

Dynamics of Young Generation Preferences in Halal Tourism: Synthesis of the Book *Youth and Halal Tourism Research*

Wiwiet Prihatmadji^{1*}, Syamsurizal², Aspizain Caniago³, Taufan Maulamin⁴,
Ana Chaerunisyah⁵

^{1,2,3} Business Administration, Politeknik LP3I Jakarta, Indonesia

⁴ Master of Administrative Science, STIAM I Institute, Indonesia

⁵ Public Administration, STIAM I Institute, Indonesia

Article Information

Article History

Received, December 11, 2025

Revised, December 25, 2025

Accepted, December 26, 2025

Published, December 27, 2025

Corresponding Author:

Wiwiet Prihatmadji, Business
Administration, Politeknik
LP3I Jakarta, Indonesia
Email:
wpmadji@gmail.com

ABSTRACT

Young generations, particularly Generation Z and Millennials, are the primary drivers of the rapid expansion of global halal tourism. As the halal industry continues to grow, understanding the preferences and behaviors of young Muslim travelers has become crucial, especially as they represent the largest demographic segment in many Muslim-majority countries. This study synthesizes the key findings of the *Youth and Halal Tourism Research* book—an academic work involving multiple universities—while integrating additional insights from recent studies on halal consumption behavior among Indonesian youth. The results indicate that halal food and beverages are the most influential factors shaping youth preferences in halal tourism. Other significant factors include Sharia-compliant hotel facilities, religious-spiritual experiences, and interactions with digital technologies such as VR-based tourism. This study contributes a comprehensive overview of the dynamics of halal tourism preferences among young generations, providing valuable insights for policymakers and industry stakeholders who aim to design tourism services aligned with the values and expectations of today's digital-native youth.

Keywords: halal tourism, young travelers, Sharia hotels, Muslim-friendly tourism, halal lifestyle.

1. INTRODUCTION

The development of halal tourism over the past decade has shown a very significant growth trend. According to the Global Muslim Travel Index (GMTI), the number of Muslim tourists has increased annually, with a stable growth rate, even entering the post-pandemic recovery period. In this context, the younger generation—particularly Generation Z and Millennials—has made a significant contribution as a driving force behind the halal tourism industry, both as consumers and digital actors influencing global tourism trends.

The book "*Youth and Halal Tourism Research*" is an academic resource that comprehensively reveals how young people interpret, experience, and evaluate halal tourism experiences. The book, a cross-country and cross-university collaboration, demonstrates that halal tourism has become a serious concern in global academia. Its various chapters address key themes such as halal market demand among young people, choosing sharia-compliant hotels, halal culinary experiences, religious tourism, halal backpacking, and the use of technology like virtual reality (VR) in mosque tourism.

On the other hand, research on the halal consumption behavior of young people in Indonesia shows similar dynamics. Endy Astiwara (2023), for example, explains that halal consumption among millennials is not only based on religious obligations but also as part of their identity, lifestyle, and expression of personal morality. This emphasizes that halal tourism for young people is not merely a recreational activity, but also part of self-actualization and the spiritual values they hold.

Today's young generation are digital natives: they were born and raised in an environment of digital technology, social media, e-commerce, and fast-paced information. They are not only tourism consumers but also producers of tourism information through reviews, vlogs, TikTok content, and Instagram recommendations. In this context, the younger generation's halal tourism preferences are heavily influenced by what they see, read, and share on digital platforms. This is reinforced by research by Dandi Ishak (2024) that Gen Z in Indonesia has a high level of digital literacy and actively contributes to expanding the halal ecosystem through their content and consumption preferences.

Furthermore, the halal tourism industry is no longer limited to providing halal food and eliminating non-sharia activities. The younger generation demands a holistic travel experience: sharia hotels must be comfortable and aesthetically pleasing, religious tourism must be meaningful, halal cuisine must be high-quality, and destinations must be Instagrammable. They desire a balance between Islamic values, modern conveniences, and digital experiences.

All of these developments necessitate an in-depth study of the dynamics of younger generations' preferences for halal tourism. This research will not only provide insight into their needs but also provide a basis for the industry to design marketing and service strategies that better suit today's generation.

This research synthesizes the book *Youth and Halal Tourism Research* and enriches it with various supporting literature—from millennials' halal consumption behavior, Gen Z's preference for sharia-compliant hotels, to the global development of the halal tourism industry. Thus, this study offers a comprehensive and theoretical overview of how the younger generation constructs their halal tourism preferences.

2. THEORETICAL STUDY

2. 1. Halal Tourism Concept

Halal tourism is a form of tourism service that complies with Islamic sharia principles. According to Battour & Ismail (2016), halal tourism is the provision of facilities and services that enable Muslim tourists to perform their religious duties and fulfill their consumption needs in accordance with Islamic law. This concept is reinforced by the DSN-MUI Fatwa No. 108/DSN-MUI/X/2016, which provides guidelines for the implementation of sharia-based tourism in Indonesia, covering accommodation, food, destinations, transactions, and operational practices that align with Islamic values.

From an industry perspective, halal tourism encompasses several core dimensions:

- a. Availability of halal food and drinks,
- b. Worship facilities,
- c. A vice-free environment,
- d. Accommodation with sharia policies, and
- e. Sharia-based financial provisions.

Halal tourism is growing rapidly and is projected to continue expanding to become one of the most promising segments of the global industry. This is driven by the growth of the global Muslim population, which has reached 2 billion.

In *the Youth and Halal Tourism Research*, halal tourism is viewed multidimensionally, not just as a product but also as an experience. Halal tourism sought after by the younger generation

must not simply be "free" from non-sharia elements, but also "enriched" by spiritual experiences, aesthetics, and modern technology.

2. 2. Young Generation (Gen Z and Millennials) in the Context of Halal Tourism

Millennials (born 1981–1996) and Generation Z (born 1997–2012) dominate the demographics of Indonesia and Malaysia. They are known as the generations that:

- Digital-native
- Experience-oriented
- High level of mobility
- Have a strong sense of religious identity

Several studies, such as Ishak (2023), show that young Indonesian Muslims have a high level of trust in the halal ecosystem. They consider halal a part of their lifestyle, not just a religious obligation. This aligns with the findings of a study in the book *"Youth and Halal Tourism Research,"* which shows that young people are more likely to identify themselves as selective and critical halal consumers.

Some key characteristics of the younger generation in the context of halal tourism are:

a. Seeking authentic experiences

The younger generation desires new, unique, and meaningful experiences. They are no longer satisfied with conventional tourism, but instead choose activities that enrich their spirituality, culture, and identity.

b. More halal conscious than previous generations

Endy's (2023) research shows that millennials embrace halal as a moral identity and lifestyle that reflects spiritual values and ethical responsibility. High halal consumption drives a preference for halal tourism.

c. High dependence on digital and social media

Information about destinations, hotels, culinary delights, and travel experiences is heavily influenced by recommendations from friends, influencers, and digital platforms. This generation verifies the authenticity of halal services through social media and apps.

d. Preference for flexible and instant services

In the context of halal tourism, this includes direct information about halal food, prayer room locations, prayer times, sharia hotel ratings, and more.

This change in character makes halal tourism a field that is not only religious, but also experience- and technology-oriented.

2. 3. Halal Lifestyle and Consumption Behavior of the Young Generation

The concept of a halal lifestyle encompasses a Muslim way of life that adheres to Sharia principles in all aspects of food, drink, clothing, finances, entertainment, and travel. In the context of the younger generation, a halal lifestyle stems not only from religious teachings but also reflects:

- self-identity
- self-expression
- social reputation
- value-driven consumption

Research by Suryani & Pratiwi (2020) shows that the younger generation's attitudes toward halal products are heavily influenced by their religiosity and readiness to follow halal lifestyle trends. In her file, Tulus Suryaningsih (2020) explains that millennial Muslims' attitudes toward halal personal care products are influenced by religiosity, halal knowledge, and prior experience.

This concept is relevant for halal tourism because:

- When the younger generation consumes halal products consistently, they tend to choose halal tourist destinations.
- Halal lifestyle creates an intrinsic preference for sharia accommodation.

- Halal cuisine is a major aspect of their journey.

In other words, halal lifestyle is the foundation for halal tourism preferences of Generation Z and Millennials.

2. 4. Young Generation's Preferences for Halal Tourism

Based on the book *Youth and Halal Tourism Research* and supporting research, the halal tourism preferences of the younger generation include several main aspects:

a. Halal Food Preference

Being the most dominant and stable factor, as noted in Chapter I of the book, Gen Z is highly critical of halal sources, certification processes, and restaurant cleanliness, as evidenced by the highest influence on travel intentions ($\beta = .406$).

b. Sharia Accommodation

The younger generation views sharia hotels as more than just a place to sleep, but also as part of the halal experience. They consider:

- the existence of privacy regulations,
- worship facilities,
- certified halal culinary,
- a calm atmosphere free from vice
- as a mandatory attribute. This aligns with the findings of the Zillennials file and the preference for sharia-compliant hotels in Indonesia.

c. Religious and spiritual experiences

Religious tourism—such as mosque tours, pilgrimages, and Islamic history tours—has strong emotional significance. Research in Chapter VI shows a high level of interest among the younger generation in mosque tours and spiritual tourism.

d. Digital technology and experiences (VR Tourism)

Chapter VII explains that VR enhances the affective experience of young Muslim tourists when they take virtual tours of mosques. Digital-natives tend to prefer virtual tours before physical visits.

e. Halal Backpacking

The younger generation maintains halal principles even while backpacking. They choose affordable but halal accommodations, seek out halal food, and avoid nightlife venues. These findings are explained in Chapter VIII of the book.

f. Instagrammable & halal-friendly destination

The younger generation is highly visual. They consider a destination's aesthetics, halal-certified facilities, and the potential for social media sharing as part of the travel experience.

2. 5. The Role of Technology and Social Media in Halal Tourism for the Young Generation

Technology is the biggest factor in shaping halal tourism preferences. The younger generation:

- search for halal hotel information through the application
- Watch mosque reviews, halal culinary, and travel vlogs
- relying on halal lifestyle influencers
- choose destinations based on digital ratings
- using the halal locator application

Ishak's (2024) research confirms that Gen Z has a high level of digital literacy, thus encouraging their active participation in shaping the national halal ecosystem.

The digital world also enables halal destinations to build strong branding and storytelling. In the context of halal tourism, digitalization is no longer a trend, but an essential necessity.

3. RESEARCH METHODS

This study uses a **qualitative synthesis approach** that combines various scientific sources to produce a comprehensive picture of young people's preferences for halal tourism. This synthesis approach is appropriate because the topic of halal tourism for young people is multidimensional—covering aspects of consumer behavior, religiosity, lifestyle, traveler psychology, and the influence of digital technology.

3. 1. Type of Research

This type of research is an **analytical literature review**. This literature review not only summarizes previous research but also integrates theoretical and thematic concepts emerging from various sources.

3. 2. Data Sources

Data were obtained from two main groups:

a. Primary Sources

Namely the content of *Youth and Halal Tourism Research* which includes a multi-chapter discussion on the behavior and preferences of the younger generation towards halal tourism, including:

- *Muslim youth market demand*
- *Muslim-friendly hotel preferences*
- *Spiritual and religious tourism*
- *Halal culinary tourism*
- *Halal backpacking*
- *Virtual reality (VR) mosque experience*
- *Perceived authenticity in halal tourism*

b. Secondary Sources

These include scientific articles and other relevant scientific publications, including:

- Halal consumption behavior of millennials in Indonesia (Endy, 2023)
- Millennial Muslim attitudes towards halal personal care products (Tulus, 2020)
- Gen Z involvement in the halal ecosystem (Ishak, 2024)
- Zillennials' preferences for sharia hotels (AHP, 2022)

Other supporting sources include international journals on Muslim-friendly tourism, digital halal tourism, and halal consumer behavior.

3. 3. Data Collection Techniques

Data collection techniques are carried out through:

- a. Close reading
- b. Extracting core information from each chapter of the book
- c. Identify major recurring themes
- d. Integration of cross-source findings
- e. Comprehensive synthesis pattern development

3. 4. Data Analysis Techniques

Research using techniques:

- a. Thematic Analysis; To identify the preference patterns of the younger generation.
- b. Content Analysis (Content Analysis); To examine the depth of concepts in each book chapter.
- c. Comparative Analysis; Comparing findings between studies, particularly between the Malaysian and Indonesian contexts.

4. RESULTS AND DISCUSSION

4. 1. Dominance of Halal Food as the Main Factor of Tourism Preference

The strongest finding in *the Youth and Halal Tourism Research* indicates that halal food is the most dominant factor in the travel preferences of the younger generation. Chapter I of the book reports that the Halal Food and Beverages variable has the highest influence on travel intentions among Muslim youth ($\beta = .406$).

This finding aligns with various studies in Indonesia. Endy Astiwara (2023) found that young Indonesians view halal not only as a religious requirement but also as a symbol of identity, belief, and lifestyle. They prefer halal restaurants, cafes, and street food when traveling.

Why is halal food a dominant factor?

- a. Halal food is a biological and spiritual need.
The younger generation does not want to compromise with consumption that they consider questionable.
- b. Food is a major part of the travel experience.
Culinary tourism is now a motivation for travel.
- c. Trust plays an important role.
The halal label provides a sense of security and assurance.
- d. Halal food content is very popular on social media.
Halal culinary reviews have become viral content on TikTok and Instagram.

The dominance of halal food is not only a religious factor, but a combination of consumption habits, identity, and digital influence.

4. 2. Preference for Muslim-Friendly Hotels (MFH)

In the book *Youth and Halal Tourism Research*, several chapters delve into Muslim-friendly hotels and how the younger generation assesses the quality of sharia-compliant services:

The younger generation assesses sharia hotels based on:

- a. Availability of worship facilities
such as prayer mats, mukena, Al-Quran, direction of Qibla, and prayer schedule.
- b. Availability of certified halal food
- c. Privacy and comfort policy
No bar, no non-sharia activities, cleanliness is maintained.
- d. and aesthetically pleasing
Hotels need to be both comfortable and social media-worthy.

These findings are consistent with research on Zillennials' preferences for sharia hotels in Indonesia.

Why are sharia hotels important for the younger generation?

- They want *peace of mind*.
- Travel is not only recreation, but also spiritual reflection.
- Sharia compliance is an important value in their lifestyle.
- The refined interior design with an Islamic touch is an added value.

4. 3. Religious and Spiritual Experiences as a Driver of Tourism

Chapter VI of the book *Youth and Halal Tourism Research*, discusses in an exploratory manner the spiritual tourism of the younger generation.

The younger generation is looking for tourism that can:

- Increase inner peace
- Providing a religious experience
- Increase insight into Islamic history
- Strengthening Islamic identity

It can be found on:

- Mosque tourism
- Traces of Islamic history
- Pilgrimage tourism
- Islamic educational tourism

Religious tourism is not considered an “old-fashioned activity,” but rather *a journey to self-discovery* for millennials and Gen Z.

This is consistent with global research that spiritual tourism is increasing rapidly among young travelers post-pandemic.

4. 4. The Role of Technology (VR Tourism) in Halal Tourism

Chapter VII of the book *Youth and Halal Tourism Research*, reveals that the VR mosque tour experience was successful:

- increase positive emotions
- increase religious understanding
- trigger interest in visiting
- strengthening engagement

The younger generation is very fond of immersive technology-based experiences.

In the digital age:

- VR
- AR
- AI concierge
- Halal locator apps
- Virtual tour experiences

increasingly important for halal tourism.

VR is not only an entertainment technology, but also a spiritual educational tool.

4. 5. Halal Backpacking: Budget-Friendly Travel But Still Sharia-compliant

Chapter VIII of the book, *Youth and Halal Tourism Research*, discusses halal backpacking.

The findings are interesting:

- The younger generation continues to maintain halal consumption even though they travel cheaply.
- They avoid nightlife venues.
- They choose the mosque as a resting place or transit point.
- They plan their trips based on access to halal food.

Halal backpacking shows that the commitment to sharia remains strong, even under minimal budget conditions.

4. 6. Perceived Authenticity and the Search for Instagrammable Destinations

The younger generation is very concerned about *the authenticity* of the destination:

- The atmosphere of the mosque
- Local culture
- Islamic History
- Architectural uniqueness
- Visual aesthetics

They want a destination that is “Instagrammable but also meaningful”.

These findings confirm that:

- halal tourism = spiritual experience + aesthetics + digital engagement.

5. CONCLUSION AND SUGGESTIONS

5.1. CONCLUSION

This study presents a comprehensive synthesis of the dynamics of young people's preferences for halal tourism, based on the findings of the book *"Youth and Halal Tourism Research,"* supplemented by various scientific literature on halal consumption behavior among young people in Indonesia and Malaysia. The results indicate that young people—particularly Gen Z and Millennials—have halal tourism preferences influenced by religious, cultural, psychological, and digital factors.

Some of the main conclusions from this study are as follows:

1. **Halal food and beverages are the most dominant factors** influencing the interest and preferences of young people in halal tourism. This factor relates not only to Sharia compliance but also to self-identity, beliefs, and representation of a halal lifestyle.
2. **Preference for sharia accommodation (Muslim-friendly hotels)** is very high, especially in terms of comfort, prayer facilities, halal certification, privacy, and modern aesthetics that suit the visual tastes of the young digital-native generation.
3. **Religious and spiritual tourism is an important motivation** for the younger generation, not only as a form of worship but also as a meaningful experience that strengthens identity and spiritual harmony.
4. **Digital technologies, including VR tourism, social media, and halal apps,** play a critical role in shaping the opinions, travel decisions, and expectations of the younger generation regarding halal tourism experiences.
5. **Halal backpacking is a new phenomenon** that demonstrates that Sharia commitment can still be maintained in budget travel, where the younger generation continues to choose halal food, Muslim-friendly accommodation, and a vice-free environment.
6. **The younger generation has a value-oriented orientation** that combines religiosity, cultural authenticity, visual aesthetics, and multisensory experiences, making halal tourism a representation of lifestyle, not just a religious obligation.

Overall, this research reinforces the understanding that the travel behavior of young Muslims is a combination of religious values, halal lifestyle needs, digital preferences, and experience orientation. These findings are expected to serve as a strategic reference for destination developers, tourism industry players, and policymakers in designing more effective halal tourism services that meet the needs of the younger generation.

5.2. SUGGESTION

Based on the research findings, several recommendations that can be given are:

1. For Tourism Industry Players

- Developing halal services that not only meet sharia requirements, but also have aesthetic value, quality, and visual appeal for the younger generation.
- Providing certified and verified halal food to increase tourist confidence.
- Developing tour packages that combine halal tourism with digital technologies such as VR, AR, AI-based travel advisory, and halal locator application integration.

2. For Government and Policy Makers

- Strengthening halal certification standards for tourist destinations, hotels, restaurants, and other tourism businesses.
- ENCOURAGE collaboration between halal institutions, the Ministry of Tourism, and industry players to build a globally competitive halal tourism ecosystem.

- Building a *smart halal tourism platform* to make it easier for Muslim tourists to access halal information in real-time.

3. For Culinary and Hospitality MSMEs

- Adopting clear and easily digitally verified halal certification.
- Providing a halal-friendly menu that appeals to the younger generation, especially street food and modern cuisine.

4. For Further Researchers

- Conducting field research on the direct experiences of young people in visiting halal destinations.
- Examining the halal tourism behavior of **the Alpha generation** as future consumers.
- Developing a new conceptual model related to the relationship between digital engagement and halal tourism preferences.

5. For Educational Institutions

- Adding material on halal tourism, halal marketing, and halal lifestyle to the curriculum.
- Encourage student research related to halal tourism trends for the younger generation.

REFERENCES

- Astiwaru, EM (2023). *Halal consumption behavior of Muslim millennials*.
- Battour, M., & Ismail, M. (2016). Halal tourism: Concepts, practices, challenges and future. *Tourism Management Perspectives*, 19, 150–154.
- El-Gohary, H. (2020). Halal tourism, is it really Halal? *Tourism Management Perspectives*, 33, 100–117.
- Haron, H., & Nasution, N. (2023). The role of social media in halal tourism promotion. *Indonesian Journal of Tourism Studies*, 11 (1), 55–70.
- Hashim, N., & Isa, M. P. (2021). Muslim tourist needs and halal hospitality practices. *Journal of Hospitality and Tourism Management*, 48, 450–460.
- Henderson, J. (2020). Halal food, certification and tourism. *Tourism Management Perspectives*, 34, 100–118.
- Isaac, D. (2024). *Generation Z involvement in halal ecosystem*.
- Mohsin, A., Ramli, N., & Alkhalayfi, B. (2021). Halal tourism: Emerging opportunities. *Journal of Tourism Futures*, 7 (2), 183–198.
- Nurhayati, T., & Hendar, H. (2019). Halal consumer behavior among youth. *Journal of Islamic Marketing*, 10 (3), 793–812.
- Othman, M., Jamaludin, M., & Hashim, N. (2022). Gen Z preferences in Muslim-friendly tourism. *Journal of Islamic Marketing*, 13 (4), 987–1005.
- Rahman, MK, & Zailani, S. (2020). Understanding Muslim tourists' motivation and behavior. *Journal of Islamic Marketing*, 11 (3), 625–642.
- Rindrasih, E. (2022). Muslim-friendly destinations and authenticity. *Tourism Geographies*, 24 (6), 1101–1122.
- Said, M. (2021). Digital transformation in halal tourism. *Journal of Tourism & Digital Innovation*, 4 (2), 141–156.
- Samori, Z., Salleh, N. M., & Khalid, M. M. (2019). Current trends in halal tourism. *International Journal of Tourism Research*, 21 (1), 34–45.
- Sawari, SSM (Ed.). (2024). *Youth and Halal Tourism Research - Multi-university research collaboration*, KSTCL Press, International Islamic University Malaysia
- Suryaningsih, T. (2020). *Antecedents and consequences of Muslim millennials attitude toward halal personal care products*.
- Yunus, N., & Wan Ahmad, W. (2020). Millennial engagement in halal tourism: A value-based study. *Asia Pacific Journal of Tourism Research*, 25 (11), 1150–1166.