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**SERVICE INCLUSION AND ITS DUAL
IMPACT ON MUSLIM TOURISTS**

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for the degree of Doctor of Philosophy**

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Abstract

Service inclusion—the intentional design of services that enable full participation by diverse customers—has received growing attention in tourism and service research. However, empirical work remains concentrated on mainstream vulnerability categories (e.g., disability and ageing), tends to assume uniformly positive effects, and offers limited insight into culturally and religiously shaped inclusion in tourism, particularly for Muslim tourists in non-Muslim destinations. This gap matters because inclusion is not only a set of provisions; it is also a lived experience of being welcomed, respected, and able to participate, which may generate both intended and unintended behavioural consequences.

Drawing on two empirical studies of Muslim tourists visiting non-Muslim destinations, this thesis integrates service inclusion with socio-cognitive pathways linked to social identity theory to predict and examine two outcomes of service inclusion in the halal tourism context: positive behavioural intention towards the destination and alcohol consumption among Muslim tourists. Findings show that inclusive service enhances cognitive and affective destination image, which, in turn, strengthens revisit intentions and positive recommendations. However, the same inclusive practices can heighten insiders' feelings and situational conformity, unintentionally encouraging value-incongruent behaviours (e.g., alcohol consumption), particularly among less-religious tourists. Religiosity operates as a boundary condition that attenuates normative pressures and supports alignment with religious identity.

The thesis advances service and tourism research by highlighting the unintended consequences of service inclusion in the halal tourism context. It offers practical guidance for designing culturally sensitive and ethically responsible service environments that promote inclusion without compromising individual moral agency.

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1 INTRODUCTION

Service research has increasingly shifted its focus from traditional service marketing objectives, such as consumer satisfaction and profitability, toward a more holistic and transformative perspective (Field et al., 2021; Ostrom et al., 2021; Rosenbaum et al., 2017). This shift has led to the emergence of Transformative Service Research (TSR), which prioritises consumer well-being, service equity, and positive societal impact (Anderson et al., 2013).

Transformative Service Research extends beyond conventional service studies by emphasising how service interactions can enhance well-being and mitigate consumer vulnerability, particularly among marginalised populations (Anderson & Ostrom, 2015; Anderson et al., 2013; Ostrom et al., 2014; Rosenbaum, 2015).

The current literature argues that inclusive service designs have the potential to mitigate social and economic inequalities, highlighting their role in improving equity and consumer satisfaction across diverse consumer groups (Aksoy et al., 2019; Boenigk et al., 2021; Field et al., 2021; Kuppelwieser & Klaus, 2020; Larivière & Smit, 2022). One of the most significant contributions of TSR has been in the area of service inclusion (SI)—developed from social inclusion and articulated through a customer-experience lens—ensuring that all consumers, regardless of background, status, or vulnerabilities, have equitable access to services that empower them and enhance their quality of life (Fisk et al., 2018). This definition specifies what equitable participation entails in practice: fair

access (removing structural, procedural, and psychological barriers), fair treatment (dignified, non-discriminatory interactions and reasonable accommodations), and fair exit (protecting agency and choice) (Fisk et al., 2018). Service Inclusion offers a normative and design framework for service organisations to advance well-being while improving outcomes for all users (Fisk et al., 2018; Ostrom et al., 2015; Rosenbaum & Massiah, 2011). It is explicitly multi-level, guiding interventions from frontline encounters and interfaces (micro) to organisational processes and service-ecosystem governance (meso/macro), and it encourages evaluation of outcomes beyond satisfaction to include capability, dignity, and participation (Fisk et al., 2018; Ostrom et al., 2015).

Over the past decade, service inclusion has become a growing theme within service research, concerning fair access and consumer well-being across heterogeneous service environments. Empirical studies have since mapped how specific vulnerable groups, such as older adults (Bianchi, 2020; Leino et al., 2021), individuals with disabilities (Dodds & Palakshappa, 2021; Song & Park, 2023), refugees (Davey et al., 2021b; Eslami et al., 2023) and families with children (An, 2024), experience barriers to service participation and how tailored inclusion strategies can improve their access and autonomy.

More recently, two contributions advance this agenda. Saragih (2025) introduces the idea of “phygital service inclusion,” which means combining physical and digital service elements using a “Physically Informed–Digitally Enhanced” approach. The study also outlines key skills—ambicultural, interpersonal, advocacy, and digital—that help make services more inclusive for people facing

vulnerabilities. Complementing this, Grech, Greer, and Russell-Bennett (2025) use a strength-based MOA (motivation–opportunity–ability) lens with disadvantaged secondary students to show that co-creation practices that enable opportunity and offer choice cultivate belonging and engagement in mass public education, while micro-, meso-, and macro-level barriers and service captivity continue to constrain inclusion.

Despite this growing scholarly interest, the theoretical development of service inclusion remains limited (Anderson et al., 2013; Fisk et al., 2018), even as more recent Transformative Service Research agendas and vulnerability-focused studies continue to call for clearer theorisation of how inclusion and exclusion are produced within service systems (Boenigk et al., 2021; Field et al., 2021).

Empirical inquiries are largely concentrated within physical or institutional vulnerability domains—particularly disability and refugee contexts (Awan et al., 2022; Davey et al., 2021; Dodds & Palakshappa, 2021; Eslami et al., 2023; Song & Park, 2023). Yet, insufficient attention has been paid to vulnerabilities rooted in cultural, religious, or belief-related issues. In this thesis, religious vulnerability is defined as a situational state in which consumers experience heightened susceptibility to exclusionary treatment because service environments, norms, or practices misalign with their faith-based needs and salient religious identity, increasing the likelihood of constrained choice, discomfort, or reduced participation (Baker et al., 2005). Consistent with this state-based view, exclusion is not restricted to predefined “vulnerable groups”; mainstream consumers may also experience subtle, context-dependent exclusion in particular service settings

(Gong et al., 2022).

While service inclusion has been widely studied across contexts, its application in tourism—particularly in relation to tourists’ behaviours—remains underexplored (Fisk et al., 2018). Inclusive practices can play an important role in enhancing positive behavioural intentions, such as tourists’ likelihood to revisit or recommend a destination (Awan et al., 2022). By addressing historical gaps in accessibility and exclusion, inclusive practices align with global initiatives to reduce inequality (Nations, 2025), enhancing tourists’ well-being and fostering loyalty (Anderson et al., 2013; Dickson et al., 2016).

1.1. Research Problem and Context

1.1.1. The Rise of Inclusive Tourism

Inclusion has become a cornerstone of tourism policy and practice, driven by international imperatives to accommodate a diversifying global traveller population as stated in the United Nations World Tourism Organisation on their World Tourism Day (UNWTO, 2021). By embedding principles of accessibility, cultural sensitivity and social justice, inclusive tourism seeks not only to broaden market reach but also to advance equity and sustainability agendas (Calheiros, 2020; Machado, 2020). Such approaches resonate with the United Nations Sustainable Development Goals, particularly Goal 10 (Reduced Inequalities) and Goal 11 (Sustainable Cities and Communities), by ensuring that destination infrastructures and services are designed for, and with, all users (UNWTO, 2021). Inclusive tourism fosters accessibility, cultural sensitivity, and tolerance, creating

environments where all tourists—regardless of their cultural or religious backgrounds—feel valued and integrated.

According to Scheyvens and Biddulph (2018), tourism is inclusive only when marginalised groups participate ethically as producers or as consumers—and, in either case, share in the benefits. Who counts as marginalised varies by context, but may include people living in poverty, ethnic minorities, women and girls, disabled people, and others with limited power or voice. Ethical production and consumption are therefore integral to the definition of inclusive tourism power and/or voice. However, recent reviews of inclusive tourism continue to show a dominant emphasis on accessibility and other structurally defined forms of exclusion, with less sustained attention to religion or belief as a basis of marginalisation (Korbiel et al., 2025). At the same time, hospitality and tourism scholarship increasingly documents faith-specific needs and service frictions for Muslim travellers in non-Muslim destinations (e.g., food, accommodation, transport, shopping), including anxiety and avoidance linked to Islamophobia and perceived risk (Hamdy & Eid, 2024).

Yet this evidence is typically framed as market adaptation (e.g., “Muslim-friendly” provisioning) rather than analysed as exclusionary service processes. More broadly, research on discrimination in hospitality and tourism remains fragmented across bases of difference and contexts, leaving religion-related exclusion insufficiently theorised and empirically consolidated within the inclusive tourism agenda (Zhou et al., 2022)

1.1.2. Service Inclusion and Religion

Religion remains a pervasive social force—over 80% of the world’s population identify with a faith tradition (Pew Research Centre, 2017)—and it shapes a variety of consumer behaviours (Bonne et al., 2008; Delener, 1994; Mathras et al., 2016). Religious worldviews also provide consumption philosophies that guide what is valued in decision-making (e.g., perceived value, self-control, conformity versus hedonism) (Mathras et al., 2016; McAlexander et al., 2014), with belief-based cognitions translating into distinct patterns of choice and conduct (Saroglou et al., 2020).

A substantial literature shows that religiosity—the strength of religious commitment—systematically informs consumption. Highly religious individuals weigh faith-based criteria more heavily in decisions (Wilkins et al., 2019); they tend to evaluate life activities, including marketplace choices, through religious values (Bukhari et al., 2019; Sevim et al., 2016). Consistent findings across contexts indicate that higher religiosity is associated with stronger brand loyalty and more conservative purchase decisions (Delener, 1990; Essoo & Dibb, 2004; Tang & Li, 2015), and with lower propensities for alcohol use, gambling, and smoking (Bodford & Hussong, 2013; Charro Baena et al., 2019; Lam, 2006; Lam & Mok, 2017; Muhamad & Mizerski, 2013; Nonnemaker et al., 2006). Related work links religiosity to product evaluations and feelings of belonging within marketplace communities (Coşgel & Minkler, 2004; Elhoushy & Jang, 2021; Minton & Geiger-Oneto, 2020; Minton & Liu, 2021; Wang et al., 2020).

Religion-based service inclusion addresses this deficit by translating inclusion principles into concrete access, treatment, and exit conditions that are sensitive to religious observance. In practice, this means proactively designing service ecosystems (policies, spaces, processes, and staff interactions) to enable full participation without requiring religious consumers to conceal or compromise their beliefs. The next sections introduce halal tourism as the focal context for operationalising religion-based service inclusion.

1.1.3. Halal Tourism in a non-Muslim destination

In this thesis, “majority-Muslim destinations” refer to countries in which Muslims constitute 50% or more of the resident population, whereas non-Muslim destinations (or non-Muslim-majority / minority-Muslim destinations) refer to countries in which Muslims constitute less than 50% of the resident population, as mentioned in World Population Review (2026). The term Muslim travellers/tourists refer to individuals who self-identify as Muslim and are travelling for tourism purposes; it includes both international and domestic tourists in the dataset (Mastercard and CrescentRating, 2022).

The Muslim travel market is expanding due to population growth, rising disposable incomes among younger cohorts, and improved digital access to information (Mastercard and CrescentRating, 2022). The global Muslim population is projected to grow from 2.12 billion in 2024 to 2.47 billion by 2034, accounting for 16% of total world population growth. Over the same period, Muslims’ share of the global population is expected to rise from 26.2% to 28.1%. (Mastercard-CrescentRating, 2024). Muslim tourist numbers are forecast to reach

230 million by 2026, contributing approximately US\$300 billion to the global economy (Lestari et al., 2023).

Halal tourism refers to “any tourism object or action which is permissible according to Islamic teachings to use or engage by Muslims in the tourism industry” (Battour & Ismail, 2016, p. 151). Islamic law (sharia) serves as the organising framework for designing and delivering tourism products and services aimed primarily at Muslim travellers—for example, halal-compliant hotels and resorts, halal restaurants, and halal itineraries (Muhamad et al., 2019; Stephenson, 2014). The scope is not confined to Muslim-majority contexts; it encompasses both Muslim and non-Muslim destinations (Said et al., 2022). Moreover, travel need not be religiously motivated and may reflect any typical tourism purpose (Battour & Ismail, 2016).

Halal tourism now extends well beyond Muslim-majority regions, with notable growth in Europe, East Asia, and North America (Adel et al., 2021; Battour et al., 2018; Han, Al-Ansi, Olya, et al., 2019; Yousaf & Fan, 2018). However, academic research has not fully kept pace with this globalisation of demand. Much of the literature remains anchored in Muslim-majority contexts, where cultural and institutional infrastructures are already aligned with halal requirements (Aji et al., 2020; Battour & Ismail, 2016; El-Gohary, 2016). Non-Muslim-majority destinations have increasingly positioned themselves to capture the halal travel segment (The World Halal Travel Summit, 2015). Consequently, the inclusivity of halal-oriented services in non-Muslim settings is underexamined (Ekka, 2023; El-Gohary, 2016).

This gap is significant. In 2024, the number of Muslim tourist arrivals in non-Muslim destinations reached 1.15 billion, which was four times higher than arrivals in Muslim-majority destinations according to Global Muslim Travel Index report 2025 (Mastercard & CrescentRating, 2025). However, Muslim travellers often face inadequate facilities and services such as limited halal-certified food options, scarce prayer spaces, and low awareness of religious needs. These shortcomings frequently result in dissatisfaction, weaker loyalty, and negative word-of-mouth (El-Gohary, 2016; Han, Al-Ansi, & Kim, 2019; Han, Al-Ansi, Olya, et al., 2019; Vargas-Sánchez & Moral-Moral, 2019b; Wardi et al., 2018). Beyond practical barriers, socio-cultural challenges such as discomfort arising from Islamophobic attitudes or insufficient religious accommodation also shape experiences (Aji et al., 2020; Al-Ansi et al., 2022).

1.2. Thesis Aim and Objectives

Building on the research background, this thesis aims:

To investigate the behavioural consequences of service inclusion in the context of halal tourism in non-Muslim destinations.

Specifically, it seeks to examine both the positive outcomes and potential unintended consequences of service inclusion, to understand how inclusive practices function in tourism settings. Extensive tourism literature confirms that positive cognitive and affective destination images significantly influence tourists' revisit and recommendation intentions (Baloglu & McCleary, 1999; Styliadis, Shani, et al., 2017). Prior research has indicated that inclusive experiences positively influence behavioural intentions by enhancing well-being and

satisfaction (Agyeiwaah et al., 2024; Awan et al., 2022; Choi et al., 2017; Rao & Lai, 2025; Rehman et al., 2024). Accordingly, this thesis proposes a cognitive–affective pathway: perceptions of inclusive halal services (tangible facilities and accommodations) bolster cognitive image, which elicits positive affect (e.g., satisfaction, and attachment), strengthening revisit and recommendation intentions.

However, inclusion may not uniformly yield positive outcomes. Drawing from organisational research on perceived insider status (PIS) (Stamper & Masterson, 2002), this thesis considers whether feelings "accepted" or "assimilated" into a service setting might inadvertently prompt religious deviance among Muslim tourists (e.g., alcohol consumption). In such cases, inclusion creates a paradox: the sense of belonging enhances comfort and reduces social distance but simultaneously may expose individuals to environments where religious norms are not observed, thereby increasing the likelihood of norm-deviating behaviours such as alcohol consumption. There is evidence that TSR efforts may also create unintended consequences (Blocker et al., 2021). This conceptualisation expands the scope of TSR by recognising that service inclusion may, under certain conditions, generate dissonance rather than harmony.

In sum, the thesis theorises two pathways: (1) service inclusion → destination image (cognitive→affective) → positive behavioural intention (intention to revisit and recommend); and (2) service inclusion → PIS → deviant behaviour, moderated by religiosity (higher religiosity functioning as a self-regulatory

mechanism that maintains behavioural consistency; lower religiosity increasing susceptibility to social adaptation pressures).

To operationalise the thesis's aim and empirically examine the proposed dual pathways, the thesis is organised around the following research objectives.

Objective 1: To investigate the impact of inclusive practices on Muslim tourists' positive behavioural intention in non-Muslim destinations, and to explore the mechanisms through which these practices exert their influence

The first research objective emerged from a key knowledge gap concerning the conditions under which service inclusion influences behavioural intentions, particularly through the mediating role of destination image. While existing studies indicate that inclusive practices can affect behavioural outcomes—often via enhanced well-being (Awan et al, 2022)—there remains limited understanding of the underlying cognitive and emotional mechanisms within the context of halal tourism. This objective is addressed through Study 1, a quantitative survey-based investigation that focuses on the role of destination image as a mediating variable linking perceived service inclusion to revisit and recommendation intentions.

Building on this, the second research objective challenges the assumption that service inclusion necessarily produces favourable outcomes. It considers the possibility that inclusive environments—rather than exclusionary ones—may inadvertently encourage behaviours that conflict with tourists' religious values. In doing so, it shifts the analytical lens towards the unintended consequences of inclusion, leading to the second objective:

Objective 2: To investigate whether service inclusion in a halal tourism context in non-Muslim destinations may unintentionally influence Muslim tourists to engage in deviant behaviours (that contradict their religious values, such as alcohol consumption)

This objective is explored in Study 2, which examines how perceived insider status mediates the relationship between inclusion and deviance, with religiosity acting as a moderating variable. While prior research by Gong et al. (2022) has shown that service exclusion can increase the likelihood of consumer indirect misbehaviour through perceived need threats, this thesis introduces a theoretically novel extension: that service inclusion, through enhanced perceived insider status (Stamper & Masterson, 2002), may also lead to deviant behaviours—but through a different psychological mechanism. Furthermore, religiosity is introduced as a moderating variable to assess how strongly faith commitments buffer or amplify these effects. This leads to the third research objective:

Objective 3: To test the moderating role of religiosity in the relationship between service inclusion and both outcomes—behavioural intention in study 1 and deviant behaviour in study 2.

These objectives aim to provide a more holistic and nuanced understanding of the effects of service inclusion in the tourism context. The following section introduces and justifies the philosophical worldview adopted for this research, followed by the rationale for selecting a quantitative, post-positivist methodological stance.

1.3. Research Approach

Guided by a post-positivist stance—critical realist in ontology and modified objectivist in epistemology (Guba & Lincoln, 1994)—this thesis assumes service

realities exist independently of the mind but can only be understood imperfectly (Guba & Lincoln, 1994). Accordingly, it privileges theory-driven hypotheses, structured measurement, and probabilistic inference to test relations among latent constructs while attending to validity, reliability, and potential bias.

After reviewing literature on service inclusion, destination image, perceived insider status, religiosity, behavioural intention and deviant religious behaviour, a fully quantitative approach was judged most suitable for investigating this under-examined area. The thesis, therefore, adopts a dual-study design, comprising two empirical survey studies that interrogate complementary facets of the central research framework.

The first empirical investigation, Study 1, was conducted in the summer of 2023, while Study 2 followed a year later in the summer of 2024. Each study has been structured as an independent chapter, incorporating comprehensive literature reviews, detailed methodology sections, clear presentations of findings, and focused discussions of implications.

1.4. Thesis Summary

This thesis seeks to contribute to the growing body of literature on service inclusion by exploring how the availability and visibility of halal-compliant services in non-Muslim destinations shape Muslim tourists' experiences. It investigates how inclusive services, such as halal food, prayer facilities and culturally sensitive hospitality, foster a sense of inclusion that meets functional expectations and enhances overall destination perceptions. Positioning service inclusion as a driver of destination image and, in turn, favourable behavioural

intentions (revisit and recommendation), the thesis also probes unintended consequences. Inclusion can heighten perceived insider status which, conditional on religiosity, may weaken self-regulation and precipitate value-incongruent or deviant behaviour, indicating that inclusion is context dependent rather than uniformly beneficial.

Thus, this thesis contributes by: (1) recontextualising service inclusion in religion-based tourism, showing how visible halal-congruent cues affirm religious identity and enhance cognitive and affective destination image; (2) theorising a dual pathway whereby inclusion can also elevate perceived insider status that, contingent on religiosity, relaxes self-regulation and may elicit value-incongruent (deviant) behaviour; and (3) providing an independent validation and partial replication of the Service Inclusion (SI) scale. The contributions of this thesis lie in its effort to broaden the theoretical scope of service inclusion, deepen the understanding of destination image formation in halal tourism, and illuminate the less predictable consequences of inclusionary practices by integrating identity-safety, boundary conditions, and paradoxical outcomes into models of inclusion-to-behaviour links.

This thesis summary outlines the structure of the thesis, which will be divided into eight chapters. The first chapter serves as an introduction to the research problem and the gaps in the service inclusion literature and the halal tourism context.

Chapter 2 critically reviews the relevant literature and theoretical foundations underpinning the study. It examines key concepts such as transformative service research, service exclusion, social inclusion, and finally service inclusion, along

with their behavioural consequences. Chapter 3 then discusses the lens theory underpinning this research, including Social Identity Theory and relevant theories. This chapter also explains religion/religiosity and its relation to the thesis context. The methodology is discussed in Chapter 4, which outlines the use of post-positivism as the philosophical chosen for this research and justification of using quantitative methods for both studies. An empirical study 1 in Chapter 5 examines service inclusion and behavioural intention. The following chapter (Chapter 6) discusses Study 2, focusing on the negative outcomes of service inclusion (religious deviant behaviour). Chapter 7 is a general discussion that synthesises the key findings from both empirical studies. The final chapter 8 concludes the thesis by summarising the main contributions, addressing the research objectives, and highlighting the theoretical and practical significance of the study. It also acknowledges limitations and offers recommendations for future research avenues. The summary of each chapter is as follows:

Chapter 2 reviews the key literature underpinning this study, focusing on Transformative Service research (TSR) and the concept of service inclusion. It aims to establish the theoretical and conceptual foundations for examining how Muslim tourists experience inclusion and exclusion in non-Muslim destinations, and how these experiences influence both positive and negative behavioural outcomes. Initially the chapter introduces the TSR paradigm, highlighting the growing importance of service inclusion as a central theme within this research stream (Anderson & Ostrom, 2015; Rosenbaum et al., 2017). It also discusses the

existence of service exclusion and the conceptual shift towards more inclusive service systems, particularly for vulnerable or marginalised consumers.

The chapter continues by highlighting deeper into the construct of service inclusion by first unpacking the notion of social inclusion, which serves as a foundational concept (Silver, 1994; Rawal, 2008). It then introduces the four pillars of service inclusion proposed by Fisk et al. (2018), before reviewing key empirical studies on service inclusion. This section also identifies important research gaps, particularly around identity-based exclusion and inclusion within tourism contexts. Finally, the chapter explores the consequences of service inclusion, drawing a distinction between positive behavioural outcomes—such as destination behavioural intentions (e.g. revisit or recommendation intentions)—and negative outcomes, specifically religious deviance, where tourists compromise or bypass their religious norms due to a lack of service accommodation.

Chapter 3 supplies the identity and religion-centred lens. It begins by examining how social identity theory is adopted as the theoretical lens to explain how group memberships share perception, evaluation, and behaviour through self-categorisation. Social categorisation, social comparison and social identity complexity. It then examines the role of religion in tourism, detailing how religious worldviews inform consumption philosophies (self-regulation, values priority, conformity vs hedonism) and how religion intersects with tourism.

The chapter clarifies the halal concept in Islam. The halal tourism is then discussed by reviewing typical constraints (e.g., halal food availability, prayer

spaces, scheduling around prayer/fasting), common responses (avoidance, negotiation, selective assimilation), and the potential for Islamophobia or stereotyping to convert routine frictions into experiences of exclusion. It outlines how inclusive services (clear labelling, staff training, spatial design, alternative offerings, visible respect for rituals) can reduce friction, enhance cognitive and affective destination image, and cultivate belonging.

The discussion then builds on the previous one by elaborating on how religious social identity is activated in the context of halal tourism, particularly for Muslim tourists visiting non-Muslim destinations. It considers how identity salience influences perceptions of inclusion and contributes to experiences of either belonging or marginalisation.

Chapter 4 outlines the research design strategy adopted for this thesis. The chapter begins by revisiting the overarching research aims and objectives to ensure alignment between the study's intent and its methodological execution. It then introduces post-positivism as the guiding philosophical stance, which underpins the ontological and epistemological assumptions of this research. A detailed justification is provided for adopting a post-positivist perspective, which allows for a deeper understanding of behavioural patterns while maintaining a level of empirical rigour. This philosophical foundation informs the use of a quantitative research design, specifically through the deployment of survey studies to test hypotheses.

Subsequently, this chapter critically evaluates the research design strategies employed in previous studies on service inclusion, identifying both their strengths

and limitations. This is followed by the rationale for selecting the survey method for this study over alternative research designs, specifically experiments.

Chapter 5 presents Study 1, which investigates the impact of service inclusion on behavioural intention. The chapter begins with the development of hypotheses, including justification for the proposed mediating and moderating effects, followed by the presentation of the conceptual model. Then it outlines the research design and data analysis procedures. Advanced statistical analyses were subsequently conducted. A serial mediation analysis, employing PROCESS macro-Model 6, tested whether destination image—operationalised through its cognitive and affective dimensions—sequentially mediates the relationship between service inclusion and behavioural intention, defined as intention to revisit and intention to recommend. Additionally, a moderated mediation analysis using PROCESS macro-Model 83 was performed to examine whether religiosity moderates the direct and/or indirect effects within the serial mediation framework. The results indicate that while the serial mediation pathway was supported, religiosity did not significantly moderate any of the paths in the model.

Chapter 6 examines the findings of Study 2, which investigates the influence of service inclusion on deviant behaviour. Reflecting the structure of the previous chapter, it begins with the formulation of hypotheses, justifying the proposed mediation effect of perceived insider status and the moderating role of religiosity. The conceptual model is then presented to frame the analysis. A description of the research design and data analysis procedures follows. Both mediation and moderated mediation analyses were conducted using PROCESS macro-Models 4

and 14, respectively, in SPSS. The results show that perceived insider status significantly mediates the relationship between service inclusion and deviant behaviour. Moreover, religiosity was found to significantly moderate the indirect pathway, amplifying the effect of perceived insider status. The chapter concludes with a discussion of these findings.

Chapter 7 synthesises the empirical findings of the two studies presented in this thesis and provides a general discussion from the findings. The overarching aim of this thesis was to investigate the dual consequences of service inclusion for Muslim tourists in non-Muslim destinations, exploring both positive behavioural intentions and potential deviant behaviour. Drawing upon Transformative Service Research (TSR) and social identity theory (SIT), this chapter elaborates on the mechanisms through which service inclusion can influence consumer behaviour and the boundary conditions shaped by religiosity, destination image, and perceived insider status.

This chapter begins by presenting a summary of the key empirical findings derived from Study 1 and Study 2. These studies collectively examine the dual outcomes of service inclusion experienced by Muslim tourists in non-Muslim destinations—namely, its capacity to foster positive destination behavioural intentions and, conversely, its potential to contribute to value-incongruent or deviant behaviours. Following the summary, the chapter critically discusses the paradoxical impact of service inclusion, how its operationalisation works through mechanisms and boundary conditions. Drawing on TSR and SIT, it explains how inclusion cues work through cognitive, affective images of destination and

perceived insider status, and how these pathways are moderated by religiosity. The chapter also reports the validation of the service inclusion scale used in this thesis. All theoretical contributions and practical implications are reserved for Chapter 8 (Conclusion).

Chapter 8 provides a concluding synthesis of the thesis. It summarises the main findings and shows how the research objectives have been addressed through the two empirical studies. This chapter brings together the key insights gained from investigating the effects of service inclusion on both positive and negative consumer outcomes—namely, behavioural intention and deviant behaviour—within the context of a non-Muslim destination. It highlights the relevance of cognitive and affective image as serial mediators, as well as the role of perceived insider status and religiosity in shaping service experiences for Muslim tourists.

It then sets out the theoretical and practical implications. The thesis reframes service inclusion as paradoxical and context-dependent: it can strengthen approach intentions while, under certain conditions, loosening self-regulatory guardrails and enabling religious deviant behaviour. By integrating Transformative Service Research (TSR) and Social Identity Theory (SIT), the model specifies a pathway in which inclusion cues shape behaviour via cognitive and affective destination image in serial, with perceived insider status as a proximal identity mechanism and religiosity moderating these links. It also provides the first independent validation and replication of the Service Inclusion (SI) scale.

In practice, the findings advise designing identity-safe inclusion while avoiding cues that may inadvertently license proscribed choices, etc. The chapter also reflects on the study's methodological and contextual limitations, including constraints related to sampling, generalisability, and the inherent subjectivity of self-reported data. Finally, it offers several directions for future research, such as adopting longitudinal designs, conducting cross-cultural comparative studies, and examining additional psychological or contextual variables that may further illuminate the dynamics of service inclusion.

2 SERVICE INCLUSION

2.1 Introduction

This chapter reviews the key literature underpinning this study, focusing on Transformative Service Research (TSR) and the concept of service inclusion. It aims to establish the theoretical and conceptual foundations for examining how Muslim tourists experience inclusion and exclusion in non-Muslim destinations, and how these experiences influence both positive and negative behavioural outcomes.

The chapter is organised into three sections. The first section introduces the TSR paradigm (Anderson & Ostrom, 2015; Rosenbaum et al., 2017), highlighting the growing importance of service inclusion as a central theme within this research stream. It also discusses the existence of service exclusion and the conceptual shift towards more inclusive service systems, particularly for vulnerable or marginalised consumers.

The second section delves deeper into the construct of service inclusion by first unpacking the notion of social inclusion, which serves as a foundational concept. It then introduces the four pillars of service inclusion proposed by Fisk et al. (2018), before reviewing key empirical studies on service inclusion. This section also identifies important research gaps, particularly around identity-based exclusion and inclusion within tourism contexts.

The final section explores the consequences of service inclusion, distinguishing between positive behavioural outcomes—such as destination behavioural intentions (e.g. revisit or recommendation intentions)—and negative outcomes, specifically religious deviance, where tourists compromise or bypass their religious norms even when they perceive themselves to be included.

2.2 Transformative Service Research

Service research departs from general, goods-dominant marketing by treating the offering as a process rather than a product. The distinctive characteristics of services, which are intangibility, inseparability, heterogeneity and perishability, underpinned the argument that services require a dedicated research lens (Brown et al., 1994). Early critiques noted that general marketing provided limited guidance for service design and management (Shostack, 1977), prompting scholars to broaden marketing concepts to encompass services (Bateson, 1979; Lovelock, 1979). This shift reoriented managerial attention from positioning and distribution to the orchestration of people, processes, and physical evidence, catalysing emphases on service quality, recovery, servicescapes, blueprinting, internal marketing, and relationships rather than one-off transactions (Brown et al., 1994).

As services came to be seen as relational and experience-driven, scholars widened their scope beyond firm-centric outcomes to consider societal implications (Rosenbaum et al., 2011). In particular, the realisation that services profoundly influence consumers' lives beyond mere transactional exchanges has broadened the field's scope, prompting scholars to investigate how services affect broader

social objectives, such as consumer well-being and societal welfare (Anderson & Ostrom, 2015; Rosenbaum et al., 2011). This paradigm shift has led to the development of Transformative Service Research (TSR) (Anderson et al., 2013), which investigates how service interactions contribute to individual and collective well-being (Ostrom et al., 2010). TSR is a multidisciplinary field, drawing on psychology, sociology, marketing, and service design to explore how services can enhance quality of life, reduce disparities, and promote social good (Fisk et al., 2018). This section introduces TSR in depth, beginning with its definitions and theoretical evolution, then discussing its fundamental concepts, well-being outcomes, and applications in tourism.

2.2.1 Roots and definitions of TSR

2.2.1.1 Transformative Consumer Research

Scholarly interest in the relationship between consumption and welfare accelerated with David Mick (2006) introduction of Transformative Consumer Research (TCR). The Association for Consumer Research (ACR) characterised TCR as “a movement within our association that seeks to encourage, support, and publicise research that benefits consumer welfare and quality of life for all beings affected by consumption across the world” (Association for Consumer Research, 2025). As articulated further by Mick et al. (2012, p. 6) TCR strives “to improve well-being,” “to employ rigorous theory and methods,” and “to disseminate findings to relevant stakeholders”.

However, while TCR foregrounds the well-being implications of consumer decision-making and marketplace participation, it has paid comparatively little

attention to the transformative role that service experiences themselves may play (Anderson et al., 2013). Likewise, mainstream service research has seldom positioned consumer well-being as a primary outcome, and TCR has not systematically examined how service contexts shape well-being (Mick, 2006). In practice, the routine actions of service entities—enacted by frontline employees within service processes and offerings and by organisations more broadly—continually influence consumers and possess the capacity either to improve or negatively affect consumer well-being (Anderson et al., 2013).

The moral imperative to transform consumers' lives through service is founded on the concept of human dignity, which underpins the rights and responsibilities articulated in The United Nations Universal Declaration of Human Rights (United Nations, 2011). Beyond their ubiquity, services matter for well-being because consumers may be vulnerable (Baker et al., 2005) and often have limited control and agency within service contexts (Anderson et al., 2013).

2.2.1.2 From Consumption to Services and Well-being through TSR

Recognition of the service–well-being gap precipitated an organised response within the service community. An eighteen-month, global priority-setting project led by Ostrom and colleagues (2010) involved academics and executives through interviews, roundtables, and surveys, resulting in a Journal of Service Research agenda that prioritised “improving well-being through transformative service” and explicitly connected service science to societal outcomes.

This momentum culminated in Anderson et al.'s (2013) programme article, which formalised TSR as an integrative paradigm focused on how interactions among

service entities influence well-being for individuals, communities, and ecosystems. Further consolidation—through a 2015 JSR special issue and an updated twelve-priority agenda—integrated TSR into mainstream service scholarship and outlined field-level methods (such as global service-centre networks, facilitated roundtables, and large-scale researcher surveys) (Anderson & Ostrom, 2015; Ostrom et al., 2015). Collectively, these milestones shifted service research from concentrating solely on firm performance to the governance of service systems for human well-being.

TSR is best understood as a research paradigm rather than a single theory or method (Dickson et al., 2016). Its overarching aim is to identify multilevel factors—individual, organisational, network, and societal—that govern well-being in service settings, and to develop actionable knowledge that advances service equity, social inclusion, and the reduction of consumer vulnerability (see Anderson et al., 2013; Ostrom et al., 2015; Ozanne & Anderson, 2010; Rosenbaum et al., 2011). Addressing TSR in service delivery contributes to the service literature and practice (Dickson et al., 2016).

At the centre of TSR lies the construct of transformative value—the beneficial change that emerges from meaningful interactions between service providers and consumers (Anderson et al., 2013). Such interactions can elevate both hedonic (pleasure-oriented) and eudaimonic (meaning-oriented) facets of well-being (Anderson et al., 2013). While sharing TCR's ultimate aspiration of fostering positive transformation, TSR uniquely emphasises the proactive design and

management of service systems to create fairer, more inclusive, and more sustainable outcomes (Anderson & Ostrom, 2015; Ostrom et al., 2015).

Table 2.1 synthesises foundational definitions of *transformative service* in the literature, tracing common emphases on well-being, equity, and co-creation while noting distinct differences across themes.

Table 2.1 Definitions of Transformative Service

Authors	Definitions	Theme
Anderson et al. (2011, p. 3)	“The integration of consumer and service research that centres on creating uplifting changes and improvements in the well-being of consumer entities: individuals (consumer and employees), communities and the ecosystem”	Well-being
Ostrom et al. (2010, p. 9)	“... creating uplifting changes and improvements in the well-being of both individuals and communities”	Well-being
Muhamad and Adham (2013, p. 114)	“A service is transformative when it offers revolutionary, innovative actions or method that offer sustainable values in the form of equitable solutions to society’s pressing needs. At the same time, society is actively involved in co-creating the shared value with the organisations, which ultimately has an impact on society’s development and well-being. These shared values of citizens and organizations are integral in delivering transformative service”	Equitable solutions. Service design, value co-creation, and active participation
Mick (2006, p.1)	“...It is inspired by transformative consumer research that seeks to solve real problems of consumers by applying marketing techniques and tools to enhance the lives of individuals and communities”	Problem solving, well-being
Mick et al (2012, p.6)	“..Transformative service research shares many of the same qualities and commitments of TCR, especially with regard to the following tenets—“to improve well-being”, to employ rigorous theory and methods”, and “to disseminate findings to relevant stakeholders”	Well-being
Hamed et al. (2017, p. 1886)	“Enhancing the quality-of-service provisions by focusing on ways to improve consumer wellbeing”	Wellbeing

Sangiorgi (2010, p. 3)	“In order to be transformative, services need to propose more accessible, usable and equitable solutions to one side, but also suggest new models of service co-production where citizens are not perceived as passive users but active co-creation collaborators...”	Equitable solutions, service design, co-creation
Birkhölzer and Wendland (2013, p. 1)	“.. a service that changes the way individuals or groups behave in order to foster wellbeing and satisfaction of the individual or group while providing sustainable business value..”	Wellbeing, behavioural change
Zysman et al. (2010, p. 1)	“..service activities transform the service component of the economy, altering how activities are conducted, and value is created”	Innovation, Value Creation

Source(s): Author’s work summary

Collectively, these definitions underscore the multi-dimensional scope of TSR, which extends beyond mere consumer satisfaction and profitability, incorporating broader societal objectives such as well-being enhancement, equitable solutions, and meaningful co-creation (Muhamad & Adham, 2013; Sangiorgi, 2010). For this thesis, TSR is broadly defined as service-oriented research aimed explicitly at improving individual and collective human well-being through intentional and inclusive service design practices.

Indeed, traditional service research has predominantly aimed to optimise profitability by increasing customer satisfaction, loyalty, and organisational efficiency (Rosenbaum; MS, 2011). TSR, however, adopts a distinctly different position, proposing that profitability alone is insufficient to qualify service success (Skálén et al., 2015). Instead, the core metric of TSR effectiveness resides in the degree to which services contribute positively to consumers' quality of life (Sangiorgi, 2010). Prioritising consumer well-being can also foster healthier

organisational environments, enhance employee morale, productivity, and ultimately deliver sustainable competitive advantage (Rosenbaum et al., 2011). Furthermore, TSR's domain extends beyond marketing, intersecting with multiple disciplines concerned with consumer and societal well-being (Anderson & Ostrom, 2015). Rosenbaum et al. (2011) notably distinguish two categories within TSR: services inherently transformative (e.g., healthcare, education, financial services) and services possessing transformative potential (e.g., hospitality, tourism). Research on inherently transformative services converges on two key findings. First, transformative outcomes are not produced simply by service category; rather, they emerge from specific service practices that enable access, dignity, agency, and effective resource integration across micro (frontline), meso (organisational), and macro (institutional) levels (Reynoso et al., 2015; Mulder et al., 2015; Anderson et al., 2017; Gallan et al., 2021). Second, even when the service intent is beneficial, poorly designed systems and interactions can intensify vulnerability through power asymmetries, stigma, exclusionary norms, and service captivity, generating unintended negative consequences (Blocker et al., 2021; Rosenbaum et al., 2011).

Consequently, researchers thoroughly investigate service practices, particularly within transformative sectors such as healthcare (Anderson et al., 2017; Dodds et al., 2018; Gallan et al., 2021; Johns & Davey, 2019), retailing (Gardiazabal & Bianchi, 2021; Naveed et al., 2021), finance (Reynoso et al., 2015), and non-profit organisations (Mulder et al., 2015). By contrast, the tourism and hospitality sectors remain comparatively under-examined from a TSR perspective, despite

emerging evidence of transformative effects (Galeone & Sebastiani, 2021). This thesis builds on the above insights by applying TSR to tourism as a context of transformative potential, extending the literature by conceptualising religious vulnerability as a situational state produced in service encounters, and by examining both positive behavioural intentions and negative/unintended behavioural responses as downstream consequences of inclusion and exclusion dynamics.

Although hospitality and tourism have traditionally prioritised customer satisfaction and profitability, they have considerable potential to transform consumer well-being (Ostrom et al., 2010). TSR therefore calls for a strategic reorientation to understand how these sectors can deliver measurable improvements in individual and societal outcomes (Skálén et al., 2015). Framed this way, TSR becomes a deliberate design and governance lever through which hospitality and tourism can advance consumer empowerment, equity, and holistic well-being beyond conventional economic metrics.

2.2.2 Fundamental TSR concepts

This section distils the core concept of Transformative Service Research, its objectives, underlying logic, focal actors, mechanisms of value creation, level of analysis, and expected outcomes. At its centre, TSR explains how service affects well-being change through an interactional process, combining service provider accountability and consumer-centric engagement (Finsterwalder et al., 2017). While consumer welfare is the explicit priority, TSR's theoretical stance also highlights the pivotal role of service entities (people, processes, offerings,

organisations) in enabling or constraining positive outcomes (Kuppelwieser & Finsterwalder, 2016).

Table 2.2 summarises these concepts and their canonical sources, clarifying how service systems and consumer entities interact to produce hedonic and eudaimonic well-being across micro-, meso-, and macro-levels.

Table 2.2 Overview and key concepts of TSR

Category	TSR	Reference
Objectives	Creation of uplifting changes and improvements in consumer entities' well-being through services	Anderson, Ostrom, and Bitner, 2011
Theory	Integration of consumer and service research	Anderson et al, 2013
Practicality	Application to solve real problems	Mick, 2006
Logic	Consumer-centric, Branding is service-centric	Kuppelwieser & Finsterwalder, 2016
Actors	Service and consumer entities	Anderson et al., 2013
Extended actors	Collective	Anderson et al., 2013
Value Creation	Eudaimonic and hedonic well-being outcomes	Anderson et al., 2013
Resources	Different types of resources, such as tools	Skálén et al., 2015
Interactivity	Creation of well-being as an interactional process	Anderson et al., 2013
Impact	Facilitation of well-being can have a positive and negative impact on other entities	Anderson et al., 2013
Analytical Scope	Micro to macro system	Anderson et al., 2013

Note. Adapted from (Finsterwalder et al., 2017). The original table juxtaposes Transformative Service Research (TSR) with Cultural-Historical Activity Theory (CHAT) and Regulatory Engagement Theory (RET) in addressing 'hard-to-engagedness' (HTE). Only the TSR components are reproduced here; CHAT/RET columns are omitted

Drawing on Table 2.2, TSR core concepts focus on what it aims to do, how it works, who is involved, what value it creates and at what levels it operates. Its objective is to generate uplifting change in well-being through services and to study both increases and decreases in well-being as primary outcomes (Anderson et al., 2013; Anderson et al., 2011). Conceptually, TSR integrates consumer and service research and is explicitly problem-driven, asking researchers to design and evaluate service solutions that matter in people's lives. Its underlying logic is consumer-centric and interactional, consistent with value co-creation views, in which outcomes emerge in and through service encounters and surrounding systems rather than solely from firms.

With respect to actors, TSR distinguishes service entities (employees, processes, offerings, organisations/sectors) from consumer entities (individuals, collectives, ecosystems) and treats their interactions as the locus of analysis (Anderson et al., 2013). Value creation is framed in both hedonic (e.g., positive affect, life satisfaction) and eudaimonic (e.g., access, empowerment, reduced disparities, strengthened social ties) terms, moving beyond satisfaction towards quality-of-life indicators (Anderson et al., 2013). Because services are enacted—designed, delivered, and experienced—TSR stresses interactivity, resources (tools, capabilities, design methods), and service design as practical means to shape outcomes (including the measurement of harms as well as benefits). Design methods refer to the specific tools and techniques used to develop or improve services (e.g., mapping, prototyping, blueprinting, and co-design), whereas service design includes the broader, human-centred and systemic practice of configuring

the service system—people, communication, structures, processes, technologies, and physical elements—to improve provider–consumer interactions and ensure services are grounded in users’ needs rather than unreflective standardisation (Anderson et al., 2013; Sangiorgi, 2011).

TSR also recognises positive and negative spillovers across entities (e.g., unintended harms from insensitive practices such as rude or dismissive staff responses, not taking customers’ need seriously, rigid ‘one-size-fits-all’ rules or sign and policies that make people feel unwelcome; overlooked benefits such as peer social capital), which is why the analytical scope ranges from micro encounters to meso organisations/networks and macro ecosystems (Anderson et al., 2013). Through this comprehensive conceptualisation, TSR emerges as a powerful analytical framework, uniquely suited to address complex consumer well-being issues via interdisciplinary and collaborative methodologies.

2.2.3 TSR entities and Well-being outcome

TSR identifies clearly the entities that interact to produce transformative outcomes. These entities include service elements such as employees, processes, offerings, and structures, as well as consumer entities, ranging from individual consumers to broader social and ecological systems (Anderson et al., 2013). As services permeate everyday life and can shape well-being in profound ways, their effects arise at multiple levels—sectors → organisations → offerings/processes → frontline staff—and these layers can influence different consumer levels in different ways. Distinguishing these levels clarifies which interactions matter and which research questions to pursue.

Table 2.3 outlines these TSR entity components explicitly.

Table 2.3 TSR entities and Outcomes Dimensions

(adapted from Anderson et al, 2013)

Framework Components	Definition	Types
Service entities	Elements of services influencing consumer well-being through direct interactions, including employees, service designs, organisational policies, or sectoral structures.	Employee, Service process, Service offering, Organisation, Sector
Consumer entities	Individuals or groups interacting with services, ranging from micro-level individuals to macro-level collectives (families, communities) and ecosystems.	Individuals, Collectives, Ecosystem
Wellbeing outcomes	Eudaimonic	
	Reflect deeper, meaningful development outcomes, including improved access to services, increased literacy, reduced disparities, enhanced health, empowerment, consumer involvement, and strengthened social networks.	Access, Literacy, Reduced disparity, Health, Empowerment, Social Networks
	Hedonic	
	Outcomes associated with pleasure, happiness, and subjective satisfaction, including positive emotions and life satisfaction, and the absence of negative emotions such as fear, stress, and tension.	Happiness, Positive affect, Life satisfaction, Absence of negative affect

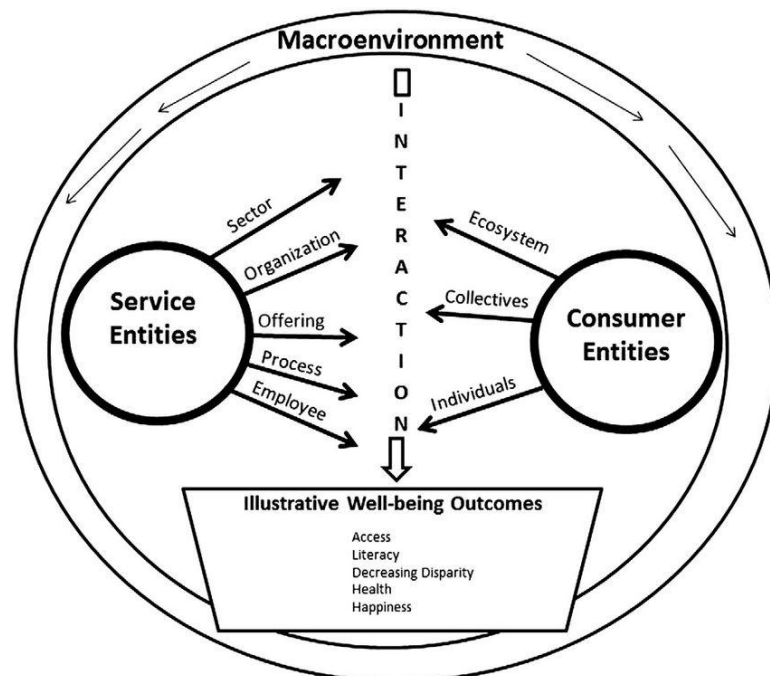
Analytically, the task has two sides: where service interventions occur in the system and whose well-being is improved or harmed. A single design choice (such as a booking process or a staff script) can influence both policies and frontline interactions, creating different outcomes for consumers. As the framework (Figure 2.1) illustrates, consumers are affected at three levels: the individual (such as a tourist's health, safety, or dignity), groups (families,

communities, or nations), and the wider ecosystem (the social and ecological environment that supports life) (Anderson et al., 2013). TSR examines how service interactions are distributed across these levels, including trade-offs (a design that benefits a community may harm some individuals) and uneven impacts on vulnerable groups. This multilevel view highlights the key questions of “who gains, who loses, and where.” (Anderson et al., 2013).

In addition, service entities at different levels can differentially affect the well-being of consumers at different levels. From a macro to a micro level, such effects may stem from consumer interactions with service sectors, specific organisations, service offerings, service processes, and individual service employees (Anderson et al., 2013).

Figure 2.1 TSR entities and outcomes framework

(Anderson et al, 2013)



At its core, TSR prioritises the well-being of both consumers and employees, treating their experiences, individually and collectively, as central outcomes of service interactions. This orientation extends beyond traditional measures of service success, such as profitability, market share, and consumer satisfaction, which do not fully capture the depth and breadth of well-being concerns central to TSR (Anderson et al., 2013). By clearly distinguishing between eudaimonic and hedonic well-being, TSR offers a nuanced understanding of how service interactions can enhance life quality.

Eudaimonic well-being emphasises the realisation of an individual's or group's potential and capabilities (Ryff, 1989). This dimension aligns closely with Sen et al. (1999) conceptualisation of quality of life, highlighting the importance of human development, capabilities, and freedom. Within the TSR framework, eudaimonic well-being encompasses critical aspects such as access to essential services, literacy, improved decision-making, reduced health disparities, increased consumer empowerment, harmony within communities, mutual respect, social support systems, and strengthened social networks. Such outcomes are applicable not only at the individual level but also extend meaningfully to collective and ecosystem-wide impacts (Anderson et al., 2013). In contrast, hedonic well-being refers primarily to subjective experiences of pleasure, happiness, and overall life satisfaction (Diener et al., 1999). Within the TSR context, indicators of hedonic well-being include positive emotions such as happiness and joy, overall life satisfaction among employees and consumers, and the absence of negative affective states, including tension, fear, strain, and stress.

Well-being has been described in numerous ways, such as an individual's optimistic assessment of their lives, including contentment, positive emotion, engagement and purpose (Diener & Seligman, 2004). It has also been explained in terms of developing as a person, being fulfilled and making a contribution to the community (Stoll et al., 2012). To maintain conceptual clarity, this thesis considers hedonic and eudaimonic orientations to wellbeing as distinct, while conceptualising physical, psychological, and social domains as the ways in which wellbeing manifests. Table 2.4 maps widely cited definitions onto these two layers.

Table 2.4 Well-being definition by orientation and domain

Definition (paraphrased)	Orientation	Primary domain	Reference
Feelings that accompany acting in line with one's true potential	Eudaimonic	Psychological	Haybron (2008)
Individual's optimistic assessment of their lives, including contentment, positive emotion, engagement and purpose	Mixed (mainly hedonic)	Psychological	(Diener & Seligman, 2004)
Developing as a person, being fulfilled and making a contribution to the community	Eudaimonic	Psychological; Social	Stoll et al. (2012)
A state of flourishing that involves health, happiness and prosperity	Mixed	Physical; Psychological; Economic	(Mick et al., 2012)

In this thesis, wellbeing orientation and well-being domain is distinguished.

Orientation captures whether a definition emphasises hedonic well-being

(pleasure/positive feelings) or eudaimonic well-being

(meaning/purpose/functioning), with some definitions combining both. Domain

captures where well-being is primarily expressed—psychological (emotions, fulfilment, life evaluation), social (contribution/belonging), physical (health), and sometimes economic (prosperity). Accordingly, the table codes definitions as primarily psychological when they emphasise emotions, evaluations of life, fulfilment, or “flourishing”; social when they explicitly include belonging or contribution to others/communities; and physical (and, where relevant, economic) when they foreground health and material conditions (Mick et al., 2012). This structure clarifies that “physical, psychological, and social” are not alternative meanings of well-being, but the principal domains through which hedonic and eudaimonic well-being may be manifested.

The explicit investigation of well-being as an outcome within service research is relatively recent (Anderson et al., 2013). Scholars increasingly emphasise consumer well-being across various service contexts and levels (Anderson et al., 2013; Ostrom et al., 2015; Rosenbaum et al., 2011). While health-related services naturally consider well-being outcomes explicitly, other service domains, such as retailing, hospitality, and tourism, often lack clear transformative objectives. Yet Rosenbaum et al. (2011) argue that everyday service interactions hold untapped potential to positively affect consumer well-being.

In tourism, well-being considerations inform tourists’ choices and experiences (Rosenbaum et al., 2011). Within TSR, however, transformation denotes changes in hedonic and eudaimonic well-being across individual, collective, and ecosystem levels—not conventional marketing indicators (Anderson et al., 2013). To preserve this distinction, this thesis treats service inclusion as the TSR-relevant

design principle that can plausibly influence well-being indirectly through equitable, culturally sensitive practice. Well-being, therefore, anchors the conceptual frame (Anderson et al., 2013; Ostrom et al., 2015), yet it is not measured directly in the empirical work.

The link between service inclusion and transformative outcomes is complex, but it can be generally agreed that when improvements to wellbeing are “enduring, they are transformative” (Dean & Indrianti, 2020, p. 675). Well-being, either hedonic or eudaimonic, is both personal and subjective, within an individual’s worldview, psychological attributes and socio-cultural context (Blocker & Barrios, 2015; Reynoso et al., 2015). Service organisation and service inclusion principles and actions can, at best, be facilitators of transformative outcomes, shaping the opportunities for well-being and long-term change in people’s lives (Davey et al., 2021a).

While TSR emphasises enhancing individual and collective well-being through inclusive, equitable, and empowering service interactions (Anderson et al., 2013), the presence of service exclusion represents a direct contradiction to these goals. Service exclusion occurs when individuals or groups are systematically or unintentionally denied fair access to services, resources, or dignified treatment within service settings (Fisk et al., 2018). As such, service exclusion highlights the gaps and vulnerabilities that TSR aims to address. Within the TSR framework, identifying and mitigating exclusionary practices is not only essential for promoting well-being but also foundational to creating more just, inclusive, and transformative service ecosystems. The following section reviews literature on

service exclusion as a precursor to understanding the conditions under which service inclusion becomes a necessary intervention.

2.2.4 Service Exclusion

To fully understand the rationale and significance of service inclusion, it is essential first to examine the foundational concept of service exclusion—the condition that inclusive practices seek to redress. This section explores the historical roots of exclusionary practices in service systems, highlights current and emerging trends that perpetuate exclusion, and emphasises the growing need for inclusive service environments aligned with TSR's objectives. Service exclusion is not merely a contemporary concern; it reflects longstanding structural inequalities that continue to shape service experiences in both subtle and overt ways.

Historically, exclusionary practices have been shaped by in-group versus out-group dynamics, leading to the marginalisation of individuals based on various human characteristics. These include visible attributes such as age, gender, race, disability, income, and ethnicity, as well as less visible dimensions such as mental health, language ability, religion, and cultural differences (Fisk et al., 2018).

Exclusion can be explicit or implicit, systemic or episodic, and may target individuals or entire groups. The consequences are far-reaching: reduced access to essential services, diminished well-being, increased vulnerability, and a lack of trust in service institutions (Rosenbaum et al., 2011).

Service exclusion is especially prominent in research on marketplace discrimination, where consumers face unfair treatment based on group characteristics. Scholars have identified various forms of discrimination, including

those based on ethnicity (O’Connell, 2001), gender (Ayres & Siegelman, 1995), age (Nelson, 2002), disability (Lakdawalla et al., 2004), and sexual orientation (Walters & Curran, 2014). Together, these practices weaken marketplace fairness and reveal ongoing inequities in service provision (Crockett et al., 2003).

Another perspective on exclusion is seen in the concept of the disadvantaged consumer. According to Andreasen (1975), disadvantaged consumers are those who encounter significant structural obstacles—such as poverty, advanced age, minority status, or language barriers—that hinder their ability to obtain fair value in the market. These individuals frequently belong to social groups that are more susceptible to discrimination (Taylor et al., 1996), a trend confirmed in service-related research involving disabled individuals, women, and minority consumers (Rosenbaum & Montoya, 2007).

Closely related is the concept of consumer vulnerability, which refers to a state of powerlessness resulting from imbalances in service interactions (Baker et al., 2005). Vulnerability arises when consumers lack the agency to make informed decisions or influence outcomes and become dependent on service providers to ensure fairness. Importantly, vulnerability is not fixed; it can affect any consumer depending on the service context (Peñaloza, 1995; Rosenbaum et al., 2017).

Recent research also emphasises intersectionality as a framework for understanding how multiple identity-based disadvantages—such as race, class, gender, age, disability, and religion—intersect to intensify experiences of exclusion (Crenshaw, 1989; Gopaldas, 2013). Consumers with multiple marginalised identities are more likely to receive diminished or even negative

value in service settings (Collins, 2022). While studies have often examined exclusion based on single identity categories, there remains a lack of empirical attention to the complex ways in which these identities interact to shape exclusionary experiences (Corus & Saatcioglu, 2015). For example, in developing countries, the intersection of gender, education, and cultural norms continues to restrict women's access to services and financial inclusion (Fuentes, 2018).

Further research highlights the prevalence of everyday exclusion in service encounters. Customers may be treated with indifference, dismissed based on appearance, or denied access based on perceived status. For instance, sales personnel in luxury retail environments may assess a consumer's worthiness for service based on their clothing or accessories (Ward & Dahl, 2014; Wilson, 2009). Such exclusionary practices affect both vulnerable and non-vulnerable consumers, though marginalised groups often bear a disproportionate burden (Rosenbaum & Montoya, 2007; Sinha & Lu, 2019).

Discrimination in service interactions continues to be well-documented, particularly for groups such as the elderly, immigrants, people with disabilities, and individuals from lower socioeconomic backgrounds (Anderson et al., 2013; Rosenbaum et al., 2017). In the context of tourism, exclusion may manifest through inaccessible environments, culturally insensitive practices, or service designs that fail to accommodate religious or dietary needs (Edwards et al., 2018).

Recognising the prevalence of service exclusion, scholars have increasingly called for strategies that acknowledge and address the underlying drivers of marginalisation. Investigating the experiences of consumers who are frequently

excluded, such as those with disabilities, has become central to efforts aimed at creating more inclusive service environments (Dickson et al., 2016; Edwards et al., 2018; Elms & Tinson, 2012). An inclusive approach must extend beyond providing access; it must also foster dignity, respect, and a sense of belonging in service interactions (Ostrom et al., 2015). Despite some advances in policy and legislation to improve access—such as disability accommodations—many consumers still report feelings of alienation in service settings (Baker et al., 2007). Even with physical access ensured, emotional and psychological exclusion can persist due to discriminatory attitudes or non-inclusive service environments.

A critical, yet under-addressed, dimension of exclusion arises from religion and belief (Davey et al., 2021b). In halal tourism, this can include: (i) disregard for dietary laws (e.g., halal food and drink) (Al-Ansi et al., 2021) ; (ii) lack of prayer facilities (Al-Ansi et al., 2021) ; (iii) modesty and privacy gaps in servicescapes (e.g., spa, pool, or changing areas) and (iv) stereotyping and Islamophobia (or other faith-based prejudice) (Aji et al., 2020). These mechanisms are mirrored in broader societal settings: evidence from Greece shows Arab–Muslim immigrants experiencing interpersonal exclusion tied to religion, compounded by structural barriers to worship spaces and heightened post-9/11 suspicion (Vlachadi & Efstathopoulou, 2015)—illustrating how interactional and policy-level factors jointly undermine well-being. Such exclusions can undermine dignity, heighten stress, and erode trust—precisely the outcomes TSR seeks to mitigate.

Ultimately, the growing prevalence of service exclusion necessitates urgent and proactive responses. Fisk et al. (2018) argue that although exclusion may never be

entirely eliminated, it can be significantly reduced by designing service systems that account for human variability and by providing consumers with resources that enhance access, dignity, and choice. In this light, service inclusion emerges not only as a practical strategy but also as an ethical imperative in service scholarship and practice. The following section presents service inclusion as a proactive, value-driven response to the patterns of exclusion outlined above. It builds on the transformative goals of TSR, aiming to foster service environments that are not only accessible but also equitable, empowering, and inclusive for all consumers.

2.2.5 From Service Exclusion to Service Inclusion

Understanding service exclusion is critical in laying the foundation for the concept of service inclusion, as demonstrated in the preceding section. Exclusionary practices—whether overt or subtle, systemic or situational—continue to limit access, choice, and fair treatment for various consumer groups (Baker et al., 2007). These patterns of marginalisation run counter to the objectives of TSR, which advocates for equitable, inclusive, and empowering service environments. In response to these challenges, service inclusion has emerged as a necessary counterforce—one that seeks not only to mitigate exclusion but also to proactively create service systems that recognise, accommodate, and value diverse consumer needs. This section introduces the concept of service inclusion, highlighting its core dimensions and its relevance within the broader TSR framework.

2.3 Service Inclusion

As a direct response to service exclusion, service inclusion seeks to create equitable, empowering, and contextually relevant service experiences that cater to

diverse consumer needs (Fisk et al., 2018). Grounded in the principles of TSR, service inclusion promotes fair access, user agency, and well-being through inclusive service interactions. Within tourism and other service-intensive sectors, inclusion plays a vital role in ensuring that all consumers, particularly those from marginalised, minority, or culturally distinct backgrounds, can participate meaningfully and without discrimination (Davey et al., 2021b).

Service inclusion emphasises the development of egalitarian service systems that acknowledge individual differences while striving to deliver universal value (Fisk et al., 2018). Although scholarly interest in the topic is growing, much of the current literature remains conceptual, underscoring the need for further empirical research to evaluate and operationalise inclusive service practices.

Inclusion goes beyond physical access to encompass emotional and psychological inclusion, determined by the consumer's perception of being welcomed and valued, based on personal and cultural experiences (Reis et al., 2017). Perceived fairness is therefore a cornerstone of effective inclusion (Reis et al., 2017) and the focus is on individuals' perception. This focus on perceived fairness naturally leads to the foundational lens of social inclusion, from which the idea of service inclusion emerges.

2.3.1 Social Inclusion—Conceptual Roots of Service Inclusion

The concept of service inclusion is grounded in broader social and theoretical understandings of inclusion, fairness, and identity within consumer contexts. Its evolution is influenced by movements toward social inclusion, given that human lives within multiple social systems, which are all service systems (Fisk et al.,

2009), growing awareness of consumer diversity, and the need to deliver equitable and dignified customer service experiences across all segments of society.

The modern vocabulary of social inclusion is inextricably linked to the earlier discourse on social exclusion. Although Max Weber's nineteenth-century writings on social cohesion foreshadowed the issue, it was the appearance of *les exclus* in 1970s France—citizens denied contributory social-insurance benefits—that turned exclusion into a policy keyword (Hayes, Gray & Edwards 2008). The phrase soon spread through continental Europe and the United Kingdom during the 1980s and 1990s, prompting governments to broaden their anti-poverty focus from material deprivation alone to encompass questions of participation and capability.

Australia adopted the same language when the Rudd Government established a national Social Inclusion Board in 2008 (Carey et al., 2015). Ironically, the term has proved attractive precisely because of its elasticity: as Atkinson (1998) conceded, it lacks a precise definition and means different things to different people. Yet a common thread nevertheless runs through the literature—the unequal capacity of people to engage meaningfully in economic, social and political life.

That said, there does exist (broadly speaking) a general consensus on the meaning of social and economic inclusion/exclusion. For example, discussions of exclusion tend to focus on the phenomena of poverty, unemployment and low educational attainment (Atkinson & Hills, 1998). Under the rubric of inclusion, discussions focus on access to (and relative success with) economic and social institutions. Moreover, individuals speak of policies which emphasise inclusion by opening

institutional doors and allowing all individuals the opportunity for freedom of expression and decision making (Atkinson & Hills, 1998).

Drawing on Sen's (1993) capability approach, inclusion and exclusion are judged by the extent to which individuals can secure valued "functioning" and develop capabilities; poverty may be a consequence of exclusion, but exclusion is never just poverty. Indeed, exclusion can push individuals out of the labour market (Atkinson & Hills, 1998). The phenomenon is thus subtle and multi-layered. It is perhaps because of the complexities in economic and social exclusion that no precise definition exists. Indeed, while everyone seems to know what economic and social exclusion are in a general sense, the exact meaning in policy analysis and discussion is not always clear. However, Atkinson and Hills (1998) distilled three analytical pillars that continue to frame the debate on understanding social exclusion: relativity, agency, and dynamics.

Relativity highlights that inclusion, or exclusion, is always assessed against the norms of a particular society, locality or organisation; analysts must therefore look beyond individual circumstances to the expectations of reference groups. Agency reminds us that actions produce inclusion, sometimes deliberate, sometimes inadvertent, on the part of institutions or individuals. An insurer's underwriting rules, a university's admission criteria or even a person's self-removal from the labour force can all generate exclusionary outcomes. Dynamics introduces a forward-looking dimension: social exclusion concerns not only present shortfalls but also diminished hope for the future. Someone unemployed but optimistic

about finding work may still feel included, whereas chronic joblessness with little perceived prospect of change signals exclusion.

Echoing these pillars, Avramov (2002) describes exclusion as an overlap of objective deprivation and subjective dissatisfaction, one that breeds stigma, low self-esteem and a pervasive sense of “not belonging.” Inclusion, by contrast, is the deliberate broadening of opportunities and the re-knitting of social bonds through equitable access to income, services and civic life.

Because exclusion rarely maps neatly onto a single dimension, researchers stress its multidimensional reach. It intersects with socio-economic status, gender, age, religion, ethnicity, language proficiency, disability, mental or physical health, geographic isolation, employment status and even incarceration histories (Gidley et al., 2010). Barriers may be concrete—poor physical accessibility or limited digital infrastructure—but just as often they are attitudinal and symbolic, embedded in discriminatory rules, negative stereotypes or internalised stigma (Blichfeldt & Nicolaisen, 2011; Cass et al., 2005; Figueiredo et al., 2012). Addressing inclusion, therefore, requires a holistic strategy that tackles material constraints and perceptual hurdles together.

Two complementary theoretical strands clarify how inclusion—or its absence—shapes human behaviour. Identity economics (Akerlof & Kranton, 2000, 2005) shows that group membership offers behavioural “scripts” that confer psychological utility when followed. Conformity strengthens in-group solidarity and thereby feelings of inclusion, whereas deviation invites

sanction and identity threat (McLeish & Oxoby, 2007). Identities are thus paradoxically integrative and exclusive, creating bonds within the group while erecting boundaries that may keep outsiders at bay. Cognitive-dissonance theory (Festinger, 1959) explains how individuals who cannot satisfy dominant norms often resolve the tension by rejecting those norms, perhaps by withdrawing from formal employment or civic engagement (Montgomery, 1994; Oxoby, 2003). Such disengagement can become self-reinforcing and difficult to reverse, which is why Becker (1998) argued that inclusionary policies are most effective when they are preventive rather than remedial.

Social inclusion, by definition, presumes the existence of exclusionary forces within society. Sociologically, social exclusion arises from intensifying social inequalities, leading to a divide between those who possess the resources to fully participate in society and those who do not (Kastenholz et al., 2015). In contrast, social inclusion aims to remove structural, cultural, and psychological barriers that prevent individuals from engaging meaningfully in social, civic, and economic life. This includes the dismantling of physical obstacles (e.g., access and mobility constraints), as well as less tangible forms of exclusion such as discrimination, social invisibility, and lack of recognition (Blichfeldt & Nicolaisen, 2011; Cass et al., 2005; Figueiredo et al., 2012).

Social inclusion is a multidimensional concept that encompasses a wide range of individual and group characteristics, including socio-economic status, age, gender, religion, cultural background, language (including non-native and Indigenous

speakers), geographical location, disability, mental health, employment status, and incarceration history (Gidley et al., 2010). As such, inclusion is not limited to physical access but extends to promoting equity, respect, and participation across all dimensions of human diversity.

At its core, the literature on social inclusion is informed by classical sociological themes of stratification, inequality, and social class. Gidley et al. (2010) outline three key ideological frameworks that shape contemporary understandings of social inclusion: neoliberal access, social justice, and human potential. From a neoliberal perspective, social inclusion is often framed as an economic strategy—emphasising investment in human capital to address skill shortages, enhance productivity, and foster national competitiveness in global markets. In contrast, the social justice perspective positions inclusion as a matter of human rights, fairness, and egalitarianism. This viewpoint prioritises the dignity and agency of individuals, seeking to ensure that all people—regardless of background—can participate fully in social and civic life. Here, inclusion is closely tied to principles of democratic participation, community engagement, and sustainability (Langworthy, 2008).

The third perspective, rooted in human potential ideologies, extends beyond fairness and participation to focus on individual empowerment. Rather than approaching inclusion from a deficit model, it emphasises the importance of fostering each person's capacity to thrive and contribute to society. This paradigm valorises difference, celebrates diversity, and promotes a more transformative and

emancipatory view of inclusion, where participation is not only permitted but actively encouraged as a source of collective strength.

An important lesson from these models is that feelings of inclusion or exclusion are strongly shaped by how individuals interpret the policies and environment around them. This implies that it may be difficult to create policies that transition individuals from a state of exclusion to one of inclusion, as it may be difficult to undo the psychological effects created by moments of exclusion (Becker, 1998). As a result, inclusionary policies are most effective when they are proactive, preventing exclusionary forces from taking hold before they lead to actual exclusion.

Table 2.5 Definitions of social inclusion

(Fisk et al, 2018. p. 842)

Source	Domain	Concept	Definition
Lisandru and Cui (2018)	Ethnic Marketing	Subjective Social Inclusion	“The individual’s feelings of belongings to a host society in which he/she feels accepted, respected and fully recognise as an equal member” (p.332)
Davey and Gordon (2017)	Mental health	Social Inclusion	Giving all people the opportunity to participate in society
Sosu and Rydzewska (2017)	Education	Educational Inclusion	To remove barriers to learning for all students
Andrade and Doolin (2016)	Information and communication technology	Social inclusion	People’s right to the capabilities that they value in constructing meaningful lives
Folguera (2014)	Organisational behaviour	Social inclusion (at work)	“How organizations, groups, their leaders and their members provide ways that allow everyone, across multiple types of differences, to participate, contribute, have a voice, and feel that they are connected and belong, all without losing individual uniqueness or having to give up valuable identities or aspects of themselves” (p. 12)

World Bank (2013)	Sustainable Development	Social Inclusion	Improving the ability, opportunity, and dignity of people, disadvantaged on the basis of their identity, to take part in society
Sayce (2001)	Mental health	Social inclusion	“A virtuous cycle of improved rights of access to the social and economic world, new opportunities, recovery of status and meaning and reduced impact of disability” (p. 122)

The idea of social inclusion accords with the TSR perspective that services affect people’s lives, with notable implications for subjective, emergent well-being (Anderson et al., 2013; Rosenbaum et al., 2011). Therefore, service researchers extend these insights to the marketplace, asking how services can minimise exclusionary barriers and maximise equitable participation, voice and dignity. Services are embedded in socio-cultural ecosystems that shape well-being, yet remain insufficiently examined (Anderson & Ostrom, 2015). However, the same socio-cultural ecosystems in which services are embedded can also reproduce service exclusion through material, procedural, and symbolic barriers across the customer journey (Anderson & Ostrom, 2015; Cass et al., 2005).

In response to this, Fisk et al. (2018) anchor service inclusion within this broader social-inclusion scholarship, drawing on evidence from diverse domains—universal design in management (Folguera, 2014), education (Sosu & Ryzewska, 2017), and tele-health in remote regions (Davey & Gordon, 2017). These studies are viewed through the customer experience lens (Lemon & Verhoef, 2016) and translated the macro logic of inclusion into actionable meso- and micro-level practices, such as frontline employee training, inclusive service-scape design and user-journey mapping that accounts for both structural and psychological barriers.

The next section builds on these ideas by framing them as four interlocking pillars of service inclusion, providing a structured framework for diagnosing exclusion and guiding inclusive service design.

2.3.2 The four pillars of Service Inclusion

Building on the sociological account of social inclusion outlined above, service inclusion translates the abstract ideal of equitable participation into actionable design imperatives for service systems—setting operational criteria for access, interaction processes, voice and choice, and credible exit or redress. Yet most definitions of social inclusion seldom foreground how the individual perceives inclusion (Licsandru & Cui, 2018). Perceived fairness is foundational to effective inclusion (Reis et al., 2017). Still, evidence of perceived “unfair value” recurs across health, education, information services, and water and sanitation provision (Poku et al., 2017), particularly for ethnic minorities (Gebauer & Reynoso, 2013) and for billions living in poverty (Fisk et al., 2016).

Accordingly, in conceptualising service inclusion, it centres on individual perceptions (Fisk et al., 2018). However, perceptions alone can mislead: a practice may appear fair at one analytic level yet remain inequitable at another (Fisk et al., 2018). For example, disadvantaged or vulnerable customers—habituated to chronically low service standards—may report “fair” treatment even when objective benchmarks indicate substantial shortfalls. Fairness and inclusion are thus interdependent but not interchangeable: inclusion contributes an essential fairness component, yet substantive fairness is realised only when service design

is inclusively configured across tiers of action—individual, community, and state (Fisk et al., 2018).

To translate these principles into practice, Fisk and colleagues (2018) propose that inclusive services must do more than grant physical access; they should expand customers' capability sets, respect cultural differences, and ensure fair treatment throughout the service journey. They operationalise these requirements through four interconnected pillars: enabling opportunity, offering choices, relieving suffering, and fostering happiness. All of these pillars together define an inclusive service ecosystem, with each pillar addressing a distinct yet complementary aspect of the customer experience.

Enabling Opportunity

This concept is derived from the work of Normann (2001), who proposed that services are effective only when they expand what customers can think, feel, or do. The enabling-opportunity pillar positions empowerment as the central design mandate for inclusion (Fisk et al., 2018). Rather than treating customers—especially those in vulnerable positions—as passive recipients, inclusive service systems cultivate the conditions under which they can exercise agency and co-produce value. In doing so, organisations not only reduce disadvantage but also convert potential “victims of disservice” into capable value creators who participate meaningfully across touchpoints (Fisk et al., 2018).

Conceptually, enabling opportunity is a capabilities-expansion agenda: services should enhance what customers can know, feel, and accomplish, moving them from dependency to contribution (Hussien & Jones, 2016). Within inclusive

tourism, this extends far beyond compliance features such as ramps or designated rooms. It encompasses accessible pre-trip information and communications, trained and responsive frontline support, and built environments engineered for autonomy and situational control throughout the journey. Such design choices are repeatedly identified as critical antecedents of well-being for travellers who face heightened constraints (Awan et al., 2022). Empirical work shows, for example, that many tourists with disabilities prefer serene, predictable settings that facilitate self-sufficiency (Burnett & Baker, 2001; Chang & Chen, 2011). This underscores the need to understand customers with disabilities as partners in co-creating and co-producing the experiences they seek, and to design for the processes that generate perceived control and empowerment across the consumption episode (Awan et al., 2022; Lee et al., 2012).

In religiously salient contexts, the same logic applies. A destination enables opportunity for Muslim travellers when service configurations increase what they can confidently know, choose, and do without incurring cognitive or social penalties. Prior to arrival, itinerary planners and booking applications can curate “halal pathways” that sequence attractions around prayer times, nearby mosques, and halal eateries, with integrated prompts for wudu and salat embedded into the day’s cadence. On-site, prayer-ready infrastructure at airports, museums, and parks—discreet multi-faith or prayer pods, ablution-friendly washrooms, and clearly indicated qibla—removes practical frictions that otherwise suppress participation. Crucially, empowerment is also delivered through human touchpoints: frontline teams trained to address halal queries (e.g., ingredients,

cross-contamination controls, presence of alcohol) can propose suitable alternatives without awkwardness, preserving guest agency rather than inducing compliance. Complementary digital features—such as toggles for “halal-only food,” “mosque direction” or “modest-friendly activities”—translate values into actionable filters, enabling real-time self-configuration of the journey and reinforcing the shift from passive consumption to active co-creation.

Offering Choices

The offering choice pillars provide people with viable options and the freedom to choose. Individuals should not be pressured into certain services, nor should they be held captive within services (Rayburn, 2015). Instead, individuals should be allowed to select between competing services and to leave any service at any time (Fisk et al, 2018). This pillar is founded on the right to choose from a wide range of services. Choice, however, is meaningful only when it is informed and usable. Providers therefore carry obligations to render options transparent and comparable, disclose consequences and costs of switching, and minimise penalties that deter mobility. These duties intensify for vulnerable customers, who require accessible information, clear signposting, and flexible participation modes to translate nominal options into real agency (Feng et al., 2019; Liang et al., 2020). In short, offering choices is not a rhetorical commitment but a design mandate: ensure alternative pathways exist, make them intelligible, and protect the customer’s right to select and to leave.

Applied to religiously salient travel, the offering-choices pillar structures halal tourism around visible alternatives and reversible commitments across the entire

journey. Culinary propositions clearly distinguish between halal-certified kitchens, halal-friendly formats (e.g., no pork or alcohol with separate utensils), and vegetarian/vegan pathways, with provenance and preparation methods disclosed so guests can align their consumption with their convictions.

Accommodation policies extend autonomy into private space through alcohol-free minibars or floors, in-room prayer kits with schedules and qibla indicators, and Ramadan-sensitive check-out to accommodate suhoor. Experience design replaces alcohol-centric activities with equivalent non-alcoholic options—heritage mosque walks, artisan markets, scenic excursions—without hidden fees or implicit social pressure to conform. Crucially, the right to exit is operationalised via penalty-free redress when promised halal provisions are not delivered (e.g., meal replacement, supplier switch, or hotel transfer), thereby preserving autonomy and signalling that inclusion is guaranteed by design rather than contingent on discretion (Fisk et al., 2018; Rayburn, 2015; Feng et al., 2019; Liang et al., 2020).

Relieving Suffering

This pillar addresses the most fundamental obligation of inclusive services: securing fair access to provisions that meet basic human needs—such as food, drink, shelter and safety—and eliminating the exclusionary practices that prevent people from meeting those needs. Service exclusion commonly manifests as discriminatory or inequitable treatment during encounters, restricted eligibility or opaque procedures, any of which can leave customers unable to access essential offerings and thus materially disadvantaged (Fisk et al., 2018). The cumulative effect is often a sense of helplessness that depresses motivation to participate in

both new and ongoing activities; in tourism, for example, negative encounters can reduce intentions to travel and erode confidence in future engagement (Kastenholz et al., 2015; Lee et al., 2012). Relieving suffering, therefore, requires providers to identify and remove structural and interactional barriers that convert necessary services into sources of strain, stigma or risk.

Within the Transformative Service Research (TSR) tradition, relieving suffering is precisely defined as providing equitable access to essential services across contexts (Fisk et al., 2018), yet it remains comparatively under-attended relative to enhancement-focused outcomes—a gap flagged repeatedly in the literature (Nasr & Fisk, 2018). Rebalancing TSR to foreground relief alongside improvement reframes inclusion as both the mitigation of harm and the facilitation of well-being. Evidence indicates that appropriate, non-discriminatory interactions between service personnel and vulnerable consumers can enhance social well-being and cultivate supportive service climates, suggesting that relief effects are not merely preventative but also generative of positive states (Feng et al., 2019; Kralj et al., 2019). In design terms, this implies prioritising reliability, predictability and dignity at every touchpoint, with clear standards and recourse mechanisms that neutralise the conditions that lead to exclusion.

Applied to religiously salient travel, relieving suffering centres on removing the burdens that transform a leisure journey into ongoing labour—most notably the cognitive load of constant vigilance. For Muslim tourists, robust kitchen protocols that prevent cross-contamination—dedicated preparation areas and utensils, supplier traceability, and explicit labelling of gelatine, lard and alcohol

derivatives—reduce the need to interrogate every item and lower the risk of inadvertent transgression. Complaint handling should be bias-proof and procedurally just: rapid access to a trained duty manager, gender-sensitive processes, and documented zero-tolerance for discriminatory incidents communicate safety as well as fairness. During Ramadan, relief is advanced by ensuring timely suhoor packs, adjusting housekeeping schedules, and providing quiet spaces after evening prayers so that fasting does not detract from the experience. Finally, wayfinding completes the relief arc through clear signage to the nearest mosque, stroller- and wheelchair-friendly routes to prayer spaces, and multilingual materials (including Arabic and Bahasa Indonesia), thereby reducing effort and preventing avoidable exclusion.

Fostering Happiness

The fourth pillar foregrounds the positive aims of inclusion: designing services that elicit joy, uplift, and ease—core components of hedonic well-being—rather than merely minimising harm. In the Transformative Service Research (TSR) tradition, this means creating warm, respectful interactions where everyone feels welcome and dignified, supported by servicescapes that signal respect and belonging (Fisk et al., 2018). This focus fits with positive psychology’s move from ‘fixing what is wrong’ to ‘building what works well’—helping people develop strengths and thrive (Youssef-Morgan & Luthans, 2015). In other words, fostering happiness does not replace the ethical imperative to prevent exclusion; it complements it by intentionally generating positive affective states that make participation intrinsically rewarding. By positioning happiness as a legitimate

service outcome, providers recognise that people are drawn to experiences that are motivating, affirming and pleasurable, and that such experiences can strengthen engagement over time.

Tourism research underscores these benefits. Inclusive encounters reduce feelings of powerlessness and restore a sense of control, shaping later participation decisions (Lee et al., 2012). People also value tourism and recreation for self-development (social, physical, and intellectual), gains in self-esteem (through mastering challenges), and greater life satisfaction—outcomes that align with the happiness pillar (Kastenholz et al., 2015). In this thesis context, fostering happiness means creating experiences that feel both welcoming and effortless for Muslim travellers. Identity-affirming yet non-stereotyping—such as a halal welcome hamper or a concise guide to local Muslim-heritage sites—to communicate recognition. Programmes can be quietly accommodating and celebratory, for example, sunset cruises that pause for Maghrib or halal picnic packages in scenic parks, while family zones with privacy-minded seating make relaxation easy. Community connections (heritage-mosque tours, Muslim-owned food trails, or craft workshops) allow travellers to engage on their own terms, and servicescape cues—modest swim hours, considerate sound levels in dining areas, and staff greetings around Ramadan and Eid—consolidate an ambience of ease and respect. In conjunction with the other pillars, fostering happiness converts inclusion into lasting positive affect, reinforcing capability, autonomy, and relief to provide truly transformative service experiences (Fisk et al., 2018; Lee et al.,

al., 2012; Kastenholz et al., 2015). Table 2.6 illustrates the definitions of the four pillars of service inclusion.

Table 2.6 Definition of the four pillars of service inclusion

Pillars	Definition	Source
Enabling Opportunities	“Empowering people by providing access to services and the ability to receive and co-create valued services”	Fisk et al (2018, p.844)
Offering Choice	“Providing people with viable choices between different service offerings, along with giving people the choice to opt out of services, should they desire”	Fisk et al (2018, p.844)
Relieving Suffering	Providing fair access to essential services that fulfil basic human needs (e.g the need for water, food and shelter.	Nasr and Fisk (2018)
Fostering Happiness	“Encouraging people to experience the pleasure that services can provide (hedonic well-being). This includes co-creating “happy” service interaction by welcoming and accommodating all consumers within a positive environment”.	Fisk et al (2018, p.844)

Given the paucity of research on inclusive services (an exception is Dickson et al, 2016), other significant study subjects must be pursued in order to make service inclusion a reality in the future (Fisk et al, 2018). A promising area for future research has been proposed by Fisk et al. (2018, p. 850), specifically focusing on the four pillars of service inclusion, some of which relate to this thesis. They include:

- **Enabling opportunities:** “How can market segmentation that includes the intersectionality paradigm inform and improve service design by better serving the needs of consumers with vulnerabilities arising through age, gender, race, religion or literacy, which might reduce their capacity to use service systems”

- **Offering choice:** “How can we facilitate co-creative service design, where those being served also participate in the systems planned to offer a variety of service solutions to their problems? How can service users become co-designers of a range of services to meet their needs?”
- **Relieving suffering:** “Are there any values and beliefs of those experiencing service exclusion that prevent recognizing opportunity and embracing change?” and “How can service organizations best understand the service expectations of excluded consumers?”
- **Fostering happiness:** “How can “happy services” (such as entertainment, hospitality, tourism, event and sports organizations) be designed for service inclusion?”

2.3.3 Empirical Studies on Service Inclusion

Although the evidence base is expanding, the literature on service inclusion is dispersed across population, context and methods. Key omissions persist around how inclusion is perceived across the customer journey, how inclusion operates in a tourism setting, and the downstream consequences (positive or negative) that follow. The reviewed studies collectively offer comprehensive insights into service inclusion and exclusion, focusing on various vulnerable groups across diverse contexts and highlighting significant theoretical and practical implications. Mapping these gaps clarifies where this thesis can add the most value.

Constanza Bianchi (2020) conducted qualitative interviews with elderly participants, underscoring the substantial challenges they face in adopting technology. The research illuminated that active co-creation processes, including

family involvement and targeted training, notably enhance autonomy and social connectedness among elderly consumers. Such findings advocate for integrative and supportive approaches to technology-mediated services, ensuring elderly individuals effectively engage in modern service contexts.

Expanding the narrative around vulnerable consumers, Dodds and Palakshappa (2021) used qualitative methodologies to explore service inclusion within retail environments for consumers with disabilities. Their research identified five distinct disability identities, highlighting considerable diversity and emphasising that true inclusivity demands a nuanced understanding of varied consumer needs. Retailers who actively recognise and empower consumer agency effectively enhance inclusive practices, thereby improving overall customer experiences and promoting a sense of belonging within retail spaces.

In a faith-based organisational context, Davey et al. (2021b) employed an explanatory case study approach to investigate inclusion mechanisms within Christian church organisations serving refugees. Their findings offered a critical perspective, reframing refugees not merely as passive recipients of services but as active contributors. The study found that integrating refugees into organisational services through hospitable practices and resource sharing fostered stronger community integration and mutual benefits, suggesting a transformative service paradigm that challenges traditional views of refugees' roles in community contexts.

Leino et al (2021) conducted an ethnographic investigation in nursing homes, emphasising the interconnectedness between primary and secondary service

consumers. Their findings demonstrated that efforts toward inclusion directed at primary customers, specifically elderly residents, frequently resulted in broader inclusion benefits for secondary customers, such as family members and caregivers. These dynamics underline the multiplicative effects of inclusive service practices, advocating for broader systemic approaches to inclusion.

Awan et al. (2022) conducted one of the earliest quantitative investigations into service inclusion, making a significant contribution through the development of a dedicated measurement scale. Their survey-based study examined the experiences of tourists with disabilities and focused on the positive dimensions of inclusion. Findings revealed that perceived service inclusion was positively associated with key consumer outcomes, such as revisit intention and positive word-of-mouth (WOM), with these relationships mediated by enhanced perceptions of well-being. This research not only provides empirical support for the strategic value of inclusive service practices but also lays the foundational groundwork for systematically measuring inclusion in service contexts.

Building on this emerging body of work, Gong et al. (2022) adopted an experimental approach to examine the consequences of exclusion. Their study explored how perceived service exclusion contributes to indirect customer misbehaviour, finding that exclusion experiences heightened perceived threats to core customer needs, which, in turn, trigger retaliatory behaviours—particularly among those who hold strong beliefs in negative reciprocity. These findings highlight the psychological mechanisms underlying exclusion and underscore the need for service providers to proactively manage exclusionary dynamics.

Mende et al. (2023), further extended this conversation by investigating how stigmatised consumers respond to personalised AI. Their experimental study showed that when consumers are highly involved and perceive the situation as controllable, they are more inclined to seek help from a thinking AI rather than a feeling AI—emphasising the role of agency and perceived fit in shaping inclusion-related responses in technology-mediated services.

In a more recent quantitative study, Song and Park (2023) employed a 2×2 experimental design to assess how inclusive service practices targeted at consumers with disabilities affect the perceptions and behavioural intentions of bystander customers without disabilities. Their findings demonstrate that high levels of hospitableness and demonstrated expertise—particularly in the form of disability etiquette—significantly increase feelings of gratitude and favourable WOM. Moreover, both elements independently enhanced service evaluation and willingness to reward. Their work not only affirms the broader benefits of inclusive practices but also reframes inclusion as a form of corporate social responsibility, capable of generating value for both direct beneficiaries and observing consumers.

Eslami et al. (2023) presented a mixed-method study involving qualitative interviews and quantitative analyses focusing on refugees. The research evaluated the Dalili app, revealing substantial improvements in refugees' access to essential resources such as food, significantly benefiting food retailers through enriched product assortments. The study underscored technology's critical role in

facilitating inclusive access, suggesting replicability across various service contexts to enhance accessibility and inclusivity.

Another notable mixed-methods study by Fisk et al. (2023) adopts a strengths-based approach to examine how service inclusion practices can address the digital divide within essential service contexts, including health care, education, and social services. Drawing on qualitative interviews and secondary data, the study illustrates how practices such as role modelling, coaching, and enabling choice foster both digital and social capabilities among consumers experiencing vulnerability. This work advances the service inclusion literature by proposing conceptual models that position inclusion as a meso-level intervention aimed at enhancing human capabilities and promoting well-being.

Utilising secondary data analysis from online reviews, Jiyoan An (2024) examined service experiences among vulnerable consumer groups, specifically families travelling with children. The analysis revealed lower service ratings for families, identifying clusters of critical service deficiencies, including insufficient equipment, dependency on external assistance, and inadequate supportive infrastructure. Such insights highlight significant gaps in existing service provision models, urging service providers to strategically address them to improve overall consumer well-being and satisfaction.

Grech et al. (2025) examine co-creation as a route to inclusion in a mass public education service, using a grounded, qualitative design with co-design activities among secondary school students in a low-socioeconomic area. Framed by the Motivation-Opportunity-Ability lens, they show that when opportunity is enabled,

and choice is offered, students exercise agency (voice, autonomy, decision-making) and report stronger cognitive, affective, and behavioural engagement—while also facing micro-, meso-, and macro-level barriers typical of “service captivity.” The study provides rare empirical support for two of the service-inclusion pillars—enabling opportunities and offering choice—in a public-sector setting and suggests co-creation can soften perceived captivity.

Complementing this, Saragih (2025) introduces phygital service inclusion, conceptualising inclusion in hybrid physical–digital journeys through the principle “Physically Informed – Digitally Enhanced.” Based on an abductive study with Deaf communities (netnography plus interviews), the paper argues that digital tools only advance inclusion when grounded in embodied, cultural, and situational realities, and it specifies four practitioner competencies—ambicultural, interpersonal, advocacy, and digital—to operationalise inclusive phygital systems across sectors (e.g., banking, health, hospitality). This extends TSR (Transformative Service Research) and service-inclusion thinking to hybrid services, offering a competency-based blueprint for context-sensitive design.

All of these studies collectively reveal significant gaps, varied contexts, methodological methods, and intricate conclusions in research on service inclusion and exclusion. They promote a comprehensive perspective that acknowledges the diversity of consumer identities, psychological reactions, and the strategic management techniques necessary to cultivate authentically inclusive environments. This corpus of literature substantially enhances theoretical frameworks and practical methodologies in service research, highlighting the need

for proactive, inclusive tactics tailored to diverse customer requirements and contextual nuances. Nonetheless, despite these significant contributions, numerous prominent gaps persist in the current service inclusion literature, which the subsequent section will examine in greater detail.

2.3.4 The gap in existing studies in Service Inclusion

The review of prior empirical studies on service inclusion identifies several key gaps that this research aims to address, as summarised in Table 2.7.

Gap 1 – Under-representation of culturally and religiously salient inclusion.

Despite a growing evidence base, empirical work concentrates on mainstream vulnerability categories—older adults, disabled consumers, and families with children—leaving comparatively little on consumers whose needs are shaped by culture and religion. Studies on ageing and digital adoption (Bianchi, 2020), disability identities in retail (Dodds & Palakshappa, 2021), inclusion dynamics in care settings (Leino et al, 2021), and family travel constraints (An, 2024) advance understanding, but they do not directly address the distinctive inclusion challenges faced by minority religious travellers in non-majority settings. Recent overviews similarly flag the limited treatment of cultural–religious inclusion in tourism and services (Korbiel et al., 2025; Qiao et al., 2024). Therefore, the thesis examines a group whose inclusion relies on identity-salient practices and settings, a context largely overlooked in existing research.

Gap 2 – Limited examination of unintended consequences of (well-intentioned) inclusion.

Most studies foreground inclusion benefits—capability gains, positive behavioural intention, prosocial spillovers (Awan et al., 2022;

Song & Park, 2023)—while the potential for inclusion efforts to backfire remains under-examined. Initial evidence shows that ostensibly inclusive tactics can induce discomfort or identity threat (e.g., homophily-inspired personalised messages to stigmatised consumers can backfire in the context of consumer-artificial intelligence), shaping help-seeking and attitudes in non-trivial ways (Mende et al., 2023). By contrast, exclusion’s negative mechanisms (e.g., perceived need threat → misbehaviour) are clearer (Gong et al., 2022). The literature thus lacks theory-driven tests of unintended outcomes of inclusion, including when and why inclusion might lower constraints in ways that alter behaviour, a gap the present study addresses.

Gap 3 – Sparse moderator testing; religiosity remains overlooked. When moderators are examined, they tend to be psychological dispositions (e.g., negative reciprocity beliefs) or proximal evaluations (e.g., well-being perceptions), leaving broader identity-salient moderators under-specified (Gong et al., 2022; Awan et al., 2022; Mende et al., 2023). Given that inclusion is enacted within socio-cultural systems, religiosity—as a value-laden, identity-defining orientation—should systematically shape how inclusion is perceived and how it translates into downstream outcomes. Responding to calls to integrate spiritual and religious dimensions into service inclusion analyses (Davey et al., 2021a), this thesis positions religiosity as a theoretically grounded moderator.

Gap 4 – Measurement and empirical application of a service-inclusion scale beyond disability contexts. Quantitative evidence is still thin and often experimental; only a small number of studies use survey-based designs to

systematically measure perceived service inclusion and link it to behavioural outcomes (Awan et al., 2022). To the author's knowledge, there has been no empirical application of a service-inclusion scale in religious identity tourism contexts outside disability-focused samples. This study contributes by adapting and deploying a validated inclusion measure to test pathway mechanisms and boundary conditions in a new domain.

Table 2.7 summarises prior empirical studies against these four gaps—context coverage, unintended consequences, moderators, and measurement—clarifying where the present research extends and complements the literature (An, 2024; Awan et al., 2022; Bianchi, 2020; Davey et al., 2021; Dodds & Palakshappa, 2021; Eslami et al., 2023; Fisk et al., 2018; Gong et al., 2022; Grech et al., 2025; Leino et al., 2021; Mende et al., 2023; Qiao et al., 2024; Saragih, 2025; Song & Park, 2023).

Table 2.7 Prior empirical literature and the gaps of service inclusion

	Gap 1	Gap 2	Gap 3	Gap 4		
Source	Inclusion Context	Effect Valence	Moderator	Validation of an adapted service inclusion scale	Dependant Variable	Finding
Constanza Bianchi (2020)	Elderly population	N.A.	N.A	N.A.	N.A.	It highlights elderly challenges in adopting technology; co-creation (e.g., training, and family support) enhances autonomy and social connectedness.
Sarah Dodds and Nitha Palakshappa (2021)	Retail (Consumers with disability)	N.A.	N.A	N.A.	N.A.	Identifies five disability identities and emphasizes agency. Retailers must address diverse consumer needs for genuine inclusion.
Davey et al (2021)	Faith Based (Christian church organisation)	N.A	N.A	N.A.	N.A	Refugees are not just resource consumers but providers, enabling their integration through hospitable service and resource inclusion.
Henna M. Leino, Leila Hurmerinta and Birgitta	Nursing home (Elderly population)	N.A	N.A	N.A.	N.A	Inclusion of primary customers often leads to inclusion of secondary customers.

Sandberg (2021)						
Xiushuang Gong et al (2022)	General population	Positive	Perceived Need Threat	No	Customer indirect misbehaviour	Service inclusion reduces indirect misbehaviour, by lowering perceived need threat, and the effect is weaker among consumers with strong negative reciprocity beliefs.
Awan et al (2022)	Vulnerable consumer (Consumers with disability) in Tourism	Positive	Wellbeing perception	Developing the scale of SI	Intention to return and WOM	Service Inclusion has positive impact on intention to revisit and WOM through well-being perception.
Fisk et al (2023)	Digital vulnerability (Customers experiencing the digital divide in health care, education, and social services)	Positive	N.A	N.A.	Human capabilities (e.g., digital literacy, social connection, coping, agency)	Identifies how service inclusion practices (e.g., role modelling, coaching, sharing control) build human capabilities and promote digital inclusion, reframing service inclusion as a strengths-based pathway for healing vulnerability and enhancing social participation.
Song & Park, 2023	Vulnerable consumer (Consumers with disability) in Tourism	Positive	N.A	No	Behavioral Intention (Favorable WOM and Willingness to reward)	How inclusive service practices directed at consumers with disabilities influence the perceptions and behavioural intentions of <i>other</i> customers—specifically, those without disabilities. High hospitableness and demonstrated expertise (i.e., disability etiquette) significantly increased gratitude and favourable

						word-of-mouth. Both hospitableness and expertise independently enhanced service evaluation and willingness to reward.
Eslami, Kabadayi & Kozah, 2023	Refugee	N.A	N.A	N.A	N.A	The Dalili app improved refugees' access to food and benefited food retailers by enhancing assortment depth.
Mende et al, 2023	Personalised Communication as a Platform for Service Inclusion? Initial Insights Into Interpersonal and AI-Based Personalisation for Stigmatised Consumers	Positive	N.A	No	Help-seeking intentions, Attitude	Study 1 shows that interpersonal homophily strengthens personalised pre-purchase communication with stigmatised consumers. Study 2 finds that homophily-matched AI avatars can backfire by drawing unwelcome attention to the stigma. Study 3 reveals that when a stigma is highly involving and seen as controllable, consumers prefer a thinking AI to a feeling AI.
Jiyoon An, 2024	Vulnerable consumers (Family with children)	N.A	N.A	N.A	Travellers' well-being	Families with children face lower service ratings; clusters reveal critical issues: lack of equipment, dependence, and insufficient support services.
Grech et al (2025)	Public Education (secondary students-low socioeconomic)	N.A	N.A	N.A	Student engagement and belonging (cognitive,	Co-creation that enables opportunity and offers choice builds agency, belonging and engagement. However, micro/meso/macro barriers and "service captivity"

					affective and behavioural)	constrain inclusion, highlighting system-level design needs.
Saragih (2025)	Phygital (hybrid physical-digital) services; deaf communities across sectors	N.A	N.A	N.A	Inclusion experience in phygital journeys (access, usability, dignity)	Inclusion improves when digital tools are grounded in embodied, cultural and situational realities; specifies four practitioner competencies (ambicultural, interpersonal, advocacy, digital) to operationalise context-sensitive phygital inclusion.
Present study	Minority religion (Muslim tourists in non-Muslim countries)	Both Positive and Negative	Religiosity	Yes	Behavioural Intention & Deviant Behaviour	Examines how religiosity moderates the impact of service inclusion on behavioural intentions and deviant behaviour.

In line with these gaps, the thesis (i) examines inclusion in a cultural and religious setting, (ii) tests unintended consequences of inclusion for behavioural outcomes, (iii) introduces religiosity as a theoretically motivated moderator, and (iv) provides one of the first survey-based applications of a service-inclusion scale in this context—answering recent calls to embed cultural–spiritual dimensions within inclusion research and to broaden measurement beyond disability-centred samples (Davey et al., 2021; Awan et al., 2022; Mende et al., 2023).

2.4 Consequences of Service Inclusion

The outcomes of service inclusion are not limited to perceptions—they extend to tangible behavioural consequences. Service inclusion—designing egalitarian service systems that enable opportunity, offer choices, relieve suffering, and foster happiness (Fisk et al, 2018)—yields consequences from individual to broader ecosystem levels. Empirically, inclusion is consistently associated with enhanced stakeholder well-being, but it may also present trade-offs and potential unintended effects that require careful managerial calibration.

At the individual level, inclusion strengthens both hedonic (enjoyment) and eudaimonic (autonomy, dignity, mastery, connectedness) well-being. For instance, inclusive practices in digital contexts—such as sharing control, relaxing rigid rules, and facilitating social connections—help customers and employees build human capabilities, thereby “healing” digital divides (Fisk et al., 2022). Among older consumers, value co-creation with family members (e.g., training, patient support, help-seeking) translates inclusive digital services into greater life

satisfaction and social participation (Bianchi, 2021). In tourism, inclusive arrangements for travellers with disabilities not only enhance empowerment but also improve well-being, which in turn predicts revisit intentions and positive word-of-mouth (Awan et al., 2022). Similarly, families travelling with young children benefit when service providers reduce constraints, as inclusive touchpoints can transform stressful experiences into opportunities for value co-creation (An, 2024).

At the ecosystem level, inclusion produces positive spillovers. The Dalili smartphone initiative for refugees expanded affordable access to food. It simultaneously raised retailing standards for non-refugee shoppers, illustrating how market-based transformative service initiatives create multi-stakeholder benefits (Mende et al., 2023). In faith-based healthcare, inclusion anchored in dignity and local values fosters hope and well-being, while community capability-building reinforces long-term outcomes (Davey et al., 2021b). Finally, identity-aware inclusion matters: retail environments that recognise and affirm disability identities enhance agency, empowerment, and everyday flourishing (Dodds & Palakshappa, 2021).

Despite these gains, service inclusion is not cost-free and may produce unintended effects if poorly designed. Experimental evidence shows that service exclusion (versus inclusion) elevates customers' indirect misbehaviour (e.g., overusing resources, quiet damage) via perceived "need threat" (belonging, esteem, control, meaningful existence) (Gong et al., 2022). This retaliatory path is amplified among consumers high in negative reciprocity beliefs, highlighting how

exclusions can precipitate covert harm to firms and servicescapes (Gong et al., 2022). In family travel, inadequate inclusion triggers value co-destruction as structural, interpersonal and intrapersonal constraints accumulate, lowering ratings and intensifying negative emotions (An, 2024), demonstrating how exclusion degrades well-being even outside obviously vulnerable segments.

Even well-intentioned inclusion can create trade-offs. When providers prioritise “primary” vulnerable customers (e.g., elderly residents) , the unmet or discrepant needs of “secondary” customers (e.g., family caregivers) can intensify secondary vulnerability, generating strain and dissatisfaction (Leino et al., 2021). Inclusion, therefore, must be balanced relationally across the customer entity; otherwise, actions that relieve one party’s suffering may inadvertently burden another.

Technology-enabled inclusion also carries design-sensitive risks. Personalised, homophily-based human communications can increase help-seeking among stigmatised consumers, yet similar cues delivered by AI (avatars/robots) may backfire (Mende et al., 2023), threatening dignity and dampening engagement—evidence that inclusive personalisation must be source- and context-contingent.

In sum, service inclusion generates substantial benefits, ranging from enhanced individual well-being to positive behavioural responses such as loyalty and advocacy. While prior work documents that exclusion can provoke customer misbehaviour (Gong et al., 2022), the literature offers little direct evidence on whether inclusion itself can sometimes backfire. Against this gap, the thesis tests two behavioural outcomes of service inclusion in a religious setting. The first is destination behavioural intention (revisit and recommendation)—the positive

route. The second is deviant behaviour (religiously value-incongruent actions)—an ambivalent route hypothesised to arise under certain conditions (e.g., when inclusive cues intensify identity tensions in non-Muslim destinations). By examining both routes, the study advances the debate beyond “inclusion is good” toward a more context-sensitive account that recognises potential benefits and possible unintended consequences.

2.5 Conclusion

This chapter positioned service inclusion as the central framework of the study within the Transformative Service Research (TSR) paradigm. It differentiated inclusion from exclusion, established well-being (hedonic and eudaimonic) as the primary aim of service systems, and converted the abstract concept of inclusion into four practical pillars: enabling opportunity, offering choice, relieving suffering, and fostering happiness. Inclusion was conceptualised as both perceptual and structural, manifesting across micro, meso, and macro levels, influenced by consumers' identities and settings, especially when minority status accentuates identification cues.

The review shows that exclusion continues in subtle, systemic, and interactional ways, undermining dignity, agency, and trust—the very qualities that TSR seeks to enhance. Although evidence indicates that inclusive practices can improve capability, contentment, loyalty, and positive word-of-mouth, inclusion is not cost-free: poorly designed or uneven efforts can backfire or shift burdens onto other stakeholders. This underscores the need for theory-informed, context-specific designs that track inclusion across the entire customer journey.

Four deficiencies were identified: (1) the inadequate representation of culturally and religious inclusion, (2) insufficient consideration of the unintended consequences of inclusion, (3) minimal testing of moderators—in particular religiosity—and (4) the lack of survey-based applications of inclusion scale outside of disability contexts. The thesis addresses these gaps by analysing Muslim tourists in non-Muslim destinations, evaluating both positive and negative behavioural outcomes (destination positive behavioural intentions and religious deviant behaviour), incorporating religiosity as a moderating factor, and modifying a validated service-inclusion scale for this identity-relevant context.

Overall, these contributions synchronise TSR's revolutionary objectives with the pragmatic issues of equitably and effectively servicing Muslim tourists in non-Muslim destinations. The subsequent chapter develops the thesis's theoretical lens, drawing on SIT (Social Identity Theory) and the foundations in religion and identity—including religious identity and the discussion about Islam and halal tourism—to specify how service inclusion operates in this context and through which mechanisms it shapes outcomes.

3 SOCIAL IDENTITY THEORY AND RELIGIOUS IDENTITY

3.1 Introduction

Chapter 2 positioned service inclusion as the market-based operationalisation of social inclusion and specified its four pillars—enabling opportunity, offering choices, relieving suffering, and fostering happiness—across the customer journey (Fisk et al., 2018). In tourism, religion often functions as a salient social identity that organises norms around time, space, food, modesty, and alcohol (Stephenson, 2014; Stodolska & Livengood, 2006). Inclusion signals can, therefore, confer insider status, affirm dignity, and strengthen affiliation, or trigger identity threat and disengagement.

This chapter supplies the identity and religion-centred lens. It begins by examining how social identity theory (Tajfel & Turner, 1986) is adopted as the theoretical lens to explain how group memberships share perception, evaluation, and behaviour through self-categorisation (Turner & Reynolds, 2012), social categorisation (Hogg & Abrams, 1990), social comparison and social identity complexity (Roccas & Brewer, 2002). It then examines the role of religion in tourism, detailing how religious worldviews inform consumption philosophies (self-regulation, values priority, conformity vs hedonism) and how religion intersects with tourism.

Following this, the chapter clarifies the halal concept in Islam, then examines halal tourism by outlining typical constraints (halal food, prayer spaces, scheduling around prayer/fasting), common responses (avoidance, negotiation, selective assimilation), and how Islamophobia or stereotyping can turn routine frictions into exclusion. The discussion then builds on the previous one by elaborating on how religious social identity is activated in halal tourism, particularly for Muslim tourists visiting non-Muslim destinations, and how identity salience shapes perceived inclusion, belonging, or marginalisation.

3.2 Social Identity Theory and Self-Categorisation Theory

This section integrates Social Identity Theory (SIT) and Self-Categorisation Theory (SCT) to explain how SIT/SCT mechanisms make inclusion cues diagnostic signals of respect and belonging in the tourism context in non-Muslim destinations. It begins by synthesising SIT's core propositions—categorisation, social comparison, and the pursuit of positive distinctiveness—linking cognitive, affective, and behavioural identification to tourist responses. In tourism, when Muslim identity is situationally salient, tourists interpret environments through ingroup–outgroup lenses, with downstream effects on evaluation and behaviour. Self-Categorisation Theory elaborates the cognitive mechanics (salience, prototypicality, depersonalisation) to clarify shifts between personal and social identity and why the same setting can elicit diverging readings depending on which identity is activated. Next, it distils social categorisation and social comparison as operational mechanisms for studying service inclusion and perceived fairness. Finally, it applies these insights to host–guest and tourist–

tourist relations, specifying conditions under which identity affirmation promotes cooperation and satisfaction, and identity threat precipitates withdrawal or counter-normative behaviour.

3.2.1 Social Identity Theory

Social Identity Theory (SIT), initially proposed by Tajfel and Turner (1986), posits that individuals define their self-concept based on their perceived membership in relevant social groups. This membership becomes integral to their self-identity, influencing behaviours, attitudes, and emotions. Individuals naturally categorise themselves and others into groups, which helps them construct their social identity, and provides a framework for interpreting social interactions and experiences (Ashforth & Mael, 1989). This categorisation process facilitates a sense of belonging, emotional connection, and social recognition, thereby motivating individuals to align their behaviours with the group's perceived norms and values of the group to enhance their social identity and self-esteem (Scott & Lane, 2000).

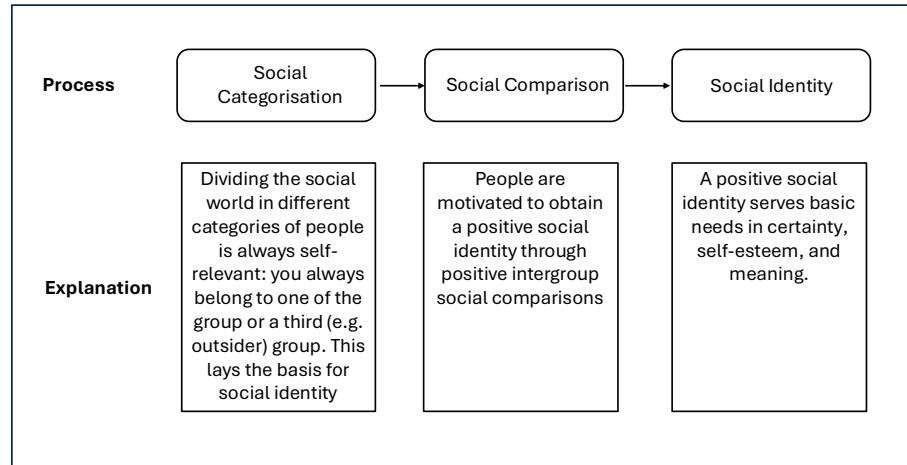
Social Identity Theory roughly consists of two parts. The first, more basic psychological part describes the cognitive process underlying the definition of social identity and the motivational assumption that people strive for a positive social identity. The second, socio-cultural part describes how people cope with a negative social identity. The more general and fundamental psychological processes underlying the definition of social identity and the striving for a positive social identity, which form the core of SIT, are illustrated in Figure 3.1. The theory starts with the notion that social categorisation, i.e., dividing the social

world into groups, is by definition of self-relevant: you always belong to one of two social categories or a third (e.g., outsider) category (Scheepers & Ellemers, 2019).

A Muslim tourist in a European city, noticing most restaurants serve pork or alcohol, may mentally sort the setting into halal-respecting versus non-halal spaces. This self-categorisation aids navigation but also establishes an ingroup–outgroup boundary, driven by the desire for a positive social identity, and encourages favourable comparisons of the ingroup (Tajfel & Turner, 1986). When successfully differentiating the in-group positively from out-groups, this contributes to a positive social identity. Such a positive sense of self, in turn, serves basic human needs, such as the need for certainty and self-esteem. Moreover, by partly defining the place of the individual in the social world, creating positive group distinctiveness also serves the search for meaning: it tells us who we are (and who we are not), where we belong, and how we should behave (Abrams & Hogg, 1988; Scheepers et al, 2006).

Figure 3.1 Social Identity definition

(Scheepers & Ellemers, 2019, p. 8)



Thus, the basis of SIT is formed by cognitive processes (categorisation, social comparison) in combination with the motivation to obtain a positive social identity. However, there are also important affective aspects to social identity. Indeed, more modern conceptualisations of social identity theory distinguish among different components of social identity, into cognitive components (self-categorisation or self-stereotyping), affective components (self-esteem or satisfaction) and behavioural components (group commitment or solidarity) (Ellemers et al., 1999).

Cognitive identification pertains to an individual's perception of oneness with a group or a subject, involving a self-categorisation process where individuals perceive an overlap between their self-concept and the group's identity (Johnson et al., 2012). Cognitive identification significantly shapes how individuals internalise and interpret information and stimuli from their environment,

influencing subsequent attitudes and behavioural intentions. In a tourism context, Muslim tourists cognitively identify with destinations that align with their religious and cultural expectations, enhancing their psychological comfort and positively contributing to their destination preferences and intentions to revisit (El-Gohary, 2020).

Affective identification refers to the emotional attachment and positive feelings individuals have towards the group they identify with. It involves emotional bonding, pride, and satisfaction associated with group membership, influencing deeper psychological and behavioural engagement (Johnson et al., 2012).

Empirical research shows that affective identification significantly impacts consumers' behavioural intentions, such as their willingness to make purchases and engage in word-of-mouth behaviours (McGowan et al., 2017). In tourism, affective identification can manifest through positive emotional experiences at a destination that resonates culturally or religiously, thereby strengthening behavioural intention among tourists (Li et al., 2025).

The second component of Social Identity Theory (SIT), often referred to as the social-structural part, addresses how individuals respond when their social identity is threatened or devalued (Scheepers & Ellemers, 2019). In SIT, social identity is defined as that part of the self-concept derived from group membership together with the value and emotional significance attached to it; when group membership is devalued, individuals are motivated to restore a positive social identity (Tajfel, 1978; Tajfel & Turner, 1979, 1986). This move goes beyond the minimal group paradigm by recognising that real-world group memberships are embedded in

status hierarchies and unequal intergroup relations, where some groups are socially advantaged while others are marginalised (Tajfel & Turner, 1979, 1986; Turner et al., 1987). The members of low-status groups are likely to adopt strategies to improve their group's image. In contrast, high-status group members may seek to protect their superior position (Scheepers, 2009; Scheepers & Ellemers, 2019; Tajfel & Turner, 1986).

Social identity theory outlines three main strategies for coping with a negative social identity. First, individual mobility refers to leaving one's group to join a higher-status group, if possible—for example, an athlete switching teams. Second, collective action involves the group working together to improve its status, such as through increased cohesion or performance. Third, social creativity entails redefining the frame of comparison, either by comparing to lower-status groups or shifting the criteria (e.g., emphasising moral or cultural superiority rather than material success) (Tajfel & Turner, 1986).

Which strategy individuals choose depends on three socio-structural factors: the permeability of group boundaries (i.e., whether it is possible to leave the group), and the legitimacy and stability of status differences (Ellemers, 1993). If group boundaries are open and mobility is possible, individuals are more likely to attempt upward movement. However, when boundaries are closed, perceptions of legitimacy and stability influence the strategy: illegitimate and unstable status differences often trigger collective action, while legitimate and stable status differences may lead individuals to adopt social creativity strategies. In sum, SIT provides a framework for understanding not just identity-driven behaviour, but

also the psychosocial conditions under which individuals choose to leave, challenge, or redefine their group identity in response to perceived inequality (Scheepers & Ellemers, 2019).

Social identity theory, thus, offers a comprehensive theoretical lens for understanding how social identification influences consumer behaviour, particularly in the tourism context. From SIT perspective, service inclusion functions as an identity-affirming signal. When tourists' religious identity is central and situationally salient, inclusive practices (e.g., halal provision, prayer accommodation, respectful interaction, flexible scheduling) validate group membership and norms, thereby increasing approach behaviours (co-operation, compliant consumption, recommendation, revisit intentions) and dampening avoidance or retaliatory behaviours (complaints, rule-bending, negative word-of-mouth).

3.2.2 Self-Categorisation Theory

Self-Categorisation Theory (SCT) (Turner & Reynolds, 2012) is a development of social identity theory that refocuses attention on the categorisation process (Hogg & Williams, 2000). It is a recent development that elaborates in detail the operation of the categorisation process as the cognitive basis of group behaviour (Hogg & Williams, 2000). The process of categorisation accentuates both perceived similarities between stimuli (physical objects or people, including self) belonging to different categories (Turner & Reynolds, 2012). This accentuation effect occurs on dimensions that the categoriser believes are correlated with the categorisation. Hogg et al (1995) gave an example of feminists who believe that

men are more aggressive than women categorise themselves as feminists, they will tend to exaggerate men's aggressiveness, to see all men as more aggressive than all women to see little difference in aggressiveness among men, and to see little difference in nonaggressiveness among women (including self).

One of the SCT's major premises is that social and personal identity are not the poles of a continuum (as more or less is suggested by SIT), but both personal and social identity can be at work and consequently guide behaviour and cognitions simultaneously (Turner & Reynolds, 2012) . In SCT, personal identity refers to self-descriptions regarding personal attributes. Social identity refers to self-descriptions regarding group memberships or self-categorisations. The self is accordingly perceived as being determined by both personal and social identities. Four processes of SCT are conceptualised: self-categorisation, salience, depersonalisation, and individuality.

Table 3.1 Key differences between Social Identity and Self-Categorisation Theory

Dimensions	Social Identity Theory	Self-Categorization Theory
Origin	Tajfel & Turner (1979)	Turner et al (1987)
Core focus	Motivational aspects of intergroup behaviour and identity	Cognitive process behind identity salience and group behaviour
Main concern	Why people seek positive ingroup distinctiveness	How and when people categorise themselves as group members
Level of Analysis	Intergroup relations (ingroup VS outgroups dynamics)	Intragroup processes and identity salience across personal/social levels
Theoretical Foundation	Social comparison and need for positive social identity	Cognitive categorisations and prototype-based group norms Social comparison determines the prototypical attributes of groups
Key concepts	Ingroup favouritism, social comparison, and positive distinctiveness	Identity salience, depersonalization, context-driven categorization When group membership is salient, categorisation-based depersonalisation also results in self-stereotyping in terms of in-group attributes
Identity view	Social identity is part of self-concept based on group membership	Identity is fluid and context-dependent
Role of motivation	Emphasises self-esteem and positive identity as key motivators	Less emphasis on motivation, focus on cognitive mechanisms
Role of cognition	Cognitive categorisation acknowledged but no central	Cognitive processing is central self-categorisation drives group behaviours
Behavioral Outcomes	Explains prejudice, discrimination, ingroup bias	Explains conformity, depersonalised behaviour, and norm-based actions

Source(s): Author's own creation/work

Self-Categorisation Theory holds that social comparisons determine the prototypical attributes of groups to explain the specific attributes that people

associate with ingroups and outgroups (Turner & Reynolds, 2012) . These prototypes are derived psychologically by maximising the metacontrast— intergroup differences relative to intragroup differences (Abrams & Hogg, 1990). Because category members are viewed as sharing the same social identity and associated group prototypical attributes, they are perceptually depersonalised that is usually termed stereotyping (Hogg & Williams, 2000). A key insight of SCT is that when group membership is salient, categorisation-based depersonalisation also results in self-stereotyping in terms of group attributes (Hogg & Williams, 2000). Perceived similarity within the ingroup promotes greater liking, trust and solidarity with in-group members (Abrams & Hogg, 2006).

3.2.3 Social Categorisation and Social Comparison

A social identity “refers to the individual's knowledge that he belongs to certain social groups together with some emotional and value significance to him of this group membership” (Tajfel, 1972, p. 292), whilst social categorisation is a ‘means of systematising and ordering the social environment, particularly concerning its role as a guide for action, and as a reflection of social values’. It also provides a ‘system of orientation which creates and defines the individual’s own place in society (Tajfel, 1972, p. 293). Social categorisation involves cognitively grouping individuals based on shared traits such as religion, ethnicity, nationality, or occupation. This process simplifies the social environment, enabling individuals to navigate complex social interactions more efficiently. Categorisation leads to the formation of perceived ingroups and outgroups and contributes to group-based evaluations and behaviours (Islam, 2014; Turner, 2006).

Self-categorisation deepens this process by internalising group membership as part of the self-concept (Hogg & Williams, 2000; Turner & Onorato, 2014). When individuals perceive themselves as group members, they often adjust their attitudes, preferences, and behaviours in line with the group's norms and values (Turner et al., 1994). The self becomes depersonalised, and identity is derived from the group prototype. This identity salience becomes more prominent in intergroup contexts, where individuals are more likely to align themselves with their group identity in ways that affirm belonging and solidarity (Tajfel, 1978).

Social comparison introduces a motivational dimension to this process. Once individuals have categorised themselves and others, they engage in comparative evaluations between ingroups and relevant outgroups to maintain or enhance their self-esteem and positive identity (Tajfel & Turner, 1986; Islam, 2014). This comparison often leads to positive ingroup bias, where one's own group is viewed more favourably than others. Importantly, this is not always about outgroup derogation but rather the strategic enhancement of ingroup value. The drive for positive distinctiveness can manifest in subtle forms, such as emphasising group strengths or aligning with social attributes that portray the ingroup in a superior light (Hogg & Abrams, 1990).

These psychological mechanisms have significant implications in service environments and other intergroup settings. When identity-relevant needs are ignored or dismissed, individuals may perceive exclusion not merely at the functional level but as a symbolic threat to their social identity (Verkuyten & Yogeeswaran, 2017). This can lead to emotional discomfort, distrust, or

disengagement. Conversely, inclusive services that recognise and affirm group-based identities can foster a sense of belonging, trust, and loyalty. Integrating the principles of social categorisation and comparison into service research thus enhances our understanding of how social identity processes influence perception of service inclusion, including the interaction and decision-making in intergroup contexts.

For Muslim tourists in non-Muslim destinations, categorisation becomes especially salient when visible religious practices, such as prayer or dietary restrictions, distinguish them from the majority population. These markers reinforce their Muslim identity and activate perceptions of ingroup versus outgroup dynamics within the service context (Islam, 2014). Self-categorisation deepens this dynamic by internalising group membership as part of the self-concept (Hogg & Williams, 2000; Turner & Reynolds, 2012). A Muslim tourist who self-categorises as a devout adherent may align consumption and behavioural choices with Islamic norms—not solely as personal preferences, but as identity-affirming actions. For example, opting out of gender-mixed recreational facilities or insisting on halal food options serves not only as religious observance but also as a reaffirmation of group identity in a setting where such values may not be the norm. This process underscores the psychological dimension of service inclusion: the more salient the identity, the more meaningful the cues that either affirm or threaten that identity (Tajfel, 1978).

Social comparison adds a motivational dimension to identity expression. Once categorised, individuals engage in comparisons between ingroups and outgroups

to preserve or enhance self-esteem (Tajfel & Turner, 1986; Islam, 2014). Muslim tourists may compare how their needs are accommodated relative to other groups, such as vegetarians or other cultural minorities. If their religious requirements are overlooked or marginalised, the resulting negative comparison may be interpreted not only as poor service quality but as a devaluation of their group identity.

Conversely, inclusive service cues—such as Arabic signage, staff cultural awareness, or dedicated prayer spaces—may be positively interpreted as respect for the Muslim identity, thereby increasing satisfaction and loyalty (Hogg & Abrams, 1990). When repeated across encounters, such identity cues crystallise into broader group relations. The next section turns to intergroup dynamics in tourism to explain how inclusion signals and status perceptions structure host–guest behaviour.

3.2.4 Intergroup dynamics in Tourism

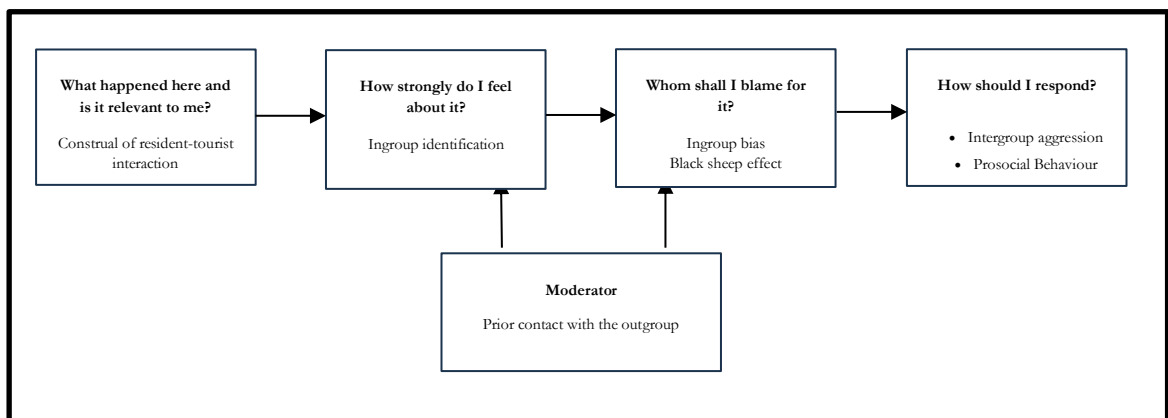
The intergroup relations between tourists and local residents can be explained by the social identity theory, referring to the construal of self through the lens of group membership. Individuals derive a sense of self-worth and give meaning to their self-concept by means of their affiliation with social groups, together with associated values and emotional significance (Ellemers et al., 2002). People will categorise themselves and others based on their salient group membership to make sense of the social environment, leading to a division of the world into “us” and “them” (Perdue et al., 1990). A group with which an individual identifies is an ingroup while a group with which an individual does not identify is called an outgroup (Hewstone, 1990). An individual’s ingroup and outgroups are presumed

to have little in common, with each trying to achieve positive distinctiveness (Aberson et al., 2000).

Social identity strength varies among group members and influences how they respond to intergroup dynamics (Doosje et al., 1999; Roccas et al., 2006). High ingroup identifiers see their group as central to their self-concept and are more motivated to protect its image and norms (Ellemers et al., 2002; Hutchison & Abrams, 2003). This can lead to positive group loyalty, but also to ingroup glorification, where the group is viewed as morally superior and criticism is rejected (Roccas et al., 2006). In tourism, highly identified residents may expect tourists to respect cultural norms and feel offended when these are ignored, as such acts threaten their collective identity.

Figure 3.2 A Framework for Understanding Intergroup Dynamics in Tourism

(Chien & Sun, 2022, p. 128; Lickel et al., 2006)



Tourism, especially international travel, involves the encounter of people from different nations and possessing varied cultural values (Lai & Hitchcock, 2017). According to Bimonte and Punzo (2016), since social exchange in tourism involves a meeting of two distinct populations (i.e., the hosts and guests), the

quality and nature of their interactions can affect residents' perceptions of tourism and tourists' willingness to pay. Assessing residents' preferences for tourists, Thyne et al. (2006) found that residents were more comfortable with tourists who were "familiar," implying that stereotypical perceptions could inhibit interactions and cross-cultural understanding. Similarly, Sinkovics and Penz (2009) showed that Austrians were more reluctant to engage with Japanese tourists than German tourists, possibly due to cultural differences which pose problems for developing socially rewarding and economically viable relationships. Hence, tourists may view another tourist with the same identity as ingroup, whereas tourists from other countries or local residents who have a different identity and culture are viewed as the outgroup.

The process of self-categorisation results in people likely to accentuate the perceived similarities between the self and the other ingroup members on relevant ingroup prototypes, but exaggerate the differences between the self and outgroups (Hogg & Terry, 2000). People's sense of social identity constitutes a "social cure" which promotes positive effects such as collective self-esteem, group-based pride, and citizenship behaviour (Jetten et al., 2017). Studies in psychology have shown that the sense of social identity afforded by group membership delivers well-being benefits, as it provides people with psychological resources to confront and overcome adversity (Greenaway et al., 2015).

The extant literature suggests that individuals who integrate their sense of self with an understanding of the group (e.g., nation, culture) tend to internalise prototypical in-group norms and engage in behaviours beneficial to the group. For

example, as residents of a destination interact with tourists, they may feel inclined to take on the role of a “destination ambassador” and act as an exemplar of the nation/culture by displaying a hospitable, welcoming manner. They are also more likely to engage in citizenship behaviours, such as helping lost tourists, volunteering, and demonstrating civic virtue, because they view the successes and failures of the destination’s tourism development as their own. Likewise, when travelling internationally, tourists may be considered “non-state diplomats” or “goodwill messengers” and expected to speak and act in ways consistent with the identity of their home countries, so as not to taint the collective image. Zhang et al. (2019) demonstrate that Chinese tourists exhibit civilised behaviour when they feel embarrassed by fellow tourists’ unruly behaviour overseas and are concerned about “losing collective face”. This implies that prosocial or citizenship behaviour can be promoted by activating people’s national or cultural social identity.

3.2.5 Social Identity Complexity

Social Identity Complexity (SIC) offers a framework for understanding how individuals cognitively structure their multiple group identities, impacting their perceptions and interactions within diverse social environments. SIC describes the extent to which individuals recognise their multiple ingroup memberships as distinct rather than overlapping or converging (Roccas & Brewer, 2002). Those who perceive minimal overlap between their multiple ingroups are characterised by high SIC, signifying more inclusive and differentiated identities. Conversely, low SIC is defined by perceiving substantial overlap among ingroups, leading to a more simplified and exclusive identity structure (Brewer & Pierce, 2005).

Empirical studies consistently highlight several key antecedents and outcomes associated with SIC. For instance, environmental diversity significantly shapes individuals' social identity complexity, whereby greater exposure to ethnically diverse settings fosters higher SIC (Schmid et al., 2012). Living and interacting within diverse communities increases awareness of multiple cross-cutting group memberships and promotes inclusive identity perceptions, thereby reducing prejudice and enhancing positive intergroup attitudes (Miller et al., 2009; Schmid et al., 2012). Furthermore, cognitive and motivational factors are important determinants of SIC. Individuals with higher cognitive elaboration, marked by openness and tolerance for ambiguity, demonstrate greater complexity in their ingroup representations (Miller et al., 2009). Conversely, situational stressors or cognitive overload can temporarily decrease SIC, simplifying identity structures into more convergent and less differentiated perceptions (Roccas & Brewer, 2002).

Importantly, SIC has robust implications for intergroup relations. High SIC is systematically associated with greater acceptance of diversity, reduced ingroup favouritism, and increased outgroup tolerance (Brewer & Pierce, 2005). This stems from the recognition that people belonging to outgroups on specific dimensions might simultaneously share ingroup membership on others, thereby diminishing rigid ingroup-outgroup boundaries (Roccas & Brewer, 2002).

Moreover, complexity in social identity mitigates the evaluative significance of single identity categorisations, thereby promoting cognitive balance and reducing intergroup biases (Miller et al., 2009).

Overall, the literature underscores SIC as a pivotal cognitive mechanism through which individuals navigate complex social realities, negotiate identity boundaries, and mediate their attitudes toward outgroups. These dynamics are particularly salient in contexts of cross-cultural interaction and diverse social environments, informing our broader understanding of identity formation and intergroup relations. This discussion of social identity and social identity complexity provides a foundation for further examination of how particular social identities, such as religious identity, interact with other social categories to influence individual and group behaviours. Although considerable research has focused on social identities based on race (Branscombe et al., 1999), gender (Schmitt et al., 2003) and nationality (Bond, 2006), fewer studies have evaluated the psychosocial implications of a social identity stemming from religion (Ysseldyk et al., 2010).

3.3 Religious Social Identity

This section conceptualises religious identity within the social identity approach. It synthesises evidence on the components of religious identification (e.g., centrality, ingroup affect, and ties), the cognitive–affective mechanisms that render it salient (prototypicality, self-stereotyping), and the boundary conditions that shape its expression (identity complexity, legitimacy, stability). The aim is to clarify how religious identity—distinct from, but related to, religiosity—confers belonging, meaning, and resilience (Haslam et al., 2009) and why it can be especially potent in guiding judgments and behaviours (Ysseldyk et al., 2010). The section then links these features to tourism by specifying how the strength and salience of religious identity condition perceptions of inclusion and exclusion

and downstream outcomes such as satisfaction, loyalty, and counter-normative behaviour in non-Muslim destinations.

Religious identity is an integral dimension of social identity, characterised by distinctive belief systems that profoundly shape personal and collective self-concepts (Ysseldyk et al., 2010). Individuals derive various psychological and social benefits from religious affiliation, including enhanced well-being, personal resilience, and an enriched sense of belonging (Haslam et al., 2009). For individuals strongly identified with their religious groups, such affiliation becomes central to their identity, significantly contributing to their self-esteem and fostering deep emotional bonds among group members (Cameron, 2004; Luhtanen & Crocker, 1992). This phenomenon is especially pronounced in religious contexts, where emotional experiences and moral frameworks deeply embed themselves into individuals' identities, often surpassing the influence of other social identities (Kinnvall, 2004; Verkuyten & Yildiz, 2007; Wellman & Tokuno, 2004).

The intrinsic value placed upon religious beliefs and practices is central to understanding why religious identity may be particularly salient (Ysseldyk et al., 2010). Religious belief systems provide structured interpretations of the world, influencing individuals' perceptions, attitudes, and behaviours significantly more than other forms of group identity. For example, gender-related identities shape beliefs about roles and stereotypes (Deaux, 1985), yet religious identities uniquely offer moral frameworks and transcendent narratives that profoundly impact personal meaning and psychological functioning. Consequently, religious identity

often occupies a unique position in individuals' overall identity hierarchy, offering clarity, direction, and existential reassurance.

Empirical research highlights notable variations in religious identification across different religious groups and contexts. For instance, Cohen and Hill (2007) demonstrated differences in religious identification among Protestants, Catholics, and Jews, suggesting that identification strength is influenced not only by personal faith but also by broader socio-cultural factors. Further, research grounded in Social Identity Theory (Tajfel & Turner, 1979) consistently indicates that Muslim individuals exhibit particularly strong identification with their religious group compared to Christians in Western countries such as Germany and Canada (Fischer et al., 2007). The heightened religious identification among Muslim minorities can be explained, in part, by their marginalized status, which may amplify group cohesion and solidarity in response to perceived social exclusion and prejudice (Branscombe et al., 1999; Byng, 2008).

Thus, a comprehensive exploration of religious identity must carefully consider both the specific religious affiliation and the broader socio-cultural contexts in which these identities are experienced and expressed (Exline, 2002). Religious identity offers a unique sense of belonging and meaning, promoting well-being through stable group membership and a sacred worldview. While it provides a strong psychological support, it can also fuel conflict when threatened (Ysseldyk et al., 2010). Despite alternative explanations, the social identity perspective remains a valuable lens for understanding religiosity (Ysseldyk et al., 2010).

3.3.1 Muslim as an Identity

The word Islam is an Arabic word that means peace, security, and surrender. A person who believes in and follows the faith of Islam is called a Muslim. Muslims believe that by practising their faith through submission to God alone, they can achieve peace and security in their lives (Dodge, 2009). Any discussion about Islam and Muslims requires an understanding of the central role of the Quran—a book that Muslims worldwide consider to be the word of God. Islam is based on the concept of human well-being and a good life, which stresses “brotherhood” and socioeconomic justice. In the Islamic world, adherents must follow many rules in order to gain merits and access to divine reality, with the religion meant as an integral part of daily life (Jafari & Scott, 2014)

Muslims, in gratitude for God’s mercy and compassion, seek to follow the straight path of His precepts: the Shariah, derived from the Quran; and the hadith, the recorded collections of sayings of the Prophet (Donner & Esposito, 1999). To a Muslim, there is an ethical quality in every human action, characterised by *Husn* (beauty, suitability), versus *qubh* (unsuitability). This moral quality is not such as can be perceived by human reason; instead, it is dependent on divine revelation. Thus, all human actions are subsumed under five categories: as commanded, recommended, left legally indifferent, reprehended, or else prohibited. It is only the middle category (legally indifferent things) for which there is any scope for human legislation. However, because Islamic law deals with the whole human conduct, it covers matters that Western people would not consider at all. Islamic doctrines determine what foods and drinks are legal or halal (permitted) and may

be consumed by Muslims, the way they dress, entertainment to enjoy, and ways of life or behaviour (Jafari & Scott, 2014).

The Quran affirms the belief in the hereafter as well as in punishment and reward mostly based on one's adherence to the five pillars of the faith; namely: 1. the "Shahada": the belief that there is no God but God and that Muhammad is his last Prophet 2. conducting the five daily prayers 3. paying alms to the needy 4. fasting during the month of Ramadan 5. a pilgrimage to Mecca at least once in one's lifetime if possible (El Azayem & Hedayat-Diba, 1994). The word 'Islam' means 'submission' or 'surrender' of the whole self to the one God, and to become a Muslim means to embrace Shahada with conviction and faith.

Muslims are required to perform prayers five times daily: dawn, noon, mid-afternoon, sunset and evening. These can be performed either alone or in a group and can take place anywhere: in the office, at home, in the street, in the shop or in the mosque. Another obligation for Muslims is fasting in the month of Ramadhan for 30 days from dawn to sunset. During daylight, one is to abstain from food, drink, sex and smoking. Muslim is also encouraged to be charitable and to share one's wealth with the less fortunate. Another thing is that Muslims are called upon to perform the pilgrimage to Mecca at least once in their lifetime. On this occasion, Muslims from all parts of the world, all walks of life and all socioeconomic backgrounds congregate in the holy city of Mecca, without discrimination among them (El Azayem & Hedayat-Diba, 1994).

Peek's (2005) ethnographic research outlines a three-stage process of religious identity development among second-generation Muslim American university

students. Initially, Islam is seen as an ascribed identity, practiced passively during childhood. As they mature, it becomes a chosen identity, consciously integrated into their self-concept. In response to rising discrimination, it transforms into a declared identity, publicly asserted as a form of resistance and affirmation. Peek (2005) emphasises that religious identity is dynamic—shaped by socialisation, reflection, and critical life events.

At the intergroup level, research shows that experiences of discrimination and Islamophobia undermine identity compatibility in non-Muslim societies. Muslims who perceive greater hostility or exclusion often respond by strengthening their religious identity while distancing themselves from the national identity of the host country (Fleischmann & Phalet, 2016; Kunst et al., 2012; Verkuyten, 2007; Verkuyten & Martinovic, 2012). Such exclusion has also been linked to increased resentment toward the majority group members (Schaafsma & Williams, 2012). This evolving and often contested nature of Muslim identity becomes even more pronounced in tourism contexts, where Muslim travellers must navigate unfamiliar cultural norms, service environments, and value systems—giving rise to complex, and at times conflicting, identity dynamics.

3.3.2 Muslim tourist in social identity complexity

Jafari and Scott (2014) claim that Muslims were also encouraged to travel to enhance their knowledge, to benefit from social and cultural encounters and for trading/business purposes. They cited the Quran to support their claim:

“Say, travel through the earth and see how Allah did originate creation; so will Allah produce a later creation: for Allah has power over all things” (Chapter 29, verse 20).

Muslim tourists can be classified according to the main purpose of travel. Rooted strongly within their religious/spiritual roots, much of the travel undertaken by Muslims has been traditionally linked to religion (Din, 1989) or visiting friends/relatives. Pilgrimage/spiritual travel is guided by Sharia law and focuses on three types: Hajj/Umrah, Rihla or Ziyara (Haq & Wong, 2010). Kessler (1992) identifies the Hajj and Umrah as obligatory (if possible) visits for all Muslims to Mecca and Medina. In addition, Rihla is a Muslim's journey in search of knowledge, commerce, health and research (Haq and Wong, 2010). Finally, Ziyara as described by Kessler (1992) focus on visits to shrines, mosques or monasteries for spiritual growth and devotion towards famous spiritual people. Muslims vary in the emphasis they place on Islamic obligations and guidelines (El-Gohary, 2016). Correspondingly, Muslim tourists' service preferences can be grouped into three segments: (i) comprehensive halal travellers who expect end-to-end compliance across destinations and services; (ii) selective halal travellers who prioritise halal food and prayer facilities but are willing to relax other requirements; and (iii) halal-friendly travellers who appreciate halal options when available without insisting on full compliance (DinarStandard & CrescentRating, 2023).

Social identity complexity, as mentioned in the previous section, refers to the degree to which individuals recognise and reconcile their multiple social identities as overlapping, distinct, or even contradictory (Roccas & Brewer, 2002). For Muslim tourists, particularly those navigating non-Muslim cultural contexts, identity complexity provides a valuable lens for understanding their varied

responses to inclusion and exclusion cues. These tourists may simultaneously identify with religious, national, ethnic, gender, and professional identities, and their ability to manage these identities determines how they interpret and engage with service experiences.

Individuals with high social identity complexity tend to see their various identities as flexible and contextually activated rather than fixed. As a result, they are often more open to diversity, more adaptive in cross-cultural interactions, and less threatened by identity incongruence in service environments (Roccas & Brewer, 2002). In contrast, those with low identity complexity may perceive their group memberships as tightly integrated, making them more sensitive to perceived violations of group-based expectations. This means that a Muslim tourist with lower complexity may interpret the absence of halal food or gender-segregated facilities as a symbolic affront to their core identity, while someone with higher complexity might focus on the overall hospitality and seek adaptive strategies.

Viewed through the lens of social identity complexity, Muslim travellers are not a homogeneous segment, and a one-size-fits-all approach to inclusion is inadequate. In non-Muslim destinations, micro-signals of inclusion—credible halal assurance, visible prayer spaces, modesty-sensitive facilities, transparent information about ingredients and preparation, and culturally aware staff—help mitigate identity threat and support positive service evaluations. Their absence, by contrast, may trigger negative social comparisons and perceptions of disrespect, especially among travellers with lower identity complexity, increasing the risk of avoidance, complaints, or counter-normative behaviour. Accordingly, this thesis treats social

identity complexity as a lens to inform the boundary condition that explain the moderates' effects of religiosity on the relationship of inclusion cues on deviant responses for diverse Muslim segments in non-Muslim countries.

The subsequent part examines Muslims as a minority in non-Muslim destinations, illustrating how minority status intensifies identity prominence, increases sensitivity to inclusion and exclusion signals, and influences service experiences and results.

3.3.3 Muslims as a minority

The principles of social categorisation and social comparison are particularly relevant in understanding the experiences of Muslim minorities in non-Muslim service environments. In such contexts, religious identity often becomes a salient marker, especially when it contrasts with dominant norms. Muslim consumers may be easily categorised based on visible cues such as attire, prayer behaviour, or requests for halal provisions. These markers not only distinguish them from the majority group but also activate psychological processes that shape their perception of inclusion or exclusion. For instance, Jasperse et al. (2012) found that visible expressions of Muslim identity, like wearing hijab, were associated with increased perceptions of discrimination, which in turn affected psychological well-being.

Self-categorisation, in these settings, drives individuals to behave in ways that affirm their religious identity, especially in ambiguous or identity-threatening environments. For example, when faced with unfamiliar service conditions, Muslim individuals may seek out faith-congruent services to reinforce a sense of

continuity and integrity in their social identity. This behaviour is not merely a preference, but a form of self-definition guided by group norms. The process of self-categorisation involves individuals aligning their behaviour with the norms of their in-group to affirm their social identity (Ysseldyk, 2017).

Social comparison further influences their interpretation of service environments. When Muslim tourists evaluate how their identity-related needs are addressed compared to those of other consumer groups (e.g., those with dietary or accessibility needs), perceptions of fairness, respect, and recognition become critical. A lack of culturally responsive services may thus be seen not only as poor customer service but as symbolic marginalisation. Muhamad, Islam and Leong (2023) demonstrated that social comparison orientation, combined with religious commitment, significantly affects travel intentions among Muslim tourists, highlighting the importance of perceived equity in service provision.

Muslim identity as a minority in non-Muslim destinations is often shaped by a strong sense of religious affiliation that transcends national and ethnic differences. Unlike other identities that may be context-dependent, Islam is perceived by many Muslims as a holistic way of life and a core component of their identity, influencing not just spiritual practice but social norms, cultural behaviours, and community interactions (Ramadan, 2003). For Muslim minorities, particularly in Western liberal democracies, religion frequently becomes the primary unifying factor in the absence of shared language or national origin. This sense of shared belonging to the ummah fosters solidarity among diverse Muslim diaspora communities.

However, this centrality of religion in identity construction can present both opportunities and challenges in the integration process. In environments where secularism or civic nationalism is dominant, public expression of religious identity, such as wearing religious attire, requesting halal food, or observing prayer times, may be viewed as non-conforming or even oppositional to the national culture. This dynamic may lead Muslims to feel excluded or misunderstood, prompting a stronger retreat into religious identity as a form of resistance or self-protection (McPhee, 2005).

Furthermore, the integration of Muslim minorities is complicated by the dual expectations placed upon them: to assimilate into mainstream society while preserving their religious obligations. Scholars such as Tariq Ramadan and Sheikh Abdullah bin Bayyah argue for a reinterpretation of Islamic jurisprudence that allows Muslims to remain faithful to core principles while actively engaging with non-Muslim societies. They propose concepts such as *dar-al-shifa* (lands of healing) rather than *dar-al-harb* (lands of conflict) to describe non-Muslim contexts that allow freedom of religion and civic participation. Such reinterpretations support the notion that integration does not necessitate religious compromise but rather thoughtful adaptation.

Ultimately, the Muslim minority experience in non-Muslim destinations reflects the tension between preserving religious identity and navigating socio-cultural integration. A successful model requires mutual recognition: host societies must acknowledge and accommodate religious diversity as a legitimate aspect of pluralism, while Muslim communities are encouraged to distinguish between

immutable religious principles and culturally contingent practices. Through inclusive policies, open dialogue, and religious literacy, a more balanced and dignified integration of Muslim minorities can be fostered. As McPhee (2005) emphasises, identity must be seen as multi-layered—Muslims can hold loyalty to both their religious community and the host nation, provided that recognition and respect are mutually cultivated. The lack of institutional recognition often leads to the politicisation of religious belonging, reinforcing boundaries between 'insiders' and 'outsiders'. Consequently, religion becomes the most salient marker of identity, especially when the host society does not equally acknowledge other affiliations such as ethnicity or language.

In this context, the mosque serves not only as a spiritual space but also as a centre for cultural affirmation and social cohesion. As Khalidi (1992) and Ramadan (2003) argue, Muslims in Europe, for instance, are not merely immigrants or sojourners—they are citizens with the right to religious expression and participation in public life. However, without equitable recognition, these communities risk being tolerated but not truly integrated. This dual reality contributes to what McPhee (2005) describes as "symbolic acts" of integration—visible inclusion (e.g., voting rights) without meaningful socio-cultural participation or representation. True inclusion, therefore, involves dismantling structural barriers while affirming the dignity of faith-based identities within pluralistic frameworks.

With these minority dynamics in view, the following section examines how they play out for Muslim tourists in non-Muslim destinations and the implications for inclusive service design.

3.3.4 Muslim tourists in non-Muslim destinations

The global Muslim population is experiencing steady growth, with projections indicating an increase from 2.12 billion in 2024 to 2.47 billion by 2034. This represents 16% of the total global population growth over the decade, raising the Muslim share of the world population from 26.2% in 2024 to 28.1% in 2034 (Mastercard-CrescentRating, 2024). In 2024, Muslims make up 26.2% of the global population, and by 2034, this share is projected to increase to 28.1%. The population under 40 years old remains the largest segment of the Muslim population, although it is expected to decrease slightly from 70% in 2024 to 67% in 2034. They account for 18% of the global population in 2024, and this is projected to grow to 19% by 2034 (Mastercard-CrescentRating, 2024).

In the tourism sector, the Muslim travel market has demonstrated remarkable resilience and momentum. In 2022, Muslim international arrivals reached 110 million—68% of pre-pandemic levels. By 2023, arrivals increased to 145 million, with 2024 expected to surpass pre-pandemic benchmarks by 3–5%, reaching an estimated 164–168 million. By 2028, this number is projected to grow to 230 million (Mastercard-CrescentRating, 2024). These figures underscore the growing significance of Muslim travellers in the global tourism landscape, especially in destinations where Islam is not the dominant religion.

From a religious standpoint, Muslims travelling to or residing temporarily in non-Muslim countries are often expected to maintain adherence to the Shariah principles. Khadduri (2006) asserts that Muslims in non-Muslim destinations should continue observing Islamic law, viewing such residence as a temporary necessity. Raza (1991, p. 110) interprets such travel as a form of *hijrah*—a migration undertaken in service of Islamic values and to represent Islam abroad. Tariq Ramadhan (2013) offers an important conceptual clarification by arguing that nationality and faith are distinct yet coexisting identities. While nationality relates to civic belonging, faith, for many Muslims, serves as the foundation of life itself. Islam is not merely a cultural identifier but an all-encompassing way of life. Ramadhan stresses the importance of distinguishing between flexible cultural norms and non-negotiable religious commitments.

Building on this perspective, the identity negotiation experienced by Muslim residents in Western societies can be extended to the tourist context. Muslim tourists in non-Muslim destinations often face a dual identity challenge: remaining faithful to religious commitments while adapting to unfamiliar cultural environments. This tension is commonly expressed through behavioural choices, such as seeking halal food, using designated prayer spaces, and using modest leisure facilities. These are not simply consumer preferences but affirmations of a religious identity that continues to guide life decisions, even during leisure travel.

However, in destinations where Islam is a minority faith, such expressions may be misunderstood, unaccommodated, or perceived as non-conforming to the local cultural norms, echoing the same sense of marginalisation (Ramadhan, 2013). As a

result, Muslim tourists may feel socially excluded or culturally misaligned, reinforcing their religious identity as a coping mechanism. In contrast, destinations that acknowledge and accommodate these religious needs allow for a more inclusive experience, supporting the coexistence of tourism participation and religious fidelity. In such settings, being a "faithful Muslim traveller" within a secular leisure space becomes not only possible but also meaningful.

Therefore, the centrality of religion in identity construction among Muslim tourists means that faith often supersedes other markers, such as nationality or consumer role. The lack of inclusive or culturally responsive services may lead Muslim tourists to feel like "outsiders," reinforcing their religious identity as a protective and affirming mechanism. Conversely, destinations that offer respectful accommodations affirm their identity and allow for a more integrated, fulfilling travel experience, supporting the possibility of being, for example, a "faithful Muslim traveller" within a non-Muslim leisure space.

3.4 The Role of Religion and Religiosity in Consumer Behaviour

Religion is one of the fundamental elements of social behaviour and has been studied from various, often contrasting theoretical perspectives (Berger, 2011; Gleason, 1995). Max Weber saw religion as a system of social values that stimulated economic growth and industrial development (Molloy, 1980). Pargament and Hahn (1986) indicate that religion helps people understand and cope with life events by offering guidance, support and hope. A similar view is offered by Spilka, Hunsberger, and Gorsuch (2003), who see religion as providing a frame of reference to help individuals understand, predict and control events and

maintain self-esteem. McMurry (1978), meanwhile, considers religion and family as reactive institutions that exert conservative influences on the individual. For Gorsuch and Smith (1983), religion affects how individuals interpret problems, while religious beliefs and practices help them to select solutions.

Various studies have examined religion's influence upon people's values, habits, attitudes and behaviour. According to Peterson and Roy (1985), religion provides a source of meaning and purpose for people; it makes life understandable and interpretable. Religion fosters established practices and provides a series of tools and techniques for social behaviour (Hawkins et al., 1980). In a study of religion and behaviour, Greeley (1963) suggested three different models to describe the relationship between religion and behaviour. In the first model, religion influences the members of the religious group, who, in turn, influence the organisation of the social system in accordance with their religious values. The second model assumes that the social system creates "need dispositions" in the participants, which, in turn, lead to certain kinds of religious activity and belief. The third model sees religion as a correlate or predictor of behaviour. Greeley refers to Lenski's article 'The Religious Factor' (Wuthnow, 2004), who held that a religious group operates as a network of informal relations and communication, thereby facilitating the development and transmission of norms.

The influence of religious belief on behaviour originates from two primary sources (McDaniel & Burnett, 1990; Wilkes et al., 1986). Initially, there exist taboos and duties that adherents of a particular religion must observe. Instances encompass the religious prohibitions preventing Jewish and Muslim adherents

from consuming pork and alcohol. The second manner in which behaviour is influenced pertains to the role of religion in shaping culture, attitudes, and values within society (McClain, 1979). This even impacts those who neither adhere to any religion nor believe in the presence of a deity (Bailey & Sood, 1993; Hirschman, 1981).

Religion, whether operating through taboos and obligations or exerting influence on culture and society, is recognised to impact consumer behaviour (Delener, 1990; McDaniel & Burnett, 1990; Wilkes et al., 1986; Zaichkowsky & Sood, 1989). The literature indicates that individuals' faith and religiosity affect their spending patterns (Agarwala et al., 2019). Studies in the marketing literature argue that religion is often a key element of culture, greatly influencing behaviour, which in turn affects purchasing decisions (Delener, 1990; Hirschman, 1981). According to Harrell (2011), this influence takes two forms. The first, religion stipulates rules and obligations as well as sanctions that directly control and influence an individual's behaviour. One example might be the prohibition of gambling and the consumption of alcohol for Muslims. The second, as an influential social institution, religion has an indirect role in shaping culture, norms, attitudes and values in society (Habshi & Agil, 1994). Religion has been identified as a critical element in the cultural environment (Hunt & Vitell, 1986; Sood & Nasu, 1995) as it affects how people behave.

Bailey and Sood (1993, p. 328) clearly highlight the connections between religion and consumer behaviour in their comments about the effects of religious beliefs and practices: "Prominent examples are the importance of fasting and feasting to

patterns of food purchases, belief in taboos on clothing styles and activities of women, practices of personal hygiene related to purchases of toiletries and cosmetics, and influences on housing and entertainment patterns”. Many studies focusing on the relationship between religion and behaviour have confirmed that religion strongly influences an individual’s emotional experience, thinking, behaviour, and psychological well-being (Chamberlain & Zika, 1992; McDaniel & Burnett, 1990; Pollner, 1989; Witter et al., 1985).

Religiosity or religious commitment is

“The extent to which an individual is committed to the religion he or she professes, and its teachings, such as the individual attitudes and behaviours reflect this commitment” (Johnson et al., 2001, p. 25)

The degree to which religion influences an individual's views and behaviours is dependent upon their level of religiosity and the significance they attribute to the religion (Sood & Nasu, 1995). Religiosity, as a significant value inside an individual's cognitive framework, is posited to affect behaviour (Delener, 1994). As the complexity of religion's impact on behaviour increases, it becomes essential to understand specific religious concepts and their implications in tourism contexts.

3.4.1 The intersection of Religion and Tourism

Religion is linked to tourism in terms of both consumer (tourist) behaviour and supplier (host), as well as the relationship between them (Poria et al., 2003). Motivations for travel frequently play a significant role in how tourism is defined, distinguishing between purposes such as business and leisure travel. Nevertheless,

motivations for travel can be intricate and overlapping, making precise categorisation difficult. As will be discussed later, this complexity particularly complicates distinguishing between tourists and pilgrims based solely on their travel motives.

The phenomenon of modern tourism has sparked widespread research interests across many fields. While much tourism research over the past 20 years or so has focused on the economic aspects of tourism, researchers have become increasingly interested in its social aspects, mainly owing to the socio-cultural consequences it has brought about. One social aspect that has only been considered peripherally in modern theories of tourism is religion (Vukonic, 2002).

Today, religion and tourism are inextricably bound together. Pilgrimage—one of the world's oldest and most basic forms of population mobility—remains a major tourism phenomenon, and religious motives continue to be among the most common reasons for travel (Collins-Kreiner & Wall, 2015; Vukonić, 1998; Wall & Mathieson, 2006). Factors such as enhanced tourism infrastructure, increased accessibility of religious sites, and proactive marketing and strategic management by local authorities have significantly boosted the popularity of religious tourism (Vukonic, 2002).

Yet, tourism's rapid expansion has posed distinct challenges for religious institutions and sacred sites. Religious facilities are increasingly pressured by commercialisation, shifting from solely spiritual spaces to venues mainly serving secular interests. Vukonic (2002) highlights this phenomenon as 'touristification' of sacred spaces, noting the frequent disregard or misunderstanding of religious

norms and principles by tourists. This shift occurs as non-religious motivations, such as curiosity, cultural interest, and historical exploration, begin to overshadow the original spiritual intentions of these sites.

Moreover, the influence of religion on tourism extends beyond explicit pilgrimage contexts. Tourists, even when their motivations are not overtly religious, often find themselves exposed to religious elements during their travels (Stausberg, 2011). According to Fourie et al. (2015) religious affiliation acts as a significant cultural marker, implicitly shaping tourist perceptions and destination choices. Nunn (2012) characterises cultural attributes, including religion, as heuristic frameworks or 'rules of thumb' guiding individuals' decision-making processes in culturally unfamiliar contexts. Given that tourism occurs within diverse cultural frameworks, religious congruence—matching tourists' religious beliefs with the destination's predominant religion—often implicitly influences destination selection.

The interrelationship between religion and tourism thus operates through both direct and indirect mechanisms. Vukonic (2015) explicitly examines the interdependence between pilgrimage and religion, emphasising religion's substantial influence on tourism dynamics. Likewise, Fourie and Santana-Gallego (2013) reveal culture's predictive strength regarding international tourism flows, highlighting cultural affinity as tourists' tendency to favour destinations sharing cultural or religious identities. Although their study does not fully unravel how cultural affinity shapes tourism choices, religion emerges as a plausible explanatory factor.

Notwithstanding its significance, academic inquiry into the intersection of religion and tourism remains relatively sparse, albeit growing steadily (Cohen, 1998; Collins-Kreiner, 2010; Kong, 2001). To ground this thesis’s focus on Islam and tourism—operationalised here as halal tourism—the next subsection first clarifies Islam’s normative framework and the concept of halal, before examining how these principles translate into concrete tourism practices and service provisions.

3.4.2 Islam and the Concept of Halal

The term Halal¹ (حلال) originates from the Arabic language, which means “permissible, legal, acceptable, and allowed in the Islamic law” encompassing all aspects of Muslim life (El-Gohary, 2016, p. 126). It refers to anything permitted by Islamic teachings and is one of five ethical categories in Islamic jurisprudence: *fard* (compulsory), *mustahab* (recommended), *makruh* (discouraged), *haram* (forbidden), and *halal* itself (Faruki, 1966). In shariah (Islamic law), halal has been declared by the Qur’an (the Islamic bible, which literally means ‘The recitation in Arabic). The Qur’an presents a framework that blends interconnected narratives: references to nature, historical events and the future; polemical arguments, interrogatives, analogies, allegories, and rhetoric; and signs and symbolisms; all of which are designed to offer guidance to the faithful (Wilson,

¹ Halal (حلال): Halal is the most common spelling used in the English/Basic Modern Latin alphabet, although it is also sometimes written as halaal, or helal, due to the differences in regional accents and difficulties with creating a transliteration, which accurately represents its correct pronunciation. This, however, should not be confused with the word hilal, which refers to a crescent moon. The classical Arabic pronunciation is most correctly achieved by the spelling halaal, with stress being placed on the last syllable. Similarly, the word Islam (إسلام) follows the same pattern and is pronounced Islaam. The word halal is used universally by all Muslims, regardless of their level of understanding of the Arabic language. It is a word that is considered part of the basic vocabulary of those who choose to follow the Islamic faith, and hence its meaning should be understood.

2014). The Arabic used, and the verses are held to be the highest written and spoken calibre (Wilson, 2014). Allah (Arabic for the monotheistic God) confirms its status, and its opposite, which is Haram (Forbidden).

There are a few key verses on Halal mentioned in the Quran, some of which these:

1. **Surah Al-Baqarah (2:168)**

“O mankind, eat of what is lawful (ḥalal) and good (ṭayyib) on the earth, and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.”

2. **Surah Al-Baqarah (2:173)**

“He has only forbidden you carrion, blood, the flesh of swine, and that which has been dedicated to other than Allah. But whoever is compelled by necessity, without wilful disobedience or transgressing due limits — there is no sin on him. Indeed, Allah is Forgiving and Merciful.”

3. **Surah Al-Mā'idah (5:3)**

Lists prohibited foods and concludes: “But whoever is compelled by extreme hunger with no inclination to sin — then indeed, Allah is Forgiving and Merciful.”

4. **Surah Al-Mā'idah (5:5)**

“This day [all] good foods have been made lawful (ḥalal) for you...”

5. **Surah Al-Naḥl (16:114)**

“So eat of what Allah has provided for you [which is] lawful (ḥalal) and good (ṭayyib). And be grateful for the favour of Allah, if it is [indeed] Him that you worship.”

The concept of *halal* (permissible) in Islam is far more encompassing than the narrow perception of dietary rules. While food and beverages are the most visible aspects, halal spans multiple spheres of life, including marital relationships, financial transactions, investment practices, cosmetics, pharmaceuticals,

employment, and tourism services (Wilson, 2014). In this sense, halal represents not merely a product label or a brand positioning strategy but rather a holistic framework of religiously compliant living that governs both consumption and conduct (Jia & Chaozhi, 2020; Olya & Al-Ansi, 2018; Wilson & Liu, 2011).

Spiritually, it is believed that consuming and engaging with halal-compliant goods and services, with Allah's permission, nurtures one's heart, mind, and soul.

Specifically, in relation to food and beverages, the consumption of intoxicants such as *khamr* (alcohol) is strictly forbidden, as it is considered *najs* (impure) and violates the teachings of the Quran (Musaev, 2017). *Khamr* is the term used for this alcoholic stuff, which means *Najs* (unclean) according to Al Quran verse:

They ask you about wine and gambling. Say "In them is great sin and (yet, some) benefit for people. But their sin is greater than their benefit" And they ask you what they should spend. Say "The excess (beyond needs)". Thus, Allah makes clear to you the verses (of revelation) that you might give thought (2:219)

Several hadith of the Prophet Muhammad (SAW) not only prohibited intoxicants (even indirect usage in a minimum quantity) but cursed them from ten angels, for example, wine.

“..the one who squeezes (the grapes etc), the one who asks for it to be squeezed, the one for whom it is squeezed, the one who carries it, the one to whom it is carried, the one who sells it, the one for whom it is brought, the one who pours it, the one for whom it is poured, until he counted ten like this” Sunan Ibn Majah (Vol 4, Book 30, Hadith 3381).

Thus, alcohol is strictly prohibited in Islam. Beyond intoxicants, Islamic law stipulates precise requirements for lawful meat consumption. For slaughter to be deemed halal, the animal must be healthy at the time of killing, slaughtered in the

name of Allah, and dispatched swiftly with a sharp blade to minimise suffering. Crucially, blood must be completely drained from the carcass (Hosain, 2021). These ritual and procedural elements signify that halal status is determined not only by the product's substance but also by the process, intention, and method involved. (Hosain, 2021).

The scope of halal also extends beyond material goods to encompass systems and services. In finance, for example, halal prohibits *riba* (interest or usury), excessive uncertainty (*gharar*), and investments in prohibited industries. Halal certification in banking, investment, cosmetics, and tourism serves both as a compliance mechanism with Shariah law and a market signal of religious legitimacy (Eid, 2015). Thus, halal reflects a comprehensive integration of faith with everyday economic and social life (Eid, 2015). To ensure compliance with Shariah, halal products and services must adhere to the Quran and the Sunnah (the teachings of the Prophet Muhammad).

The opposite of halal is haram (حرام), which also derives from Arabic and refers to that which is “not allowable, not acceptable, not permitted, not permissible and against Islamic Shariah. As such, the concept of haram includes any product(s) that is not compliant with Islamic Shariah and its rules” (El-Gohary, 2016, p. 126). Haram items can be divided into several main categories and include any products derived from or contaminated with these prohibited materials such as carrion, blood, pig, permitted animals slaughtered incorrectly and intoxicants (Soon et al., 2017). Understanding what is halal and haram according to Quran and the *Sunnah* (i.e., the prophetic tradition) is essential for safeguarding one's

faith and moral integrity (Annabi et al., 2017). Tieman et al. (2013) similarly stress the importance of Shariah compliance in Muslim consumer behaviour. Alongside halal and haram, Islamic jurisprudence recognises an intermediate category of *mashbūh* (doubtful or questionable). This refers to cases where ingredients, sources, or methods are uncertain, or where scholars differ in their interpretations (Metcalf, 1996). The Prophet Muhammad advised believers to avoid doubtful matters to avoid the risk of falling into the unlawful (Sahih al-Bukhari, Book 2, Hadith 52). The recognition of *mashbūh* underscores that halal is not always clear-cut and may require careful interpretation, contextual sensitivity, and scholarly consensus.

Within the tourism context, halal has increasingly become institutionalised through the development of “halal tourism” or “Islamic tourism.” This refers to services and activities designed to enable Muslim travellers to adhere to their religious obligations while engaging in leisure and travel. Such offerings may include halal-certified food, alcohol-free environments, gender-sensitive facilities, prayer spaces, and services aligned with Islamic ethics (Battour & Ismail, 2016). Thus, halal tourism demonstrates how the concept extends beyond consumption to shape entire service ecosystems that support religiously compliant practice lifestyles.

Understanding halal and haram as comprehensive frameworks of permissible and prohibited practices is therefore essential for appreciating how religion shapes consumption and lifestyle choices; this becomes particularly salient in the tourism

context, where Muslim travellers seek services and experiences that allow them to uphold their religious obligations while engaging in leisure and mobility.

3.4.3 Religious and Islamic Tourism

Religious tourism refers to travel motivated wholly or partly by religious purposes (Rinschede, 1992). It spans pilgrimages and visits to sacred places for spiritual fulfilment and leisure (Shinde, 2007). Pilgrims and tourists sit on a continuum rather than as distinct types; whatever their motives, all require services, and festive events attract mixed audiences (Nolan & Nolan, 1992; Raj et al., 2015). This segment is economically significant and often entwined with consumption (Vukonić, 1998). Illustratively, Lourdes, Fátima, and the Camino de Santiago blend devotion with heritage experiences and local hospitality (Iliev, 2020; Kim et al., 2020). In Islam, Hajj delivery increasingly mirrors mainstream tourism through premium packages (Choe, 2025). Religious tourism can be participated in by any religious adherents or spiritually motivated travellers (Rinschede, 1992)

The literature has further differentiated spiritual tourism from more institutionally anchored religious tourism, emphasising personal growth, inner peace, and transformative experiences rather than formal doctrinal adherence (Cheer et al., 2017). More recently, Doan et al. (2025) show how Buddhist monks and tour operators co-create spiritual value across the tourism value chain, highlighting the role of religious leaders as active agents in shaping spiritual experiences rather than merely custodians of sacred sites.

Within this broader landscape of religious and spiritual travel, Islamic tourism has emerged as a distinct strand that centres explicitly on Muslim travellers and

Shariah-compliant practices. Islamic tourism is commonly understood as travel by Muslims conducted in line with Islamic teachings (Zamani-Farahani & Henderson, 2009)—characterised by halal drinks, food and entertainment, prayer time announcements, prayer rooms and so on (Preko et al., 2020). While El-Gohary (2016) views Islamic tourism as a form of religious tourism, Vargas et al. (2019) argue that this classification is not always accurate, as the primary travel motivation in Islamic tourism may not always be explicitly religious. A widely cited definition frames Islamic tourism as mainly undertaken by Muslims—though potentially including non-Muslims attracted by Islamic heritage—primarily within the Muslim world (Al-Hamarneh, 2008). Thus, Islamic tourism can be viewed as a subset of religious tourism, while also a distinctive form shaped by theological and cultural norms.

As the global Muslim population diversifies in socioeconomic status, lifestyle, and travel purpose, the tourism industry has evolved to accommodate a broader range of Muslim travel experiences. This has given rise to the concept of halal tourism—a more inclusive and pragmatic approach that allows for a broader range of travel motivations and destinations without compromising essential Islamic values.

3.4.4 Halal tourism

Halal tourism refers to travel that facilitates Muslims' adherence to Islamic requirements in practical domains—food, accommodation, facilities, modesty, and time/space for worship—across diverse trip purposes and destinations (Stephenson, 2014; Usman, 2019). Similarly, Battour and Ismail (2016, p. 151) define halal

tourism as “any tourism object or action which is permissible according to Islamic teachings to use or engage in by Muslims in the tourism industry”. Although the terms "Islamic tourism" and "halal tourism" are often used interchangeably, they differ significantly in terms of travel motivations and contextual applications.

While Islamic tourism is primarily motivated by religious obligations, such as pilgrimages and spiritual journeys, halal tourism encompasses a broader spectrum of motivations, including leisure, business, health, and educational travel (Battour & Ismail, 2016; Boğan, 2019). Importantly, halal tourism does not necessitate travel to Muslim-majority destinations; it enables Muslims to travel globally, including to non-Muslim countries, as long as the services and environments support their religious and ethical requirements (Battour & Ismail, 2016).

Since the purpose of travel under halal tourism is not necessarily religious (Battour & Ismail, 2016), this highlights the need for destination offerings that are not only compliant with Islamic principles but also appealing and convenient for the everyday traveller. In this context, halal tourism broadens the scope of permissible tourism activities by focusing on compliance with Islamic law (Shariah) in practical matters such as food, accommodation, and modesty, without necessarily embedding overt religious experiences. This inclusive approach has significant implications for global tourism, as it opens new markets and contributes to more ethical and culturally respectful tourism practices (Stephenson, 2014).

Halal tourism is increasingly recognised as a viable commercial segment with distinct market needs. Wibawa et al. (2021) argue that halal tourism involves the

integration of three key components—attractions, accessibility, and amenities—all of which must comply with Islamic standards. These include the availability of halal food, prayer facilities, modest dress codes, gender-sensitive services, and the exclusion of non-halal entertainment options. However, it is essential to understand that halal tourism is not synonymous with full Shariah tourism. It is instead seen as a pathway toward more Shariah-compliant practices, facilitating spiritual comfort without necessarily enforcing all aspects of Islamic law (El-Gohary, 2016).

Table 3.2 The difference between Religious, Islamic and Halal tourism

	Religious Tourism	Islamic Tourism	Halal Tourism
Definition	“A type of tourism whose participants are motivated either in part or exclusively for religious reasons” (Rinschede, 1992, p. 52)	Tourism that is mainly undertaken by Muslims, although it can extend to unbelievers motivated to travel by Islam, which takes place in the Muslim world (Al-Hamarneh, 2008)	Travel that facilitates Muslims’ adherence to Islamic requirements in practical domains—food, accommodation, facilities, modesty, and time/space for worship—across diverse trip purposes and destinations (Stephenson, 2014; Usman, 2019).
Primary Activities	Pilgrimage, rituals, retreats, temples, mosques and sacred landscapes (Rinschede, 1992)	Visiting Islamic holy places (Mecca/Medina), Islamic heritage routes, museums, and festivals (Henderson, 2009)	Any mainstream tourism activities (Battour & Ismail, 2016)
Destination Type	Any place that has pilgrimage centres, holy cities associated with worship and ritual (Rinschede, 1992)	Muslim and non-Muslim destinations (with Islamic heritage destinations, sites of Islamic civilisation, museums etc) (Henderson, 2009; Preko et al., 2020)	Muslim and non-Muslim destinations (Usman et al., 2019)

Tourist type	Any religious adherents or spiritually motivated travellers (Rinschede, 1992)	Primarily Muslim travellers, can include non-Muslim engaging with Islamic heritage/culture (Henderson, 2009)	Muslim travellers (Battour & Ismail, 2016)
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3.4.4.1 Halal Tourism Requirements

The World Halal Tourism Summit in 2015 classified the religious obligations of Muslims during travel into four categories. First is the need to pray five times a day at specific hours and follow specific rituals. Second is modesty in dressing. Muslims are prohibited in public to wear revealing clothing that shows certain parts of the body, such as the lower body for men and the whole body, except the face and hands, for women. Third is the need to restrict cross-gender interactions between men and women, especially between those who are not immediate family members or spouses. The last category is the need to avoid consuming non-halal products, such as liquor and pork (Said et al., 2022).

El-Gohary (2016) on his paper developed a list of religious requirements of halal tourism, which can be categorised into halal food (e.g. no liquor and pork and cross-contamination of halal food with those which are not permissible), halal entertainment (e.g. no nightclub or pornographic television programmes), addressing the issues of cross-gender interaction (e.g. female staff are to serve female consumers; facilities are separated according to gender, staff are properly and modestly dressed); prayer facilities (convenient prayer rooms and cleaning facilities are available; Quran, prayer mat and qibla direction are provided in a hotel

room); use of Islamic finance (e.g. funds that are used for travel by consumers and for operation by hotels and tourism companies must come from legal and permissible sources) (El-Gohary, 2016). Halal tourism means that the service must completely fulfil the requirements of Islamic Sharī'ah (El-Gohary, 2016).

3.4.4.2 Market Size of Halal Tourism

With a global Muslim population of 1.8 billion in 2015 (24.1% of the world's population) and projected to reach 3 billion (31.1%) by 2060 (Pew Research Centre, 2017), the demand for halal-compliant travel services is expected to rise significantly. By 2026, the number of Muslim tourists is estimated to grow to 230 million, contributing US\$300 billion to the global economy (Lestari et al., 2023). Despite this economic potential, halal tourism remains underdeveloped and understudied (Ekka, 2023; Vargas-Sánchez & Moral-Moral, 2019a) requiring further exploration of its fundamental challenges and implicit knowledge gaps.

The expansion of halal tourism now includes not only religious sites but also mainstream destinations, beach resorts, hotels, travel agencies, and digital platforms offering tailored holiday experiences (Lestari et al., 2023). However, for tourism operators to cater to Muslim travellers, certain halal-compliant standards must be met. These include prohibitions on alcohol and pork, gender segregation in facilities, availability of prayer spaces, non-adult entertainment, and the provision of Qibla direction in rooms (Al-Ansi & Han, 2019). Traditionally, Muslim travel was predominantly associated with pilgrimage destinations such as Mecca and Medina (Ekka, 2023), but contemporary Muslim tourists now seek a broader range of destinations, provided their religious obligations can still be

upheld. Factors such as ease of travel and affordability significantly influence halal tourism growth (Mohsin et al., 2016; Rahman et al., 2020), reinforcing the idea that Muslim travellers assess trip quality based on the overall perception of service inclusion and product accessibility. Given that Islamic law guides all aspects of life, including travel, Muslim tourists prioritise halal-friendly environments when selecting destinations (Yağmur & Aksu, 2020)(Yagmur et al., 2020).

3.4.4.3 Halal Tourism in Non-Muslim Destinations.

Non-Muslim destinations (NMDs) are among the most frequently visited locations by Muslim tourists (Wibawa et al., 2023). Countries such as Japan, South Korea, and Australia have actively adopted inclusive strategies, integrating halal food options, prayer facilities, and culturally sensitive environments to attract Muslim tourists (Al-Ansi & Han, 2019; El-Gohary, 2016). However, there remains a notable shortage of halal-friendly tourism services in NMDs, particularly in terms of infrastructure, service awareness, and tailored marketing strategies (Aji et al., 2020; Al-Ansi & Han, 2019; Olya & Al-Ansi, 2018). Several structural barriers hinder halal tourism development, including service providers' lack of understanding of halal tourism, underdeveloped infrastructure, and insufficient promotional efforts (Juliana et al., 2023). The limited availability of halal-compliant services often leads to dissatisfaction among Muslim travellers, discouraging them from visiting destinations that fail to accommodate their religious requirements (Battour et al., 2011; Han, Al-Ansi, & Kim, 2019).

Despite its increasing significance, research on halal tourism remains largely generalised, primarily focusing on Muslim-majority destinations while overlooking the distinct challenges and opportunities faced by non-Muslim destinations (Adel et al., 2021; Yousaf & Fan, 2018). Moreover, Muslim travellers frequently report dissatisfaction with inadequate halal infrastructure and, in some cases, Islamophobic sentiments in certain regions (Aji et al., 2020; Han, Al-Ansi, & Kim, 2019). This highlights a critical research gap—understanding how non-Muslim destinations can implement service inclusion strategies to effectively cater to halal-conscious tourists while addressing cultural sensitivities and infrastructure shortcomings.

The discussion on halal tourism illustrates a complicated relationship among religious identity, consumer behaviour, and destination management, necessitating an examination of how these interactions are influenced by underlying psychological and sociological factors.

3.5 Conclusion

This chapter established how religion functions as a salient social identity and clarified, through Social Identity Theory and Self-Categorisation Theory, why Muslim travellers in non-Muslim destinations are acutely responsive to inclusion or exclusion cues. Minority status heightens identity salience and social comparison, while social identity complexity and religiosity shape how those cues are interpreted. These mechanisms specify the identity pathway through which service encounters confer (or withhold) perceived insider status, with downstream

effects on satisfaction, loyalty, and, when needs are frustrated, the risk of counter-normative responses.

Framed by the four pillars of service inclusion, the analysis translates identity processes into design implications: enabling opportunity (credible halal assurance, clear qibla/ablution access) reduces the need for constant monitoring; offering choice (transparent food provenance, alcohol-free and modesty-sensitive alternatives) protects autonomy; relieving suffering (bias-proof complaint handling, contamination controls, Ramadan-sensitive operations) safeguards dignity; and fostering happiness (non-stereotyping, identity-affirming touches) builds positive affect. The chapter, therefore, positions service inclusion as a practical tool for creating “identity-safe” servicescapes for Muslim tourists.

On this basis, the thesis examines whether religious identity increases the likelihood that Muslim tourists feel included and accepted, and whether this sense of inclusion correlates with stronger positive behavioural intentions. It also considers whether, when host norms conflict with religious commitments (Muslim tourists in non-Muslim destinations), negative unintended behaviours may occur. The next chapter translates this identity-informed perspective into a testable model by hypothesising that service inclusion influences destination behavioural intentions through destination image, and that religiously deviant behaviour is affected by perceived insider status, with religiosity identified as a moderator.

4 RESEARCH DESIGN

4.1 Introduction

Chapters 2 and 3 jointly position service inclusion within the Transformative Service Research (TSR) paradigm and specify the religious identity process through the lens of social identity theory, emphasising how inclusion influences outcomes for Muslim tourists in non-Muslim destinations. Chapter 2 highlights a significant gap in the literature: (1) limited attention to culturally and religiously salient forms of inclusion, (2) insufficient evidence of unintended consequences of inclusion, (3) minimal testing of moderators, especially religiosity, and (4) scarce survey-based application of the inclusion scale beyond disability contexts.

Chapter 3 establishes religion as a salient social identity by drawing on SIT (Social Identity Theory) and SCT (Self-Categorisation Theory) and demonstrating how minority status increases identity salience, social comparison, and social identity complexity.

Building on the identified gap and the perspective of identity, this chapter outlines the research design adopted for this thesis. It begins by revisiting the overarching research aims and objectives to ensure alignment between the study's intent and its methodological approach. The subsequent section introduces post-positivism as the guiding philosophical stance, which underpins the ontological and epistemological assumptions of this research. A detailed justification is provided for adopting a post-positivist perspective, enabling a deeper understanding of

behavioural patterns while maintaining empirical rigour. This philosophical foundation informs the use of a quantitative research design, specifically through deploying survey studies to test hypotheses.

Following this, the chapter critically evaluates the research design strategies used in previous studies on service inclusion, highlighting their strengths and limitations. It then presents the rationale for choosing the survey method over alternative research designs, such as experiments. The chapter concludes with a brief overview of the two studies included in this thesis.

4.2 Thesis aim and objectives

The aim of this study is:

To investigate the behavioural consequences of service inclusion in the context of halal tourism in a non-Muslim destination

This broad aim was designed to examine the nature of service inclusion within tourism settings. This research's aim was influenced by unexplored issues surrounding service inclusion in this context. While the notion of service inclusion has gained scholarly attention in recent years, it remains under-theorised, particularly outside disability-related contexts (Fisk et al., 2018). Much of the existing literature continues to centre on physical accessibility and marginalisation based on physical impairments, with insufficient attention paid to non-physical vulnerabilities—such as those rooted in religious identity, cultural values, and belief systems (Davey et al., 2021b).

Despite the growing number of Muslim tourists travelling to non-Muslim destinations, little is known about how inclusive service environments shape their

experiences, perceptions, and behaviours in settings that may not fully accommodate their religious needs. This gap is particularly significant given the increasing importance of religious tourism and the demand for culturally sensitive service design. Therefore, this thesis addresses the need to understand service inclusion as a broader construct that goes beyond accessibility, focusing on how individuals experience inclusion or exclusion along identity-related dimensions, including faith.

This knowledge gap led to the development of the first research objective:

To investigate the impact of inclusive practices on Muslim tourists' behavioural intention in non-Muslim destinations, and to explore the mechanisms through which these practices exert their influence

This objective is examined through a quantitative survey study 1. Although prior studies suggest that service inclusion can influence behavioural intention (e.g., through well-being perception) (Awan et al., 2022), the underlying cognitive-emotional mechanisms have yet to be clearly defined within the context of halal tourism.

The second research objective expands on this by proposing that service inclusion may not always lead to favourable outcomes. It explores whether inclusive service environments—rather than exclusion—can produce unintended behavioural consequences, particularly those that conflict with the tourists' religious values.

This leads to the second objective:

To investigate whether service inclusion in a halal tourism context in non-Muslim destinations may unintentionally influence Muslim tourists to engage in deviant behaviours (that contradict their religious values, such as alcohol consumption)

This objective will be further elaborated in Study 2. While prior research by Gong et al. (2022) has shown that service exclusion can increase the likelihood of consumer indirect misbehaviour through perceived need threats, this thesis introduces a theoretically novel extension: that service inclusion, through enhanced Perceived Insider Status (Stamper & Masterson, 2002), may also lead to deviant behaviours—but through a different psychological mechanism. Furthermore, religiosity is introduced as a moderating variable to assess how strongly faith commitments buffer or amplify these effects. This leads to the third research objective:

To test the moderating role of religiosity in the relationship between service inclusion and both outcomes—behavioural intention in study 1 and deviant behaviour in study 2.

Together, these objectives aim to provide a more holistic and nuanced understanding of the effects of service inclusion in the tourism context. The following section introduces and justifies the philosophical worldview adopted for this research, followed by the rationale for selecting a quantitative, post-positivist methodological approach

4.3 Research Philosophy and Interpretation

Defining a clear philosophical stance at the outset of a research project is crucial for ensuring internal consistency and transparency. The chosen paradigm reflects the researcher's assumptions about reality (ontology) and knowledge (epistemology), which, in turn, shape the research strategy and methodological choices (Saunders et al, 2019; Crotty, 1998). Without this foundation, decisions

about design and methods may seem disconnected or arbitrary. Explicitly stating the philosophical stance also enhances academic rigour by demonstrating coherence between theoretical framing, methodological design, and analytical approach. This is particularly vital in the social sciences, where diverse paradigms inform how knowledge is generated and validated (Guba & Lincoln, 1994).

Creswell and Creswell (2014) emphasise the importance of articulating these assumptions to justify the adoption of qualitative, quantitative, or mixed-methods approaches. The philosophical orientation underpins the entire research process, ensuring that the methodology aligns with the theoretical and epistemological commitments of this study. In this thesis, the research is positioned within post-positivism, which assumes that social phenomena are real but imperfectly knowable, and that knowledge claims are therefore probabilistic and subject to error. This stance is reflected in the study's theory-driven hypothesis, the use of a quantitative survey to operationalise latent constructs and a statistical analytical approach to test the strength and direction of relationships while acknowledging uncertainties.

As Guba and Lincoln (1994) argue, research is inevitably grounded in the researcher's beliefs about ontology, epistemology, and methodology—the three core dimensions that constitute any research paradigm. Ontology concerns the nature of reality. It involves questions such as: “What is the form and nature of reality, and what can be known about it?” (Guba & Lincoln, 1994, p. 108).

Researchers generally adopt one of two broad ontological positions. Objectivism holds that reality exists independently of human perception and can be

apprehended through observation and measurement. In contrast, constructionism suggests that reality is socially constructed through human interaction and interpretation (Bryman, 2016; Neuman, 1994; Saunders et al., 2009).

Epistemology refers to the nature and scope of knowledge, as well as the relationship between the knower and what can be known. It addresses the question: “What is the relationship between the researcher and the object of inquiry, and how can knowledge about it be acquired?” (Guba & Lincoln, 1994, p. 108). An objectivist epistemology assumes a dualist relationship between the researcher and the subject, whereby findings are discovered and deemed accurate. A subjectivist or transactional stance, by contrast, recognises the co-construction of meaning between researcher and participant. In this study, post-positivism is enacted through structured measurement (standardised items and scales), hypothesis testing, and the use of statistical inference to evaluate evidence for the proposed relationships, while treating results as contingent and open to revision. Methodology bridges these philosophical assumptions with a practical research design. It refers to the strategy or plan of action that links ontological and epistemological positions to the methods used for data collection and analysis. The methodological question is: “How can the researcher investigate what they believe can be known?” (Guba & Lincoln, 1994, p. 108). Methodological choices thus stem directly from the researcher’s ontological and epistemological stance and inform the formulation of research questions, sampling strategies, and analytical techniques (Godfrey, 2013; Teddlie & Tashakkori, 2009). Accordingly, the thesis uses a cross-sectional survey design and statistical modelling to test

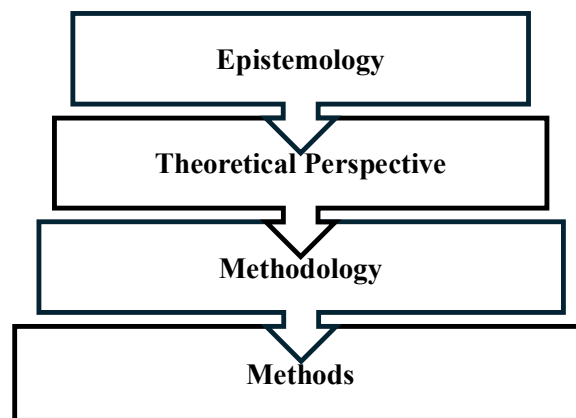
theoretically specified associations. To maintain post-positivist rigour, the analysis foregrounds measurement quality (reliability and construct validity), reports effect sizes and confidence intervals, and evaluates potential sources of error and bias (e.g., common method variance, multicollinearity, and robustness checks where appropriate).

Ontology, epistemology, and methodology combine to form a coherent research paradigm—a worldview that shapes how research is conceptualised and carried out. Guba and Lincoln (1994) identify four main paradigms: positivism, post-positivism, interpretivism (or constructivism), and critical theory (including transformative and participatory variants). Each paradigm is based on distinct assumptions about reality, knowledge, and research practices.

To operationalise these philosophical concepts within the research process, Crotty (1998) proposed a four-level framework that structures research design according to its epistemological, theoretical, methodological, and technical dimensions (Figure 4.1). This framework illustrates how foundational assumptions influence each subsequent layer of decision-making. At the highest level is epistemology, which underpins the researcher's theoretical perspective—for example, *positivism*, *interpretivism*, or *critical theory*. This perspective in turn guides the choice of methodology, such as ethnography, case study, or survey design. Finally, methods represent the specific tools used to collect and analyse data, including interviews, questionnaires, or content analysis.

Figure 4.1 Four-level framework of research design

(Crotty, 1998, p. 4)



To support this framework, Crotty (1998) also provides a detailed matrix linking epistemological positions with corresponding theoretical perspectives, methodologies, and research methods. This is presented in Table 4.1 and serves as a practical extension of Figure 4.1, illustrating how philosophical assumptions are enacted in applied research.

Table 4.1 Epistemological Position

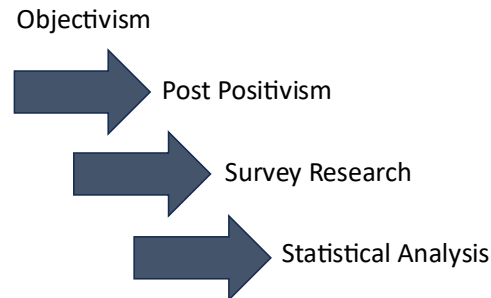
(Crotty, 1998, p. 5)

Epistemology	Theoretical Perspective	Methodology	Methods
Objectivism	Positivism (and post-positivism)	Experimental Research	Sampling
Constructionism	Interpretivism	Survey Research	Measurement and scaling
Subjectivism (and their variants)	• Symbolic Interactionism	Ethnography	Observation
	• Phenomenology	Phenomenological Research	• Participant
	• Hermeneutics	Grounded Theory	• Non-participant
	Critical Inquiry	Heuristic Inquiry	Interview
	Feminism	Action Research	Focus Group
	Postmodernism etc		Case study
			Life history

Discourse Analysis	Narrative
Feminist standpoint research etc	Visual Ethnographic methods
	Statistical Analysis
	Data reduction
	Theme identification
	Comparative analysis
	Cognitive mapping
	Interpretative methods
	Document analysis
	Content analysis
	Conversation analysis etc

In this thesis, as shown in Figure 4.2, the chosen epistemology is objectivism with the paradigm of post-positivism. This stance accepts that an objective reality exists, but it can only be known imperfectly due to the fallibility of human inquiry. Consequently, quantitative methods are employed to approximate understanding of social phenomena through valid and reliable instruments (questionnaire), while acknowledging that findings are provisional and open to revision (Lincoln & Guba, 2000). The implications of adopting this paradigm will be elaborated further in the next section.

Figure 4.2 The chosen paradigm of this thesis
(Adapted from Crotty, 1998. p.6)



4.3.1. Post-positivism as a paradigm for this research

Post-positivism is a philosophical stance that views knowledge as provisional, context-dependent, and inherently interpretative. Emerging from developments in the natural and social sciences, post-positivism maintains that while an objective reality exists, our understanding of it is always partial and shaped by methodological and human limitations (Leavy, 2022). Research under this paradigm is directed towards formulating and testing claims, particularly those involving causal relationships, such as A causing B or A causing B under certain conditions (Creswell & Creswell, 2014; Phillips & Burbules, 2000). The emphasis is on evaluating the credibility of knowledge through systematic inquiry and empirical investigation (Babbie, 2020).

Post-positivism embraces the complexity of social phenomena, contending that knowledge is co-constructed through interaction and interpretation, rather than discovered in a purely objective sense (Fox, 2008). Rooted in Weber's concept of *verstehen*, post-positivism values understanding human behaviour through the

meanings individuals assign to their actions (Bryman, 2016; Weber, 1949). Social reality is regarded as cooperatively formed by shared meanings, rather than existing independently of social agents (Berger & Luckmann, 2016). This ontological stance has been instrumental in shaping interpretive and constructivist traditions in social research (Fox, 2008). Table 4.2 below outlines the core philosophical assumptions underpinning post-positivism, particularly as articulated by Guba and Lincoln (1994):

Table 4.2 Basic Beliefs of Post-positivism
(Guba & Lincoln, 1994, p. 109)

Item	Post positivism
Ontology	Critical realism— “real” reality but only imperfectly and probabilistically apprehendable
Epistemology	Modified dualist/objectivist; critical tradition/community; findings probably true
Methodology	Modified experimental/manipulative; critical multiplism; falsification of hypotheses; may include qualitative methods

This table 4.2 summarises the foundational assumptions of the post-positivist worldview. Ontologically, post-positivism is based on critical realism, which posits that a reality exists independently of our perceptions, yet our understanding of it is inevitably limited and influenced by probabilistic interpretations. Epistemologically, knowledge is pursued with the objective of objectivity, though with the awareness that researcher bias cannot be entirely eliminated. Instead,

validity is bolstered through peer critique, replication, and the utilisation of diverse perspectives (the critical community).

Methodologically, post-positivism favours quantitative approaches that prioritise hypothesis testing, falsification, and empirical validation. This thesis adopts this stance by utilising structured survey instruments and statistical modelling to examine theoretically grounded relationships. While acknowledging the limitations of measurement and potential bias, the emphasis remains on generating credible and generalisable insights (Creswell & Clark, 2017; Neuman, 1994).

Following Guba and Lincoln's (1994) principle that method must follow paradigm, the post-positivist worldview underpins the conceptual framework of this study on service inclusion, behavioural intentions, and deviant behaviours. It facilitates a structured, reflexive, and causally oriented investigation that is suited to the complexities of a culturally and religiously diverse tourism context.

Furthermore, as Mason (2017) reminds us, research begins by asking two fundamental questions: "What are the phenomena or social realities I wish to investigate?" and "Where can I obtain the evidence to support my claims?" These questions are inseparable from one's philosophical stance. Within service research—a field that often intersects marketing, psychology, and sociology—post-positivism provides a robust philosophical foundation (Tronvoll et al., 2011). It supports a systematic investigation of complex, context-bound human behaviours while remaining open to the contingencies of interpretation, error, and revision.

In summary, post-positivism provides a philosophically and methodologically suitable foundation for this thesis. It balances empirical testing with theoretical sensitivity, promotes falsifiability over certainty, and accommodates the inherent complexities of researching service inclusion in culturally and religiously diverse tourism settings.

4.3.2. Quantitative Method

Having established the philosophical foundation of this study within a post-positivist paradigm, it is now essential to outline the corresponding research design. In line with the ontological and epistemological assumptions of post-positivism, this thesis adopts a quantitative research strategy that emphasises structured data collection, hypothesis testing, and statistical inference. The two-study design enables a systematic exploration of service inclusion and its behavioural consequences among Muslim tourists in non-Muslim destinations. Study 1 focuses on the positive outcomes of inclusion, while Study 2 shifts attention to its potentially unintended negative effects.

Historically, quantitative methods have consistently been the preferred approach among marketing researchers, particularly when examining phenomena related to attitudes, perceptions, and consumer behaviour (Hanson & Grimmer, 2007; Petrescu & Lauer, 2017). The quantitative paradigm is grounded in the principles of objectivity and replicability, utilising standardised measurement instruments through methodologies such as surveys and experimental designs (Bell et al., 2022). These methodological choices enable researchers to systematically test hypotheses, quantify relationships, predict outcomes, and infer causality or

associative strength between identified variables with a high level of precision and statistical rigour (Hair Jr et al., 2019).

Within the framework of this thesis, essential constructs—such as inclusion, consumer perceptions, behavioural intentions, and identity-related variables—are thoroughly conceptualised and validated across a variety of disciplinary contexts. Prior empirical research, including that of Awan et al. (2022) illustrates the effectiveness of quantitative methods in rigorously examining the intricate relationships among these constructs, thereby highlighting their methodological relevance. While service inclusion research typically utilises qualitative methods to gain deep, context-specific insights, quantitative studies offer valuable supplementary evidence through validated survey tools, which accurately measure perceptual constructs and behavioural outcomes with high precision and generalizability.

Aligning with the post-positivist philosophical stance, this thesis adopts a quantitative methodology. Post-positivism acknowledges the probabilistic and approximate nature of knowledge generation, emphasising the importance of systematic, empirical observation coupled with theory testing and verification (Creswell & Creswell, 2014). The quantitative method is thus appropriate as it allows the researcher to employ structured empirical inquiry, facilitating the reliable and valid measurement of constructs (Neuman, 2014). This approach not only enhances methodological transparency but also contributes to the accumulation of reliable empirical evidence, thereby providing robust insights into consumer behaviour within the specific context of service inclusion.

Ultimately, the chosen quantitative methodology supports the overarching goal of generating reliable, replicable, and generalisable knowledge about the phenomena under investigation (Saunders et al., 2009).

4.4 Survey Research Design

The research design for this thesis is quantitative and survey-based, adopting a deductive, post-positivist approach to test theory-driven propositions on service inclusion among Muslim tourists in non-Muslim destinations. A research design specifies the logical plan linking theory to data, guiding instrument choice, sampling, and analysis to produce valid, reliable inferences (Ellis & Levy, 2008; Hakim, 2012). Within this logic, a self-administered questionnaire is employed to capture measurable constructs and relationships at scale, thereby supporting statistical generalisation and external validity (Bell et al., 2022; Saunders et al., 2009).

Kerlinger in 1979 defines a theoretical framework as a structured set of interrelated constructs, definitions, and propositions that explain or predict phenomena (Camp, 2001). Similarly, Collis and Hussey (2003) argue that theoretical frameworks are essential in post-positivist research for guiding inquiry through theories derived from existing literature. Quantitative research, in turn, tests such frameworks by examining associations among variables through standardised measurement and analysis (Creswell & Creswell, 2014; Nachmias & Nachmias, 1981). Among quantitative designs—surveys, observation, and experiments—surveys and experiments dominate social and business research (Bryman, 2016; Creswell & Creswell, 2014). This thesis adopts surveys for their

scalability, cost-efficiency, and flexibility in field settings (Babbie, 1990; Jessen & Jessen, 1978), enabling description, comparison, and modelling of behavioural intentions across heterogeneous populations (Malhotra, 2020).

According to Creswell and Creswell (2014), survey designs enable researchers to answer three primary types of research questions: (1) descriptive (what is happening?), (2) relational (are variables related?), and (3) predictive (can one variable predict another over time?). The two main types of survey instruments are questionnaire surveys and interview surveys. Despite its strengths, survey methodology is not without criticism. A primary concern is the potential for response bias, particularly in self-administered questionnaires, where social desirability or a misunderstanding of questions can skew the results. In studies involving cultural or religious identity, such as the present research, there is also a risk that respondents may provide normative rather than reflective answers. While steps were taken to ensure clarity and anonymity, this limitation remains a consideration in interpreting the findings.

Conversely, experiments involve a structured plan for allocating participants or experimental units to different treatment conditions, alongside a corresponding strategy for analysing the resulting data (Kirk, 2013). Experimental designs are particularly suited for establishing causal relationships between independent and dependent variables through deliberate manipulation while controlling for extraneous factors (Kirk, 2013). Compared to cross-sectional surveys, the primary value of experiments lies in their capacity to assess cause-and-effect relationships (Viglia et al., 2021).

Although experiments provide strong internal validity through controlled manipulation, they often face limitations of external validity, artificial settings, and small or homogenous samples (Aguinis & Bradley, 2014; Viglia et al., 2021). Surveys, in contrast, allow data collection in natural settings, enable larger and more diverse samples, and capture longer-term attitudes and intentions (Creswell & Creswell, 2014; Malhotra, 2020). Table 4.3 summarises the key differences between survey and experimental designs. While experiments excel in testing causality, surveys are more suitable when the aim is to describe, compare, and generalise patterns of behaviour across large and heterogeneous populations, as in this study.

Table 4.3 Comparison of Surveys and Experiments

Criteria	Survey Research Design	Experimental Research Design
Purpose	Describe characteristics, attitudes, and examine associations between variables	Test causality via manipulation
Research Question	Focused on “who”, “what”, “where”, “how many”, “how much” questions	Focused on “how” and “why” questions aimed at establishing causality
Approach	Deductive; descriptive/comparative/predictive research	Deductive; explanatory and exploratory research
Design Characteristics	<ul style="list-style-type: none"> - Standardised data collection (questionnaire, structured interviews) - Non-manipulative - Cross-sectional or longitudinal 	<ul style="list-style-type: none"> - Controlled manipulation of variables - Random allocation to experimental and control groups - Usually pre-test/post-test design
Internal Validity	Generally lower, as it does not control for confounding variables	High internal validity due to random assignment and control of extraneous variables
External Validity	High if the sample is representative, generalisable to larger populations	Often low due to artificial environments and small or unrepresentative samples

Sampling	Large and representative samples to ensure generalisability	Often smaller, purposive sample
Data Analysis	Descriptive, and inferential statistics to identify trends, correlations or group differences	Group comparisons, estimation of treatment effects
Ethical Concerns	Generally minimal; informed consent and confidentiality are primary issues	Can be significant, especially if participants are exposed to risks or denied potentially beneficial interventions
Time and Cost	Economical for large-scale data collection; time-consuming in design, piloting and analysis	Costly/time-intensive; controlled environments and ethical clearance
Limitations	<ul style="list-style-type: none"> - Limited causal inference - Risk of poor response rates - Depending on the quality of questions and sampling 	<ul style="list-style-type: none"> - Artificial settings may limit realism - Ethical and practical constraints can limit feasibility - Often small, unrepresentative samples affect generalisability
Key Sources	(Bell et al., 2022; Creswell & Creswell, 2014; Saunders et al., 2009)	(Bell et al., 2022; Hakim, 2012; Saunders et al., 2009)

Despite the risk of response bias in self-administered questionnaires—particularly on sensitive issues such as religion—steps such as anonymity and careful wording were used to mitigate these challenges. Overall, the survey method provides reliable, generalisable data, making it the most appropriate choice for empirically testing the study’s propositions on service inclusion. Aligned with a deductive approach and given this study’s aim to model pattern of attitude and intentions across a large, diverse sample in naturalistic context, the survey design is the most appropriate choice to test theoretical propositions empirically (Collis & Hussey, 2009).

4.5 Conclusion

This chapter has outlined the methodological approach employed in this thesis, grounded in a post-positivist paradigm. This framework supports a theory-driven, reflective inquiry into the complex dynamics of service inclusion experienced by Muslim tourists in non-Muslim destinations. Building on the theoretical foundations and research gaps identified in Chapter 2 and 3, two interrelated empirical studies are proposed to examine the dual outcomes of service inclusion. Study 1 investigates the relationship between service inclusion and behavioural intention, positing that when Muslim tourists encounter inclusive service elements—such as halal food, prayer facilities, and segregated spaces between male and female—they are more likely to experience a sense of belonging and form a positive perception of the destinations (Faulina et al., 2020; Yağmur & Aksu, 2020). Drawing from Social Identity Theory (Tajfel & Turner, 2004) and the TSR paradigm (Anderson & Ostrom, 2015), study 1 conceptualises destination image as a mediating mechanism and investigates the moderating role of religiosity. The findings are expected to clarify how inclusive service practices can foster positive affective and behavioural outcomes, such as intention to revisit and to recommend.

Study 2 introduces a critical extension by questioning the assumption that service inclusion always yields positive outcomes. Anchored in Social Identity Complexity (SIC) theory (Roccas & Brewer, 2002), this research explores the possibility that inclusion may, under certain conditions, produce unintended outcomes—namely, religious deviance. The study examines how an elevated

Perceived Insider Status (PIS) may reduce the salience of religious identity in cross-cultural settings, particularly among individuals with low religiosity level. This could lead to norm-relaxing behaviours—such as alcohol consumption or diminished religious observance—not as acts of defiance, but as adaptive responses to complex identity negotiations in inclusive environments. Study 2 thus extends the TSR perspective by demonstrating that inclusion may act as a double-edged sword: affirming identity while simultaneously softening moral boundaries and increasing exposure to behavioural risks. The following chapter presents the empirical design and results of Study 1.

5. STUDY 1: SERVICE INCLUSION AND BEHAVIORAL INTENTION

5.1 Introduction

This chapter presents Study 1, which investigates the impact of service inclusion on behavioural intention. The first section begins with the development of hypotheses, including justification for the proposed mediating and moderating effects, followed by the presentation of the conceptual model. The second section outlines the research design and data analysis procedures. Advanced statistical analyses were subsequently conducted. A serial mediation analysis, employing PROCESS macro-Model 6, tested whether destination image—operationalised through its cognitive and affective dimensions—sequentially mediates the relationship between service inclusion and behavioural intention, defined as intention to revisit and intention to recommend. Additionally, a moderated mediation analysis using the PROCESS macro (Model 83) was performed to examine whether religiosity moderates the direct and/or indirect effects within the serial mediation framework.

This chapter addresses the first objective of this thesis:

To investigate the impact of inclusive practices on Muslim tourists' behavioural intention in non-Muslim destinations, and to explore the mechanisms through which these practices exert their influence.

To examine this objective, a survey design was employed to investigate the impact of service inclusion within the context of halal tourism in non-Muslim destinations. This framework extends existing conceptual models of service inclusion by introducing a novel underlying mechanism and moderator. This study also integrates religiosity into the framework and proposes it as a moderator that attempts to address this objective:

To test the moderating role of religiosity in the relationship between service inclusion and behavioural intention

Through the integration of religiosity and tourist identity, the study contributes to the expanding literature on how inclusive service practices can foster favourable tourist behavioural intentions, ultimately providing deeper insights into the role of religiosity in shaping the effectiveness of service inclusion strategies.

The chapter begins with a detailed development of hypotheses grounded in relevant theoretical perspectives, followed by the introduction of the conceptual framework that guides the question. Next, it delineates the study's aims and objectives, followed by an overview of the research design, which employs survey methodology. The latter sections then present the results and discuss their implications, highlighting the positive impact of service inclusion on tourist loyalty in the context of halal tourism to non-Muslim destinations.

5.2. Hypothesis Development

5.2.1. Service Inclusion and Destination Behavioural Intention

Behavioural intention is defined as “the degree to which a person has formulated conscious plans to perform some specified future behaviour” (Warshaw & Davis,

1985, p. 214). Within tourism, it refers to tourists' anticipated or post-visit behaviour, reflecting their assessment of the likelihood of revisiting a destination or recommending it to others (Chen & Tsai, 2007). Future behaviour or post-visit behaviour of tourists is reflected in revisits, recommendations and positive word of mouth (Baker & Crompton, 2000; Hsieh, 2012). In the tourism literature, it is commonly used as a proxy for satisfaction and loyalty (Baker & Crompton, 2000; Prayag & Ryan, 2011; Y. L. Zhang et al., 2014).

Existing studies consistently highlight the critical influence of past experiences on behavioural intentions, indicating that positive experiences typically foster favourable outcomes, such as repeat visits (Reichheld & Sasser, 1990) or word-of-mouth (WOM) recommendations (Ouellette & Wood, 1998). Additionally, revisit intentions frequently correlate with higher likelihoods of recommending the destination, underscoring the interconnected nature of these behavioural intentions (Lepp & Gibson, 2003).

Understanding behavioural intentions is vital for the sustainability and demand of tourism destinations. These intentions significantly influence tourists' future decisions, service choices, and advocacy behaviours, thus shaping the long-term success of tourism locations (Lepp & Gibson, 2003). Therefore, developing strategies to encourage tourists to revisit and advocate for destinations is integral to effective tourism development (Chen & Tsai, 2007).

5.2.1.1. Revisit Intention

Revisit intention refers to tourists' likelihood of returning to a destination following an initial visit. It is crucial for destination sustainability, as repeat

visitors contribute to reduced marketing costs, consistent revenue streams, and strengthened destination loyalty (Chen & Tsai, 2007). Factors such as destination attributes, visitor attachment, and destination image significantly influence revisit intention, with satisfaction identified as the primary determinant (Um et al., 2006). Tourists' satisfaction with service quality, facilities, and overall experience significantly enhances their likelihood of returning.

Repeat tourists represent considerable economic value, given their lower acquisition costs and contribution to stable revenue (Li et al., 2010). Moreover, attracting and retaining repeat visitors is often less expensive than acquiring new tourists (Kozak, 2001). Satisfaction derived from exceptional experiences and quality services fosters deeper emotional attachment and destination loyalty, boosting revisit intention. External influences, including cultural engagement, perceived risk, and destination image, further shape tourists' intentions to revisit (Bigne et al., 2001).

5.2.1.2. Intention to Recommend

Intention to recommend refers to the likelihood that tourists will share positive experiences with others, acting as informal ambassadors for the destination.

WOM recommendations are particularly powerful in tourism, as they carry more credibility than traditional marketing efforts (Litvin et al., 2008). Positive WOM significantly influences potential tourists' decisions and enhances destination reputation, often outweighing the effects of advertising (Confente, 2014; Reza Jalilvand et al., 2012).

Satisfaction derived from exceptional experiences and quality services fosters deeper emotional attachment and destination loyalty, boosting revisit intention. External influences, including cultural engagement, perceived risk, and destination image, further shape tourists' intentions to revisit (Bigne et al., 2001).

Intention to recommend involves tourists' propensity to share positive experiences and serve as informal ambassadors for the destination. WOM recommendations wield considerable influence in tourism, often surpassing traditional marketing in credibility and effectiveness (Litvin et al., 2008). Positive WOM substantially impacts prospective tourists' decisions, enhances destination reputation, and frequently outperforms formal advertising (Litvin et al., 2008; Reza Jalilvand & Samiei, 2012). Satisfied tourists demonstrate a greater likelihood not only of revisiting but also of promoting destinations actively, reinforcing their appeal and attractiveness (Kim et al., 2012; Prayag et al., 2013). Such endorsements stimulate organic growth through trusted, authentic personal recommendations (Williams & Soutar, 2009).

Perceived service fairness has consistently been identified as a key driver of customer satisfaction and behavioural intention. In the tourism context, fairness perceptions have been shown to directly influence tourist evaluations and decision-making processes (Su, Huang and Chen, 2015). This is consistent with broader service literature, which highlights that fair treatment, manifested through equitable procedures, respectful interactions, and transparent communication, elicits favourable consumer responses such as trust, loyalty and repeat purchase

(Hutchinson et al., 2009; Kim & Park, 2017; L. Su et al., 2015; Su & Hsu, 2013; L. J. Su et al., 2015).

Beyond fairness, inclusion has emerged as a vital element in shaping service experiences. Studies in financial inclusion, education, and organisational contexts further confirm that inclusive practices enhance engagement, satisfaction, and loyalty (Ozili, 2020; Sharma et al, 2022; Shankar, 2013). In tourism, however, service inclusion has predominantly been examined in relation to disabilities, yet cultural and religious inclusivity remains underexplored. Recent studies suggest that inclusive tourism practices cater to tourists' needs, positively influencing their well-being and behavioural intentions (Awan et al., 2022).

This connection is further supported by Social Identity Theory (Tajfel & Turner, 1985), which posits that individuals define their self-concept based on their perceived membership in relevant social groups, seeking positive affirmation and esteem through these memberships. This membership becomes integral to their self-identity, influencing behaviours, attitudes, and emotions. Individuals naturally categorise themselves and others into groups, which helps them construct their social identity, providing a framework for interpreting social interactions and experiences (Ashforth & Mael, 1989). This categorisation process facilitates a sense of belonging, emotional connection, and social recognition, thereby motivating individuals to align their behaviours with the group's perceived norms and values to enhance their social identity and self-esteem (Scott & Lane, 2000).

Social identity theory distinguishes between cognitive and affective identification, both of which shape information processing and behavioural intentions. In tourism, cognitive identification helps explain why Muslim tourists prefer destinations that align with their religious and cultural expectations, enhancing comfort, destination preference, and revisit intention (El-Gohary, 2020). Affective identification, reflected in emotional attachment, pride, and satisfaction, is associated with stronger loyalty and positive word-of-mouth towards culturally or religiously congruent destinations (Bhattacharya & Sen, 2003; Johnson et al., 2012; McGowan et al., 2017; Awan et al., 2022).

Social identity theory, thus, offers a comprehensive theoretical lens for understanding how social identification influences consumer behaviour, particularly in the tourism context. Both cognitive and affective identifications play pivotal roles in shaping tourists' behaviours, reinforcing the importance of inclusivity and perceived fairness in tourism services. Destinations that actively accommodate tourists' specific cultural or religious needs effectively foster a positive social identity among visitors, subsequently enhancing their psychological comfort, satisfaction, and loyalty behaviours.

Drawing on social identity theory (Tajfel & Turner, 1986), individuals derive a sense of self and psychological well-being from their group memberships, including religious affiliations. When service environments acknowledge, respect, and accommodate these groups' identities, such as religious identities in tourism contexts, tourists are more likely to experience a greater sense of belonging and emotional affirmation. This validation not only enhances satisfaction but also

strengthens tourists' emotional attachment to the service environment, thereby increasing their likelihood of engaging in favourable behavioural outcomes, such as revisit and recommendation intentions.

For Muslim tourists, feeling included—such as through access to halal services, prayer facilities, or respectful staff interactions—generates psychological comfort and strengthens their connection with the destination. This sense of inclusion affirms their identity and enhances their overall experience, encouraging loyalty and advocacy. Conversely, when destinations fail to offer culturally appropriate services, Muslim tourists may feel excluded or marginalised, leading to dissatisfaction, reduced loyalty, and negative feedback (El-Gohary, 2020).

Integrating insights from Social Identity Theory and prior empirical evidence, this study proposes the following hypothesis:

H1. Service Inclusion positively influences Muslim tourists' behavioural intention (intention to revisit and to recommend the destination) in the context of halal tourism in a non-Muslim destination.

5.2.2. Mediating Role of Destination Image

Destination image has long been recognised as a pivotal concept in tourism studies due to its significant influence on tourists' decision-making processes (Assaker, 2014; Becken et al., 2016). Originating from brand image theory, destination image reflects the impressions and associations that individuals form about a place, analogous to how consumers perceive a product or service (Aaker, 2009; Keller, 1993).

Although brand image was introduced into consumer behaviour literature in the 1950s, its conceptualisation has remained somewhat ambiguous (Gardner & Levy, 1955). Early perspectives emphasised that consumers' ideas, feelings, and attitudes shape brand image and extend beyond purely rational decision-making processes. The following section expands the root of the destination image.

5.2.2.1. Defining Destination Image

Destination image refers to the collective beliefs, ideas, and impressions that individuals have about a destination (Crompton, 1979). Although this is the most commonly referenced definition, viewpoints have evolved from considering destination image as merely a general impression (Hunt, 1975; Reynolds, 1969) to recognising the significance of specific destination attributes (e.g., Echtner & Ritchie, 1991). By the late 1990s, scholars began to highlight the emotional aspects—feelings and emotions—alongside cognitive evaluations of the destination's physical and social environment (Baloglu & McCleary, 1999).

Table 5.1 below illustrates various definitions of destination image over the years:

Table 5.1 Defining Destination Image

Authors	Definition
Reynold (1969, p.69)	“Mental construct developed by the consumer on the basis of a few selected impressions among the flood of total impressions”
Hunt (1975)	Impressions that a person holds about a place that they do not reside in
Crompton (1979, p.18)	“The sum of beliefs, ideas and impressions that a person has of a destination”
Phelps (1986)	An individual's mental representation of knowledge (beliefs), feelings, and global impression about a destination.

Um and Crompton (1990, p. 432)	“A holistic construct which is derived from attitudes towards the destination’s perceived tourism attributes”
Echtner and Ritchie (1991, p.43)	“Perceptions of individual destination attributes as well as holistic impressions made by the destination”
MacKay and Fesenmaier (1997, p.538)	“A composite of various products (attractions) and attributes woven into a total impression”
Baloglu and McCleary (1999)	“An attitudinal construct consisting of an individual’s mental representation of knowledge (belief), feeling and global impression about an object or destination”
Tasci and Gartner (2007)	An interactive system of thoughts, opinions, feelings, visualisation, and intentions towards a destination
Zhang et al (2014)	An individual's overall perception of a destination, formed by the integration of cognitive evaluations and emotional responses.
Stylos et al (2017, p.17)	“Image as a set of impressions, ideas, expectations and emotional thoughts tourists maintain of a place, representing associations and pieces of information connected with a destination”

The most frequently cited definition describes destination image as “the sum of beliefs, ideas, and impressions that a person has of a destination” (Crompton, 1979, p. 18). Early researchers (e.g., Hunt, 1975; Reynolds, 1969) initially treated it as a holistic construct, focusing on global impressions rather than specific features. Over time, however, scholars recognised that attributes—such as attractions, accommodations, amenities, and cultural contexts—affect how individuals develop a mental representation of a destination (Echtner & Ritchie, 1991).

Extending these early ideas, Baloglu and McCleary (1999) proposed that destination image should encompass cognitive and affective dimensions, arguing that people not only form rational appraisals of a place’s attributes but also experience emotional reactions toward it. This expanded perspective has proven

instrumental in predicting tourist behaviour, such as intention to revisit or recommend a destination (Afshardoost & Eshaghi, 2020; Beerli & Martín, 2004).

5.2.2.2. Image Formation Theory

Image formation theory is a general theoretical framework that guides current research, aiming to clarify how visitors form opinions of locations and how these opinions affect their behaviour. Researchers generally agree that tourist decision-making and behaviour, including destination choice, contentment, and loyalty, depend mostly on destination image (Baloglu & McCleary, 1999; Chon, 1990; Gallarza et al., 2002; Martín-Santana et al., 2017). Therefore, a primary duty for destination marketers is to project a positive destination image to attract and retain visitors through strategic management.

Image formation theory seeks to elucidate the intricate set of processes and influencing elements that help to build destination image (MacKay, 1997; Styliadis, Shani, et al., 2017). Personal and psychological factors that shape these processes include demographics, cultural background, values, beliefs, and attitudes (Baloglu & McCleary, 1999; Beerli & Martín, 2004; Stylos et al., 2016). Important underpinnings in this field have come from foundational models by Gunn (1972) and Gartner (1994). Gunn (1972) first proposed a distinction between induced images—which are intentionally created through promotional materials and ads—and organic images, which are formed passively through non-commercial sources such as literature and news media. Emphasising the variety of sources influencing how destinations are seen, Gartner (1994) extended on this paradigm by suggesting a continuum of eight image-generating agents. In tourism

research, his typology has been extensively embraced and helps to explain the regular discrepancy between a destination's projected image and an individual tourist's perceived or experienced image (Echtner & Ritchie, 1991; MacKay, 1997).

Additional contributions to the theory underline the complex character of image evaluation. For instance, Tasci et al. (2007) lists several linked elements influencing destination image: knowledge, personal beliefs, memories, assessments, and decision-making. Consistent with these observations, many conceptual models have been developed to try to explain the antecedents and results of image formation (Albaity & Melhem, 2017; Prayag et al., 2017). Critics counter that many of these models concentrate mostly on pre-visit impressions and sometimes ignore the whole tourist experience, particularly including what happens during and following the trip (Gannon et al., 2017; Kim & Chen, 2016; Martín-Santana et al., 2017). Given that destination image changes across the tourist trip, thereby influencing not only the choice to visit but also the experience itself, post-visit assessments, and future behavioural intentions (Chen & Tsai, 2007). The dynamic nature of destination image formation suggests that a comprehensive understanding must include the entire tourist experience, from anticipation to reflection, to more accurately capture its influence on tourist behaviour.

Finally, there is growing recognition that image formation is not static. Tourists' prior experiences, social-psychological characteristics, and exposure to information significantly affect how images are initially formed (Baloglu &

McCleary, 1999; Stylos et al., 2016). However, behavioural outcomes—such as satisfaction or dissatisfaction—may lead to image reinforcement or modification after the visit (Chon, 1990). Despite this, relatively few studies have examined both the antecedents of image formation and the post-visit changes in image or behaviour. These complexities suggest the need for more holistic, longitudinal approaches to understanding destination image across all stages of the tourist experience.

5.2.2.3. Destination Image in Tourism Studies

Destination image has been the subject of numerous tourism studies (Beerli & Martín, 2004). This concept was first introduced in the tourism industry by Gunn (1972) and Hunt (1975), and since then, all the research has shown the influence of image towards many factors (Stylidis, Belhassen, et al., 2017) on behavioural intention, including intention to recommend (Prayag et al., 2017), intention to revisit (Loi et al., 2017), and intention to visit (Molinillo & Japutra, 2017). Gartner's (1994) three-dimensional approach is more commonly used in existing destination studies (H. Zhang et al., 2014). It holds that destination image is composed of cognitive, affective and conative components.

As for the other approach, the cognitive and affective components are the most frequently mentioned in the tourism-related research literature as central to the formation of the overall destination image. In fact, for many authors, the tourist image construct consists of these two interrelated components 'woven into overall impressions' (Baloglu & McCleary, 1999). The affective component has been far less analysed despite its huge implications for tourist satisfaction, decision making

and behaviour. In the tourism context, the evaluation of affective qualities of places might become more important than objective, perceptible properties of places (Kim & Richardson, 2003).

Destination image is defined as the sum of beliefs, ideas, and impressions that individuals associate with a destination (Crompton, 1979). Understanding destination image is essential for examining how tourists perceive a destination and how these perceptions influence their behaviour (Hunt, 1975; Pearce, 1982). A positive and strong destination image increases the likelihood of a destination being considered and chosen during the travel decision-making process (Goodrich, 1978; Woodside & Lysonski, 1989).

Although extensive research has been conducted, gaps still remain in our understanding of the dynamic factors that influence and modify destination image. For example, there has been insufficient focus on how sociodemographic factors affect destination image (Tasci & Gartner, 2007). Culture is expected to have a significant impact on destination image, necessitating more research—particularly in cases where there is a cultural disparity between the destination being studied and the cultural backgrounds of the respondents (Reisinger & Turner, 2002a, 2002b). Differences in values, social norms, perceptions, and interaction patterns may influence how consumers form destination images (Tasci & Gartner, 2007). This is especially true for beliefs or religions, such as the halal or Islamic destination image, which are becoming increasingly important in today's diverse tourism sector.

In this research, the definition of destination image proposed by Baloglu and McCleary (1999) is adopted, focusing on both its cognitive and affective dimensions. Cognitive image refers to tourists' beliefs and knowledge about a destination's tangible and intangible attributes, such as its landscape, attractions, services, and infrastructure. Affective image, by contrast, refers to the emotional responses tourists have toward the destination, such as feelings of excitement, relaxation, or satisfaction (Crompton, 1979). Together, these components form a holistic perception of the destination, offering a nuanced understanding of how tourists evaluate and experience a place.

While early studies predominantly emphasised the cognitive attributes of destinations, later research revealed the significance of emotional responses in shaping tourists' overall impressions (Baloglu & McCleary, 1999; Echtner & Ritchie, 1991; Stylos et al., 2017). This dual approach has become critical in predicting behavioural intentions, such as revisiting or recommending a destination, with affective components often exerting a stronger influence on these intentions (Afshardoost & Eshaghi, 2020; Kim & Yoon, 2003).

5.2.2.4. The Role of Inclusion in Shaping Destination Image

Evidence from organisational settings highlights the transformative power of inclusivity. Studies demonstrate that diversity and inclusion positively influence brand image and foster internal satisfaction. For instance, when employees perceive equal access to opportunities and fair treatment, they report improved psychological outcomes, such as increased job satisfaction and reduced turnover intentions (Chrobot-Mason & Aramovich, 2013; Jonsen et al., 2021). Inclusive

leadership further enhances organisational cohesion while bolstering the brand's external perceptions (Chakraverty, 2022).

In the tourism industry, social inclusion is directly linked to well-being and perception. Research in Australia's tourism sector indicates that organisational justice and inclusion significantly enhance employee well-being and satisfaction (Fujimoto et al., 2014). Workplace inclusion is further associated with psychological health and satisfaction, emphasising the importance of equitable practices for both individuals and the broader service ecosystem (Barak, 2013; Huong et al., 2016; Lawson et al., 2009).

Furthermore, insights from supplier diversity research in business-to-business (B2B) settings reveal that inclusive practices can enhance brand image, mitigate risks, and promote innovation (Sordi et al., 2022). By ensuring diversity and inclusivity in their supply chains, organisations demonstrate a commitment to equitable practices that resonate positively with stakeholders. Similarly, in tourism, destinations that embody inclusivity—by offering accessible services, accommodating diverse cultural needs, and promoting fairness in treatment—are more likely to evoke a positive destination image. This is particularly significant, as cognitive evaluations (e.g., infrastructure and service quality) and affective responses (e.g., feelings of comfort and belonging) both play critical roles in shaping overall perceptions of a destination.

This thesis extends this dynamic to tourism, examining how inclusion—manifested through accessible infrastructure, fair treatment, and cultural sensitivity—shapes positive experiences and fosters stronger destination loyalty.

5.2.2.5. Serial Mediation of Cognitive and Affective Image

Scholars emphasise that destination image consists of both cognitive and affective dimensions (Agapito et al., 2013; Baloglu & McCleary, 1999; Beerli & Martín, 2004; Li et al., 2010; Stylidis, 2022). Cognitive image represents beliefs and knowledge about a destination's tangible attributes, while affective image reflects emotional attachment (Crompton, 1979). A hierarchical relationship exists between these components, where the affective image depends on the cognitive image (Agapito et al., 2013; Gartner, 1994; Hyun & O'Keefe, 2012; Ryan & Cave, 2005; Stylidis, Shani, et al., 2017). Affective image shapes behavioural intentions, particularly revisit intentions driven by emotional experiences, and mediates the effect of cognitive image on behavioural intention (Agapito et al., 2013; Baloglu & McCleary, 1999; Chew & Jahari, 2014; Hallmann et al., 2013; Li et al., 2010; Pike & Ryan, 2004). Although destination image has been studied for four decades, the mediating role of cognitive and affective image thus remains widely unexplored in tourism studies (Chew & Jahari, 2014).

Therefore, this study argued that tourists first develop cognitive perceptions of a destination's inclusivity, which shape their affective responses, ultimately influencing behavioural intentions. Rational assessments of inclusive service attributes (e.g., halal food availability, religious accommodations, cultural sensitivity) elicit emotional responses, reinforcing positive affective experiences and increasing the likelihood of revisiting and recommending the destination. This is consistent with most contemporary theories, which suggest that affect follows cognition, meaning that emotional responses emerge only after extensive

cognitive processing (Zajonc, 1980). An affective response—such as liking, disliking, preference, evaluation, or experiencing pleasure or displeasure—is grounded in an initial cognitive process. During this process, various attributes are distinguished, analysed for their significance, and assessed based on their relevance and contribution to the final emotional reaction (Zajonc, 1980). Thus, the serial mediation effect of cognitive and affective image between service inclusion and behavioural intention is proposed:

H2: The relationship between service inclusion and behavioural intention is serially mediated by cognitive and affective image in the context of halal tourism in a non-Muslim destination.

5.2.3. Moderating Role of Religiosity

Religiosity—encompassing beliefs, practices, and social ties—shapes value orientations, affecting cognitive processes related to perceptions, attitudes, and behaviour in the marketplace (Aji & Dharmmesta, 2019; Fam et al., 2004; Muhamad & Mizerski, 2010; Muhamad & Mizerski, 2013). In halal tourism, it is a salient personal resource that heightens sensitivity to Islamic value congruence (Eid & El-Gohary, 2015).

Prior work shows that Muslim tourists are heterogeneous in religious commitment, which produces systematic differences in how inclusive service cues are interpreted and acted upon (Battour et al., 2011; Farmaki et al., 2020; Rehman et al., 2022). Moreover, previous research has demonstrated that religiosity positively influences various cognitive functions, including perception and decision-making (Al Zaben et al., 2015; Choi et al., 2016; Coin et al., 2010; Hsu,

2007; Zhang, 2010). Regular attendance at religious services has been linked to improved cognitive performance (Henderson et al., 2022).

As religiosity is an individual level of commitment (McDaniel & Burnett, 1990), it can be considered as an internal motivation. Despite its relevance, religiosity remains underexplored as a moderating variable in tourism studies (Rehman et al., 2022). Prior research has often treated Muslim tourists as a homogeneous group, overlooking differences in religious commitment (Battour et al., 2011). In practice, however, Muslim tourists vary in how they perceive and respond to inclusive services, depending on their level of religiosity (Farmaki et al., 2020).

Religion and religiosity have received increasing attention in tourism research and have been found to moderate perceived value, tourist satisfaction (Eid & El-Gohary, 2014), and behavioural intention (Jamal & Sharifuddin, 2015). In non-Muslim destinations, inclusive services (e.g., halal-compliant provisions, respectful staff practices) act as signals of identity and moral congruence. For more religious tourists, such cues are more diagnostically meaningful, strengthening cognitive image (e.g., perceived appropriateness, authenticity) and, in turn, intensifying affective image (e.g., comfort, trust, pride). This sequencing is consistent with evidence that religiosity shapes emotion formation and regulation (Emmons, 2005; Lowicki & Zajenkowski, 2017; Schimmel, 1997; Taheri, 2015; Watts, 2017).

Consequently, religiosity is theorised as a boundary condition on the entire indirect pathway from service inclusion to behavioural intention via cognitive and affective image: when religiosity is high, inclusive cues amplify cognitive

evaluations and deepen affective responses, yielding a stronger downstream intention; when religiosity is low, the same cues carry less weight, attenuating the indirect effect. This thesis, thus, hypothesises:

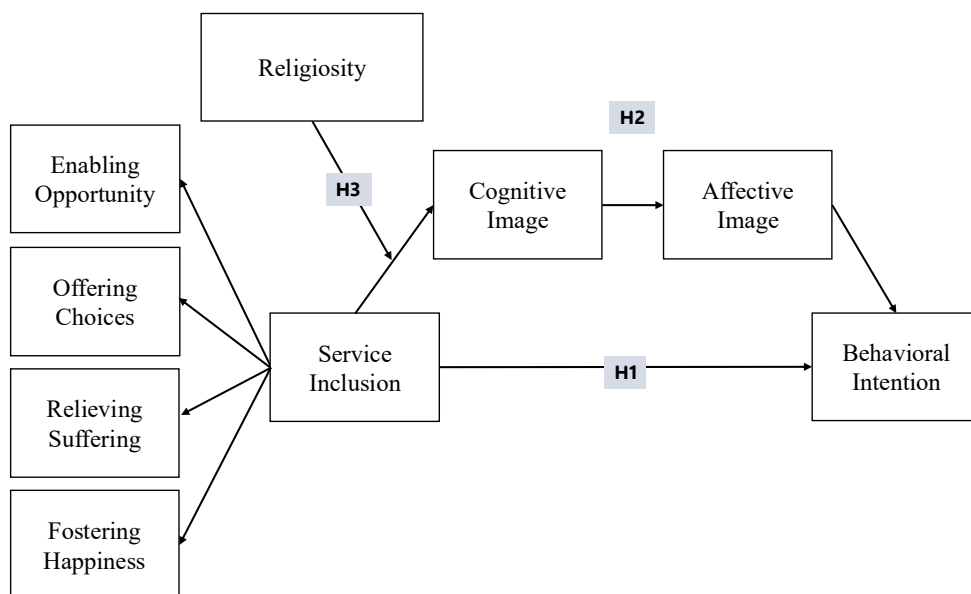
H3a. Service Inclusion has a conditional positive effect on cognitive image, with a direct effect stronger at Muslims with higher levels of religiosity in non-Muslim destinations.

H3b. Service inclusion has a conditional indirect positive effect on behavioural intention through a serial mediation of cognitive and affective destination image, with the indirect effect stronger for Muslims at higher levels of religiosity in non-Muslim destinations.

5.2.4. Conceptual Model

The conceptual model of Study 1 and all the hypotheses are depicted in Figure 5.1.

Figure 5.1 Conceptual Model of Study 1



Each of the model components is defined as follows:

Service Inclusion: an egalitarian approach to service delivery that ensures fair access, fair treatment, and fair exit for all customers while intentionally designing equitable, empowering and contextually relevant experiences that meet diverse consumer needs

Behavioural Intention: the visitor's judgment about the likelihood of revisiting the same destination or the willingness to recommend the destination to others.

Cognitive Image: beliefs, knowledge and perceptions individuals hold about a destination's attributes

Affective Image: emotional responses or feelings an individual associates with a destination

Religiosity: the degree of an individual's religious commitment, belief, and practice

5.3. Data Analysis

This study employed a survey-based design to examine the effect of service inclusion on Muslim tourists' behavioural intentions and explore the underlying mechanisms shaping this relationship. Specifically, it investigated whether destination image mediates the impact of service inclusion on behavioural intentions and whether religiosity moderates this relationship. To examine these relationships empirically, the following section outlines the survey method, measurement instruments, and sample characteristics used in the study.

5.3.1. Survey Instrument and Pretesting

A cross-sectional survey was conducted, asking participants about their holiday experiences in non-Muslim countries. The data analysis was conducted using the PROCESS Macro for SPSS, which allows for examining the mediated moderating effect of religiosity (RIB) on the relationship between service inclusion (SI) and behavioural intention (BI), which consists of two indicators: intention to revisit (IRV) and intention to recommend (IRV2). The survey was distributed via Prolific using the Qualtrics survey link.

The six-section questionnaire was developed for the respondents. The first section contained screening questions that the respondents needed to answer to ensure they had travelled to a non-Muslim country in the past 12 months. Only those who met this criterion were instructed to proceed by reflecting on their travel experience. Participants who had not travelled to a non-Muslim country within the specified timeframe were excluded from the survey.

The second section was about religiosity, then service inclusion scales, followed by destination image and behavioural intention. The last section was used to collect demographic information, such as age, gender, educational background, and nationality. The survey instrument was piloted with a small sample of PhD Muslim students at the University of Strathclyde ($n = 26$) recruited via snowball sampling. After completing the questionnaire, participants were interviewed to probe their interpretation of the constructs and the relevance of the items.

Feedback was used to assess item phrasing, content coverage, sequencing, and the

questionnaire's formatting and layout. No modifications were required; the instrument was retained unchanged for the main study.

5.3.2. Measure

Service inclusion was measured using a scale developed by Awan et al. (2022), initially validated with physically disabled tourists across five Malaysian states (Perak, Kuala Lumpur, Selangor, Johor and Penang). To the best of the author's knowledge, this study represents the first empirical application of the scale beyond its original context, with items reworded to suit the present research setting. For the destination image, the scale developed by Byon et al. (2010) was utilised and adjusted to fit the study's context. This process aligns with scale adaptation practices, which involve adding or removing items based on their relevance to a particular research context (Finn & Kayande, 2004).

Participants were then asked to answer the behavioural intention items following Bigne, Sanchez, and Sanchez (2001): "Would you revisit this destination in the future?" and "Would you recommend the destination to someone?". This scale was adopted because it captures the two core dimensions most widely recognised in tourism research, revisit intention and recommendation intention. These items are simple, contextually relevant, and have been extensively validated in prior destination studies, ensuring both reliability and comparability of results across tourism contexts.

To test the moderating effect of religiosity, the participants were asked about their religiosity level by answering to what extent they agree or disagree with the five items short version of the *Santa Clara Strength of Religious Faith* scale adapted

from Plante et al. (2002). Since the scale was developed and published, many studies have examined its reliability, validity, and utility across multiple contexts and religions (Plante, 2010). These items were rated using a 7-point Likert scale from 1 (strongly disagree) to 7 (strongly agree). In contrast, behavioural intention was assessed using a 7-point Likert scale anchored from “definitely not probable” to “definitely probable”. All the items of the original measurement scale are presented in Table 5.2

Table 5.2 Measurement Scale of Study 1

Construct	Scale adapted from	Dimension	Items
Service Inclusion	Awan et al (2022)	Enabling Opportunity	I feel more independent during my travel
			The tourism service providers create an environment where I feel more empowered
			The tourism service providers ensure accessibility to physical facilities and other services
			During interaction with the service providers, I am able to actively seek information on specific areas of my interest
		Offering Choices	The service employees show patience and a willingness to meet my needs
			During travel, several good options are available for me to choose between
			During travel, I find the process of deciding which service to use interesting
			I have a hard time identifying tourism activities that could fit my needs
			The tourism service providers offer flexible services to meet individual client needs
		Relieving Suffering	The tourism service providers positively handle my complaints
			The tourism service providers are willing to negotiate their terms and conditions as per my special needs
			While interacting with the service employees, I feel included in the group.
			During travel, I feel connected to the people in society
			I am discriminated against by the service employee based on my disability
			The tourism service providers are considerate towards my special needs
		Fostering Happiness	The tourism service providers deliver fair access across all tourists regardless of their abilities
			I do not enjoy travelling as there is always a possibility that something will go wrong
			During travel, I feel relaxed and become more self-confident
			Overall, my experience with traveling is memorable and enriched my quality of life
			During interaction with the tourism service providers, I feel happy and energized
			Traveling makes me in a gloomy mood
			During travel, I could step away from my everyday problems

Destination Image	Byon et al. (2010)	Cognitive Image	City has quality infrastructure (roads, airport, and/or utilities)
			City has suitable accommodations
			City has a good network of tourist information (tourist centre)
			City has a good standard of hygiene and cleanliness
			City is safe
			City has good shopping facilities
			City beautiful natural attractions (parks, forests, and/or trails)
			City has beautiful scenery
			City has a good climate
			City offers interesting historical attractions (museums, and/or art galleries)
			City accommodations are reasonably priced
			City is an inexpensive place to visit
			City offers good value for my travel money
			Affective Image
City is an enjoyable travel destination			
City is an exciting travel destination			
City is a novel travel destination			
Behavioural Intention	Bigne, Sanchez, and Sanchez (2001)	Intention to Revisit	Would you revisit this destination in the future?
		Intention to Recommend	Would you recommend the destination to someone?
Religiosity	Plante et al (2002)		I pray daily
			I look to my faith as providing meaning and purpose in my life
			I consider myself active in my faith
			I enjoy being around others who share my faith
			My faith impacts many of my decision

5.3.3. Sampling strategy and sample characteristics

Bryman and Bell (2007) state that time and cost considerations affect sampling decisions in most research projects. Many researchers argue that the theoretical framework is another important consideration in determining sample size and collection (Tashakkori & Teddlie, 2003; Teddlie & Yu, 2007). Schatzman and Strauss (1973, p. 39) state that purposive sampling is a practical necessity that is “shaped by the time the researcher has available to him, by his framework, by his starting and developing interests, and by any restrictions placed upon the observations by his hosts”.

This study employed a purposive sampling strategy targeting Muslim tourists who had travelled to a non-Muslim destination for leisure purposes within the past year. Data were collected using Prolific, a reputable online research platform designed to facilitate high-quality participant recruitment. Participants were screened through a pre-questionnaire to ensure they met the inclusion criteria.

In determining the appropriate sample size, the study drew upon Cohen’s (1988) foundational framework for statistical power analysis. Statistical power refers to the probability of correctly rejecting a false null hypothesis (i.e., avoiding a Type II error), with a conventional threshold set at 0.80, indicating an 80% chance of detecting an effect if one exists. According to Cohen (1988), power is influenced by four interrelated components: effect size, significance level (α), sample size (N), and the type of statistical test used. He also provided standard benchmarks for

effect size in multiple regression: small ($f^2 = 0.02$), medium ($f^2 = 0.15$), and large ($f^2 = 0.35$).

To operationalise these concepts, the software G*Power was used to conduct an *a priori* power analysis. In this study, the power analysis was based on a medium effect size ($f^2 = 0.15$), an alpha level of 0.05, and a desired power of 0.80. Given a model with 22 predictors, the analysis indicated a minimum sample size of 194 participants. However, in light of the model's complexity—which includes both mediation and moderation across four latent constructs—a more conservative threshold of 250 to 300 participants was adopted to ensure model stability and robustness, as it is generally accepted that the minimum acceptable size for structural equation modelling is 250 (Albright & Park, 2009).

In total, 285 Muslim participants were recruited for the study. The sample was gender diverse, comprising 57.5% males, 42.1% females, and 4% identifying as other. All participants had travelled to at least one non-Muslim country for leisure within the past year. The most visited non-Muslim destination was France (11.6%), followed by Italy (10.8%) and Spain (10.8%) as shown in Table 5.3. The sample is overwhelmingly international: domestic tourists comprise 4.6% in Study 1 (13 of 285). The domestic cases are UK (United Kingdom) residents travelling within the UK (e.g., to Scotland or Wales). Given this distribution, the study is interpreted as primarily reflecting international travel experiences; robustness checks excluding domestic respondents are reported in the Findings.

The sample was also internationally diverse, with 43% holding British nationality, followed by participants from various other cultural and national backgrounds. In

terms of age distribution, the largest cohorts were 25–34 years (43.9%) and 18–24 years (30.2%), with participants aged 18-64. Regarding educational background, the majority held a bachelor’s degree (45.3%), followed by graduate or professional degrees (27.4%).

Table 5.3 Profile of sample characteristics of Study 1

Characteristics	Categories	Frequencies	Percent
Age	18-24 years old	86	30.2 %
	25-34 years old	125	43.9 %
	35-44 years old	47	16.5 %
	45-54 years old	21	7.4 %
	55-64 years old	6	2.1 %
Gender	Male	164	57.5 %
	Female	120	42.1%
	Other	1	4 %
	Some high school or less	3	1.1 %
Educational Background	High School diploma	33	11.6 %
	Some college but no degree	35	12.3 %
	Associate or technical degree	6	2.1 %
	Bachelor’s degree	129	45.3 %
	Graduate or professional	78	27.4 %
	Other	1	.4 %
Number of Children	No Children	193	67.7%
	1	29	10.2 %
	2-3	55	19.3 %
	More than 4	8	2.8%
Relationship status	Married	124	43.5%
	Divorced	3	1.1 %
	Separated	3	1.1 %
	Never Married	155	54.4 %
Nationality	British	125	44 %
	South African	21	7.4 %
	Pakistani	19	6.7 %
	Turkish	10	3.5%
	India	9	3.2 %
	Other	100	35 %
	France	33	11.58 %

Non-Muslim Countries Visited	Italy	31	10.8 %
	Spain	31	10.8 %
	England	25	8.7 %
	Canada	17	5.9 %
	USA	14	4.9 %
	Germany	13	4.6 %
	Greece	10	3.5 %
	Other	174	38.9 %

5.3.4. Data Cleaning

Before conducting the analysis, the dataset underwent a data cleaning and screening process to ensure accuracy, relevance, and consistency. Because the online questionnaire was configured with a forced-response setting, the dataset contained no missing responses; therefore, no missing-data mechanism tests (e.g., Little's MCAR (Missing Completely at Random) test) or missing-value handling procedures were required.

The initial sample comprised 352 respondents. To ensure data quality and relevance, several screening and cleaning steps were undertaken. First, participants who did not meet the inclusion criterion—specifically, those who indicated they had not travelled to a non-Muslim destination in the past year—were excluded ($n = 33$). Reverse coding was then applied to four negatively worded scale items to maintain consistency in response direction (Podsakoff et al., 2003).

Next, incomplete cases were identified and removed ($n = 14$), followed by checks for outliers and response validity. Additionally, 20 participants who failed the attention-check question were excluded. After these procedures, the final sample

comprised 285 valid and usable responses, which formed the basis for subsequent statistical analyses.

Table 5.4 Descriptive Statistics and Correlations of Study 1

Variables	Mean	SD	1	2	3	4	5
1. Service Inclusion (SI)	4.92	.54	1.00	.515**	.577**	.462**	.123*
2. Cognitive Image (CMI)	5.77	.88		1.00	.596**	.487**	.111
3. Affective Image (AIM)	5.8	.88			1.00	.707**	.047
4. Behavioural Intention (BI)	5.71	1.25				1.00	.037
5. Religiosity (RIB)	5.59	1.31					1.00

Note. N=285
 *correlation is significant at the $p < .05$ (two tailed test)
 **correlation is significant at the $p < .01$ (two tailed test)

5.3.5. Common Method Bias

To assess Common Method Bias (CMB), an Exploratory Factor Analysis (EFA) was conducted using Principal Axis Factoring (PAF); Harman's Single-Factor Test indicated the first factor explained only 32.54% of total variance, below the 50% threshold. Multiple factors emerged, with communalities ranging from 0.5 to 0.8, suggesting no dominant common method factor. The Common Latent Factor (CLF) analysis in AMOS showed that the common method factor accounted for only 43% of the variance, also below the 50% recommended limit (Podsakoff et al., 2003). Variance Inflation Factor (VIF) values for all predictors were under 2 (Service Inclusion: VIF = 1.642; RIB: VIF = 1.021; Perceived Insider Status: VIF

= 1.655), indicating no multicollinearity concerns; thus, CMB is unlikely to bias the findings (Kock, 2015).

5.3.5.1. Confirmatory Factor Analysis

Confirmatory factor analysis (CFA) was performed using AMOS 29 to validate the measurement model proposed in this study. CFA serves as a robust analytical method for testing whether observed variables effectively represent the hypothesised latent constructs and assessing the reliability and validity of the measurement model. To mitigate issues arising from potential violations of multivariate normality, the maximum likelihood (ML) estimation technique was employed, following the guidelines suggested by Byrne (2001).

Initially, the measurement model exhibited several issues with model fit, predominantly due to cross-loadings and high modification indices indicating problematic correlations among observed variables. To address these issues and enhance model fit, iterative modifications were undertaken. Items that consistently demonstrated cross-loadings or significant covariance errors—identified through the examination of modification indices provided by AMOS—were systematically removed from the model (OC6, RS2, RS4, CMI7, CMI8, CMI9, CMI10, CMI11, CMI12, CMI13 and AIM3). The process was carefully conducted to ensure that any deletions did not compromise the theoretical integrity or conceptual representation of the latent constructs.

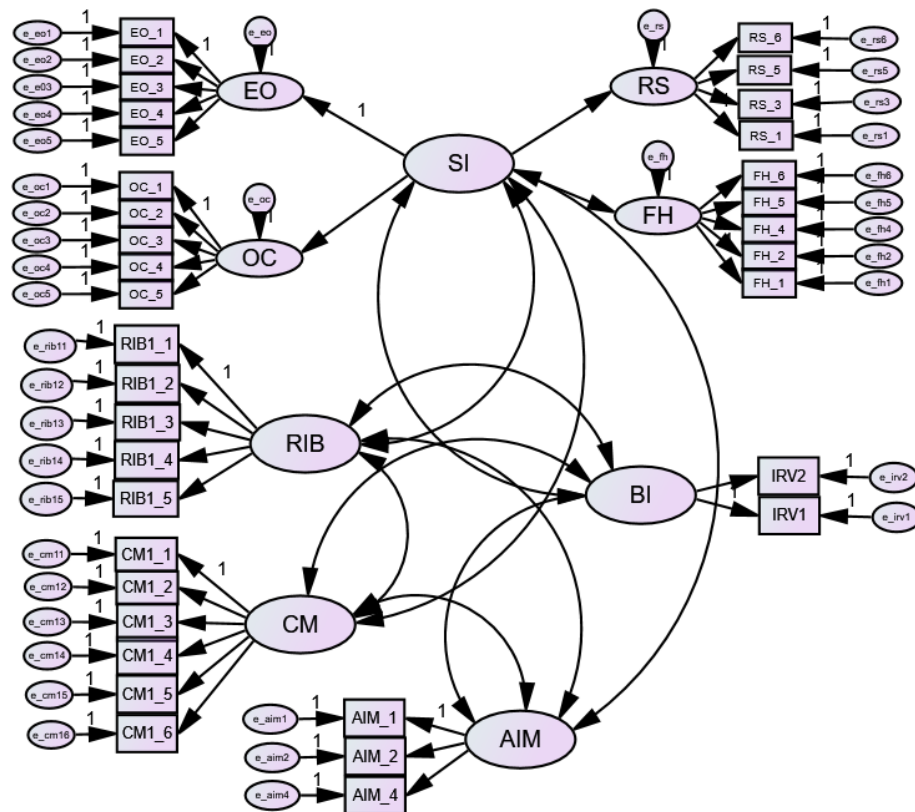
Following iterative refinements, model fit was rigorously evaluated using multiple fit indices recommended in the methodological literature, notably those of Hair et al. (2018) and Hu and Bentler (1999). The specific criteria employed to determine

an acceptable model fit included the chi-square to degree of freedom ratio (CMIN/DF), Comparative Fit Index (CFI), Tucker-Lewis Index (TLI), and Root Mean Square Error of Approximation (RMSEA). The acceptable thresholds adopted were: a CMIN/DF ratio of 3.0 or less, CFI and TLI values of 0.90 or higher, and an RMSEA value of 0.06 or lower, indicating a close approximation between the observed and theoretical covariance structures (Hair et al., 2018).

The final measurement model, as illustrated in Figure 5.3, after modifications, demonstrated satisfactory and robust fit statistics: the Comparative Fit Index (CFI) was 0.90, meeting the minimum acceptable level. The Tucker-Lewis Index (TLI), which is closely related to CFI but accounts for model complexity, was slightly below the threshold at 0.89, yet remained within an acceptable range given the model's complexity and number of constructs. The chi-square to degrees of freedom ratio (CMIN/DF) was 1.996, well below the recommended cut-off of 3.0, signifying good overall model fit and parsimony. Additionally, the RMSEA was 0.059, comfortably below the recommended threshold of 0.06, indicating that the measurement model fits the data well.

Overall, the rigorous CFA procedures undertaken confirm the conceptual soundness and methodological robustness of the measurement model, providing confidence in the reliability and validity of the constructs operationalised within this study. These outcomes affirm the model's theoretical foundations and underscore its suitability for subsequent hypothesis testing and structural equation modelling analyses.

Figure 5.2 Measurement Model for Study 1



EO=Enabling opportunity, OC=Offering Choices, RS=Relieving Suffering, FH=Fostering Happiness, SI=Service Inclusion, RIB=Religiosity, CM=Cognitive Image, AIM=Affective Image, BI=Behavioural Intention

5.3.6. Reliability and Validity

The adequacy of the measurement model was evaluated based on reliability, convergent validity, and divergent validity. Reliability is the extent to which varying approaches to construct measurement yield the same results (Campbell & Fiske, 1959). The Cronbach alpha values exceeded 0.6 (Bagozzi et al., 1991).

Convergent validity of the measurement scales was evaluated using two criteria proposed by Fornell and Larcker (1981). The loading items (factor loadings) for each factor were set precisely as suggested by the model in Figure 5-3. Each item whose variance was freely estimated had highly significant t-statistics (p-value 0.001), suggesting that all indicator variables are reasonable measures of their respective construct. Specifically, the entire set of indicators had a standardised loading greater than 0.589, with the highest being 0.9. All the items included in the CFA are summarised in Table 5.5

Table 5.5 CFA of study 1

Construct	Dimensions	Items	Item loadings	Z-score	Cronbach's alpha	CR	AVE
Service Inclusion (SI)	EO1	I feel more independent during my travel		1	.70	.93	.78
	EO2	The destination service providers (e,g tourism and hospitality) created an environment where I feel more empowered		5.86			
	EO3	The destination service providers ensure accessibility to physical activities and other services	.80	5.99			
	EO4	During interaction with destination service provider, I was able to actively seek information on specific areas of my interest		5.98			
	EO5	The service employees showed patience and willingness to meet my needs		6.07			
	OC1	During travel, several good options were available for me to choose between		1			
	OC2	During travel, I found the process of deciding which service to use is interesting		10.51			
	OC3	I had a hard time identifying tourism activities that could fit my needs	.80	4.70			
	OC4	The destination service providers offered flexible services to meet individual client needs		11.37			
	OC5	The destination service providers positively handled my complaints		9.57			
RS1	While interacting with the service employee, I felt included in the group		1	.96			
RS3	I was discriminated against by service employees based on my religion		8.94				

	RS5	The destination service providers delivered fair service across all tourists regardless their abilities		12.36			
	RS6	I did not enjoy travelling as there is always a possibility that something will go wrong		11.00			
	FH1	During travel, I felt relaxed and became more self-confident		1			
	FH2	Overall, my experience with travelling was memorable and enriched my quality of life		12.33			
	FH4	During interactions with the destination service providers, I felt happy and energised	.95	12.37			
	FH5	Travelling put me in a gloomy mood		5.17			
	FH6	During travel, I could step away from my everyday problem		9.79			
Cognitive Image (CMI)	CM1_1	The destination has good quality infrastructure	.77	1			
	CM1_2	The destination has suitable accommodation	.75	12.71			
	CM1_3	The destination generally provides a good standard of tourist information	.78	13.38	.86	.86	.51
	CM1_4	The destination has a good standard of hygiene and cleanliness	.72	12.14			
	CM1_5	The destination is safe	.67	11.24			
	CM1_6	The destination has good shopping facilities	.58	9.74			
Affective Image (AIM)	AIM_1	The destination is a pleasing travel destination	.77	1			
	AIM_2	The destination is enjoyable travel destination	.89	21.31	.88	.89	.73
	AIM_4	The destination is an exciting travel destination	.90	16.41			
Behavioral Intention	Intention to Revisit (IRV1)	Would you revisit this destination in the future?	.74	1	.79	.80	.67

	Intention to Recommend (IRV2)	Would you recommend the destination to someone?	.89	12.76			
Religiosity (RIB)	RIB1_1	I pray daily	.77	1			
	RIB1_2	I look to my faith as providing meaning and purpose in my life	.86	15.92			
	RIB1_3	I consider myself active in my faith	.92	17.10	.90	.91	.68
	RIB1_4	I enjoy being around others who share my faith	.76	13.73			
	RIB1_5	My faith impacts many of my decision	.81	14.64			
Fit indices: $\chi^2=1089.841$, $df=546$, $CMIN/DF=1.996$, ($p<0.001$), $CFI=0.90$ and $RMSEA=0.059$							
EO: Enabling Opportunity, OC: Offering Choices, RS: Relieving Suffering, FH: Fostering Happiness. CMI: Cognitive Image, AIM: Affective Image, IRV1: Intention to Revisit, IRV2: Intention to Recommend, RIB: Religiosity							

Table 5.6 further illustrates that the inter-item consistency and composite reliability (CR) scores were above the recommended threshold (i.e. 0.70), confirming good reliability. Significant item loadings ($p < 0.001$) support the constructs' convergent validity. All constructs' average variance extracted (AVE) was greater than the threshold score (i.e. 0.50), ensuring all constructs attained convergent validity (Fornell & Larcker, 1981). For the discriminant validity, as shown in Table 5.6, the square root of AVE was larger than inter-construct correlations for all components, demonstrating good validity.

Table 5.6 Discriminant Validity

	CR	AVE	1	2	3	4	5
Service Inclusion (SI)	.933	.779	.883				
Religiosity (RIB)	.915	.685	.153	.828			
Cognitive Image (CMI)	.863	.514	.689	.141	.717		
Affective Image (AIM)	.891	.732	.737	.078	.693	.856	
Behavioural Intention (BI)	.800	.668	.655	.054	.596	.816	.817

(N=285). All values are significant at $p < 0.01$. Square root of AVE (Average variance Extracted) is shown in parentheses; where CR: composite reliability

5.4. Findings

5.4.1. Direct Effect

To establish the direct effect of service inclusion (SI) on behavioural intention (BI), a linear regression was initially conducted. SI was a strong, positive

predictor of BI ($b = 1.07$, $SE = .12$, $p < .001$). Additionally, a second model incorporated demographic covariates (age, gender, relationship status, number of children, education, and first visit), and was tested for robustness. The effect of SI remained consistent ($b = 1.07$, $SE = .12$, $p < .001$). Therefore, the direct effect showed the same level of significance with and without controls. Thus, HI is supported. Subsequent analyses employed PROCESS Model 6 to decompose it, testing the theorised serial mediation through cognitive and affective destination image to understand how service inclusion influences behavioural intention.

5.4.2. Indirect Effect

The bootstrapping method of Preacher and Hayes (2008) was employed to evaluate the indirect effect of cognitive and affective images. Hayes (2009) asserts that bootstrapping is more reliable than the Sobel test and causal step technique for testing indirect effects. This method directly estimates indirect effects, enabling reliable conclusions regardless of model complexity or the number of pathways between the independent variable (X) and the dependent variable (Y). This study employed bootstrapping with 5,000 resampled iterations to determine upper and lower confidence interval boundaries. Significant indirect effects have confidence intervals that do not include zero, indicating reliable indirect effects. This approach improves the accuracy and reliability of testing mediation paths within the model. Linear regression analysis suggests that service inclusion directly affects behavioural intention (with and without control); however, the direct effect becomes insignificant ($b = .13$, $p = .275$, 95%CI [-.107, .375]) once mediators are included (PROCESS Model 6).

Furthermore, the serial indirect effect through cognitive and then affective image was significant ($b = .30$, $\text{BootSE} = .01$, $95\% \text{ CI} [.166, .476]$). This pattern indicates that the relationship of SI to BI is fully mediated by CMI and AIM.

Table 5.7 Direct and Indirect Effect Result

Path	Coefficient	SE	t-	P-value	95% CI
<i>Direct Effect (Linear Regression)</i>					
SI → BI	1.06	0.12	8.75	<.001	
<i>Indirect Effect</i>					
SI→CMI→BI	.10	0.06			[-.023, .234]
SI→AIM→BI	1.53	0.10			[.339, .742]
SI→CMI→AIM→BI	.30	0.08			[.166, .476]
<i>Reverse Serial Mediation</i>					
SI→AIM→CMI→BI	.05	.03			[-.011, .125]

Conversely, an alternative serial mediation model testing the reverse order of the mediators (SI → AIM → CMI → BI) did not yield significant results ($b=.05$, $\text{BootSE}=.03$, $95\% \text{ CI} [-.011, .125]$). This finding reinforces that behavioural outcomes are driven first by cognitive image, followed by affective image, rather than the reverse. Thus, H2 is supported

5.4.3. Moderated Mediation

To test the role of religiosity (RIB) in the relationship between service inclusion (SI) and behavioural intention (BI), a moderated serial mediation analysis was conducted using Process Macro model 83 (Hayes & Preacher, 2013). The moderation effect of RIB ($b=-.08$, $\text{SE} = .06$, $95\% \text{ CI} [-.206, .054]$) on SI and CMI and the moderated mediation index for the whole serial mediation pathway, linking SI to behavioural intention via CMI and AIM, were non-significant ($b=-.03$, $\text{BootSE} = .03$, $95\% \text{ CI} [-.082, .025]$), as presented in Table 5.7. This result

indicates that RIB does not moderate the full indirect effect of SI on BI through the proposed mediators. Consequently, H3a and H3b are not supported.

Table 5.8 Index of Moderated Serial Mediation result

Pathways	Coeff	BootSE	95% CI	Significance
SI→CMI→AIM→BI (LOW RIB=4.2)	.34	.09	[.184, .55]	Significance
SI→CMI→AIM→BI (MEDIUM RIB=6)	.29	.07	[.163, .468]	Significance
SI→CMI→AIM→BI (HIGH RIB=7)	.26	.08	[.134, .456]	Significance
Moderation SI→CMI	-.08	.06	[-.206, .054]	Not Significance
Index of Moderated Mediation (SI→CMI→AIM→BI)	-.03	.03	[-.082, .025]	Not Significance

An examination of the conditional indirect effects reveals no variation in mediation strength across levels of Religiosity.

Table 5.9 Summary of Study 1 Results

Hypotheses	Results
H1. Service Inclusion positively influences Muslim tourists' behavioural intention (Intention to revisit and to recommend the destination) in a non-Muslim destination	Supported
H2: The relationship between service inclusion and behavioural intention is serially mediated by cognitive and affective image.	Supported
H3a. Service Inclusion has a conditional positive effect on cognitive image, with a direct effect stronger at Muslims with higher levels of religiosity in non-Muslim destinations	Not Supported
H3b. Service inclusion has a conditional indirect positive effect on behavioural intention through a serial mediation of cognitive and affective destination image, with the indirect effect stronger for Muslims at higher levels of religiosity in non-Muslim destinations.	Not Supported

5.5. Discussion

The findings reveal that service inclusion (SI) does relate to behavioural intentions (BI), both in a simple linear regression model and when a demographic control variable is included. However, once the mediating processes are specified on Model 6 Process macro, the direct SI to BI link falls away. This suggests that inclusion does not drive intentions on its own; its influence operates through other factors.

Furthermore, from Model 6, the sequential SI→CMI→AIM→BI pathway confirms that tourists first engage in rational evaluations of tangible inclusivity, such as halal foods and dedicated prayer spaces, which shape their beliefs about the destination. These beliefs, in turn, give rise to emotional attachment that powerfully motivates behavioural outcomes. The non-significant SI→CMI→BI link reinforces this hierarchical model: without the spark of positive affect, even accurate cognitive assessments of inclusive services are insufficient to drive action.

When religiosity (RIB) is examined as a moderator, Model 83 reveals that RIB does not moderate the serial mediation process. While earlier halal tourism research suggested significant moderation by religiosity (Eid & El-Gohary, 2015), these results mirror those from Hopkins et al. (2014), who found no moderating role in non-profit advertising, and Alzadjal et al. (2021), who reported religiosity did not significantly moderate the relationship between attitude and the intention to engage with Islamic banks in Oman. It indicates that SI's cognitive and affective impacts are consistent across varying religious backgrounds. A plausible

interpretation is that the emotional satisfaction derived from feeling included and valued fulfils universal psychological needs that transcend religious commitment. Consistent with this view, the conditional indirect effects did not vary across levels of religiosity. In terms of international and domestic sample, for a robustness check, all models were re-estimated excluding domestic tourists (n=13). The pattern and significance of effects were substantively unchanged compared with the full-sample results, indicating that findings are not driven by the small domestic sub-sample

5.6. Conclusion

To conclude, this study's findings offer significant insights into the complex connections among service inclusion, destination image, and tourist behavioural intentions. The results demonstrate that cognitive assessments of inclusive services are fundamental to how tourists perceive offerings, having a substantial impact on their emotional responses. Importantly, these emotional bonds emerge as a key factor driving positive behavioural intentions, supporting earlier theoretical frameworks proposed by Beerli and Martín (2004) and Pham (1998) which highlight the hierarchical relationship between cognitive and affective elements.

Additionally, the lack of a direct link between service inclusion and behavioural intentions, when controlling for mediation, emphasises the fully mediating effects of cognitive and affective destination images. These findings also reveal a significant universality in the emotional satisfaction resulting from service inclusion, regardless of individual levels of religiosity. The consistent influence

across different religious backgrounds indicates that tourism service providers can boost tourists' behavioural intentions by focusing on emotional ties and inclusive experiences that appeal to a broad audience. Thus, this research highlights the strategic importance of fostering both cognitive evaluations and emotional connections through inclusive service practices to cultivate deeper, more lasting relationships with diverse tourist segments.

While the findings discussed in this chapter demonstrate the positive influence of service inclusion on tourists' cognitive evaluations, emotional attachment, and behavioural intentions, it is critical to acknowledge that service inclusion may not universally yield favourable outcomes. Indeed, inclusivity initiatives can sometimes generate unintended negative consequences, particularly when perceived as tokenistic, superficial, or misaligned with tourists' authentic cultural expectations. Recognising the complexity inherent in service inclusion practices, the next chapter introduces Study 2, which adopts an alternative lens to critically examine the potential adverse effects of inclusive service efforts in non-Muslim tourism destinations. By contrasting these negative impacts against the positive outcomes identified in Study 1, this thesis comprehensively explores the dual implications of service inclusion, contributing to a holistic understanding of this concept.

6. STUDY 2: SERVICE INCLUSION AND DEVIANT BEHAVIOUR

6.1. Introduction

This chapter examines the findings of Study 2, which investigates the influence of service inclusion on deviant behaviour. Reflecting the structure of the previous chapter, the chapter begins with the formulation of hypotheses, justifying the proposed mediation effect of perceived insider status and the moderating role of religiosity. The conceptual model is then presented to frame the analysis. A description of the research design and data analysis procedures follows in the second section. Both mediation and moderated mediation analyses were conducted using the PROCESS Macro models 4 and 14, respectively, in SPSS. The chapter concludes with a discussion of these findings.

This chapter addresses the second objective of this thesis:

To investigate whether service inclusion in a halal tourism context in non-Muslim destinations may unintentionally influence Muslim tourists to engage in deviant behaviours (that contradict their religious values, such as alcohol consumption)

And the third objective of this thesis:

To test the moderating role of religiosity in the relationship between service inclusion and deviant behaviour through perceived insider status

This framework extends existing conceptual models of service inclusion by introducing a novel underlying mechanism and moderator. By integrating religiosity and tourist identity, the study contributes to the expanding literature on how inclusive service practices can yield unintended tourist behavioural intentions, ultimately providing deeper insights into the role of religiosity in shaping the effectiveness of service inclusion strategies.

The chapter begins with a detailed development of hypotheses grounded in relevant theoretical perspectives, followed by the introduction of the conceptual framework that guides the inquiry. Next, it delineates the study's aims and objectives, followed by an overview of the research design, which employs survey methodology. The latter sections then present the results and discuss their implications, highlighting the dual impact of service inclusion on tourist deviant behaviour in the context of halal tourism in non-Muslim destinations.

6.2. Hypothesis Development

6.2.1. Religious Deviant Behaviour

Religious deviance in this study refers to behaviours prohibited by religious doctrines (Islam). While several behaviours could fall within this scope (e.g., alcohol consumption, pork/non-halal consumption, drug use), this thesis focuses on alcohol consumption as the focal indicator of religiously deviant behaviour for three reasons. First, alcohol is highly visible and socially embedded in many non-Muslim tourism and hospitality settings (e.g., bars, pubs, restaurants, nightlife), making it a salient behaviour through which identity management pressures and “fitting in” dynamics may operate. Second, compared with other prohibited

consumption (e.g., pork or non-halal food), alcohol consumption is more likely to be publicly observable and therefore more tightly linked to social norms and situational cues in the destination environment. Third, empirical work shows that alcohol consumption does occur among Muslims in non-Muslim contexts and can be shaped by socio-cultural environments and acculturation processes (e.g., Amundsen, 2012; Baerndt & Frank, 2023).

While Classic sociological perspectives, for instance Durkheim (Tolle, 1993), have historically identified religion as a protective mechanism that promotes social order through internalised moral standards and collective values, effectively discouraging deviance. However, the empirical support for religion's role in inhibiting deviant behaviour has been inconsistent, creating significant scholarly debate (Hirschi & Stark, 1969).

Hirschi and Stark (1969) notably challenged traditional views, suggesting that religious belief and practice had minimal or no effect on curbing deviant behaviour due to the abstract nature of supernatural rewards and punishments.

This assertion was both supported and contested by subsequent research. Burkett and White (1974) for example, corroborated Hirschi and Stark's findings, while other scholars provided contrary evidence, affirming religion's deterrent effect on deviance (Higgins & Albrecht, 1977). Stark, Kent, and Doyle (1982) later argued that community moral norms and measurement techniques critically influenced these inconsistent results (1982).

Recent studies have consistently shown that religiosity negatively correlates with deviant behaviours such as alcohol and drug use, suicidal ideation, and other

forms of delinquency, even when controlling for demographic variables and delinquent peer associations (Baier & Wright, 2001; Benda et al., 2006; Johnson et al., 2000; Wallace et al., 2007). According to Smith et al. (2003), religiosity among youth generally correlates with reduced engagement in behaviours that compromise health and societal norms.

Further exploration highlights that the inhibitory effect of religiosity on deviance is more pronounced within communities characterised by active religious participation (Stark, 2008). Klanjsek et al. (2012) demonstrated that intrinsic religiosity—deeply internalised religious belief—was more effective at deterring deviance than extrinsic religiosity, which is driven by social benefits or instrumental use. Moreover, intrinsic religiosity was moderated by self-control, suggesting individuals with low self-control particularly benefit from strong intrinsic religious commitments to avoid deviance (Klanjsek et al., 2012).

Overall, research affirms that religious beliefs and practices often provide significant deterrents against behaviours considered deviant both religiously and socially, although this effect varies based on intrinsic versus extrinsic orientations, community context, and the interplay of self-control. Furthermore, research has shown that specific types of deviant behaviour, such as alcohol and drug use, are more strongly deterred by religiosity than violent or property crimes. This has been referred to as the 'type-of-crime hypothesis,' which posits that religious teachings often target personal and moral behaviours more directly than crimes against others (Baier & Wright, 2001; Burkett & White, 1974). Additionally, the 'moral communities' hypothesis suggests that religion exerts a stronger deterrent

effect in environments where religious norms are widely shared and reinforced by peers and institutions (Stark et al., 1982). In such settings, not only personal beliefs but also collective culture discourage deviance.

Moreover, the distinction between intrinsic and extrinsic religiosity remains central. While intrinsic religiosity encompasses an internalised moral commitment, extrinsic religiosity is often driven by social expectations or benefits. Studies have found that intrinsic religiosity is more consistently linked to reduced deviance, particularly in moral or ascetic behaviours such as substance abuse and sexual misconduct (Donahue, 1985; Gorsuch & Venable, 1983).

Some scholars argue that religiosity may function indirectly by enhancing self-control, promoting delayed gratification, and reinforcing internalised norms (Desmond et al., 2013; McCullough & Willoughby, 2009). Others note the role of social networks formed through religious participation, which may provide both formal and informal controls against deviance (Burkett & Warren, 1987).

In Islam, deviance encompasses actions prohibited by Shariah (Islamic law), including alcohol (khamr), drugs, violence, and property offences (Majid, 2022). Yet few empirical studies explicitly theorise deviance through Islamic jurisprudence or theology (Ozbay & Bindik, 2023). Evidence from Türkiye indicates that greater Islamic importance is associated with lower scores on a deviance index (e.g., cheating, cigarette and alcohol use, weapon carrying), with the strongest negative association observed for alcohol use (Ozbay & Bindik, 2023). This underscores both the inhibitory role of religiosity for alcohol and the paucity of studies directly linking Islamic doctrine to measured deviance.

Inclusion and Religious Deviant Behaviour

Research on exclusion demonstrates that threats to belonging, esteem, control, and meaningful existence can elicit maladaptive responses and counterproductive behaviours (Mead et al., 2011). In workplace settings, exclusionary dynamics and abusive supervision correlate with deviance; negative interactions such as bullying, knowledge hiding, and time theft predict counterproductive conduct among healthcare professionals (Fatima et al., 2021). In consumer contexts, service exclusion increases intentions to engage in indirect misbehaviour (e.g., overusing free items, damaging facilities), largely via negative affect (Gong et al., 2022) and precipitates anger, dissatisfaction (Khantimirov et al., 2020; Valentini et al., 2020) as well as negative behavioural responses such as complaining, switching to a different service provider, and engaging in verbal or physical aggression against frontline employees (Bolton & Mattila, 2015; Grégoire et al., 2010; Van Vaerenbergh et al., 2014).

By contrast, comparatively less is known about the downstream consequences of inclusion (Loughran Dommer et al., 2013). This thesis argues that service inclusion in non-halal destinations can directly heighten the likelihood of religiously deviant behaviour—alcohol consumption among Muslim tourists—through convergent psychological mechanisms that lower constraints and increase temptation.

Tourism amplifies this vulnerability because it constitutes a liminal sphere in which everyday constraints are relaxed, and experimentation is tacitly legitimised (Turner et al., 2017). In such settings, inclusive cues—both physical and social,

such as cultural sensitivities, visible respect for religious routines, and the ready availability of halal food and prayer facilities—systematically shape approach behaviours and consumption by lowering psychological and practical barriers (Bitner, 1992; Turley & Milliman, 2000).

Extensive evidence shows that temptation is more likely to translate into behaviour when regulatory resources are relaxed or depleted (Baumeister & Heatherton, 1996; Hofmann et al., 2009). The presence of salient alcohol cues in mainstream hospitality settings, combined with the permissive ambience of inclusive environments, can intensify approach tendencies. In effect, service inclusion may lower the perceived risk of transgression and thereby increase the likelihood of alcohol consumption. This dynamic is reinforced by additional psychological mechanisms. Reactance theory suggests that prohibitions can increase the allure of the forbidden (Brehm, 1966; Steindl et al., 2015). In consumption settings, even contemplating a prohibited option can increase arousal and approach tendencies (Mann & Ward, 2001).

Finally, norm-focus theory posits that the salience of descriptive norms drives conformity even in the absence of strong identification (Cialdini et al., 1990). In many non-Muslim destinations, inclusive venues are spatially integrated with mainstream hospitality spaces where alcohol is prominently displayed and publicly consumed. The visibility of others drinking, menus, and ambient cues renders local practices highly salient in the moment, further nudging behaviour towards situationally normalised consumption.

In non-Muslim destinations, the combination of liminality, reduced friction, increased temptation, salient drinking norms, and cue exposure may inadvertently increase the likelihood of alcohol experimentation among Muslim tourists. Based on this reasoning, it is hypothesised:

H4. Service Inclusion positively influences deviant behaviour (alcohol consumption) among Muslim tourists in non-Muslim destinations.

6.2.2. Perceived Insider Status

Perceived Insider Status, as introduced by Stamper and Masterson (2002, p. 876), refers to “the extent to which an individual employee perceives him or herself as an insider within a particular organisation”. This definition describes employees’ cognition of their identity status in the organisational context, encapsulating feelings of acceptance, recognition and integration within the organisational context (Xia et al., 2022). Rooted in social exchange theory (Blau, 1964) perceived insider status conceptualises the employee-organisation relationship as extending beyond transactional interactions to encompass relational trust and reciprocity (Gouldner, 1960; Rousseau et al., 1998). Employees, driven by anticipated future rewards, often contribute effort beyond formal role requirements, fostering deeper organisational commitment and engagement.

6.2.2.1. Theoretical Perspective Informing Perceived Insider Status

Theories related to perceived insider status (PIS) have predominantly emerged from literature on employee–organisation relationships. Central to this discourse is the distinction between insider and outsider status, which is often shaped by the nature and extent of organisational inducements—such as pay, training, and

opportunities for advancement. Two foundational frameworks in this regard are the inducements–contributions theory (March & Simon, 1958) and human capital theory (Becker, 1964). Inducements refer to the rewards or benefit an organisation offers to participants—whether employees or customers—in exchange for their contributions. From an organisational perspective, these inducements are strategic investments that reinforce employee value and foster a sense of belonging and organisational identification.

Closely related is Human Capital Theory (Becker, 1964), which conceptualises employees' skills, knowledge, and competencies as valuable assets in which organisations invest to enhance productivity. When organisations invest in employee development through training, education, or career progression, they signal that the employee is a valued contributor. Such investment not only enhances employees' self-worth but also strengthens their sense of belonging to the organisational core. In this sense, the accumulation of human capital reinforces PIS by affirming the employee's inclusion and long-term significance within the organisation. Conversely, lack of investment may lead employees to perceive themselves as peripheral or expendable—thereby diminishing their perceived insider status

Drawing on social exchange theory (Blau, 1964), when employees receive valuable organisational inducements, they are likely to feel an obligation to reciprocate through enhanced commitment and performance. This sense of mutual exchange contributes to the development of PIS, distinguishing those who feel valued (insiders) from those who do not (outsiders). From a psychological

perspective, social identity theory (Tajfel & Turner, 1986) offers further insight. PIS aligns closely with the concept of organisational identification, which refers to the degree to which employees perceive congruence between their self-concept and the organisation's identity. It is the perception of “belonging to the organisation” or of being defined by it. As Dai and Chen (2015) argue, PIS specifically reflects the employee’s internalised belief: “I am an important part of my organisation,” thus grounding the concept in a felt sense of inclusion.

Additionally, perceived insider status is significantly shaped by processes described in organisational socialisation theory. Schein (1979), one of the earliest scholars to conceptualise organisational socialisation, defined it as the process through which new employees learn and internalise the values, norms, and behavioural expectations required to function effectively within the organisation. Building on this foundation, Bauer and Erdogan (1998) characterised organisational socialisation as a role transition process, in which newcomers’ knowledge, attitudes, and behaviours are gradually accepted by existing organisational members. Through this process, individuals move from being outsiders to becoming integrated insiders.

Stamper and Masterson (2002) pointed out that when new workers entered the organisation, their perception of the relationship between the leadership or organisation was extremely flexible and could be easily impacted by various socialisation factors in the organisation, such as proactive tactics and various types of socialisation (Stamper & Masterson, 2002). During initial employment stages, psychological contracts shape employee expectations of reciprocal

obligations (Rousseau, 1989), influencing their perceived status within the organisation. Through proactive organisational socialisation practices, employees' perceptions transition from outsider to insider status over time (Saks & Ashforth, 1997; Thomas & Anderson, 1998).

Inducements-contributions theory and organisational socialisation theory have explained how PIS developed from two distinct perspectives: inducements and organisational socialisation. Inducements-contributions theory suggest that inducements can imply some information that the workers are very important for the organisation, these information may enhance their perception of being insiders; while organisational socialisation theory draws the attention to the newcomers' organisational socialisation process, they believe that this process not only can increase employee's involvement in the organisation, but also can help them to obtain some related information about self-concept

6.2.2.2. Mediation of Perceived Insider Status

Existing studies have emphasised the significance of perceived insider status in organisational contexts, linking it with organisational commitment, job satisfaction, turnover intention, and participation in decision-making. Studies also highlight the mediating role of perceived insider status across various contexts. Stamper and Masterson (2002) identified PIS as mediating between perceived organisational support and citizenship behaviour, yet in the same study found no evidence that 'actual' inclusion (tenure, hours) predicted PIS and no association between PIS and deviant workplace behaviour.

Stamper and Masterson's (2002) use of "actual inclusion"—proxied by hours worked per week and organisational tenure—reflects a structural–exposure view of inclusion: the more time one spends in (or with) the organisation, the more "included" one is presumed to be. Their null results (no support for actual inclusion → PIS) are theoretically informative, but they also flag a construct validity problem when "inclusion" is reduced to time-based immersion. Time and tenure may indicate presence, but they do not necessarily capture felt acceptance, recognition, or identity congruence—the psychological ingredients that PIS is meant to reflect.

By contrast, this thesis conceptualises religion-based service inclusion as experienced, identity-congruent cues that make Muslim tourists feel recognised and accommodated (e.g., halal provisioning, prayer facilities, respectful interactional norms). This is a relational–experiential view of inclusion, not a structural one. It aligns the antecedent with the mediator: inclusion is operationalised as the very kinds of signals that plausibly generate perceived insider status. In other words, where Stamper and Masterson (2002) measure a distal, structural proxy (time/tenure), this thesis measures proximal, interactional design (service cues) that directly target belonging.

Subsequent studies document PIS as a mediator, but not in inclusion-based models—for example, servant leadership → PIS → innovative behaviour (Opoku et al., 2019), feedback motivation attribution → PIS → reactions Chen and colleagues (Chen et al., 2017), managerial trustworthy behaviour → PIS → employee engagement (Liu et al., 2022), and organizational commitment → PIS

→ reduced turnover intention (Xia et al., 2022). Consequently, evidence for PIS as an inclusion-driven mechanism remains limited, and PIS is largely unexamined in service marketing research.

Addressing this gap, this thesis extends PIS into service research, examining dynamics of inclusion, belonging, and reciprocal exchanges shaping customer experiences. Specifically, in this thesis, perceived insider status is defined as tourists' perception of themselves as insiders or akin to local citizens at their destinations. Social Identity Theory (Tajfel & Turner, 1986) suggests that individuals derive their sense of belonging and identity from their membership in particular groups. Accordingly, perceived insider status reflects tourists' beliefs regarding their acceptance, importance, and centrality within the destination, emphasising a profound sense of inclusion and belonging in non-Muslim destinations.

The connection between perceived insider status and deviant behaviour within halal tourism context can also be understood through the lens of cross-cultural adaptation theory (Kim, 2017) and social integration theory (Blau, 1960). When Muslim tourists experience a strong connection to the culture of their destination, particularly in a non-Muslim destination, they may be more inclined to adopt behaviours that conform to the cultural norms of the host country, even if these behaviours conflict with their values as Muslims. Perceived insider status can influence their behaviours and actions during travel experiences.

Utilising perceived insider status as a mediating variable is justified as it offers insights into the psychological mechanisms linking service inclusion to deviant

behaviour among Muslim tourists. Prior studies have demonstrated that tourists who perceive themselves as insiders in a destination are more likely to exhibit behaviour that aligns with their religious beliefs (Wang et al., 2021). However, this thesis proposes that Muslim tourists perceiving themselves as insiders in non-Muslim destinations might adapt to local customs and practices, including behaviours that are considered deviant from their own cultural or religious perspectives. For instance, feeling integrated and accepted within local communities may encourage Muslim tourists to participate in activities such as consuming alcohol, eating non-halal food, or engaging in behaviours that do not align with Islamic values. This tendency can be attributed to the desire to fit in, socialise, and experience the destination culture authentically, even if it involves deviating from their own religious beliefs.

Therefore, this study aims to investigate the complex relationships between cultural adaptation, social integration, and behavioural choices within the tourism context. By examining how feelings of insider status affect behaviour, insights can be gained into the challenges and opportunities Muslim tourists encounter as they navigate cultural differences while upholding their religious values across diverse settings. Based on this, the following hypothesis is proposed:

H5: Perceived insider status positively mediates the relationship between service inclusion and deviant behaviour (Alcohol consumption) among Muslim tourists in non-Muslim destinations.

6.2.3. Moderating Role of Religiosity

Religiosity is the extent to which an individual adheres to a particular religious tradition and practices its rituals and beliefs (Mela et al., 2008; Worthington Jr et al., 2003). Religiosity can be measured by self-reported religious affiliation, frequency of attendance at religious services (Mohd Dali et al., 2019), and participation in religious practices such as prayer, meditation, or religious study. For this reason, the behavioural scholars have given ample attention to religiosity and consider it one of the strongest coping mechanisms to deal with destructive and negative experiences, allowing individuals to exercise self-control (Haq et al., 2020; Waldron-Perrine, 2010).

As a self-control enhancer among individuals (Laird et al., 2011), religiosity is seen as “a resource or source of support in times of need, and thus, may function as a moderating factor (Laird et al., 2011). Empirical evidence further shows that religious beliefs and practices act as a coping mechanism, bolstering an individual’s ability to manage adversity and strengthen self-control (Haq et al., 2020; Waldron-Perrine, 2010). Traditionally, religious individuals have been found to exhibit greater self-control in the face of temptation (Wilkes et al., 1986). Research in the psychology of religion conceptualises ‘believing’ as the cognitive dimension of religiosity and shows that this dimension is systematically associated with differences in behavioural outcomes and life orientations (Hoogendoorn et al., 2016; Saroglou et al., 2020; Seitz et al., 2017). Although these studies suggest that certain forms of religious belief, behaviour and cognition facilitate self-regulation and, more specifically, self-control—thereby

promoting health, well-being and prosocial behaviour—theoretical exploration of this mechanism remains limited.

Self-regulation is defined as the conscious, effortful control of one's emotions, thoughts, impulses, and desires to achieve goals (Vohs & Schmeichel, 2003). It relies on cognitive resources that suppress immediate urges and manage temptation (Baumeister, 2002; Lisjak & Lee, 2014). When these resources are weakened, individuals are more likely to engage in risk behaviours, including alcohol consumption (Buckner et al., 2007; Sher & Levenson, 1982; Simons & Carey, 2006). McCullough and Boker (2007) describe it as the use of feedback about one's state to enact change, while Baumeister and Vohs (2007, p. 116) define it as “the capacity of organisms (human beings) to override and alter their responses”.

Self-control is a more focused form of self-regulation, invoked when an individual must inhibit a dominant impulse—whether emotional, habitual or situational—to pursue a more valued long-term goal. Schmeichel and Baumeister (2004) characterise it as the internal resources used to override or modify automatic responses. Empirical evidence consistently links religiosity to enhanced self-control: McCullough and Willoughby (2009) found that stronger religious commitment predicts greater capacity to inhibit impulses, a pattern supported by numerous studies across diverse settings. This body of work suggests that religious engagement enhances individuals' ability to align their behaviour with long-term aims.

For example, religiosity can develop compassion toward others (Ahmad et al., 2023) and foster a sense of community and social support (Ellison & George, 1994) which can benefit both individuals and society. Religiosity has been found to influence psychosocial outcomes through self-regulation and self-control mechanisms on substance use (marijuana and alcohol consumption) (Wattersson & Giesler, 2012). Additionally, religiosity has been associated with promoting good self-control (Minton, 2018) and a factor that can enhance self-control, optimism, and confidence, acting as a protective factor against deviant behaviours (Reisig et al., 2012).

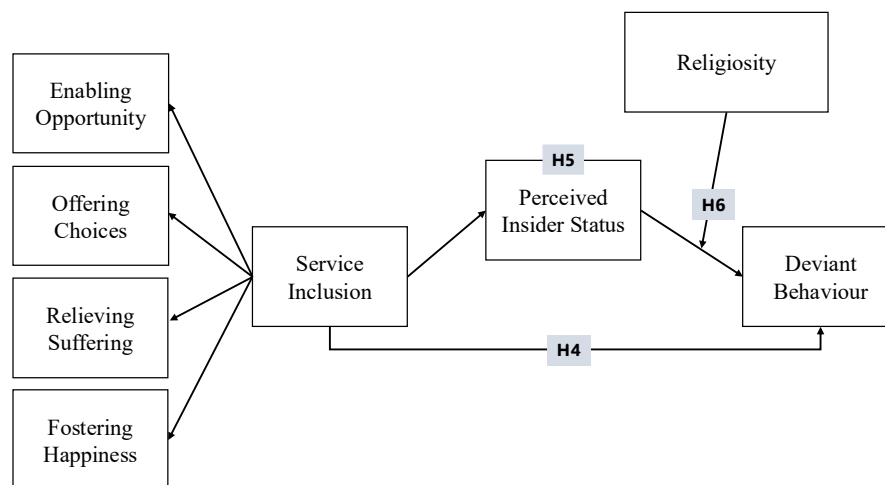
Muslim consumers with high levels of religiosity internalise Islamic proscriptions—abstaining from alcohol, pork, and usurious practices—as non-negotiable tenets of their faith (Aji & Dharmmesta, 2019). In a halal tourism context, the perceived fairness and authenticity of inclusive services are therefore evaluated against these same Islamic values. Because Muslims differ in their depth of religious commitment, variation in religiosity may shape individuals' capacity for self-control when faced with behaviours that conflict with their beliefs, such as alcohol consumption in non-Muslim destinations.

Drawing on self-control and self-regulation theories, it is proposed that strong religious commitment will buffer the influence of service inclusion on deviant behaviour. Although inclusive halal services can enhance perceived insider status and reduce cultural barriers, highly religious tourists are expected to resist norms that contradict core Islamic values. Following the above argument, it is then hypothesised that:

H6. Religiosity would moderate the indirect association between service inclusion and deviant behaviours (alcohol consumption) via perceived insider status, such that the perceived insider pathway would be weaker among tourists high in religiosity than among those low in religiosity.

6.2.4. Conceptual Model

Figure 6.1 Conceptual Model of Study 2



6.3. Data Analysis

This study adopted a survey-based research design to examine the relationship between service inclusion and deviant behaviour among Muslim tourists.

Specifically, it aimed to uncover the underlying mechanism of perceived insider status that influences this relationship and explored the moderating effect of religiosity.

6.3.1. Survey Instrument and Pretesting

To examine the relationship between service inclusion and deviant behaviour, an online survey was conducted targeting Muslim individuals who had recently

travelled to non-Muslim destinations. The survey was designed and administered using the Qualtrics platform, with participant recruitment facilitated through Prolific. Consistent with the procedure in Study 1, participants were informed that the study aimed to explore perceptions related to halal tourism. To ensure eligibility, respondents were required to self-identify as Muslim and to have visited a non-Muslim country within the past 12 months.

The questionnaire consisted of five sections. The first section included a screening question to verify recent travel to a non-Muslim destination. Participants were required to respond to a screening question, “Have you travelled to a non-Muslim country for holiday purposes within the past year?” Only those who met this criterion were permitted to proceed. The second section assessed religiosity using established scale items. This was followed by measures of service inclusion, perceived insider status, and deviant behaviour, the latter operationalised as the frequency of alcohol consumption during the trip. The final section gathered demographic information, including age, gender, nationality, and educational background.

As with the previous chapter, a pilot study was conducted with 51 Muslim participants, also recruited via Prolific. The pilot aimed to evaluate the clarity, flow, and comprehensibility of the questionnaire items. Feedback from the pilot participants informed minor revisions to improve the instrument's phrasing, sequencing, and overall usability. Data analysis was conducted using the PROCESS macro in SPSS. Model testing focused on the mediating role of

perceived insider status and the moderating effect of religiosity in shaping deviant behavioural responses within the service inclusion framework.

6.3.2. Measures

The constructs in this study were measured using multi-item scales adapted from established literature. Most constructs used a seven-point Likert scale ranging from 1 ("strongly disagree") to 7 ("strongly agree"). Service Inclusion, which has four dimensions, was measured using a scale developed by (Awan et al., 2022). . The items were reworded to align with the context of this study. Perceived insider status was measured using the scale used by Tu and colleagues (2022) which was itself adapted from the original six-item measure by Stamper and Masterson (2002).

Following guidance that the frequency index is the most widely used and parsimonious indicator of alcohol use (Bloomfield et al., 2003), the Khavari Alcohol Test (KAT, Khavari & Farber, 1978) was adopted as the measurement basis for deviant behaviour. The KAT initially comprises of 12 questions from three sections (beer, wine, spirits), each rated on a multiple-category frequency scale from *Never tried* to *Daily*. To align with the tourism setting and reduce respondent burden, the beverage types were collapsed into a single, general frequency item: "*How frequently have you consumed alcohol during your holiday at the destination?*" Responses were recorded on a 7-point Likert scale from *Never* (7) to *Always* (1).

This adaptation preserves the construct's intent while ensuring cultural and contextual fit. Restricting measurement to a single, adapted frequency item was

deliberate: best-practice cautions that ad hoc dropping or substantive alteration of items can compromise construct validity (Heggstad et al., 2019). By transparently reporting the adaptation, retaining the most relevant behavioural indicator, and adding a binary cross-check, the approach balances contextual alignment with methodological rigour. Finally, Religiosity was measured using a five-item scale adapted from Plante and colleagues (2002). Table 6.1 below summarises all the original measurement scales that have not been adapted for this study.

Table 6.1 The measurement scale of Study 2

Construct	Scale adapted from	Dimensions	Items
Service Inclusion	Awan et al (2022)	Enabling Opportunity	I feel more independent during my travel
			The tourism service providers create an environment where I feel more empowered
			The tourism service providers ensure accessibility to physical facilities and other services
			During interaction with the service providers, I am able to actively seek information on specific areas of my interest
			The service employees show patience and a willingness to meet my needs
		Offering Choices	During travel, several good options are available for me to choose between
			During travel, I find the process of deciding which service to use interesting
			I have a hard time identifying tourism activities that could fit my needs
			The tourism service providers offer flexible services to meet individual client needs
			The tourism service providers positively handle my complaints
			The tourism service providers are willing to negotiate their terms and conditions as per my special needs
		Relieving Suffering	While interacting with the service employees, I feel included in the group.
			During travel, I feel connected to the people in society
			I am discriminated against by the service employee based on my disability
			The tourism service providers are considerate towards my special needs
		Fostering Happiness	The tourism service providers deliver fair access across all tourists regardless of their abilities
			I do not enjoy traveling as there is always a possibility that something will go wrong
			During travel, I feel relaxed and become more self-confident
			Overall, my experience with traveling is memorable and enriched my quality of life
During interaction with the tourism service providers, I feel happy and energized			
Tu et al. (2022)	Traveling makes me in a gloomy mood		
	During travel, I could step away from my everyday problems		
	I feel very much part of Mount Wuyi		

Perceived Insider Status		Mount Wuyi makes me believe that I am included in it I feel I am an “insider” in Mount Wuyi
Deviant Behaviour	Khavari and Farber (1978)	The frequency of Alcohol consumption
Religiosity	Plante et al (2002)	I pray daily I look to my faith as providing meaning and purpose in my life I consider myself active in my faith I enjoy being around others who share my faith My faith impacts many of my decision

6.3.3. Sampling strategy and sample characteristics

For Study 2, a similar purposive sampling strategy to that employed in Study 1 was applied, targeting Muslim tourists who had recently travelled to non-Muslim destinations. As in Study 1, G*Power was used to calculate the minimum required sample size based on a medium effect size, a significance level of .05, and power of .80, taking into account the same number of predictors. The final sample exceeded this threshold, ensuring sufficient statistical power for the analyses conducted.

A total of 368 responses were initially collected. Following data cleaning procedures, a final valid sample of 330 participants was obtained, as summarised in Table 6.2. The gender distribution was nearly balanced, with 50.6% male and 49.4% female participants. In terms of educational attainment, 45.4% held a bachelor's degree, and 32.7% had completed a graduate or professional qualification.

Table 6.2 Profile of sample characteristics

Characteristics	Categories	Frequencies	Percent
Gender	Male	167	50.6%
	Female	163	49.4%
Educational Background	Some High school or less	5	1.5%
	High School diploma	26	7.9%
	Some college but no degree	31	9.4%
	Associate or technical degree	9	2.7%
	Bachelor's degree	150	45.5%
	Graduate or professional	108	32.7%
	Other	1	3 %
	Married	163	49.4%

Relationship status	Widowed	2	0.6%
	Divorced	5	1.5%
	Never married	160	48.5%
Number of Children	No Children	210	63.6%
	1	45	13.6 %
	2	39	11.8 %
	3	21	6.4%
	More than 4	15	4.5 %
Nationality	British	96	29.09%
	Turkish	32	9.7%
	American	31	9.39%
	Pakistan	23	6.97%
	South African	16	4.85%
	Nigerian	14	4.24%
	Others	118	35.76%
Non-Muslim Countries Visited	United Kingdom	37	11.21%
	Italy	32	9.7%
	Spain	31	9.39%
	France	30	9.1%
	Germany	24	7.27%
	United States	18	5.45%
	Others	158	47%

Participants were asked to specify the country they had visited. The United Kingdom emerged as the most frequently visited destination by participants, accounting for approximately 11.21% of responses, followed by Italy (9.7%) and Germany (9.39%). Regarding nationality, the sample was predominantly composed of British participants (29.9%), with Turkish (9.7%) and American (9.4%) nationals as the next-largest groups. The majority of them are international

tourist and only 5.1% (n=17) are domestic tourist and these cases are primarily UK residents travelling within UK (e.g., to Scotland or Wales).

6.3.4. Data Cleaning

The data cleaning process for Study 2 followed a similar procedure to that employed in Study 1. An initial total of 368 responses was collected. As part of the data quality assurance process, 22 responses were excluded due to incomplete or missing data, and an additional 16 cases were removed for failing the attention check question. After these exclusions, the final dataset comprised 330 valid and usable responses, which were retained for further analysis.

6.3.5. Common Method Bias

Harman's single factor test technique was employed to minimise systematic measurement error (Podsakoff et al., 2003). The results of the Principal Axis Factoring indicate that the first factor accounts for 42.34% of the total variance initially, which is below the commonly used threshold of 50% for identifying significant CMB. After extraction, the variance accounted for by the first factor is further reduced to 37.31%, and the cumulative variance explained by the first two factors is 55.44%, suggesting that multiple factors contribute to the explained variance. These findings imply that no single factor dominates the data, indicating that CMB is unlikely to be a significant concern in this dataset.

Next, the Variance Inflation Factor (VIF) is utilised to assess multicollinearity among independent variables in a regression model. A VIF value of 1 indicates no multicollinearity, whereas a value exceeding 3 (or 5, depending on the threshold used) suggests moderate to high multicollinearity (Hair et al, 2019). In the results

for both dependent variable dimensions, the VIF and tolerance values of 1.000 indicate no multicollinearity among the predictors.

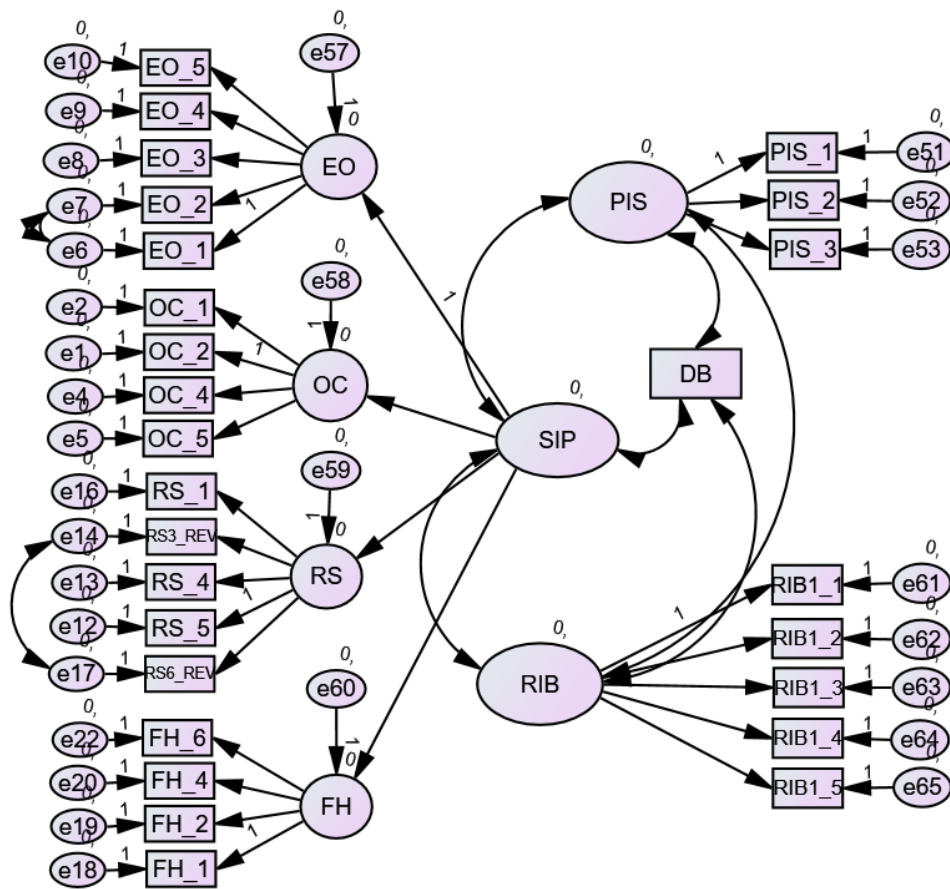
6.3.6. Confirmatory Factor Analysis

To assess the model fit, as well as the validity and reliability of the model's multi-construct, this study employed Confirmatory Factor Analysis (CFA) using AMOS 29 with the maximum likelihood estimation method, similar to Study 1. The initial measurement model exhibited misfit, driven by cross-loadings and large modification indices signalling mis-specified covariances. Model fit was improved through iterative re-specification, with items showing persistent cross-loadings or covariance errors removed based on AMOS indices (OC3, OC6, RS2, FH3, FH5). The ultimate objective of this model re-specification is to find a model that is both substantively meaningful and statistically well-fitting (Jöreskog, 1993).

Model fit was evaluated using multiple fit indices, including the Chi-square test ($\chi^2/df, p$), the degrees of freedom ratio (χ^2/df), Root Mean Square Error of Approximation (RMSEA), Comparative Fit Index (CFI), and Tucker-Lewis Index (TLI). As suggested by Awang (2012) and Forza and Filippini (1998), an acceptable model fit is indicated by a χ^2/df ratio below 3.0, CFI and TLI values above .90, and RMSEA below .08.

CFA results demonstrated a good fit to the data: $\chi^2=755.777$, $df=313$, Goodness-of-Fit index [TLI=.904, CFI=.914, RMSEA=.066]. All factor loadings were statistically significant, supporting the construct validity of the measurement model (Figure 6.2).

Figure 6.2 Measurement Model of Study 2



EO=Enabling opportunity, OC=Offering Choices, RS=Relieving Suffering, FH=Fostering Happiness, SI=Service Inclusion, RIB=Religiosity, PIS=Perceived Insider Status, DB=Deviant Behaviour

6.3.7. Reliability and Validity

The composite reliability values are greater than .07, and the average variance extracted (AVE) values are greater than .05, as shown in Table 6.3.

Table 6.3 CFA of Study 2

Construct	Dimensions	Items	Item loadings	Z-score	Cronbach's alpha	CR	AVE
Service Inclusion	EO1	I feel more independent during my travel	.87	1	.70	.93	.77
	EO2	The destination service providers (e,g tourism and hospitality) created an environment where I feel more empowered		8.59			
	EO3	The destination service providers ensure accessibility to physical activities and other services		7.10			
	EO4	During interaction with destination service provider, I was able to actively seek information on specific areas of my interest		7.15			
	EO5	The service employees showed patience and willingness to meet my needs		7.50			
	OC1	During travel, several good options were available for me to choose between	.81	9.10			
	OC2	During travel, I found the process of deciding which service to use is interesting		1			
	OC4	The destination service providers offered flexible services to meet individual client needs		10.32			
	OC5	The destination service providers positively handled my complaints		9.19			
	RS1	While interacting with the service employee, I felt included in the group	.95	14.20			
	RS3	I was discriminated against by service employees based on my religion		7.42			
	RS5	The destination service providers delivered fair service across all tourists regardless their abilities		1			

	RS6	I did not enjoy travelling as there is always a possibility that something will go wrong		7.49			
	FH1	During travel, I felt relaxed and became more self-confident	.87	1			
	FH2	Overall, my experience with travelling was memorable and enriched my quality of life		16.03			
	FH4	During interactions with the destination service providers, I felt happy and energised		15.88			
	FH6	During travel, I could step away from my everyday problem		11.23			
Perceived Insider Status (PIS)	PISP1	I felt very much part of the destination	.90	1	.86	.91	.76
	PISP2	The destination made me believe that I am included in it	.92	23.72			
	PISP3	I felt I was insider in the destination	.79	18.75			
Deviant Behaviour	DB	How frequently have you consumed alcohol during your holiday at the destination?	1.39	24.80			
Religiosity (RIB)	RIB1	I pray daily	.80	16.44		.93	.72
	RIB2	I look to my faith as providing meaning and purpose in my life	.86	18.19			
	RIB3	I consider myself active in my faith	.90	19.38			
	RIB4	I enjoy being around others who share my faith	.80	16.39			
	RIB5	My faith impacts many of my decision	.87	18.36			
Fit Indices: $\chi^2=755.777$, $df=313$, $TLI=0.904$, $CFI=0.914$, and $RMSEA= 0.066$							
EO:Enabling Opportunity, OC:Offering Choices, RS:Relieving Suffering, FH:Fostering Happiness, PIS: Perceived Insider Status, DB: Deviant Behaviour, RIB:Religiosity							

Accordingly, these findings provide evidence for the convergent validity of the construct (Bagozzi et al., 1991). In addition, the square root of a construct's AVE score was higher than the construct correlations (Fornell & Larcker, 1981) (Table 6.4). Deviant Behaviour was modelled with a single indicator; therefore CR/AVE are not directly comparable to multi-item constructs

Table 6.4 Discriminant Validity

	CR	AVE	1	2	3
Religiosity (1)	.928	.721	.849		
Service Inclusion (2)	.931	.770	.034	.879	
Perceived Insider Status (3)	.906	.763	-.098	.694	.873

(N=330). All values are significant at $p < 0.01$. Square root of AVE (Average variance Extracted) is shown on the diagonal; where CR: composite reliability

Table 6.5 presents the correlation, along with the mean and standard deviation.

Table 6.5 Descriptive Statistics and Correlations

Variables	Mean	SD	1	2	3	4
1. Service Inclusion (SI)	5.32	.076	1.00	.604**	.137*	.035
2. Perceived Insider Status (PIS)	4.79	1.34		1.00	.177**	-.091
3. Deviant Behaviour (DB)	1.39	1.02			1.00	-.411**
4. Religiosity (RIB)	5.71	1.23				1.00

Note. N=330

* correlation is significant at the $p < .05$ level (two-tailed test)

**correlation is significant at the $p < .01$ (two tailed test)

6.4. Findings

A linear regression was conducted to examine the direct effect, followed by testing the mediation and moderated mediation effect using Hayes' PROCESS Model 4 and 14 with 5,000 bootstrap resamples (Hayes, 2017). Specifically, the analysis examined the indirect effect of Service Inclusion (SI) on Deviant Behaviour (DB) through Perceived Insider Status (PIS) and the moderating effect of Religiosity. The moderated mediation index and indirect effects for low and high levels of religiosity are reported. Additionally, the Johnson-Neyman technique was used to determine the significance region of religiosity on the indirect effect.

6.4.1. Direct Effect

The linear regression examined whether service inclusion (SI) directly predicts deviant behaviour (DB; alcohol-consumption frequency). The effect was significant ($b=.18$, $SE=.07$, $p=0.012$). Similar to study 1, for robustness, demographic covariates (age, gender, relationship status, number of children, education, and first visit) were included. The SI coefficient with the control variable remained significant ($b=.17$, $SE=.07$, $p=0.018$). Thus, H4 is supported.

The following section tested the mediation effect of perceived insider status using Process Macro Model 4 to understand how service inclusion influences deviant behaviour.

6.4.2. Mediation Analysis

The result showed that the indirect effect of PIS on the relationship between SI and DB is significant ($b=.12$, $BootSE=.05$, 95% CI $[.017, .220]$). This result confirms that PIS fully mediates the relationship between SI and DB, thus H5 is supported. The linear regression analysis shows that SI has a significant direct effect on DB. However, after running the data by including the mediation, the direct path becomes insignificant ($b=.06$, $SE=.09$, $p=.4811$, 95% CI $[-.115, .243]$).

Table 6.6 Mediation Analysis of Study 2 (Model 4)

Path	Coeff	SE	t-value	P-value	95% CI
SI → PIS	1.06	.08	13.71	> .001	[.908, 1.213]
PIS → DB	.11	.52	2.17	> .001	[.010, 0.214]
SI → PIS → DB	.12	.05			[.017, .220]
Direct Effect (SI→DB)	.06	.09	.70	0.4811	[-.115, .243]

6.4.3. Moderated Mediation

A moderated mediation analysis was conducted using Hayes's PROCESS Model 14 with 5,000 bootstrap resamples (Hayes, 2017). This analysis examined the indirect effect of SI on DB mediated by PIS and moderated by Religiosity. The moderated mediation index, which accounts for both direct and indirect effects, is reported in Table 6.7. Additionally, the Johnson-Neyman technique was used to determine the significance of religiosity on the indirect effect.

The moderated mediation index confirmed that religiosity significantly moderated the effect of PIS and RIB on DB interaction. Specifically, the index of moderated

mediation for DB was statistically significant ($b = -.14$, $\text{BootSE} = .04$, $95\% \text{ CI} = [-.221, -.048]$). This finding revealed that higher levels of religiosity weaken the relationship between PIS and DB.

Table 6.7 Index of Moderated Serial Mediation result

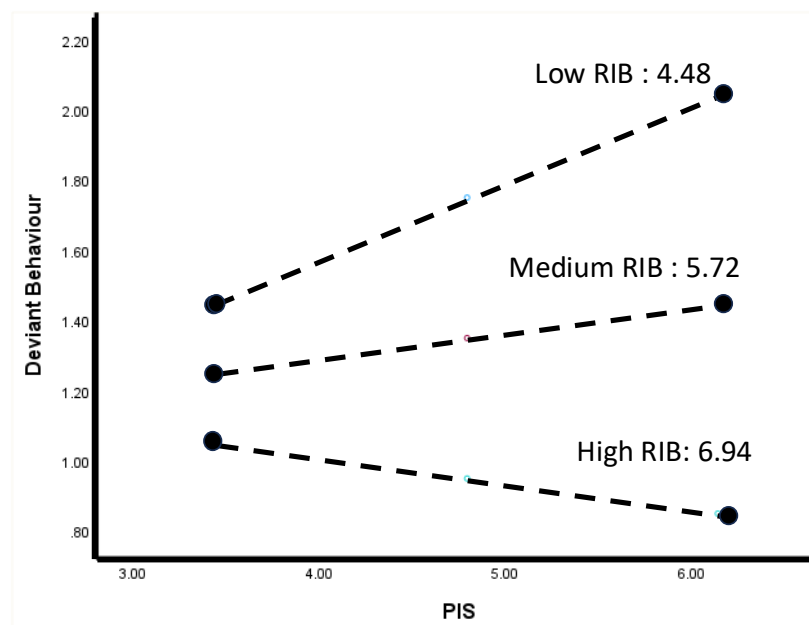
Pathways	Coeff	BootSE	95% CI	Significance
SI→PIS→DB (LOW RIB=4.48)	.28	.09	[.089, .448]	Significance
SI→PIS→DB (MEDIUM RIB=5.72)	.11	.05	[-.0003, .2006]	Not Significance
SI→PIS→DB (HIGH RIB=6.94)	-.06	.05	[-.168, .034]	Not Significance
Index of Moderated Mediation (SI→PIS→DB)	-.14	.04	[-.221, -.048]	Significance

The scatterplot presented in Figure 6.3 illustrates the moderating effect of religiosity (RIB) on the relationship between perceived insider status (PIS) and the frequency of alcohol consumption, a behaviour considered deviant from Islamic norms. This visualisation employs the Johnson-Neyman significance region to depict how the influence of PIS on deviant behaviour (DB) varies across different levels of religiosity.

The analysis revealed that at lower levels of religiosity (specifically at 4.48) the relationship between PIS and DB is statistically significant and positive. This implies that individuals with lower religiosity are more susceptible to the influence of perceived inclusion and are more likely to conform to surrounding social behaviours, such as consuming alcohol, when they feel accepted or integrated through Muslim-friendly services. For these individuals, the sense of

being welcomed or accommodated in the service setting may enhance conformity to local norms, even when such behaviours conflict with their religious values. Conversely, at higher level of religiosity (6.94), the effect of PIS on DB is not statistically significant. This indicates that highly religious individuals are less influenced by their sense of inclusion when it comes to engaging in behaviours that contradict their religious norms. These individuals likely exhibit stronger internal regulation or religious commitment that buffers against the external pressures of social inclusion.

Figure 6.3 Moderation Scatterplot of DB



This moderating effect confirms the hypothesised role of religiosity in shaping behavioural responses to service inclusion. The finding supports Hypothesis 6 (H6), suggesting that individuals with low religiosity are more likely to engage in deviant behaviour when they perceive themselves as insiders. In contrast, those

with higher religiosity maintain self-regulation, effectively reducing deviant behaviour. Religiosity acts as a protective factor that mitigates the risk of deviant behaviour, even when individuals feel socially accepted within an environment that does not align with their religious values. All tested hypotheses and their respective outcomes are summarised in Table 6.8.

Table 6.8 Summary of Results

Hypotheses	Results	b	95%CI
H4. Service Inclusion positively influences deviant behaviour (alcohol consumption) among Muslim tourists in non-Muslim destinations.	Supported	.18	
H5. Perceived insider status positively mediates the relationship between service inclusion and deviant behaviour (Alcohol consumption) among Muslim tourists in non-Muslim destinations.	Supported	.11	[.017, .220]
H6. The effect of perceived insider status on deviant behaviour is moderated by religiosity, such that the relationship will be weaker for tourists who are high on religiosity than those low on religiosity	Supported	-.14	[-.221, -.048]

6.5. Discussion

Service inclusion shows a significant positive direct association with deviant behaviour. In non-Muslim destinations, greater inclusion is linked to a higher reported frequency of alcohol consumption among Muslim tourists. This finding indicates that service inclusion can have paradoxical outcomes alongside its intended benefits.

Further analysis confirms that service inclusion significantly enhances perceived insider status among Muslim tourists. This finding suggests that when tourists feel

welcomed and accepted in non-Muslim destinations, they are more likely to identify as insiders. Such an outcome aligns with the broader aims of service inclusion, which seek to foster a culturally respectful and inclusive atmosphere for tourists irrespective of their religious or cultural backgrounds. However, tourists who experience a heightened sense of belonging are more inclined to participate in behaviours that may conflict with their religious norms. This outcome points to a potential unintended consequence of service inclusion, wherein the desire to assimilate into the local culture may give rise to deviant behaviours, such as alcohol consumption, among tourists whose religious teachings prohibit such practices.

The results from the moderation analysis support the hypothesis that service inclusion—operationalised through perceived insider status—can lead to increased alcohol consumption among Muslim tourists; however, this relationship is significantly moderated by the level of religiosity. Specifically, Muslim tourists with high religiosity appear less influenced by feelings of insider status when it comes to alcohol consumption, whereas those with lower levels of religiosity exhibit a stronger positive association between perceived inclusion and the frequency of drinking alcohol. In terms of sample that comprises international and domestic tourist, to avoid ambiguity, a robustness check was conducted by re-estimating all models after excluding domestic tourists ($n = 17$). The direction and statistical significance of the effects remained substantively consistent with the full-sample analysis, indicating that the findings are not driven by the small domestic sub-sample.

Religiosity as a facet of self-control

The significant moderation effect of religiosity on the relationship between perceived insider status and both the incidence and frequency of alcohol consumption underscores the role of religiosity as a form of self-control. This aligns with previous research indicating that religiosity enhances an individual's ability to exercise self-control in the face of negative or destructive experiences (Haq et al., 2020; Waldron-Perrine, 2010). Religiosity equips individuals with a set of internalised norms and values that guide their behaviour, acting as a buffer against impulses that might lead to deviant behaviour. This form of self-control is particularly potent in contexts where external culture pressures might encourage behaviours that contradict one's religious values.

Social Identity Theory and Insider Status

Social identity theory offers a valuable lens through which to understand how perceived insider status influences tourist behaviour. According to this theory, individuals derive part of their self-concept from their membership in social groups (Tajfel and Turner, 1986). In the tourism context, when Muslim tourists perceive themselves as insiders due to inclusive services practices, they may experience a shift in their social identity, feeling a greater affiliation with the host culture. This shift can lead to increased pressure to conform to local norms, which may include behaviours deemed deviant in their home culture.

However, the findings of this study indicate that high levels of religiosity serve to reinforce tourists' primary social identity, rooted in their religious affiliation. This reinforcement moderates the impact of perceived insider status by maintaining a

sense of continuity with core values, thus reducing the likelihood of behavioural deviation. A strong religious identity, therefore, operates as a protective mechanism against the adoption of host culture behaviours that conflict with Islamic principles.

6.6. Conclusion

This study contributes to a deeper understanding of how service inclusion influences the behavioural outcomes of Muslim tourists in non-Muslim destinations. The findings indicate that perceived insider status, fostered through inclusive service practices, significantly enhances Muslim tourists' sense of belonging in non-Muslim destinations. However, this heightened sense of inclusion may also result in behaviours that contradict Muslim religious values, such as alcohol consumption.

The results further reveal that religiosity moderates the relationship between perceived insider status and deviant behaviour. Muslim tourists with lower levels of religiosity are more likely to increase their alcohol consumption when they feel included, while insider perceptions have less influence on those with higher religiosity. This supports the role of religiosity as a form of self-control, providing internalised values and behavioural boundaries that resist cultural pressures in unfamiliar environmental settings.

Interpreted through the lens of social identity theory and social identity complexity, the findings suggest that inclusive service environments can temporarily reshape tourists' social identities by fostering affiliation with the host culture. This affiliation may increase the likelihood of conforming to local norms,

even when such behaviours contradict the tourists' religious values. However, a strong religious identity serves as a stabilising force, reinforcing the tourists' primary identification with their religious group and buffering against behavioural anomalies shifts.

Overall, this study underscores the complex and at times paradoxical effects of service inclusion. While inclusion strategies aim to create welcoming environments for diverse tourists, they may inadvertently encourage behaviours that conflict with individuals' cultural or religious values. This emphasises the need for a more nuanced approach to service inclusion—one that recognises the heterogeneity of consumer identities and the role of religiosity in shaping behaviour responses.

7. GENERAL DISCUSSION

7.1. Introduction

This chapter synthesises the empirical findings of the two studies presented in this thesis and discusses their theoretical and practical implications. The overarching aim of this thesis was:

To investigate the behavioural consequences of service inclusion in the context of halal tourism in non-Muslim destinations.

Drawing upon service inclusion (SI) and social identity theory (SIT), this chapter elaborates on the mechanisms through which service inclusion can influence consumer behaviour and the boundary conditions shaped by religiosity, destination image, and perceived insider status.

This chapter begins by presenting a summary of the key empirical findings derived from Study 1 and Study 2. These studies collectively examine the dual outcomes of service inclusion experienced by Muslim tourists in non-Muslim destinations—namely, its capacity to foster positive destination behavioural intentions and, conversely, its potential to contribute to value-incongruent or deviant behaviours. The synthesis of these findings provides a comprehensive understanding of the nuanced effects of service inclusion within culturally and religiously diverse tourism settings.

Following the summary, the chapter critically discusses the paradoxical impact of service inclusion, how its operationalisation works through mechanisms and boundary conditions. Drawing on TSR and SIT, it explains how inclusion cues work through cognitive, affective images of destination and perceived insider status, and how these pathways are moderated by religiosity. The chapter also reports the validation of the service inclusion scale used in this thesis. All theoretical contributions and practical implications are reserved for Chapter 8 (Conclusion).

7.2. The Paradoxical Impact of Service Inclusion

The findings of this thesis suggest that service inclusion is not a uniformly positive construct but one that generates paradoxical consequences. While much of the literature—particularly within the Transformative Service Research (TSR) paradigm—emphasises the normative desirability of inclusion for enhancing consumer well-being, this thesis demonstrates that inclusion can also have unintended behavioural spillovers. On one level, inclusion affirms religious identity, reduces barriers, and creates environments that recognise and support minority needs. On another level, the same practices that produce a sense of belonging and comfort may inadvertently lower self-regulatory vigilance and encourage behaviours that conflict with religious prescriptions.

Social Identity Theory (Tajfel & Turner, 1986) helps explain this paradox by showing how identity salience is contextually activated and dynamically negotiated. For Muslim tourists in non-Muslim destinations, inclusive services simultaneously function as affirmations of religious identity and invitations to

navigate alternative identities, such as the tourist role, that may be in tension with faith-based norms.

Empirically, the two studies document this duality. Study 1 demonstrates that service inclusion enhances both cognitive and affective destination images, which in turn strengthen intentions to revisit and recommend. Study 2 reveals that inclusion also elevates perceived insider status (PIS), which can, under specific conditions, increase the likelihood of religiously deviant behaviour (here, alcohol consumption). Religiosity emerges as a key boundary condition: it does not significantly moderate the image–intention pathway, but it does constrain the link between PIS and deviance, with higher religiosity functioning as a self-regulatory buffer.

Taken together, these findings call for a reframing of service inclusion as a construct with both enabling and destabilising pathways. Inclusion can strengthen Muslim tourists' self-esteem, improve their destination image, and foster positive behaviour intention, while at the same time intensifying identity conflict, weakening religious salience, and opening up opportunities for deviant behaviour. In short, service inclusion should be viewed as a double-edged phenomenon – capable of producing both affirming and dissonant consequences – depending on the interplay of contextual cues, identity complexity, and individual religiosity. To unpack this paradox, the following sections examine these divergent pathways in turn: first, the positive outcomes of service inclusion in reinforcing identity and enhancing destination behavioural intentions (7.2.1), and second, the negative outcomes linked to identity conflict and religious deviance (7.2.2). Section 7.2.3

then synthesises these insights by reframing service inclusion as a dual-pathway construct.

7.2.1. Positive Outcomes: Positive Image and Enhanced Destination

Behavioural Intention

Study 1 investigates the positive impact of service inclusion on Muslim tourists' behavioural intention in non-Muslim destinations, with destination image acting as a mediating variable. The findings demonstrate that when Muslim-friendly services are present, such as halal food options, prayer facilities, and culturally respectful service, tourists develop more favourable destination images, which in turn strengthen their intention to revisit or recommend the destination.

These inclusive services operate as identity-safe cues that affirm Muslim tourists' social identity within the servicescape. Consistent with Social Identity Theory, validation of a valued in-group facilitates self-categorisation as a respected member of that group, elevates in-group esteem, and reduces the anxiety associated with intergroup contact (Tajfel & Turner, 1986; Ashforth & Mael, 1989; Scott & Lane, 2000). In SIT's terms, cognitive identification (self-categorisation) and affective identification (ingroup pride/satisfaction) are jointly activated, aligning perceptions and behaviour with group norms (Ellemers, Kortekaas, & Ouwerkerk, 1999; Leach et al., 2007). In a religiously non-dominant context, such recognition also counters the status-threat implied in intergroup settings, stabilising positive distinctiveness (Scheepers & Ellemers, 2019).

These identity processes map directly onto the destination image pathway.

Destination image is formed through interlocking cognitive and affective

appraisals; inclusive cues simultaneously improve attribute beliefs (e.g., availability of halal dining) and elicit warm affect (e.g., feeling respected), which together strengthen loyalty intentions (Byon & Zhang, 2010; Stylidis, Shani, & Belhassen, 2017; Stylidis, 2022). Put differently, inclusion translates identity affirmation into favourable brand-like associations for the place, thereby lowering psychological costs of participation and enhancing approach motivation. In hospitality terms, the servicescape becomes symbolically congruent with the tourist's identity, heightening perceived fit and fluency (Bitner, 1992; Stephenson, 2014). Within the Transformative Service Research paradigm, these effects are normatively desirable because they protect dignity and promote well-being by reducing vigilance and uncertainty in intergroup encounters (Blocker et al., 2021). Empirically, Study 1 confirms that inclusion uplifts destination image and, through it, revisit and recommendation intentions.

Notably, religiosity does not significantly moderate these relationships. The cognitive–affective sequence and its effect on behavioural intention operate similarly across varying levels of religious commitment. This challenges the assumption that halal-related inclusivity primarily benefits highly devout tourists and suggests that inclusive practices also satisfy more universal psychological needs for fairness, dignity, and belonging.

7.2.2. Negative Outcomes: Identity Conflict and Religious Deviance

Study 2 explores a more complex and underexplored aspect of service inclusion—its potential to contribute to deviant behaviour, measured here as alcohol consumption. The study introduces perceived insider status as a mediating

variable, demonstrating that when tourists feel included and accepted through Muslim-oriented service offerings, they experience an enhanced sense of social belonging. In socially permissive, liminal leisure contexts, this heightened insider status can promote behaviours that contradict religious norms, particularly in environments where such behaviours (e.g., drinking alcohol) are socially normative.

Study 2 reveals a countervailing dynamic. Inclusion heightens PIS, which can subtly shift salience away from the religious identity and towards the tourist identity. Social Identity Complexity (Roccas & Brewer, 2002) clarifies why responses diverge: where identities are held with low complexity (high overlap, rigid boundaries), competing norms (faith versus leisure) are experienced as conflict; where complexity is higher, multiple identities can be integrated more flexibly. For some travellers – particularly those lower in religiosity or with higher identity complexity—feeling like an insider reduces the perceived intergroup boundary with the host setting, increasing susceptibility to contextual norms around alcohol and nightlife (Ellemers et al., 2002; Ysseldyk et al., 2010). Tourism’s liminality compounds this risk. Leisure travel suspends everyday structures and sanctions experimentation (Turner, 1969), while integrated venues make descriptive norms about drinking highly visible (Cialdini, Kallgren, & Reno, 1990). In such spaces, inclusion can paradoxically lower vigilance: the same cues that signal safety and belonging reduce the cognitive effort normally deployed to resist prohibited options. Well-documented mechanisms—psychological reactance (the allure of the forbidden) and moral self-licensing

(earning “credits” that justify small transgressions)—further tip the balance toward trial (Brehm, 1966; Steindl et al., 2015; Merritt, Effron, & Monin, 2010). This is consistent with religious identity’s power and fragility: when situational affordances blur group boundaries, behavioural guardrails can loosen despite strong identity centrality (Ysseldyk et al., 2010; Peek, 2005).

Crucially, these effects are conditional rather than inevitable. The pattern is strongest when individual moderators (lower religiosity, lower SIC) and contextual moderators (high liminality, dense alcohol cues) co-occur. Under these conditions, inclusion may inadvertently facilitate religiously deviant behaviour (e.g., alcohol consumption) by (i) attenuating religious salience, (ii) heightening approach tendencies to salient local norms, and (iii) supplying post-hoc justifications. This complements the positive pathway by specifying the boundary conditions under which inclusion’s dignity-affirming signals can slide into norm assimilation—a theoretically coherent extension of SIT/SCT to mixed-identity, cross-cultural consumption settings (Tajfel & Turner, 1979; Turner et al., 1987; Islam, 2014).

7.2.3. Reframing Service Inclusion as a Dual-Pathway Construct

Overall, these findings reframe service inclusion as a twofold pathway. Hitherto, research in services has assumed inclusion is always beneficial, emphasising its role in providing access, encouraging participation, and supporting consumer well-being (Blocker et al., 2021; Awan et al., 2022). However, this thesis shows that inclusion can both reinforce and threaten identity. Practically, it involves concrete offerings like halal food and prayer spaces that create opportunities;

symbolically, it shows respect and fosters a sense of belonging (Stephenson, 2014). Although these aspects generally promote positive identification and loyalty (El-Gohary, 2020; McGowan et al., 2017), they can also increase perceptions of insider status, lower vigilance, and promote assimilation into mainstream norms of the dominant outgroup (Roccas & Brewer, 2002; Turner, 1969).

By integrating insights from SIT (Tajfel & Turner, 1979; Ashforth & Mael, 1989), self-categorisation theory (Turner et al., 1987), and social identity complexity (Roccas & Brewer, 2002), this thesis contributes by extending the TSR agenda by emphasising inclusion's paradoxical effects. It demonstrates that inclusion outcomes depend on individual moderators (religiosity, identity complexity) and contextual factors (liminality, salience of norms). Inclusion should therefore be regarded not as an unqualified good but as a context-dependent phenomenon that can either reinforce or challenge identity. This reframing contributes to the service inclusion literature by clarifying when, for whom, and under what conditions inclusion promotes well-being or unintentionally encourages deviant behaviour.

7.3. Mechanisms and Moderators Influencing Service Inclusion

The study identifies key psychological mechanisms linked to social identity processes underlying service inclusion outcomes.

7.3.1. Cognitive and Affective Image (Destination Image)

This thesis demonstrates that the influence of service inclusion on tourist behaviour operates through a sequential mediation mechanism involving cognitive and affective images. Consistent with the conceptualisation of destination image

as a dual construct (Baloglu & McCleary, 1999; Beerli & Martín, 2004), the findings show that inclusive services first shape cognitive evaluations—beliefs about the availability and adequacy of facilities such as halal food or prayer spaces—which subsequently foster affective responses, such as feelings of comfort, belonging, and satisfaction. Behavioural intentions emerge only when cognitive assessments are transformed into emotional resonance, aligning with prior evidence that affect mediates the cognition–behaviour relationship (Pham, 1998; Agapito et al., 2013).

This hierarchical sequence reinforces earlier theoretical propositions that cognitive image provides the foundation upon which affective image develops (Gartner, 1994; Ryan & Cave, 2005). While scholars have long debated the relative importance of cognitive versus affective components, the findings here support the “affect-follows-cognition” model (Zajonc, 1980). Importantly, rational assessments of inclusivity measures alone are insufficient; it is the emotional attachment they evoke that influences whether tourists intend to return or recommend the destination. In this way, the study contributes to advance destination image research by demonstrating that inclusivity influences behaviour indirectly by reinforcing the cognitive–affective chain rather than exerting a direct effect.

Importantly, the findings also reveal a boundary condition. Religiosity, hypothesised as a moderator, had no significant effect on the mediation pathways. Both highly religious and less observant tourists showed the same sequential pattern, indicating that inclusive practices resonate beyond specific religious

commitments. This challenges the assumption that halal-related inclusivity mainly appeals to devout Muslim tourists (e.g., Reisinger & Turner, 2002a, 2002b).

Instead, inclusivity seems to satisfy broader psychological needs for dignity, fairness, and belonging—needs that transcend cultural and religious backgrounds (Tasci & Gartner, 2007). From a theoretical perspective, this thesis contributes to advancing destination image literature by emphasising inclusivity as a universal rather than identity-specific factor influencing a positive image formation.

These findings highlight two main insights. First, they empirically support the serial mediation model of cognitive and affective images within service inclusion, an area that has been underexplored in tourism research (Chew & Jahari, 2014).

Second, they challenge the cultural essentialism often present in halal tourism studies by demonstrating that inclusive practices are not solely faith-based but enhance destination image more broadly. The non-significant moderating effect of religiosity indicates that the cognitive–affective sequence unfolds similarly for both highly religious and less observant tourists. This suggests that inclusivity functions at a universal psychological level—meeting needs for fairness, dignity, and belonging—rather than appealing only to those with strong religious adherence. By showing that inclusivity generates positive outcomes irrespective of religiosity, this thesis exposes a limitation in much of the halal tourism literature, which tends to frame inclusivity narrowly as a religious obligation. Instead, it positions inclusivity as a strategic lever for destination marketers: it not only strengthens rational assessments but, more importantly, fosters emotional bonds that ultimately drive tourist behaviour.

7.3.2. Perceived Insider Status

Perceived insider status (PIS) significantly mediates the link between service inclusion and tourists' behaviour. Inclusion cues—equitable treatment, cultural sensitivity, religious accommodation—operate as inducements signalling value and membership (March & Simon, 1958; Becker, 1964) and, within a social exchange frame, invite reciprocity (Blau, 1964; Gouldner, 1960). Inclusive service signals both teach local norms and convey acceptance, moving tourists from outsiders to insiders (Bauer & Erdogan, 1998; Saks & Ashforth, 1997; Schein, 1979; Thomas & Anderson, 1998). Once PIS is activated, Social Identity Theory predicts self-categorisation into the local in-group and alignment with its norms (Ashforth & Mael, 1989; Tajfel & Turner, 1986). In non-Muslim destinations, this insider identity can clash with religious identity; social integration and cross-cultural adaptation logics explain accommodation to salient host norms (Blau, 1960; Kim, 2017), which helps account for alcohol consumption as an affirmation of insider standing rather than a rejection of faith.

In workplace settings, PIS has been linked to commitment, satisfaction, and citizenship behaviour and often mediates supportive contexts and downstream outcomes (Chen et al., 2017; Liu et al., 2022; Opoku et al., 2019; Stamper & Masterson, 2002; Xia et al., 2022). However, Stamper and Masterson (2002) reported that PIS was not shaped by “actual inclusion” operationalised as tenure or hours worked and showed little relation to deviant workplace behaviour.

This result diverges from Stamper and Masterson (2002) because (a) operationalisation differs: tourism inclusion is conveyed through lived service

cues (interactional fairness, cultural accommodation), not structural tenure; (b) context differs: leisure episodes heighten identity work and immediate normative pressures, whereas employment relationships are long-horizon and role-bound. This is also noted by Stamper & Masterson (2002) that in sectors employing many non-traditional workers (e.g., part-time or temporary employees), actual indicators of inclusion such as average hours and tenure, may not be seen as associated with insider status; and (c) outcomes differ: conformity here concerns situational host-norms (e.g., alcohol consumption) rather than workplace deviance. Taken together, PIS in this consumption context is dynamic and cue-responsive, not a static perception tied to structural indicators. It functions as the psychological bridge that channels inclusion into norm-congruent behaviour.

This thesis (i) contributes by extending PIS from organisations to service and tourism research by evidencing its mediating role between inclusion and behaviour, and (ii) qualifies the assumption that inclusion is uniformly beneficial: belonging can strengthen positive ties yet simultaneously expose visitors to conformity pressures that conflict with prior identity commitments (Blau, 1964; Rousseau, 1989; Tajfel & Turner, 1986).

7.3.3. Religiosity as a Self-Control Mechanism through Social Identity

Complexity.

Religiosity, operationalised as RIB in this thesis, emerged as a key moderating variable that shapes how individuals respond to service inclusion. While it had no significant moderating effect in Study 1 (destination behavioural intention), it played a decisive role in Study 2 by constraining the relationship between

perceived insider status and deviant behaviour. A key factor explaining this differential moderation effect is the nature of the behavioural outcomes examined.

Process Macro Model 83 in study 1 reveals that RIB does not significantly moderate the serial mediation process. While earlier halal tourism research suggested significant moderation by religiosity (Eid & El-Gohary, 2015), these results mirror those from Hopkins et al. (2014) who found no moderating role in non-profit advertising, and Alzadjal et al. (2021) who reported religiosity did not significantly moderate the relationship between attitude and the intention to engage with Islamic banks in Oman. It indicates that SI's cognitive and affective impacts are consistent across varying religious backgrounds. The emotional satisfaction derived from feeling included and valued may fulfil universal psychological needs, transcending religious specificity.

However, the significant moderation effect of religiosity on the relationship between perceived insider status and frequency of alcohol consumption underscores the role of religiosity as a form of self-control. This aligns with previous research indicating that religiosity enhances an individual's ability to exercise self-control in the face of negative or destructive experiences (Haq et al., 2020; Waldron-Perrine, 2010). Religiosity equips individuals with a set of internalised norms and values that guide their behaviour, acting as a buffer against impulses that might lead to deviant behaviour. This form of self-control is particularly potent in contexts where external cultural pressures might encourage behaviours that contradict one's religious values. People with high self-control also have lower alcohol and substance use, lower rates of crime and delinquency,

better self-assessed health, and better health behaviours (for a review, see Baumeister & Vohs, 2004).

Social Identity Complexity (SIC) provides another perspective on this moderating effect. This theory describes how individuals cognitively structure their multiple social identities, influencing their behaviour within diverse contexts. Individuals exhibiting high SIC perceive their various group identities as distinct and differentiated, leading to a more inclusive and flexible self-concept. In contrast, those with low SIC perceive substantial overlap among their multiple identities, resulting in a simpler, more exclusive self-concept (Roccas & Brewer, 2002).

This study engages participants who simultaneously occupy multiple social identities — notably, as Muslims and as tourists in non-Muslim destinations. These identities do not operate in isolation; rather, they intersect and interact in ways that significantly influence behavioural outcomes. When applied to religiosity, individuals with high RIB typically exhibit low SIC, maintaining a dominant, tightly integrated religious identity that serves as a powerful internal regulator of behaviour. These individuals are more likely to resist behaviours (e.g., alcohol consumption) that are inconsistent with Islamic norms, even when inclusive service environments provide cues encouraging conformity to local cultural practices.

Drawing on Sharp, Shariff, and LaBouff (2020), the concept of religious complexity — both cognitive and social — is instrumental in predicting individuals' openness to outgroups and divergent norms. Their research demonstrates that higher religious SIC is associated with lower intergroup bias

and increased tolerance. Similarly, Van Dommelen et al. (2015) show that individuals capable of recognising and managing cross-cutting identities tend to exhibit more inclusive attitudes and adaptive behaviours. In the current study, Muslim tourists with lower religiosity (and thus higher SIC) navigate their dual identity with more flexibility. Their identity as tourists becomes more salient in inclusive service settings, potentially overriding religious prescriptions in favour of culturally congruent behaviours — such as trying alcohol — to affirm insider status and local belonging.

A useful lens for further understanding these dynamics is intersectionality theory — a concept introduced by Kimberlé Crenshaw (1989) — which emphasises that social identities are interconnected and co-constitutive rather than existing independently. In this context, Muslim tourists are not merely religious or travellers, but individuals negotiating the tension between their Muslim identity and the expectations of a non-Muslim tourism context. Intersectionality theory reveals how these identities interact under specific cultural and service conditions to produce distinct behavioural outcomes that could not be understood through a single-axis identity framework.

The intersection of religion and tourism creates a complex behavioural terrain. For highly religious individuals, their Muslim identity dominates and regulates behaviour. For less religious tourists with higher SIC, identity navigation is more flexible, and local belonging becomes more salient. Cole (2009) and Verkuyten and Martinovic (2012) further note that intersectionality shares common ground with SIC in acknowledging that individuals, particularly those from marginalised

backgrounds, experience their identities in close, simultaneous association — reinforcing the value of examining these dynamics jointly.

Therefore, religiosity, when viewed through the dual frameworks of SIC and intersectionality, is not a fixed trait but a dynamic moderator of behavioural response. High religiosity (and low SIC) reinforces behavioural consistency rooted in religious norms. Conversely, low religiosity (and high SIC) facilitates flexible identity navigation and cultural adaptation in inclusive service settings. This approach highlights the critical importance of acknowledging identity multiplicity and intersectionality in service research, especially when exploring behavioural patterns among culturally and religiously diverse consumers.

Taken together, these mechanisms and moderators show that service inclusion operates through a cognitive–affective destination image sequence and a perceived insider status pathway, whose effects are contingent on religiosity and identity complexity. This thesis contributes by theorising and empirically demonstrating these linked mechanisms and boundary conditions, thereby moving service inclusion research beyond simple main-effect models towards a richer, identity-sensitive account of how and when inclusion shapes tourist behaviour.

7.4. Validating the scale of Service Inclusion

This thesis provides, to the author’s knowledge, the first independent validation of the Service Inclusion Scale developed by Awan et al. (2022). The original instrument—constructed and tested with travellers with disabilities in tourism—was adapted for halal tourism, rewording items to reflect faith-salient inclusion

cues (e.g., credible halal assurance, halal food and beverages availability, prayer facilities) for Muslim tourists in non-Muslim destinations.

CFA—confirmatory factor analysis indicated acceptable model fit. Reliability was satisfactory, with Cronbach's α —alpha and CR—composite reliability exceeding conventional thresholds. Discriminant validity was supported using conservative criteria (latent inter-construct correlations remained below usual cut-offs). To assess CMB—common method bias, an unrotated single-factor check indicated that no single factor dominated the variance (i.e., <50%), and full-collinearity VIF—variance inflation factor values were below conservative thresholds, suggesting that neither method bias nor multicollinearity threatens the inferences. These results indicate that the adapted scale is psychometrically sound, and this thesis contributes by providing the first independent validation of the Service Inclusion Scale in a religious (halal) tourism context.

7.5. Conclusion

This thesis reveals that service inclusion is not a universally beneficial construct—it is shaped by identity, context, and individual religiosity. While it enhances destination image and behavioural intention, it may also trigger unintended religious-deviant behaviours when inclusion fosters identification with the dominant culture at the expense of religious identity. Social Identity Theory provides a theoretical lens for understanding these outcomes, particularly when extended through concepts like insider status and identity complexity. By integrating these dual perspectives, this thesis advances service inclusion research, offering critical insights into how religion-based inclusion operates in culturally

diverse tourism settings. To consolidate the discussion, Table 7.1 summarises the research objectives, the key empirical findings, and the corresponding theoretical contributions of this thesis from each study.

Table 7.1 A summary of research objectives, findings and theoretical contributions

Study	Research Objectives	Key Findings	Theoretical Contributions
Study 1	To examine how Muslim-friendly service inclusion (e.g. halal food, prayer facilities, culturally respectful service) influences destination behavioural intentions, and whether this is mediated by destination image and moderated by tourists' religiosity.	<ul style="list-style-type: none"> • Inclusive services → more favourable cognitive & affective destination image → stronger revisit/recommendation intentions • Religiosity did not significantly moderate these paths (i.e. effect was stable across commitment levels) 	<ul style="list-style-type: none"> • Destination image as a serial mediator (cognitive → affective) of service inclusion effects • Reconceptualises service inclusion as functional & symbolic, reinforcing group-affirmation pathways • Contextual: develops religion-based service inclusion as a distinct construct in the halal tourism sector, with tangible cues (halal food, prayer spaces) that practitioners can design into non-Muslim destinations. • Methodological: validated the service inclusion scale created by Awan et al (2022)
Study 2	To investigate whether service inclusion in a halal tourism context in non-Muslim destinations may unintentionally influence Muslim tourists to engage in deviant behaviours (that contradict their religious values, such as alcohol consumption)	<ul style="list-style-type: none"> • Inclusive service → higher perceived insider status → increased alcohol consumption among low-religiosity tourists • High-religiosity tourists maintain self-regulation; the insider-behaviour link is attenuated 	<ul style="list-style-type: none"> • Introduces perceived insider status as a mediator of inclusion → deviance pathway • Identifies religiosity as an internal self-control and self-regulation boundary condition • Frames service inclusion as a dual-pathway construct (affirming vs. dissonant behavioural outcomes depending on identity complexity and cultural norms) • Methodological: validated the service inclusion scale created by Awan et al (2022)

8. CONCLUSION

This chapter provides a concluding synthesis of the thesis. It summarises the whole thesis and reiterates how the research objectives have been addressed through the two empirical studies. This chapter brings together key insights from investigating the effects of service inclusion on both positive and negative consumer outcomes—namely, behavioural intention and deviant behaviour—in the context of a non-Muslim destination. It highlights the relevance of cognitive and affective image as serial mediators, as well as the role of perceived insider status and religiosity in shaping service experiences for Muslim tourists.

Following the thesis summary, the chapter critically discusses the theoretical contributions of the research, with particular emphasis on advancing the conceptual understanding of service inclusion. It explores how the findings offer new insights into identity-based consumption behaviour, the dynamics of insider status, and the conditions under which inclusion may lead to unintended behavioural outcomes. Thus, the thesis reframes service inclusion as paradoxical and context-dependent: it can strengthen approach intentions while, under certain conditions, loosening self-regulatory guardrails and enabling religious deviant behaviour. By integrating Transformative Service Research (TSR) and Social Identity Theory (SIT), the model specifies a pathway in which inclusion cues

shape behaviour via cognitive and affective destination image in serial, with perceived insider status as a proximal identity mechanism and religiosity moderating these links. It also provides the first independent validation of the Service Inclusion (SI) scale.

In practice, the findings advise designing identity-safe inclusion while avoiding cues that may inadvertently license proscribed choices, etc. By doing so, the thesis bridges the gap between theory and practice, offering actionable recommendations that can enhance inclusive service delivery in real-world tourism environments. The chapter also reflects on the study's methodological and contextual limitations, including constraints related to sampling, generalisability, and the inherent subjectivity of self-reported data. Finally, it offers several directions for future research, such as adopting longitudinal designs, conducting cross-cultural comparative studies, and examining additional psychological or contextual variables that may further illuminate the dynamics of service inclusion.

8.1. Thesis Summary

This thesis aims:

To investigate the behavioural consequences of service inclusion in the context of halal tourism in non-Muslim destinations

To address the aim of this thesis, several specific research objectives were established. The first objective was:

To investigate the impact of inclusive practices on Muslim tourists' behavioural intention in non-Muslim destinations, and to explore the mechanisms through which these practices exert their influence

This objective was achieved through study 1. The findings demonstrate that the presence of both tangible (e.g., halal food and beverages, prayer facilities in restaurants and hotels) and intangible (e.g., welcoming gestures from service providers and local communities) forms of service inclusion positively influences Muslim tourists' behavioural intentions. These inclusive elements foster a sense of acceptance, which plays a crucial role in shaping tourists' perceptions of the destination.

The relationship is explained through the underlying mechanism of destination image. When Muslim tourists feel included and accepted in a non-Muslim destination, they first form a favourable cognitive image—particularly influenced by the availability of tangible halal-related services. This is followed by the development of an affective image, arising from emotional satisfaction and a sense of belonging. Collectively, these sequential evaluations enhance tourists' intention to revisit the destination and recommend it to others.

This thesis considered it as positive outcome of service inclusion that aligns with existing empirical studies on service inclusion (Awan et al, 2022). The opposite outcome was examined through the second objective of the thesis, which was:

To investigate whether service inclusion in a halal tourism context in non-Muslim destinations may unintentionally influence Muslim tourists to engage in deviant behaviours (that contradict their religious values, such as alcohol consumption)

The findings of study 2 address this objective by revealing that service inclusion for Muslim tourists potentially increases the likelihood of engaging in religious deviant behaviour, which is alcohol consumption, which is considered haram

(prohibited for Muslims). This relationship can be understood through the mediating effect of perceived insider status. The feeling of inclusion increases their sense of belonging, making them feel like insiders (like local people), thus this feeling may increase their likelihood of trying the local culture in a non-Muslim destination, in this case, drinking alcohol. This psychological mechanism can be explained through the social identity complexity.

Furthermore, this thesis examines whether religiosity moderates both relationships. This is present in the third objective:

To test the moderating role of religiosity in the relationship between service inclusion and both outcomes—behavioural intention in study 1 and deviant behaviour in study 2

A notable finding of this thesis is the differential role of religiosity in shaping tourist responses to service inclusion. Specifically, religiosity did not moderate the relationship between service inclusion and behavioural intention. This means that, regardless of their level of religiosity, Muslim tourists who experienced inclusive services in non-Muslim destinations consistently reported a higher intention to revisit and recommend the destination. This indicates a broadly universal response to inclusive service practices, suggesting that they resonate positively with Muslim tourists regardless of individual differences in religious commitment.

In contrast, religiosity did moderate the relationship between service inclusion and deviant behaviour, particularly alcohol consumption. As alcohol consumption is considered a value-incongruent behaviour within Islamic teachings, participants' responses were significantly shaped by their level of religiosity. Highly religious Muslim tourists tended to refrain from consuming alcohol, even when they felt

welcomed and included in the service environment. Conversely, those with lower levels of religiosity were more likely to engage in alcohol consumption during their holiday in a non-Muslim destination, despite experiencing inclusive service encounters. This finding highlights the role of personal religious commitment in regulating behaviour that directly conflicts with religious values, even in contexts where service inclusion fosters a sense of acceptance and belonging.

8.2. Theoretical Implications

Previous literature has focused heavily on the benefits of service inclusion—customer satisfaction, loyalty, and well-being. This thesis contributes a more nuanced perspective. It demonstrates that inclusion is not unconditionally positive. When inclusion fosters insider feelings, it may induce behavioural assimilation, especially when the dominant environment promotes behaviours that are incompatible with the minority's values.

This thesis offers several key contributions to the literature on service inclusion, particularly by expanding its conceptual, contextual, methodological, and outcome dimensions. The subsections below detail these contributions.

8.2.1. Rethinking Service Inclusion: Paradoxical-Outcome

This thesis reconsiders inclusion as a dual-pathway phenomenon. Consistent with service inclusion research, inclusion depends on context rather than being a one-size-fits-all approach (Fisk et al., 2018). Like exclusion, which can lead to harmful downstream behaviour (Gong et al, 2022), inclusion is not without risk and can result in unintended consequences when designs create trade-offs among

users or activate identity pressures (Tajfel & Turner, 1986). Therefore, this thesis explores both a positive pathway and an identity-ambivalent pathway.

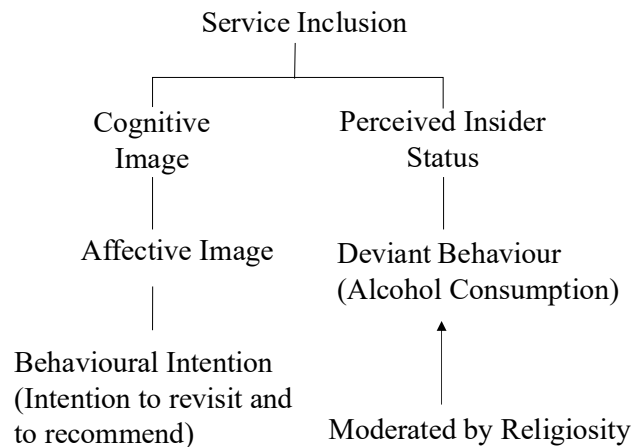
Study 1 (positive pathway): Service inclusion enhances behavioural intention (revisit, recommendation). This aligns with evidence from tourism for people with disabilities (Awan et al., 2022) and with Transformative Service Research (TSR)'s emphasis on designing services to improve consumer outcomes (Anderson & Ostrom, 2015; Ostrom et al., 2015). The effect follows a serial mediation-image mechanism: inclusive cues initially improve the cognitive image of the destination, which then fosters a more positive affective image that promotes loyalty. The findings support models that position affective image on cognitive foundations and demonstrate image as a strong predictor of intention (Afshardoost & Eshaghi, 2020; Baloglu & McCleary, 1999; Beerli & Martín, 2004; Chew & Jahari, 2014). Religiosity does not significantly moderate this pathway, suggesting that inclusion operates through broadly shared psychological needs for fairness, dignity, and belonging rather than only through religious commitment.

Study 2 (identity-ambivalent pathway): Service inclusion also elevates perceived insider status (PIS); once tourists self-categorise as local insiders, they become more susceptible to normative conformity, which can produce value-incongruent acts (e.g., alcohol consumption) when host norms clash with religious commitments (Ashforth & Mael, 1989; Cialdini & Goldstein, 2004; Kim, 2017; Roccas & Brewer, 2002; Stamper & Masterson, 2002; Tajfel & Turner, 1986). This moves the discussion beyond success stories for service inclusion (Fisk et al.,

2018) by showing how identity can set limits and create risks in specific service settings, underscoring the need for careful, context-specific design.

In line with Fisk et al. (2018) who urge TSR researchers to engage with critical societal issues such as social justice, equity, and inclusion, this thesis responds by addressing consumer vulnerability in a religious minority context within tourism. As Anderson and Ostrom (2015) emphasise, the investigation of well-being in service contexts requires diverse perspectives that go beyond conventional paradigms. In response, this research positions service inclusion not only within the TSR framework, which focuses on enhancing individual and collective well-being, but also through the lens of social identity theory, and more specifically, religious identity. By doing so, it highlights how inclusion interacts with deeply held belief systems, influencing tourist behaviour in complex and sometimes contradictory ways.

Collectively, these findings reframe service inclusion as a dual-outcome phenomenon, capable of generating both positive and problematic behaviours. This reconceptualisation urges both scholars and practitioners to adopt a more context-sensitive approach, recognising that the outcomes of inclusion depend on how identity, values, and cultural pressures intersect in specific service environments. It calls for moving beyond simplistic inclusion models toward frameworks that account for identity complexity, internal conflict, and unintended consequences.

Figure 8.1 Service Inclusion as a Paradoxical Impact Model

8.2.2. Contextualising Religion-Based Service Inclusion

A second conceptual contribution of this thesis is to recontextualise the application of Service Inclusion (SI) within a religion based. Whereas prior works have typically examined service inclusion in terms of accessibility for the elderly and/or disabled (e.g., Awan et al., 2022; Bianchi, 2021; Dodds & Palakshappa, 2021; Song & Park, 2023), this thesis extends the TSR lens to a religious context and specifies how service environments can be made accommodating through tangible, identity-affirming cues.

Religion-based service inclusion is operationalised in this thesis not merely as tolerance or passive acceptance, but as the active provision of religiously congruent services—such as halal food availability, prayer facilities, modest interaction norms, and signage that signals religious respect. These elements serve both a functional and symbolic role in affirming Muslim tourists’ sense of dignity and belonging. In a TSR perspective, this foregrounds a form of vulnerability that

is not only material but also ethical, as failure of inclusion can threaten both well-being and core belief systems.

Davey et al. (2021b) explore faith-based service inclusion (FBSI) within The Salvation Army's Health Services in sub-Saharan Africa, showing that inclusion pillars and processes are context-specific, mutually reinforcing, and oriented to long-horizon, transformative outcomes in a faith-led healthcare setting. In contrast, this thesis addresses secular, market-mediated tourism: short, episodic encounters where faith-congruent cues work through image (cognitive → affective) and identity (PIS → norm conformity) mechanisms, producing dual outcomes (loyalty gains alongside potential value-incongruent behaviours). While the contexts differ, this thesis draws on Davey et al.'s (2021a) key insight: that inclusion principles must be matched by meaningful processes to avoid superficial or tokenistic efforts. Accordingly, this research adapts the inclusion pillars to those most relevant for religiously based service inclusion in tourism.

This thesis contributes by bringing TSR into a religious, minority setting where inclusion has to be evaluated not only in terms of access and comfort but also in terms of its implications for sacred values and moral consistency. By showing how religion-based service inclusion cues can yield both loyalty behaviours and value-incongruent behaviours (deviant behaviour), the thesis demonstrates that TSR's agenda of promoting well-being must explicitly account for religious identity, moral tension, and the possibility that "doing good" for inclusion can generate new forms of risk.

8.2.3. Mechanisms and Boundary Conditions

Mechanistically, the thesis identifies two key pathways through which SI influences behaviour. First, destination image operates as a sequential mediator: cognitive evaluations (clarity, credibility, predictability of inclusive provisions) shape affective responses (comfort, pride, warmth), collectively transmitting SI's effects to behavioural intentions. Secondly, SI activates perceived insider status (PIS), a proximal identity process that increases belonging and perceived normative fit, thereby strengthening approach tendencies towards locally salient behaviours.

Religiosity functions as a critical boundary condition. Empirically, it does not moderate the cognitive–affective image pathway but does moderate the relationship between PIS and deviant behaviour. Higher religiosity enhances evaluative and identity pathways when inclusion supports practice but may diminish or redirect effects when situational cues conflict with moral commitments; lower religiosity displays the opposite pattern. Viewed through the lens of Social Identity Complexity, these findings suggest that identity multiplicity and the cognitive structure of identities shape how inclusion cues are interpreted and enacted.

This contingent account clarifies when SI encourages loyalty and when, in liminal and norm-dense settings, it may align with value-incongruent choices. It therefore frames inclusion as context-dependent rather than inherently prosocial and extends the service inclusion literature (Fisk et al., 2018) by introducing

empirically grounded mechanisms (destination image, PIS) and moderators (religiosity) that govern its outcomes.

8.2.4. Validating The Service Inclusion Scale

This thesis adapts the Service Inclusion Scale (Awan et al., 2022)—a higher-order construct with four dimensions (enabling opportunity, offering choice, relieving suffering, fostering happiness)—originally developed and validated with travellers with disabilities. Building on this foundation, the present study validates the instrument for religion-based service inclusion among Muslim tourists in non-Muslim destinations, rewording items to reflect faith-congruent cues. Following established guidance that validated measurement is a prerequisite for cumulative knowledge and cross-context theorising (e.g., MacKenzie et al., 2011; Steenkamp & Baumgartner, 1998), this thesis offers an independent validation of the Service Inclusion Scale, thereby contributing new measurement evidence in a novel context.

In addition to validation, the study constitutes a partial replication of Awan et al. (2022). Replication in quantitative social science spans verifiability, robustness, repeatability, and generalisability; cumulative knowledge is strengthened when findings extend to new settings while preserving the underlying construct (Freese & Peterson, 2017). Consistent with replication taxonomies in the social sciences, partial replication retains the core constructs and antecedent–outcome relations while re-specifying parts of the mechanism or boundary conditions (Freese & Peterson, 2017) and altering the identity-relevant context. This addresses the

field's call to move beyond physical disability or mobility issues (Awan et al., 2022).

Validation in a religion-based setting supports a multilevel, contextual understanding of service inclusion (Fisk et al., 2018): the same four pillars remain coherent, but their salient cues (e.g., halal assurance, halal food and beverage availability, prayer facilities) shift with context. Cumulative theorising requires portable yet tailorable measurement: cross-context adaptation and replication clarify the boundary conditions of the construct and help distinguish universal features of inclusion from those that are context-bound (MacKenzie et al., 2011; Steenkamp & Baumgartner, 1998).

Finally, this partial replication complements Awan et al.'s (2022) original development by: (i) extending the construct to a distinct identity context (religion rather than disability), and (ii) modelling theoretically expected outcomes and moderators (e.g., religiosity) to situate the measure within a broader theory of inclusion and identity. In line with guidance that generalisable scales require cross-validation on new samples and under differing circumstances, this study strengthens confidence in the Service Inclusion construct and sets a template for future multi-actor, cross-cultural replications (See also West, 1994, on cross-validation as a prerequisite for generalisability).

To illustrate the adaptation process and overall measurement quality, Table 8.1 compares the original Service Inclusion Scale (Awan et al., 2022) with the version used in this thesis, summarising key item modifications alongside second-order composite reliability (CR) and average variance extracted (AVE). The strong

second-order CR and AVE values indicate that the higher-order service inclusion construct is reliably and validly captured in this religion-based tourism context.

Table 8.1. Comparison of the original scale (Awan et al., 2022) and the thesis-adapted version

Dimensions	Items of original scale (Awan et al, 2022)	CR	AVE	Items adapted for this thesis	CR	AVE
Enabling Opportunity	I feel more independent during my travel	0.97	0.97	I feel more independent during my travel	0.93	0.78
	The tourism service providers create an environment where I feel more empowered			The destination service providers (e,g tourism and hospitality) created an environment where I feel more empowered		
	The tourism service providers ensure accessibility to physical facilities and other services			The destination service providers ensure accessibility to physical activities and other services		
	During interaction with the service providers, I am able to actively seek information on specific areas of my interest			During interaction with destination service provider, I was able to actively seek information on specific areas of my interest		
	The service employees show patience and a willingness to meet my needs			The service employees showed patience and willingness to meet my needs		
Offering Choices	During travel, several good options are available for me to choose between			During travel, several good options were available for me to choose between		
	During travel, I find the process of deciding which service to use interesting			During travel, I found the process of deciding which service to use is interesting		
	I have a hard time identifying tourism activities that could fit my needs			I had a hard time identifying tourism activities that could fit my needs		
	The tourism service providers offer flexible services to meet individual client needs			The destination service providers offered flexible services to meet individual client needs		
	The tourism service providers positively handle my complaints			The destination service providers positively handled my complaints		
	The tourism service providers are willing to negotiate their terms and conditions as per my special needs			The destination service providers were willing to negotiate their terms and conditions as per my needs as a Muslim		

Relieving Suffering	While interacting with the service employees, I feel included in the group.	While interacting with the service employee, I felt included in the group
	During travel, I feel connected to the people in society	During travel, I feel connected to the people in society
	I am discriminated against by the service employee based on my disability	I was discriminated against by service employees based on my religion
	The tourism service providers are considerate towards my special needs	The destination service providers were considerate towards my needs as a Muslim
	The tourism service providers deliver fair access across all tourists regardless of their abilities	The destination service providers delivered fair service across all tourists regardless their abilities
I do not enjoy traveling as there is always a possibility that something will go wrong	I did not enjoy travelling as there is always a possibility that something will go wrong	
Fostering Happiness	During travel, I feel relaxed and become more self-confident	During travel, I felt relaxed and became more self-confident
	Overall, my experience with traveling is memorable and enriched my quality of life	Overall, my experience with travelling was memorable and enriched my quality of life
	During interaction with the tourism service providers, I feel happy and energized	During interactions with the destination service providers, I felt happy and energized
	Traveling makes me in a gloomy mood	Traveling put me in a gloomy mood
	During travel, I could step away from my everyday problems	During travel, I could step away from my everyday problems.

8.3. Practical Implications

The findings of this thesis offer important practical implications for tourism practitioners, particularly those operating in non-Muslim destinations seeking to serve Muslim travellers. The dual outcomes observed, where service inclusion fosters both positive destination behavioural intentions and, under certain conditions, norm-incongruent behaviours, highlight the complex and context-dependent nature of inclusive service delivery. These insights suggest that service inclusion must be approached with both strategic intent and ethical sensitivity.

While providing Muslim-friendly services such as halal food, prayer spaces, and respectful interpersonal treatment can significantly enhance destination image and tourist satisfaction, inclusion is not experienced uniformly across all individuals. The behavioural effects of inclusion vary according to tourists' religiosity and the social dynamics of the service setting. Therefore, tourism operators and destination managers must move beyond one-size-fits-all approaches and adopt identity-sensitive strategies that reflect the diverse needs and orientations of Muslim tourists, which means translating inclusion into practical choice and low-friction participation without requiring guests to disclose, justify, or compromise their faith. Concretely, operators can (i) provide clear, verifiable information (e.g., halal certification, ingredients, alcohol handling, and prayer facilities) at decision points (booking, check-in, dining); (ii) design parallel options rather than "special requests" (e.g., alcohol-free social spaces, halal menus alongside standard menus, and prayer-friendly room information); (iii) apply discreet service scripts and

protocols so staff can offer accommodations without stereotyping (e.g., asking “Do you have any dietary or prayer needs we can support?” rather than assuming); and (iv) manage servicescape cues in alcohol-centred venues through choice architecture (e.g., separating alcohol display from family dining areas and ensuring non-alcoholic options are equally prominent).

This section outlines several actionable strategies for enhancing service inclusion in real-world tourism environments. These include leveraging destination image to promote revisitation, fostering a balanced sense of belonging without undermining religious commitments, investing in staff training, segmenting services based on religiosity, and authentically communicating inclusive values. Collectively, these recommendations aim to support both the commercial and ethical goals of inclusive tourism development.

8.3.1. Leveraging Destination Image through culturally aligned service provision

The findings from Study 1 show that service inclusion influences both the cognitive and affective parts of a destination's image, which in turn encourage revisits and recommendations. Considering the growth and size of the Muslim travel market : 1.8 billion Muslim in the world in 2015 and projected to reach 230 million of Muslim tourist by 2060 contributing around US\$300 billion to the global economy (Lestari et al., 2023; Pew Research Centre, 2017), there is a strong strategic case for culturally specific services (e.g., halal food, accessible prayer spaces, Muslim-friendly signage) that enhance destination attributes (cognitive image) and generate positive feelings (affective image).

Destination managers should therefore design and communicate offerings that meet functional needs and resonate emotionally with Muslim tourists, especially in non-Muslim-majority destinations, where competitiveness increasingly hinges on credible inclusion cues. Singapore's position as the top-ranked non-OIC destination (Mastercard & CrescentRating, 2025) illustrates how visible accommodation and trustworthy halal ecosystems can strengthen destination image and word-of-mouth. At the same time, such cues help mitigate Islamophobia-related safety and belonging concerns that can suppress demand or redirect travel to 'safer' Muslim-friendly locales; in this context, inclusion cues operate as risk-reduction signals that bolster trust and intention formation (Al-Ansi et al., 2022).

8.3.2. Fostering Belonging while respecting religious boundaries

Study 2 reveals that when Muslim tourists feel included through service design, they may experience a heightened sense of insider status or belonging. While this outcome is desirable from the perspective of inclusion and satisfaction, the findings also caution that excessive or uncritical promotion of social belonging—particularly in liberal or permissive environments—may inadvertently lead some individuals to engage in behaviours that conflict with their religious values (e.g., alcohol consumption). This is especially true for tourists with lower levels of religiosity, for whom the pull of situational norms may override internalised religious norms.

In operational terms, inclusion should be framed as access and dignity rather than prescription. Environments ought to signal genuine respect for religious

preferences while avoiding cues that normalise value-conflicting behaviours.

Availability should not shade into promotion: for example, alcohol need not be foregrounded at arrival touchpoints or centrepiece displays. Instead, venues can make Muslim-friendly options both credible and visible for all guests—appealing alcohol-free alternatives on menus and in-room services, clear halal signposting and zones, and dedicated quiet or prayer spaces that function both symbolically and practically. These design moves enhance cognitive evaluations of the offer (clarity, reliability) while nurturing positive affect (being seen and respected).

Delivering this consistently rests on identity-sensitive staff practice. Training should build cultural competence around Islamic practices, recognise variability in religiosity, and encourage respectful micro-behaviours that avoid assumptions or pressure. Ethically, the approach must respect adult autonomy and refrain from pathologising inclusion as the “cause” of any individual choice. Gentle choice architectures—such as default non-alcoholic pairings, prominent mocktail listings, or salient cues towards halal options—can support value-congruent decisions without constraining freedom.

Finally, inclusion should be monitored as a learning system. Managers can track uptake of alcohol-free options, satisfaction among higher-religiosity guests, and any incidents signalling value friction. Practical testing can stay simple: for one week, place alcohol-free drinks on the first page of the menu and count orders; the following week, list them mid-menu and compare. Add a small “prayer room available” note at reception for a fortnight and record enquiries; remove it for the next fortnight and compare. At check-out, ask a single yes/no question—“Did you

find our halal options easily?”—and monitor the share of “yes” over time. These basics help calibrate what works against both satisfaction and value-congruence indicators, while keeping the approach low-cost and easy to implement

These practices not only embed ethical, identity-sensitive inclusion in daily operations but also generate data for future research on boundary-setting interventions, heterogeneous effects by religiosity orientation, and the moderating role of perceived safety and Islamophobia in destination contexts. Such measures help strike a balance between the goal of making tourists feel valued guests and safeguarding their cultural and religious integrity.

8.4. Limitations and Future Research

While this thesis provides valuable insights into the dynamics of service inclusion and its paradoxical impact on Muslim tourists, several limitations should be acknowledged, offering opportunities for future research.

Evidence for inclusion’s paradoxical impact—supporting loyalty yet, in some contexts, nudging religiously deviant behaviour—rests on a cross-sectional, self-report design that cannot identify the thresholds at which inclusion flips from beneficial to risky. Going forward, field or online experiments that manipulate inclusion cues and perceived insider status, coupled with multi-wave longitudinal designs (e.g., pre-trip, during-trip, post-trip surveys), would better capture change over time and establish stronger causal links. Incorporating multilevel models with destination- or venue-level indicators (alcohol-cue visibility, venue category, enforcement regimes, moral-community strength) would allow sharper tests of

context × mechanism interactions and reveal where normative pull is strongest (e.g., nightlife zones versus family venues).

The introduction of Religion-Based Service Inclusion (RBSI) is bounded by a focus on Muslim tourists in non-Muslim destinations, leaving cross-faith generalisability and cultural transferability open. Comparative studies should align RBSI with other identity-based inclusion forms (e.g., kosher, vegetarian/ethical identities) across Muslim and non-Muslim contexts, testing moderated mediation by religious identity centrality, intrinsic religiosity, and social identity complexity to identify common versus faith-specific pathways.

Regarding measurement, this thesis offers the first independent validation of Awan et al.'s (2022) Service Inclusion Scale in religion-based tourism after contextual rewording. However, broader invariance and practice-ready short forms still need to be developed. Future research should perform multi-group invariance tests (by levels of religiosity and destination type), refine faith-specific items, and minimise self-presentation bias through indirect questioning methods (e.g., list/unmatched count technique).

Finally, although two mechanisms were specified—SI → cognitive image → affective image → behavioural intention and SI → perceived insider status → deviant behaviour—other theoretically plausible mechanism also warrant direct testing and comparison. For example, experiments should manipulate what happens when inclusion cues are more visible, show up more often, and are more trustworthy, and then see whether they change behaviour because people feel like insiders (identity route) or because of practical/ethical reasons like self-control,

fairness/trust, or cultural distance (non-identity route). Track people over time to see which comes first.

In sum, this thesis repositions service inclusion as a dynamic, identity-laden construct with the potential to yield both desirable and undesirable outcomes. Its effects depend on how inclusion is perceived and on the psychological mechanisms through which it operates. These insights contribute to a more nuanced, critical understanding of inclusion in service settings, particularly within multicultural and religiously sensitive tourism contexts.

In line with Fisk et al. (2018), who urge TSR researchers to engage with critical societal issues such as social justice, equity, and inclusion, this thesis responds by addressing consumer vulnerability in a religious minority context within tourism. As Anderson and Ostrom (2015) emphasise, the investigation of well-being in service contexts requires diverse perspectives that go beyond conventional paradigms. In response, this research positions service inclusion not only within the TSR framework, which focuses on enhancing individual and collective well-being, but also through the lens of social identity theory, and more specifically, religious identity. By doing so, it highlights how inclusion interacts with deeply held belief systems, influencing tourist behaviour in complex and sometimes contradictory ways. This dual-theoretical approach broadens the conceptual foundations of service inclusion and reinforces the importance of considering identity-based dynamics when evaluating its impact.

All the contribution, managerial implications and future research is summarised in Table 8.2.

Table 8.2 Contribution of This Thesis

Theme	Theoretical Contribution	Managerial Implication	Future Research
Paradoxical impact of inclusion	Rethinking service inclusion as a paradoxical construct that can yield both positive loyalty outcomes and religious deviance behaviours via normative conformity.	Treat inclusion as context-sensitive: design for access and dignity without normalising behaviours that may conflict with religious values.	Multi-country field experiments on boundary conditions (destination norms, perceived safety, polarisation cues) and heterogeneity by religiosity/identity complexity.
Religion-Based Service Inclusion	Re-contextualise Service Inclusion to a religious context inclusion through faith-congruent cues	Operationalise visible, credible Muslim-friendly touchpoints across the journey (menus, rooms, wayfinding) to signal dignity and reduce perceived risk.	Validate Service Inclusion across faiths and contexts; test how safety messaging and inclusion cues jointly shape perceived risk, trust, and BI.
Framework extensions & mechanisms	Testing the underlying mechanism of SI: (i) SI → cognitive image → affective image → behavioural intention; (ii) SI → perceived insider status → deviant behaviour.	Design “choice architectures” that enhance image (clarity, reliability, warmth) while tempering unintended assimilation (e.g., default alcohol-free pairings, salient halal cues).	Compare mechanisms directly by manipulating the visibility, frequency, and credibility of inclusion cues (dose-response). Distinguish identity routes (insider feelings, identity salience) from non-identity routes (self-control, justice/trust, cultural distance).
Scale contribution	Adaptation/validation and partial replication of Awan et al.’s (2022) Service Inclusion Scale to religion-based tourism		Cross-validate across destinations and segments; test longitudinal sensitivity to intervention (training, signage/menu redesign).

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APPENDIX

This appendix includes a detailed survey questionnaire that was distributed online through Qualtrics and Prolific for all studies (Appendix A and B)

Appendix A: Halal Tourism Survey - Study 1

INTRODUCTION

What is your prolific ID?

Page break

Participant Information Sheet

Name of department: Department of Marketing

Title of the study: Halal tourism in non-Muslim destinations

Introduction

I am Kiki Oktora, a third-year PhD candidate in the Marketing department at the University of Strathclyde in Glasgow, United Kingdom. This study is conducted to examine the role of service inclusion in the context of halal tourism. This study aims to measure the effect of service inclusion on Muslim tourist's perception of destination image which in turn can lead to their intention to revisit and recommend the destination.

What is the purpose of this research?

This study aims to investigate the effect of service inclusion on destination image of non-Muslim destination.

Do you have to take part?

Your participation in this project is entirely voluntary. If you agree to participate and then feel any level of discomfort with the study, you may withdraw at any time without comment by closing your browser window. Once the response has been submitted, however, you can no longer opt out of the study because your responses are anonymous and thus cannot be identified. Partially completed surveys will be discarded. No identifiable information will be obtained from you.

What will you do in the project?

You will be asked to complete an online survey questionnaire. The study will take about 10 minutes of your time. You will be compensated for completing this survey. The compensation will be made through Prolific.

Why have you been invited to take part?

You are invited to participate because as an adult consumer, you have experienced travelling to non-Muslim countries for the last one year.

What information is being collected in the project?

If you decide to take part, you will be asked to complete an online questionnaire that includes a

range of multiple choice/scale questions about your experience of non-Muslim destination and demographic questions.

Who will have access to the information?

All comments and responses are anonymous (i.e., it will not be possible to identify you at any stage of the research), because personal identifying information is not sought in any of the responses.

Where will the information be stored and how long will it be kept for?

The questionnaire data will be saved and stored in the university's cloud storage (onedrive and H-drive), with access restricted to the researchers listed in sections 2 and 3. As this survey contains demographic data, it is governed by the Data Protection Act. During the course of the research project, data that could be used to identify a respondent will be stored in a separate Cloud area, and an anonymized code will be used for analysis and publication. After the thesis has been completed and other pertinent papers have been published, researchers will delete personal information within the allotted time. Personal information will be stored for longer than is necessary

Thank you for reading this information – please ask any questions if you are unsure about what is written here. All personal data will be processed in accordance with data protection legislation.

Please read our Privacy Notice for Research Participants for more information about your rights under the legislation. [provide paper copy if PIS is provided in paper format. Remove if you are not collecting any personal data – i.e. only collecting anonymous data with no consent form]

What happens next?

Following data collection and analysis, the research will be written up and submitted to the University of Strathclyde as part of the requirements for a PhD in Marketing. The findings of this study may be published in peer-reviewed academic journals or conference proceedings in the future. All information used in the study findings will be used anonymously, in aggregate or as summaries, and will not contain any personally identifiable information.

Please notify the researcher if you wish to participate in the project (contact details can be found below). In this case, you will be required to sign a consent form prior to the survey. If you have any further questions or concerns about the project or the data collection process, please do not hesitate to contact the researcher. It's completely understandable if you don't want to be a part of the project. Thank you for your time and consideration.

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This research was granted ethical approval by the University of Strathclyde Marketing Department Ethics Committee.

If you have any questions/concerns, during or after the research, or wish to contact an independent person to whom any questions may be directed or further information may be sought from, please contact:

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Page break

In the last 12 months, have you travelled to a non-Muslim country for a holiday?

- Yes.
- No.

Page break

Reflecting on your most recent travel experience, please indicate the name of non-Muslim country you visited?

What was the duration of the visit?

- Months _____
- Days _____

Was this your first visit to the country?

- Yes.
- No (please specify how many times you have visited this country in the past)

ensure accessibility to physical activities and other services.

During interaction with destination service provider, I was able to actively seek information on specific areas of my interest

The service employees showed patience and willingness to meet my needs

<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Page break

OC Please indicate the extent to which you agree with the following statements:

The destination service providers were willing to negotiate their terms and conditions as per my needs as a Muslim

Page break

RS Please indicate the extent to which you agree with the following statements:

travel
destination

The
destination
is a novel
travel
destination



Page break

BEHAVIORAL INTENTION

Would you revisit this destination in the future?

- Definitely not probable.
- Probably no.
- Somewhat improbable.
- Neutral.
- Somewhat probable.
- Probably yes.
- Definitely probable.

Would you recommend the destination to someone?

- Definitely not probable.
- Probably no.
- Somewhat improbable.
- Neutral.
- Somewhat probable.
- Probably yes.
- Definitely probable.

Page break

SOCIO DEMOGRAPHIC

What is your age?

- Under 18.
- 18-24 years old.
- 25-34 years old.
- 35-44 years old.
- 45-54 years old.
- 55-64 years old.
- 65+ years old.

How would you describe your gender?

- Male.
- Female.
- Other.

What is your relationship status?

- Married.
- Widowed.
- Divorced.
- Separated.
- Never married.

How many children do you have?

- No children.
- 1.
- 2-3.
- More than 4.

What is the highest level of education you have achieved?

- Some high school or less (or equivalent).
- High school diploma (or equivalent).
- Some college, but no degree (or equivalent).
- Associates or technical degree (or equivalent).
- Bachelor's degree (or equivalent).
- Graduate or professional degree (or equivalent).
- Other.

What is your nationality?

Where was your country of residence at the time of your travel?

How many years have you been a resident of the country mentioned in the previous question?

Appendix B: Halal Tourism Survey - Study 2

INTRODUCTION

What is your prolific ID?

Page Break

Participant Information Sheet

Name of department: Department of Marketing

Title of the study: Halal tourism in non-Muslim destinations

Introduction

I am Kiki Oktora, a third-year PhD candidate in the Marketing department at the University of Strathclyde in Glasgow, United Kingdom. This study is conducted to examine the role of service inclusion in the context of halal tourism. This study aims to measure the effect of service inclusion on Muslim tourist's perception of perceived insider status which in turn can lead to their intention to engage in deviant behaviour (alcohol consumption).

What is the purpose of this research?

This study aims to investigate the effect of service inclusion on destination image of non-Muslim destination.

Do you have to take part?

Your participation in this project is entirely voluntary. If you agree to participate and then feel any level of discomfort with the study, you may withdraw at any time without comment by closing your browser window. Once the response has been submitted, however, you can no longer opt-out of the study because your responses are anonymous and thus cannot be identified. Partially completed surveys will be discarded. No identifiable information will be obtained from you.

What will you do in the project?

You will be asked to complete an online survey questionnaire. The study will take about 10 minutes of your time. You will be compensated for completing this survey. The compensation will be made through Prolific.

Why have you been invited to take part?

You are invited to participate because as an adult consumer, you have experienced travelling to non-Muslim countries for the last one year.

What information is being collected in the project?

If you decide to take part, you will be asked to complete an online questionnaire that includes a range of multiple choice/scale questions about your experience of non-Muslim destination and demographic questions.

Who will have access to the information?

All comments and responses are anonymous (i.e., it will not be possible to identify you at any stage of the research), because personal identifying information is not sought in any of the responses.

Where will the information be stored and how long will it be kept for?

The questionnaire data will be saved and stored in the university's cloud storage (onedrive and H-drive), with access restricted to the researchers listed in sections 2 and 3. As this survey contains demographic data, it is governed by the Data Protection Act. During the course of the research project, data that could be used to identify a respondent will be stored in a separate Cloud area, and an anonymized code will be used for analysis and publication. After the thesis has been completed and other pertinent papers have been published, researchers will delete personal information within the allotted time. Personal information will be stored for longer than is necessary

Thank you for reading this information – please ask any questions if you are unsure about what is written here. All personal data will be processed in accordance with data protection legislation.

Please read our Privacy Notice for Research Participants for more information about your rights under the legislation. [provide paper copy if PIS is provided in paper format. Remove if you are not collecting any personal data – i.e. only collecting anonymous data with no consent form]

What happens next?

Following data collection and analysis, the research will be written up and submitted to the University of Strathclyde as part of the requirements for a PhD in Marketing. The findings of this study may be published in peer-reviewed academic journals or conference proceedings in the future. All information used in the study findings will be used anonymously, in aggregate or as summaries, and will not contain any personally identifiable information.

Please notify the researcher if you wish to participate in the project (contact details can be found below). In this case, you will be required to sign a consent form prior to the survey. If you have any further questions or concerns about the project or the data collection process, please do not hesitate to contact the researcher. It's completely understandable if you don't want to be a part of the project. Thank you for your time and consideration.

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This research was granted ethical approval by the University of Strathclyde Marketing Department Ethics Committee.

If you have any questions/concerns, during or after the research, or wish to contact an independent person to whom any questions may be directed or further information may be sought from, please contact:

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Email: ethics@strath.ac.uk

Page Break

In the last 12 months, have you travelled to a non-Muslim country for a holiday?

Yes.

No.

Reflecting on your most recent travel experience, please indicate the name of a non-Muslim country you visited.

What was the duration of the visit?

Months _____

Days _____

Was this your first visit to the country?

Yes.

No (please specify how many times you have visited this country in the past)

During your visit, where did you primarily stay? Please specify if it was in a city or the countryside and provide the name of the city/region.

During interaction with the service provider, I was able to actively seek information on specific areas of my interest.

The service employees showed patience and willingness to meet my needs.

Page break

The service providers positively handled my complaints.

The service providers were willing to negotiate their terms and conditions to meet my needs as a Muslim.

Page break

"agree" for this question.

During interactions with service providers, I felt happy and energised.

Travelling put me in a gloomy mood.

During travel, I could step away from my everyday problems.

many of my
decisions.

Page break

SOCIO DEMOGRAPHIC

What is your age?

- Under 18.
- 18-24 years old.
- 25-34 years old.
- 35-44 years old.
- 45-54 years old.
- 55-64 years old.
- 65+ years old.

How would you describe your gender?

- Male.
- Female.
- Other.

What is your relationship status?

- Married.
- Widowed.
- Divorced.
- Separated.
- Never married.

How many children do you have?

- No children.
- 1.
- 2.
- 3.
- More than 4.

What is the highest level of education you have achieved?

- Some high school or less (or equivalent).
- High school diploma (or equivalent).
- Some college, but no degree (or equivalent).
- Associates or technical degree (or equivalent).
- Bachelor's degree (or equivalent).
- Graduate or professional degree (or equivalent).
- Other.

What is your nationality?

Where was your country of residence at the time of your travel?

How many years have you been a resident of the country mentioned in the previous question?
