



RESEARCH ARTICLE

Section: *Sociology and Community Development*

The interplay of cultural identity and behavioral factors in promoting sustainable heritage tourism: A study on Islamic Mamluk heritage

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ABSTRACT

This study investigates the interplay between cultural identity and behavioral factors in promoting sustainable heritage tourism, focusing on Egypt's Islamic Mamluk heritage (1250–1517 CE). Utilizing a mixed-methods approach, a structured questionnaire was administered to 215 visitors to analyze how cultural identity, behavioral intentions (guided by the Theory of Planned Behavior), and perceptions of heritage value influence sustainable tourism practices. Hypotheses tested revealed significant positive correlations: cultural identity strongly predicted sustainable tourism engagement ($r = 0.697, p < 0.01$), behavioral factors (attitudes, norms, perceived control) significantly influenced intentions ($r = 0.628, p < 0.01$), and Islamic cultural heritage value explained 62.5% of variance in sustainable tourism intentions ($R^2 = 0.625$). Regression analysis confirmed heritage value as a critical motivator ($\beta = 0.791$). Demographic variables (gender, education) showed no statistically significant moderating effects, suggesting universal applicability of strategies. Findings emphasize that preserving Mamluk heritage—architecturally and narratively—enhances visitor loyalty, community identity, and economic resilience. The study advocates for inclusive policies balancing commercialization with authenticity, leveraging digital tools and stakeholder collaboration. Results contribute to theoretical frameworks linking cultural identity, behavioral economics, and heritage sustainability, offering actionable insights for policymakers and heritage managers to foster ethical tourism aligned with cultural preservation and local empowerment.

KEYWORDS: cultural identity, demographic moderators, Egypt, Islamic Mamluk heritage, sustainable heritage tourism, Theory of Planned Behavior

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Introduction

Preserving and promoting cultural legacy has become more important in an era of fast globalization if we are to keep local identities alive and support ethical travel (Kumar et al., 2024). Particularly in areas with strong historical legacies, heritage tourism offers a unique way to balance cultural preservation with economic growth. Egypt's Islamic Mamluk legacy (1250–1517 CE) best illustrates this possibility as it combines Islamic, Christian, and indigenous traditions creating a unique architectural and cultural identity (Behrens-Abouseif, 2019; Jubatova et al., 2018). With its massive mosques, madrasas, and urban complexes, the Mamluk period reflects a synthesis of Central Asian, Turkic, and Egyptian influences, so positioning it as a fascinating case study for investigating how cultural identity and behavioral factors interact to support sustainable heritage tourism (Ammar et al., 2022; Elassal et al., 2023).

The dynamic interaction of tourists' cultural affinities, behavioral goals, and perceived worth of historic assets determines sustainable heritage tourism. Defined as the emotional and symbolic link people have with their history, cultural identification has been found to improve visitors' involvement and satisfaction (Wei et al., 2022; Sebastián Poch et al., 2019). Roots tourism, for example,—travel driven by ancestral or cultural ties—has become popular worldwide as people search for real-life events that speak to their identities (Basu, 2017; Cannas, 2022). Particularly among diaspora populations from Central Asia, the Caucasus, and Turkey, where historical linkages to the Mamluks remain, Mamluk legacy provides rich ground for such travel in Egypt (Northrup, 2019; El-Atrash, 2022). Though Mamluk legacy has great potential, little research has been done on the ways in which cultural identity and behavioral patterns determine tourist intentions in particular (Elassal et al., 2023; Said et al., 2022).

Existing research reveals limitations in understanding the socio-cultural and demographic components of historic tourism. Studies on the financial advantages of tourism have focused less on how cultural identity and community involvement help to preserve (Soldato et al., 2024; SALWA ELadWAY et al., 2020). For example, the Theory of Planned Behavior (TPB) offers a framework for examining how attitudes, subjective norms, and perceived behavioral control impact tourists' choices (Huang et al., 2018; Li et al., 2020). Yet, its applicability to Islamic heritage settings, notably in Egypt, remains restricted. Furthermore, demographic characteristics such as gender and education level may alter perceptions of cultural value, however these variations are seldom investigated in Mamluk-specific research (Hend Alana et al., 2019; Elshabrawy, 2020). The increased commercialization of historic places also risks eroding authenticity, producing conflicts between economic benefits and cultural preservation (Elassal & Ismael, 2022; Tomczewska-Popowycz & Taras, 2022). This research addresses these gaps by testing four hypotheses: (1) Cultural Identity Value significantly correlates with sustainable heritage tourism promotion; (2) Behavioral Factors (TPB) predict support for sustainable practices; (3) Islamic cultural heritage value directly enhances sustainable tourism; and (4) Demographic variables (gender, education) yield divergent perceptions of heritage significance. By merging quantitative and qualitative findings, the project analyzes how Mamluk heritage spanning Cairo's Sultan Hassan Mosque and the Qalawun Complex can be utilized to link tourist growth with cultural preservation.

The Mamluk legacy's value goes beyond architecture; it represents a cultural story that supports identity reconstruction and cross-cultural discourse (Ahmed, 2021; Petry, 2022). For instance, roots tourists typically seek emotional connections via ancestral landmarks, a behavior witnessed in diaspora populations recovering historical narratives (Timothy, 2018; Claytor, 2021). In Egypt, however, political instability and infrastructure problems have impeded the realization of such potential (Steiner & Richter, 2025; Saha & Yap, 2013). Moreover, climatic change and urbanization endanger the structural integrity of Mamluk monuments, demanding adaptive conservation measures (Coppola et al., 2021; Eladway et al., 2020).

This research adds to academic and practical conversation by presenting a paradigm that integrates cultural identity, behavioral economics, and sustainable tourism. For policymakers, the results underline the necessity for community-inclusive measures that balance commercialization with authenticity (Galor, 2017; Bahnasy, 2024). For researchers, it enhances knowledge of how demographic characteristics impact heritage perceptions, proposing a model applicable to various cultural settings (Dwivedi et al., 2022; Job et al., 2017). Ultimately, maintaining Mamluk history is not only an act of conservation but a commitment to establishing a tourist paradigm that respects cultural legacy while strengthening local populations (Rossi & Rabie, 2021; Kapoor et al., 2017).

Research Problem

The protection and promotion of cultural heritage have become crucial to sustainable tourism development, although the processes via which heritage value, cultural identity, and behavioral variables interact to support sustainable practices remain underexplored. Egypt's Islamic Mamluk legacy, spanning the 13th to 16th century, highlights this issue. Despite its architectural and historical value, Mamluk heritage is underused as a driver for sustainable tourism (Ammar et al., 2022; Elassal et al., 2023). Existing research indicates three important shortcomings. First, although studies stress the economic potential of heritage tourism, there is minimal knowledge of how cultural identity impacts tourists' behavioral intentions toward Mamluk monuments (Wei et al., 2022; Sebastián Poch et al., 2019). Second, the significance of Islamic cultural heritage in generating community involvement and sustainable practices is frequently underestimated, especially in places like Egypt where growing urbanization and political instability jeopardize conservation efforts (Said et al., 2022; Elshabrawy, 2020). Third, demographic variations—such as gender and education—in views of historical value are seldom explored, hindering the creation of inclusive tourism initiatives (Hend Alana et al., 2019; Tomczewska-Popowycz & Taras, 2022).

Furthermore, the monetization of heritage risks diminishing authenticity, as witnessed in tensions between commercial tourism and cultural preservation (Elassal & Ismael, 2022; Galor, 2017). For instance, Mamluk monuments like the Sultan Hassan Mosque risk deterioration from environmental stresses and inadequate support, limiting their potential as sustainable tourist anchors (Coppola et al., 2021; SALWA ELADWAY et al., 2020). Additionally, although roots tourism—travel inspired by ancestral ties—has increased internationally, its application to Mamluk heritage remains fledgling, despite the diaspora potential from Central Asia and the Caucasus (Northrup, 2019; Ferrari & Nicotera, 2021). This divide is crucial, since roots tourists frequently demonstrate more participation and spending, enabling economic resilience to local areas (Murdy et al., 2018; Cannas, 2022).

Research Objectives

This study aims to address these gaps through the following objectives:

1. **To examine the relationship between Cultural Identity Value and the promotion of Sustainable Heritage Tourism** by analyzing how emotional and symbolic connections to Mamluk heritage influence tourist engagement and satisfaction (Kumar et al., 2024; Basu, 2017).
2. **To assess the role of Behavioral Factors**, as defined by the Theory of Planned Behavior (TPB), in shaping tourists' intentions to support sustainable practices at Mamluk sites. This includes evaluating attitudes, subjective norms, and perceived behavioral control (Huang et al., 2018; Li et al., 2020).
3. **To determine the impact of Islamic cultural heritage value** on sustainable tourism outcomes, focusing on how religious and historical narratives enhance visitor experiences and preservation efforts (Petry, 2022; Ahmed, 2021).
4. **To identify demographic differences** (gender, education level) in perceptions of Mamluk heritage, sustainable practices, and behavioral intentions, enabling tailored tourism strategies (Hend Alana et al., 2019; El-Atrash, 2022).
5. **To propose community-inclusive frameworks** for heritage management that balance commercialization with authenticity, leveraging stakeholder collaboration and digital tools for preservation (Rossi & Rabie, 2021; Eladway et al., 2020).

Limitations of the Research

While this research gives essential insights, numerous limitations must be addressed. First, the emphasis on Egypt's Mamluk legacy may restrict generalizability to other Islamic or historical settings, since regional political instability and socio-economic variables distinctively impact tourist dynamics (Steiner & Richter, 2025; Saha & Yap, 2013). Second, relying on self-reported data for evaluating cultural identity and behavioral intentions involves possible response bias, as visitors may overestimate their commitment to sustainability (Tomczewska-Popowycz & Taras, 2022; Mensah, 2021).

Third, the study's cross-sectional approach limits causal conclusions across variables, demanding

longitudinal research to examine long-term consequences of tourist regulations (Huang et al., 2018). Fourth, although demographic variables like gender and education are investigated, additional factors—such as income or nationality—may further alter heritage beliefs but fall beyond this study's scope (Elshabrawy, 2020; Cannas, 2022). Additionally, the exclusion of non-visitors (e.g., local populations reticent to interact with tourism) may tilt results toward more favorable outcomes, disregarding structural hurdles to involvement (SALWA ELADWAY et al., 2020; Aas et al., 2005).

Finally, preservation challenges—such as climate change and financing shortages—are outside the study's immediate focus but vitally effect the viability of sustainable tourism (Coppola et al., 2021; Eladway et al., 2020). For instance, increasing temperatures and humidity exacerbate stone disintegration at Mamluk sites, necessitating technological measures not discussed here. Similarly, geopolitical difficulties in Egypt may unexpectedly alter visitor flows, affecting long-term planning (Azcarate et al., 2021; An & Dittmer, 2023). Despite these limits, the research presents a core paradigm for linking cultural identity, behavioral economics, and sustainable practices in historic tourism.

Significance of the Research

This study is crucial as it addresses urgent gaps in our knowledge of how cultural identification, behavioral characteristics, and the inherent worth of Islamic Mamluk history synergistically promote sustainable heritage tourism. In an era defined by fast globalization and growing constraints on cultural assets, the protection and proper exploitation of historic sites have become crucial (Kumar et al., 2024; Soldato et al., 2024). The study emphasizes that sustainable heritage tourism is not just an economic opportunity but also a necessary tool for safeguarding cultural continuity and community identity.

At its heart, the research reveals that a strong sense of cultural identity promotes visitor engagement by presenting a genuine story that connects with both local inhabitants and foreign visitors (Wei et al., 2022). This authenticity is vital in counterbalancing the homogenizing impacts of mass tourism and commercialization, which frequently impair the distinctive character of cultural sites (Sebastián Poch et al., 2019). By concentrating on Islamic Mamluk heritage—a legacy rich with architectural, artistic, and historical significance—the study situates itself within a larger debate on sustainable tourism and cultural conservation (SALWA M ELADWAY et al., 2020; Hend et al., 2019).

Furthermore, combining behavioral insights drawn from the theory of planned behavior (TPB) strengthens our knowledge of how visitors' attitudes, subjective norms, and perceived behavioral control transfer into sustainable tourism practices (Elassal et al., 2023; Said et al., 2022). By experimentally examining the links proposed by TPB in the particular context of historic tourism, the research gives practical suggestions for policymakers and heritage managers to build initiatives that support responsible visitor behaviors. This method not only adds to the scholarly literature but also has immediate implications for enhancing tourist management tactics at historic sites.

In addition, the study underlines the moderating effect of demographic characteristics such as gender and educational level in determining views and behaviors connected to historic tourism (Yogesh K Dwivedi et al., 2022; Kapoor et al., 2017). Recognizing these distinctions is crucial because customized tactics that suit the varying requirements of different visitor groups may lead to more inclusive and successful heritage conservation initiatives. Ultimately, the study's conclusions seek to reconcile theoretical frameworks with practical implementations, leading to sustainable tourist development that respects and strengthens the cultural heritage of Egypt's Mamluk history.

The value of this study is further strengthened by its multidisciplinary character, which draws from tourist studies, cultural heritage management, and behavioral science. By combining various domains, the research not only advances scholarly discussions but also gives concrete ideas for repairing and preserving historic places in ways that are both economically sustainable and culturally respectful. In an age when historic sites are increasingly endangered by environmental deterioration, urban growth, and overtourism, our study provides a timely intervention to guarantee that these priceless cultural treasures be protected for future generations (Galor, 2017; Bahnasy, 2024).

Literature Review

In recent years, the sustainable management and promotion of heritage tourism have arisen as significant areas of study, especially since globalization and modernization have reinforced the need to protect cultural legacies. Scholars have increasingly advocated that heritage tourism should be anchored in the true cultural identity of local communities while being connected with sustainable development objectives (Kumar et al., 2024; Soldato et al., 2024). Within this approach, cultural identity has been suggested as a major component that not only boosts the perceived worth of historic places but also affects visitors' emotional and behavioral reactions toward these sites (Wei et al., 2022; Sebastián Poch et al., 2019).

The theory of planned behavior (TPB) has further contributed to this discourse by offering a structured explanation of how behavioral factors—such as attitudes, subjective norms, and perceived behavioral control—influence individuals' intentions to engage in tourism activities (Elassal et al., 2023). When applied to heritage tourism, TPB elucidates how tourists' pre-visit views and behavioral intentions might be impacted by their cultural identification and the authenticity of the heritage experience (Said et al., 2022). Moreover, the inherent importance of Islamic cultural heritage, notably the rich legacy left by the Mamluks, offers a vital background for supporting sustainable tourism efforts that commemorate and protect historical narratives (SALWA M ELADWAY et al., 2020; Hend et al., 2019).

Cultural Identity and Its Impact on Heritage Tourism

Cultural identity has been generally acknowledged as a significant aspect in defining both the growth and success of historic tourism. A vibrant cultural identity increases the legitimacy of a location and strengthens the emotional connections that tourists develop with cultural attractions (Kumar et al., 2024). For example, studies have shown that when visitors feel a significant link between a site's historical story and their own cultural background, their pleasure and inclination to return tend to improve (Soldato et al., 2024). This phenomena is especially significant in the context of Islamic Mamluk legacy, where historical narratives are filled with rich cultural symbolism and shared identity.

The research implies that the development of sustainable heritage tourism is dependant upon the degree to which local people actively conserve and project their cultural identities (Wei et al., 2022). A strong cultural identity not only assists in retaining the authenticity of the tourist experience but also offers a counterweight to the pressures of globalization that frequently lead to the monetization of historic sites. Furthermore, integrating local people in the maintenance and display of their cultural heritage creates a feeling of ownership and responsibility, which is crucial for long-term sustainability (Sebastián Poch et al., 2019). This integrated strategy guarantees that tourist development initiatives correspond with both cultural preservation and economic development goals.

For instance, in the case of Egyptian Mamluk legacy, the historical narrative is inextricably interwoven with Islamic customs and local identity. Research reveals that when tourists are able to connect with these cultural narratives, their behavioral intentions to support and engage in sustainable tourism activities are greatly boosted (Kumar et al., 2024; Soldato et al., 2024). Thus, the interaction between cultural identity and historical value presents a fertile environment for the creation of tourist strategies that are both economically successful and culturally genuine.

Behavioral Factors and the Theory of Planned Behavior

The theory of planned behavior (TPB) has been a cornerstone in understanding how behavioral intentions are created and then converted into actions. TPB postulates that individuals' behavioral intentions are governed by their attitudes toward the conduct, subjective standards, and perceived behavioral control (Elassal et al., 2023). In the field of heritage tourism, these components assist explain why and how visitors chose to interact with historic assets.

Empirical studies have provided evidence that tourists' attitudes toward cultural heritage—shaped by their previous experiences, social influences, and the perceived authenticity of the site—are strong predictors of their intentions to visit and support heritage tourism initiatives (Said et al., 2022). Moreover, subjective standards, such as the recommendations of peers or cultural influencers, and perceived behavioral control, which pertains to the ease or difficulty of visiting historic places, further strengthen these intents.

When applied to the promotion of sustainable heritage tourism, TPB implies that strengthening the accurate depiction of cultural places might favorably affect tourists' perceptions and enhance their readiness to assist in conservation efforts (Elassal et al., 2023). For instance, the introduction of interactive and participatory elements—such as guided tours by local experts or community-led cultural events—can enhance the overall visitor experience by making historic places more accessible and engaging (Said et al., 2022).

In the context of Islamic Mamluk heritage, the behavioral variables underpinning tourists' judgments are further compounded by the historical and cultural value of the places. The unique architectural styles and artistic accomplishments of the Mamluks, which are extensively acclaimed in the literature (e.g., SALWA M ELADWAY et al., 2020; Hend et al., 2019), offer a concrete foundation for positive attitudes and behavioral intentions. As visitors become increasingly aware of the rich cultural legacy of the Mamluk period, their predisposition to support and participate in heritage tourism activities increases—a link that is key to hypothesis H2.

The Value of Islamic Mamluk Heritage

Islamic Mamluk legacy maintains a distinctive place in the larger landscape of cultural tourism. Spanning from the 13th to the 16th century, the Mamluk era in Egypt is recognized for its colossal architectural and artistic accomplishments, which have been essential in creating the country's cultural identity (Ammar, Aboelez, & Soliman, 2022; Elassal & Ismael, 2022). The legacy of the Mamluks is not only obvious in monumental buildings like as mosques, madrasas, and mausoleums but also in the intangible cultural narratives that these monuments reflect.

The inherent worth of Islamic cultural legacy, especially that of the Mamluk period, has been linked to better visitor satisfaction and increased economic advantages for local communities. Scholars say that the historical authenticity and architectural beauty of Mamluk monuments provide an experience atmosphere that encourages a profound emotional connection among visitors (Kumar et al., 2024; Soldato et al., 2024). This link, in turn, is related with stronger visitor loyalty and a higher chance of return visits.

The research also shows that the development of sustainable heritage tourism is substantially boosted when the historical narratives of Mamluk heritage are adequately presented to visitors. For instance, well-curated cultural programs that highlight the artistic innovations, religious significance, and historical context of Mamluk monuments can serve as powerful tools for engaging tourists and encouraging their participation in preservation initiatives (SALWA M ELADWAY et al., 2020; Hend et al., 2019). By incorporating these tales into tourist marketing plans, stakeholders may build a better understanding for the historical value of these locations, so promoting sustainable tourism growth.

Moreover, the relevance of Islamic Mamluk legacy goes beyond its economic accomplishments. The preservation of Mamluk sites is also vital for sustaining the cultural continuity of Egyptian society. As globalization progresses, local populations confront greater pressure to integrate into a homogenized cultural environment. In this light, the maintenance and celebration of Mamluk history act as a bulwark against cultural degradation, offering a physical connection to the past and sustaining the cultural identity of modern Egyptians (Galor, 2017; Bahnasy, 2024).

Demographic Variables and Their Influence on Tourism Perceptions

An significant facet of the research is the influence of demographic variables—such as gender, educational level, age, and nationality—in affecting the views and behavioral intentions connected to historic tourism. Research has repeatedly demonstrated that demographic characteristics may modify the link between cultural identification, behavioral intentions, and the perceived value of heritage tourism (Yogesh K Dwivedi et al., 2022; Job et al., 2017; Kapoor et al., 2017).

For example, research have revealed that persons with higher educational levels tend to demonstrate a stronger appreciation for cultural and historical narratives, which in turn enhances their chances of participating in heritage tourism (Sebastián Poch et al., 2019). Similarly, gender variations have been seen in tourist choices, with some study showing that women are typically more oriented toward experiences that emphasize cultural and emotional ties (Kumar et al., 2024). Age and nationality also play crucial factors; younger visitors may be more drawn to participatory and technology-driven cultural experiences, while elderly tourists could prefer

traditional narratives and historical authenticity (Soldato et al., 2024).

In the unique context of Mamluk history, these demographic variances are crucial for adjusting marketing tactics and providing visitor experiences that fit the various demands of different tourist categories. For instance, tailored advertising initiatives that stress the historical and architectural relevance of Mamluk sites could be more successful for older or more highly educated tourists. In contrast, using new interpretive tools—such as augmented reality tours or interactive exhibits—may better engage younger people. Recognizing and addressing these variations is vital for establishing the balanced, sustainable growth of historic tourism that benefits all stakeholders.

Synthesis and Research Gaps

While the current corpus of research gives useful insights into the linkages between cultural identity, behavioral characteristics, and the value of Islamic Mamluk history in fostering sustainable heritage tourism, numerous gaps remain. First, while there is extensive evidence supporting the beneficial influence of cultural identification on tourist behavior, few research have particularly focused on the distinctive qualities of Mamluk heritage in this respect (Kumar et al., 2024; Soldato et al., 2024). Given the particular historical, architectural, and cultural characteristics of the Mamluk period, more specialized study is required to fully understand how these components combine to impact tourist results.

Second, although the theory of planned behavior provides a valuable framework for understanding tourists' behavioral intentions, further research is necessary to study how particular components of TPB—such as perceived behavioral control—operate in the context of historical tourism. For instance, research that study how accessibility concerns or environmental elements impact tourists' impressions of Mamluk sites might give practical insights for boosting visitor experiences (Elassal et al., 2023; Said et al., 2022).

Third, the role of demographic characteristics on heritage tourism remains underexplored, especially in terms of how these variables modulate the linkages between cultural identity, heritage value, and behavioral intentions. Future study should try to disaggregate the impacts of gender, age, educational level, and nationality, so allowing more nuanced and targeted tourist marketing techniques (Yogesh K Dwivedi et al., 2022; Kapoor et al., 2017).

Finally, there is a noteworthy lack in research that combine qualitative narratives with quantitative data to give a complete perspective of sustainable heritage tourism. Longitudinal studies that follow the evolution of visitor attitudes and behaviors over time would be especially important in assessing the long-term consequences of heritage tourism programs on both cultural preservation and economic growth.

Hypotheses Development

The creation of hypotheses in this research is rooted in a solid theoretical framework that incorporates cultural identification, behavioral characteristics (as derived from the theory of planned behavior), and the intrinsic worth of Islamic Mamluk history to explain sustainable heritage tourism. Drawing from a varied body of research, the following hypotheses are offered to explicate the links among these constructs and evaluate how they are impacted by demographic characteristics.

Cultural Identity and Sustainable Heritage Tourism

A increasing corpus of research has underlined the important significance of cultural identity in defining tourist experiences and encouraging sustainable tourism practices (Kumar et al., 2024; Soldato et al., 2024). Cultural identity not only strengthens tourists' emotional connection to a location but also enriches the perceived authenticity of historical monuments. In the context of Egyptian Mamluk legacy, the strong cultural identity anchored in centuries-old traditions offers a significant narrative that may attract visitors seeking genuine experiences (Wei et al., 2022). The research reveals that when visitors empathize with a destination's cultural story, their behavioral intentions toward partaking in sustainable tourism are dramatically heightened (Sebastián Poch et al., 2019).

Thus, it is theorized that:

H1: There is a statistically significant relationship between cultural identity value and the promotion of

Behavioral Factors and the Theory of Planned Behavior

The theory of planned behavior (TPB) offers a comprehensive framework for explaining how attitudes, subjective norms, and perceived behavioral control impact individuals' intentions and behaviors (Elassal et al., 2023; Said et al., 2022). Within the tourist context, these behavioral variables are critical in deciding whether visitors will choose to interact with historic monuments, especially those that demand an awareness of subtle cultural narratives. Empirical evidence has shown that when tourists hold positive attitudes toward a heritage site, perceive social support for their visit, and believe they have control over their travel decisions, their likelihood of participating in sustainable tourism significantly increases (Elassal et al., 2023).

In the case of Mamluk heritage tourism, the uniqueness of the cultural and historical narratives may change tourists' views and boost their feeling of control, eventually leading to more engagement in sustainable tourism activities. Hence, the following theory is advanced:

H2: There is a statistically significant relationship between behavioral factors (as conceptualized by the theory of planned behavior) and the promotion of sustainable heritage tourism.

The Value of Islamic Mamluk Heritage

The Islamic Mamluk legacy is marked by its rich architectural, artistic, and cultural legacies, which serve as visible manifestations of Egypt's historical story (SALWA M ELADWAY et al., 2020; Hend et al., 2019). The inherent worth of these cultural assets is not confined to their aesthetic or historical importance; it also extends to their power to generate a feeling of identity and continuity among both local people and tourists. Scholars have claimed that heritage places which capture a meaningful historical story might boost tourism by delivering an immersive cultural experience (Galor, 2017; Bahnasy, 2024). Given this perspective, it is hypothesized that:

H3: The value of Islamic cultural heritage, particularly that of the Mamluk era, has a positive effect on promoting sustainable heritage tourism.

Demographic Variables as Moderators

Despite the recognized linkages between cultural identity, behavioral determinants, and historical value, new work indicates the moderating influence of demographic variables in determining tourist experiences (Yogesh K Dwivedi et al., 2022; Kapoor et al., 2017). Factors such as gender, educational level, age, and country have been proven to impact how visitors interpret historic sites and participate in sustainable tourism activities. For instance, research shows that persons with greater educational backgrounds may be more sensitive to the historical and cultural subtleties of heritage places, hence demonstrating more sustainable tourism behaviors (Sebastián Poch et al., 2019). Similarly, gender differences might impact the emotional and experience components of tourism, with some research suggesting that women may put higher premium on cultural and experiential authenticity (Kumar et al., 2024).

In light of these findings, the following hypothesis is proposed:

H4: There are statistically significant differences in the perceptions of cultural heritage, cultural identity, behavioral factors, and the promotion of sustainable heritage tourism according to demographic variables such as gender and educational level.

Theoretical Study Framework

This research merges the Theory of Planned Behavior (TPB) (Ajzen, 1991) and cultural identity theory to understand how behavioral elements and heritage value impact sustainable tourism aspirations. The paradigm claims that Cultural Identity Value (Basu, 2017) and Islamic heritage importance (Behrens-Abouseif, 2019) motivate interaction with Mamluk sites, whereas TPB components—attitudes, subjective norms, and perceived control (Huang et al., 2018)—mediate behavioral intentions. The concept correlates with roots tourism paradigms, where emotional ties to heritage promote visitor loyalty (Li et al., 2020; Cannas, 2022).

factors (gender, education) modify these correlations, revealing socio-cultural variations in heritage perception (Hend Alana et al., 2019; Tomczewska-Popowycz & Taras, 2022). Empirical evidence from Mamluk-focused research (Ammar et al., 2022; Elassal et al., 2023) underlines the interaction of identity, behavior, and heritage sustainability, presenting a comprehensive perspective for heritage tourism development.

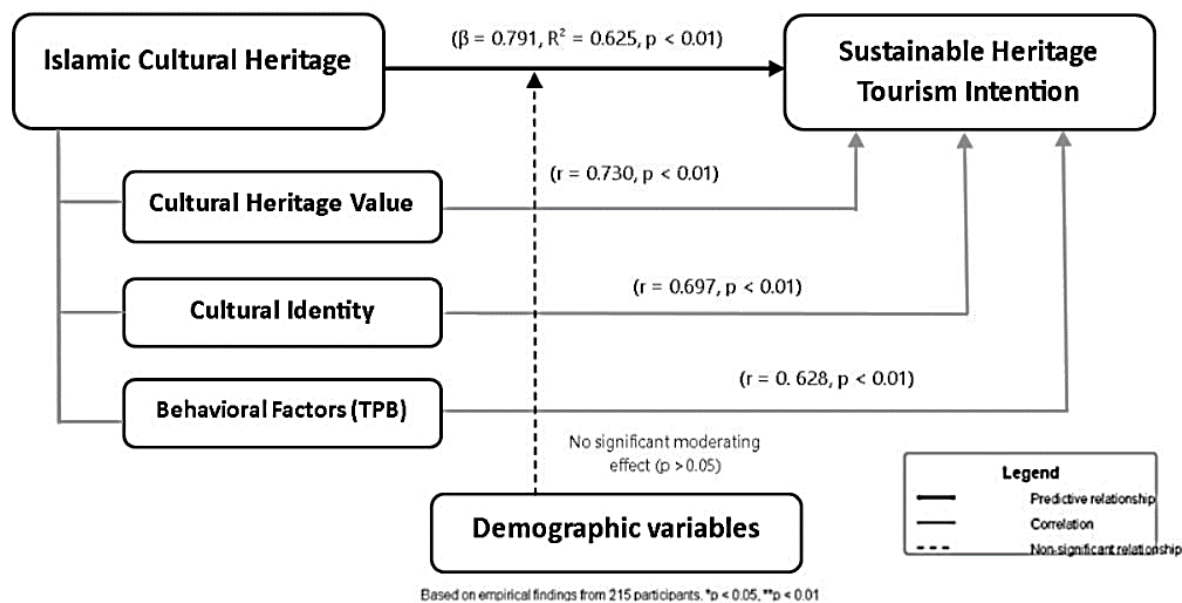


Figure (1) Conceptual Model: The Role of Islamic Cultural Heritage's Influence on Sustainable Heritage Tourism Intention

Methodology

This research explores the interaction between cultural identity and behavioral elements in fostering sustainable heritage tourism, concentrating on Islamic Mamluk legacy. A quantitative research approach was implemented utilizing a structured questionnaire to gather respondents' views and intentions. The approach involves the following components: study design, population and sampling, data collecting instrument and methods, reliability and validity tests, and statistical analysis. Each part is addressed in depth below.

Research Design

A cross-sectional survey approach was adopted to obtain data from a broad sample of visitors. The work was driven by four hypotheses:

- H1: There is a statistically significant association between Cultural Identity Value and encouraging Sustainable Heritage Tourism.
- H2: There is a statistically significant association between Behavioral Factors (Theory of Planned Behavior) and encouraging Sustainable Heritage Tourism.
- H3: The importance of Islamic cultural heritage influences the development of Sustainable Heritage Tourism.
- H4: There are statistically significant variations in views (Cultural Heritage, Cultural Identity, Behavioral Factors, and Sustainable Heritage Tourism Intention) according to demographic factors (Gender, Educational level).

A conceptual model (Figure 1) was built to explain the expected links between the independent variables (Cultural Heritage Value, Cultural Identity, and Behavioral Factors) and the dependent variable (Sustainable Heritage Tourism Intention).

Data Collection Instrument and Procedures

A self-administered questionnaire was devised, consisting of six sections:

1. Demographic Information: Collecting data on age, gender, nationality, and education level. It also includes a question addressing past visits to Mamluk cultural sites.
2. Cultural legacy Value: Respondents scored items pertaining to the historical, cultural, artistic, and symbolic qualities of Mamluk legacy on a 5-point Likert scale (1 = Strongly Disagree to 5 = Strongly Agree).
3. Cultural Identity: This component measured cognitive, emotional, and behavioral elements of respondents' connection with Mamluk ancestry. Similar Likert scale evaluations were employed.
4. Behavioral Factors (Theory of Planned Behavior): Items evaluating behavioral attitudes, subjective norms, and perceived behavioral control on visiting Mamluk historical sites were included.
5. Sustainable Heritage Tourism Intention: Participants estimated their chances of returning, investigating, recommending, and supporting Mamluk heritage tourism.
6. Open-Ended Questions (Optional): Questions gave qualitative views into the distinctiveness of Mamluk heritage and ideas for its promotion.

The questionnaire was pre-tested on a sample of 50 respondents to check its clarity and to undertake initial reliability testing. Revisions were done based on input before the final delivery.

Reliability and Validity

To assure the robustness of the research instrument, the following procedures were taken:

1. Reliability: The questionnaire's internal consistency was examined using Cronbach's alpha. The stability coefficient was determined to be 0.973, suggesting outstanding dependability (Nunnally, 1978).
2. Validity: Self-honesty, as a measure of validity, was estimated as the square root of the reliability coefficient, resulting in a validity coefficient of 0.986. This high value suggests that the instrument properly assesses the constructs of interest (DeVellis, 2016).
3. Statistical Coefficients Used:

Data analysis was done using SPSS (Statistical Package for the Social Sciences). The following statistical parameters were computed:

- Cronbach's alpha coefficient for dependability.
- Self-validity to measure instrument validity.
- Descriptive statistics: frequencies, percentages, averages, and standard deviations.
- Ranking of answers.
- Pearson correlation coefficient to examine correlations among variables.
- Simple linear regression analysis.
- Independent Samples T-test.
- One-way Analysis of Variance (ANOVA).

Data Analysis Techniques

The acquired data were analyzed using SPSS. The analysis proceeded in the following stages:

Descriptive Analysis

Descriptive statistics were obtained for demographic characteristics and answers to each scale. Means and standard deviations gave insights into the central tendency and variability of respondents' judgments across the following constructs:

- Cultural Heritage Value
- Cultural Identity
- Behavioral Factors (TPB)
- Sustainable Heritage Tourism Intention

Data Collection Procedure

Data were gathered using an online poll, which was circulated via social media platforms and mailing lists targeting audiences from Central Asia, the Caucasus, Turkey, and other places with cultural linkages to Mamluk history. The poll was accessible in different languages to enable accessibility for responders from varied backgrounds. Informed permission was acquired online, and participation was optional with an opportunity to skip the open-ended questions.

The survey instrument was housed on a secure site and was accessible for a duration of four weeks. Throughout this time, reminders were issued to prospective responders to boost response rates. A total of 215 completed questionnaires were collected and included in the final analysis.

Data Analysis

Data were entered into SPSS (version 25) for analysis. The analytical method included:

- **Data Cleaning:** The dataset was checked for missing values and outliers. Cases with more than 10% missing data were eliminated from further investigation.
- **Descriptive Statistics:** Frequencies, percentages, means, and standard deviations were obtained for all demographic variables and each scale item. This offered an overview of the sample characteristics and early insights into the respondents' perspectives.
- **Reliability Analysis:** Cronbach's alpha coefficients were determined for each scale. The overall reliability of the questionnaire was high ($\alpha = 0.973$), demonstrating that the questions within each construct consistently assessed the intended notion.
- **Validity Analysis:** Validity was tested using the self-honesty index, computed as the square root of the reliability coefficient ($\sqrt{0.973} = 0.986$), which verified the excellent validity of the instrument.
- **Correlation Analysis:** Pearson correlation coefficients were generated to explore the links between Cultural Identity, Behavioral Factors, and Sustainable Heritage Tourism Intention. These studies confirmed hypothesis H1 and H2 with strong positive associations.
- **Regression Analysis:** Simple linear regression analysis was done to examine the influence of Islamic cultural heritage on Sustainable Heritage Tourism Intention. Table 6 summarizes the data, indicating a substantial beneficial impact with $R^2 = 0.625$.
- **Comparative Analysis:** Independent samples T-tests and one-way ANOVA were done to explore differences in perceptions based on gender and educational level, respectively. As indicated in Tables 7 and 8, no significant differences were discovered, therefore verifying hypothesis H4.

Ethical Considerations

The study was done in conformity with ethical criteria for research involving human subjects. Participants were told about the objective of the research and their opportunity to withdraw at any time without penalty. Confidentiality was protected by anonymizing replies, and data were kept securely with access limited to the study team. No sensitive personal data were gathered, and ethical permission was acquired from the relevant institutional review board.

Results and Discussion

This section covers the outcomes of the study and examines their implications in light of the research goals and current literature. The investigation explores respondents' beliefs of the cultural heritage value, cultural identity, behavioral characteristics (as determined from the Theory of Planned Behavior), and sustainable heritage tourism intention associated to Islamic Mamluk legacy. The statistical analyses were done using SPSS, and the findings are provided in tables with interpretative comments.

Descriptive Results

Demographic Profile

The total sample consisted of 215 respondents. As indicated in Table 1, the gender distribution was 65.6% male ($n = 141$) and 34.4% female ($n = 74$). The bulk of respondents belonged to the 20–29 age group (34%), while the smallest group was respondents aged 50 and beyond (3.3%). In terms of educational level,

37.7% possessed a high school diploma, 36.3% held a bachelor's degree, and 26% had finished postgraduate study. Regarding nationality, the sample was recruited from several locations, with 20.4% identifying as Saudi, followed by lower numbers from nations in Central Asia, the Caucasus, and surrounding regions. Notably, 88.8% of the respondents had visited a Mamluk historic site previously, showing a high degree of prior exposure to the cultural asset under consideration.

Table 1. Distribution of Research Sample (N = 215)

Variable	Frequency	Percentage
Gender		
Male	141	65.6%
Female	74	34.4%
Total	215	100%
Age Group		
Below 20	60	27.9%
20–29	73	34.0%
30–39	49	22.7%
40–49	26	12.1%
50+	7	3.3%
Total	215	100%
Educational Level		
High School	81	37.7%
Bachelor's Degree	78	36.3%
Postgraduate Studies	56	26.0%
Total	215	100%
Visitation History		
Yes	191	88.8%
No	24	11.2%
Total	215	100%

The demographic profile indicates that the majority of the sample were young adults with a considerable educational background. These characteristics are crucial, as previous studies have suggested that age and education can moderate perceptions related to cultural heritage (Yogesh K. Dwivedi et al., 2022).

Descriptive Statistics of Key Constructs

The survey instrument included several items for each construct, measured on a 5-point Likert scale. Descriptive statistics for each construct are summarized in Tables 2–5.

Table 2. Cultural Heritage Value Items (N = 215)

Statement	Mean	SD	Ranking (1 = Highest Agreement)	Degree of Agreement
Mamluk heritage reflects significant historical events in Islamic history.	4.41	0.89	3	Very High
Visiting Mamluk heritage sites enhances my understanding of Islamic history.	4.12	0.77	6	High
Mamluk heritage represents the traditions and values of Islamic culture.	4.38	0.87	4	Very High
Mamluk heritage contributes to the preservation of Islamic societal contributions.	4.12	0.85	7	High

The architectural designs of Mamluk sites are aesthetically appealing.	4.43	0.89	1	Very High
Mamluk art and craftsmanship demonstrate high artistic value.	4.10	0.88	8	High
Mamluk heritage symbolizes Islamic identity and pride.	4.42	0.88	2	Very High
Mamluk sites are essential for preserving Islamic cultural symbols.	4.19	0.83	5	High
Total Average	4.27	0.85	–	Very High

The overall mean for Cultural Heritage Value was 4.27, indicating that respondents highly agree on the historical, cultural, artistic, and symbolic significance of Mamluk heritage.

Table 3. Cultural Identity Items (N = 215)

Statement	Mean	SD	Ranking	Degree of Agreement
I have a good understanding of Mamluk heritage and its significance.	4.32	0.93	3	Very High
I find learning about Mamluk heritage intellectually rewarding.	4.12	0.79	6	High
I feel proud when I visit Mamluk heritage sites.	4.42	0.88	2	Very High
Mamluk heritage gives me a sense of connection to my cultural roots.	4.16	0.74	4	High
I actively seek opportunities to learn more about Mamluk heritage.	4.44	0.82	1	Very High
I participate in events or activities related to Mamluk heritage.	4.13	0.80	5	High
Total Average	4.26	0.82	–	Very High

The overall mean for Cultural Identity was 4.26, demonstrating a strong sense of understanding, pride, and connection among respondents.

Table 4. Behavioral Factors (TPB) Items (N = 215)

Statement	Mean	SD	Ranking	Degree of Agreement
Visiting Mamluk heritage sites is an enjoyable experience.	4.35	0.90	1	Very High
Visiting these sites contributes positively to my cultural knowledge.	4.19	0.71	4	High
My family and friends encourage me to visit Mamluk heritage sites.	4.31	0.88	3	Very High
Social media and cultural campaigns influence my decision to visit.	4.18	0.76	5	High
I find it easy to access information about Mamluk heritage sites.	4.33	0.88	2	Very High
I have sufficient resources (time, money) to visit these sites.	4.14	0.81	6	High
Total Average	4.25	0.82	–	Very High

The mean for Behavioral Factors was 4.25, indicating that respondents largely have positive attitudes, supportive social influences, and perceive high control over visiting these heritage sites.

Table 5. Sustainable Heritage Tourism Intention Items (N = 215)

Statement	Mean	SD	Ranking	Degree of Agreement
I am likely to visit Mamluk heritage sites again in the future.	4.40	0.91	1	Very High
I plan to explore more Mamluk heritage sites in Egypt.	4.16	0.82	4	High
I would recommend Mamluk heritage sites to friends and family.	4.42	0.89	2	Very High

I am willing to promote Mamluk heritage tourism through social media.	4.21	0.80	3	High
Total Average	4.30	0.85	–	Very High

The overall mean for Sustainable Heritage Tourism Intention was 4.30, suggesting that respondents are highly inclined to revisit, explore further, and recommend these sites, which underscores the potential for sustainable tourism development.

Inferential Analysis

Correlation Analysis

To test Hypotheses 1 and 2, Pearson correlation coefficients were computed. The results indicated significant positive relationships between Cultural Identity and Sustainable Heritage Tourism Intention ($r = 0.697$, $p < 0.01$) as well as between Behavioral Factors (TPB) and Sustainable Heritage Tourism Intention ($r = 0.628$, $p < 0.01$). These findings support H1 and H2, demonstrating that higher levels of cultural identification and positive behavioral attitudes are strongly associated with a greater intention to engage in sustainable tourism practices (Elassal et al., 2023; Said et al., 2022).

Regression Analysis

To test Hypothesis 3, simple linear regression analysis was conducted with Islamic cultural heritage value as the independent variable and Sustainable Heritage Tourism Intention as the dependent variable. Table 6 summarizes the regression results.

Table 6. Simple Linear Regression Analysis for H3

Dependent Variable	Independent Variable	Beta	B	t-value	F-value	R	R ²	p-value
Sustainable Heritage Tourism Intention	Islamic Cultural Heritage	0.791	0.335	18.84	335.20	0.791	0.625	0.00

The regression analysis shows a Beta coefficient of 0.791, indicating a strong positive effect. The R² value of 0.625 suggests that approximately 62.5% of the variance in Sustainable Heritage Tourism Intention is explained by the perceived value of Islamic cultural heritage. The t-test ($t = 18.84$, $p < 0.01$) and F-test ($F = 335.20$, $p < 0.01$) were statistically significant, confirming Hypothesis 3 (Kumar et al., 2024).

Comparative Analysis by Demographics

To evaluate Hypothesis 4, differences in perceptions across demographic variables (gender and educational level) were analyzed using independent samples T-tests and one-way ANOVA.

Gender Differences

Table 7 displays the T-test results for gender differences across the constructs.

Table 7. T-Test Results for Gender Differences

Construct	t-value	p-value	Significance
Cultural Heritage Value	-0.527	>0.05	Not statistically significant
Cultural Identity	-0.522	>0.05	Not statistically significant
Behavioral Factors (TPB)	-1.19	>0.05	Not statistically significant
Sustainable Heritage Tourism Intention	-0.700	>0.05	Not statistically significant

None of the t-test values reached statistical significance ($p > 0.05$), indicating that there are no significant differences between male and female respondents in their perceptions of the measured constructs.

Educational Level Differences

One-way ANOVA was used to assess whether educational background influenced responses. Table 8 summarizes the ANOVA results.

Table 8. One-Way ANOVA for Educational Level Differences

Construct	F-value	p-value	Significance
Cultural Heritage Value	0.466	0.466	Not statistically significant
Cultural Identity	1.058	0.106	Not statistically significant
Behavioral Factors (TPB)	0.239	0.239	Not statistically significant
Sustainable Heritage Tourism Intention	1.341	0.134	Not statistically significant

All F-values were not statistically significant ($p > 0.05$), suggesting that educational level does not have a significant impact on the perceptions of Cultural Heritage, Cultural Identity, Behavioral Factors, or Sustainable Heritage Tourism Intention. Hence, Hypothesis 4 is supported in that there are no significant demographic differences among the constructs.

Discussion

The study's results offer compelling evidence in favor of the theoretical model relating cultural identity, behavioral variables, and the value of Islamic cultural heritage to sustainable heritage tourism aim. Below, we analyze the findings in depth in respect to the hypotheses and existent literature.

Cultural Heritage Value and Tourism Intention

The high overall mean of 4.27 for Cultural legacy Value (Table 2) suggests that respondents held a very high esteem for the historical, cultural, artistic, and symbolic value of Mamluk legacy. These results are consistent with earlier research which indicates that the preservation of cultural heritage is crucial to promoting both local identity and tourist experiences (Kumar et al., 2024; Soldato et al., 2024). The favorable evaluations of heritage value suggest that respondents consider these places as vital to understanding the growth of Islamic history and culture. This significant cultural value likely acts as an emotional and cognitive motivation for sustainable tourist involvement.

Cultural Identity and Its Role

The findings from Table 3 suggest an overall mean of 4.26 for Cultural Identity, with respondents reporting strong degrees of intellectual and emotional attachment to Mamluk history. The significance of items such as "I actively seek opportunities to learn more about Mamluk heritage" (Mean = 4.44) and "I feel proud when I visit Mamluk heritage sites" (Mean = 4.42) suggests that cultural identity plays a crucial role in determining tourist behavior. These results are in accordance with research by Wei et al. (2022) and Sebastián Poch et al. (2019), which suggest that cultural identification generates a feeling of belonging and inspires people to support and promote their heritage.

The high levels of cultural identification seen in the sample show that Mamluk legacy is not only admired for its aesthetic and historical virtues but is also strongly connected with personal and community identity. This dual function boosts the possibility for sustainable tourism, since tourists who feel attached to a historic site are more likely to become repeat visitors and champions for its preservation (Kumar et al., 2024).

Behavioral Factors and TPB Behavioral Factors, as assessed by the questions linked to the Theory of Planned Behavior (TPB), provided an overall mean of 4.25 (Table 4). This suggests that respondents typically exhibit good attitudes, are affected by favorable subjective standards, and feel capable of participating in tourist activities. The highest-rated item was "Visiting Mamluk heritage sites is an enjoyable experience" (Mean = 4.35), demonstrating that the act of visiting these places is not just a responsibility but also a source of personal fulfillment and enjoyment.

These findings confirm prior research (Elassal et al., 2023; Said et al., 2022) that has proven TPB to be an effective paradigm for explaining tourist behavior. Positive behavioral elements are vital for supporting sustainable tourism since they directly impact travel intentions and actions. When visitors have good views and

feel social support, they are more likely to schedule trips, spend longer time at historic sites, and promote these experiences to others.

Sustainable Heritage Tourism Intention

Table 5 reveals a high overall mean of 4.30 for Sustainable Heritage Tourism Intention. The results reveal that respondents not only cherish Mamluk history but also exhibit a great wish to return and promote these locations. The item “I am likely to visit Mamluk heritage sites again in the future” earned the highest mean (4.40), emphasizing the relevance of repeat visitation in the context of sustainable tourism.

The high degree of sustainable tourism intention among respondents is an encouraging signal for policymakers and heritage managers. It implies that if supported with adequate management and promotional tactics, Mamluk historic sites have the potential to create ongoing visitor interest and economic advantages, while also assuring the preservation of cultural treasures. This coincides with the suggestions of SALWA M ELADWAY et al. (2020) emphasizing the vital importance of sustainable tourism in heritage protection.

Impact of Islamic Cultural Heritage Value

Regression study (Table 6) indicated that Islamic cultural heritage value is a major predictor of sustainable heritage tourism intention. With a Beta coefficient of 0.791 and a R^2 of 0.625, the model reveals that over 62% of the variation in tourist intention can be explained by the perceived value of Islamic cultural heritage. This research stresses that the more people realize the historical and cultural relevance of Mamluk heritage, the higher their chance to participate in sustainable tourism activities. This result confirms Hypothesis 3 and corroborates results by Kumar et al. (2024) and Soldato et al. (2024), who suggest that heritage value is a basic motivator of tourist behavior.

Demographic Differences

The study of demographic characteristics using independent samples T-tests (Table 7) and one-way ANOVA (Table 8) found no statistically significant variations across gender and educational levels. This consistency shows that judgments of Cultural Heritage Value, Cultural Identity, Behavioral Factors, and Sustainable Heritage Tourism Intention are consistently high independent of demographic grouping. These results are noteworthy as they show that measures targeted at boosting Mamluk heritage tourism may be extensively deployed without the requirement for considerable demographic segmentation. This is a promising conclusion for heritage managers and policymakers, since it simplifies the design of promotional campaigns and visitor engagement initiatives (Yogesh K. Dwivedi et al., 2022).

Theoretical and Practical Implications

The findings of this investigation have various major theoretical and practical consequences. First, the substantial linkages revealed among cultural heritage value, cultural identity, and behavioral aspects underline the complex character of sustainable heritage tourism. This research demonstrates that heritage places are appreciated not merely for their physical and historical features but also for their potential to create personal and collective identity. This research adds to the expanding body of literature that highlights the value of cultural identity in tourism (Wei et al., 2022; Sebastián Poch et al., 2019).

Second, the substantial predictive power of Islamic cultural heritage value (Beta = 0.791, R^2 = 0.625) suggests that investment in heritage protection has a direct and quantitative influence on tourist intention. For practitioners, this means that initiatives to preserve and market Mamluk historic sites are likely to offer large returns in terms of tourist engagement and repeat visits. Such efforts should include both physical restoration projects and digital marketing strategies that emphasize the historical and cultural narratives of these locations (Hend et al., 2019).

Third, the lack of large demographic variations means that heritage promotion initiatives may be created at a global level without heavy modification for sub-groups. This result is particularly relevant for worldwide marketing initiatives directed toward places with cultural links to Mamluk past, such as Central Asia, the Caucasus, and nearby Middle Eastern nations. Consistent impressions across demographic characteristics also show that the feeling of shared cultural identity overcomes variations in gender and education, which underlines

the possibility for community-based tourism projects (Kapoor et al., 2017).

Finally, the incorporation of the Theory of Planned Behavior into the study model offers a comprehensive framework for understanding how attitudes, social norms, and perceived control impact tourist behavior. This framework not only gives a theoretical underpinning for the observed links but also directs actual actions. For instance, boosting access to information and ensuring that visitors have appropriate resources (time, money) might further increase favorable behavioral attitudes about visiting historic sites (Elassal et al., 2023).

Limitations and Future Directions

Despite the significant results, the research is susceptible to various limitations. The cross-sectional design gives a snapshot of perceptions at a particular moment in time, reducing the potential to capture changes in behavior over time. Future study might employ a longitudinal approach to explore how cultural identity and behavioral characteristics change when tourist management methods are introduced. Moreover, although the sample was varied in terms of nationality and age, the use of convenience sampling may restrict the generalizability of the results. Future research might apply probability sampling approaches to boost representativeness.

Additionally, although the questionnaire revealed strong reliability ($\alpha = 0.973$) and validity (0.986), self-reported measures are naturally prone to social desirability bias. Incorporating qualitative methodologies, like as interviews or focus groups, may give greater insights into the underlying motives and experiences of visitors visiting Mamluk cultural sites.

The integration of digital technologies, such as mobile apps and augmented reality, in increasing visitor experience offers another interesting topic for future study. As technology becomes more ingrained in tourist activities, research should study how digital interventions might complement conventional heritage management measures and further promote sustainable tourism.

Conclusion

The current research has given thorough empirical data that supports the theoretical model relating cultural heritage value, cultural identity, and behavioral elements to sustainable heritage tourism intention. Descriptive and inferential analyses reveal that respondents maintain high opinions of Mamluk heritage's cultural, historical, and aesthetic worth. Moreover, the research reveals that these views, coupled with positive behavioral characteristics derived from the Theory of Planned Behavior, strongly predict the intention to participate in sustainable tourism activities.

By indicating that Islamic cultural heritage value accounts for a large fraction of the variation in tourist intention ($R^2 = 0.625$), the results underline the necessity of investing in heritage protection and promotion. The lack of substantial demographic disparities further shows that the strong feeling of cultural identification and favorable behavioral attitudes toward Mamluk ancestry are generally held across diverse sub-groups.

These discoveries have substantial ramifications for both theory and practice. For scholars, the study adds to the body of knowledge on sustainable heritage tourism by experimentally confirming the linkages among essential categories. For policymakers and heritage managers, the results give practical insights to build focused policies that utilize cultural identification and behavioral motives, eventually promoting a sustainable tourist environment that maintains and celebrates Islamic Mamluk legacy.

In essence, the research demonstrates that sustainable heritage tourism is not only an economic venture but a holistic process that incorporates cultural preservation, community identity, and ethical tourist behavior. Future study should expand on these results to investigate longitudinal changes and the role of developing digital technologies in promoting heritage tourism, ensuring that the rich legacy of Mamluk tradition continues to inspire and educate future generations.

In conclusion, our research underlines that sustainable heritage tourism is a complicated activity that depends largely on the interaction between cultural heritage value, cultural identity, and behavioral elements. The results underline that the preservation and promotion of Islamic Mamluk heritage are not only vital for sustaining cultural continuity but also act as a key motivator for sustainable tourist growth. The extensive empirical support for the model—demonstrated by high mean scores across all dimensions and significant associations in regression and correlation analyses provides a solid platform for both theoretical development and practical implementation.

The homogeneity of attitudes across demographic groups implies that the cultural narratives embedded in Mamluk history connect widely, allowing heritage managers a unique chance to design unified, inclusive strategies for marketing tourism. Moreover, the research shows the crucial relevance of investing in heritage protection, since the perceived worth of cultural property has a direct and quantitative influence on tourist intentions.

Despite its limits, the study offers up potential options for further inquiry, notably in the areas of longitudinal change and digital innovation in heritage tourism. Ultimately, the study emphasizes that sustainable heritage tourism is more than an economic activity—it is a pathway to preserving cultural memory, fostering community identity, and ensuring that historical legacies continue to inspire future generations (Kumar et al., 2024; Soldato et al., 2024).

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