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Millennial Generation Behavior in Halal Tourism in South Sulawesi

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Abstract

The halal industry is currently the main focus in developing the sharia economy. One that is related to the halal industry is halal tourism. Thus, this article aims to look at the role of the millennial generation in buying halal tourism in the South Sulawesi region. The research method used is quantitative. The analytical method used is the Path Analysis method with SmartPLS 3.0 software. The method of data collection is by purposive sampling technique. The number of respondents is 181. This study showed that the variable of Islamic religiosity has a significant effect on millennial attitudes and behavior in purchasing halal tourism. While the halal tourism knowledge variable in this study had a significant effect on the attitude variable, it did not significantly affect their behavior. The Islamic Religious Millennial Generation has a significant effect on the attitude of purchasing halal tourism. Millennials and Islamic Religious Attitude have a considerable influence on the buying behavior of halal tourism.

Keywords: Attitude, Behavior, Halal Tourism, Islamic Religiosity, Millennial Generation.

INTRODUCTION

The tourism industry is one of the sectors that has experienced the impact of the COVID-19 pandemic. Data from the World Tourism Organization (UNWTO) shows a 44% decrease in the number of tourist arrivals globally during the Covid-19 pandemic in 2020 compared to 2019. Total tourism losses in Indonesia until April 2020 reached IDR 85.7 trillion. This data is from the Indonesian Hotel and Restaurant Association [1].

This condition can also be seen from the decline in Indonesia's ranking for the category of halal tourism destinations. In 2019, based on data from the Global Muslim Travel Index (GMTI), Indonesia was ranked first as the best halal tourist destination. However, in 2020, based on data from the Global Islamic Economy Indicator, Indonesia was ranked sixth in the Muslim social travel sector. Malaysia is the first country for Muslim-friendly travel [2].

The Government of Indonesia through the Ministry of Tourism and Creative Economy provides assistance in the form of grants to tourism actors in order to revive the tourism industry in general and halal tourism in particular. The category that will be improved in tourism is the application of CHSE (Cleanliness, Healthy, Safety, and Environment Friendly). This grant helps the tourism industry in Indonesia improve health protocols professionally, thereby providing a sense of security and comfort for foreign and domestic tourists while traveling during the COVID-19 pandemic. The implementation of CHSE (Cleanliness, Healthy, Safety, and Environment Friendly) follows the concept of halal tourism. The concept of halal tourism in the literature is generally equated with Islamic tourism, sharia tourism, halal tourism, halal-friendly tourist destinations, Muslim-friendly tourist destinations, and halal lifestyle [2,3,4].

One of the provinces targeted for the development of halal tourist destinations from the Indonesian government is South Sulawesi. Huda *et al.* research in 2020 showed that the main problem in developing halal tourism in South Sulawesi from the community aspect is information. The solution to this information problem is to increase knowledge about halal tourist sites and information about halal tourism through online media. Meanwhile, the generation that is familiar with online media is the millennial generation. This millennial generation is a generation born in 1980-2000 [6,7]. The fundamental difference between millennials and previous generations is the use of technology. Millennials are the generation who are accustomed to using technology every day, such as the use of online media and social media [8].

Research related to the millennial generation's behavior, especially in halal tourism in South Sulawesi, has yet to be published. Research in tian-studies that have done are things that are related to the hotel marketing strategy sharia [9,10]. Meanwhile, research on South Sulawesi tourism has more to do with Toraja tourism objects [11,12]. Previous research on halal tourism also did not exist regarding the

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behavior of the millennial generation. Halal tourism research is more about the concept and mapping of problems and solutions for developing halal tourism in Indonesia, especially in South Sulawesi [6,13,14].

The concept of Islamic tourism as a form of tourism activities is 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 [15,16,17].

Millennial Generation is a generation that was born in the early 1980s to 2000s. This generation is often references 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 [7,8].

The American Marketing Association defines consumer behavior as the dynamics of interaction between influence and awareness, behavior, and environment in which humans exchange life aspects. Factors that influence consumer behavior are cultural, social, personal, and psychological. These factors are the basis for determining someone to make a purchase [18,19,20]. Consumer behavior in Islam consists of five principles of conduct, namely: the principle of justice, the focus of cleanliness, the principle of simplicity, the principle of generosity, and the principle of morality [21].

One of the variables that can affect attitude and consumer behavior is the variable of religiosity. It is because the concept of religiosity is the extent to which a person practices religion, which is reflected in his attitudes and behavior [22]. Previous consumer behavior research has found that religiosity can influence consumer attitudes and behavior [22–25].

Ancok [26] suggests five dimensions that determine the level of religiosity. The dimensions or indicators are the dimension of belief, the dimension of worship or religious practice, the dimension of devout, the dimension of course, and the dimension of spiritual knowledge.

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. [24,27–30]. There are three components: 1) cognitive component; 2) Affective component; 3) Behavioral component. A mental part is trust in the brand; the affective component evaluates the brand, and the cognitive component concerns the intention or intention to buy [31,32].

Knowledge is knowledge, awareness, and inequality of something obtained through experience and learning. A good understanding of halal products is influenced by experience and information about halal products [22-23,29-30, 33,34].

The four variables described previously indicate that the consumer behavior of the millennial generation can be influenced by the level of halal knowledge, Islamic religiosity, and consumer attitudes. The relationship between these variables can be direct or indirect.

Therefore, this study examines millennial generations' behavior in purchasing halal tourism in South Sulawesi. This study aims to look at the millennial generation's role in purchasing halal tourism in the South Sulawesi region. Based on the background and previous research, the research was assessed 1) the influence of the millennial generation's halal knowledge on their Attitude toward halal tourism, 2) the influence of the millennial generation's Islamic Religious on their attitudes towards halal tourism products, 3) the influence of the millennial generation's halal knowledge on halal tourism products, 4) the influence of the millennial generation's Islamic Religiosity on halal tourism products, and 5) the influence of the millennial generation's attitudes towards the purchasing behavior of halal tourism products.

MATERIAL AND METHOD

Data Types and Sources

This study's type of data is primary and secondary data—preliminary data obtained by using a questionnaire. At the same time, secondary data was obtained from various relevant sources, including South Sulawesi Tourism Office reports, South Sulawesi Central Statistics Agency reports, books, journals. This study 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.* 1995 [35], the recommended sample was around 100-200. The selection comes from the academic community in South Sulawesi.

Estimation Method or Technique

The analysis technique in this study used Partial Least Square (PLS), which followed a random or multiplied bootstrap method to ensure that the assumption of normality was not a problem for PLS. By using bootstrap, PLS did not require a minimum number of samples. Research that had a small selection can still use PLS. PLS is SEM based on variance. The number of pieces used in this study can range from 30-100 [36]—the data processed by using SmartPLS software version 2.0. Path analysis is held by comparing the theoretical and empirical models. The compatibility of them will result in the acceptance of the theoretical model as an alternative policy that can revise the empirical model. PLS is used to describe the relation between dimensions [37].

Empirical Model

This study has four variables: halal knowledge, Islamic religiosity, attitudes, and consumer behaviors—each variable measured using the indicator. The indicators for each variable are shown in Table 1. The scale used in each statement in this questionnaire was a Likert scale with four scales (ranging from 1 = strongly disagree to 4 = strongly agree). The third scale (neutral answers) is committed to minimizing doubting explanations. The purpose of this study is to determine the effect of halal knowledge and Islamic religiosity on the behavior of halal tourism in South Sulawesi, direct and indirect with attitudes are the mediating variable (see Figure 1 for the research framework).

Table 1. Operational definition

Variables	Indicators
1. Halal Knowledge [34]	a) The product must not include animals or parts of animals that are prohibited in Islam b) The product must not contain any ingredients that are Najs c) The product must not have any chemical or biological/microbial hazards d) This product is not equipped or processed using equipment mixed with aspects that are considered Najs according to Sharia e) The manufacture of products must not allow human flesh and blood to be involved f) All stages of the product supply chain must be physically separated from other goods that do not meet Halal standards
2. Islamic Religiosity [26]	a) Faith b) Religious Worship or Practice c) Devout d) Practice e) Religious Knowledge
3. Attitudes [38–40]	a) Cognitive b) Affective c) Behavioral
1. Consumer Behaviors [41]	a) Principle of justice b) Cleanliness principle c) The principle of simplicity d) The principle of generosity e) Principles of morality

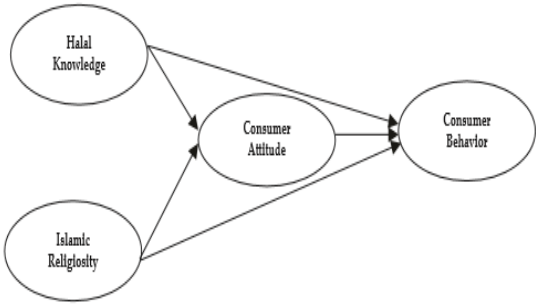

Figure 1. Research Framework

RESULT AND DISCUSSION

The level of respondents' knowledge about halal tourism showed in Table 2. Table 2 showed that as many as 148 respondents or 81.8% of respondents had heard about halal tourism. As many as 33 people, or 18.2%, had never heard of or known about halal tourism before filling out the questionnaire. These results indicate that respondents' level of knowledge before filling out the questionnaire is high about halal tourism.

Table 2. Level of Knowledge of Halal Tourism

	Frequency	Percentage (%)
Ever	148	81.8
Has never been	33	18.2

Source: Data Processing Results, 2020

The high level of basic knowledge regarding halal tourism is not supported by the respondent's visit to halal tourist attractions. This result can see in Table 3.

Table 3. Level of Visit to Halal Tourism

	Frequency	Percentage
Ever	68	37.6
Has never been	113	62.4

Source: Data Processing Results, 2020

The majority of respondents in this study had never visited a halal tourist spot. Table 3 shows that as many as 113 respondents, or 62.4%, had never been to a halal tourist spot. As many as 68 people, or 37.6%, have been to halal tourist attractions.

Respondents in this study received the most information about halal tourism from social media and the internet. Seventy-seven respondents chose information from social media. Fifty-eight respondents chose Internet media. These results follow Sari's research [42] on the millennial generation who are familiar with digital technology devices.

Chin [43] indicated that the loading factor indicator value greater than or equal to 0.5 could be said to be valid. The validity test results show in Figure 2. Figure 2 shows that the indicators that shaped or explained the research variables are valid. So the model that form is also correct.

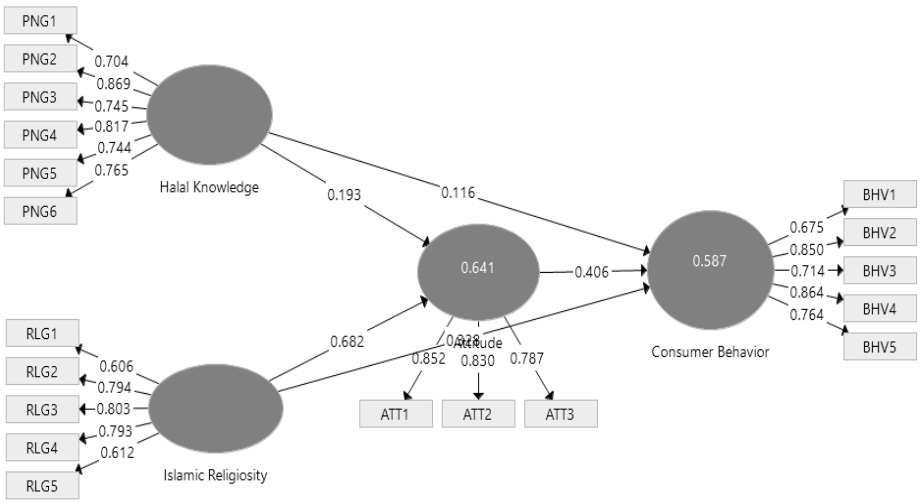

Figure 2. Test the Validity of Research Variables, Source: Smart PLS Data Processing Results, 2020

Figure 2 shows that the most dominant indicator influencing the Halal Knowledge variable is "The product must not contain any ingredients that are *Najs*". This indicator has an outer loading value of 0.869 is higher than other indicators to form the Halal Knowledge variable in this study. Thus, the highest knowledge of the millennial generation regarding halal is the knowledge that products that are categorized as halal are products that do not contain *najs* (dirty, impure, and unclean).

The most dominant indicator influencing the Islamic Religiosity variable is the devout indicator. It can be seen from the outer loading value of the devout indicator is 0.803, which is higher than other indicators. The dominant indicator affecting the Attitude variable, as seen in Figure 2, is the "Cognitive" indicator. This result shows that the millennial generation in South Sulawesi has a good attitude in the form of a cognitive component. The outer loading coefficient value for this indicator is 0.852. The Consumer Behavior variable from Figure 2 shows that the indicator "The principle of generosity" is the dominant indicator influencing Consumer Behavior. The outer loading value of this indicator is 0.864. These results indicate that the consumer behavior variable in this study is dominantly formed by "The principle of generosity".

Chin stated that the unidimensionality of the block of variables may assess by using composite reliability (should be> 0.7). Table 4 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.

Table 4. Composite Reliability Results

Variable	Composite Reliability
Knowledge	0,900
Islamic Religiosity	0,847
Attitude	0,863
Consumer Behavior	0,883

Source: Smart PLS Data Processing Results, 2020

The results of the hypothesis proving output are shown in Table 5. The criteria for accepting a premise include the condition if the t statistic results in the table are > 1.96.

Table 5. Result for Inner Weight

	T-Statistic
Knowledge -> Attitude	3.786
Knowledge -> Behavior	1.759
Islamic Religiosity -> Attitude	16.643
Islamic Religiosity -> Behavior	3.773
Attitude -> Behavior	4.323

Source: Smart PLS Data Processing Results, 2020

The t-statistic value of the relationship between the respondent's halal knowledge and the respondent's Attitude is 3.786. The t-statistic value greater than 1.96 indicates a significant direct and positive influence between respondents' halal knowledge on the respondent's attitude in choosing halal tourism in South Sulawesi. Islamic Religiosity variable also has a significant and direct positive influence on attitudes. The results show the respondent's data in Table 5. The direct relationship between the respondent's halal knowledge variable and the respondent's behavior in choosing halal tourism in South Sulawesi is insignificant because the t-statistical value is less than 1.96. However, the Islamic religiosity variable has a positive and significant effect directly on the respondent's behavior. The knowledge variable only has a positive and indirect impact on the behavior variable. This result is because the attitude variable has a positive and significant effect on the respondent's behavior variable in choosing halal tourism in South Sulawesi. Islamic religiosity variable also has a positive and significant impact on behavior variables indirectly through attitude variables.

The coefficient of determination (R-Square) is 0. 641 (64.10%). This result indicates that the Knowledge Variable and Islamic Religiosity's ability to explain the Attitude of the community regarding halal tourism in South Sulawesi is 64.10%. This result means too that the opportunity for other variables to define the attitude variable is 35.9 %. The coefficient of determination (R-Square) is 0.587 (58.7%). These results indicate that the variables of halal knowledge, Islamic religiosity, and Attitude can explain the behavioral variables by 58.7%. Other variables explain the remaining 41.3%.

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 behavior variable. Still, it has a substantial immediate impact on the Millennial Attitude Variable. The influence of public knowledge about halal tourism variables on behavior in this study does not differ from Adiba's results [44]. They examined the effect of general knowledge about consumer behavior in halal tourism in South Sulawesi. Islamic Religiosity variable does not significantly influence millennial behavior in purchasing halal cosmetics products. This result is in line with the research conducted by Eid & El-Gohary [45], finding that Muslim tourists have purchasing behavior based on aspects of physical attributes of Islam. Essoo and Dibb [46], Weidenfeld and Ron [47], and Laderlah *et al.* [48] found a trend that religion can influence one's behavior in purchasing tourism. This study showed that the Islamic religiosity variable is inherent in the millennial generation. It influences the millennial generation's behavior in purchasing halal tourism, either directly or indirectly, through the Attitude of the millennial generation.

This study's results have implications for halal tourism managers' marketing strategies in Indonesia, especially in South Sulawesi; in increasing tourists, especially from the millennial generation. Variable knowledge about halal in tourism still improved with various kinds of socialization. The Islamic religious variable also continues to be enhanced because it, directly and indirectly, impacts the millennial generation to purchase halal tourism in South Sulawesi.

Most of the respondents in this study were female. These results follow the research of Vargas-Sánchez and Moral-Moral [49], that female Muslims represent a key tourism segment due to their decisive role in making decisions and planning travel. The media that is widely used by respondents in seeking knowledge of halal tourism is social media. These results can focus on policymakers' attention to maximize the promotion of halal tourism, especially in South Sulawesi, using various kinds of social media, such as Instagram, Facebook, Twitter, Tik-Tok, and so on.

CONCLUSION

The halal knowledge of the millennial generation significantly influences the attitude toward purchasing halal tourism products. Islamic Religious Millennial generation has a significant effect on attitudes to purchasing halal tourism products. Although halal knowledge of the millennial generation has no significant impact on buying behavior toward halal tourism products, Islamic Religiosity Millennial generation has a significant effect on purchasing behavior toward halal tourism products. The attitude of the millennial generation also has a significant impact on buying behavior toward halal tourism products. Subsequent research can add other variables in influencing millennial behavior in buying halal tourism and the variables of halal knowledge and Islamic religiosity.

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