



Preferences of Indonesian Gen-Z and Millennials (*Zillennials*) towards Sharia Hotels: A Quantitative Study

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Abstract. This research aims to analyze the preferences of the millennial and Z Muslim generations towards Sharia hotels. The sample used in this research was the millennial and Z generation Muslim community born in 1981–2010 in Indonesia. Data was collected using questionnaires. The analytical method used in this research is quantitative data analysis with a Likert scale measurement model. Key findings revealed a strong preference for accommodations that offer adequate worship facilities, easy accessibility, and Muslim-friendly amenities. The millennial and Z Muslim generations tends to choose hotels with Muslim-friendly facilities and services in the form of accommodation, dining, and tourist attractions. The results of this research are expected to provide valuable guidance for government agencies, private institutions, and businesses involved in the Indonesian hotel industry to develop and enhance Sharia hotels to meet the increasing demand for Islamic-friendly accommodations.

Keywords: Preferences, *Zillennials*, Sharia Hotels.

1 Introduction

1.1 Backgrounds and Research Questions

Halal tourism has experienced a remarkable surge in recent years. As the global Muslim population continues to expand, so does the demand for travel experiences that align with Islamic principles. The global halal tourism market is estimated to have reached a substantial \$223 billion in 2023, with an anticipated annual growth rate of 5.7% until 2028 (Mastercard-CrescentRating GMTI, 2023). This indicates a promising future for the halal tourism industry.

Asia stands as the leading region for Muslim travelers, with over 31% of arrivals being Muslim. Indonesia, in particular, has emerged as a highly desirable destination for Muslim travelers, climbing the ranks from sixth place in 2015 to the top spot in 2019, alongside Malaysia (Mastercard-CrescentRating GMTI, 2023). Even after the challenges posed by the COVID-19 pandemic, Indonesia remains one of the top choices for Muslim travelers seeking authentic and culturally enriching experiences.

The growth of halal tourism represents an alternative within Indonesia's tourism industry. This aligns with the global trend of halal tourism as part of the broader Islamic economy (Samori et al., 2016). This sector is an aspect of business and industry that

offers economic advantages and is emphasized in government policies aimed at increasing community income (Jaelani, 2016). Ultimately, halal tourism encompasses more than just pilgrimage and religious sites; it also encompasses a broader range of services, including restaurants and hotels offering halal food, prayer spaces, and other essential amenities.

In the perspective of positive law, halal tourism in Indonesia has been supported by several regulations. The Ministry of Tourism and Creative Economy of the Republic of Indonesia (Kemenparekraf RI) once issued Ministerial Regulation Number 2 of 2014 concerning Guidelines for the Implementation of Sharia Hotel Business. However, the regulation was later revoked with Minister of Tourism Regulation No. 11 of 2016, as it was deemed outdated given the evolving trends in halal tourism at the time. The Ministry also introduced Regulation Number 1 of 2016 on the Implementation of Tourism Business Certification, which was subsequently replaced by Ministerial Regulation Number 12 of 2016, amending the previous provisions. As a result of these repeals, no specific regulations currently govern halal tourism in Indonesia. The primary guidance now comes from Fatwa Number 108/DSN-MUI/X/2016 concerning the Implementation of Tourism Based on Sharia Principles, issued by the Indonesian *Ulama* Council (Majelis Ulama Indonesia), which outlines requirements for halal tourist destinations and Sharia-compliant hotels. However, the fatwa cannot be effective if it is not stipulated in the form of a tourism ministerial regulation (Huda et al, 2021).

Table 1. Guidelines for the Implementation of Tourism Based on Sharia Principles (Fatwa No. 108/DSN-MUI/X/2016).

Provision	Terms
General Principles of Organizing Sharia Tourism	• Avoiding polytheism, sin, sinfulness, <i>tabdzir/israf</i>, and evil; • Creating benefits and benefits both materially and spiritually.
Provisions related to Parties and Agreements	• Parties in the organization of Sharia Tourism: Tourists; Sharia Tourism Travel Bureau/<i>Biro Perjalanan Wisata Syariah</i> (BPWS); Tourism Entrepreneurs; Sharia hotels; Tour Guides; Therapists. • Agreements between parties: The contract between travelers and BPWS is an <i>ijarah</i> contract; The contract between BPWS and tour guides is an <i>ijarah</i> or <i>ju'alah</i> contract; The contract between travelers and tourism entrepreneurs is <i>ijarah</i>; The contract between Islamic hotels and tourists is an <i>ijarah</i> contract; The contract between Islamic hotels and BPWS for marketing is a <i>wakalah bil ujarah</i> contract; The contract between travelers and therapists is an <i>ijarah</i> contract; The contract

	for organizing tourism insurance, storage and management and development of tourism funds must use contracts that are in accordance with fatwas in DSN-MUI and applicable laws and regulations.
Provisions related to Sharia Hotels	• Sharia hotels must not offer facilities that enable access to pornography or immoral behavior; • Sharia hotels must not provide entertainment facilities that promote polytheism, immorality, pornography, and/or other unethical activities; • All food and beverages served must be certified halal by the Indonesian <i>Ulama</i> Council (MUI); • Provide adequate facilities and equipment to support worship, including purification areas; • Hotel managers and staff, both male and female, are required to dress in accordance with Sharia principles; • Sharia hotels must establish and follow guidelines regarding hotel service procedures to ensure all services align with Sharia principles; • Sharia hotels are required to use Sharia-compliant financial institutions in performing services.

The Muslim market is one of the fastest-growing tourism segments worldwide (Muslim, Harun, Ismail & Uthman, 2020). The size of the Muslim market dramatically impacts the perception of the Muslim tourist tourism sector and the choice of tourist destinations to stick to the rules of Islamic law (Salleh, Othman, Noor & Hasim, 2010). The concept of Muslim tourism, products and services of each tourist destination must provide prayer facilities (prayer rooms at airports and other public places) and adjust meal schedules during the month of Ramadan (Cetin & Dincer, 2016). In addition, according to Bangsawan, Rahman & Razimi (2019), tourism service providers must provide prayer instructions (*qibla*), prayer mats, prayer rooms or mosques, and halal food and drinks.

In 2023 Indonesia was pinned at the top position in the GMTI 2023 ranking, staying for two consecutive years in the TOP 20 Travel Destinations. This accomplishment is partially attributed to Indonesia's significant Muslim population, positioning the country as a potential leader in producing and serving the global Muslim market. According to The Muslim 500: The World's 500 Most Influential Muslims 2024 by The Royal Islamic Strategic Studies Center (RISSC), Indonesia has the world's largest Muslim population, reaching 240.62 million in 2023. This figure represents 86.7% of Indonesia's total population of 277.53 million.

This population growth is supported by the phenomenon that the Indonesian nation is currently experiencing, namely the 2030 demographic bonus era. A demographic bonus is an increase in the number of working-age people in the demographic bonus phenomenon that provides development opportunities for the Indonesian state if utilized optimally (Andari, et al. 2023). In 2030, the Indonesian population that will enter the working age is the generation starting from millennials and Generation Z.

Reinforcing the demographic bonus, one of the potential consumer segments is halal tourism born between 1982 and 2000, known as "Millennials". Data from the Central Bureau of Statistics shows that the total population of Indonesia in 2020 was 270.20 million. The number of active population reached 191.08 million people. 25.31% of them are Generation Z. In line with this number, the millennial generation in Indonesia amounts to 24.93% of the population. The data shows that the domestic market segment is dominated by Millennials and Z by 50.24% of the total population in Indonesia. However, there are still many Millennials and Z generations as unique and influential consumer groups whose behavior needs to be analyzed by research on Indonesian consumer behavior for this segment (Smith, 2012). Therefore, it is necessary to analyze the preferences of the *Zillennials* generation (Millennials and Gen Z) as subjects for halal travel.

The research gap identified in the previous researches is the lack of comprehensive understanding of the specific preferences and expectations of Millennials and Z Muslim generations towards Sharia hotels in Indonesia. While the study provides insights into general preferences such as worship facilities, accessibility, and Muslim-friendly amenities, it does not delve deeper into the nuanced preferences of this demographic. Therefore, there is a need for further research to explore the specific preferences area. By addressing this research gap, future studies can provide more detailed and actionable insights for the development of Sharia hotels that truly cater to the needs and preferences of Millennial and Z Muslim generations in Indonesia.

This study aims to analyze the preferences of the *Zillennials* generation towards Islamic hotels based on the following research questions:

RQ1: What is the preference of *Zillennials* in Indonesia regarding Sharia Hotels?

RQ2: How do *Zillennials* in Indonesia view Sharia Hotels?

RQ3: What is the motivation of Muslim *Zillennials* travelers regarding Sharia Hotels?

1.2 Backgrounds and Research Question

Previous research on Millennials and Z (*Zillennials*) preferences for Islamic hotels in Indonesia has provided valuable insights into the factors that influence their preferences. Research by Kusuma et al. (2022) shows that a positive attitude towards halal products and knowledge about halal tourism can increase *Zillennials'* preference for Islamic hotels. This suggests that education and promotion about halal tourism and Islamic hotels can increase *Zillennials'* awareness and interest in Islamic accommodation.

Budiman (2024) and Soehardi et al. (2022) found that the motivation to travel halal and religious values have a positive influence on *Zillennials'* preferences for Islamic hotels. This shows that *Zillennials* who have religious motivation and are interested in

halal tourism is more likely to choose Islamic hotels. Meanwhile, Mahardiyanto et al. (2022) show that positive perceptions of Islamic hotels and awareness of halal lifestyles increase *Zillennials*' preferences for Islamic hotels. This suggests that efforts to build a positive image of Islamic hotels and increase awareness about halal lifestyles can attract *Zillennials* to choose Islamic accommodation.

Iflah & Putri (2019) found that Millennials and Generation Z utilize the digital age and social media to seek information and make decisions about tourism, including Islamic hotels. This shows the importance of utilizing digital platforms and social media to reach *Zillennials* and promote Islamic hotels. Fan et al. (2023) showed that Generation Z is more concerned with sustainability values and social interaction than Millennials when choosing accommodation, including Islamic hotels. This suggests that Islamic hotels need to pay attention to sustainability aspects and provide space for social interaction for *Zillennials*.

Boğan et al. (2023) and Jaelani (2017) show that employees of Islamic hotels and the halal tourism industry as a whole have an important role in building positive perceptions and increasing *Zillennials*' preference for Islamic hotels. This shows the importance of training and education for Islamic hotel employees and halal tourism industry players about the values and preferences of *Zillennials*. Fauzi et al. (2018) show that Islamic hotels must meet sharia standards which include aspects of products, services, and management. The role of Islamic financial institutions and other related institutions in supporting the halal tourism industry is also important. This shows the importance of regulation and collaboration between institutions to ensure that Islamic hotels meet sharia standards and the needs of *Zillennials*.

Based on the analysis of previous research, the hypothesis of this study is as follows:

H1: *Zillennials*' attitudes and knowledge about halal products and halal tourism have a positive and significant influence on their preference for Islamic hotels.

H2: *Zillennials*' motivation for halal travel and their religious values have a positive and significant influence on their preference for Islamic hotels.

H3: *Zillennials*' perception of Islamic hotels and their awareness of halal lifestyle has a positive and significant influence on their preference for Islamic hotels.

H4: Islamic hotel employees and the halal tourism industry as a whole have a positive and significant influence on *Zillennials*' perceptions and their preference for Islamic hotels.

H5: Islamic hotels that meet sharia standards and are supported by the role of Islamic financial institutions and other related institutions have a significantly higher preference for *Zillennials*.

2 Research Methods

2.1 Survey Questionnaire and Measures

This research is a quantitative study using the descriptive preference analysis method. The population in this study were Indonesians based on the Millennial (1981-1996) and Gen Z (1997-2010) age groups. The sampling in the study was conducted randomly (random sampling). Data collection was carried out by distributing questionnaires as

primary data conducted online. Information collection through this questionnaire was carried out from October 27, 2023 to June 11, 2024. The questionnaire consisted of 10 statements with a rating scale of 1 to 5. Respondents in this study totaled 80 people and all were given the freedom to respond to each statement.

The measurement model used in this study is a Likert scale. Likert scale is a measurement scale developed by Likert (1932) and is used to represent individual traits, such as knowledge, attitudes, behavior, and preferences (Budiaji, 2013). By using a Likert scale, the variables to be measured will be converted into variable indicators. These indicators then serve as the basis for assembling instrument components in the form of statements.

The data analysis method used in this research is quantitative data analysis. Quantitative data is obtained in the form of numbers and calculated statistically. Data analysis of respondents' assessment tools is carried out to determine the score of statements that can be categorized: Strongly Agree (1), Agree (2), Neutral / Undecided / Disagree (3), Disagree (4), and Strongly Disagree (5). The percentage of feasibility is obtained and determined through quantitative calculations adjusted to the weighted score. The formula used is as follows.

$$P = \frac{\text{data collection result score}}{\text{ideal score}} \times 100\%$$

Explanations:

P = Percentage number

Ideal score = Highest score of each item × number of respondents × number of question items

2.2 Validity and Reliability Test

This research applies validity and reliability tests. Validity testing is used to evaluate the accuracy of a questionnaire, ensuring that its questions effectively measure the intended variables (Gozali, 2001). The level of validity is assessed by correlating the scores of individual questionnaire items with the overall variable score (Gozali, 2005). Each question's item score is compared to the total score, and if the coefficient value for an item exceeds the significance threshold, the question is deemed invalid.

In this research, validity testing involves correlating the scores of individual items with the total construct or variable. This correlation test uses Pearson Correlation. The basis for decision-making by comparing the significance value of the 5% level is as follows.

- If the significance <0.05 or the r-count value > r-table value (0.220), then the question item is valid.
- If the significance is > 0.05 or the r-count value < r-table value (0.220), then the question item is invalid.

Reliability test refers to the consistency of measurement of a concept. This test is conducted to measure a symptom. The higher the reliability of a measuring instrument, the more stable it is. An instrument is considered reliable if it consistently produces the same or similar data when used repeatedly under similar conditions (Supranto, 1998).

This study measures the reliability of research variables using Cronbach's Alpha statistical method. According to Gozali (2005), a variable is deemed reliable if the Cronbach's Alpha value exceeds 0.50. The closer the Cronbach's Alpha value is to one, the higher the data's reliability, indicating that it can be considered reliable.

3 Results

3.1 Validity and Reliability Test Results

Testing the validity of the questionnaire results carried out with Pearson Correlation shows the following results.

Table 2. Validity test results.

Question Item	r-count	r-table	Description
Item_1	.494	0.220	Valid
Item_2	.696	0.220	Valid
Item_3	.633	0.220	Valid
Item_4	.788	0.220	Valid
Item_5	.719	0.220	Valid
Item_6	.626	0.220	Valid
Item_7	.748	0.220	Valid
Item_8	.670	0.220	Valid
Item_9	.419	0.220	Valid
Item_10	.551	0.220	Valid

Based on the table above, all question items have an r-count value greater than the r-table (0.220). Therefore, the validity test results on the variables above show that all items in these variables are valid. The results of the questionnaire consisting of 10 question items are considered reliable.

The results of reliability testing with the Cronbach's Alpha model can be seen in the following tables.

Table 3. Results of reliability statistics.

Reliability Statistics	
Cronbach's Alpha	N of Items
.889	10

Table 4. Results of item total statistics.

Item-Total Statistics				
	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
Item_1	38.57	32.830	.494	.887
Item_2	37.49	32.101	.696	.874
Item_3	37.68	32.298	.633	.878
Item_4	37.50	31.215	.788	.868
Item_5	37.80	30.010	.719	.871
Item_6	37.69	29.990	.626	.879
Item_7	37.99	30.519	.748	.869
Item_8	37.85	31.268	.670	.875
Item_9	38.57	33.032	.419	.894
Item_10	37.76	33.449	.551	.883

Based on the two tables above, it can be seen that Cronbach's Alpha value in the above variables is 0.889 and greater than 0.5. Therefore, it can be said that the question items on these variables are **reliable**.

3.2 Analysis Result

Respondents in this study as a whole are Indonesians from Generation Z and Millennials (*Zillennials*). To find out the preferences of *Zillennials* towards Islamic hotels, the characteristics of the respondent's profile need to be revealed to support the research analysis. The characteristics of the respondent's profile can be divided into several parts, namely gender, birth category, religion, domicile, and employment status. The results of the respondent profile can be seen in Table 5 as follows.

Table 5. Respondent profile.

Demographic Information	Total	Percentage (%)
Number of respondents	80	100
Gender (Female/Male)	71/9	88,75/11,25
Generation Group (Z/Millennial)	59/21	73,75/26,25
Religion (Islam)	80	100
Employment Status (Worker/Student/etc.)	18/35/27	22,5/43,75/33,75
Domicile (Indonesia)	80	100

This study involved both female and male respondents without setting a specific number or proportion. This is done because gender is not a control variable that affects *Zillennials'* preferences for Islamic hotels. Based on the results of data collection through questionnaires, the number of female respondents was 88.75% and male respondents were 11.25%.

The age characteristics of respondents are a key variable in analyzing research data. In this study, respondents are categorized into two groups: the millennial generation (born 1981-1996) and Generation Z (born 1997-2010). According to the data collected, the percentage of Generation Z respondents is 61.1%, while millennial generation respondents are 38.9%. This shows that 59 respondents are generation Z who are around 13-26 years old, while 21 respondents are millennials, aged between 27 and 42.

Another case is in the religion category. Based on the results of data collection, this study involved 100% Muslim respondents. All 36 respondents were Muslims. Thus, this research questionnaire was tested on respondents who were considered to have knowledge of sharia or Islamic principles.

Based on their domicile, all respondents reside in Indonesia. However, the majority of respondents were recorded as domiciled on the islands of Java, Sumatra, Kalimantan, and Sulawesi. The results of this respondent domicile data indicate an assumption that the majority of respondents who live on the islands of Java, Sumatra, Kalimantan and Sulawesi have more interest in the discourse regarding Islamic hotels.

The last category that represents the respondents' profile is employment. According to the data collected, 22.5% of respondents are private and public employees. The majority of respondents are students with a percentage of 43.75%. Meanwhile, 33.75% of all respondents work in other fields. Although very varied, the three have a fairly balanced proportion and are not too far apart. Research respondents by occupation are still quite representative in revealing *Zillennials'* preferences for Islamic hotels.

The sub-sub questions along with the percentage results of *Zillennials'* preferences for Islamic hotels are presented in Table 6.

Table 6. Aspects of *Zillennials'* preferences for sharia hotels.

No.	Aspects of <i>Zillennials'</i> Preferences for Sharia Hotels	Percentage
1.	Prefer sharia hotels as a place to stay when traveling.	70.50%
2.	Prefer hotels that provide Qibla direction.	92.25%
3.	Prefer hotels that provide prayer mats, mukena and/or Qur'an.	88.50%
4.	Prefer hotels that provide halal-certified and labeled food and beverages.	92.00%
5.	Prefer hotels that do not serve alcohol.	86.00%
6.	Prefer hotels that do not provide access and entertainment facilities that lead to polytheism, immorality, pornography, and/or immoral acts.	88.25%
7.	Feel comfortable when hotel employees wear clothes that comply with Islamic law.	82.25%

8.	I like it when hotel employees greet me with Islamic greetings.	85.00%
9.	Prefer to use the services of Islamic financial institutions or Islamic banks to conduct various transactions while traveling.	70.50%
10.	The existence of halal tourism is very important and necessary in Indonesia and in other countries.	93.00%

4 Discussion

In analyzing *Zillennials*' preferences for Islamic hotels, it is necessary to study the respondents' views on important attributes in Islamic hotels. This study examines the composition of respondents in choosing Islamic hotels and using the services of Islamic financial institutions or Islamic banks to make transactions when traveling or staying at Islamic hotels. In addition, this study also examines respondents' views on whether or not halal tourism is important in Indonesia.

In the first question, respondents were asked to state their preference for choosing a sharia hotel when traveling. This question received a percentage value of 70.50%, including the lowest among other question variables. This shows that *Zillennials* have a not so high interest in choosing Islamic hotels as a place to stay when traveling.

The next question began to discuss matters relating to the characteristics of Islamic hotels. Respondents were asked for their preference for hotels that provide Qibla direction and provide prayer mats, *mukena*, and Al-Quran for worship. The first question received a very high percentage of total respondents, 92.25% and 88.50% for the second question. Of course, both get a very high percentage because both are obligations that Muslims perform five times a day. Qibla pointers are certainly very important and needed because every Muslim coming to a new place needs to adjust where the Qibla direction is. If the hotel already provides Qibla direction, then this is preferable. Likewise with prayer equipment, Muslim families certainly like hotels that have complete and clean worship facilities because this reduces the burden on Muslim families to carry prayer sets. As for the rest of the neutral preferences because many *Zillennials* are already literate in technology, so for Qibla direction pointers anywhere they can easily determine it. Then regarding worship facilities, *Zillennials* who are neutral may have other preferences for the cleanliness of prayer sets owned by hotels that are used for the public so it is better to bring their own.

In the next question, respondents were asked to state their preferences for food and beverage and entertainment facilities. In the preference question regarding hotels that provide halal certified and labeled food and beverages, the results were a percentage of 92.00%. In the preference question regarding hotels that do not provide liquor, the percentage is 86.00% and the preference question regarding hotels that do not provide access and entertainment facilities that lead to polytheism, immorality, pornography, and / or immoral acts gets 88.25% points. These three questions show that the majority of *Zillennials* already have insight into Islamic principles in the tourism aspect. The majority of *Zillennials* already understand that halal tourism is not only 'just' preparing

prayer rooms in tourist arenas, but also halal food and drinks have become a priority for *Zillennials* towards halal tourism. Apart from food and drinks, entertainment is also important for *Zillennials*, a high percentage shows the preference of *Zillennials* to give input to halal hotel managers not to provide facilities or entertainment that leads to polytheism, immorality, pornography and other immoral acts.

In the next question, respondents were asked to state their preferences regarding services in an Islamic hotel environment. In the first question, respondents were asked the question "I tend to feel comfortable when hotel employees / employees wear clothes that comply with Islamic law" getting a percentage of 82.25% slightly lower than the previous question. This is due to the fact that many *Zillennials* pay attention to this from the point of view of tolerance, so some *Zillennials* also have other preferences for men or women employees wearing clothes according to Islamic law, but the large percentage cannot be ignored, this can be a consideration for Islamic hotel developers to prepare polite uniforms in accordance with eastern culture. This is in line with the preference of *Zillennials* who got a percentage of 85.00% on the statement "I am happy when hotel employees greet me with Islamic greetings". This shows that there is a preference of *Zillennials* for hotels that implement Islamic greetings to hotel guests in the halal tourism zone.

Furthermore, the statement regarding "I like to use the services of Islamic financial institutions or Islamic banks to carry out various transactions while traveling" got the smallest percentage of 70.50%. This shows the need for more massive Islamic financial literacy in the *Zillennials* generation so that Islamic finance becomes the number one choice to complete this halal tourism.

In the last statement and being the closing, namely how *Zillennials* preferences for halal tourism both in Indonesia and in other countries get a very fantastic percentage, namely 93.00%. The development of halal tourism and its implementation in each region should continue. Because these *Zillennials* will enter their productive period in the future, so the preferences of these *Zillennials* must and must be taken into consideration by both the government that makes regulations and the private sector that helps the course of halal tourism both in Indonesia and abroad.

The results align with previous research by confirming the importance of factors such as halal food, prayer facilities, and employee conduct. It also supports the findings on the role of digital platforms and the preference for halal tourism. This research provides additional insights into the specific preferences of *Zillennials*, such as their desire for Islamic greetings from hotel employees and their need for Islamic financial literacy.

5 Conclusions

In tourism activities, the majority of Muslim *Zillennials* need the availability of adequate and easily accessible places and facilities for worship so that they can continue to worship on the trip. Muslim *Zillennials* have a considerable desire to stay at hotels with a sharia concept. This can be seen from the high level of preference of *Zillennials* for several sharia hotel criteria which include facilities and services in accordance with

Islamic law. Some of the facilities and services needed are accommodation, dining, and Muslim-friendly tourist attractions.

Despite having a high level of preference, awareness about the existence of Islamic hotels among *Zillennials* still needs to be increased. Therefore, it is necessary to make joint efforts from various stakeholders, including the government, businesses, and private organizations in the tourism sector, to increase education and promotion about halal tourism and Islamic hotels to this generation.

The government agencies can promote halal tourism and Islamic hotels through various initiatives, such as media campaigns, seminars, and investing in halal tourism infrastructure. Additionally, government policies that support the growth of the Islamic hotel industry and promote halal tourism are crucial. These policies can involve working with regulatory bodies to create clear guidelines and standards for Islamic hotels.

Tourism industry players must focus on improving the quality and services of Islamic hotels to align with *Zillennials*' needs and preferences. This includes training hotel staff on cultural sensitivity and Islamic etiquette, offering attractive halal tour packages, providing clear information about hotel facilities, and utilizing digital technology for marketing. It is also important to leverage social media platforms to connect with *Zillennials*, share information, and strengthen the online presence of Islamic hotels.

Private institutions can contribute by organizing events like Muslim cultural festivals and religious tourism, and partnering with businesses to create affordable halal tour packages. Islamic hotels can collaborate with Islamic financial institutions to provide attractive financing options for Zillennial travelers, making halal tourism more accessible. By taking these actions, industry stakeholders can effectively cater to the preferences of Zillennial Muslim travelers, contributing to the growth and success of the halal tourism sector in Indonesia.

The development of halal tourism and sharia hotels in Indonesia has great potential to attract domestic and international Muslim travelers. By understanding the preferences of Generation Z and Millennials, and through concerted efforts from various parties, halal tourism in Indonesia can grow rapidly and become a major attraction for Muslim travelers around the world.

The study's limited sample size may prevent drawing conclusions about all Indonesian *Zillennials*. Additionally, it might not fully capture the wide range of preferences across different parts of Indonesia, as cultures and economies vary greatly. To improve future research, it would be valuable to survey a larger group of people. Additionally, exploring preferences in different regions could reveal unique cultural and economic factors influencing Zillennial choices. Finally, examining how income and affordability affect *Zillennials*' decisions could provide interesting insights.

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