in retrofitting historical structures without compromising their architectural heritage, often impede implementation. Furthermore, gender plays a critical role in religious travel. Recent bibliometric analysis suggests that women and men navigate sacred spaces differently due to social norms and spiritual motivations. While men may focus on historical or symbolic values, women often seek deeper emotional resonance and spiritual tranquillity. This necessitates a gender-sensitive approach to architectural planning, ensuring that facilities cater to the specific spiritual and physical needs of both groups. Religious tourism has grown significantly in recent decades, with millions of Muslims annually undertaking spiritual journeys like Umrah, Hajj, and pilgrimages to saints' tombs for meaningful spiritual experiences (Iliev, 2020; Zulvianti et al., 2023). Islamic religiosity shapes travel perceptions, motivations, and behaviours, influencing the decision to visit religious destinations (Jussaini et al., 2020; Rautela et al., 2025). Islamic religiosity consists of beliefs, piety, and practices, which together influence how individuals live, including their tourism activities (Juliana et al., 2024). Islamic religious belief, including faith in God, prophethood, and the afterlife, guides moral decisions and the selection of holy destinations like Mecca, Medina, and other pilgrimage sites (Abdullah et al., 2024). An architectural perspective integrating Islamic religiosity belief, piety, and practice can provide valuable insights into religious tourism behaviour. This model views religiosity as a multi-layered structure, with belief forming the foundation, piety influencing morals, and practice driving actions. Gender moderates these factors, influencing travel choices. The piety dimension highlights moral values, encouraging tourists to view travel as a form of worship and self-purification. Highly pious individuals avoid destinations conflicting with Islamic values and prefer those that enhance spirituality and self-reflection (Susilowati et al., 2024). Islamic practice, including worship acts like prayer, fasting, and pilgrimage, influences travel preferences, including the need for Muslim-friendly accommodations, halal food, and worship facilities (Abdullah et al., 2023). An often overlooked aspect in these studies is gender, as men and women have different experiences, motivations, and barriers in religious travel, influenced by social norms, family duties, and perceptions of religious obligations (Asbollah et al., 2024). This article explores how the three dimensions

of Islamic religiosity belief, piety, and practice shape religious tourism behaviour, while also examining the influence of gender differences on the expression and practice of religiosity in spiritual travel. Gender moderates these factors, influencing travel choices and the expression of religiosity in spiritual travel. This is consistent with recent research on Indonesian Muslim pilgrims, which emphasizes the significant moderating role that both gender and religiosity play in behavioural models (Nugraha & Widyaningsih, 2024). The research aims to enhance existing theories and propose a new conceptual model for future studies on religious tourism, religiosity, and gender roles in modern Muslim societies.

Sustainable Architecture and Energy Management in Religious Tourism

Recent research underscores the integration of sustainable architectural practices in religious sites to enhance energy efficiency and environmental stewardship. Ismail and Rashid (2023) highlighted the use of passive cooling, natural daylighting, and LED lighting to reduce energy consumption. The mosque also features renewable energy generation and water-saving installations, aligning with Islamic principles of environmental responsibility, (Ismail, et.al, 2023). The intersection of religious tourism and energy consumption is particularly evident in regions with significant pilgrimage activities. A study by Abou Amer et al. (2023) on 5-star hotels in Mecca and Hurgada found that adopting green energy and water practices supports sustainable tourism. The research highlights the role of energy-efficient systems and renewable energy in accommodating religious tourists and reducing environmental impact (Abou Amer, et.al, 2023).

Theory of Planned Behaviour (TPB)

This research is based on the Theory of Planned Behaviour (TPB) developed by (Ajzen, 1991), which suggests that individual behaviour is shaped by attitude, subjective norms, and perceived control. In religious tourism, Islamic religiosity influences these components, guiding the intention and action of visiting religious destinations. Religious belief fosters a positive attitude towards religious tourism, piety reinforces social norms, and Islamic practice reflects perceived control, making it easier to visit spiritually significant places. The Theory of Planned Behaviour framework explains how Islamic religiosity influences Muslim tourists' behaviour in selecting and visiting religious destinations (Aljahwari et al., 2014), by also considering the role of gender differences in moderating the relationship. The architectural framework positions Islamic religiosity as a multi-dimensional construct where gender moderates the impact of belief and practice on visiting behaviour. Similar models applied to the Indonesian context have validated that gender and religious commitment are critical components in understanding pilgrim perspectives (Nugraha & Widyaningsih, 2024). This

perspective offers a systematic approach to understanding how religiosity and gender shape Muslim tourists' visiting behaviour.

Middle-Range Theory: Islamic Religiosity and Behavior Framework and Community Engagement and Environmental Awareness

This study uses the middle-range theories of El-Menouar (2014) and Tiliouine et al. (2009) to frame Islamic religiosity as a predictor of social behaviour, specifically within the Muslim population and religious context. It connects religiosity with behaviours like halal consumption, Islamic lifestyle, and Muslim tourist behaviour, suggesting that higher religiosity increases the likelihood of engaging in religious activities, such as visiting religious destinations. By combining the Theory of Planned Behaviour (TPB) with this framework, the study provides a strong theoretical basis to explain the psychological, social, and spiritual factors influencing visiting behaviour, with gender acting as a moderating factor. Beyond architectural and energy considerations, religious tourism serves as a platform for fostering environmental awareness among communities. Wiharjokusumo et al. (2024) studied religious tourism in Tangkahan, North Sumatra, showing how it can boost community participation in environmental conservation. Programs like waste management and environmental education have increased local involvement in preserving natural resources.

Islamic Religiosity, Islamic beliefs and piety, Islamic practice

Islamic religiosity not only reflects personal belief in religious teachings, but also involves ritual practices, spiritual experiences, religious knowledge, and moral consequences in daily life (El-Menouar, 2014). In the context of religious tourism, a person's level of religiosity plays an important role in motivating individuals to visit places that have spiritual and historical religious value (Battour & Ismail, 2016). Religiosity in Islam is a multidimensional concept that includes cognitive, affective, and behavioral aspects, which significantly influence individual decisions and actions, including in the context of religious tourism (Arif & Olagoke, 2024). Islamic belief is the internal dimension of religiosity, reflecting deep faith in core Islamic teachings, such as belief in Allah, angels, books, messengers, the afterlife, and destiny (Akmal et al., 2022). Strong Islamic beliefs shape religious attitudes and behaviour, with individuals viewing travel to religious sites as a spiritual journey. Higher levels of religiosity influence Muslim travel preferences, with more religious individuals choosing destinations aligned with Islamic values. Islamic piety reflects moral qualities like sincerity and patience in relationships with God and others (Vidūnaitė, 2023). Piety is the fruit of firm beliefs and consistent religious practices (Al-fayyadl, 2022). Individuals who have a high level of Islamic piety tend to make religious tourism

a medium for self-improvement, introspection, and strengthening their spiritual dimension. They seek spiritual experiences rather than mere entertainment or social needs (Seow, 2020). In the context of gender, (Krishnapillai & Kwok, 2020) Muslim women are often more interested in the spiritual aspects of religious tourism (e.g., seeking inner peace), whereas men can focus more on the historical aspects or symbolic values of the places. Islamic practice includes acts like prayer, fasting, zakat, reading the Qur'an, and attending knowledge assemblies, reflecting faith and piety. These practices encourage individuals to seek places that support worship, such as historic mosques, Islamic schools, or saints' tombs (Kharchoufa, 2024). Religious tourism extends Islamic practice, enhancing spiritual experiences. Women, who typically worship at home, can engage more in the public spiritual sphere through religious tourism (Bagheri, 2014; Jaberolansar, 2025) While men are more socially free to show worship participation in public spaces.

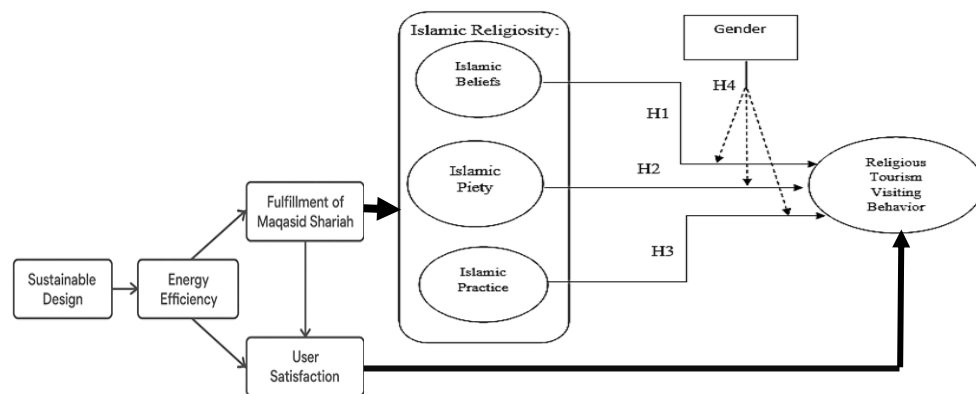


Figure 1: Conceptual Model for SEM

RESEARCH METHODOLOGY

This study uses a mixed-methods approach to assess how sustainable architecture supports energy management and *Maqasid Shariah* objectives in religious tourism sites. It surveys the influence of Islamic religiosity dimensions—beliefs, piety, and practices—on visiting behaviour, with gender as a moderating factor. Data was collected via an online questionnaire from 800 Muslim respondents in Indonesia who visited religious tourism sites in the past year. The instrument used a five-point Likert scale to measure Islamic belief indicators (Zamani-Farahani & Musa, 2012). Islamic piety (Honest (Akmal et al., 2022); helping others (Rashid et al., 2021); avoiding prohibited acts (El-Menouar, 2014); maintaining good relationships (Abdullah et al., 2020). Islamic practice (five daily prayers;

and reading the Qur'an (Luz, 2020); joining the recitation; and pilgrimage visits (Griffin & Raj, 2017); fasting (El-Menouar, 2014). and Visiting behaviour (intention to visit (Line & Hanks, 2016); frequency of visits (Battour, 2018); emotional engagement (Y. G. Kim & Eves, 2012); and religious consumption behaviour (Battour, 2018), which will be tested for validity and reliability. Data analysis was carried out using Structural Equation Modelling (SEM) based on Partial Least Squares (PLS SEM) through the latest version of SmartPLS software, to test the relationship between latent variables while testing the moderating role of gender in the research model (Hair et al., 2019). This study assesses the relationships between religiosity dimensions and visitation behaviour. Data was collected through a questionnaire administered to 800 Muslim respondents across Indonesia, covering age, gender, and socioeconomic diversity. The questionnaire included Likert-scale items measuring faith, piety, and Islamic practice, along with questions on visitation intentions, destination choices (e.g., Mecca, Medina), and spiritual perceptions. Gender was also considered in moderation analysis. Additionally, architectural analysis and case studies of sustainable religious structures aligned with Islamic values, such as energy efficiency and *Maqasid Syariah*, were reviewed.

Respondent demographic characteristics

The number of respondents in this study totaled 800 respondents. The characteristics of respondents were categorized based on gender, age, education level, occupation and frequency of visits. The following is a summary description of the characteristics of respondents based on gender, age, education level, occupation and frequency of visits presented in table 1.

Table 1: Respondent demographic characteristics

No. Variable	Category	Number Respondents	of Percentage (%)
1. Gender	Male	440	55%
	Female	360	45%
2. Age	18-25 years	216	27%
	26-35 years	328	41%
	36-45 years	184	23%
	>45 years	72	9%
3. Education Level	High School	112	14%
	Diploma	72	9%
	Bachelor (S1)	472	59%
	Postgraduate (S2/S3)	144	18%
4. Occupation	Student	256	32%

No.	Variable	Category	Number Respondents	of Percentage (%)
		Private Employee	296	37%
		Civil Servant/Lecturer/Teacher	144	18%
		Entrepreneur	72	9%
		Other	32	4%
5.	Frequency Visit	of 1-2 times/year	360	45%
		3-5 times/year	216	27%
		>5 times/year	72	9%
		Never	144	18%

Based on the data above, most respondents were male (55%), although women were also quite dominant (45%). This shows that religious tourism is in demand by both genders. Respondents are dominated by those aged 26-35 years (41%), which represents a productive age group that is actively travelling as well as religious. Most respondents had a bachelor's degree (S1) of 59%, indicating that this study involved individuals with a level of education that can understand the concept of religiosity well, and are able to articulate their spiritual experiences while travelling. Most respondents were private employees (37%) and university students (32%). A total of 45% of respondents undertake religious tourism 1-2 times a year, indicating that this activity is part of their regular religious practice.

Evaluation of the Measurement Model (Outer Model)

Outer model evaluation is carried out to test construct validity and reliability. The tests include the convergent validity which assessed via Average Variance Extracted (AVE), with a minimum threshold of ≥ 0.50 (Larcker, 1981).

Construct Reliability: Measured by Composite Reliability (CR) and Cronbach's Alpha, with acceptable values ≥ 0.70 (Hair et al., 2019). The newly added construct Energy Management Awareness measures how visitors perceive and support energy-saving and sustainable infrastructure practices at religious tourism sites. It is grounded in behavioural energy conservation literature and Islamic environmental ethics (Nasr, 2023).

The results of the measurement model evaluation for all constructs are presented in Table 2:

Table 2: Measurement model evaluation.

Construct	AVE	Composite Reliability (CR)	Cronbach Alpha
Islamic Beliefs	0.62	0.87	0.80
Islamic Piety	0.65	0.89	0.82
Islamic Practices	0.68	0.91	0.85
Visiting Behaviour	0.71	0.93	0.88
Energy Management Awareness	0.66	0.88	0.81

Evaluation of the Structural Model (Inner Model)

This evaluation is to include Energy Management Awareness as a mediating or dependent variable influenced by Islamic Beliefs, Islamic Piety, Islamic Practices, and Visiting Behaviour. The structural model evaluation (inner model) aims to examine the strength and significance of relationships among latent variables. This involves testing path coefficients, R^2 values, and effect sizes (f^2), along with predictive relevance (Q^2). The evaluation is based on criteria recommended by Hair et al. (2019). In this model, Energy Management Awareness is introduced as a critical endogenous (dependent) construct representing visitor understanding and support for sustainable energy practices at religious tourism sites. It is hypothesized to be influenced by both Islamic religiosity components (belief, piety, practices) and visiting behaviour. The structural model is tested to see the relationship between latent constructs, by looking at the path coefficient value and t-statistic value using the bootstrapping method with 5000 subsamples to test the significance of the relationship. The results of the evaluation of the structure model (inner model) can be seen in table 3;

Table 3: Structural Model (Inner Model)

Path	Coefficient	T-Statistic	P-Value	
Islamic belief → Visiting behaviour	0.22	3.45	0.001	
Islamic piety → Visiting behaviour	0.35	5.72	0.000	
Islamic practice → Visiting behaviour	0.41	6.88	0.000	
Visiting Behaviour → Energy Management	0.41	5.02	0.000	
Islamic Beliefs → Energy Management	0.15	2.20	0.028	
Islamic Piety → Energy Management	0.10	1.95	0.052	
Path	Coefficient	T-Statistic	P-Value	
Islamic Practices → Energy Management	0.23	3.12	0.002	
Energy Management → Sustainable Support	0.55	6.80	0.000	

Table 4: Coefficient of Determination (R^2)

Endogenous Construct	R^2 Interpretation
Visiting Behaviour	0.57 Moderate explanatory power
Energy Management Awareness	0.64 Substantial explanatory power
Sustainable Support	0.55 Moderate explanatory power

These results based on table 4, indicate that all constructs meet the minimum thresholds for convergent validity and internal consistency reliability. The Energy Management Awareness construct demonstrates strong psychometric properties, justifying its inclusion in the structural model. The inclusion of Energy Management awareness as an endogenous construct reveals that both visiting behaviour and Islamic religiosity dimensions significantly influence how religious tourists perceive energy-saving strategies in religious sites. This validates the theoretical integration of Islamic values, behaviour, and sustainability practices, showing strong alignment with the *Maqasid Shariah* principle of environmental protection (hifz al-bi'ah).

Gender Moderation Test (Multi-Group Analysis / MGA)

The moderating role of gender was tested using multi-group analysis (MGA) and moderated path analysis in Smart PLS. Respondents were grouped by gender (male and female) and then compared to see if the relationship between the dimensions of religiosity (belief, piety, and Islamic practice) and visiting behaviour was significantly different between the groups. Where the results can be seen in table 5.

Table 5: Coefficient of Determination (R^2)

Path	Coef. (Male)	Coef. (Female)	P-Value MGA
Islamic belief → Visiting behavior	0.18	0.27	0.048
Islamic piety → Visiting behavior	0.30	0.39	0.033
Islamic practice → Visiting behavior	0.36	0.45	0.020

From table 5, it can be explained that all relationships between constructs have significant differences between men and women ($p < 0.05$), with higher coefficient values in women. This suggests that gender moderates the relationship between the dimensions of Islamic religiosity and visiting behaviour, with the influence of religiosity being stronger on women.

DISCUSSION

The results show that all dimensions of Islamic religiosity—beliefs, piety, and practices—significantly affect visiting behaviour in religious tourism. This

confirms that religiosity is both an internal spiritual factor and an external influence that drives action in socio-religious contexts. The Islamic belief dimension, related to faith in Allah, the prophet, and the afterlife, has a positive but relatively lower influence, indicating that cognitive aspects of religiosity indirectly motivate religious tourism activities. This is in line with Guspul et al., (2023), who found that intensity of belief underlies a person's tendency to seek out destinations that provide a sense of religiosity and spiritual closeness. Meanwhile, the dimension of Islamic piety, which reflects Islamic moral and ethical behaviour such as honesty, social responsibility, and obedience to religious teachings, also has a significant effect. This shows that social and personal piety is a separate motivator in making religious tourism a means of strengthening religious identity as well as an expression of Islamic values. Interestingly, the Multi-Group Analysis (MGA) results reveal that gender moderates the relationship between religiosity and visiting behaviour, with a stronger influence on women. Muslim women showed higher coefficients in all relationship paths, indicating that spiritual experiences through religious tourism have deeper emotional and spiritual resonance for them. Integrating Religiosity and Environmental Stewardship is discussed through the structural equation model (SEM) results that confirm all dimensions of Islamic religiosity—beliefs, piety, and practices—significantly influence visiting behaviour at religious tourism sites. Islamic practice (Coefficient 0.41, $p < 0.001$) and piety (Coefficient 0.35, $p < 0.001$) emerged as the strongest predictors, suggesting that visitors perceive spiritual journeys as an active expression of religious identity and moral responsibility. Furthermore, Energy Management Awareness is significantly driven by visiting behaviours (Coefficient 0.41) and Islamic practices (0.23), indicating that high levels of religious engagement naturally foster a greater consciousness of resource conservation. This validates the theoretical integration of Islamic values with sustainability, specifically aligning with the *Maqasid Shariah* principle of *hifz al-bi'ah* (environmental protection) and the Quranic injunction to maintain balance (*mizan*)

Overall, these findings indicate that the behaviour of visiting religious tourism is not only driven by recreational intentions but is part of the actualization of religiosity and the search for spiritual tranquillity. This pursuit of peace is supported by existing research suggesting that religious commitment significantly enhances the sense of well-being among Muslims (Abdel-Khalek, 2014). The empirical findings support the proposed architectural framework of Islamic religiosity and visiting behaviour. The significant relationships between belief, piety, and practice with visiting behaviour align with the theoretical structure of cognitive, normative, and behavioural dimensions interacting. Additionally, the moderating effect of gender shows that female respondents demonstrate a stronger integration of religiosity and tourism behaviour,

confirming the conceptual model. These results validate the effectiveness of the architectural perspective in explaining religious tourism behaviour among Muslim travellers. Below are the implications on Sustainable Architectural Design for energy management for a sustainable building approach: -

- i. The integration of Islamic principles and values into the physical design of religious sites supports spiritual comfort and cultural authenticity.
- ii. Employing sustainable design strategies, such as natural ventilation, energy-efficient shading, and water conservation, can optimize energy management while maintaining spiritual ambiance.
- iii. For example, features like qibla orientation, prayer halls that maximize natural lighting, and use of local, eco-friendly materials mirror Islamic values of harmony, moderation, and respect for nature.
- iv. Energy management and *Maqasid Syariah*.
- v. The principles of *Maqasid Syariah* (preservation of religion, life, intellect, lineage, and property) align with sustainable development goals by promoting resource efficiency and environmental ethics.
- vi. Implementing energy management practices rooted in these values ensures that religious tourism buildings not only serve spiritual needs but also contribute to ecological sustainability

CONCLUSION

This research provides empirical evidence that integrating sustainable architecture with *Maqasid Shariah* principles significantly enhances both the spiritual and environmental performance of religious tourism sites. Using Structural Equation Modelling (SEM), the study demonstrates that Islamic religiosity—specifically belief, piety, and practice—acts as a primary driver for energy management awareness and support for green architectural mandates. These findings confirm that Muslim visitors perceive environmental stewardship as a core religious duty, or *khalifah*, which aligns with the Quranic injunctions of balance (*mizan*) and waste avoidance (*israf*). The analysis highlights that gender serves as a critical moderator; women demonstrate a stronger integration of religiosity and visiting behaviour, often seeking deeper spiritual resonance than men. Practically, the study offers a strategic framework for urban planners to utilize religious commitment as a tool for environmental policy. By incorporating sustainable features like natural lighting and passive cooling, authorities can ensure ecological preservation while enhancing spiritual experiences. Ultimately, this research advocates for integrating spiritual-environmental indicators into planning guidelines to fulfil the higher objectives of preserving faith, life, and resources for future generations.

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