

## Determinants of Banten Millennial Generation's Intentions for Halal Tourism After the Covid-19 Pandemic

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### Abstract

*The purpose of this study is to determine what factors influence the behavioral intentions of Banten's millennial generation toward halal tourism following the Covid-19 pandemic. This study modifies the Theory of Planned Behavior (TPB), intending to understand how intense religiosity affects the behavioral intentions of the Banten millennial generation toward halal tourism. Respondents in this study were millennials from 8 regencies and cities in the province of Banten. The number of respondents in this study amounted to 375 people. Questionnaires were distributed via Google form to respondents who met the inclusion criteria. The analytical method uses multiple linear regression to examine the effect of the independent variables on the dependent variable. The study's findings indicate that attitudes, subjective norms, and Islamic religiosity have a favorable and significant effect on behavioral intentions in halal tourism. At the indicated significance level, the variable Perceived behavioral control had no positive and significant effect on behavioral intentions in halal tourism. However, simultaneously all independent variables have a positive and significant effect on the behavioral intention of the Banten millennial generation on halal tourism. The study's findings indicate that attitudes, subjective norms, and Islamic religiosity have a favorable and significant effect on behavioral intentions in halal tourism. At the indicated significance level, the variable Perceived behavioral control had no positive and significant effect on behavioral intentions in halal tourism. However, all independent variables had a favorable and substantial effect on the behavioral intention of the Banten millennial generation toward halal tourism at the same time.*

*Keywords: Millennials; intention; halal tourism; Banten; religiosity.*

### INTRODUCTION

The development of halal tourism has now entered the global market phase. The need to develop tourism destinations that are friendly to Muslim tourists is a necessity. The 2022 Global Muslim Travel Index (GMTI) projects that the number of world Muslim tourists in 2023 after the Covid-19 pandemic will reach 140 million and will reach 160 million tourists in 2024, with an estimated expenditure of USD 225 billion in 2028. In Indonesia, tourism potential of Halal or Muslim-friendly tourism has also increased. With the increasing travel and expenses of world Muslim tourists, it will automatically increase the needs of Muslim tourists in the form of halal lifestyle products, namely travel and tourism, media and recreational, pharmaceutical, education, halal food, Islamic finance, fashion, medical care and wellness, and art and culture (Sutono et al., 2019). According to the 2022 Global Muslim Traveler Index

(GMTI) report, Indonesia occupies the 2nd position in the world after Malaysia as the world's top Muslim tourist destination (Mastercard-Crescentrating, 2022).

**Table 1. Top 5 World Muslim Travel Destinations**

GMTI 2022 Rank	Country	Score
1	Malaysia	74
2	Indonesia	70
3	Saudi Arabia	70
4	Turkey	70
5	United Arab Emirates	66

Source: Global Muslim Travel Index (GMTI, 2022)

Indonesia's geographical conditions which have diverse landscapes make Indonesia a complete tourist destination, ranging from cultural tourism, natural tourism, and religious tourism, to educational tourism (Saifudin & Puspita, 2020). Tourism today has become a mainstay of the national economy. It is estimated that the tourism sector will contribute USD 0.47-1.7 billion in foreign exchange, with a GDP contribution of 4.3% (Kementerian Pariwisata dan Ekonomi Kreatif, 2022). The movement of the tourism sector can also be seen from the ranking of the competitiveness position of Indonesian tourism destinations in the Travel and Tourism Competitiveness Index (TTCI) by the World Economic Forum (WEF) which continues to increase from 78th in 2014 to 40th in 2018 In terms of growth, the national tourism sector from 2015 to 2018 reached 67%, which was marked by the growth in the number of foreign tourists arriving since 2014, which amounted to 9.7 million, up to 16.5 million in 2018 (KNEKS & IAEI, 2020).

According to BPS data (2020), the number of foreign tourist visits to Indonesia in April 2020 decreased by 87.44% compared to April 2019. Cumulatively the number of foreign tourist visits to Indonesia decreased by 45.01% from January to April 2020 compared to the number of foreign tourist visits in the same period in 2019 amounted to 5.03 million visits. However, the Covid-19 pandemic has had a significant effect on the existence of the tourism industry, including Muslim-friendly tourism (halal tourism) in Indonesia. As a result of the Covid-19 pandemic, the growth of tourist visits has decreased drastically which has limited human mobility and travel. The tourism sector, such as hotels, restaurants, and creative industries, is one of the sectors most affected by the Covid-19 outbreak. This is evidenced by the significant decline in the number of visitors to several major Indonesian tourist destinations such as Bali, Yogyakarta, and Lombok (KNEKS & IAEI, 2020).

Halal tourism (halal tourism) or sharia tourism in other terminology is known as Muslim-friendly tourism which has the meaning of an activity that is supported by various facilities and services provided by the community, businessmen, government, and local governments that comply with sharia provisions (Baharuddin & Hasan, 2018). Several areas that have the potential as halal tourism destinations in

Indonesia include Aceh, West Sumatra, Riau, Lampung, Banten, Jakarta, West Java, East Java, Makassar, Yogyakarta, and Lombok (Suherlan, 2015). According to Syahrizal (2021), Banten Province has 344 types of natural tourism potential such as beaches, seas, caves, waterfalls, and mountains; has 591 types of potential for religious tourism, cultural history, and pilgrimage tourism; and has more than 231 types of artificial tourism potential or special intention tourism. Banten Province is targeting to enter the top 10 Muslim-friendly tourist destinations/halal tourism in Indonesia.

**Table 2. Number of Tourism by Type and Tourism Area**

Region/Territory	Tourism Type						Amount
	Religious	Culture	Artificial	Natural	Special Intentions	ETC	
Kab. Pandeglang	87	42	15	115	10	2	271
Kab. Lebak	2	3	2	20	1	2	30
Kab. Tangerang	3	1	6	39	4	0	53
Kab. Serang	4	0	5	80	9	3	101
Kota Tangerang	0	0	11	5	0	1	17
Kota Cilegon	1	0	2	6	3	0	12
Kota Serang	0	2	1	14	18	0	35
Kota Tangerang Selatan	13	1	19	0	3	17	53
Amount	110	49	61	279	48	25	572

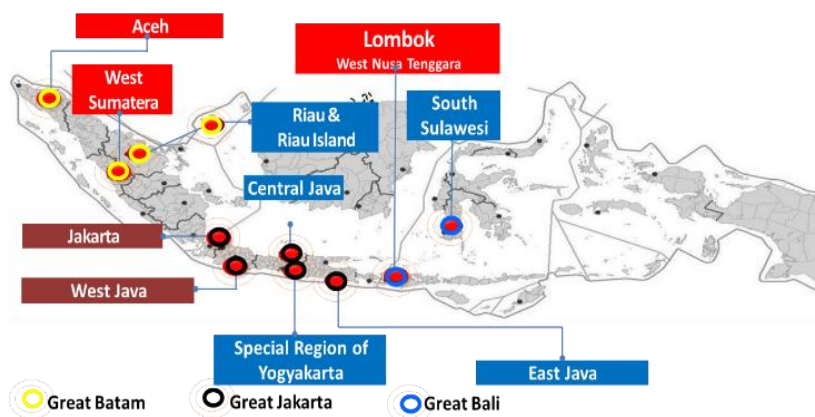
Source: Elsa et al., (2021)

Banten Province with an area of 9,662.92 km<sup>2</sup> consists of 8 cities and regencies with a population of 11.90 million people. The majority of Banten's population is Muslim, where there are 94.82% of the 11.9 million population of Muslims (Badan Pusat Statistik Provinsi Banten, 2021). According to Battour & Ismail (2016), the growth of the Muslim population is one of the reasons for increasing intentions towards halal tourism. Based on age criteria, the majority of Banten's population is in the range of Generation X, Millennial Generation, and Generation Z (Banten Province Central Statistics Agency, 2021). In terms of demography, the millennial generation is a population in the productive age group (Badan Pusat Statistik Provinsi Banten, 2021). Millennial Generation According to the IDN Research Institute (2019) the millennial population is aged between 20 and 35 years.

Another potential, Banten is a province directly adjacent to DKI Jakarta. This is one of the advantages that Banten has in the form of mileage to Soekarno Hatta airport and access to the Jakarta-Merak toll road which makes it easier for foreign and domestic tourists to travel to halal tourist attractions in the Banten area (Utama, 2021). The quality of access, communications, environment, and tourism services are the 4 main indicators used by GMTI and the Indonesia Muslim Travel Index (IMTI) to measure the success of a tourist destination.

The potential for halal tourist destinations in Banten is enormous, both from a geographical and demographic point of view or based on the ACES criteria (access,

communication, environment, and services) used by GMTI and IMTI. However, the fact is that the Team for the Acceleration of Halal Tourism Development (TP3H) of the Ministry of Tourism and Creative Economy did not include Banten province as one of the 10 priority/leading halal tourist destinations in Indonesia. TP3H determined 10 leading halal tourist destinations to be offered to tourists, namely: Aceh, Riau, Riau Islands, West Sumatra, DKI Jakarta, West Java, Central Java, Yogyakarta, East Java, South Sulawesi and Lombok (Baharuddin & Hasan, 2018).



**Figure 1. Ten Priority Halal Tourism Destinations in Indonesia**

Source: Riyanto Sofyan, Chief of Tim Percepatan Pengembangan Pariwisata Halal (2017)

In addition to the facts above, the level of visits by domestic tourists and foreign tourists to tourist objects in Banten province is experiencing a downward trend since the announcement of the Covid-19 pandemic in Indonesia. The growth of tourist visits has decreased drastically during the Covid-19 pandemic due to limited activities and mobility of human travel. The tourism sector, such as hotels, restaurants, and creative industries, is one of the sectors most affected by the Covid-19 outbreak KNEKS & IAEI, 2020. This is evidenced by the significant decrease in the number of visitors in several tourist destinations, including in the province of Banten. The BPS Report on Economic Indicators for Banten Province (2021) noted that only 18,507,170 tourists visited tourism objects in Banten Province in 2020. In fact, BPS recorded that the average number of tourist visits from 2016 to 2019 at tourist objects in Banten Province was 18,961,008 tourists, with an accumulated visit of 75,844,032 tourists (Masduki et al., 2020). The highest number of visits by domestic tourists was in 2017, reaching 20,863,560 tourists. While the lowest tourist visits were at tourist objects in Banten province in 2018.

2022 will be a turning point for economic recovery, including the tourism sector. Referring to Regional Muslim Friendly Tourism Development Report 2019-2020 Kementerian Pariwisata dan Ekonomi Kreatif (2022) remarked that the visit of domestic tourists can be a savior of the tourism business. Particularly in countries with sizable domestic markets. This is because travel habits are changing. Travelers favor closer-to-home places, outdoor activities that are more in tune with nature, and road excursions.

## Objective

Based on the background of the problems above, researchers are interested in doing a study on Banten's millennial community's interest in halal tourism.

Researchers are attempting to determine what elements may influence the halal tourism behavioral intentions of the Banten millennial generation following the Covid-19 pandemic. Researchers will examine and analyze the variables of attitudes, subjective norms, perceptions of behavior control, and Islamic religiosity that are suspected of having a positive and significant influence on the behavioral intention of the Banten millennial generation on halal tourism through this research.

## **LITERATURE REVIEW**

### **Concept of Halal Tourism**

The phrase halal tourism was coined in 2000 during a meeting of the Organization of Islamic Cooperation (OIC). This concept was introduced as an option to address the demand for Muslim-friendly lifestyle-based tourism (Baharuddin & Hasan, 2018). In its development, many terms have been used to name this type of tourism, including halal tourism, sharia tourism, Muslim-friendly tourism, halal travel, and several other terms adapted to the countries or regions that develop it.

The definition of halal tourism in the Guide to Organizing Halal Tourism is a set of additional amenity services, attractions, and accessibility that are intended and provided to meet the experiences, needs, and desires of Muslim tourists (Sutono et al., 2019). Halal tourism, according to the Ministry of Tourism of the Republic of Indonesia, is an activity supported by numerous facilities and services supplied by the community, businessmen, the government, and local governments that adhere to sharia regulations (Baharuddin & Hasan, 2018). In general, the development of halal tourism is not limited to Muslims because non-Muslim tourists can also benefit from sharia ethical services. Halal tourism encompasses not only the presence of pilgrimage and religious tourism destinations, but also the availability of supporting facilities such as restaurants and hotels that serve halal cuisine, places of prayer, and other Islamic law-compliant necessities. (Andriani et al., 2015).

Provisions related to halal tourism have been regulated in the fatwa of the National Sharia Council of the Indonesian Ulema Council which regulates guidelines for organizing tourism based on sharia principles. DSN-MUI Fatwa Number 108/DSN-MUI/X/2016 regulates the whole of sharia tourism activities, from the terms of the contract (agreement) used, tourist destinations, hotel provisions, SPA, sauna, massage, travel agency, as well as provisions regarding guides the tour (Baharuddin & Hasan, 2018).

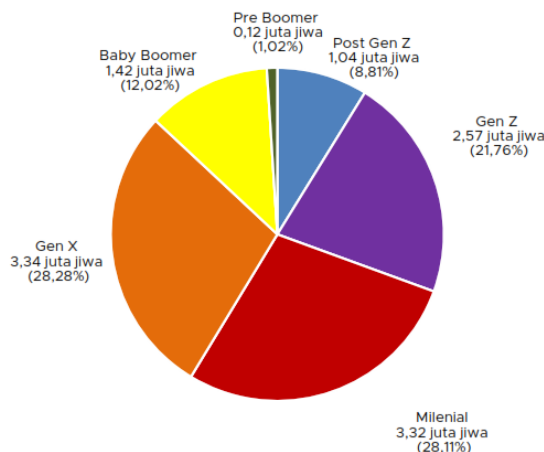
According to Sofyan Consulting, in general, there are 4 (four) basic criteria for halal tourism (Taufik et al., 2019), namely:

- 1) Availability of guaranteed halal food and drinks
- 2) Adequate and comfortable facilities are available for washing with water
- 3) There are facilities that make it easy to worship
- 4) 4) Products and services for businesses and tourist objects are conducive to a halal lifestyle.

### **Millennial Generation**

The millennial generation is a population group aged between 20-35 years (Alvara Research Center, 2020). IDN Research Institute (2019) classifies the millennial generation into two, junior millennials and senior millennials. Junior millennials are those born between 1991-1998, while senior millennials are those born between 1983-

1990. According to the IDN Research Institute, the millennial population is aged between 20 and 35 years. The number of millennials in Indonesia reaches 24 percent (63.4 million) of the population in the productive age category (age 14-64 years), which amounts to 179.1 million people. Referring to the results of the 2020 population census, the millennial population in Banten province is 28.11% (3.32 million) of the 11.90 million population of Banten (Badan Pusat Statistik Provinsi Banten, 2021).



**Figure 2. Banten Population Composition Based on Generations**

Source: Badan Pusat Statistik Provinsi Banten (2021)

According to the Alvara Research Center (2020), the millennial generation in Indonesia exhibits nine distinct behaviors: internet addiction, poor loyalty, cashless, smart and rapid work, multitasking, minimal ownership of things, indifference to politics, a desire to share, and a desire to travel. In recent years, traveling or appreciating traveling has become a new style among the younger generation, particularly the millennial age. Traveling is regarded as a new trend and necessity, particularly among the younger generation; the catalyst is the younger generation's strong penetration of the internet and social media (Asosiasi Penyedia Jasa Internet Indonesia, 2022). Visiting and taking pictures at tourist spots is part of self-existence for the younger generation. A survey conducted by the Alvara Research Center (2020) shows that in the past year, the younger generation has taken more holidays than the older generation. The percentage of Gen Z who took vacations out of town in the past year was 29.2%, millennial juniors were 28.1%, millennial seniors were 24.2%, Generation X juniors were 25.2% and Generation X seniors were 24.4%. Therefore, according to Kim et al. (2015 in Saifudin & Puspita (2020) the millennial generation is an interesting generation to be used as an object of study in the field of tourism because this generation is the core market spending for the future.

### **Covid-19 Pandemic**

On March 11, 2020, the World Health Organization proclaimed Covid-19 a global pandemic. Meanwhile, on 13 April 2020, Indonesia proclaimed the spread of Covid-19 a non-natural calamity (Presidential Decree No. 12 of 2020). The emergence of the coronavirus has had a substantial influence on Indonesia's industrial sector. The tourism business has been particularly hard hit by the Covid-19 outbreak. Managers of tourist attractions must temporarily close their doors. The corona pandemic has also had an impact on the tourism industry, including airlines, hotels, travel companies, and restaurants. This condition was caused by a decrease in the



number of tourist visits, both domestic and foreign. The World Tourism Organization (UNWTO) estimates that there will be a decrease of 20% to 30% in international tourist arrivals in 2020 compared to 2019. According to UNWTO, the global losses to the tourism industry caused by the spread of the coronavirus range from 200 to 300 billion USD (KNEKS & IAEL, 2020).

### **Theory of Planned Behaviour**

Theory of planned behavior (TPB) or the theory of planned behavior is a model developed by Icek Ajzen (1975). According to Fishbein & Ajzen (1975) in Hussain et al., (2016) a person's behavior is determined by his intention to perform that behavior. In the Theory of planned behavior it is stated that intentions are influenced by three main variables, namely attitudes, subjective norms, and perceptions of behavioral control (Ajzen, 1991; in Yousafzai et al., 2010; Nugroho et al., 2018).

#### **1. Behavioral Intention**

According to Schiffman and Kanuk in Barata (2007), intention (intention) is something related to a person's tendency to take an action or behave with respect to a certain attitude. Meanwhile, according to Ajzen (1991: 181) intention is assumed to capture the motivational factors that influence a behavior; they are indications of how hard people are willing to influence a behavior. Meanwhile, behavioral intention is a measure of the strength of a person's intention to perform certain behaviors (Davis, 1989). Behavioral intention can also be said as a construct that can describe a person's intention to visit, use, or get something. In this study, the definition of intention refers to the notion put forward by Ajzen (2002), namely a person's desire to do or not to do a certain behavior.

#### **2. Attitude**

Attitude, according to researchers, is a mental state that expresses feelings toward an object or concept (Hussain et al., 2016). According to Fishbein and Ajzen (1975), attitude is the degree to which a person likes or dislikes an object or the intention to do a specific activity. In the context of consumer behavior and marketing, attitude refers to an individual's favorable or unfavorable predisposition toward any object. As a result, consumer sentiments about the same product may differ depending on location and scenario (Schiffman & Kanuk, 2010). Thus, attitude can also be defined as a person's general feelings of liking or hating a certain object or activity, as well as the amount to which the conduct is accepted (Stewart & Roach, 1998). In this study, attitude is defined as the result of an evaluation or a person's feelings, either positive, negative, or neutral towards the new product or service he uses (Chuang et al., 2016).

#### **3. Subjective Norm**

Subjective norms are personal perceptions impacted by others they know outside of themselves, such as family, friends, coworkers, and colleagues (Bhattacharjee, 2000; Roca et al., 2006; in Najmudin & Shihabudin, 2022). Subjective norms are also characterized as individual perspectives on what the majority of people believe should be done (Trafimow et al., 2022 in Saifudin & Puspita, 2020). Individual perceptions or opinions of other people's beliefs that influence the desire to execute or not perform the behavior in issue are described as subjective norms in this study (Idris & Kasso, 2017). Other individuals, such as family, relatives, friends,

and coworkers, might impact a person's decision-making behavior in the framework of subjective norms.

#### **4. Perceived Behavioral Control**

Perceived behavioral control is defined as the extent to which a person believes or feels capable of doing something. According to Ajzen (1991) in Riptiono & Setyawati (2019) the term perceived behavioral control refers to the ease or difficulty felt in carrying out certain behaviors. This perception of behavioral control is determined by one's beliefs about the strength of external and internal factors that facilitate behavior (Ajzen, 2011). According to Azwar (2003) perception of behavioral control is influenced by what a person has done in the past and how difficult they think to do certain things. Thus, perceived behavioral control (PBC) refers to the level of difficulty that a person feels when carrying out certain behaviors where the more opportunities and resources available to a person, the greater the individual's control over that behavior (Jain, et al. 2017; Chen & Tung , 2014) will affect consumer intentions and behavior (Riptiono & Setyawati, 2019).

#### **Islamic Religiosity**

McDaniel and Burnett (1990) in Usman et al., (2017) define religiosity as a level of belief in God and is a form of servitude followed by believed principles and established practices. Religiosity can also be defined as a personal element embedded in one's attitude and character. The value of religiosity is the quality of appreciation and individual attitudes based on the religious values they believe in (Amalia et al., 2016). According to Glock (1972) in (Ateeq-ur-Rehman & Shabbir, 2010) operationally the religiosity variable has five main dimensions, namely: the ideological dimension, the ritualistic dimension, the intellectual dimension, the consequence dimension, and the experimental dimension.

#### **Previous Studies**

In the context of social psychology, attitude is believed to be the best predictor of a person's actions or behavior (Puspita, 2019; Farhat et al., 2019). In addition, consumer attitudes will determine consumer intentions to buy a product or service (Davis et al., 1989). The results of a similar study also state that attitude has a positive effect and service (Julina et al., 2021) dan Rahmawati et al., (2021) (Jehane et al., 2019) (Muslima et al., 2020) show that attitude has a positive and significant correlation to the behavior of a person's intentions at halal tourist destinations.

The second variable in the theory of planned behavior (TPB) is the subjective norm. Various previous studies have stated that subjective norms are a strong predictor of forming intentions (Ajzen, 2011; Xie et al., 2017). In the theory of reasoned action (TRA), Ajzen and Fishbein (1980) explain that subjective norms are part of behavioral factors and define them as social pressure felt by individuals to behave or not to behave. Thus, subjective norms are closely related to the norms that exist around the individual, so a shift in the perspective of people around the individual becomes important. Previous research conducted by Nugroho et al (2018), and Saifudin & Puspita (2020) (Julina et al., 2021) (Derizal et al., 2023) proved that subjective norms have a positive and significant influence on a person's behavioral intention.

According to previous studies, perceived behavioral control has a positive and significant effect on intention (behavioral intention). Research by Julina et al., (2021)



found that PBC had a positive but not significant effect on individual behavioral intentions. Meanwhile, research conducted by Riptiono & Setyawati (2019) proved that perceived behavioral control has a positive and significant relationship with behavioral intention to travel. In addition, the research of Nugroho et al., (2018); Sudarsono & Nugrohowati, (2020); Julina et al., (2021); Derizal et al., (2023) proves that the perceived factor of behavior control has a positive and significant effect on a person's behavioral intentions.

In Juliana et al., (2021) it was found that a person's religiosity factor does not play a role in moderating attitude variables, subjective norms, and perceptions of behavioral control toward intentions in halal tourism. Meanwhile, Astuti & Asih (2021), Ansari (2014); Usman (2015); Usman et al., (2017) confirmed that individual religiosity has a positive effect on one's behavioral intentions. In their research, Riptiono & Setyawati (2019) and Usman (2015) argue that highly religious individuals usually show a strong commitment to the belief system and they should behave according to the norms taught by their religion.

## RESEARCH METHODS

### Research Model

This research model is based on the theory of planned behavior which states that a person's behavioral intentions are influenced by three main variables, namely attitudes, subjective norms and perceptions of behavioral control (Nugroho et al., 2018). Thus, the framework in this study is based on the TPB which is modified by adding the Islamic religiosity variable to the model.

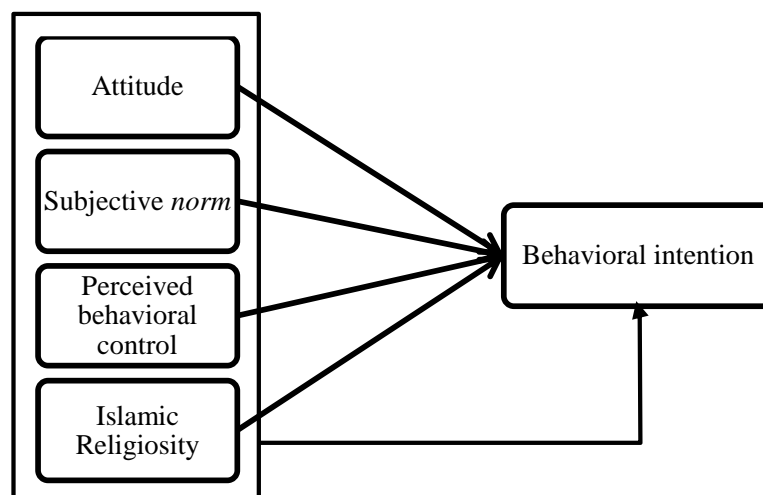


Figure 3. The Research Model

### Hypotheses

H<sub>1</sub>: there is a positive and significant effect of attitude on behavioral intention of the Banten millennial generation towards halal tourism.

H<sub>2</sub>: there is a positive and significant effect of subjective norms on the behavioral intention of the Banten millennial generation towards halal tourism.

H<sub>3</sub>: there is a positive and significant effect of perceived behavioral control on the behavioral intention of the Banten millennial generation towards halal tourism.

H<sub>4</sub>: there is a positive and significant effect of Islamic religiosity on the behavioral intention of the Banten millennial generation towards halal tourism.

### **Types of Research and Sources of Data**

Based on its type, this research is field research with a survey method. The survey research method is part of the quantitative research method used to obtain and describe data related to trends, opinions or opinions, beliefs, characteristics, and behavior of the population being studied and then generalizing to the population being studied (Creswell, 2015; Sugiyono, 2020). The data in this study are cross-sectional in nature, namely data collected at a certain point in time, through surveys or distributing questionnaires.

Primary data is data obtained directly by researchers to answer research objectives that have been formulated (Sumarwan et al., 2011). The primary data in this study were obtained through a survey using several written questionnaires which were distributed offline and online to respondents who met the inclusion criteria. The inclusion criteria specified in this study are: 1) Muslim; 2) domiciled or come from Banten Province; 3) Age between 19-35 years; Never visited a tourist object in the Banten region. Meanwhile, secondary data is data that is already available or published by certain parties and can be used by researchers (Tanjung and Devi, 2013). Secondary data in this study included information obtained from the literature in the form of books, articles, journals, research reports, newspapers, and news relevant to the research.

### **Data Collection Technique**

The sampling method in this study used non-probability sampling with a judgment sampling technique. A questionnaire was employed as the data-gathering method in this study. In this investigation, non-probability sampling utilizing a judgment sampling strategy was applied. Questionnaires were distributed offline with the help of enumerators (research members) and online with the Google form. The types of questions used in this research questionnaire are closed-ended questions, which are types of questions that ask respondents to choose answers that have been provided on offline and online questionnaire sheets, then respondents will respond by marking the questionnaire according to their choice. Meanwhile, the preparation of the questionnaire in this study used a Likert scale with 5 scales. The lowest score is given a score of 1 and the highest score is given a score of 5.

### **Data Analysis Technique**

Multiple linear regression analysis was utilized to analyze the data in this study. This technique is used to examine the impact of many independent variables (attitudes, subjective norms, behavioral control perceptions, and Islamic religiosity) on the dependent variable (behavioral intention) (Ferdinand, 2014). SPSS software version 22.0 for Windows is a computer tool that researchers use to do statistical computations for this study. Prior to performing many statistical tests, validity and reliability tests were performed to ensure the correctness and consistency of the instruments utilized.

### **Multiple Linear Regression**

In this study, the data analysis technique used multiple linear regression, which is an analysis technique to determine the effect of the independent variables on the dependent variable. The regression model in this study is:

$$Y = \alpha + \beta_1 X_1 + \beta_2 X_2 + \beta_3 X_3 + \beta_4 X_4 + \varepsilon$$

Information:

Y = Behavioral Intention on Halal tourism

$\alpha$  = Constant

$\beta_1$  = Attitude regression coefficient

$\beta_2$  = Subjective norm regression coefficient

$\beta_3$  = Perceived Behavior Control coefficient

$\beta_4$  = Islamic Religiosity coefficient

$X_1$  = Attitude

$X_2$  = Subjective norms

$X_3$  = Perceived behavioral control

$X_4$  = Islamic Religiosity

$\varepsilon$  = Error

### Determination Coefficient Test

The coefficient of determination (R Square) test is used to examine how well the independent variable can explain the dependent variable. The R Square value ranges from 0 to 1, and the regression line described here explains 100% of the variation in Y. If the R Square value is zero or close to zero, the regression line does not explain the internal variation.

### Hypothesis Testing

#### a. Partial t-test

This test was used to examine the significance of each independent variable's effect on the dependent variable. Each variable will have an effect on the dependent variable, the intention to visit halal tourism. The t-test is used in this test to compute and compare the t statistic received from the preset t table. This test's hypothesis is as follows:

$H_0$  rejected if t-statistic > t-table

$H_0$  accepted if t-statistic < t-table

#### b. Simultaneous F-Test

The F statistical test was used to determine the effect and significance level of the variables tested in the study, namely the independent variables of attitudes, subjective norms, perceptions of behavioral control, and Islamic religiosity on the dependent variable behavioral intention in halal tourism. This test is performed by comparing the generated F-statistic value to a specified F-table.

## RESULTS AND DISCUSSION

### RESULTS

#### Validity Test Results

The purpose of the validity test in this study is to establish a data set's reliability level. The correlation validity test was employed in this work as a validity test approach. The qualities are expressed as statements in a questionnaire. These claims (indicators) are deemed to be genuine if they are associated with other variables (Usman & Sobari, 2013). A valid indicator is one that correlates with other indicators that both represent variables as indicated by the Pearson Correlation value and its significance value (Usman et al., 2022). Thus, if the Pearson Correlation (r-statistic)

value is greater than the R-table or the significance value is less than 0.05, the indicator is declared valid.

**Table 3. Validity Test Results**

Variable	Indicators	r-statistic (Pearson Correlation)	r-table	Sig. (2- tailed)	Decision
Attitude	A.1	0.893	0.098	0.000	Valid
	A.2	0.874	0.098	0.000	
	A.3	0.859	0.098	0.000	
	A.4	0.891	0.098	0.000	
Subjective Norm	SN.1	0.874	0.098	0.000	Valid
	SN.2	0.845	0.098	0.000	
	SN.3	0.835	0.098	0.000	
Perceived Behavioral Control	PBC.1	0.749	0.098	0.000	Valid
	PBC.2	0.794	0.098	0.000	
	PBC.3	0.785	0.098	0.000	
Islamic Religiosity	IR.1	0.826	0.098	0.000	Valid
	IR.2	0.835	0.098	0.000	
	IR.3	0.824	0.098	0.000	
	IR.4	0.721	0.098	0.000	
Behavioral Intention	BI.1	0.911	0.098	0.000	Valid
	BI.2	0.883	0.098	0.000	
	BI.3	0.893	0.098	0.000	

Source: Primary data processed, 2023

According to Table 3, the significance (2-tailed) on all indicators is less than 0.05 ( $< 0.05$ ), and all indicators have a  $r_{\text{statistic}}$  greater than  $r_{\text{table}}$  (0.098). As a result, all indicators in the study satisfied the validity criteria and were certified valid.

### Reliability Test Results

The accuracy of a variable is measured using reliability tests (Usman & Sobari, 2013). Good reliability test results suggest that a variable can be reused and yield results comparable to the prior test. The value of Cronbach's Alpha, which represents how close these indicators are as a group, reflects reliability (Kuncoro, 2013). If Cronbach's Alpha value is more than 0.60, a variable is said to be reliable.

**Table 4. Reliability Test Result**

Variable	Cronbach's Alpha	Criteria	Decision
Attitude	0.901	0.60	Reliable
Subjective Norm	0.810	0.60	Reliable
Perceived Behavioral Control	0.665	0.60	Reliable
Islamic Religiosity	0.815	0.60	Reliable
Behavioral Intention	0.876	0.60	Reliable

Source: Primary data processed, 2023

According to table 4, the reliability test findings on all research variables have a Cronbach's Alpha value more than 0.60. As a result, all variables in this study match the reliability test criteria and can be considered reliable.

### The Classic Assumption Test

#### 1. Multicollinearity test

In this study, the Variance Inflation Factor (VIF) and tolerance values in the statistical coefficients table are used to determine whether or not multicollinearity occurs in the independent variables. To assess whether or not multicollinearity occurs, look at the tolerance and VIF values in the statistical coefficients table. According to Ghazali (2018), there are no symptoms of multicollinearity if the tolerance value is higher than 0.10 ( $> 0.10$ ) and the VIF value is less than 10 ( $< 10$ ).

**Table 5. Multicollinearity Test Results**

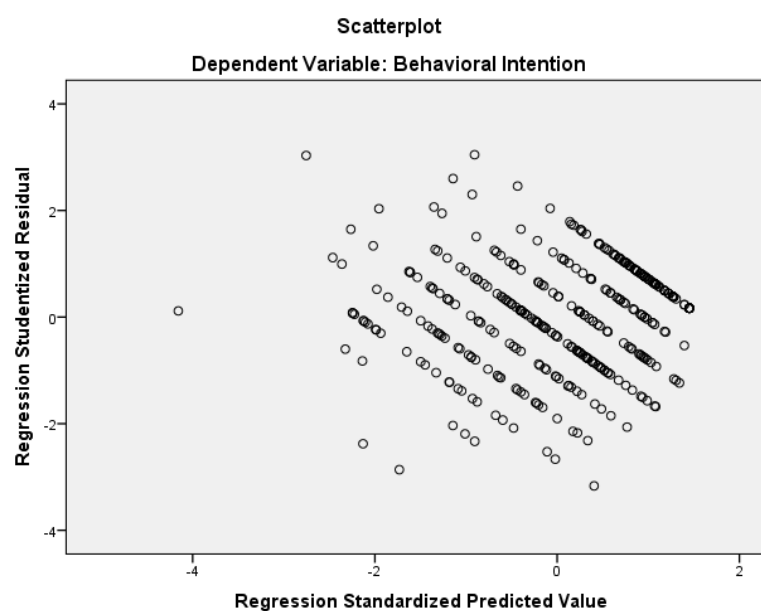
Variables	Collinearity Statistics	
	Tolerance	VIF
Attitude	0.436	2.294
Subjective Norm	0.632	1.581
Perceived Behavioral Control	0.557	1.794

Source: Primary data processed, 2023

According to the data in Table 5, all independent variables have tolerance values greater than 0.10 ( $> 0.10$ ) and VIF values less than 10 ( $< 10$ ). Thus, it can be concluded that there are no symptoms of multicollinearity between the independent variables and the dependent variable in this research model.

#### 2. Heteroskedasticity Test

According to Nachrowi and Usman (2006), heteroscedasticity is the state in which all errors or residuals have different variances. The heteroscedasticity test is used to determine whether the residual (error) from one observation to the next has an unequal variance in a regression model (Santoso, 2012; Ghazali, 2018). Heteroscedasticity in models can be found using a variety of strategies, ranging from easy to difficult. In this work, the graphical approach with Scatterplot was used to detect heteroscedasticity.



**Figure 4. Heteroscedasticity Test Results**

Based on Figure 4, the data distribution exhibits no discernible pattern and is below or around the 0 scales, implying that the data does not have heteroscedasticity. As a result, the heteroscedasticity test assumption has been fulfilled.

### 3. Normality Test

The normality test is a test that is performed to determine whether the distribution of data in a group of data or variables is normally distributed or not. A variable is deemed to be regularly distributed if its significance value is more than 0.05, according to Ghazali (2018). This value is derived from the Kolmogorov-Smirnov test findings. Because of the huge number of samples, the Kolmogorov-Smirnov Monte Carlo sig (2-tailed) test results were used in this investigation. The data is considered normal if the Kolmogorov-Smirnov Monte Carlo sig (2-tailed) value is greater than 0.05 (IBM, 2021).

Table 7. One-Sample Kolmogorov-Smirnov Test

				Unstandardized Residual
N				
Normal Parameter				
Most Extreme Differences	Extreme	Absolute		0.66
		Positive		0.38
		Negative		-0.66
Test Statistic				0.66
Monte Carlo Sig. (2-tailed)	Carlo Sig. (2-tailed)	Sig.		<b>0.77</b>
		95% Confidence Interval	Lower Bound	0.050
			Upper Bound	0.104

Source: Primary data processed, 2023

Based on table 7, the Kolmogorov-Smirnov Monte Carlo sig (2-tailed) value is 0.77 or greater than 0.05 ( $> 0.05$ ). Therefore, it can be said that the data complies with the requirements of the normalcy test.

## Results of Data Analysis

### Multiple Linear Regression Analysis

Table 8. Multiple Linear Regression Test Results

Coefficients <sup>a</sup>					
Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
(Constant)	0.072	0.567		0.128	0.899
Attitude	0.293	0.039	0.374	7.495	0.000
Subjective Norm	0.144	0.039	0.153	3.690	0.000
Perceived Behavioral Control	0.086	0.054	0.071	1.609	0.109
Islamic Religiosity	0.270	0.041	0.308	6.534	0.000

a. Dependent Variable: Behavioral Intention

Source: Primary data processed, 2023

The following linear regression equation is derived from the results of the multiple linear regression test in table 8:



$$Y = (0.072) + 0.293 X_1 + 0.144 X_2 + 0.086 X_3 + 0.270 X_4$$

The outcomes of the multiple linear regression equation can be explained using this equation:

1. The regression coefficient value of the Attitude variable ( $X_1$ ) is 0.293 indicating a positive direction. Statistically, it can be interpreted that for every 1-point increase in the Attitude variable, the behavioral intention variable for halal tourism will increase by 0.293 points assuming the other independent variables are constant. In substance, it can be interpreted if the attitude of the respondents regarding the conception of halal tourism encourages their intention towards halal tourism.
2. The regression coefficient value of the Subjective Norm ( $X_2$ ) variable is 0.144 indicating a positive direction. Statistically, it can be interpreted that for every 1-point increase in the subjective norm variable, the behavioral intention variable for halal tourism will increase by 0.144 points assuming the other independent variables are constant. In substance, it can be interpreted if the respondents' subjective norms on halal tourism encourage their intention towards halal tourism.
3. The regression coefficient value of the Perceived Behavioral Control variable ( $X_3$ ) of 0.086 indicates a positive direction. The Variable Perceived Behavioral Control has the smallest slope value, namely 0.086. However, the variable Perceived Behavioral Control has a positive relationship with the behavioral intention variable. Statistically, it can be interpreted that for every 1-point increase in the Perceived Behavioral Control variable, the behavioral intention variable for halal tourism will increase by 0.293 points assuming the other independent variables are constant. In substance, it can be interpreted that the people closest to the respondent, whether relatives, colleagues, or friends, will influence their intention to pursue halal tourism.
4. Meanwhile, the slope of the Islamic religiosity variable is 0.270, which statistically can be interpreted for every 1-point increase in the religiosity variable, the behavioral intention variable for halal tourism will increase 0.270 points assuming the other independent variables are constant. In substance, it can be interpreted if the respondents' perceptions of Islamic religiosity values attached to the tourism conception will encourage their interest in halal tourism.

### Determination Coefficient Test Results

Table 9. Coefficient Determination Test Results

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.773 <sup>a</sup>	.598	.594	1.31234

a. Predictors: (Constant), Islamic Religiosity, Subjective Norm, Perceived Behavioral Control, Attitude

Source: Primary data processed, 2023

The coefficient of determination ( $R^2$ ) is 0.598, or 59.8%, based on the values in Table 9. This suggests that the independent variables Attitude ( $X_1$ ), Subjective Norm ( $X_2$ ), Perceived Behavioral Control ( $X_3$ ), and Islamic Religiosity ( $X_4$ ) have a contribution of 59.8% in explaining the variation of the dependent variable behavioral intention on halal tourism ( $Y$ ). Meanwhile, the remaining 40.2% is explained by other variables that are not taken into account in the model.

### Partial Hypothesis Test Results (t-test)

The calculation of the regression findings in Table 8 demonstrates partial hypothesis testing. Three of the four independent factors investigated for their effect on the dependent variable behavioral intention to travel halal in Banten Province, namely the Attitude variable, Subjective Norm variable, and Islamic religiosity variable, have sig values of 0.00 or less than 0.05. One of these, Perceived Behavioral Control, has a sig value of 0.109 or higher than 0.05. These findings imply that three of the four partial hypotheses evaluated are accepted, while one is rejected. These findings yield the same conclusion as the t-statistic comparison method with the t-table. The hypothesis is accepted if the t-value is greater than the t-table value. The sample (N) t-table value is 375, with a significance threshold of 0.05 equaling 1,966.

The attitude variable has a sig value of 0.00 < 0.05 and a calculated t value of 7.495 greater than t table 1.966 (> 1.966), so Hypothesis 1 in this study is accepted ( $H_0$  is rejected). There is a positive and significant effect of the attitude variable on the behavioral intention of the Banten millennial community on halal tourism. Subjective Norm has a sig value of 0.00 < 0.05 and a t-statistic value of 3.690, which is larger than the t-table of 1.966 (> 1.966). As a result, hypothesis 2 in this study is accepted ( $H_0$  is rejected), indicating that the subjective norm variable has a positive and significant effect on the behavioral intention of the Banten millennial community on halal tourism.

The variable Perceived Behavioral Control has a sig value of 0.109 greater than  $\alpha$  0.05 and a t-statistic value of 1.609 less than a t-table value of 1.966, so hypothesis 3 in this study is rejected ( $H_0$  is accepted) because the Sig value > 0.05 and t-statistic < 1,966. Thus, there is no significant effect of the subjective norm variable on the behavioral intention of the Banten millennial community on halal tourism.

The Islamic Religiosity variable has a sig value of 0.00 less than  $\alpha$  0.05 and a t-statistic value of 6.534 greater than a t-table value of 1.966. Hypothesis 4 in this study is accepted ( $H_0$  is rejected). There is a positive and significant effect of the Islamic Religiosity variable on the behavioral intention of the Banten millennial community on halal tourism.

### Simultaneous Hypothesis Test Results (F-test)

The F test, also known as the simultaneous test, is used to test the hypothesis regarding the effect of the independent factors on the dependent variable at the same time. This test is performed by comparing the significance of the F-statistic to the F table value, and then the model is developed. If F-statistic > F-table, the independent factors tested have a combined effect on the dependent variable. To find this comparison, first, seek the F-Table value by inspecting the value in Table F.

Table 10. F-test results (ANOVA)

Model	Sum of Squares	df	Mean Square	F	Sig.
Regression	948.280	4	237.070	137.652	.000 <sup>b</sup>
Residual	637.229	370	1.722		
Total	1585.509	374			

Source: Primary data processed, 2023

Based on the information in table 10 above, an F-statistics value of 50.763 is obtained which is greater than the F-table value of 2.39 at a significance level of 5%. The same conclusion can be obtained from a comparison of the sig value with a significance level of 5% which is 0.00, less than 0.05 ( $<0.05$ ). Based on the comparison above, it can be concluded that  $H_0$  is rejected and  $H_a$  is accepted. Thus, the four independent variables in this study, namely Attitude, Subjective Norm, Perceived Behavioral Control, and Islamic Religiosity simultaneously have a positive and significant effect on the behavioral intention of the Banten millennial community on halal tourism.

## DISCUSSION

### The Effect of Attitude on Behavioral Intention

Based on the results of hypothesis testing, this study proves that the attitude of the millennial generation has a positive and significant influence on the behavioral intention variable in halal tourism. This is evidenced by the attitude variable's sig value of 0.000, which is less than 0.05 ( $<0.05$ ) and the t-statistic value of 7,495, which is greater than the t-table ( $> 1,966$ ). This means that hypothesis 1 in this study is accepted. This study confirms previous studies such as Wardana et al., (2022); Julina et al., (2021); Juliana et al., (2021); dan Saifudin & Puspita, (2020) which proves that there is a positive and significant relationship between attitudes and intentions on tourism. Besides that, Putri et al.'s research (2021) revealed a positive perception of the attitude of the millennial generation towards travel interest. Research by Jehane et al., (2019), confirmed the positive influence of the attitude variable on a person's intention to travel. This result is also in line with previous research conducted by Muslima et al., (2020) which stated that visiting intentions can indeed be built with a positive/good attitude from tourists. Thus, this research is in line with previous studies, which revealed a positive and significant relationship between the attitude variable and the behavioral intention variable.

### The Effect of Subjective Norms on Behavioral Intention

Based on the results of hypothesis testing, this study proves that the subjective norm of Banten's millennial generation has a positive and significant influence on behavioral intention variables in halal tourism. This is evidenced by the sig value of the subjective norms variable of 0.000 which is smaller than 0.05 ( $<0.05$ ) and the t-statistic value of 3.690 which is greater than the t-table ( $> 1.966$ ). This means hypothesis 2 in this study is proven. This study confirms previous studies such as Wardana et al., (2022), Julina et al., (2021), Juliana et al., (2021), Saifudin & Puspita, (2020), which proves that there is a positive and significant relationship between subjective norms and behavioral intentions on tourism. however, the results of this study are different from Derizal et al., (2023) who found that there was no positive and significant effect between subjective norms and tourist intentions. Apart from the differences in the findings of the research results above, subjective norms are very closely tied to the norms around individuals, so changing the perspectives of people around individuals becomes very important. The idea of changing the environment outside of the Millennial Moslem person emerges from ideas on subjective norms. Sharing knowledge about halal tourism is vital not just for millennial Muslims, but

also for others outside the segment who want to build favorable subjective perceptions about halal tourism.

### **The Effect of Perceived Behavioral Control on Behavioral Intention**

Based on the results of hypothesis testing, the variable perceived behavioral control is the only variable in this study which is proven to have no positive and significant influence on the behavioral intention of halal tourism at a significance level of 5%. This is indicated by the sig value of perceived behavioral control of 0.109 which is greater than 0.05 ( $> 0.05$ ) and the t-statistic value of 1.609 which is smaller than the t-table ( $< 1.966$ ). This means  $H_3$  is rejected. According to Ajzen and Fishbein (1980), subjective norms are part of behavioral factors and are defined as social pressure felt by individuals to behave or not to comply. Even so, the influence of the closest people is still very much needed to be able to influence a person's attitude and interest in certain objects, including halal tourism. In particular, the millennial generation is always connected to their networks, circles, and influencers. The results of this study are different from research Purwanto & Rofiah (2020) dan Derizal et al., (2023) which revealed a positive and significant relationship between perceived behavioral control variables and travel intention variables.

### **The Effect of Islamic Religiosity on Behavioral Intention**

According to the hypothesis testing results, the Islamic religiosity variable has a positive and significant influence on the millennial generation's intention to participate in halal tourism. This is evidenced by the sig value of Islamic religiosity of 0.000 which is less than 0.05 ( $< 0.05$ ) and the t-statistic value of 6.534 which is greater than the t-table ( $> 1.966$ ). This means  $H_4$  is accepted. The results of this study support the research of Astuti & Asih (2021), Ansari (2014); Usman (2015); Usman et al., (2017) who confirmed that individual religiosity has a positive effect on one's behavioral intentions. Religiosity is an important variable, especially in Banten where symbolically, culture and religious traditions are very strong, influencing the perceptions, attitudes and interests of the people.

The interesting thing about this research is that it was carried out after the Covid-19 pandemic with the target of millennial generation respondents. So that this research is expected to be able to photograph the attitude of millennial respondents towards halal tourism after the Covid-19 pandemic. As we know, the tourism sector is one of the sectors most affected by Covid-19. The millennial generation, especially in Banten, is a potential target where the number reaches 28.11% (3.32 million) of the 11.90 million population of Banten (Badan Pusat Statistik Provinsi Banten, 2021). According to the World Pariwisata Organization (UNWTO), the millennial generation is the generation that has traveled the most in 2020. A survey conducted by the Alvara Research Center (2020) shows that in the past year, the younger generation has taken more vacations than the older generation.

## **CONCLUSION**

Based on the regression test that has been carried out, partially the effect of attitude can encourage behavioral intentions of the Banten millennial generation towards halal tourism. Subjective norms have a positive and significant influence on the behavioral intention of the millennial generation in halal tourism. Then, the test

results also confirm that there is a strong influence of one's Islamic religiosity factor on the behavioral intention of the Banten millennial generation on halal tourism. Meanwhile, the perceived behavioral control variable does not have a positive and significant influence on the behavioral intentions of the Banten millennial generation in halal tourism at the established significance level. However, simultaneously the four independent variables have a positive and significant effect on the behavior intention of the Banten millennial generation on halal tourism. This research also has a contribution of 59.8% in explaining the variation of the dependent variable behavioral intention on halal tourism.

Several recommendations were made as a result of this research. First, academics should develop study in the field of marketing based on the destination, origin, time, social media phenomena, and society culture. Second, in order to attract more Muslim tourists, the researcher suggests that the government strengthen certification standards in the halal tourism sector, including hotels, restaurants, transit accommodations, and tourism places. Third, in order to increase Banten's millennial tourist interest in halal tourism, stakeholders (local government, managers, and other related institutions/organizations) should begin developing strategies that are always related to the millennial lifestyle, specifically media strategies, such as through endorsers or influencers, social media marketing, and other traditional media.

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