



Memorable volunteer trip: Unveiling the experience-mediated model from Gen Z Sharia-driven re-participation

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Abstract

Purpose – This study aims to examine the role of Sharia-based personal norms (SN) in shaping Muslim Gen Z voluntourists' re-participation intention (RI) in volunteer tourism (voluntrip), while investigating the mediating role of memorable volunteer tourism experience (MVTE).

Methodology – A quantitative approach was employed using survey data collected from 273 Muslim Gen Z voluntourists in West Java, Indonesia. Data were analyzed using partial least squares structural equation modeling (PLS-SEM), complemented by multi-group analysis (PLS-MGA) to assess group differences based on activity orientation and participation duration.

Findings – The results reveal that SN influence both the MVTE and RI. Moreover, MVTE serves a complementary partial mediating role in the relationship between personal norms and behavioral intention. This infers that the continuation of voluntrip action hinges on how participation is experienced and remembered. In addition, this study assessed group differences in activity orientation and participation duration. However, no statistically significant differences were found, implying that Muslim Gen Z voluntourists are largely value-driven, with experiences and intentions shaped more by meaningfulness than by contextual factors.

Implications – The findings highlight memorable experiences as a partial pathway linking personal norms to sustained participation in voluntourism. Initiators and providers are encouraged to pursue the goal of *maslahah* by developing impactful and meaningful voluntrip designs.

Originality – This study incorporates *maqasid al-Sharia* on personal norms and investigates the mediating role of memorable experiences on norm activation theory, offering a novel faith-based perspective in voluntourism research and providing a deeper understanding of value-driven experience tourist behavior among Muslim Gen Z.

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Introduction

Tourism trends have shifted from conventional sightseeing to more immersive and experience-oriented activities (Bank Mandiri, 2025). This shift reflects a growing preference for meaningful engagement, where tourists seek purpose-driven experiences in addition to leisure (Kementrian Pariwisata et al., 2025). One manifestation of this trend is the emergence of volunteer tourism, a niche form of tourism that allows individuals to participate in voluntary activities during a trip (Han et al., 2020). Volunteer tourism represents the integration of volunteering and tourism into a single meaningful experience, which is beneficial for both host communities and voluntourists (Jiang et al., 2022).

From an Islamic perspective, both volunteering and traveling are strongly encouraged. Volunteerism, as a form of altruism and prosocial behavior, is emphasized in the Qur'an, such as in Surah Al-Hasyr (59:9), which highlights the importance of helping others (Azkiya et al., 2023). Meanwhile, traveling is encouraged as a means of reflection and spiritual enrichment, as stated as '*siru*' in Surah Al-Ankabut (29:20), where Muslims are urged to explore and contemplate Allah's creation (Hamim, 2023). The integration of these practices aligns with the preservation principles of the *maqasid al-Sharia* framework. It represents the fundamental objectives of Islamic law aimed at ensuring human well-being through the preservation of five essential elements: religion, life, intellect, offspring, and wealth (Harahap et al., 2025). This perspective reinforces the idea that voluntourism can serve beyond prosocial activities as an act of worship.

Indonesia is consistently listed as the most generous nation globally (Charities Aid Foundation, 2024). It is reasonable that a generous act is actively practiced and advocated, as it promotes helping others, which is part of Islamic teaching, predominantly practiced by Indonesians (Azkiya et al., 2023). Indonesia is also a country with the largest number of volunteers (Silvana & Trisnawati, 2025). In Indonesia, voluntourism is commonly referred to as "voluntrip" or a volunteer trip. Given Indonesia's landscape and socioeconomic disparities, there are opportunities to take on boundless voluntary roles (Prawira et al., 2025). This condition has created a strong call to action, particularly among Gen Z, who are highly interested in participating in such activities (Empatika, 2024). Gen Z, those born between 1997 and 2012, are recognized as a technology-driven generation (Majid & Majid, 2025). Their travel behavior drives them to seek unique, personalized, and authentic experiences (Marlina et al., 2026). Focusing on Muslim Gen Z is particularly relevant. West Java, one of the provinces with the largest Gen Z and Muslim populations, provides a strong basis for this study (Databooks, 2023; Disdukcapil Jawa Barat, 2025; Empatika, 2024). As key actors in voluntrip, understanding voluntourists' values and experiences influencing their re-participation intention is crucial for promoting the sustainability of prosocial activities within *maslahah*.

In the broader literature, the Norm Activation Theory (NAT) has been widely used to explain altruistic behavior in tourism contexts (Elsamen et al., 2025; Han et al., 2020; Pangaribuan et al., 2022). The NAT suggests that personal norms are key drivers of prosocial behavior. Earlier studies from Lind et al. (2015) highlight that values and beliefs explain 58 percent of the variance in personal norms. The volunteerism phenomenon in Indonesia is closely associated with values and beliefs. Previous studies have explored volunteerism and tourism within the *maqasid al-Sharia* principle (Kadji & Widiyanti, 2023; Oktadiana & Rahman, 2025). Research examining voluntourism from a Sharia perspective remains limited, even though it is related. This study explains Muslim Gen Z voluntourists' behavior by incorporating *maqasid al-Sharia* into NAT's Personal Norm by introducing a Sharia-based Personal Norm. To better examine retention in voluntrip activities, the formation of re-participation intention (as an NAT outcome) may be understood alongside experiences derived from participation. NAT explains moral motivation but provides a limited explanation of the experiential processes in this context. Accordingly, this study extends NAT by introducing MVTE as an experiential pathway linking Sharia-based personal norms and re-participation intention (Sthapit et al., 2024; Suryawardani et al., 2023). Applying these concepts enables a more nuanced understanding and broadens NAT from explaining general prosocial/environmental behavior (Elsamen et al., 2025) to explaining value-driven, experiential, and faith-based retention in niche tourism.

By appending the MVTE, this study contributes to the development of NAT by incorporating an experiential pathway through which personal norms influence re-participation intention. Furthermore, this study enriches the voluntourism literature by integrating Sharia-based personal norms, an underexplored Islamic value, into the examination of voluntourism behavior. This opens avenues for future research to investigate how Islamic preservation value systems interact with the psychological and contextual determinants of tourist behavior. Practically, the findings offer insights for voluntrip organizers and practitioners in designing programs that align with Sharia. By embedding value-driven elements into program design, organizers can enhance the memorability of experiences and strengthen participants' intention to re-engage, ultimately supporting voluntourism initiatives' sustainability. Furthermore, such alignment may foster deeper emotional and spiritual engagement, contributing to more meaningful and transformative travel experiences.

Literature Review

Voluntrip

Volunteer tourism comes from the words ‘volunteer’ and ‘tourism.’ Both ideas are encouraged by Islamic teachings (Azkiya et al., 2023; Hamim, 2023). Voluntrip enables collaboration among voluntourists and various stakeholders in multiple ways, with the primary goal of meeting the needs of a host community. Voluntrip (Abreu et al., 2021) program design often involves community-based activities influenced by collectivist values and religious or humanitarian purposes (Silvana & Trisnawati, 2025). Voluntrip often focuses on social actions such as education, empowerment, and inclusivity, alongside environmental actions such as conservation, preservation, and restoration, particularly in response to Indonesia’s biodiversity challenges (Lintangkawuryan et al., 2025; Turker et al., 2022). Previous research suggests that the main motivation for voluntourists’ involvement is altruistic or prosocial (Silvana & Trisnawati, 2025).

In the Indonesian context, voluntourism (voluntrip) programs are predominantly initiated and organized by non-governmental organizations (NGOs), community groups, and corporate social responsibility (CSR) initiatives. Typically, voluntrip programs begin with project planning, followed by voluntourist recruitment or registration, and culminate in on-site activities at the destination. Certain voluntrip programs involve a contribution fee that participants willingly pay, recognizing it as a form of charitable support for host community needs, accommodation, and local development activities. The destinations of voluntrip activities may vary considerably, ranging from outdoor settings, such as natural landscapes and conservation areas, to indoor environments, such as schools, orphanages and community centers.

Norm activation theory

Norm activation theory (NAT) was initially developed by Schwartz in 1977 to explain the reasons behind individuals’ prosocial behaviors. NAT is a psychological framework that explains prosocial behavior by focusing on the activation of personal norms. Personal norms pertain to an individual’s internal moral duty to engage in or avoid specific actions and are regarded as the most direct influence on prosocial/environmental behaviors (Li et al., 2025). The personal Norm in NAT is activated through awareness of consequences and ascription of responsibility (Oh & Ki, 2022). Research has proven that consciousness of the harmful consequences of inaction sequentially fosters a sense of responsibility (Confente & Scarpi, 2021).

From an Islamic perspective, awareness of consequences relates to the concept of avoiding *fasad* in Surah Ar-Rum (30:41), which was Allah’s command to evade damage and be aware of nonideal conditions. Then commands of *amanah* in the doing of public good stated in Surah Al-Baqarah (2:205) are interpreted as ascription of responsibility (Harahap et al., 2025; Helmi et al., 2026). Both principles resonate with the emergence of norms to be responsible in prosocial or environmental actions (Malik, 2025), supporting voluntourism sustainability. Based on these ideas, the exploration of the Muslim voluntourism concept under this theory is warranted.

Sharia-based personal norm

Sharia is Muslims’ basic rule; it is considered a set of values and a right motivation for *muamalah*, and their intention and actions must normatively align with Sharia (Kusnan et al., 2022). Personal norms refer to a person’s propensity to engage in pro-social or environmental behaviors that align with their values, including religious ones (Ghanam, 2024). Based on the grand theory of NAT, personal norms are triggered by awareness and responsibility. Awareness translates into an understanding of the actions and inactions affecting ideality, leading to a sense of responsibility for engaging in solving inideality. In the tourism context, personal norms significantly shape responsible tourist behavior, particularly in sustainable tourism (Javed et al., 2025). Since voluntourism is considered sustainable tourism due to its *maslahah* goals (Kadji & Widiyanti, 2023), it is in line with the concept of *maqasid al-Sharia*: preservation of religion, life, intellect, offspring, and wealth. *maqasid al-Sharia* conceptualized as a value system that guides individuals in evaluating actions based on *maslahah* (benefit) and *mafsadah*

(harm) (Alias et al., 2025; Halim, 2022). By casing AC and AR in *maqasid* concept, it provides an Islamic basis for the activation of Sharia-based Personal Norms in volunteer behavior.

Drawing on the framework proposed by Harahap et al. (2025) and Musa and Mohd Zaidi (2020), this study conceptualizes *maqasid al-Sharia* through five fundamental dimensions. The first dimension, *hifẓ ad-Din* (preservation of religion), refers to safeguarding and strengthening faith by performing acts of worship and reflecting on Allah's creation during travel. The second dimension, *hifẓ an-Nafs* (preservation of life), emphasizes the importance of avoiding travel-related behaviors that may endanger oneself or others, thereby protecting human life and well-being. The third dimension, *hifẓ al-'Aql* (preservation of intellect), encourages travelers to engage in meaningful and beneficial activities, such as acquiring knowledge, developing new skills, and broadening their understanding through their travel experiences. The fourth dimension, *hifẓ an-Nasl* (preservation of offspring or lineage), highlights the importance of maintaining moral conduct and fostering harmonious relationships with host communities by avoiding unethical or socially harmful behaviors. Finally, *hifẓ al-Mal* (preservation of wealth) refers to the responsible and ethical management and distribution of financial resources, ensuring that spending and resource utilization during travel align with Islamic principles.

By integrating the principles of *maqasid al-Sharia* into the Awareness of Consequences (AC) and Ascription of Responsibility (AR) components of Norm Activation Theory (NAT), this study seeks to provide a more contextually relevant understanding of the formation of personal norms among Muslim Gen Z voluntourists. This integration extends the explanatory power of NAT by incorporating Islamic ethical values, thereby offering a more comprehensive framework for explaining pro-social and responsible behavioral intentions in the context of volunteer tourism. Table 1 presents the accounted value of *maqasid al-Sharia* in the NAT's Personal Norm based on prior studies.

Table 1. Sharia-based personal norm indicators

	Sharia-based personal norm likert statements	Personal norm account in NAT	Maqasid al-Sharia principle
SN1	I am motivated to participate in voluntrip because it aligns with my religious values.		<i>Hifẓ ad-Din</i>
SN2	I perceive helping others through voluntrip as an act of worship.		<i>Hifẓ ad-Din</i>
SN3	I ensure that my participation in voluntrip does not interfere with my religious obligations (e.g., prayer and halal considerations).	AC	<i>Hifẓ ad-Din</i>
SN4	I participate in voluntrip to contribute to improving the well-being of others.	AR	<i>Hifẓ an-Nafs, Hifẓ an-Nasl</i>
SN5	Voluntrip encourages me to build meaningful relationships based on mutual respect.	AC	<i>Hifẓ an-Nasl, Hifẓ al-'Aql</i>
SN6	I feel responsible for ensuring that my actions do not harm others and environment during voluntrip activities.	AR	<i>Hifẓ an-Nafs, Hifẓ an-Nasl</i>
SN7	I respect nature and local cultures during voluntrip.	AR	<i>Hifẓ an-Nasl</i>
SN8	I believe that financial contributions in voluntrip should provide tangible benefits to the host community and environment.	AC	<i>Hifẓ al-Mal</i>

Note. AC = aware of consequences; AR = ascription of responsibility.

Source: Adapted from Azkiya et al. (2023), Li et al. (2025), Manosuthi et al. (2020), Oktadiana & Rahman (2025)

Hypotheses development

Sharia-based personal norm and re-participation intention.

To explain prosocial behavior, NAT posits that behavior is driven by activated personal norms. To specifically examine the voluntrip phenomenon among Muslim Gen Z, this study operationalizes Sharia-based Personal Norm, defined as an internalized moral obligation activated through individuals' awareness and responsibility toward society and the environment, grounded in *maqasid*

al-Sharia objectives. Drawing on NAT, the goal is to sustain positive voluntrips experiences, which leads to retention behavior (Meng et al., 2020). Despite the existence of commodified voluntourism activities, it is not expected to benefit only the parties involved; the voluntourism program must benefit the host community, provide experiences for participants, and prioritize public goods (Abreu et al., 2021). Such driven moral commitments are expected to encourage continuous engagement in voluntrips activities because participation is perceived as a form of worship and a social contribution (Hoai et al., 2025). Prior studies have similarly suggested that personal norms shape re-engagement (Javed et al., 2025; Pangaribuan et al., 2022). Therefore, the following hypothesis is proposed:

H_{1a}: Sharia-based personal norm affects re-participation intention.

Sharia-based personal norm and memorable volunteer tourist experience.

A memorable experience refers to an individual's overall perception of a positive, memorable experience during a voluntrips. Islam highlights that gratitude and deepening spiritual experiences amplify positive experiences, suggesting a reinforcing loop between experience and remembrance (Ghanam, 2024; Tsaur & Lin, 2025). Beyond the physical and service-related attributes of a destination, memorable experiences are also influenced by tourists' internal values, motivations, and sense of meaningfulness. The moral obligation to participate in voluntrips that comes with a positive experience tends to generate stronger emotional and cognitive memories (Van Huynh & Duong, 2025). For Muslim Gen Z volunteers, Sharia-based personal norms may strengthen the meaningfulness of voluntrips experiences since participation reflects the enactment of Islamic principles such as compassion, social responsibility, and stewardship (Helmi et al., 2026; Wan et al., 2023). Thus, this study proposes the following hypothesis:

H_{2a}: Sharia-based personal norm affects memorable volunteer tourist experience.

Memorable volunteer tourist experience and re-participation intention.

Rather than destination attributes per se, memorable experiences are often considered the most potent antecedents of future behavioral intentions in contemporary tourism studies (Gonzalez-Reverte et al., 2025). Memorable tourism experiences create positive memories that strengthen tourists' attachment and desire to relive comparable experiences in the future. In the field of voluntourism, Sthapit et al. (2024) the term Memorable Volunteer Tourism Experience (MVTE) is used, and it is found that MVTE results in behavioral intention and personal resilience. When experiences are perceived as highly memorable, voluntourists are more likely to re-participate in voluntrips activities in the future. The foregoing discussion leads to the following hypothesis:

H_{3a}: Memorable volunteer tourist experience affects re-participation intention.

Mediating role of memorable volunteer tourist experience

Most experiential tourism studies suggest that memorable experiences strengthen re-engagement (Nangong & Mohammad, 2024; Tiwari et al., 2023). Memorable experiences bridge antecedent norm factors and future behavioral intentions. Applying this logic to voluntourism, Muslim Gen Z tourists with strong Sharia-based Personal Norms are expected to derive greater fulfillment from voluntrips activities. These value-congruent experiences become memorable and subsequently strengthen their willingness to participate in future programs. Prior studies have examined several dimensions of MVTE, such as co-creation, meaningfulness, and sharability (Kim et al., 2022; Sthapit et al., 2024). Accordingly, extending the NAT by incorporating an experiential pathway may provide a more comprehensive explanation. Therefore, this study formulates the following hypothesis:

H₄: Memorable volunteer tourist experience mediates Sharia-based personal norms on re-participation intention.

Multi group analysis

To enrich the understanding of voluntourism behavior, this study examines group differences in how personal norms influence participants' experiences. Based on Jiang et al. (2022) the study,

there are differences in how social-oriented programs shape memorable experiences. Interaction design on social-themed voluntrips can foster emotional bonds with host communities and peers, enhancing memorable experiences and destination loyalty. Based on this premise, the following hypotheses are proposed:

H_{1b}: Voluntourists who participate in social-oriented voluntourism activities are likely to have more memorable experiences than those who engage in environmental-oriented voluntourism activities.

H_{2b}: Voluntourists who participate in social-oriented voluntourism activities are more likely to re-participate than those who engage in environmental-oriented voluntourism activities.

As well as how the duration of participation affects the memorability of the experience and subsequently their intention to re-participate, a study by [Abreu et al. \(2021\)](#) indicates that long-term programs enhance memorability and align with retention behavior. Short-term voluntrips are defined as lasting 1-3 days (mostly on weekends), while long-term voluntrips last more than 3 days. Accordingly, the following hypotheses are proposed.

H_{3b}: Voluntourists who participate in longer voluntourism programs are more likely to exhibit a higher intention to re-participate in the future.

As illustrated in [Figure 1](#), the model examines the direct and indirect relationships among the key variables (H₁₋₄) and the proposed moderators (H_{1b}, H_{2b}, H_{3b}).

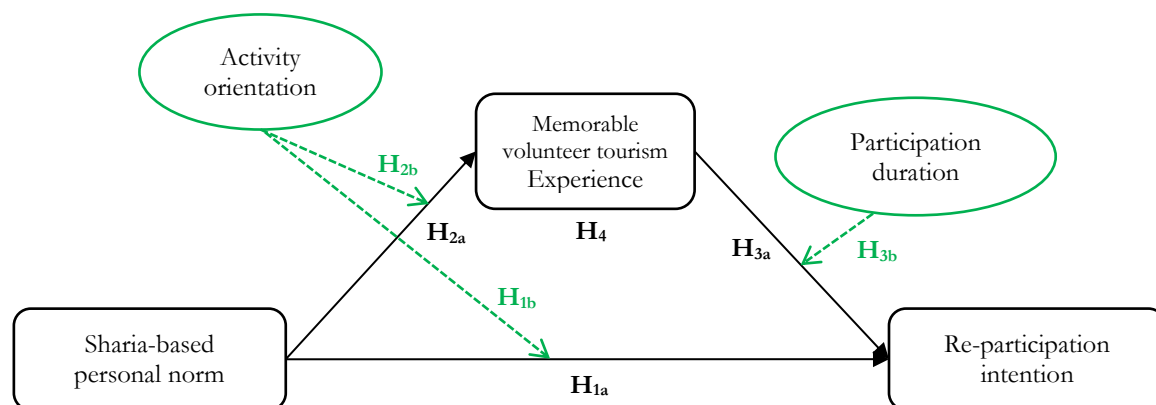


Figure 1. Research framework
Source: Authors' conceptualization

Research Methods

Due to the absence of official data on Gen Z's voluntourism involvement, purposive sampling was employed. This study was conducted among Muslim Gen Z voluntourists in West Java, Indonesia. Participants were not restricted to a single type of voluntrips activity, enabling a more comprehensive understanding of the phenomenon. All participants had engaged in at least one voluntrips. Relying on a quantitative approach, this study collected primary data through an online survey questionnaire containing 17 structured items measured on a five-point Likert scale (1 = strongly disagree to 5 = strongly agree). The survey was administered from late February to mid-March using Google Forms distributed via social media channels (Instagram, LinkedIn, and WhatsApp groups). Responses obtained in the study passed the screening questions to ensure that the data were qualified. In addition, a brief description was provided to ensure that respondents had a clear understanding of the voluntrips concept before taking the survey. Participants were informed of the consent statement, which clearly advised that participation was voluntary, responses would remain anonymous, and the collected data would be used solely for research purposes.

Since the data were collected through self-reported questionnaires in a cross-sectional design, it was necessary to assess Common Method Bias (CMB), as using a single source and measurement method may artificially inflate correlations among constructs. High CMB may

threaten research validity because the observed relationships may be driven by the measurement method instead of genuine respondent perceptions. This study evaluated the potential presence of CMB using Harman's single-factor test approach. Harman's Single-Factor Test was conducted using the PLS-SEM approach [Kock \(2021\)](#) by assigning all indicators to a single latent construct. The results showed that the variance explained by the first factor was 36.8% (0.368) of the total variance, which is below the threshold of 50% (0.50), revealing that CMB is not a significant concern.

This study employs eight indicators to measure Sharia-based personal norms, six indicators to measure MVTE, and three indicators to measure Re-participation Intention. The measurement instrument was adapted from previously validated scales in earlier studies and was pilot-tested to ensure clarity and reliability. In addition, data validation procedures were conducted, including tests of the validity and reliability. The variable operationalization and corresponding outer loadings are presented in [Table 2](#). All indicators met the ideal factor-loading threshold (exceeding 0.700), indicating that each appropriately measured its respective construct ([Hair et al., 2014](#)).

Table 2. Variable operation and cross-loading result

Likert Statements		Loading factor	Sources
Sharia-based personal norm			
SN1	I am motivated to participate in voluntrip because it aligns with my religious values.	0.777	(Azkiya et al., 2023; Li et al., 2025; Manosuthi et al., 2020; Oktadiana & Rahman, 2025)
SN2	I perceive helping others through voluntrip as an act of worship.	0.786	
SN3	I ensure that my participation in voluntrip does not interfere with my religious obligations (e.g., prayer and halal considerations).	0.802	
SN4	I participate in voluntrip to contribute to improving the well-being of others.	0.792	
SN5	Voluntrip encourages me to build meaningful relationships based on mutual respect.	0.804	
SN6	I feel responsible for ensuring that my actions do not harm others and environment during voluntrip activities.	0.816	
SN7	I respect nature and local cultures during voluntrip.	0.796	
SN8	I believe that financial contributions in voluntrip should provide tangible benefits to the host community and environment.	0.777	
Re-participation intention			
RI1	I am motivated to participate in voluntrip because it aligns with my religious values.	0.816	(Amir et al., 2025; Silvana & Trisnawati, 2025; Sthapit et al., 2024)
RI2	I perceive helping others through voluntrip as an act of worship.	0.726	
RI3	I ensure that my participation in voluntrip does not interfere with my religious obligations (e.g., prayer and halal considerations).	0.810	
Memorable volunteer tourism behavior			
MVTE1	This voluntrip experience provides deep personal meaning to me.	0.726	(Kim et al., 2022; Sthapit et al., 2024; Tiwari et al., 2023)
MVTE2	I feel that my participation in voluntrip creates a meaningful impact.	0.759	
MVTE3	This voluntrip experience feels different from my usual activities.	0.772	
MVTE4	My experience during voluntrip is shaped through interactions with others.	0.718	
MVTE5	I can easily recall important moments from this voluntrip experience.	0.796	
MVTE6	Sharing my voluntrip experience allows me to relive the emotions of the activity.	0.792	

Source: Authors' calculations.

The sample size meets the minimum requirement based on the 10-times rule by [Hair et al. \(2014\)](#) for conducting structural equation modeling (PLS-SEM) using partial least squares (PLS). Data analysis was conducted using SmartPLS 4. The analysis involved assessing the validity and reliability of the measurement model, followed by the statistical testing of the proposed hypotheses. To further investigate potential group differences, PLS multigroup analysis (PLS-MGA) was conducted using the measurement invariance of composite models (MICOM) procedure proposed by [Henseler et al. \(2015\)](#).

Results and Discussion

Result

A total of 273 valid responses were included in the final analysis. The survey also collected demographic data and information related to respondents' voluntrip participation, with the respondent profile presented in Table 3. Based on the survey, voluntrip participants were predominantly female. Gen Z, those aged 21-25, accounted for half of the respondents, and students were more likely to join the voluntrip. Nearly half of the respondents had recently graduated with a diploma/bachelor's degree or high school. The findings reveal slight differences in the average monthly expenditure ranges of voluntourists, with the highest proportion (26.7%) spending between IDR2,500,000 and IDR5,000,000. Overall, the participants had taken part in their second to third voluntrips. The majority of respondents engaged in a voluntrip program lasting 1-3 days.

Table 3. Respondents profile

Characteristic	Category	Frequency	Percentage (%)
Gender	Male	122	44,7
	Female	151	55,3
Age	<17 years	7	2,6
	17-20 years	57	20,9
	21-25 years	137	50,2
	26-29 years	70	25,6
	>29 years	2	0,7
Occupation	Civil servant	18	6,6
	Private employee	68	24,9
	Entrepreneur	46	16,8
	Student	103	37,7
	Housewife	11	4,0
	Unemployed	8	2,9
	Others	19	7,0
Education	High school	120	43,9
	Diploma/Bachelor degree	142	52,0
	Master's degree	7	2,6
	Doctoral degree	4	1,5
Average monthly expenses	<IDR 500,000	19	7,0
	IDR 500,000 – 1,000,000	67	24,5
	IDR 1,000,000 – 2,500,000	65	23,8
	IDR 2,500,000 – 5,000,000	73	26,7
	>IDR 5,000,000	49	18,0
Participation frequency	Once	49	18,0
	2-3 times	142	52,0
	4-5 times	65	23,8
	5 or more times	17	6,2
Voluntrip duration	Short voluntrip (1-3 days)	167	61,2
	Long voluntrip (3 or more days)	106	38,8
Activity orientation	Social-oriented voluntrip	185	67,8
	Environmental-oriented voluntrip	88	32,2

Source: Authors' compilation based on survey data

The outer model was evaluated to assess the validity and reliability of the measurement instruments. Table 4 indicates that all constructs met the acceptable thresholds, with Cronbach's alpha and rho_a value exceeding 0.70 (Hair et al., 2022). In terms of convergent validity, all constructs achieved satisfactory levels, with AVE values above 0.50 and composite reliability (rho_c) well above 0.70. SN had the highest AVE (0.630), followed by RI (0.616) and MVTE (0.579). The overall results confirm that the measurement model is reliable and valid, supporting its suitability for subsequent structural model analysis.

Table 4. Construct reliability and validity

Variable	CA	rho_a	rho_c	AVE
Sharia-based personal norm (SN)	0.916	0.917	0.932	0.630
Re-participation intention (RI)	0.701	0.725	0.828	0.616
Memorable volunteer tourist experience (MVTE)	0.855	0.864	0.892	0.579

Note. CA = Cronbach's alpha; rho_a = Dijkstra–Henseler's rho; rho_c = composite reliability; AVE = average variance extracted

Source: Authors' calculations.

Table 5 reports the Heterotrait–Monotrait (HTMT) ratios to evaluate discriminant validity among the constructs. Based on the criterion established Hair et al. (2022), HTMT values should be below 0.90 to confirm that constructs are empirically distinct. As shown in table, the HTMT values range from 0.348 to 0.456, all of which are below the threshold. These results confirm that all construct exhibit adequate discriminant validity and considered distinct within the model.

Table 5. Discriminant validity on HTMT value

Variable	HTMT Value
Sharia-based personal norm (SN) → Re-participation intention (RI)	0.348
Sharia-based personal norm (SN) → Memorable volunteer tourist experience (MVTE)	0.390
Memorable volunteer tourist experience (MVTE) → Re-participation intention (RI)	0.456

Source: Authors' calculations.

The hypothesis testing results in Table 6 indicate that the proposed H_{1-3} relationships are statistically significant, meeting the 5% alpha level with a p-value below 0.05 and a t-statistic greater than 1.96 (Hair et al., 2022). SN and MVTE exerted strong positive direct effects on RI, with p-values of 0.002 and 0.000, respectively. Additionally, MVTE significantly influenced RI ($p = 0.000$).

Furthermore, the results support the mediation hypothesis (H_4), revealing that MVTE mediates SN and RI with an indirect effect of 0.114 ($T = 3.274$) and a p-value of 0.001. Based on Hair et al. (2022), these results are classified as complementary mediation, as the indirect and direct effects are significant and point in the same direction. The total effect calculated results 0.290, 0.000 p-value, and 5.014 T-statistics.

Table 6. Hypothesis test: Direct and indirect effect

Hypothesis	Original sample (β)	T Stat	P Value
Direct effect			
H ₁ . Sharia-based personal norm (SN) → Re-participation intention (RI)	0.175	3.086	0.002
H ₂ . Sharia-based personal norm (SN) → Memorable volunteer tourist experience (MVTE)	0.354	6.160	0.000
H ₃ . Memorable volunteer tourist experience (MVTE) → Re-participation intention (RI)	0.324	4.587	0.000
Indirect effect			
H ₄ . Sharia-based personal norm (SN) → Memorable volunteer tourist experience (MVTE) → Re-participation intention (RI)	0.115	3.274	0.001
Total effect			
Sharia-based personal norm (SN) → Re-participation intention (RI)	0.290	5.014	0.000

Source: Authors' calculations.

Following Hair et al., (2014), the mediation strength was assessed using the variance accounted for (VAF), which quantifies the magnitude of mediation. A VAF between 20% and 80% is generally interpreted as partial mediation. The indirect effect accounted for approximately 39.7% of the total effect ($VAF = 39.7\%$), suggesting that a substantial portion of the influence of SN

operates through MVTE. Moreover, SN exerts approximately 60.3% ($VAF = 60.3\%$) of its total influence on RI directly, indicating that the effect of SN was partially transmitted through MVTE.

To determine whether differences exist in the effects of activity orientation on retention and experience memorability, PLS-MGA was employed to compare social- and nature-oriented voluntourists. Following the procedure proposed by [Henseler et al. \(2015\)](#), MICOM, the analysis was conducted in three sequential steps: (1) configural invariance, (2) compositional invariance, and (3) equality of composite mean values and variances. In the first stage of the MICOM procedure, configural invariance was evaluated to verify the equivalence of the underlying factor structure across the groups. As identical indicators, data treatment and estimation algorithms were employed for both groups, configural invariance was deemed satisfied.

In the second stage, compositional invariance was evaluated across the activity orientation and participation duration groups. The results presented in [Table 7](#) indicate compositional invariance for each grouping variable. Regarding activity orientation, SN and RI were conceptualized consistently, whereas MVTE conceptualization varied. In terms of participation duration, voluntour participants conceptualized MVTE and RI similarly, whereas the conceptualization of MVTE differed.

Table 7. Compositional invariance

	Original correlation	Correlation permutation mean	5.0%	Permutation p value	Compositional Invariance
Activity orientation					
SN	0.996	0.997	0.993	0.232	Yes
MVTE	0.973	0.993	0.981	0.020	No
RI	0.943	0.979	0.936	0.063	Yes
Participation duration					
SN	0.988	0.997	0.994	0.005	No
MVTE	0.997	0.993	0.985	0.760	Yes
RI	0.991	0.981	0.944	0.643	Yes

Source: Authors' calculations.

[Table 8](#) presents the 3rd stage of the MICOM process executed for both classifications to ascertain whether complete measurement invariance was achieved, relying on equivalent mean and variance. As a result, the construct on each grouping passed the full variance ($p > 0.05$).

Table 8. Equal mean and equal variance

Activity orientation grouping								
3a. Equal mean assessment					3b. Equal variance assessment			
	Mean-difference	2.5%	97.5%	Permutation p value	Variance-difference	2.5%	97.5%	Permutation p value
SN	0.121	-0.249	0.262	0.350	0.070	-0.400	0.402	0.734
MVTE	-0.102	-0.249	0.268	0.434	0.253	-0.599	0.657	0.445
RI	-0.060	-0.248	0.269	0.646	0.212	-0.741	0.937	0.584
Participation duration grouping								
3a. Equal mean assessment					3b. Equal variance assessment			
	Mean-difference	2.5%	97.5%	Permutation p value	Variance-difference	2.5%	97.5%	Permutation p value
SN	0.041	-0.231	0.223	0.733	-0.001	-0.355	0.370	0.991
MVTE	-0.149	-0.238	0.246	0.221	0.160	-0.605	0.624	0.589
RI	-0.095	-0.245	0.259	0.459	0.559	-0.754	0.798	0.168

Source: Authors' calculations.

Following the establishment of measurement invariance under the MICOM procedure, [Table 9](#) shows the conducted multi-group analysis (MGA). PLS-MGA allows for the identification of the moderating effects of the grouping variables on the proposed hypotheses.

Table 9. PLS-MGA result and hypotheses decisions

Hypotheses	Activity orientation			2-tailed p value	Significance
	β Social-oriented voluntourist	β Environmental-oriented voluntourist	$\Delta\beta$ Group diff.		
H _{1b} SN $\rightarrow$ RI	0.172	0.239	-0.068	0.530	Not Significant
H _{2b} SN $\rightarrow$ MVTE	0.418	0.276	0.142	0.294	Not Significant
Hypotheses	Participation duration			2-tailed p value	Significance
	β Long-time voluntourist	β Short-time voluntourist	$\Delta\beta$ Group diff.		
H _{3b} MVTE $\rightarrow$ RI	0.359	0.289	0.070	0.627	Not Significant

Source: Authors' calculations.

The MGA results indicated that neither activity orientation nor participation duration significantly moderated the proposed relationships. Although some numerical differences in the path coefficients were observed, none of the differences reached statistical significance ($p > 0.05$). Therefore, the findings do not provide sufficient evidence that social- and environmental-oriented voluntourists differ in how SN influences MVTE or RI. Likewise, the effect of MVTE on RI did not significantly differ between long-time and short-time voluntourists. As a result, none of the three moderating hypotheses were accepted.

Discussion

The findings support an integrated sharia-based construct of NAT's personal norm among Muslim Gen Z Voluntourists in West Java. All constructs significantly measured personal norms in re-participation intention. This indicates that re-participation intention in voluntourism involvement is determined by their sharia-based personal norms. This is related to [Hendar \(2023\)](#)'s study, which suggests that *maqasid al-Sharia* is embedded with awareness and responsibility. The results show that the concept of *maqasid*, which was previously applied to sustainable tourism in [Oktadiana & Rahman \(2025\)](#)'s study, also applies to voluntourism retention. This study specifically finds that the most representative indicators for the SN variable are, in order, SN6 (0.816), SN5 (0.804), and SN3 (0.802). By feeling responsible for their actions, building meaningful relationships based on mutual respect, and ensuring that they continue to fulfill their prayer obligations. These indicators resemble the integration of NAT and *maqasid al-Sharia* values in this context. In voluntourism involvement, high altruistic motivation with Sharia values reinforcing continuity in voluntourism beyond a single participation further led to *Maslahah* goals.

On the MVTE, indicators such as MVTE5 (0.796), MVTE6 (0.792), and MVTE3 (0.772) show the strongest contribution to boosting the derived memorable voluntourism experience. This suggests that voluntourists perceive a voluntourism experience as memorable when it is easily recalled, emotionally re-experienced through sharing, and regarded as novel and distinct from their routines. This result concurs with [Sthapit et al. \(2024\)](#), who suggested that MVTE demonstrates novelty and a tangible, shareable experience. This study notes that Sharia-based personal norms significantly influence the formation of memorable volunteer-tourist experiences. The novelty of voluntourism activity by Muslims is reflected in the opportunity to learn new things, meet new people, visit unfamiliar destinations, and create lasting memories that can be cherished with gratitude (*shukr*). By thoroughly reflecting on what they gain from these experiences, people cultivate a perspective that regards voluntourism as genuinely unforgettable, which aligns with the results of [Tsaor & Lin \(2025\)](#) and [Nurcahyo et al. \(2024\)](#). Furthermore, sharing these experiences through social media or other platforms is viewed as an expression of *fastabiqul khairat*—a call to compete in goodness—thereby reinforcing their meaningfulness.

This study also proves that memorable experiences affect re-participation intentions. This implies that the more memorable an experience is, the stronger an individual's willingness to participate. [Jiang et al. \(2022\)](#) and [Amir et al. \(2025\)](#) underscore the importance of meaningful and

engaging experiences in enhancing re-engagement. In the Islamic view, a purposeful trip intended for *maslahah* must be sustained. A memorable experience is statistically significant in bridging Sharia-based personal norms to re-participation intention. Although Sharia-based personal norms directly encourage voluntourists to engage in future voluntourism activities, the influence is channelled through memorable experiences. Specifically, MVTE accounts for 39.7% of the total effect of Sharia-based personal norms on re-participation intention, indicating that a considerable proportion of normative motivation operates through the experiential value gained during activities. At its core, a positive association between faith motivation and derived experience leads to re-participation intention. Theoretically, this finding extends the explanatory power of the NAT in understanding voluntourism among Muslim Gen Z. While NAT generally posits personal norms as direct determinants of prosocial behavior, the findings suggest that the continuation of such action hinges on how participation is experienced and remembered. As a substantial share remains unexplained, this indicates that norms may shape behavior through additional mechanisms beyond the MVTE.

The PLS-MGA test showed no significant differences between the pro-social and pro-environmental activity groups. This affirms that the psychological mechanism underlying the voluntrip experience and intention operates similarly across both activities. Neaman et al. (2022) support that both forms of behavior originate from a common prosocial tendency. Consequently, similar moral obligations may be activated regardless of whether voluntourists contribute to any voluntrip. Consistent with NAT, personal norms arise from consequences and responsibilities rather than the specific activity undertaken. The MGA then assesses the moderating effect of participation duration on the likelihood of re-participating in memorable voluntrips. The results revealed no significant differences between the short- and long-duration voluntourist groups, implying that duration does not significantly alter the relationships examined. This signals that voluntrip's memorable experiences and re-participation intentions are shaped more by the meaning and value than by the amount of time spent, aligning with Chua et al. (2021)'s findings that imply that participants place greater emphasis on the value gained from volunteering than on the time invested. What voluntourists take away from the experience may matter more than the participation costs. This closely aligns with the desires of Gen Z desires (Anward et al., 2025). Muslim Gen Z voluntourists demonstrate a pattern of value-driven behavior in which re-participation is driven by the alignment between awareness and responsibility, encompassing moral obligation, active contribution, reflection, and sharing experiences.

From a theoretical perspective, this approach contributes to the literature on experiential tourism and voluntourism by integrating faith-based values (under *maqasid al-Sharia*) with normative moral obligation frameworks. Of greater importance, it offers a conceptual bridge between value-driven experience and re-participation intention based on NAT, highlighting the role of memorable experiences as a partial pathway linking personal norms to sustained participation in voluntourism. Practically, voluntrip organizers and stakeholders are encouraged to design well-structured programs that enhance the impact and relevance of addressing the host's real needs. Marked by Gen Z's demand for memorable experiences, deeper engagement and richer interactive voluntrips should be considered. To be impactful and meaningful while reflecting the aspiration to attain *ridha* (divine pleasure), voluntrip initiatives must be carefully designed in alignment with Sharia values, ensuring ethical conduct, social responsibility, and sincerity of intention. This includes integrating elements such as community benefit (*maslahah*), accountability, and awareness of responsibility into program planning and execution.

Conclusion

This study set out to examine the determinants of re-participation intention among Muslim Gen Z voluntourists by integrating Sharia-based personal norms into the NAT framework and investigating the mediating role of MVTE. Overall, the empirical findings suggest that the research objectives have been successfully addressed, albeit with mixed support for the hypotheses. This study confirms that Muslim Gen Z voluntourist behavior is primarily driven by Sharia-based personal norms embedded in the NAT framework. The findings show that the original NAT's

personal norm, reinforced by *maaqasid al-Sharia*, significantly shapes re-participation intention. Muslim Gen Z individuals base their decision to re-engage in value alignment and moral obligation. MVTE plays a partial mediating role, in which emotionally engaging, novel, and shareable experiences consider both meaningfulness and retention. In sum, value-driven motivations translate into memorable experiences that are reflected upon with a sense of *shukr* and expressed through *fastabiqul khairat*, ultimately contributing to a *maslahah* outcomes.

Thereafter, no significant differences were identified between the activity orientation and participation duration groups. This suggests that the relationships proposed in the model operate consistently across various voluntourism contexts. The findings indicate that Muslim Gen Z voluntourists are primarily value-driven, with memorable experiences and re-participation intentions shaped more by the meaningfulness and value of participation than by activity type or participation duration. The limitations of this study are a wide-open door for future research. First, as the SN is a newly developed construct, further validation across different contexts and populations is needed to intensify its reliability and generalizability. Second, the partial mediation effect of MVTE suggests that other mechanisms may also explain RI; therefore, future research should explore additional mediating variables. Third, since the study was conducted in West Java, future research should test the model in broader geographical settings or within specific voluntourism programs, activities, or organizers to enhance understanding of the findings.

Abbreviations

CMB: Common method bias

MVTE: Memorable volunteer tourism experience

NAT: Norm activation theory

RI: Re-participation Intention

SN: Sharia-based personal norm

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Data availability statement

The data supporting the findings of this study are available from the corresponding author upon reasonable request.

Declaration of generative AI and AI-assisted technologies in the writing process

During the preparation of this work, the author used AI-assisted tools, including ChatGPT, to enhance the structure and clarity of the sentences composed by the author. The author further utilized Grammarly to refine the manuscript's grammar, readability, and overall writing quality. These tools were not used to generate scientific content, as all data measurements, analyses, and interpretations were conducted independently by the author using appropriate methods and procedures. The author carefully reviewed, revised, and validated all outputs and remains fully responsible for the accuracy, integrity, and final content of this manuscript.

Conflict of interest statement

The authors declare that there are no conflicts of interest regarding the publication of this article.

Ethic approval and consent to participate

This study involved an anonymous online survey and posed minimal risk to the participants. Formal ethical approval was not required according to the applicable institutional guidelines. Prior to participation, all respondents were informed of the purpose of the study and provided informed consent. Participation was voluntary, and all responses were collected anonymously and used exclusively for research purposes.

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