

YOUTH'S BEHAVIOUR TOWARDS HALAL TOURISM IN WEST SUMATRA

Nurul Huda¹, Nova Rini^{2*}, Muslikh³, Zulihar⁴

¹University YARSI, Jakarta, Indonesia, e-mail: pakhuda@yahoo.com

²Universitas Airlangga, Surabaya, East Java, Indonesia, e-mail: nvrin207@yahoo.com

STIE Muhammadiyah Jakarta, Indonesia, e-mail: nvein207@yahoo.com


³University YARSI, Jakarta, Indonesia, e-mail: muslikh@yarsi.ac.id

⁴University YARSI, Jakarta, Indonesia, e-mail: zulikhar@yarsi.ac.id

* Correspondent Author



©2021 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution-ShareAlike 4.0 International License-(CC-BY-SA) (<https://creativecommons.org/licenses/by-sa/4.0/>)

 DOI: http://dx.doi.org/10.30983/islam_realitas.v7i1.4305

Submission: April 14, 2021	Revised: May 11, 2021	Accepted: June 23, 2021	Published: June 30, 2021
----------------------------	-----------------------	-------------------------	--------------------------

Abstract

Research on the behavior of the millennial generation towards halal tourism in Indonesia is still limited. This article looks at millennial generation's role (especially students) in visiting halal tourism in the West Sumatra region. The research method used is quantitative, with the sampling technique purposive sampling, so that the data analyzed is valid. The analytical method used is the Structural Equation Model (SEM) method with SmartPLS software. The number of respondents was 156. This study indicates that the Islamic Religiosity variable significantly influenced millennial attitudes and behavior in purchasing halal tourism. Meanwhile, the variable of halal tourism knowledge in this study influenced their behavior significantly. Still, it did not significantly affect their attitudes. Islamic Religious Millennial generation significantly affects attitudes toward purchasing halal tourism. Halal knowledge of the millennial generation, Islamic Religious Millennial, and Attitude significantly influences purchasing halal tourism.

Keywords: Behavior, Millennials, Islamic Religiosity, Halal Tourism.

Abstrak

Penelitian mengenai perilaku millennial terhadap wisata halal di Indonesia masih terbatas. Artikel ini bertujuan untuk melihat peran generasi milenial (kebususnnya mahasiswa) dalam kunjungan ke wisata halal di wilayah Sumatera Barat. Metode penelitian adalah kuantitatif dengan teknik pengambilan sampel adalah purposive sampling, sehingga data yang dianalisa akan valid. Metode analisa yang digunakan adalah metode Structural Equation Model (SEM) dengan software SmartPLS. Jumlah responden 156. Hasil penelitian ini menunjukkan bahwa variabel Religiusitas Islam berpengaruh signifikan terhadap sikap dan perilaku milenial dalam pembelian wisata halal. Sedangkan variabel pengetahuan pariwisata halal dalam penelitian ini berpengaruh signifikan terhadap perilaku mereka. Meski begitu, hal itu tidak terlalu mempengaruhi sikap mereka. Generasi Milenial Religius Islam berpengaruh signifikan terhadap sikap pembelian wisata halal. Pengetahuan Halal Generasi Milenial, Milenial Religius Islam, dan Sikap berpengaruh signifikan terhadap perilaku pembelian wisata halal.

Kata Kunci: Perilaku, Generasi Millennial, Religiusitas Islam, Wisata Halal.

Background

Tourism is one of the industrial sectors that is currently developing very rapidly throughout the world.¹ The tourism industry presently being developed in Indonesia is halal tourism. The literature discusses halal tourism with various terminologies related to halal tourism, such as Islamic tourism (Islamic tourism) or sharia travel

(sharia travel).² From these terms, halal tourism (halal tourism) and Islamic tourism (Islamic tourism) are the terminologies more frequently used in diverse literature. It can draw from the languages that Islamic tourism focuses on many different issues. Some forms of Islamic tourism are: participation and involvement (by Muslims),

¹ S Chookaew and others, 'Increasing Halal Tourism Potential at Andaman Gulf in Thailand for Muslim Country', *Journal of Economics, Business and Management*, 3.7 (2015), 739–41.

² Joan C. Henderson, 'Sharia-Compliant Hotels', *Tourism and Hospitality Research*, 10.3 (2010), 246–54 <<https://doi.org/10.1057/thr.2010.3>>.

tourist attractions and destinations, products (lodging, food, entertainment, drinks, etc.), dimensions (social, economic, culture, religion, etc.), service management (marketing, cultural considerations, religion, etc.).³

The 2019 Global Muslim Travel Index (GMTI) placed Indonesia at no. 1 as its best halal travel destination. Five (5) out of ten (10) halal destinations in Indonesia are Lombok, Aceh, Riau and Riau Islands, Jakarta, and West Sumatra (West Sumatra). The evaluation of halal tourism in the five goals is based on accessibility, communication, environment, and services. Halal tourism in West Sumatra and Jakarta shows positive growth. In 2019, the halal destination in West Sumatra had up to 59 points, or increased by 4 points since 2018. Jakarta has also gained a score of 59 or achieved a rise of 3 points since the previous year.

Data from the West Sumatra Central Statistics Agency (BPS) indicate that the number of tourist arrivals to the area relatively increased from May to September 2018. However, the tourists' dominant country origins are Malaysia, Australia, the US, France, China, Britain, Singapore, Taiwan, and Thailand. Tourists from the Middle East who usually search for halal tourism are still limited in number. It is due more to the closeness of culture than halal tourism, causing Malaysian tourists to come to visit West Sumatra.

West Sumatra tourists can enjoy the arts and culture, culinary tourism, and various destinations ranging from the sea, hills, canyons, lakes, and mountains. In Padang, visitors can enjoy the beauty of Padang Beach or Air Manis Beach, complete with the legend of Malin Kundang. On one Padang-Bukittinggi route, tourists can see Anai Resort, a place for bathing and golfing, and waterfalls, and they arrive at Padangpanjang to

enjoy a typical culinary satay. In Bukittinggi there are Sianok Canyon, Gadang Clock Tower, and Japan Hole. Also, in Limapuluh Kota, there are Harau Valley and Ngalau. In Agam, they can see Lake Maninjau and Puncak Lawang. Tanah Datar is another destination where tourists can see the Rumah Gadang Istano Basa Pagaruyung and various traditional cultural activities and attractions, such as Cow Race, and Duck Horse Racing. Visitors can also see Lake Singkarak, the Lake above, and The Lake below in the Solok Regency. For lovers of surfing, they can enjoy the Mentawai sea waves.

In the current industrial revolution 4.0 era, information has channeled smartphones from which people join social media. People have changed their lifestyles to the most fundamental point. Nowadays, consumptive lifestyle changes are evident in the modern generation or commonly referred to as the millennial generation. The millennial generation is a current generation that lives at the turn of the millennium. The characteristics of the millennial generation lie in people born in the early 1980s to 2000.⁴ The difference between the millennial generation and the previous generation is about the use of technology. The millennial generation is accustomed to using technology in everyday life, such as social media. The power of social media has given an impact on specific consumer behaviour toward the tourism industry.⁵ Therefore, what the millennial generation perceives should inform the tourism industry. In other words, the millennial generation is the young generation today, currently around 15-34 years old. The average age of students pursuing higher education is such an age range.

³ Teoman Duman, 'Value of Islamic Tourism Offering: Perspectives from the Turkish Experience', in *World Islamic Tourism Forum* (Kuala Lumpur, 2011); Nurul Huda, Nova Rini, and others, 'West Nusa Tenggara Halal Tourism Research Approach', in *The 3rd International Conference on Islamic Epistemology*, 2019, pp. 133-47.

⁴ Yuswohady, 'Millennial Trends 2016', *Yuswohady.Com*, 2016 <<https://www.yuswohady.com/2016/01/17/millennial-trends-2016/>>.

⁵ Marios D Sotiriadis, 'Sharing Tourism Experiences in Social Media', *International Journal of Contemporary Hospitality Management*, 29.1 (2017), 179-225 <<https://doi.org/10.1108/ijchm-05-2016-0300>>.

Research on specific tourist behavior toward halal tourism in Indonesia is still limited.⁶ Eid & El-Gohary and Walters et al. researched Islamic knowledge and attributed on tourist behaviour toward purchasing tourist products.⁷ The current millennial generation positively impacts tourism development because tourists growth from the millennial group is significant.⁸ Arda & Andriany's research was concerned with the factors influencing millennial tourists' purchasing tourism in Aceh. Research on millennial tourists' behavior in purchasing halal tourism in West Sumatra is still limited. Therefore, this study examines the millennial generations' behaviour in purchasing halal tourism in West Sumatra.

This research is quantitative. The type of data is primary and secondary data. Primary data was obtained using a questionnaire. Secondary data was obtained from various relevant sources, such as West Sumatra Tourism Office reports, West Sumatra Central Statistics Agency reports, books, and journals. This study's sampling technique employed the purposive sampling technique to select samples based on the considerations related to suitable characteristics needed to answer the research questions. The sample size based on the statistical method procedure produces a basis for estimating sampling errors. Guided by Hair et al.,⁹ the recommended sample was around 100-200.

⁶ Nurul Huda, Muslikh Muslikh, and others, 'South Sulawesi Halal Tourism a Strategic Approach', in *2nd International Seminar on Business, Economics, Social Science and Technology (ISBEST 2019)* (South Tangerang, Indonesia: Atlantis Press, 2020), pp. 116–20 <<https://doi.org/10.2991/aebmr.k.200522.024>>.

⁷ Riyad Eid and Hatem El-Gohary, 'Muslim Tourist Perceived Value in the Hospitality and Tourism Industry', *Journal of Travel Research*, 54.6 (2015), 774–87 <<https://doi.org/10.1177/0047287514532367>>; Gabrielle Walters, Ann Wallin, and Nicole Hartley, 'The Threat of Terrorism and Tourist Choice Behavior', *Journal of Travel Research*, 58.3 (2019), 370–82 <<https://doi.org/10.1177/0047287518755503>>.

⁸ Mutia Arda and Dewi Andriany, 'The Effect of Halal Tourism on Millennial Tourist Satisfaction in Sabang Island as Tourism Object', in *International Seminar on Islamic Studies*, 2019, 1, 543–50.

⁹ Augusty Ferdinand, *Struktural Equation Modeling dalam Penelitian Manajemen* (Semarang: Badan Penerbit Universitas Diponegoro, 2013), p.172.

The samples taken were students of IAIN Bukit Tinggi and IAIN Batusangkar and UIN Imam Bonjol.

This study aims to look at the millennial generation's role (especially students) in purchasing halal tourism in the West Sumatra region. Based on the background and previous research, the research questions include 1). Is there any influence of the millennial generation/halal knowledge on their attitude of purchasing halal tourism?; 2). Is there any influence of the Islamic Religious Millennial generation's attitudes towards purchasing halal tourism products?; 3). Is there any influence of the millennial generation's halal knowledge on halal tourism products' purchasing behavior?; 4). Is there any influence of millennial Islamic Religiosity on halal tourism products' purchasing behavior?; and 5. Is there any influence on the millennial generation's attitudes toward the purchasing behaviour of halal tourism products?

Islamic Tourism (Halal Tourism)

The concept of Islamic tourism is a form of tourism activities that are not limited to religious tourism and includes all kinds of existing tourism activities by prioritizing Islamic Sharia principles in their management. It means that all aspects of tourism activities are inseparable from halal certification, which must be a reference for every tourism actor. Shakiry states, "Islamic Tourism has been putting the spotlight on new dimensions of tourism in addition to the traditional one by adopting the moral principles of tourism." The concept of sharia tourism will provide comfort for anyone, even non-Muslim tourists, because the idea of Islam is a blessing for all nature. Islamic tourists are interested in exploring Islamic knowledge of Islamic Sharia, culture, heritage, arts, Islamic history, spiritual values, etc. Sharia tourism is limited to the availability of facilities and infrastructure according to Islamic principles. Still, most people who are followers of Islam are

also vital in Sharia tourism's successful implementation.¹⁰

Millennial Generation

Millennial Generation is a generation that was born in the early 1980s to 2000s. This generation is referred to as Gen-Y, Net Generation, WE Generation, Boomerang Generation, Peter Pan Generation, and others. They are called the millennial generation because they are the generation that lives at the turn of the millennium. Simultaneously in this era, digital technology began to be an integral part of all walks of life. Based on the results of research from Lancaster & Stillman (2002), Generation Y is known as the millennial or millennial generation. The phrase Generation Y began to use in editorials of major US newspapers in August 1993. This generation uses instant communication technologies such as email, SMS, instant messaging and social media such as Facebook and Twitter, IG and others. In other words, Generation Y is the generation that grew up in the era of the internet boom.¹¹

Consumer Behaviour

The American Marketing Association defines consumer behaviour as the dynamics of interaction between influence and awareness, behaviour, and environment in which humans exchange life aspects. Factors that influence consumer behaviour are cultural, social, personal, and psychological. These factors are the basis for determining someone to make a purchase.¹²

¹⁰ A.S Shakiry, 'Islamic Tourism Means Tourism Based on Ethical Codes', *An Interview with CHN during the International Conference on Tourism of Islamic Countries*. Retrieved July 10, 2009, from [Http://Www.Chn.Press.Com/News/?Section=1&id=1819](http://www.Chn.Press.Com/News/?Section=1&id=1819), 2007; Oraphan Chanin and others, 'Guidelines on Halal Tourism Management in the Andaman Sea Coast of Thailand', *Journal of Economics, Business and Management*, 3.8 (2015), 791–94 <<https://doi.org/10.7763/joebm.2015.v3.287>>.

¹¹ L.C. Lancaster and D. Stillman, *When Generations Collide: Who They Are. Why They Clash. How to Solve the Generational Puzzle at Work* (New York: HarperCollins, 2002), page 114.

¹² P Peter and J.C Olson, *Perilaku Konsumen Dan Strategi Pemasaran*, 9th edn (Jakarta: Salemba Empat, 2013),

Consumer behaviour in Islam consists of 5 principles of behaviour: the principle of justice, the focus of cleanliness, the emphasis on simplicity, the code of generosity, and the direction of morality¹³. Consumer behavior has five dimensions, namely: dimensions of belief, dimensions of worship or religious practices, dimensions of appreciation, dimensions of practice, and dimensions of religious knowledge.¹⁴

Religiosity

Religiosity is the extent to which a person committed his/her religion, reflected in his/her attitudes and behaviours.¹⁵ Previous consumer behaviour researchers have found that religiosity can influence consumer attitudes and behaviour. The study results show that Islamic religiosity positively and significantly influences halal cosmetics' behaviour. Religious consumers will increasingly purchase actual halal cosmetics (real). Several factors will affect consumers when deciding whether to use new products or not. One of these factors is religiosity, which defines strong beliefs that control humans or institutions to show their gods' trust. Consumers who have high religiosity will consume their behaviour according to religious rules. Muslim consumers will not consume products containing prohibited substances such as pork, blood, alcohol, wild animals, disgusting animals, and other animals slaughtered not by following the Islamic Sharia; thus, their products are considered civilized.¹⁶

p.3; P Kotler and K.L Keller, *Marketing Management*, 15th edn, 2016, p.173.

¹³ M A Mannan, *Islamic Economics: Theory and Practice* (Cambridge: Hodder and Stroughton, 1986), p.45.

¹⁴ Djamaludin Ancok and Fuat Nashori Suroso, *Psikologi Islam*, 3rd edn (Yogyakarta: Pustaka Pelajar, 2000), p.76.

¹⁵ Ahlam Nuwairah Ahmad, Azmawani Abd Rahman, and Suhaimi Ab Rahman, 'Assessing Knowledge and Religiosity on Consumer Behavior towards Halal Food and Cosmetic Products', *International Journal of Social Science and Humanity*, 5.1 (2015), 10–14 <<https://doi.org/10.7763/ijssh.2015.v5.413>>.

¹⁶ Vita Briliana and Nurwanti Mursito, 'Exploring Antecedents and Consequences of Indonesian Muslim Youths' Attitude towards Halal Cosmetic Products: A Case Study in Jakarta', *Asia Pacific Management Review*, 22.4 (2017), 176–84 <<https://doi.org/10.1016/j.apmr.2017.07.012>>;

Attitude

Attitude is a predisposing factor attached to a person who learns to respond consistently, like or dislike assessing a given object. Attitudes are positive or negative feelings. Consumers will tend to have more intention to do something if they like the activity. When consumers feel happy or want to buy halal products, they tend to intend to purchase halal products again in the future.¹⁷

Students' attitudes influence their behaviour on reading halal labels on food. Maichum et al. explain that halal food's perspective means evaluating respondents to conclude whether a product is useful and whether specific actions are taken.¹⁸

There are three components, namely 1) the cognitive component: consumers' confidence and knowledge about objects. The object is the product attribute. The more favourable to a brand of a product, the more support for overall attitudes from overall cognitive components; 2) Affective component, an emotional component that reflects a person's feelings towards an object, whether the item is desired or liked; 3) Behavioral part, a reflection of the tendency and actual

behaviours of an object. Which component shows the trend for taking action. A cognitive function is trust in the brand; the affective component evaluates the brand, and the cognitive component concerns the intention or intention to buy.¹⁹

Concept of Halal

Halal comes from Arabic, meaning "permitted," while being forbidden by his opponent means prohibited or violated by the law. Knowledge is knowledge, awareness, and inequality of something obtained through experience and learning. Ability can also be interpreted as expertise and skills acquired by a person or group through a theoretical or practical understanding of a particular subject. Good knowledge about halal products influenced by experience and information about halal products. It is essential knowledge for consumers to decide to buy a product, especially halal products.²⁰

Ali et al. explain that a product categorized as a halal product must meet the requirements. First, the product must not include animals or parts of animals that prohibit in Islam. According to Islamic law, it also does not include halal details or animal products, such as cows, goats, and poultry. Second, according to Islamic law, the product must not contain any unclean, dirty or unclean ingredients. Third, the product must not have chemical or biological/microbial hazards. Fourth, this product is not equipped or processed using a piece of equipment, considered as Najs according to sharia. Fifth, the manufacture of products must not allow human flesh and blood to be involved. Sixth, During all stages of the supply chain, the product must be physically

Nur Hadiati Endah, 'Perilaku Pembelian Kosmetik Berlabel Halal Oleh Konsumen Indonesia', *Jurnal Ekonomi Dan Pembangunan*, 22.1 (2014), 11–25 <<http://jurnalekonomi.lipi.go.id/index.php/JEP/article/view/31>>; Ira Eka Pratiwi, 'Factors Influencing Muslims Compliance (a Non-Muslim Region in Indonesia)', *QIJIS: Qudus Internasi Onal Journal Od Islam Studi*, 6.1 (2018), 69–88.

¹⁷ Martin Fishbein and Icek Ajzen, *Belief, Attitude, Intention and Behavior: An Introduction to Theory and Research* (Massachusetts: Addison-Wesley Publishing Company, 1975); Firas Jamil Al-Otoum and Rawan S Nimri, 'Antecedents of Consumers' Behavior towards Halal Food among Jordanian Customers', *Journal of Marketing and Consumer Research*, 12.1 (2015), 19–25.

¹⁸ Megawati Simanjuntak and Muhammad Mardi Dewantara, 'The Effects of Knowledge, Religiosity Value, and Attitude on Halal Label Reading Behavior of Undergraduate Students', *ASEAN Marketing Journal*, 6.2 (2014), 65–76 <<https://doi.org/10.21002/amj.v6i2.4216>>; Kamonthip Maichum, Surakiat Parichatnon, and Ke-Chung Peng, 'The Influence of Environmental Concern and Environmental Attitude on Purchase Intention towards Green Products: A Case Study of Young Consumers in Thailand', *Www.Ijbmm.Com International Journal of Business Marketing and Management*, 2.3 (2017), 01–08 <www.ijbmm.com>.

¹⁹ Bilson Simamora, *Panduan Riset Perilaku Konsumen* (Jakarta: PT. Gramedia Pustaka Utama, 2008), p.155; David L Loudon and Albert J Delia Bitta, *Consumer Behavior: Concepts and Applications* (New York: McGraw-Hill, 1979), p.433.

²⁰ Azmawani Abd Rahman, Ebrahim Asrarhaghghi, and Suhaimi Ab Rahman, 'Consumers and Halal Cosmetic Products: Knowledge, Religiosity, Attitude and Intention', *Journal of Islamic Marketing*, 6.1 (2015), 1–25 <<https://doi.org/Permanenthhttp://dx.doi.org/10.1108/JI-MA-09-2013-0068>>.

separate from other goods that do not meet the standards mentioned above or other aspects established based on sharia. More knowledgeable consumers will reflect their behaviours when evaluating product attributes.²¹

Demographics of Respondents

The number of respondents in this study was 156 respondents with the demographics gender as seen in Table 1.

Table 1. Gender of Respondents

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	55	35.3	35.3	35.3
	Female	101	64.7	64.7	100.0
	Total	156	100.0	100.0	

Source: Questionnaire, data processed (2020),

Table 1 shows that the number of male respondents was 55 (35.3%) while the number of female respondents was 101 (64.7%). Female respondents were more dominant than male respondents. Respondents based on age can be seen in table 2 (Respondents by Age).

Table 2. Respondents by Age

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	> 50 years	1	.6	.6	.6
	< 20 years	22	14.1	14.1	14.7
	20 - < 25 years	91	58.3	58.3	73.1
	25 - < 35 years	20	12.8	12.8	85.9
	35 - 50 years	22	14.1	14.1	100.0
	Total	156	100.0	100.0	

Source: Questionnaire, data processed (2020)

Table 2 shows the composition of respondents aged 20- <25 years, dominated by (58.3%) followed by <20 years and 35-50 years

(14.1%) and ages 25- <35 years (12.8%). Then, it can be stated that respondents meet millennial criteria. Based on the income of respondents, the distribution of respondents can be seen in table 3.

Table 3. Respondents Based on Income Level

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	< Rp 1 million	81	51.9	51.9	51.9
	Rp 1 million - < Rp 2 million	30	19.2	19.2	71.2
	Rp 2 million - < Rp 3 million	17	10.9	10.9	82.1
	> Rp 4 million	28	17.9	17.9	100.0
	Total	156	100.0	100.0	

Source: Questionnaire, data processed (2020)

Based on the level of income, there were 81 (51.9%) respondents with income <1 million, 30 (19.2%) respondents with income Rp 1 million – Rp <2 millions, and 28 (17.9%) respondents with income > 4 millions. The low-income respondents in the millennial groups are due to not having enough work experience.

Respondents based on marital status can be seen in table 4.

Table 4. Respondents Based on marital status

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Married	36	23.1	23.1	23.1
	Single	118	75.6	75.6	98.7
	Widow/Widower	2	1.3	1.3	100.0
	Total	156	100.0	100.0	

Source: Questionnaire, data processed (2020)

Table 4 shows 118 (75.6%) unmarried respondents became very dominant while 36 (23.1%) were married. This data also shows that the respondents are the millennial generation cause many respondents unmarried.

²¹ Saqib Ali, Fairol Halim, and Norzieiriani Ahmad, 'Beauty Premium and Halal Cosmetics Industry', *Journal of Marketing Management and Consumer Behavior*, 8.4-2 (2016), 52-63 <<https://doi.org/10.11113/sh.v8n4-2.1056>>.

Based on the education of respondents as seen in table 5.

Table 5 . Education-Based Respondents

		Freque ncy	Per cent	Valid Per cent	Cumula tive Percent
Valid	Diploma (D1-D3)	34	21.8	21.8	21.8
	S1 or D4	84	53.8	53.8	75.6
	Postgradu ate (S2 or S3)	38	24.4	24.4	100.0
	Total	156	100.0	100.0	

Source: Questionnaire, data processed (2020)

Table 5 shows the majority of respondent that have education holding undergraduate degrees (S1 or D4) amount of 84 (53.8%), and Postgraduate graduate degrees were 38 (24.4%).

While in terms of work as seen in table 6.

Table 6. Respondents by Job Type

		Freque ncy	Per cent	Valid Per cent	Cumu lative Percent
Valid	Lecturer	27	17.3	17.3	17.3
	Teacher	2	1.3	1.3	18.6
	Civil Servant	4	2.6	2.6	21.2
	BUMN Employee s	1	.6	.6	21.8
	General Employee s	14	9.0	9.0	30.8
	Entrepren eur	4	2.6	2.6	33.3
	College student	79	50.6	50.6	84.0
	Others	25	16.0	16.0	100.0
	Total	156	100.0	100.0	

Source: Questionnaire, data processed (2020)

Table 6 shows that the majority of respondents were students from IAIN Bukit Tinggi, IAIN Batu Sangkar and UIN Imam Bonjol 50.6% while the percentage of lecturers were 17.3%.

Halal Tourism Knowledge

The first question to be asked is whether respondents have ever known the term halal tourism. Respondents' answers can be seen in table 7.

Table 7 . Knowledge of Halal Tourism Terms

		Freque ncy	Per cent	Valid Per cent	Cumula tive Per cent
Valid	Ever	126	80.8	80.8	80.8
	Never	30	19.2	19.2	100.0
	Yet				
	Total	156	100.0	100.0	

Source: Questionnaire, data processed (2020)

A total of 126 (80.8%) of respondents knew or had known the term halal tourism. It were, a fairly large number compared to those 30 respondents (19.2%) who had never known halal tourism. The next question is whether the respondents have ever visited halal tourism in West Sumatra. The respondents' answers can be seen in table 8.

Table 8. Halal Tourism Visitors

		Freque ncy	Per cent	Valid Per cent	Cumula tive Percent
Valid	Ever	76	48.7	48.7	48.7
	Never	80	51.3	51.3	100.0
	Yet				
	Total	156	100.0	100.0	

Source: Questionnaire, data processed (2020)

Table 8 shows that the number of respondents who have visited halal tourism were 76 (48.7%). This number was fewer than 80 respondents (51.3%) who had never visited halal tourism.

The next question was about halal tourism information sources. Respondents' answers can be seen in table 9.

Table 9. Halal Tourism Information Sources

		Freque ncy	Per cent	Valid Per cent	Cumula tive Percent
Valid	Television	21	13.5	13.5	13.5
	Religious leaders	3	1.9	1.9	15.4
	Social Media	67	42.9	42.9	58.3
	News paper	1	.6	.6	59.0
	Relatives / others	24	15.4	15.4	74.4
	Internet	31	19.9	19.9	94.2

Govern ment tourism office	9	5.8	5.8	100.0
Total	156	100.0	100.0	

Source: Questionnaire, data processed (2020)

Table 9 shows that 67 (42.9%) respondents obtained information on halal tourism from social media, 31 (19.9%) from the Internet and 24 (15.4%) from other sources. The results of this research support the results of Lancaster and Stillman's (2002) research that millennials use social media more in seeking various information.

Test Validity with Outer Loadings

The loading factor indicator value greater than or equal to 0.5 could be said to be valid.²² The validity test results show in Figure 2. It shows that this study's results indicate that the indicators that shaped or explained the research variables are valid. So the model that form is also correct.

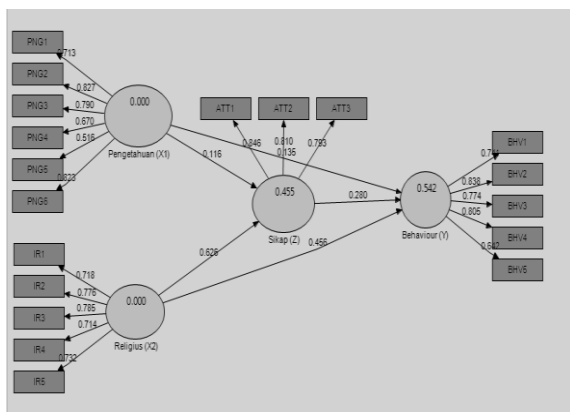


Figure 2: Test the Validity of Research Variables
Source: Smart PLS Data Processing Results, 2020

Chin (1998) stated that "The unidimensionality of the block of variables may assess by using composite reliability (should be > 0.7). Table 1 shows the results of composite reliability. The overall test results are above 0.70. Thus the variable data of Knowledge, Islamic Religiosity, Attitudes, and Consumer Behavior are reliable and can be used to test hypotheses.

²² Wynne W Chin, 'The Partial Least Squares Approach to Structural Equation Modeling', in *Modern Methods For Business Research*, ed. by George A Marcoulides (London: Lawrence Erlbaum Associates, 1998), pp. 295–336.

Table 10. Composite Reliability Results

Variable	Composite Reliability
Knowledge	0,8710
Islamic Religiosity	0,8622
Attitude	0,8571
Consumer Behavior	0,8735

Source: Smart PLS Data Processing Results, 2020

The results of the hypothesis proving output shown in table 11. The criteria for accepting a premise include the condition if the t statistic results in the table are > 1.96.

Table 11. Result for Inner Weight

	T-Statistic
Knowledge -> Attitude	1.5462
Knowledge -> Behavior	2.1527
Islamic Religiosity -> Attitude	9.4044
Islamic Religiosity -> Behavior	2.6246
Attitude -> Behavior	2.6246

Source: Smart PLS Data Processing Results, 2020

Table 11 shows that the influence of the Knowledge variable on the Attitude variable was directly insignificant. Still, the Knowledge variable had a significant direct effect on the Consumer Behavior variable. The variable knowledge of halal tourism in the millennial generation can influence millennial behaviour to purchase halal tourism products directly and indirectly through attitude variables. The Islamic Religiosity variable had a significant influence on the Attitude and Behavior variables. So, the substantial impact of Islamic Religiosity variables on attitude variables was direct, and behaviour variables directly accepted. Likewise, it applies to the hypothesis about the indirect effect of Islamic Religiosity variables on millennial behaviour variables through the Millennial Attitude variable.

The coefficient of determination (R-Square) is 0.4550 (45.50%). This result indicates that the Knowledge Variable and Islamic Religiosity's ability to explain the community's Attitude regarding halal tourism in West Sumatra is 45.50%. This result also means that the opportunity for other variables to define the attitude variable is 54.5 %.

The statistical analysis results show that only Islamic Religiosity variables can significantly and

positively influence Millennial Attitudes and Behavioral Variables. The knowledge variable in the statistical analysis results indicates no significant direct effect on the attitude variable. Still, it has a substantial immediate impact on the Millennial Behavior Variable. The influence of public knowledge about halal tourism variables on behaviour in this study does not differ from Walters et al. (2019). They examined the effect of general knowledge about terrorist threats on the behaviour of visiting tourist attractions. Islamic Religiosity variable can influence millennial behaviour in purchasing halal tourism products. This result is in line with the research conducted by Eid & El-Gohary (2015), finding that Muslim tourists have purchasing behaviour based on aspects of Islam's physical attributes. Essoo & Dibb (2004), Weidenfeld & Ron (2008), and Laderlah et al. (2011) found a trend that religion can influence one's behaviour in purchasing tourism. This study shows that the Islamic religiosity variable inherent in the millennial generation can influence the millennial generation's behaviour in purchasing halal tourism either directly or indirectly through the millennial generation's Attitude.

The results of this study have implications for marketing strategies for halal tourism managers in Indonesia in increasing tourists, especially from the millennial generation. The knowledge variable about halal in tourism sector is still being improved with various kinds of socialization because this variable significantly influences the millennial generation's behavior. In accordance with the results of this study, 42.9% of respondents know about halal tourism from social media. Accordingly, halal tourism stakeholders have to do a lot of promotion through social media. The variable of Islamic religiosity also continues to be improved because it, directly and indirectly, impacts the millennial generation to buy halal tourism in West Sumatra in particular. The better the level of religiosity of the millennial generation, the better the attitude of the millennial generation. Thus, it will affect the

behavior of the millennial generation to choose tourism according to Islamic sharia.

Conclusion

The conclusion of this study is halal knowledge of the millennial generation does not significantly influence the Attitude of purchasing halal tourism products. Islamic Religious Millennial generation has a significant effect on attitudes toward purchasing halal tourism products. Halal knowledge of the millennial generation is having a considerable impact on buying behaviour toward halal tourism products. Islamic Religiosity Millennial generation has a significant effect on purchasing behaviour toward halal tourism products. The Attitude of the millennial generation is having a considerable impact on buying behaviour toward halal tourism products.

Acknowledgment

We thank the Directorate of General for Strengthening Research and Development, the Ministry of Research and Technology Republic Indonesia, Higher Education (DIKTI), and University YARSI for providing this research.

References

Books

- Ancok, Djamaludin, and Fuat Nashori Suroso, *Psikologi Islam*, 3rd edn (Yogyakarta: Pustaka Pelajar, 2000)
- Chin, Wynne W, 'The Partial Least Squares Approach to Structural Equation Modeling', in *Modern Methods For Business Research*, ed. by George A Marcoulides (London: Lawrence Erlbaum Associates, 1998), pp. 295–336
- Duman, Teoman, 'Value of Islamic Tourism Offering: Perspectives from the Turkish Experience', in *World Islamic Tourism Forum* (Kuala Lumpur, 2011)
- Ferdinand, Augusty, *Struktural Equation Modeling Dalam Penelitian Manajemen* (Semarang: Badan Penerbit Universitas Diponegoro, 2013)



- Fishbein, Martin, and Icek Ajzen, *Belief, Attitude, Intention and Behavior: An Introduction to Theory and Research* (Massachusetts: Addison-Wesley Publishing Company, 1975)
- Kotler, P, and K.L Keller, *Marketing Management*, 15th edn, 2016
- Lancaster, L.C., and D. Stillman, *When Generations Collide: Who They Are. Why They Clash. How to Solve the Generational Puzzle at Work* (New York: HarperCollins, 2002)
- Loudon, David L, and Albert J Delia Bitta, *Consumer Behavior: Concepts and Applications* (New York: McGraw-Hill, 1979)
- Mannan, M A, *Islamic Economics: Theory and Practice* (Cambridge: Hodder and Stroughton, 1986)
- Peter, P, and J.C Olson, *Perilaku Konsumen Dan Strategi Pemasaran*, 9th edn (Jakarta: Salemba Empat, 2013)
- Simamora, Bilson, *Panduan Riset Perilaku Konsumen* (Jakarta: PT. Gramedia Pustaka Utama, 2008)
- Journals**
- Ahmad, Ahlam Nuwairah, Azmawani Abd Rahman, and Suhaimi Ab Rahman, 'Assessing Knowledge and Religiosity on Consumer Behavior towards Halal Food and Cosmetic Products', *International Journal of Social Science and Humanity*, 5.1 (2015), 10–14
<<https://doi.org/10.7763/ijssh.2015.v5.413>>
- Al-Otoum, Firas Jamil, and Rawan S Nimri, 'Antecedents of Consumers' Behavior towards Halal Food among Jordanian Customers', *Journal of Marketing and Consumer Research*, 12.1 (2015), 19–25
- Ali, Saqib, Fairol Halim, and Norzieiriani Ahmad, 'Beauty Premium and Halal Cosmetics Industry', *Journal of Marketing Management and Consumer Behavior*, 8.4–2 (2016), 52–63
<<https://doi.org/10.11113/sh.v8n4-2.1056>>
- Arda, Mutia, and Dewi Andriany, 'The Effect of Halal Tourism on Millennial Tourist Satisfaction in Sabang Island as Tourism Object', in *International Seminar on Islamic Studies*, 2019, I, 543–50
- Briliana, Vita, and Nurwanti Mursito, 'Exploring Antecedents and Consequences of Indonesian Muslim Youths' Attitude towards Halal Cosmetic Products: A Case Study in Jakarta', *Asia Pacific Management Review*, 22.4 (2017), 176–84
<<https://doi.org/10.1016/j.apmr.2017.07.012>>
- Chanin, Oraphan, Piangpis Sriprasert, Hamzah Abd Rahman, and Mohd Sobri Don, 'Guidelines on Halal Tourism Management in the Andaman Sea Coast of Thailand', *Journal of Economics, Business and Management*, 3.8 (2015), 791–94
<<https://doi.org/10.7763/joebm.2015.v3.287>>
- Chookaew, S, O Chanin, J Charatarawat, P Sriprasert, and S Nimpaya, 'Increasing Halal Tourism Potential at Andaman Gulf in Thailand for Muslim Country', *Journal of Economics, Business and Management*, 3.7 (2015), 739–41
- Eid, Riyad, and Hatem El-Gohary, 'Muslim Tourist Perceived Value in the Hospitality and Tourism Industry', *Journal of Travel Research*, 54.6 (2015), 774–87
<<https://doi.org/10.1177/0047287514532367>>
- Endah, Nur Hadiati, 'Perilaku Pembelian Kosmetik Berlabel Halal Oleh Konsumen Indonesia', *Jurnal Ekonomi Dan Pembangunan*, 22.1 (2014), 11–25
<<http://jurnalekonomi.lipi.go.id/index.php/JEP/article/view/31>>
- Henderson, Joan C., 'Sharia-Compliant Hotels', *Tourism and Hospitality Research*, 10.3 (2010), 246–54
<<https://doi.org/10.1057/thr.2010.3>>
- Huda, Nurul, Muslikh Muslikh, Nova Rini, and Slamet Hidayat, 'South Sulawesi Halal Tourism a Strategic Approach', in *2nd International Seminar on Business, Economics, Social Science and Technology (ISBEST 2019)* (South Tangerang, Indonesia: Atlantis Press, 2020), pp. 116–20
<<https://doi.org/10.2991/aebmr.k.200522.024>>
- Huda, Nurul, Nova Rini, Muslikh Muslikh, and Slamet Hidayat, 'West Nusa Tenggara Halal Tourism Research Approach', in *The 3rd International Conference on Islamic Epistemology*, 2019, pp. 133–47



- Maichum, Kamonthip, Surakiat Parichatnon, and Ke-Chung Peng, 'The Influence of Environmental Concern and Environmental Attitude on Purchase Intention towards Green Products: A Case Study of Young Consumers in Thailand', *Www.Ijbmm.Com International Journal of Business Marketing and Management*, 2.3 (2017), 01–08 <www.ijbmm.com>
- Pratiwi, Ira Eka, 'Factors Influencing Muslims Compliance (a Non-Muslim Region in Indonesia)', *QIJIS: Qudus Internasi Onal Journal Od Islam Studi*, 6.1 (2018), 69–88
- Rahman, Azmawani Abd, Ebrahim Asrarhaghghi, and Suhaimi Ab Rahman, 'Consumers and Halal Cosmetic Products: Knowledge, Religiosity, Attitude and Intention', *Journal of Islamic Marketing*, 6.1 (2015), 1–25 <<https://doi.org/Permanenthttp://dx.doi.org/10.1108/JIMA-09-2013-0068>>
- Shakiry, A.S, 'Islamic Tourism Means Tourism Based on Ethical Codes', *An Interview with CHN during the International Conference on Tourism of Islamic Countries*. Retrieved July 10, 2009, from <Http://Www.Chn Press.Com/News/?Section=1&id=1819>, 2007
- Simanjuntak, Megawati, and Muhammad Mardi Dewantara, 'The Effects of Knowledge, Religiosity Value, and Attitude on Halal Label Reading Behavior of Undergraduate Students', *ASEAN Marketing Journal*, 6.2 (2014), 65–76 <<https://doi.org/10.21002/amj.v6i2.4216>>
- Sotiriadis, Marios D, 'Sharing Tourism Experiences in Social Media', *International Journal of Contemporary Hospitality Management*, 29.1 (2017), 179–225 <<https://doi.org/10.1108/ijchm-05-2016-0300>>
- Walters, Gabrielle, Ann Wallin, and Nicole Hartley, 'The Threat of Terrorism and Tourist Choice Behavior', *Journal of Travel Research*, 58.3 (2019), 370–82 <<https://doi.org/10.1177/0047287518755503>>
- Yuswohady, 'Millennial Trends 2016', *Yuswobady.Com*, 2016 <<https://www.yuswohady.com/2016/01/17/millennial-trends-2016/>>