MUSLIM TOURISTS' PERCEIVED VALUE, SATISFACTION, RELIGIOUSITY AND BEHAVIOURAL INTENTION IN PATRONIZING MUSLIM FRIENDLY HOTELS

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DEDICATION

I dedicated this thesis to my husband, parents and family for their continuous prayers, support and encouragement.

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ABSTRACT

The increasing number of Muslim travellers has led to an increase in the demand and supply of Islamic tourism in the hospitality industry. Because of this trend, hotels have started to provide innovative services, in particular, the Muslim-friendly services to specifically cater to the needs of Muslim travellers. While the services have gained popularity, only a few empirical studies have investigated the relationship between the perceived value, satisfaction, and behavioural intentions of Muslim tourists towards Muslim-friendly hotels. Perceived value has been acknowledged as an influential measure of customer satisfaction and behavioural intention. Researchers have proposed a measure of theoretical knowledge and provided empirical evidence on the concept of perceived value, but only a few have applied this concept from the Muslim tourists' perspective. Thus, this study aims to fill this gap by empirically investigating the mediating effect of Muslim tourists' satisfaction in the relationship between tourist perceived value and tourist behavioural intention in patronising Muslim-friendly hotels in Malaysia. In addition, this study also examines how Islamic Religiosity moderates the relationship between tourist satisfaction and behavioural intention. By drawing upon the Theory of Reasoned Action, a conceptual framework was developed. Data was collected via a questionnaire survey distributed to 384 Muslim tourists, who experienced the services provided by eight selected Muslim-friendly hotels in Malaysia. The data collected were then analysed using Partial Least Squares–Structural Equation Modelling (PLS-SEM) via Smart PLS3 software. The findings of this study indicate that service quality, emotional, Islamic physical attributes, and Islamic nonphysical attributes are interrelated factors that collectively contribute to Muslim tourists' satisfaction. Findings also confirm the role of satisfaction as a mediator in the relationship between (i) service quality, (ii) emotional, (iii) Islamic physical attributes, (iv) Islamic nonphysical attributes and behavioural intention. Lastly, the results of this study reveal that Islamic religiosity does not moderate the relationship between customer satisfaction and behavioural intention. Hence, this study offers conclusive insights for various stakeholders, such as academicians, practitioners, and policymakers. This study also calls for the government and other related agencies to engage in various cautionary strategies. In sum, the availability of Islamic attributes, along with conventional dimensions (service quality and emotional attributes) could increase the satisfaction of Muslim tourists during their stay at Muslim-friendly hotels.

ABSTRAK

Peningkatan jumlah pelancong Muslim telah membawa kepada peningkatan permintaan dan penawaran pelancongan Islam dalam industri perhotelan. Disebabkan trend ini, hotel telah mula menyediakan perkhidmatan yang inovatif, khususnya perkhidmatan yang mesra Muslim untuk memenuhi keperluan pelancong Muslim. Walaupun perkhidmatan ini telah dikenali ramai hanya beberapa kajian empirikal yang mengkaji hubungan antara nilai tanggap, kepuasan, dan niat tingkah laku pelancong Muslim terhadap Hotel Mesra Muslim. Nilai tanggap telah diiktiraf sebagai kaedah penting untuk mengukur kepuasan pelanggan dan niat tingkah laku mereka. Para pengkaji mencadangkan teori berdasarkan bukti empirik bagi konsep nilai tanggap, namun hanya beberapa yang mengaplikasikan konsep ini dalam perspektif pelancong Muslim. Oleh itu, kajian ini bertujuan untuk mengisi jurang ini dengan mengkaji secara empiris kesan perantaraan kepuasan pelancong Muslim ke atas hubungan antara nilai tanggap dan niat tingkah laku pelancong terhadap Hotel Mesra Muslim di Malaysia. Di samping itu, kajian ini juga mengkaji bagaimana kewarakan pelancong Muslim menyederhanakan hubungan antara kepuasan pelancong dan niat tingkah laku. Dengan menjelaskan Teori Alasan Tindakan sebuah rangka kerja konseptual telah dibangun. Data dikumpul menggunakan kaedah tinjauan soal selidik yang diedarkan kepada 384 pelancong Muslim yang menggunakan perkhidmatan yang disediakan oleh lapan Hotel Mesra Muslim yang terpilih di Malaysia. Data yang dikumpul dianalisis menggunakan Pemodelan Persamaan Bersruktur-Kuasa Dua Terkecil Separa (PLS-SEM) dalam perisian Smart PLS3. Hasil kajian menunjukkan bahawa kualiti perkhidmatan, sifat fizikal, emosi dan sifat bukan fizikal adalah faktor saling berkaitan yang secara keseluruhannya menyumbang kepada kepuasan pelancong Muslim. Penemuan juga mengesahkan peranan kepuasan sebagai perantara dalam hubungan antara (i) kualiti perkhidmatan, ii) sifat fizikal Islamik, (iii) emosi, dan (iv) sifat bukan fizikal dan niat tingkah laku. Akhir sekali, hasil kajian ini menunjukkan bahawa kewarakan Islam tidak menyederhanakan hubungan antara kepuasan pelanggan dan niat tingkah laku. Oleh itu, kajian ini memberi implikasi kepada pelbagai pihak berkepentingan seperti ahli akademik, pengamal, dan pembuat dasar. Kajian ini juga boleh digunakan oleh kerajaan dan agensi berkaitan untuk membangunkan strategi yang bersesuaian. Sebagai kesimpulan, kewujudan ciri-ciri Islamik dan dimensi konvensional (kualiti perkhidmatan dan ciri-ciri emosi) dapat meningkatkan kepuasan pelancong Muslim semasa menginap di Hotel Mesra Muslim.

TABLE OF CONTENTS

LIST OF TABLES

LIST OF FIGURES

LIST OF ABBREVIATIONS

AVE	-	Average Variance Extracted
CB-SEM	-	Covariance Based Structural Equation Modeling
CMB	-	Common Method Bias
CMV	-	Common Method Variance
MFH	-	Muslim Friendly Hotel
UNWTO	-	United Nation World of Tourism Organization
GDP	-	Gross Domestic Product
SEM	-	Structural Equation Modelling
GMTI	-	Global Muslim Travel Index
OIC	-	Organisation of Islamic Cooperation
MAH	-	Malaysia Association of Hotels
HTMT	-	Heterotrait-Monotrait Ratio of Correlations

LIST OF APPENDICES

CHAPTER 1

INTRODUCTION

1.1   Introduction

The tourism industry is a main contributor to economic growth on a global scale. Notably, the World Travel & Tourism Council (WTTC) (2019) have recently reported that the tourism industry has generated a gross output of USD 27,50.7 billion in the year of 2018 which represented 32.4 percent of the gross domestic product (GDP). In addition, as illustrated in figure 1.1, the travel and tourism recorded higher GDP growth than other sectors, namely financial and business services, information communication sector, public services, retail distribution and construction sector but was behind manufacturing. Indeed, the Economic Impact of Travel and Tourism (2019) has reported that tourism is the leading sector for job creation and economic development while global employment in travel and tourism has grown to 10.0% in 2018, means 3 million new travel and tourism related jobs were created in the aforementioned year. Essentially, there are several factors that influence the growth of tourism development such as economic stability which creates more disposable income, changes lifestyles and improves transportation services.
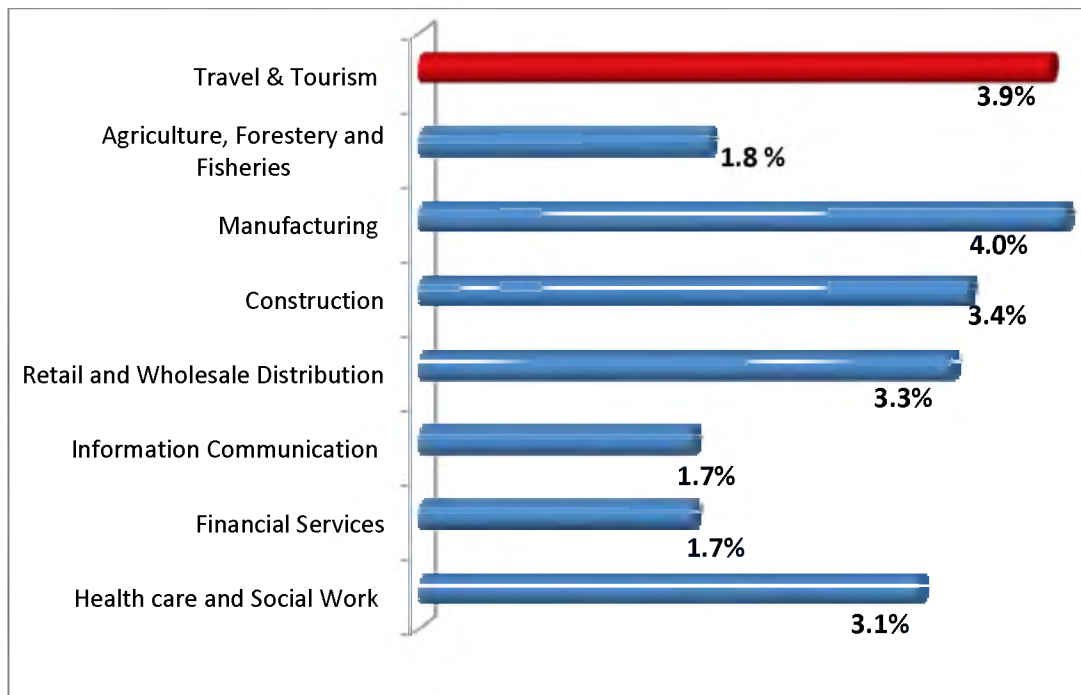
Figure 1.1   World Industry GDP Growth

Source: Global Economic Impact and Issues (2019)

Besides, the emergence of Muslim travelers in the travel scene has impacted the global tourism industry. As depicted in figure 1.2, Pew Research Centre (2017) has revealed that, in 2010, the total Muslim population was approximately 1.6 billion and by 2030 the Muslim population will rise to 2.2 billion. (i.e., from 23.4% to 26.4% of the global population). In terms of economic contribution, the total outbound expenditure for the global Muslim market in 2020 was estimated to be USD 220 billion, which represents 12.3% of the global outbound tourism expenditure. As a matter of fact, during the 2005-2010 period, 25% of the total growth of international tourism expenditure was from Organisation Islamic Countries (OIC). In 2026, they were estimated 230 million Muslim tourist arrivals globally, which represent 18 percent of the travel segment (Global Muslim Lifestyle Travel Market, 2019).With regards to this matter, Malaysia has introduced numerous tourism products and services that have been promoted to cater the Muslim tourist market.
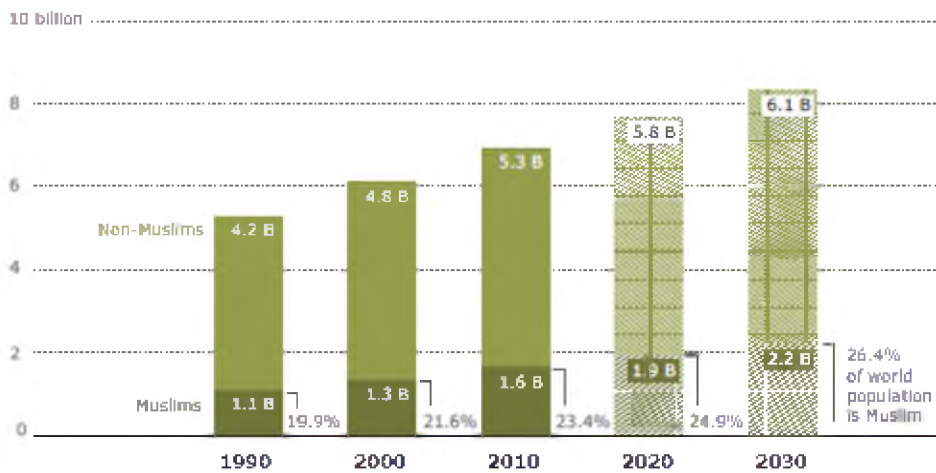
Figure 1.2   World Populations of Muslims

Source: Pew Research Centre (2017)

The development of Muslim tourists' market is very significant and can no longer be ignored by decision makers in the international tourism market. Hence, there is a need for tourism providers in Malaysia to be sensitive toward the needs of Muslim tourists, particularly in relation to religious practices. According to Battour *et al.* (2011), Muslim tourists would consider Muslim Friendly Hotel (MFH) as their preferred choice for accommodation and to possibly increase their satisfaction level. Consequently, satisfied customers would lead to purchase repetition and customer loyalty (Bajs, 2015). According to Lee, Yoon, and Lee (2007), the relationship between satisfaction and repeat purchase was discovered to be strengthened when the customer perceived value in products or services.

Furthermore, in order to achieve success in the hospitality and tourism industry, the providers should aim to continuously provide higher customer value (Choi and Chu, 2001). Specifically, the adaptation of the perceived value concept into a business strategy will restructure the company orientation towards customer inclusiveness. On the other hand, perceived value has been used by customers to make comparison. According to Petrick (2002), customers use perceived value to compare alternatives among market options, rather than relying on product quality or satisfaction. Therefore, measurements of quality and satisfaction have become less important and the focus of research has shifted to perceived value (Gale, 1994). In reality, each company must first determine how the customer defines the value of

3

their market offerings, and which factors determine the perceived value of current and potential customers (Gale, 1994). Undeniably, the analysis of these factors provides further insight as to how to improve existing offerings, which in return leads to higher perceived value, increased customer satisfaction, and the establishment of long-term relationships with customers (Ravald and Grönroos 1996).

1.2   Background of Study

Generally, the growing number of Muslim travelers, has influenced stakeholders in the tourism sector to introduce Muslim-friendly facilities to directly meet the needs of Muslim tourists (Battour *et al.*, 2011). In this context, the accommodation sector is one of the most important sectors that support the tourism industry. In order to position themselves distinctively in the increasingly competitive lodging market and to cater the growth of the Muslim market, many hotels have been actively improvising their services to follow halal concepts (Razalli *et al.*, 2015; Samori & Rahman, 2013). However the hoteliers need to ensure that the halal concept is not only observed in the context of food, but covers operational aspects of Muslim Friendly Hotel (MFH) (Razalli *et al.*, 2015).

In addition, previous researchers have agreed that Muslim tourists prefer to have Islamic hospitality and to stay within a familiar environment while travelling (Syed, 2001, Al-Hamarneh and Steiner, 2004, Battour *et al.*, 2011). However, the tailored services provided, especially for these target market customers, remain insufficient in Malaysia. In this study, figure 1.3 indicated a total of 4961 hotel operators registered in Malaysia in 2017. However, based on the certificate of Halal hoteliers directory, it was revealed that only 497 hotels obtained Halal certificates. In connection with this matter, Salleh *et al.* (2014) discovered that this trend was due to the high uncertainty of government regulations on Malaysian hotel business, as well as the lack of understanding regarding the importance of Halal certification among hotel operators. According to the Global Muslim Travel Index (2019), halal food is the most significant service that a Muslim traveller requires when travelling.

Nevertheless, the acceptability of food offered also differs and mainly depends on the region the Muslim travelers are coming from. Usually, food outlets with proper Halal assurance that are easily identified will be the preferred option sought by Muslim visitors from Southeast Asia and Western Europe.
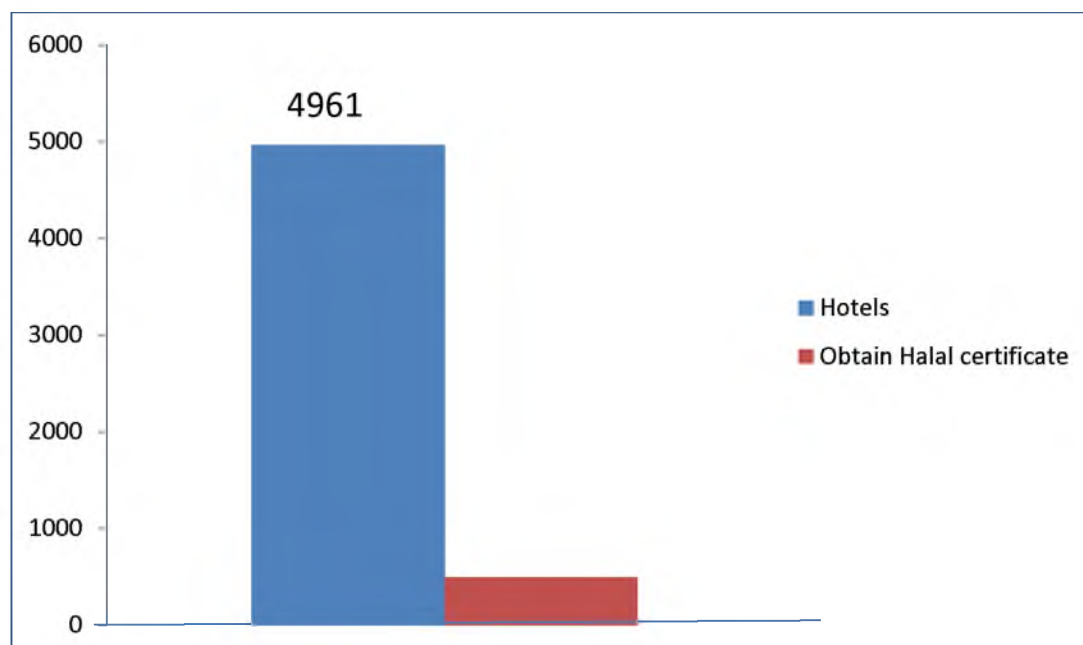
Figure 1.3   Total number of hotel operators and total number of hotel with Halal certificate in 2017
Source: Jabatan Kemajuan Islam Malaysia and Tourism Malaysia (2017).

Inevitably, the connection of tourism and Islam has generated significant academic attention (Battour *et al.*, 2011; Din, 1989; Stephenson, 2014; Eid & El-Gohary, 2015; Zamani-Farahani & Henderson, 2010). However, studies which address the relationship between hospitality and Islam are still lacking. Basically, tourism and hospitality industries are interdependent, and Islamic hospitality offers a basic component of the tourism experience (Stephenson, 2014). In the context of Islam, the tourism product is distinctively different because Muslims are required to adhere to Islamic principles during decision making (Eid, 2015). Therefore, research on the value of Muslim-friendly hospitality is needed to ensure the quality of the service offerings and the needs and expectations of the customers are met.

Moreover, previous studies have identified that the rise of Muslim tourists and high purchasing power are essential driving factors that influence the growth of

Muslim-friendly hotels in Muslim countries, especially Malaysia (Henderson, 2010; Stephenson, Russell, & Edgar, 2010). In response to this, many countries have embarked on providing Muslim-friendly facilities and services to cater the needs of Muslim tourists. Therefore, this study is significant for hoteliers to understand the needs of the services and facilities that could satisfy Muslim tourists. Interestingly, Islamic hospitality is a new area of research, and further studies are crucial to provide theoretical development in the field of Islamic tourism (Scott and Jafari 2010; Zamani-Farahani and Henderson, 2010).

Moreover, the study on consumer value has been considered as an integral determinant, and has been recognized as the main construct to measure behavioural intention (Stephen & Boksberger, 2006; Holbrook, 1994). Nowadays, customer value is prioritised because of very powerful economic, technological and social forces that have effectively deemed traditional business models irrelevant in the contemporary business and technological environment (Eid & El-Gohary, 2014). For instance, Grewal *et al.* (2003) discovered that the price checker in electronic marketplaces enables consumers to compare prices and benefits that they may derive from the purchase of products and services. Hence, companies must provide superior customer value in a consistent and efficient manner to achieve success in the hospitality and tourism industry (Choi and Chu, 2001).

Next, high customer satisfaction service is essential in order for companies to sustain and succeed in the long term. As expounded in the literature, high satisfaction level is the main factor that leads to higher patronage rate and increase in profit and revenues of the business providers (Gilbert, & Veloutsou, 2006). Therefore, the study on optimizing satisfaction among customers is fundamental since consumers tend to share their experiences with others on the services obtained or products consumed.

Although some prior researches have examined the relationship between consumer perceived value, satisfaction and behavioural intentions, there has been a lack of reported investigation on the impact of religiosity on the relationship between satisfaction and behavioural intention towards Muslim Friendly Hotel. Conversely,

this study examines the moderating effect of religiosity in enhancing the relationship between satisfaction and tourist behavioural intentions.

In general terms, religion is an important factor that influences consumer attitudes, values and behaviours (Kotler, 2000; Mokhlis, 2009; Eid, 2015; Zamani-Farahani & Henderson, 2010; Zamani-Farahani & Musa, 2012). Ateeq-Ur-Rehman (2010) mentioned that the adoption of new products by Muslim consumers highly depends on the effects of religiosity, and through their beliefs, certain products are adopted. Clearly, the purchase decisions among Muslim consumers vary from one individual to another, due to the different levels of religiosity which is influenced by the degree of observance (Assadi, 2003; Husin & Rahman, 2013).

1.3   Problem Statement

Lately, Islamic tourism has been heavily promoted by the government, and strongly embraced by hoteliers in Malaysia, thus gradually elevating the status of this industry (Islamic Tourism Center, 2017). To note, the Ministry of Tourism records indicated that, in the past ten years (2007-2017), the number of international tourists from Muslim countries has been steadily rising. Usually, Muslim travellers spend money in a variety of ways (e.g. travel, hotels, restaurants, attractions, entertainment, etc.). Due to this reason, there is a huge demand for Islamic tourism, particularly in the accommodation sector. In response to this matter, Muslim Friendly Hotel has been introduced by hotel providers in Malaysia to accommodate the needs of Muslim travellers.

To mention, there are a number of hotels which are recognised as Muslim-Friendly hotels, namely Perdana Hotel, De Palma Hotel and Adya Hotel. Since this is a new concept, there are no formal criteria for this concept or an established model for Muslim Friendly hotel (Razalli *et al.*, 2009). Most of these hotels endorse MFH in their advertising plans, but not in the hotels themselves. Unlike this current study, previous studies on MFH concentrated on its concepts and were less empirical (Murphy and Mohammad, 2007, Rosenberg and Choufany, 2009, Henderson, 2010,

Okasha, 2010, Stephenson, Russel and Edgar, 2010). Hence, it is essential for hoteliers to accurately define their customer value toward MFH. By ascertaining the customer value which is based on the hotel service experiences and their satisfaction, hotel providers could identify the attributes which contribute to MFH customer loyalty. Additionally, most of the Islamic oriented hotels are developed based on Middle Eastern countries which strictly practices *sharia-law* in their business operations (Henderson, 2009, Zamani-Farahani and Henderson, 2009). Hence, there is limited knowledge regarding the practice of MFH practiced in moderate Islamic countries such as Malaysia (Henderson, 2009, Zamani-Farahani and Henderson, 2010). Thus, this study was designed to address this gap by examining the value of Muslim tourists towards MFH practice in Malaysian hotels.

The concept of perceived value has gained wide popularity among marketers and researchers. According to Bajs (2015), customer value is essential for high performing and profitable organization. Although academics have proposed theoretical knowledge on the conceptualization of perceived value, only a few studies have applied this in accordance to the Islamic perspective. Particularly, Cengiz & Kirkbir (2007) suggested that multidimensional scales to measure perceived value should be unique and adapted to fulfil the specific service context. Therefore, this study has bridged the existing gap by investigating the relationship between perceived value and satisfaction in the Muslim tourist perspectives empirically.

Despite the fact that some scholars have attempted to explore the practice of MFH in Malaysia (Salleh *et al.*, 2014), empirical research towards an in-depth understanding of the concept of perceived value from the perspective of Muslim customers is still in its infancy. In fact, the consumption experience in the service industry is very subjective, thus every customer values differently, depending on religious beliefs (Bolton and Drew 1991; Havlena and Holbrook 1986; Jayanti and Ghosh 1996; Sweeney and Soutar 2001; Eid & El-Gohary, 2014). Precisely, a Muslim's perspective of perceived value is an important component in this study because Islamic teaching highlights the boundaries between spiritual and secular matters (Eid, 2013). In respect to this notion, Jafari & Scott (2014) have stated that

religion influences the direction of individual choice. Thus, the evaluation process of the value of tourism product by Muslim tourist is completely different from a non-Muslim tourist. Also, the involvement of Muslim in tourism activities requires religiously acceptable goods, services and surroundings. Hence, there is a call to include Islamic attributes when measuring a Muslim tourist's perceived value as well as functional and affective dimensions.

Numerous studies have reported a positive relationship between satisfaction and behavioural intentions (Anderson & Sullivan, 1993; Cronin & Taylor, 1992; Fornell, 1992; Kozak, 2001; Kozak & Rimmington, 2000; Mano & Oliver, 1993;O liver & Swan, 1989; Yoon & Uysal, 2005). On the other hand, there are also studies which have detected the existence of a negative relationship between satisfaction and behavioural intentions (Mittal & Kamakura, 2001; Sheppard, 2002). Clearly, this demonstrates that existing considerations of the association between the two constructs are overly simplistic and lacking in perspective. Therefore, this research aims to fill this gap by adding religiosity as an influential variable in examining the impact of relationship between satisfaction and behavioural intentions.

As of now, empirical studies that identify the impact of Muslim consumer religiosity on the relationship between satisfaction and behavioural intention are limited (Eid & El-Gohary, 2014). In relation to this matter, it is important for organizations to investigate, understand and gauge the role of religion in purchasing decision of its intended segment. Eventually, this initiative will enable organizations to develop products that conform to the religious requirements of its customers. In addition, several studies have revealed that religiosity can be a significant factor to consumption patterns (Cleveland, Laroche & Hallab, 2013; Weaver & Agle, 2002), innovativeness (Mansori, 2012), advertising (Fam, Waller, Erdogan, 2004; Michell & Al-Mossawi,1995), family decision-making (Sim & Bujang, 2012), purchase risk aversion (Delener,1990) and selected store patronage behaviour (Alam *et al.*, 2011; Battour *et al.*, 2011; Mokhlis, 2009). However, the moderating roles of religiosity on relationship between consumer satisfaction and behavioural intention in the context of Islamic hospitality has remained unclear and fuzzy (Delener, 1994). This is due to the lack of research on this particular topic. According to Mokhlis (2009) only 35

papers published in marketing journals have a religious focus, and only six of them are related to consumer behaviour.

1.4   Research Questions

Research questions of this study are as follows:

RQ 1:   What is the relationship between Muslim tourist perceived value and satisfaction in Muslim Friendly Hotel?

RQ 2:   What is the relationship between Muslim tourist satisfaction and behavioural intention in Muslim friendly Hotel?

RQ 3:   Does satisfaction mediate the relationship between Muslim tourist perceived value and behavioural intentions in Muslim Friendly Hotel?

RQ 4:   Does religiosity moderate the relationship between Muslim tourist satisfaction and behavioral intention in Muslim Friendly Hotel?

1.5   Research Objectives

The objectives of this research have been formulated as follows:

Objective 1:   To examine the relationship between Muslim tourist perceived value and satisfaction in Muslim Friendly Hotel.

Objective 2:   To examine the relationship between Muslim tourist satisfaction and behavioural intention in Muslim Friendly Hotel.

Objective 3:   To examine the mediating role of Muslim tourist satisfaction between perceived value and behavioural intentions in Muslim Friendly Hotel.

Objective 4:   To examine the moderating effect of religiosity between Muslim tourist satisfaction and behavioural intention in Muslim Friendly Hotel.

1.6   Significance of the Study

Specifically, this research contributes to two areas, namely the theoretical knowledge and industry applications. Essentially, these two areas generate a framework to study the interrelationships among perceived value and satisfaction that will lead to behavioural intention. Additionally, this study will also contribute to the recent and ongoing debate on whether the MFH concept is a satisfactory option for Muslim tourists, who demand Halal products and services. Although many views have been generated by this debate, there has been a lack of empirical studies that examine this new tourist market segment in Malaysia. Besides, there are limited comprehensive studies on Muslim friendly hotel practices in the Malaysian hospitality industry despite the growing demand of the Halal market (Salleh *et al.*, 2014; Zailani, Omar & Kopeng, 2011). This study is also appropriate and timely in view of the government's efforts to establish Malaysia as a global hub for Halal products and services for Muslim tourists on a global scale.

1.6.1   Theoretical Significance

Theoretically, the findings of this study will further contribute to the literature by extending previous multistage models of value to an area that is yet to be explored (Islamic hospitality). Importantly, this is a necessary step for the enhancement of value theory since the application of value theory in this context provides a significant contribution to the literature on value. Therefore, the result of this study can clarify the consumptive nature of Islamic hospitality.

Additionally, the testing and successive confirmation of the moderating role of religiosity will also contribute to the existing body of knowledge. To note, this study contributes to the Halal tourism studies by investigating the intention of Muslim tourists in the context of Islamic hospitality in Malaysia. Also, this study seeks to confirm the roles of religiosity through the understanding of their Muslim customers' satisfaction and behaviour. Inevitably, this study extends current knowledge and contributes to new directions for future research by adopting Islamic

11

values when explaining the value purchase and consumption behaviour of Muslim tourists.

Comparatively, previous studies have only provided empirical evidence of the existence of functional and affective dimensions of perceived value (e.g., Prebensen *et al.*, 2013; Sweeney & Soutar, 2001), while other researchers have investigated the needs and perceived value of Islamic attributes of Muslim travellers in the destination (Battour *et al.*, 2011; Eid & El-Gohary, 2015). However, none of these studies have combined these three constructs (functional value, affective value and Islamic value) when investigating the behavioural intention of Muslim tourists towards MFH. Therefore, this new conceptual framework will provide a new direction for future research to fully understand the behavioural intention of Muslim tourists.

1.6.2 Practical Significance

Since there is an increasing demand for Halal products and services, hoteliers in Malaysia should improvise and extend the offering of Halal food, goods, service quality and basic hotel facilities, which are in line with Islamic teachings. Consequently, this strategic action will attract more Muslim tourists, particularly from the Middle East and West Asia. Hence, this study is expected to provide knowledge regarding Muslim Friendly Hotel in terms of understanding various aspects of consumer experience, using the concept of perceived value. Undeniably, the notion of value creation is paramount to any company's survival (Kotler & Keller, 2008). Moreover, this study can assist hotel providers to pinpoint relevant elements which should be emphasised to achieve customer value. Subsequently, this information can assist both the public and private sectors in the effective planning, organizing and marketing of MFH. In a wider perspective, the findings of this study contribute to the current literature on Muslim tourist and Halal hospitality development. Precisely, this study is expected to provide distinct new knowledge to the industry stakeholders in planning effective marketing programmes, providing the

best experiences, and Halal services that fullfill the needs and expectations of Muslim tourists.

1.7   Scope of the Study

The scope of this study is described in terms of its object and its unit of analysis. The research object is Muslim tourist behavioural intentions to experience Muslim Friendly Hotel in relation to their overall satisfaction with their stay, including perceived value and Islamic religiousity. Muslim tourist perceived value is based on six dimensions. Functional value (service quality) and functional value (price) were derived from Akkaba (2006) and. Two dimensions of affective value were included in this study following Sánchez et al.(2006) and two dimensions of Islamic value were derived from Eid and El-Gohary (2015) and Malaysian Standard MS 2610: 2015 (Muslim-Friendly Hospitality Services-Requirements) as a reference.

The research questions of this study are based on individual guest behavioural intentions to stay at Muslim Friendly Hotels in Malaysia and to recommend the experience to others based on their perceptions of value. Furthermore, overall satisfaction is a property of individual guest experiences and the unit of analysis for this study is the Muslim Friendly Hotel guest.

Although this empirical study is investigative in nature, some methodological limitations should be mentioned. The data were gathered through a convenience sample using a "partial" group of respondents (guest to only seven MFH in six different states out of 13 states in the country). Looking to the future, the scale should be tested in other cities and countries. The value of this study's results is likely to improve by widening the sample frame to include different tourists.

1.8   Terms and Operational Definitions

The following operational definitions were used as the basis for this study.

a) Perceived Value: In this study, perceived value can be defined as the guest's overall appraisal of the net worth of the service, which is based on guest evaluation in the form of benefits and costs (Sweeney & Soutar, 2001). Therefore, in this study, the investigation of customer value includes functional value, affective value, and Islamic value.

b) Functional Value: Functional value is defined as the perceived utility acquired from an alternative's capacity for functional, utilitarian or physical performance, which reflects the quality of the physical outcome of using a product or service on a series of salient attributes, such as price, reliability, and durability (Sheth *et al.*, 1991). Thus, functional value in this study refers to an assessment of the utility or physical and functional performance of a service.

c) Affective Value: Affective value refers to the feelings or emotions produced by the product or service. Most researchers divide affective value into emotional and social dimensions (Jamal, Othman, & Nik Muhammad, 2011). In the context of the current study, affective value refers to the assessment of the experiential performances of the service that includes the interaction between the service providers and customers.

d) Islamic Value: In this study, Islamic value refers to the assessment of physical and non-physical Islamic attributes of the hotels. In this study, Islamic physical attributes are derived from the value of the physical facilities offered by hotels, while Islamic non-physical attributes are the intangible attributes such as Halal foods, staff appearance, and services.

e) Satisfaction: This study adopts the concept of satisfaction in which the evaluation process is done after a purchase has been made based on all encounters with the service provider. Therefore, in this study, satisfaction evaluation refers to an overall evaluation of the entire hotel experience.

f)   Behavioural Intention: In this study, behavioural intention may be described as a stated likelihood to patronise Muslim Friendly hotels, and to recommend the experience to family, friends and others in the future.

g)   Religiosity: Religiosity refers to the quality or extent of which a person is religious. For instance, Egresi, Bayram, and Kara (2012) discovered that the behaviour of tourists at the site differs depending on their religious affiliation and religiosity. In this particular study, religiosity is the assessment of religious commitment of the consumer.

h)   Muslim Friendly Hotel: In this study, Muslim Friendly hotel refers to a hotel that provides extensive services or full fledge Islamic services such as *Halal* food, recreation facilities, and room entertainment. With respect to these services, MFH should embrace Islamic values in all hotel functions such as hotel operation, interior design, and decoration.

1.9   Organization of the Thesis

Accordingly, the first chapter of this study discussed the introduction of the study, and provided explanation regarding the research problem and clarification of the theoretical gaps found in the current literature. Next, Chapter 2 reviewed the existing literature as per the problem statements by providing a theoretical background for each construct. Then, the conceptual framework was illustrated at the end of the second chapter. In Chapter 3, the research design, research instruments, sampling procedure, and data collection procedures employed in this study was discussed. Following that, Chapter 4 presented the hypotheses and a comprehensive discussion regarding the findings. Last but not least, Chapter 5 highlighted the rational relation between the findings and related literature which is followed by a summary of the hypotheses testing. The chapter is concluded with the limitations of the study, and recommendations for future studies were offered.

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