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# THE IMPACT OF RELIGIOSITY AND KNOWLEDGE ON THE INTENTION OF YOUNG MUSLIM GENERATION TOWARD HALAL TOURISM IN INDONESIA

# THE IMPACT OF RELIGIOSITY AND KNOWLEDGE ON THE INTENTION OF YOUNG MUSLIM GENERATION TOWARD HALAL TOURISM IN INDONESIA

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**Abstract**

Purpose – An objective of this study is to investigate the determinants of the interest of young Muslim tourist generation to recommend and to visit the halal tourist attraction.

Design – The interest of young Muslim tourist generation to recommend and to visit halal attraction is influenced by knowledge (KNO), religiosity (REG), perceived behavioral contro (PBC), subjective norms (SN), and attitudes (ATT).

Methodology – Respondents are young Muslims generation living in 27 provinces in Indonesia chosen using the purposive sampling method. The use of purposive sampling method is to support this research where information is obtained from certain target groups.

Approach – It was revealed that when domestic Muslim tourists intend to choose and to recommend halal tourism destinations, there will be several factors affecting their intention suc as knowledge, religiosity, perceived behavioral control, subjective norms, and attitudes. In addition, knowledge and religiosity affect the attitude of tourists to visit halal tourist attractions.

Originality of the research – This study adds to behavioral theory and expands the use of Theory of Planned Behavior (TPB) in a context of halal tourism studies.

**Keywords** *Taqwa* level, domestic tourists, halal tourism destinations, theory of planned behavior.

## 1. INTRODUCTION

Indonesia was successfully placed in the top ranking of the 2019 Mastercard-Crescent Global Muslim Travel Index (GMTI) along with Malaysia by a total score of 78. It is then followed by Turkey, Saudi Arabia, and the United Arab Emirates. The GMTI report involves 130 countres in the Organization of Islamic Cooperation (OIC) and non-OIC countries. The report also included Singapore on the list of Muslim-friendly destinations among non-OIC countries. France, United Kingdom, South Africa, South Korea, Hongkong, Thailand, Japan, Philippines, and Taiwan are also on the list. GMTI analyzes health and growth issues in a number of Muslim-friendly destinations according to four important criteria such as service, access, environment, and communication (GMTI, 2019).

The contribution of the halal tourism sector is expected to surge by 35 percent or around 300 billion dollars contributed to the global economy in 2026 (GMTI, 2019). This development is supported by the increasing market segments among millennials.

Millennial generation or generation Y is the age group of 20-36 years who have the characteristics of looking for something new, love something fast and instant and also love playing a gadget. It is estimated that 60% of the Muslim-majority citizens are not more than 30 years old and becoming more prosperous (DinarStandard, 2016; Henderson, 2016). Starting from 2020, as predicted by the tourism industry, millennial generation would be able to increase their international trips up to 320 trips each year. The growth of younger and more educated Muslims with greater incomes also increases their tendency to travel abroad (Nik *et al.*, 2020).

Public awareness of the concept of halal is increasingly evidenced by the growing demands for halal cosmetic in Malaysia (Ali *et al.*, 2019), halal meat in Germany (Sherwani *et al.*, 2018), halal goods in China (Hong *et al.*, 2019), provision of places of worship at Tokyo's Japanese airport, provision of Muslim-friendly places in Thailand, provision of various Muslim-friendly hotel facilities in Moscow (Russia) and Philippines (Nik *et al.*, 2020). These can be examples that support factors in halal tourism are growing and developing in various countries acroos the globe, following the increase in number of global Muslim citizens.

Halal tourism can be a breakthrough in Indonesia's efforts to attract international tourist visits as well as to increase tourism opportunities as key player of Indonesian economy (Rahman, 2014; Ferdiansyah *et al.*, 2020). Halal tourism is part of the halal concept which has become an important reason for the Muslim community to carry out its activities (Battour and Ismail, 2016; Battour, Rahman and Rana, 2019). The term 'halal' which is identical with Islam is a challenge for other religions because their religion does not prescribe the same belief (Yousaf and Malik, 2013).

Existing literature has never assessed the effect of religiosity and knowledge on the interest to recommend and to visit halal tourist destinations. We feel that the behavior of the younger generation who are predominantly Muslim in Indonesia is strongly influenced by elements of religiosity and knowledge of halal products. With these considerations, we include religiosity as a factor affecting the interest of the younger generation of Muslims in Indonesia to make recommendations and to visit halal tourist destinations.

## 2. LITERATURE REVIEW

According to Sharia principle (Islamic teaching), some studies have attempted to define Islamic tourism as a mean of any tourism activity, facility, action and goal allowed by Sharia principle (Battour, Battor and Bhatti, 2013; Henderson, 2016). Islamic tourism includes tourism activities as economic, cultural and religious concepts, including all relaxation and entertainment in hotel industries. Muslims who struggle for Islamic teachings contribute direct and indirect effect on the decision about their travelling plan (Zamani-Farahani and Henderson, 2010).

Battour and Ismail (2016) explain halal tourism as tourist objects or actions that are permitted by Sharia to be used or involved by Muslims. Having said that, any tourism-related goods/services designed, produced, and provided to the market conforming Islamic teachings would be classified as halal tourism (Duman, 2011). More

specifically in characterizing this market niche, Akyol and Kilinc (2014) expands the scope of halal tourism to involve halal finance, halal hotel, halal transportation (airline), halal food (restaurant), and halal tour package. Halal tourism offers tourism service specifically arranged to fulfill the need of Muslim tourist, according to the religious obligation and practice. Hence, it would enable Muslim tourist to travel and to visit other destinations across the globe, by keep maintaining their daily life actions and behaviors conforming Islamic teaching (Vargas-Sanchéz and Perano, 2018).

## 2.1. Theory of Planned Behavior (TPB)

Although another theory can be used to study individual or organizational behavior, TPB as pioneered by Ajzen in 1980 mainly discusses the involvement of participants in the selection of products and services (Ajzen, 2015). TPB is used to understand the decision-making process carried out by individuals and organizations (Ajzen, 2012). TPB explains that individual desires and behavior are affected by these main factors which are attitudes, subjective norms, and perceived behavioral control(Yuzhanin and Fisher, 2016).

Some studies use TPB to analyze consumer behavior in buying products and services (Wang, 2014; Irianto, 2015). TPB is also specifically used to analyze the concept of halal to explain the desires and behavior of consumers of halal goods/services (Khalek and Ismail, 2015). Specifically to tourism, several studies have used TPB as a basis for their studies. Tourist destinations require 4 basic attributes, including attractions, access, facilities, and additional services (Žabkar, Brenčič and Dmitrović, 2010). TPB is also used to evaluate the effectiveness of TPB in predicting visitors' intentions in choosing tourist objects/destinations (Wang and Fu, 2015). In the perspective of transportation/access selection, TPB is applied to predict the behavior of prospective passengers in choosing Low-Cost Carriers (LCC) in the Southeast Asian countries (Buaphiban and Truong, 2017) and also in choosing the accommodation (Verma and Chandra, 2018).

The application of TPB is seen in studies on the selection of tourist destinations around the world. The study revealed that the Social Environment and Behavioral Control contribute to the selection of tourist destinations throughout the world while Attitude only applies to certain destinations. Three TPB factors contribute positively to the selection of tourist destinations by using Word of Mouth (WOM) as a marketing medium (Jalilvand and Samiei, 2012). In this digital age, WOM becomes important because it can reach wider consumers (Martínez-Roget, Vázquez Rozas and Castillo-Montesdeoca, 2020). For Muslims, the religious value inherent in halal products such as food is a major consideration. A Muslim consumer will try to get halal products, and they are willing to make extra efforts to ensure their lives are in line with Islamic teachings. Another study on the selection of halal products revealed that Social Environment factors did not influence the selection of halal products (Khalek and Ismail, 2015).

## 2.2. Intention to Recommendation (ITR) and Visit (ITV)

This research uses TPB because it is believed to be able to provide a more comprehensive perspective related to human and organizational behavior. Behavior is not simple matters because many factors could affect a person. Therefore, this study is limited to indicators of intention. Intention is considered representative and far simpler because it has the possibility of higher accuracy compared to Behavior. There is not enough evidence to see the difference between behavior and intention (Hassan, Shiu and Shaw, 2016). Other researchers say that intention moderately affects the behavioral decision to buy a product (Grimmer and Miles, 2016). Intention in this study is divided into two, the intention to give recommendations to others because tourists have a positive experience of the places visited and the intention to visit halal tourist attractions.

### 2.3. Attitude (ATT)

Attitude is a form of individual response to positive or negative influences that are exposed and will influence the individual's subsequent actions (Ajzen, 2012). In this context, the hypothesis is to find out whether attitude is a tendency to respond to certain situations. At certain point, attitude is able to affect and to guess behavior (AL Ziadat, 2015). In consumption research, several models for predicting behavior and behavioral intention on the basis of attitude have been developed. A research conducted by Kim, Park and Jeong (2004) proves that tourist attitudes towards the tourist destinations will significantly influence their willingness to buy souvenirs. Lam and Hsu (2006) also show that attitudes are found to have a relationship toward behavioral intentions in choosing tourist destinations. According to Zarrad and Debabi (2015), the electronic Word of Mouth (e-WOM) and attitude of tourists significantly affect purpose and intention to visit a destination. Therefore, the following hypothesis is formed:

*H1: Attitude affects the intention to give recommendations*
*H2: Attitude affects the intention to visit*

### 2.4. Subjective Norm (SN)

Subjective Norm is a pressure from the environment on a person for something that is believed by the individual. In this context, the hypothesis is to find out whether social pressure drives one's intention to choose a halal tourism destination. Many studies on tourist goals are using TPB model, including Wang and Ritchie (2010) who have done a research on the relationship between subjective norms and behavioral intentions. It was found that subjective norms has a correlation with the intention to make a recommendation (Titah and Barki, 2009; Iriobe and Abiola-Oke, 2019). Based on the existing literature, research could conclude that subjective norm significantly affects the attitude. Then, the following hypothesis is formed:

*H3: Subjective norm affects the intention to give recommendations*
*H4: Subjective norm affects the intention to visit*

## 2.5. Perceived Behavioral Control (PBC)

PBC is the feeling that a person has when he faces difficulties or ease in deciding how to behave. PBC is the only factor that influences the individual in his acts or in making decisions. PBC refers to the level of difficulty assumed by a person to behave in a certain way (Ajzen, 2012). Presumably, PBC can be calculated by the total set of control beliefs which can be accessed. The behavioral control perceived by travelers along with attitudes and subjective norms significantly affects behavioral intention, with a bigger effect compared to subjective norms alone. (Shen, 2013), Lam and Hsu (2006) and Iriobe and Abiola-Oke (2019) have shown that perceived behavioral control is valid to predict the constructs of people's intention to revisit. Thus, based on these arguments, a hypothesis can be formed as follows:

*H5: PBC affects the intention to give recommendations*
*H6: PBC affects the intention to visit*

## 2.6. Knowledge (KNO)

Knowledge can influence consumer attitudes towards a product. Hamdan *et al*. (2013) found that knowledge becomes the most important factor in the decision-making process of buying processed foods in Muslim society. It is found that values significantly affect information seeking process (Karayanni, 2011). A knowledge that consumer has will bring an impact on its behavior, for example in form of finding the details of goods/serives offered by the sellers. A knowledgeable consumer will influence the way product attribute being evaluated (Hong and Sternthal, 2010). Thus, a hypothesis can be arranged as follows:

*H7: Knowledge affects  the attitude*
*H8: Knowledge affects the intention to give recommendations*
*H9: Knowledge affects the intention to visit*

## 2.7. Religiosity (REG)

The value of religiosity is an individual commitment toward its own religion and could be seen in the cognitive and behavioral aspects (Khraim *et al*., 2011). Religiosity will influence the life goals and individual accountability to God, self, and its surroundings (Talib and Johan, 2012). The effect of religiosity on consumer behavior will depend on its personal religious commitment (Hassan and Harun, 2016). Religiosity can affect a person both cognitive and behavior. Jamal and Sharifuddin (2014) conclude that religiosity positively affects intention. Religiosity moderates the relationship between horizontal collectivism and intention. Religiosity is usually considered as a person's cognitive attitude where the value of each person's religiosity might be different to one another because of its distinct interest. Thus, a hypothesis can be formed as follows:

*H10: Religiosity affects attitude*

*H11: Religiosity affects the intention to give recommendations*
*H12: Religiosity affects the intention to visit*

Relationship of attitude, subjective norm, perceived behavior control, knowledge, and religiosity toward the interest to give recommendations and to visit halal tourist attractions can be arranged as follows:

Figure 1: **Theoretical Framework**
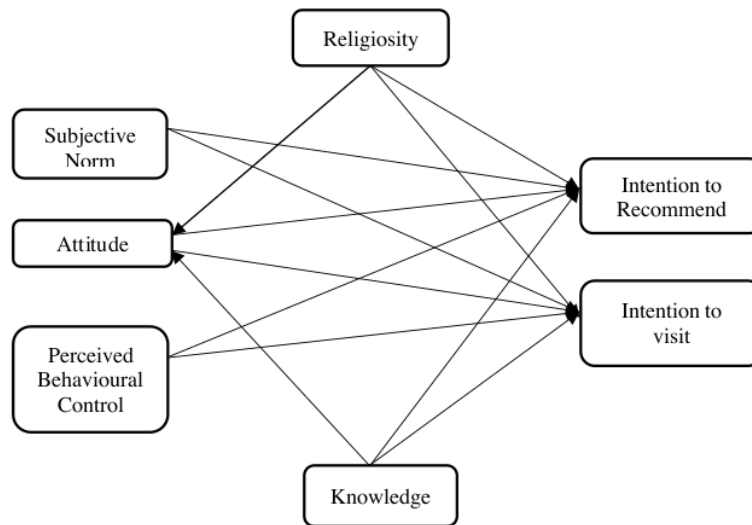


## 3. METHODOLOGY

A set of questionnaires were distributed to collect data from respondents. Respondents are Muslims living in 27 provinces in Indonesia who were selected according to the purposive sampling method. The use of purposive sampling method is to support this research where information is obtained from certain target groups (Sekaran, 2013). The sample collected is limited to individuals who are able to provide the information needed for this research in accordance with a set of established criteria. Purposive sampling according to this research is an assessment of the sample where the sample collection involves the most useful subjects for this research and is in the best position to provide information.

This survey uses a questionnaire instrument that is measured by a Likert scale. Likert scale shows the strength of agreement or disagreement in a statement. The range of scale is 1 for Strongly Disagree, up to 5 for Strongly Agree. Ranges 1 - 5 are used to obtain optimal Likert data reliability, and this scale is commonly used.

The questionnaire uses the help of the Google form which was initially trialed to 50 respondents to find out the validity and reliability of the questions compiled. Some questions that are not valid and reliable are deleted to then be included questions that are reliable and valid in the questionnaire. Questionnaires are distributed through social media groups of national organization, for example the Indonesian Association of Islamic Economist (IAEI) and the Sharia Economic Community (MES). The questionnaire was also distributed to student organization groups such as the Muslim Students Association (HMI), the Islamic Economics Gathering Study Forum (FOSSEI), and the Islamic Economics Study Club (IESC). In addition to that, the questionnaire was also distributed to student families.

Table 1: **Summary of Measurement Scales**

| Construct | Item | Measure |
|---|---|---|
| Attitude (ATT) | ATT1 | Based on the information I have, halal travel destination is a safe tourist destination |
| | ATT2 | Visiting halal tourist destinations is a pleasant experience |
| | ATT3 | Halal tourism destination is the best place for self-actualization |
| | ATT4 | I always look for halal labels when I go to tourist attractions |
| | ATT5 | Choosing halal tourist attractions is my own choice |
| Intention to Recommend (ITR) | ITR1 | If asked, I encourage people to choose halal tourist destinations |
| | ITR2 | I will always recommend halal travel destinations to other people |
| | ITR3 | When the opportunity arises, I will immediately recommend halal travel destinations to those people close to me |
| | ITR4 | When gathering with people, I will mention the advantages of visiting halal attractions |
| Intention to visit (ITV) | ITV1 | I intend to buy a tour package of a halal destination |
| | ITV2 | I am more interested in buying travel packages of halal destinations than other destinations |
| | ITV3 | I will soon visit a halal tourist destination |
| | ITV4 | I will go with friends to visit a halal tourist destination |

| | ITV5 | I will go with my family to visit halal tourist destinations |
|---|---|---|
| Knowledge (KNO) | KNO1 | I know Islamic law about Halal and Haram for tourist attractions, hotels and restaurants |
| | KNO2 | I have enough knowledge about tourist attractions, hotels and restaurants that are prohibited by Islam |
| | KNO3 | I have the knowledge to distinguish between tourist attractions, hotels and restaurants that are permitted and those that are prohibited |
| | KNO4 | I am aware of halal certification for tourist attractions, hotels and restaurants |
| Perceived Behavior Control (PBC) | PBC1 | I am a decision maker for visiting halal tourist destinations |
| | PBC2 | I prefer going to halal tourist destinations |
| | PBC3 | I believe that I will choose to visit halal tourist destination |
| Religiosity (REG) | REG1 | I try to follow the commands of Islam in every aspects of my life |
| | REG2 | I always try to avoid small and big sins as guided by my religion |
| | REG3 | I have a belief that all ideological dimensions are based on Islam |
| | REG4 | I always find out anything related to the teachings of my religion |
| | REG5 | I feel sad and unsatisfied when I do something that is contrary to my faith |
| Subjective Norm (SN) | SN1 | A close friend of mine influenced my decision to choose a halal tourist destination |
| | SN2 | My close relatives influenced my decision to choose a halal tourist destination |
| | SN3 | An important person for me influences my decision to choose a halal tourist destination |
| | SN4 | The majority of people I know think that I should choose a halal tourist destination |

## 4. EMPIRICAL RESULTS

### 4.1. Data Collection

There are 1250 respondents from all over Indonesia consist of 423 men (33.84%) and 827 women (66.16%). Respondents at the age of 17-20 years are 935 respondents (74.80%), at the age of 20-24 years are 263 respondents (21.04%), and at the age of 24-28 years are 30 respondents (4.16%). Respondents with the educational background of high school are 985 respondents (78.80%), bachelor degree are 249 respondents

(19.92%), and master degree are 16 respondents (1.28%). Based on job or profession, the students are 1123 respondents (89.84%), private sector employees are 64 respondents (5.12%), entrepreneurs are 41 respondents (3.28%), and Civil Servants are 22 respondents (1.76%). Based on the monthly spending, respondents spent less than Rp 2.000.000 are 1088 respondents (87.04%), those spent Rp 2.001.000-Rp 3.000.000 are 95 respondents (7.6%), those spent Rp 3.001.000 - Rp 4.000.000 are 47 respondents (3.76%), and the rest spent more than Rp 4.000.000 (20 respondents or 1.6%).

Table 2: **Characteristic of Sample**

| Variable | | Frequency | Percent |
|---|---|---|---|
| Gender | Male | 424 | 33,84 |
| | Female | 827 | 66,16 |
| Age | 17-20 years | 936 | 74, 80 |
| | 20-24 years | 263 | 21,04 |
| | 24-28 years | 30 | 4,16 |
| Education | High School | 986 | 78, 80 |
| | Bachelor | 249 | 19,92 |
| | Master | 16 | 1.28 |
| Job or Profession | Civil Servants | 23 | 1,76 |
| | Private employees | 64 | 5,12 |
| | Entrepreneur | 41 | 3,28 |
| | Student | 1123 | 89,84 |
| Monthly Spending | <2.000.000 | 1088 | 87,04 |
| | IDR 2.001.000 - IDR 3.000.000 | 96 | 7,6 |
| | IDR 3.001.000 - IDR 4.000.000 | 47 | 3,76 |
| | >IDR 4.000.000 | 20 | 1,6 |

### 4.2. Tools for data Analysis

Structural Equation Modeling (SEM) is a set of multivariate techniques which integrates factor analysis and regression. Thus, it enables researchers to simultaneously evaluate the correlation between measured variables and latent variables and between latent variables (Hair *et al.*, 2014). This method has several advantages, such as it would not include the normality of data distribution so that data can be used in structural equation modeling because the application is done by non-parametric

methods. Indicators (items) with less than three for each construct can be run because the identification problem has been resolved.

The PLS-SEM analysis was performed using SmartPLS software (Ringle, Wende and Becker, 2015). This technique is more preferable because it allows using abnormal data to describe differences between constructs. PLS-SEM involves 2 steps which are the test for reliability and validity, prior to the path analysis and hypothesis testing.

### 4.3. Confirmatory Factor Analysis, Reliability and Validity

Table 3 shows that all constructs have loading factors of greater than 0.6, indicating an adequate convergent validity for all latent variables (Chin, 1998), although in some other references ( Fama and French, 1989) explain that a lowest loading factor of 0.4 is still acceptable. The results of loading factor indicate the how big the variation of data which would strongly contribute to describe latent construction. Meanwhile, reliability is determined by the results of Cronbach's α. Cronbach's α above 0.7 indicates a good internal consistency. Likewise, the composite reliability value of more than 0.70 tells us that all constructs in this study are reliable. Lastly, the average variance extracted (AVE) for a construct must be greater than 0.50 (Fornell and Larcker, 1981).

Table 3: **Cronbach's Alpha, Composite Reliability and Average Variance Extracted (AVE)**

| | Items | Loading | CA | rho_A | CR | AVE |
|---|---|---|---|---|---|---|
| Attitude (ATT) | ATT1 | 0.755 | | | | |
| | ATT2 | 0.833 | | | | |
| | ATT3 | 0.813 | 0.845 | 0.850 | 0.890 | 0.619 |
| | ATT4 | 0.705 | | | | |
| | ATT5 | 0.820 | | | | |
| Intention to Recommend (ITR) | IR1 | 0.901 | | | | |
| | IR2 | 0.923 | 0.920 | 0.921 | 0.943 | 0.806 |
| | IR3 | 0.912 | | | | |
| | IR4 | 0.854 | | | | |
| Intention to Visit (ITV) | IV1 | 0.822 | | | | |
| | IV2 | 0.842 | | | | |
| | IV3 | 0.811 | 0.861 | 0.866 | 0.900 | 0.643 |
| | IV4 | 0.762 | | | | |
| | IV5 | 0.769 | | | | |
| Knowledge (KNO) | KN1 | 0.839 | | | | |
| | KN2 | 0.892 | 0.875 | 0.876 | 0.914 | 0.728 |
| | KN3 | 0.876 | | | | |

| | | | | | | |
|---|---|---|---|---|---|---|
| | KN4 | 0.804 | | | | |
| Perceived Behavioural Control (PBC) | PBC1 | 0.814 | 0.743 | 0.779 | 0.853 | 0.660 |
| | PBC2 | 0.731 | | | | |
| | PBC3 | 0.885 | | | | |
| Religiosity (REG) | RE1 | 0.844 | 0.870 | 0.871 | 0.906 | 0.658 |
| | RE2 | 0.829 | | | | |
| | RE3 | 0.756 | | | | |
| | RE4 | 0.837 | | | | |
| | RE5 | 0.787 | | | | |
| Subjective Norm (SN) | SN1 | 0.847 | 0.857 | 0.881 | 0.900 | 0.693 |
| | SN2 | 0.861 | | | | |
| | SN3 | 0.860 | | | | |
| | SN4 | 0.759 | | | | |

Note: CR, Cronbach's alfa; CR, composite reliability; AVE, average variance extracted, AVE)

**Table 4: Discriminant Validity (Fornell Lackher Criteria)**

| | ATT | ITR | ITV | KNO | PBC | REL | SN |
|---|---|---|---|---|---|---|---|
| ATT | 0.787 | | | | | | |
| ITR | 0.654 | 0.898 | | | | | |
| ITV | 0.692 | 0.768 | 0.802 | | | | |
| KNO | 0.446 | 0.530 | 0.514 | 0.853 | | | |
| PBC | 0.743 | 0.697 | 0.713 | 0.503 | 0.812 | | |
| REL | 0.560 | 0.520 | 0.528 | 0.468 | 0.519 | 0.811 | |
| SN | 0.470 | 0.528 | 0.494 | 0.349 | 0.516 | 0.335 | 0.833 |

## 4.4. Analysis of Model Structure and Hypothesis Testing

Once the requirements of validity and reliability are completed, the data is then tested for the corresponding model. Table 5 shows a statistical result of goodness of fit model, which is Standardized Root Mean Square Residual (SRMR), d_ULS, d_G, Chi Square, and normed fit index (NFI). Table 5 shows fit model for visiting and recommending halal tourism is SRMR = 0.095; d_ULS = 4,164; d_G = 0.594; Chi-Square = 3945.204, and NFI = 0.840. With adjusted $R^2$ = 0.729, it means that 72.9% of affecting variables to measure the intention to visit and to recommend halal tourist attraction are captured by this study.

Table 5: **Model Fit**

|  | Estimated Model |
|---|---|
| **SRMR** | 0.095 |
| **d_ULS** | 4.164 |
| **d_G** | 0.594 |
| **Chi-Square** | 3945.204 |
| **NFI** | 0.840 |

From the results of the hypothesis test, it shows that attitude (AT) affects the intention to recommend (ß = 0.203, t-stat = 6,577) and affects the intention to visit (ITV) (ß = 0.280, t-stat = 8.502). Knowledge (KNO) influences the attitude of millennia (ATT) (ß = 0.236, t-stat = 7.904), influences the intention to provide recommendations (ITR) (ß = 0.170, t-stat = 6,532) and influences the intention to visit (ITV) (ß = 0.140, t-stat = 5.408). Perceived behavior control influences the intention to provide recommendations (ITR) (ß = 0.317, t-stat = 10,166) and influences the intention to visit (ITV) (ß = 0.326, t-stat = 10,247). Religiosity (REL) affects the attitude of millennia (ATT) (ß = 0.449, t-stat = 14.433), influences the intention to provide recommendations (ITR) (ß = 0.104, t-stat = 4.391) and influences the intention to visit (ITV) (ß = 0.100, t-stat = 3.628). Lastly, Subjective Norm (SN) affects the intention to provide recommendations (ITR) (ß = 0.175, t-stat = 6.686) and influences the intention to visit (ITV) (ß = 0.112, t-stat = 4.471).

Table 6: **Result Hypothesis**

|  | Original Sample | Standard Deviation | T Statistics | P Values | Result |
|---|---|---|---|---|---|
| ATT -> ITR | 0.203 | 0.031 | 6.577 | 0.000 | Significant |
| ATT -> ITV | 0.280 | 0.033 | 8.502 | 0.000 | Significant |
| KNO -> ATT | 0.236 | 0.030 | 7.904 | 0.000 | Significant |
| KNO -> ITR | 0.170 | 0.026 | 6.532 | 0.000 | Significant |
| KNO -> ITV | 0.140 | 0.026 | 5.408 | 0.000 | Significant |
| PBC -> ITR | 0.317 | 0.031 | 10.166 | 0.000 | Significant |
| PBC -> ITV | 0.326 | 0.032 | 10.247 | 0.000 | Significant |
| REL -> ATT | 0.449 | 0.031 | 14.433 | 0.000 | Significant |
| REL -> ITR | 0.104 | 0.024 | 4.391 | 0.000 | Significant |
| REL -> ITV | 0.100 | 0.027 | 3.628 | 0.000 | Significant |
| SN -> ITR | 0.175 | 0.026 | 6.686 | 0.000 | Significant |
| SN -> ITV | 0.112 | 0.025 | 4.471 | 0.000 | Significant |

## 5.    DISCUSSION AND  CONCLUSION

This research result indicates that the intention to provide recommendations and to visit are directly influenced by subjective norm, attitude, perceived behavior control, knowledge, and religiosity, in line with the theoretical analysis mentioned earlier. From this research, it is known that perceived control behavior has the most powerful influence compared to other variables on the intention to provide recommendations and to visit. This fact is due to the decision making in determining intentions is influenced by tourists' trust on the object. The strong influence of PBC was stated by Shen (2013) and Lam and Hsu (2006).

Attitude is a variable that gives a significant impact on tourist intentions to recommend and to visit. These results reinforce the findings of Lam and Hsu (2006) who reveal the impact of attitudes on the level of tourist desire to determine tourist destination. The attitude as a tourist is influenced by religiosity and strong knowledge. Religiosity influences the attitude of tourists in determining normative choices while knowledge makes the attitude of tourists positively. Apparently, the religiosity of millennial tourists in Indonesia is more influential than knowledge in influencing attitudes. Religiosity and knowledge will influence the quality of service and the quality of tourism support facilities, hence it affects tourist satisfaction (Han and Lee, 2016).

Subjective norms affect the intention of tourists to recommend and to visit halal tourist attraction. The result is supporting the study of Titah and Barki (2009) who found a significant relationship of subjective norm and attitude. This situation is caused by Islamic values which are quite influential in shaping the understanding of halal life. This argument is also supporting the result found by Burapadaja, Jamroendararasame and Sanguansermsri (2003) which states that consumer behaviors could be affected by the personal and environmental characteristic.

Knowledge influences the intention of tourists to recommend and to visit halal tourist attraction. Knowledge influences touristic communication patterns to others. If tourists have enough knowledge about halal tourism, it will have an impact on the amount of information given to others. This is in line with the findings of Karayanni (2010) who found a significant relationship between values and the information seeking process. Meanwhile, Hong and Sternthal (2010) revealed that a knowledgeable consumer will give an influence on how product attribute is being evaluated. Halal tourism providers can utilize social media to socialize their tourism products to increase their travel knowledge.

Religiosity will affect the life's goal and individual's accountability to God, our own self, and our surroundings. Consumer behavior in a process for having attitudes to choose and to use goods is determined by the commitment to the rules in carrying out religious orders. Muslim consumers tend to be more careful in determining and using goods because religious provisions govern all the provisions in the lives of consumers (Hassan and Harun, 2016). Religiosity can influence tourists in deciding the best

behavior for themselves. This study supports the result of Jamal and Sharifuddin (2014) who found a positive relationship between religiosity and intention. Religiosity justifies the truth to tourists in owning and determining tourist destinations in accordance with what is desired (Wu, 2016; Usman, Sobari and Sari, 2019; Rahman *et al.*, 2020).

This study result reveals that the intention of the Muslim youth generation to visit halal tourist attractions could be affected by subjective norm, attitude, perceived behavioural control, knowledge, and religiosity. Travel companies can develop various combinations of halal tourism models in accordance with the desires of a dynamic, creative and innovative young generation. Therefore, halal tourism companies need to provide tour packages that provide opportunities for young people to be able to actualize their desires (Vargas-Sanchez, Hariani and Wijayanti, 2020). Tour packages should not only be local in nature but also should be packaged in a new, easier and cheaper way (Rahmatika and Suman, 2020).

The development of information technology that presents a variety of halal tourism information will encourage young people to visit various destinations not only domestic  but also abroad (Wu, 2016). Islam also encourages young people to increase friendship and knowledge through visits to useful places (Usman, Sobari and Sari, 2019). Therefore, the young generation of Islam must have an effort to visit places that will increase their faith. This could be part of a program of travel companies and the Indonesian government in creating tourism programs based on the increasing awareness of spiritual values  (Rahman *et al.*, 2020).

An increasing popularity of halal tourisms among the young generation of Islam is influenced by the level of religiosity. Therefore, one of the reasons for developing halal tourism is the level of tourist religiosity (Siala, 2013). Therefore, the managers of travel companies, hotels and restaurants should not only display Islamic symbols, such as the availability of mosques to attract young Muslim generations to visit, but also should display Islamic values in general, such as halal, clean, neat, smell good , safe and quiet (Fatmasari Sukesti and Mamdukh Budiman, 2014).

Finally, since this study used quantitative methods, its capability to have a deeper analysis could be restricted as it could clarify more related issues on the intention to provide recommendations and to visit halal tourist destinations. Having said that, further research is recommended to use mix method, combining quantitative and qualitative methods, in order to acquire a comprehensive analysis of the research result. This study focuses on young Muslim tourists and does not include other types of tourists who are non-Muslim and senior. By including tourists who are non-Muslim and senior, it could assist us in getting comprehensive understanding about the major challenges that prevent tourists from the concept of halal tourism. In addition, this study primarily concentrates on the tourist perspectives, but has not yet seen this problem from the perspective of halal tourism providers including the management of hotel, restaurant, and tour agency. Involving halal tourism providers will offer more complete information related to problems and solutions for developing halal tourism.

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