

Understanding Muslim Tourist Experience Through RIDA Framework: A Comparative Analysis of Generation X And Generation Z

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Abstract - Muslim tourists are often treated as a homogeneous market despite potential differences in travel expectations across generational cohorts. This study examines the perceptions of Generation X and Generation Z Muslim tourists regarding Johor Bahru as a Muslim-friendly destination using the Responsible, Immersive, Digital, and Assured (RIDA) framework. A quantitative cross-sectional research design was employed, involving 100 purposively selected Muslim tourists. Data were collected using a structured five-point Likert-scale questionnaire and analysed using independent-samples t-tests at the 0.05 significance level. The findings revealed positive evaluations across all four RIDA dimensions for both generations. The Assured dimension received the highest mean ratings, while Immersive recorded the lowest for both groups. However, no statistically significant differences were identified between Generation X and Generation Z across any of the RIDA dimensions. These findings suggest that faith-based destination attributes—including halal authenticity, religious comfort, safety, and accessible Muslim-friendly facilities and digital services play a more influential role in shaping destination perceptions than generational differences. From a managerial perspective, destination managers should prioritise developing a robust, cross-generational Muslim-friendly tourism ecosystem while strengthening immersive experiences that foster deeper engagement with local heritage, culture, and communities. Although the study is limited by its focus on a single destination and the use of non-probability sampling, it provides one of the earliest empirical comparisons of generational perceptions using the

emerging RIDA framework. The findings contribute to the growing body of knowledge on Muslim-friendly tourism and offer practical insights for enhancing urban destination management in Malaysia.

1. INTRODUCTION

Muslim-friendly tourism has grown, and it is no longer just about providing halal food and prayer rooms; it is about the experience of being truly welcomed and satisfied as a Muslim tourist. The southernmost port of Malaysia, Johor Bahru, is particularly noteworthy. It has extensive tourism facilities, is close to Singapore, and has gradually established itself as a destination that is conducive to Muslim tourists (Zaidi et al., 2025). A good national image does, however, raise questions about the reality of the visitor experience compared with the expectations of the diverse groups of visitors. This is particularly relevant as the tourism industry becomes more experience oriented and digitally connected, with tourists increasingly seeking personalised, authentic, and convenient travel experiences.

The RIDA framework provides a modern approach for evaluating to assess this. The four dimensions of this framework are Responsible, Immersive, Digital, and Assured, reflecting environmentally and socially responsible practices, engagement in local culture, heritage, traditions and community, availability of online resources (information, reviews, maps, booking tools, and trip planning services), and halal authenticity, safety, religious comfort, and reliability of Muslim friendly offerings (CrescentRating, 2024; Noor & Bahardeen, 2025; Wibowo et al., 2025). Together, these aspects transform the assessment of “Muslim-friendly destinations” from a functional product to a rich and holistic 'visitors experience'.

Though this framework is comprehensive, two gaps are found in the literature, which are interconnected. Firstly, empirical research using the RIDA framework at the destination level in Malaysia is still limited. Secondly, much research treats Muslims as a homogenous group. However, changes in the tourism industry have also highlighted the importance of understanding tourists according to their different needs, behaviours, and expectations. There is evidence that preferences and expectations differ between different generational cohorts, e.g. Generation X and Generation Z. Comparing these two cohorts is therefore useful because they grew up in different technological and social environments, which may shape how they evaluate and experience tourism destinations. This variation also serves as a reminder to appreciate the diversity of experiences and perspectives within the Muslim community. Generation X is more concerned with reliability, comfort and safety while Generation Z is more concerned with digital engagement, authenticity and sustainability (Jiang et al., 2022; Popşa, 2024; Suhaine et al., 2025). This indicates that these generations may have distinct perceptions of the characteristics within the RIDA framework, yet these differences have seldom been explored in the context of a Muslim-friendly urban environment.

The purpose of this article is therefore to explore the possible significant differences between the experiences of Gen X and Gen Z Muslim tourists in Johor Bahru along the four dimensions of responsible, immersive, digital and assured experiences. The null hypothesis for this study is that there are no significant differences between the cohorts, and the alternative hypothesis is that at least one generational difference exists. The study will focus on developing this comparative perspective to identify whether segmentation by generation can provide valuable insights beyond the common needs shared by all Muslim tourists.

2. LITERATURE REVIEW

2.1 Muslim-Friendly Destination Experience

Muslim-friendly tourism involves providing services and facilities that help tourists practice their Islamic beliefs and traditions while traveling. A distinctive aspect of this type of tourism is that it offers accommodations that respect modesty, access to places for prayer, Islam-friendly activities, and the availability of halal food. However, the experience of travel goes beyond the trip itself; factors such as service quality, safety, cultural sensitivity, information availability, and service providers' credibility all contribute to the overall travel experience. This means that the concept of being Muslim-friendly is not simply about the destination as a product; it also encompasses the experiential aspects at the destination level.

For example, Malaysia has established standards and actively promotes itself as a Muslim-friendly destination, laying the groundwork for providing halal services. Johor Bahru, in particular, has a unique urban environment. Its proximity to Singapore, its status as Malaysia's gateway city in the south, a robust visitor economy, and rich cultural diversity create significant potential to cater to both local and international Muslim visitors. However, it is essential to recognize that local assessments remain critical, complementing national strategies. The experiences visitors have with services and environments at the city level can significantly impact a destination's performance. A deeper understanding of visitors' perceptions can highlight vulnerabilities that may not be reflected in aggregated destination rankings (Zaidi et al., 2025).

Through empirical research, scholars have found that factors such as destination trust, service quality, safety perceptions, availability of prayer

facilities, and halal food play crucial roles in influencing the behavior of Muslim travelers. These elements reduce uncertainty and allow individuals to engage in religious activities outside of their homes. Furthermore, it has been discovered that attributes of Muslim-friendly destinations correlate with perceived value, visitor satisfaction, destination image, and tourist loyalty (Sodawan & Hsu, 2022). This suggests that destination managers must focus not only on physical infrastructure but also on providing reassurances. For instance, if the location of a prayer room is not clearly indicated, it may be of little use; likewise, if visitors are uncertain about the authenticity of halal claims, the value of these offerings diminishes.

2.2 The RIDA Framework

The RIDA framework has been designed to adapt to the evolving nature of Muslim travel. It encompasses four dimensions: Responsible, Immersive, Digital, and Assured, going beyond the traditional focus on Halal food and prayer facilities (CrescentRating, 2024; Noor & Bahardeen, 2025). These dimensions enhance the overall tourist experience. "Responsible" pertains to the governance of tourism; "Immersive" relates to the depth of cultural engagement; "Digital" involves access to information and services; and "Assured" reflects confidence in the availability of cultural and practical resources. Responsibility includes various aspects such as environmental sustainability, cleanliness, community well-being, ethical service, and adherence to Islamic values. It carries both universal and faith-based implications in Muslim-friendly tourism. Indicators of destination quality include environmental stewardship and ethical practices, while the responsible provision of facilities tailored for both Halal and Muslim-friendly visitors is particularly significant for this demographic. Wibowo et al. (2025) assert that responsibility is a key factor that

enhances the competitiveness and sustainability of Halal tourism activities.

Immersion involves engaging positively with local culture, Islamic heritage, and community life. It distinguishes a place that merely welcomes Muslim visitors from one that offers meaningful learning and participation opportunities. Authentic heritage interpretation, community involvement, and spiritual connections help foster a sense of place. The Johor Bahru study will focus on significant cultural experiences, genuine Islamic heritage, traditional knowledge, spiritual benefits, and impactful Muslim community engagement through memorable events. Digital tools, such as online platforms, social media, reviews, digital maps, and trip planning apps, facilitate travel by helping visitors find halal facilities and simplifying planning for Muslim travelers. Although digital resources seem more attractive to younger tourists, their importance spans all ages due to the widespread use of smartphones and online booking. It's essential to assess digital access levels without assuming they're limited to Generation Z.

Finally, Assurance in Islam covers key points and is vital to providing a Muslim-friendly travel experience. This includes authentic halal food, safety, staff awareness of halal needs, facilities for religious practices, and reliable services. These factors build Muslim travelers' trust that the destination will consistently meet their religious requirements. The credibility of Muslim-friendly offerings depends on reducing risks related to religion, safety, and functionality. Clear communication of halal facilities and trustworthy services tailored to the Muslim faith increases destination appeal and popularity among Muslim visitors (CrescentRating, 2024; Wibowo et al., 2025). These four dimensions authenticity, safety, staff understanding, and service reliability—are interconnected components of the destination system that promote trust and confidence. The

assurance process is credible when supported by responsible governance, and digital tools ensure access to halal and prayer facilities.

Additional reasons for visitors to connect with a destination through engaging activities may seem unnecessary. However, if one aspect is lacking, it can negatively affect other areas. For example, an authentic heritage site may not be accessible to Muslim visitors if essential prayer information is missing. Similarly, a strong digital platform won't resolve issues related to misleading halal labeling or service quality. The strength of the RIDA system lies in its ability to evaluate the multi-faceted experiences of life and maintain a comprehensive record of the facts for each dimension. This framework can be applied to large cities like Johor Bahru, which offer a wide range of activities, accommodations, dining options, and business opportunities, not limited to a single resort. Visitors often face challenges in identifying providers that vary significantly in their Muslim-friendly offerings. To address these gaps, digital mapping and information resources can be implemented, while the assurance dimension allows visitors to assess the credibility of their choices. Good governance can help establish standards for various operators, and immersive programming can showcase the city's cultural wealth, creating a sense of unity and enjoyment that enhances its appeal to visitors.

In this context, RIDA effectively integrates destination management into the everyday experiences of Muslim travelers. This assessment focuses on tourists' perceptions, as the presence of facilities does not always guarantee a positive experience. A space may have amenities but could be difficult to locate, poorly managed, or inadequately marketed. Visitors' observations, expectations, and interpretations collectively shape to their overall journey, providing critical insights into destination performance from the demand side.

The study by Jiang et al. (2022) has demonstrated that these perceptions can significantly influence travel intentions. By analysing visitors' evaluations of the RIDA dimensions, we can gather valuable information beyond what is provided by supply-side inventories and certifiers, ultimately enhancing the experience for Muslim travelers.

2.3 Generational Cohorts and Tourist Evaluation

Generational cohort analysis suggests that individuals with different backgrounds and experiences have varying values and consumption patterns in society, the economy, and technology. In tourism studies, Generation X is characterized as practical, safety-conscious, reliable, and convenience-oriented while being interested in authentic experiences. In contrast, Generation Z, who have grown up in a digital age, is associated with social media usage, diverse experiences, innovation, authenticity, and sustainability (Popşa, 2024; Suhaine et al., 2025). These characterizations imply that the dimensions of Responsible and Immersive Destination Attributes (RIDA) may vary across generations. However, it's crucial to view these profiles as tendencies rather than rigid categories. The adoption of digital technologies isn't limited to any specific age group, and sustainability issues can resonate with people of all ages.

Moreover, due to the influence of Muslim identity, there are shared religious needs that may transcend generational divides. Both Generation X and Generation Z may seek safe spaces, services aligned with Islamic values, prayer areas, and reliable halal food. Thus, while the mode of communication may differ across cohorts, an assessment of a destination's performance in meeting the needs of Muslim travelers remains fundamentally unchanged. Generation X grew up in a different world but has embraced the digital realm for information, navigation, and booking.

They may view technology as a tool that enhances certainty and convenience in travel. Conversely, Generation Z is accustomed to technology and expects a seamless experience involving social media, peer reviews, and mobile services. The difference in their technological backgrounds can create a “Digital Difference,” but it isn't guaranteed. If tools like maps, booking systems, and destination data effectively address similar travel problems, both groups can evaluate these resources in a similar way, even if they use them in different ways.

Additionally, the themes of Responsibility and Immersion in tourism apply across generations. While discussions about sustainability often focus on younger consumers, older visitors also value cleanliness, ethical service, and community welfare. An appreciation for authenticity is not limited to Generation Z; Generation X travelers can also be interested in understanding heritage and seeking trustworthy interpretations during their travels. Therefore, examining generational hypotheses requires more nuance than relying on broad statements. If statistically significant differences are identified between cohorts, tailoring distinct destination development strategies may be beneficial. Conversely, if the differences are not statistically significant, a single strategy with targeted communication adjustments might suffice. One aspect likely to be, consistent across generations is the importance of faith-based needs and risk aversion. The need for halal authenticity, safety, and the ability to fulfill religious obligations are important across all ages. However, factors such as staff responsiveness, expectations of facilities, and perceptions of reliable service may vary with travel experience or life stage.

This study will explore whether the common religious ground of Muslim-friendly tourism outweighs potential generational differences. Research has shown that tourist perceptions

significantly influence destination selection and travel behavior (Jiang et al., 2022; Ivančsóné Horváth et al., 2025), and cohort studies indicate that different tourist groups exhibit varying characteristics regarding information search and preference formation when selecting travel destinations. Yet, few studies have directly contrasted Muslim tourists from Generation X and Generation Z within the same multi-dimensional framework of tourism destinations. Existing RIDA studies are mainly conceptual or focused on selected indicators, with limited research conducted in Johor Bahru. This comparison aims to examine whether there are differences in cohort means across each RIDA dimension.

3. METHODOLOGY

3.1 Research Design and Participants

The study employed quantitative cross-sectional survey design. The subjects included Muslim tourists aged 46 to 61 (Generation X) and 14 to 29 (Generation Z) who had visited Johor Bahru. Purposive sampling was employed, with three eligibility criteria: participants must be Muslim, have previously visited Johor Bahru, and fall within one of the following age groups: 30–40, 40–50, or 50–60. The final sample comprised 100 eligible respondents, with equal representation from Generation X and Generation Y-Z. All respondents reported prior visits to Johor Bahru; 57 of them indicated they visited twice a year, while the remaining respondents stated they visited 3 to 5 times a year. Data collection was conducted using both paper-based and electronic questionnaires. Physical forms were distributed through direct engagement with eligible participants, and online questionnaires were shared via Google Forms, WhatsApp, and Facebook. The final sample included 64 females and 36 males. Among the respondents, 59 held bachelor's degrees, 22 had

completed secondary school, 14 possessed diplomas, and five had earned master's degrees.

3.2 Instrument and Quality Assessment

The structured questionnaire comprised questions related to demographics, travel profiles, and RIDA measures, which were rated on a scale from 1 (strongly disagree) to 5 (strongly agree). The questionnaire included seven items about the responsible dimension, six items for the immersive dimension, and six for the assured dimension. These items addressed themes such as responsible Islam-appropriate service delivery, cultural and community involvement, digital tour support, and assurance on matters of faith. The face and construct validity of the wording, construct alignment, scale applicability, and overall suitability for both groups were assessed by two tourism academics on April 7 and 17, 2026. Adjustments were made based on their feedback before data collection. The reliability of the gathered data was evaluated through internal consistency using IBM SPSS Statistics 27, based on a pilot test involving 30 respondents. The findings indicated a Cronbach's alpha of 0.858 for the Responsible dimension, 0.912 for the Immersive dimension, 0.830 for the Digital dimension, and 0.943 for the Assured dimension. All values surpassed the recommended threshold of 0.70 (Nunnally & Bernstein, 1994), thereby validating the use of these scales in the main survey.

3.3 Data Analysis

IBM SPSS Statistics 27 was utilized to compute the mean and standard deviation for each cohort. Independent-samples t-tests were conducted to compare the means between cohorts across each dimension of RIDA. The significance of the differences was evaluated at $\alpha = 0.05$; a p-value less than 0.05 indicated a significant difference

between groups, while a p-value greater than 0.05 suggested insufficient evidence to reject the null hypothesis (Pallant, 2020). Unfortunately, the degrees of freedom, confidence intervals, and effect sizes for the analyses presented in the thesis could not be reconstructed, as this information was not included.

4. FINDINGS AND DISCUSSION

4.1 Findings

Both cohorts evaluated Johor Bahru positively across all four RIDA dimensions. In both groups, the Assurance dimension received the highest

ranking, while Immersion ranked the lowest. Notably, Generation Z demonstrated a higher mean score for the Digital dimension, whereas the means for the other constructs were relatively consistent. Table 1 presents the descriptive results and the inferential test conducted to meet the comparative objective. The results from the four tests did not reach statistical significance, so the null hypothesis could not be rejected for the variables responsible, immersive, digital, and assured. Thus, within the constraints of this sample and analytical framework, cohort membership did not appear to differentiate the evaluations of Johor Bahru's RIDA attributes among Muslim tourists.

Table 1. A comparative analysis between generation X and generation Z across the dimensions of RIDA

Dimension	Gen X M (SD)	Gen Z M (SD)	t	p	Decision
Responsible	4.19 (0.69)	4.15 (0.50)	-0.331	0.741	Not significant
Immersive	3.97 (0.77)	3.90 (0.69)	-0.500	0.618	Not significant
Digital	4.12 (0.74)	4.28 (0.54)	1.254	0.213	Not significant
Assured	4.31 (0.81)	4.37 (0.55)	0.436	0.664	Not significant

Note. $n = 50$ per cohort. Tests were evaluated at $\alpha = 0.05$. Values reproduce the thesis tables; the thesis did not report degrees of freedom, confidence intervals or effect sizes.

4.1.1 Responsible

The study compared the attitudes of various generational cohorts towards responsible tourism, revealing that Generation X had a mean value of 4.19 (SD = 0.69), significantly higher than that of the other cohorts. Their strongest support was for sustainable tourism development, which received a mean rating of 4.24. Other closely ranked factors included the perceived role of providers in ensuring halal and Muslim-friendly facilities (M = 4.22) and the ethical treatment of Muslim tourists (M = 4.20). Additionally, aspects such as cleanliness (M = 4.18), compatibility of tourism activities with Islamic principles (M = 4.16), respect for Islamic values (M = 4.10), and environmentally responsible practices (M = 4.08) also received positive ratings. Generation Z also placed a high value on

responsible tourism, with a mean score of 4.15 (SD = 0.50). They rated the commitment to providing halal and Muslim-friendly facilities the highest at 4.44. This commitment was consistently reported as being significant over the past two years. Generation Z also prioritized sustainable tourism development (M = 4.32) and cleanliness in attractions (M = 4.16). Other positive ratings included environmentally responsible practices (M = 4.14), activities aligned with Islamic principles (M = 4.06), ethical service (M = 4.02), and respecting Islamic values in service delivery (M = 3.96). To examine potential differences between the two cohorts, an independent-samples t-test was conducted, which showed no statistically significant difference ($t = -0.331$; $p = 0.741$). This suggests that both generations have developed an awareness and appreciation for responsible

behavior in tourism.

4.1.2 Immersive

The scores for the Immersive experience were notably high among Generation X, with a mean of 3.97 and a standard deviation of 0.77. The lowest rated connection with the local Muslim community in this group had a mean score of 4.02. Participants also emphasized the importance of meaningful cultural experiences and learning about local culture, both scoring a mean of 4.00. Additionally, appreciation for authentic Islamic features received a score of 3.98, closely followed by memorable engagement at 3.94. Spiritual enrichment scored somewhat lower at 3.84. These findings suggest that Generation X possesses a positive and reassuring depth in their cultural and spiritual understanding.

Similarly, Generation Z gave the Immersive experience a favourable rating, with a mean score of 3.90 and a standard deviation of 0.69. Within this cohort, memorable engagement was the highest-rated aspect at 4.00, followed closely by meaningful cultural experiences at 3.98. Other aspects included connection with the Muslim community at 3.94, learning about local traditions at 3.92, and appreciation of authentic Islamic heritage at 3.82. The lowest rated element for this generation was spiritual enrichment, which received a mean score of 3.74. Statistical comparisons between the two generations revealed no significant differences ($t=-0.500$, $p=0.618$).

4.1.3 Digital

Digital tools were particularly well-regarded by Generation X, achieving a mean score of 4.12 (SD = 0.74). Among these tools, digital maps for locating halal facilities received the highest rating, averaging 4.34. This was closely followed by digital trip planning support (M = 4.24), online

booking convenience (M = 4.22), and online reviews (M = 4.12). Other notable ratings include the representation of destinations on social media (M = 4.04), the availability of Muslim-friendly information (M = 4.00), and the accuracy of official information provided by Tourism Johor (M = 3.98). These findings suggest that the on-demand travel needs of this older demographic are effectively met by digital resources.

In contrast, Generation Z's assessment of digital tools was even more favorable, with an average score of 4.28 (SD = 0.54). Among all digital tools, digital trip-planning platforms stood out with a commendable average score of 4.44. Both digital maps and online booking platforms each received a high rating of 4.38. Additionally, Gen Z rated their ability to access Muslim-friendly information online at 4.22, while perceptions of destinations on social media scored 4.20. The ratings for online reviews and the accuracy of official information were 4.10 and 4.04, respectively. Despite these positive evaluations, inferential analysis indicated no statistically significant difference between the two generations, with $t(1.254)$ and a p -value of 0.213.

4.1.4 Assured

Assured achieved the highest overall score among the participants, with a mean score of 4.31 and a standard deviation of 0.81. The aspect rated highest was comfort in fulfilling religious obligations, with a mean of 4.36, closely followed by the availability of suitable Muslim-friendly facilities at 4.34 and halal authenticity at 4.32. Additionally, considerations for safety and staff awareness of religious needs garnered a mean score of 4.30. The reliability and consistency of services also received noteworthy mention, reflecting a mean score of 4.26. These findings indicate that the comfort and confidence levels regarding travel destinations are crucial and are significantly influenced by

participants' faith.

Generation Z also rated Assured highly, recording a mean score of 4.37 (SD = 0.55). The highest rating in this group was for religious comfort, with a mean of 4.48. Halal authenticity and service reliability were scored at 4.38, followed by safety and the availability of suitable facilities at 4.36, and staff understanding of religious needs at 4.28. Notably, statistical analysis revealed no significant difference between the two groups' evaluations, as indicated by $t = 0.436$ and $p = 0.664$. Consequently, there was no challenge to the null hypothesis across the four tests.

4.2 Discussion

The absence of statistically significant differences between generational cohorts makes it difficult to consider the destination's experience with Muslims solely through a generational lens. Although there are differences in lifestyle and travel habits between Generation X and Generation Z (Jiang et al., 2022; Popşa, 2024; Suhaineh et al., 2025), both generations had similar perceptions of Johor Bahru, suggesting that generational differences are less important in this context than common religious and functional needs. The term 'Assured' dominates the evaluation of travelers, reflecting key elements of the travel experience for Muslims, including halal authenticity, safety and access to facilities for Muslims, as previously found in studies on the role of faith-based attributes on tourist behaviour (Sodawan & Hsu, 2022; Wibowo et al., 2025). This implies that 'RIDA' is an underlying framework for evaluating the merits that is not age-dependent. The 'Digital' dimension was described differently for the cohorts, but was not statistically significant. Digital tools are no exception to this rule, as they are essential to both generations; thus, the destination's infrastructure is changing to match the new age of visitors, challenging the stereotype of older visitors as digitally disengaged. This

emphasises the need to design accessible digital services that are not geared towards youth marketing (Ivančsóné Horváth et al., 2025). The 'Responsible' criterion was also given similar importance across generations, as it is expected in the governance of the destination, such as sustainability, cleanliness, ethical service and halal facilities. All age groups show concern for sustainability when evaluating Muslim-friendly destinations, further highlighting its importance. However, the 'Immersive' dimension did not suggest a lack of awareness of cultural experiences; rather, cultural engagement was considered less important than assurance, responsibility and digital support in the context of Johor Bahru.

This study adds to the empirical work on the RIDA framework by examining common priorities and gaps in the experience development of various cohorts. It raises doubt about the exclusive use of generational explanations to devise strategies for destinations that are "Muslim-friendly". Notably, the lack of significant differences does not mean the cohorts are equivalent, as the sample sizes are small, so robustness claims cannot be made. The results indicate that generation-based segmentation is not adequate for the development of Muslim-friendly destinations, and recommend the need for a more in-depth segmentation, which takes into account the travel purpose, the expectations of the Muslim guest regarding religious services, the Muslim guest's digital confidence, their previous experiences, and their desired cultural interaction. This change in how generations are stereotyped to how they are segmented by needs can better reflect the diversity among generational cohorts.

For some dimensions, there is no distinction between visitor groups, and these dimensions are strategically important according to the RIDA framework. In the case of the Assured dimension, for instance, the universal needs of destinations are emphasised, and for the Digital dimension, the

enabling infrastructure is emphasised. The Immersive dimension, however, presents developmental investment opportunities as it is the lowest among both cohorts. The framework provides direction for a dual decisioning process, identifying characteristics which require universal investment and experiences to improve. To alleviate uncertainty, destination managers need to guarantee the veracity of the offerings they ensure, including their reliable halal claims and staff expertise. Signs of trust and attractiveness can be increased by using clear signage, accurate facial information and regular service monitoring. Digital development should be easily available to everyone and involve information that is accurate for all. Social media is great to engage younger visitors, but basic information should be as easy to find as possible for all visitors. Sustainability and Islamic practices can go hand in hand to promote responsible tourism. Good communication of cleanliness, environmental care and halal provisions is important. Community involvement is crucial because their participation makes responsible policy awareness more visible in visitors' experiences. Johor Bahru can link the story of the heritage sites and local traditions together through interpretive trails and community-based activities to enhance the sense of immersion. Digital platforms can support these efforts and help ensure their authenticity by co-developing with local communities.

The methodological limitations suggest that caution is warranted when interpreting the results. Purposive sampling does not necessarily yield a representative sample, but it does ensure that those suitable for the study are included. The sample is small and includes only experienced visitors to Johor Bahru, but because of the cohort size, all groups are the same. The thesis includes t-values and p-values but not assumption tests, degrees of freedom, confidence intervals, or effect sizes. This

does not imply that there are no statistical differences, but rather that the results indicate no difference. Further research using larger samples and equivalence testing would help examine generational similarities more effectively. It also breaks down the two types of comparison: ranking and statistical comparison, with "Assured" at the top and "Immersive" at the bottom of cohorts. But the rankings and the small mean differences are not necessarily a sign of different market segments. Inferential results and the substantive meaning of each dimension should be taken into account when making managerial decisions to prevent misinterpretations that would suggest the differences are significant when, in fact, they are not. Last but not least, the comparison should be based on Johor Bahru, not on all Muslim tourists. The patterns observed may be attributable to the effects of the destination context, and multi-destination research using the same RIDA measures might reveal whether it is Johor Bahru or whether there is a larger pattern of Muslim-friendly destinations. Overall, the study indicates that although there are generational differences, the expected ones were not apparent in this research. These are the qualities that should be taught to both generations, built into the curriculum through specific marketing campaigns, and evaluated for their impact on behavior and attitudes toward embracing Islam. These methods can be used to allocate resources to best meet visitors' needs and to provide a foundation for assessing the effectiveness of cohort-specific interventions in measuring satisfaction and return visits.

5. CONCLUSION AND IMPLICATIONS

This study aimed to assess differences in the evaluations of Johor Bahru by Generation X and Generation Z Muslim tourists, utilizing the RIDA framework for analysis. The results indicated no significant differences across the dimensions of

Responsibility, Immersion, Digital, or Assurance. Both generational cohorts placed the highest priority on assurance, while immersion received the lowest relative ratings. The key conclusion drawn is that common Muslim-friendly criteria may take precedence over generational differences in how tourists evaluate a destination's performance. For effective destination management, Johor Bahru should concentrate on fostering a strong cross-generational foundation grounded in halal authenticity, prayer-related comfort, safety, reliable services, cleanliness, and accessible digital information. Although segment-specific marketing campaigns can be advantageous, they should complement this shared service framework. Cultural and community-based experiences also present a significant opportunity for growth, particularly through enhanced interpretation of Islamic heritage and fostering meaningful local engagement.

It is important to note that these findings are limited to a single city, two generational cohorts, and a non-probability sample. Additionally, the youngest eligible respondents were minors, and the thesis did not address research ethics or consent procedures; these aspects should be clearly articulated before journal submission. Future research should consider employing probability sampling or multi-site studies, including samples of Millennials and Baby Boomers, and reporting on assumption checks, confidence intervals, and effect sizes. Moreover, qualitative interviews or mixed methods could offer insights into why participants provide similar ratings, while structural models could explore how the RIDA dimensions influence destination image, satisfaction, loyalty, and intentions to revisit.

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