

“If well framed”, non-Muslims will visit the mosque: does co-existence matter?

Journal of Islamic
Marketing

1429

Iddrisu Mohammed

*Department of Marketing and Entrepreneurship, University of Ghana Business
School, College of Humanities, University of Ghana, Accra, Ghana*

Received 9 January 2024
Revised 19 April 2024
4 September 2024
1 November 2024
Accepted 12 November 2024

Abstract

Purpose – This two-part explanatory study aims to examine how the framing of messages influences non-Muslims who are unlikely to visit a mosque due to their self-conception, and how this might affect their behavioural change specifically, their intention to visit. This study also tested the impact of co-existence between framed actual image, ideal image and the intention to visit.

Design/methodology/approach – Using a snowball sampling approach, the study first sampled participants without message framing (358 respondents). Using the same respondents, the second phase of the study introduced message framing, resulting in 308 participants. Structural equation modelling was conducted using STATA Version 15.

Findings – The results indicate that a framed actual self-image is a stronger predictor of changes in consumer behaviour and thus leads to the intention to visit. The introduction of co-existence provided significant insights.

Originality/value – To the best of the author’s knowledge, this is the first study to objectively test the effectiveness of a framing technique in mosque tourism and to highlight message framing as a valid marketing strategy that can enhance consumer (tourist) switching behaviour towards the intention to visit. This study adds new insights into the psychological relationships between framed actual image, framed ideal image, co-existence and intention to visit, which has implications for self-congruity theory.

Keywords Mosque tourism, Framed actual self-image, Framed ideal self-image, Self-congruity, Framing technique

Paper type Research paper

Introduction

The issue of non-Muslims visiting Islamic religious destinations, including mosques, is a potentially contentious factor within travel and tourism literature. The way mosques are marketed could play an important role in shaping consumer behaviour (Pham *et al.*, 2022). Marketing, as a traditional discipline and profession, is used to promote goods and services. Thus, marketing activities (e.g. advertising, tourist referral, tourist evangelism) can appeal to non-Muslims (Septiarini *et al.*, 2023) by framing their understanding of visiting Islamic destinations as tourists. Understanding tourism and its core purposes is like “football”, which unifies people from different parts of the world with a common goal, regardless of their religion or nationality. Thus, a message can be convincing to a person due to how it is imprinted or framed (Thaler and Sunstein, 2009; Chi *et al.*, 2021).

In the literature, Islam welcomes non-Muslims to visit Islamic sites for sightseeing and to learn about the religion (Jia and Chaozhi, 2021; Kessler, 2015). Mosques are Islamic sites that unite vital elements like “religion and culture”; this unique blend makes mosques one of the most significant yet underexplored domains (Fattah and Eddy-U, 2016). This study is guided by the assumption that when a message is presented in a positive way, it may be



Journal of Islamic Marketing
Vol. 16 No. 5, 2025
pp. 1429-1446
© Emerald Publishing Limited
1759-0833
DOI 10.1108/JIMA-01-2024-0012

evaluated favourably (Kim *et al.*, 2021; Kahneman and Tversky, 1984; Levin and Gaeth, 1988; Xie *et al.*, 2023). That is, when the message used in marketing a mosque is well-framed, it is possible that non-Muslims will begin to change their view and consider visiting the mosque as a tourism destination. Although several studies have considered message framing in enhancing consumer behaviour, it has not yet been addressed within this perspective. Most studies examine factors such as destination image (Zhang *et al.*, 2018), short video viewer attitude and behaviour (Chi *et al.*, 2022), and rural tourism and purchase intention (Tsang *et al.*, 2022), but overlook the marketing or advertising relevance of message framing in changing non-Muslims' actual and ideal self-images.

Again, existing studies on message framing (Chi *et al.*, 2021) and mosque tourism (Fattah and Eddy-U, 2016) have failed to consider the interacting role of co-existence. Co-existence could serve as a catalyst that strengthens or weakens the sustainability of mosque tourism. In addition, the framing effect has largely relied on comparing gain and loss techniques since the message framing technique was first developed (Kahneman and Tversky, 1979), drawing on prospect theory to understand people's behaviours as an equilibrium between gain and loss. However, the intention to visit a mosque as a destination does not necessarily imply a trade-off between benefits and risks, in contrast to risk reduction behaviour. In this regard, the development of mosque tourism may offer a fresh setting for research on crucial factors, such as the belief of non-Muslims that mosques are intertwined with Muslim social identity (Fridolfsson and Elander, 2013).

Given the above-mentioned gaps, this study draws on self-congruity and the message-framing technique and is guided by three sets of research objectives:

- (1) to examine how a mosque as a worship centre for Muslims influences the intention not to visit;
- (2) to investigate how message framing impacts the intention to visit; and
- (3) to test the moderating role of coexistence.

Specifically, this research adopts two studies (i.e. Study 1 without message framing and Study 2 with message framing) to understand non-Muslims' actual and ideal self-images in relation to their intention to visit a mosque.

Contextually, this study is justifiable, as Ghana is listed among the countries that account for UNESCO-designated ancient historical mosques (i.e. Larabanga Mosque) (Preko *et al.*, 2021). Further, Ghana's National Policy Development 2013–2027 recognises mosques as destinations that should be developed for tourism activities. Subsequently, studying mosques as a destination could give a broader understanding of Islamic culture, history, aesthetics and civilisation, all of which have been limitedly explored (Fattah and Eddy-U, 2016) in Ghana. Additionally, the destination is usually perceived as only a worship centre for Muslims, and some individuals have a misunderstanding about Muslim communities as hotbeds of violence (Kamil and Daroijat, 2019). This perception is not generally typical of Islam, which has led to Muslims being misunderstood in some places. Therefore, looking into mosques as a travel destination could give a wider perspective on the already misunderstood faith. While several studies have been conducted in Ghana regarding Islamic tourism (Preko *et al.*, 2021), halal tourism (Mohammed *et al.*, 2023; Preko *et al.*, 2021), Muslim religiosity (Preko *et al.*, 2020) and understanding the spiritual journey to Hajj (Preko *et al.*, 2022), the issue of mosque tourism is considered underexplored.

Literature review and hypotheses development

Mosque tourism

The management of mosques and the visitation of non-Muslims have evolved significantly over centuries, influenced by cultural, political and religious factors (Aziz and El-Said, 2020;

Iskandar *et al.*, 2024). Historically, mosque management was primarily a community affair, often supported by waqf (endowments), which funded not only the mosque's maintenance but also educational and social services (El Boujjoufi *et al.*, 2023; Khan, 2015; Rehman *et al.*, 2018). In many countries, non-Muslims were allowed to visit mosques, particularly for diplomatic or educational purposes, reflecting an early Islamic tradition of openness (El-Yousfi, 2021).

Over time, the degree of access for non-Muslims varied. In some areas, particularly during periods of religious or political tension, restrictions were imposed. However, mosques with historical significance often remained accessible to non-Muslim visitors, especially as Islamic empires expanded and encountered diverse cultures (Çıki and Tanrıverdi, 2024). In the post-9/11 era, particularly in Western countries with Muslim minorities, there was a notable increase in non-Muslim visitation to mosques to understand Islam beyond the negative stereotypes (Janzen *et al.*, 2023). Mosques in these countries began to host open houses, interfaith dialogues and educational tours, playing a crucial role in fostering understanding and dispelling misconceptions. This shift highlighted the mosque's role as a place of worship but also as a centre for community engagement and cultural exchange.

Literally, a mosque means a place of worship in Islam. The expansion and growth of tourism leverage advertising mosques as destinations for travellers (Luz, 2020; Shafaei and Mohamed, 2015). For instance, the concept of mosque tourism has emerged as an aspect of Islamic tourism that enables tourists to have a meaningful experience (Kessler, 2015), and some scholars have differentiated between Islamic tourism and mosque tourism. Islamic tourism is defined as "Muslim travellers adhering to Islamic law by providing tourist attractions with religious amenities" (Preko *et al.*, 2021, p. 125), while mosque tourism is defined as "tourists' (Muslims and non-Muslims) religious and non-religious visits to a mosque" (Moghavvemi *et al.*, 2021, p. 3).

Using data from the Malaysian context, it was found that the primary elements that prompted tourists to visit mosques were "curiosity, spiritual and religious motivation, and the chance to snap pictures" (Moghavvemi *et al.*, 2021). This refers to tourists who visited mosques as part of their vacation, regardless of their religious affiliation, reasons or expectations. Tourism-related events at the sites, such as hiking and relaxation, could attract non-Muslims. Secular tourists, or those who visit places that are sacred to different people, do so as a component of a larger tour driven by awe or a desire to learn more about a faith (Smith, 1992). In fact, non-Muslims' intention to visit the mosque has gained some initial scholarly attention. Research on mosque tourism has remained limited over the past years. The studies that have been conducted focus largely on mosque tourism certification (Mansor *et al.*, 2015). Early non-Muslim behaviour posited that curiosity in learning about Islam and heritage sites influenced their decision to visit the mosque (Fattah and Eddy-U, 2016). To date, there is a lack of studies promoting the mosque as a destination for non-Muslim tourists. To compensate for this understudied area, this research uses the self-congruity theory as an underpinning theory with a message-framing technique to promote non-Muslim intention to visit a mosque as a tourism destination.

Non-Muslims' self-concept about visiting a mosque is challenging, as mosques are intertwined with the social identity of Muslims (Fridolfsson and Elander, 2013; Shafaei, 2017). Literature has established that non-Muslims are likely not to visit a destination that is Muslim-friendly (El-Gohary, 2016). In Ghana, non-Muslim tourists may encounter similar challenges in aligning their self-concept with the cultural and religious practices they observe in mosques, as Ghana's religious landscape features a distinct blend of local traditions and Islamic influences. Thus, the religious self-concept of non-Muslim tourists may reflect the

choice not to visit a mosque; however, if the message of visiting a mosque is well-framed, it could lead to an intention to visit.

Theoretical underpinning: Self-congruity theory

The impact of self-congruence on behaviours such as desire and intent to buy has been extensively researched in marketing literature (Liu *et al.*, 2020; Sirgy, 1985; Usakli and Baloglu, 2011). The self-congruity theory (Sirgy *et al.*, 2008) is guided by the assumption that consumers patronise goods and services that are in sync with their self-image. This is where the framing theory comes in. It is assumed that for the consumer to be synchronised with a service or product, the message should be well framed in line with the tourists' self-images (i.e. actual and ideal). This creates an opportunity to use message framing as a complementary theory to understand how messages can be crafted to influence attitudes towards mosque tourism in this context. The match between how visitors view themselves and how they perceive the destination's image is defined as "actual self-congruity". The ideal self-congruity is defined as the match or mismatch between how visitors want to view themselves and how they perceive the image of a destination (Boksberger *et al.*, 2011). This suggests that non-Muslim tourists may be perceived by society as embodying a Muslim identity when visiting a mosque for tourism, reflecting their actual self in that context. However, their ideal self is shaped by their own perception of the mosque as a sacred space primarily intended for Muslim worshippers.

Considering this, the self-congruity theory continues to be widely applied to understand how consumers act in a variety of areas. Earlier, it was frequently used in the marketing discipline to investigate customers' motives (Das and Khatwani, 2018; Mohammed *et al.*, 2022a, 2022b). The theory eventually was effectively used in the contexts of travel and tourism and has been shown to be a reliable method for anticipating referral and revisiting intentions (Chi *et al.*, 2018). There are signs that actual and ideal self-images are crucial in understanding the intention to visit, particularly in mosque tourism. The self-congruity theory was established in two distinct forms by academics to properly explain behavioural motives. First, additional constructs could be added to the traditional instruments. Second, it has been integrated into other theories, including the TPB (Shin *et al.*, 2016). Arguments concerning the immediate implications of behavioural purpose on self-congruity, however, remain unresolved. Hence, the following hypotheses were proposed:

- H1. The view of people or society for individuals who visit the mosque to be Muslims (actual self-image) will positively influence non-Muslims intention not to visit.
- H2. The view of mosques as exclusively for Muslim worshippers (ideal self-image) will positively influence non-Muslims intention not to visit.

Message framing

Pursuant to the framing effect, how issues are presented impacts consumer decisions (Kahneman and Tversky, 1984; Kim *et al.*, 2021). Given that people often make decisions passively and somewhat inadvertently, message framing has an impact. By providing potentially important facts to bring people's attention to certain parts and make them more apparent in problem statements, framing tries to illustrate how communicators might impact people's attitudes and behaviours (Xie *et al.*, 2023). The importance of framing has been captured in extant literature as a powerful tool, and it should be cautiously chosen (Azizon *et al.*, 2024; Gionfriddo *et al.*, 2023; Huang *et al.*, 2023). This shows that individuals in an adverse state are more likely to be convinced by a communication with a gain-framed

expectation and perform the recommended action (Keller *et al.*, 2003). Thus, people who assume they will be perceived as Muslims when visiting a mosque, and believe the destination is only for Muslim worshippers, could change their perception if the message is well framed to communicate the positives (i.e. mosques can be visited by non-Muslims for educational purposes, photography, recreation, curiosity and). To improve the desire to travel, this study suggests that the framing of mosque messages (communication or advertising) may serve as a beneficial instrument to soothe negative actual and ideal self-images and encourage positive ones.

Message framing is a communication strategy that uses specific words, images and phrases to convey information about a particular subject or event (Chong and Druckman, 2007; Shen, 2015). As a persuasive technique, it aims to influence consumer decisions by aligning with a chosen framing approach (Gerend and Sias, 2009). For example, some non-Muslim tourists may fear that visiting a mosque could challenge their actual self or alter their ideal self. However, if the message is framed to assure them that visiting a mosque as a tourism destination will not affect their religious identity or lead others to perceive them as Muslim, it could increase their willingness to visit. Individual perceptions of the information provided about tourism sites can significantly shape how they view such places (Kapuściński and Richards, 2016). Therefore, the following were hypothesised:

- H3. A well framed message that communicates that non-Muslims will not be viewed as Muslims (framed actual self-image) will positively influence intention to visit a mosque as a destination.
- H4. A well framed message that communicates that a mosque is not solely for only Muslim worshippers (framed ideal self-image) will positively influence intention to visit a mosque as a destination.

The moderating effect of co-existence

Individual behaviour is frequently impacted by both internal and external influences, including past experiences and how often one visits a destination (Frías-Jamilena *et al.*, 2019; Tran *et al.*, 2021). However, external factors that influence tourists' intention to travel have not been thoroughly examined in prior research. This study sees co-existence as one of these external elements that is crucial for attracting non-Muslim tourists to mosques. The study holds the assumption that a well-structured secular state (co-existence) message framing that focuses on peace is more likely to promote one another's religious destination without a tag on one's self-image (self-congruity) in society. Coexistence is principally the peaceful living between different religious denominations. Thus, coexistence can mitigate the impact of Islam and promote intention to visit among non-Muslim tourists. Coexistence can be seen as an efficient tourist management approach, particularly for non-Muslim nations, to lessen the perception of Islam as an extreme faith and encourage inter-religious tolerance.

This earlier study (Kallus and Kolodney, 2010) focused on the immediate impacts of co-existence on tourists' behaviour but ignored the moderating impact of co-existence on the association between tourists' individual self-congruity components and intention to visit. External influences may have an impact on the relationship between the intentions and behaviours of travellers (Liu *et al.*, 2021). The study assumes that the co-existence of Muslims and non-Muslims will aid in advancing the understanding of actual and ideal self-images. Inversely, if the relationship between Muslims and non-Muslims is dire, self-image will be misunderstood. Therefore, the study proposed the following:

- H5. If there is a significant misunderstanding of peaceful co-existence between Islam and other religious denominations, understanding non-Muslims actual image could be truncated, and the intention to visit the mosque as a destination will be weakened.
- H6. If there is a significant misunderstanding of peaceful co-existence between Islam and other religious denominations, understanding non-Muslims ideal self-image could be truncated, and the intention to visit the mosque as a destination will be weakened.

Methodology

Sampling and data collection

Two studies were carried out, with information gathered from non-Muslims, to investigate the relationships that had been hypothesised (Mohammed *et al.*, 2022a, 2022b). An online survey was designed using Google Forms, and participants were recruited through social media, including email, WhatsApp, Instagram and Facebook. This method is widely accepted in tourism research, offering reliable data and a broad reach that enhances participant diversity (Nawi *et al.*, 2019; Trinanda *et al.*, 2022). Google Forms is especially beneficial as it allows seamless sharing across platforms, which can improve participation rates and demographic variability, providing a more representative sample. In addition, this approach supports effective data management, which is crucial for analysing complex hypothesised relationships, thus ensuring the robustness and reliability of the collected data. Likewise, this platform offers functions like linking your Google account to the Docs editor. The data was then imported into the Statistical Package for Social Science and STATA version 15 for further analysis. Earlier, probing questions were asked to determine whether the participants were non-Muslims. All those who indicated they were Muslims were not allowed to continue with the study, which accounted for 32 participants.

This research represents two studies (Studies 1 and 2). Study 1 sampled the respondents without message framing. The participants were made to assess whether their unlikelihood to visit was due to the notions that visiting a mosque might change their actual self-image and ideal self-image, thus supporting *H1* and *H2*. Starting from the author's own social media platforms, participants were initially recruited, with additional respondents acquired through snowball sampling, resulting in the collection of 358 responses between 7 October 2022, and 30 December 2022. Snowball sampling was particularly suitable for this study due to its ability to reach a wider and more representative sample, especially within hard-to-access groups or specific communities (Noy, 2008). This approach relies on existing participants to refer others within their networks, fostering a chain of recruitment that can efficiently expand the sample size. Such referrals enhance trust, as individuals are more likely to participate when approached through acquaintances (Etikan *et al.*, 2016).

Using snowball sampling in conjunction with social media provides an effective method for rapid and cost-effective participant recruitment. It also improves the likelihood of gathering authentic responses, as individuals are generally more open and responsive when approached by familiar contacts (Heckathorn, 2011). The success of this strategy is demonstrated in studies where social media-based snowball sampling has yielded high-quality data, enhancing both reliability and generalisability in tourism and social science research (Baltar and Brunet, 2012). Consequently, this sampling technique is ideal for studying community-specific phenomena, allowing for deeper insights from a broader understanding of mosque tourism.

Study 2 represents the same participants and was designed to compare whether the introduction of message framing (that visiting a mosque will not change your actual self-image or ideal self-image) could help test *H3* and *H4*. This was based on earlier empirical evidence

that respondents believed that by visiting a mosque, their actual self-image and ideal self-image would change. Considering this situation (from Study 1), the second study was deemed to be appropriately selected to help determine how message framing may help non-Muslims understand that visiting a mosque will not change their actual self-image or ideal self-image. Finally, to test *H5* and *H6* regarding how mosque tourism will be sustained, this study introduced co-existence in Study 2. Through this, a total of 308 participants were sampled between 10 January 2023 and 30 March 2023.

The sample sizes of the two studies (Study 1 = 358, Study 2 = 308) were considered adequate for the data analysis since the covariance-based structural equation modelling analysis was used (Kline, 2016) and is applicable in other tourism studies (Papadopoulou *et al.*, 2023). Furthermore, the sample sizes conform to the guidance to use a sample size of 200 or more for structural equation modelling (Weston and Gore, 2006), which is typically used for research that aims to confirm the design of a study rather than explore or explain a phenomenon (Fan *et al.*, 2016).

Survey instruments

Two types of questionnaires were designed. In Study 1, the questionnaire was designed without message framing and co-existence constructs. That is, it captured the actual self-image, ideal self-image and likelihood of visit. In Study 2, message framing and co-existence were introduced to enhance the understanding of the research. All the items of the constructs were measured on a Likert scale from 1, which represents “strongly disagree”, to 5, which connotes “strongly agree”. The constructs were adapted from previous studies. Actual self-image and ideal self-image were measured using four items adapted from these scholars (Segota *et al.*, 2022; Sirgy and Su, 2000). Intention not to visit and intention to visit were measured using four items adapted from Alvarez and Campo (2014):

For the present study, we designed short video messages, approximately 1 minute long, targeting non-Muslims. The video featured a non-Muslim visitor at one of the mosques in Ghana, with text reading: “Here I am in the national mosque. The aesthetics are nice and wonderful. I used to think that mosques were only visited by Muslims and that anyone who visited might be perceived as a Muslim. However, that is not the case. As you can see, I am not a Muslim, yet I have visited this destination. You can also visit; the experience is great, and I believe visiting this mosque might provide a wonderful understanding of Islam in general.” To ensure the message was perceived positively, a pretest was conducted with 50 non-Muslims who did not participate in the main study. The pretest included the following set sentences: “You can choose to visit a mosque because of its historical significance. Mosques are very safe and welcoming for non-Muslim visitors. You can visit a mosque for educational purposes.

The remaining framed test can be seen in Table 2. That is, actual and ideal images were framed. Co-existence was measured using five items adapted from Ryan and Deci (2000) and Syed *et al.* (2023).

Result

Sample characteristics

As indicated in Table 1, most of the respondents sampled were female in both Study 1 (55.6%) and Study 2 (54.2%), with an age range of 18–29 (68.4%) for Study 1 and 65.6% (18–29) for Study 2. There was a preponderance of respondents who were well educated, with most of them holding undergraduate degrees in both studies (Study 1 = 35.5% and Study 2 = 33.8%). In both studies, most of the participants belonged to the Christian faith religious denomination (Study 1 = 98.0% and Study 2 = 97.8%). The largest percentage of the respondents wished to visit a mosque for educational purposes in both studies (Study 1 = 65.1% and Study 2 = 64.0%), and the participants wished to visit the destination alone (Study 1 = 38.8% and Study 2 = 39.3%).

Table 1. Demographic characteristics

Variables	Study 1 (n = 358)		Study 2 (n = 308)	
	Frequency	%	Frequency	%
<i>Gender</i>				
Female	199	55.6	167	54.2
Male	157	43.9	140	45.5
Prefer not to say	2	0.6	1	0.3
<i>Age</i>				
18–29	245	68.4	202	65.6
30–39	77	21.5	72	23.4
40–49	26	7.3	24	7.8
50–59	10	2.8	10	3.2
<i>Education</i>				
Undergraduate	127	35.5	104	33.8
High school and below	63	17.6	53	17.2
Other certificates	61	17.0	53	17.2
Post-graduate	107	29.9	98	31.8
<i>Religious denominations</i>				
African traditional religion	3	0.8	3	1.0
Christian	351	98.0	301	97.8
Others	4	1.1	4	1.3
<i>Purpose of travel</i>				
Culture	29	8.1	26	8.4
Educational purposes	233	65.1	197	64.0
Mere curiosity	25	7.0	21	6.8
Sacred site	6	1.7	6	1.9
Sightseeing	29	8.1	26	8.4
To learn about Islam	36	10.1	32	10.4
<i>Travelling companion</i>				
Alone	139	38.8	121	39.3
With spouse only	12	3.4	11	3.6
With children only	5	1.4	5	1.6
With family/relative	113	31.6	96	31.2
With fiancé	12	3.4	10	3.2
With girlfriend/boyfriend	17	4.7	14	4.5
With spouse and children	35	9.8	30	9.7
Others	25	7.0	21	6.8
Source: Author’s own creation				

Measurement model

The study conducted a confirmatory factor analysis (CFA) to assess the reliability and validity of measures. The CFA model indicated a good fit to the data. Study 1 presents “ $\chi^2 = 283.024$, $df = 75$, $CFI = 0.990$, $TLI = 0.98$, $RMSEA = 0.031$, $SRMR = 0.027$ ”. Also, Study 2 presented “ $\chi^2 = 228.610$ $df = 79$, $CFI = 0.980$, $TLI = 0.990$, $RMSEA = 0.042$, $SRMR = 0.042$ ”. In both studies, all the fit indices exceeded the recommended threshold (Hu and Bentler, 1999; Steiger, 2007). The result in Table 2 revealed that all the constructs showed good reliability as the Cronbach’s alphas and composite reliability values were greater than the recommended cut-off point of 0.7 and above in both studies (Fornell and Larcker, 1981). In addition to this, the validity of the constructs was evaluated using

Table 2. Measurement model

Constructs	Loadings	Study 1			Loadings	Study 2		
		AVE	CR	α		AVE	CR	α
<i>Actual self-image</i>								
A/FSI		0.620	0.977	0.968		0.517	0.879	0.870
A/FSI2	0.771	0.594			0.674			
A/FSI3	0.770	0.592			0.673			
A/FSI4	0.773	0.597			0.730			
A/FSI5	0.836	0.698			0.792			
<i>Ideal self-image</i>								
I/FSI		0.686	0.983	0.908		0.629	0.924	0.904
I/FSI1	0.859	0.739			0.784			
I/FSI2	0.845	0.714			0.789			
I/FSI3	0.819	0.671			0.801			
I/FSI4	0.789	0.622			0.798			
<i>INV/IV</i>								
INV/IV		0.775	0.962	0.899		0.637	0.922	0.917
U/IV1	0.882	0.777			0.799			
U/IV2	0.934	0.872			0.891			
U/IV3	0.928	0.861			0.863			
U/IV4	0.768	0.590			0.607			
<i>Co-existence</i>								
COE						0.556	0.915	0.894
COE2					0.837			
COE3					0.794			
COE5					0.660			
COE6					0.750			
COE7					0.671			

Notes: AVE = average variance extracted; α = Cronbach's alpha; CR = composite reliability; INV = intention not to visit; IV = intention to visit; ASI = actual self-image; ISI = ideal self-image; FSI = framed self-image

Source: Author's own creation

convergent and discriminant validity. The factor loadings and average variance extracted (AVE) values were above 0.50 supporting convergent validity (Fornell and Larcker, 1981; Hair *et al.*, 2019). Discriminant validity of the two studies was examined by comparing the square roots of the AVEs with the inter-construct correlations. Table 3 presents the evidence that all the inter-diagonal values were greater than the inter-construct correlation values, which shows clear evidence of discriminant validity.

Structural model

The hypothesised relationships were tested using the structural equation modelling technique. Overall, all the indices were a good fit for the two studies. For Study 1, the fit indices were presented as " $\chi^2 = 283.785$, $df = 74$, CFI = 0.970, TLI = 0.98, RMSEA = 0.041, SRMR = 0.043". Also, Study 2 presented " $\chi^2 = 229.523$, $df = 78$, CFI = 0.990, TLI = 0.980, RMSEA = 0.050, SRMR = 0.050". Table 4 presents the coefficients and *t*-values of the hypothesised relationships for the two studies.

Out of the six hypothesised relationships, five were supported and one was not supported. The actual self-image had a significant positive impact on the intention not to

Table 3. Discriminant validity

Constructs	Mean	SD	1	2	3	4	5	6
<i>Study 1</i>								
Actual self-image	4.330	0.924	0.787					
Ideal self-image	4.277	0.957	0.816**	0.828				
Intention not to visit	3.833	1.102	0.345**	0.309**	0.880			
<i>Study 2</i>								
Framed actual self-image	4.338	0.924	0.517	0.323**	0.719			
Framed ideal self-image	4.274	0.962	0.629	0.296**	0.822**	0.793		
Co-existence	4.122	0.831	0.556	0.235**	0.394**	0.359**	0.746	
Intention to visit	3.816	1.115	0.637	0.486**	0.300**	0.275**	0.382**	0.798

Note: **Correlation is significant at 0.01 level (two-tailed)

Source: Author’s own creation

Table 4. Hypotheses path

Constructs	Beta values	t-values	Decision
<i>Study 1</i>			
Actual self-image → intention not to visit	0.345	6.440***	Supported
Ideal self-image → intention not to visit	0.309	5.679***	Supported
<i>Study 2</i>			
Framed actual self-image → intention to visit	0.273	2.550*	Supported
Framed ideal self-image → intention to visit	0.104	1.020	Not supported
<i>Moderators</i>			
Actual self-image*co-existence	−0.202	−4.580***	Supported
Ideal self-image*co-existence	−0.198	−4.220***	Supported

Notes: *** $p \leq 0.001$; * $p \leq 0.05$

Source: Author’s own creation

visit ($\beta = 0.345, p < 0.001$), confirming *H1*. The ideal self-image had a significant positive impact on the intention not to visit ($\beta = 0.309, p < 0.001$), confirming *H2*. The framed actual self-image exhibited a significant positive impact on the intention to visit ($\beta = 0.273, p < 0.05$), confirming *H3*. However, the framed ideal self-image showed an insignificant positive impact on the intention to visit ($\beta = 0.104, p > 0.05$), not confirming *H4*. Co-existence had a significant moderating role between the framed actual self-image ($\beta = -0.202, p < 0.001$), the framed ideal self-image ($\beta = -0.198, p < 0.001$) and the intention to visit, confirming *H5* and *H6*, which state that “if there is no peaceful co-existence between Islam and other religious denominations, non-Muslims’ understanding of framed actual and framed ideal self-images could be truncated, and the intention to visit the mosque as a destination will be weakened.

Discussion and implications

Drawing on self-congruity theory and framing technique, this study extends the understanding of mosque tourism by providing empirical evidence on how the intention not

to visit a mosque arises if non-Muslims feel they will be perceived as Muslims (actual self-image) and the intention not to visit a mosque arises because it is solely for Muslim worshippers (ideal self-image). Furthermore, this study provides valuable insights into how a well-framed message that promotes the visitation of mosques would not affect non-Muslims' actual and ideal self-images (i.e. framed ideal self-image and framed actual self-image) and is likely to trigger the intention to visit for tourism activities. Although mosque tourism has received limited recognition in the literature (Fattah and Eddy-U, 2016; Moghavvemi *et al.*, 2021), key factors such as framed actual self-image, framed ideal self-image, co-existence and the intention to visit remain absent from current literature.

The findings of *H1* and *H2* revealed that non-Muslims are unlikely to visit a mosque if they perceive it as exclusively for Muslims or solely for Muslim worshippers. This conforms to the concept of incongruity (Sirgy, 1982), given that when tourists' perception falls short, they are unlikely to visit the destination in question. Thus, incongruent changes to tourists' actual self-image and ideal self-image could trigger psychological reactions, indicative of tourists using various strategies to avoid visiting the destination. This supports El-Gohary (2016) claim that non-Muslims are less inclined to visit destinations that are perceived to cater primarily to Muslims. A plausible explanation for this lies in the demographic characteristics of the sample in relation to religious denominations, which was designed to sample respondents from other religious denominations and to exclude Muslims. Thus, Preko *et al.* (2020) have established that mosque destinations are highly patronised by Muslims compared to non-Muslim Ghanaians.

Also, the results revealed that if the respondents are not perceived as Muslims, then they will intend to visit the mosque as a tourism destination (*H3*). This shows the importance of message framing as a tool for storytelling, communication, or promotion that makes an issue relevant or understandable to a particular audience (Liu and Yang, 2023). Importantly, this tool moved non-Muslims from their intention not to visit a mosque to considering their actual self-image being influenced in (Study 1) their intention to visit as a destination (Study 2). This reaffirms the assumptions of self-congruity theory (Sirgy and Su, 2000), which states that a closer match between how individuals perceive themselves and their self-concept enhances the chances of a tourist's intention to visit the destination.

Conversely, a significant number of the participants strongly held the view that mosques are exclusively for Muslim worshippers, which led to the hypothesis regarding their intention to visit for tourism purposes (*H4*) not being supported. Self-congruence asserts that tourists are motivated by the desire for alignment between their self-image and the perceived image of a destination (Sirgy, 1982). In this case, even with attempts to reframe the message to make the mosque seem more open, participants' perception of mosques as spaces reserved solely for Muslim worship affected their intention not to visit. This perception created a disconnect between the destination image and the ideal self-concept of non-Muslim tourists, lowering their motivation for engagement.

This finding aligns with previous research indicating that perceived exclusivity in religious sites can discourage visitation by non-adherents, particularly when these sites are framed as exclusive to a specific faith (Collins-Kreiner, 2010). Hence, the influence of self-congruence becomes evident, as non-Muslim tourists may feel that visiting such a site conflicts with their personal identity or values. This suggests that tourism strategies for religious sites could benefit from targeted efforts to shift perceptions, potentially fostering a more inclusive image to align with diverse tourist self-concepts, thereby enhancing visit intentions.

The findings showed that co-existence has a significant moderating impact on actual and ideal images and intention to visit (*H5*, *H6*). In other words, there exists a high perceptual bias between Muslims and other religious denominations, which, in turn, has weakened or reduced

the intention to visit mosques for tourism activities. One possible explanation in this context is the perception among other religious denominations that, even though Islam promotes peace, its followers are not peaceful. Moreover, these findings may be influenced by recent events, as Ghana and neighbouring African countries have been subject to terrorist attacks by Jihadists (Mohammed *et al.*, 2022a, 2022b). For instance, participants might have been aware of the deadly “Salmossi Grand Mosque attack” in Burkina Faso, a neighbouring country to Ghana. This and other information, such as the Ghana Ministry of National Security’s awareness campaign, “See Something, Say Something”, due to ongoing threats from Jihadists to attack Ghana, may have contributed to weakening the relationship between framed actual and framed ideal images and intention to visit. Despite Ghana being noted for achieving peaceful co-existence within the African continent at large (Assanful, 2023), these issues might lead to a misunderstanding of peaceful co-existence. Consequently, the intention to visit mosques as a destination is weakened despite the introduction of message framing.

Theoretical implications

This research contributes to the existing literature by enhancing our understanding of mosque tourism through self-congruity and message framing in four keyways. First, in line with the current trend of mosque tourism, this study is among the first attempts to examine mosque tourism from the perspectives of self-congruity and message framing. This perspective is significant not only because mosques have been recognised as destinations visited by non-Muslims for tourism activities (Fattah and Eddy-U, 2016) but also because it enhances understanding of mosques as tourism destinations, highlighting the reluctance of some people to visit due to the perception of being tagged as Muslim and the view of the destination as being solely for Muslim worshippers. While many efforts have been made to improve tourist motivation to visit mosques, this study departs from discussing motivational factors by focusing on promoting the destination to non-Muslims.

Second, while the tourism and hospitality literature is not new to self-congruity (Chi *et al.*, 2022) and message framing (Sirgy and Su, 2000), this is the first attempt to embed the two in combination to further our understanding of mosque tourism, which remains underexplored within tourism marketing literature (Abdul Razak, 2019). In addition, this study found message framing to be an important factor that significantly contributes to non-Muslims’ understanding that their intention to visit will not be compromised in relation to tourists’ self-concept, subsequently leading to intention to visit. This addresses a missing link within tourism and hospitality literature.

Third, the issues of intention to visit or not to visit due to message framing (Ekebas-Turedi *et al.*, 2021) in relation to framed actual self-image and framed ideal self-image (Das and Khatwani, 2018) have not been evaluated within mosque tourism. In this sense, this study moves beyond the conventional focus on self-concept by incorporating framing techniques to complement self-congruity, with outcomes implying that a well-framed message as a promotional tool influences self-concept. Because it is well-established that the latter subsequently influences intention to visit, message framing should be considered when studying mosque tourism and non-Muslim behavioural intentions.

Fourth, this study enriches mosque tourism literature by identifying misunderstandings regarding co-existence, which weaken the intention to visit, despite the introduction of message framing. The findings contradict well-established relationships between Muslims and other religious denominations (Assanful, 2023). That is, the results suggest that certain behaviours of some Islamic groups affect the understanding of co-existence and lower the intention to visit mosques for tourism activities. By incorporating co-existence into the study,

Practical implications

This study presents unique findings and provides valuable insights for tourism stakeholders, including destination marketers, mosque management and policymakers. Identifying tools to encourage non-Muslims to align their self-concept with the intention to visit is essential for Ghana's National Tourism Authority and destination marketers as they work to expand Ghana's tourism market. Highlighting mosques as key travel destinations could enhance Ghana's tourism profile and support growth in tourist numbers. These findings offer principles to guide destination marketing strategies, helping stakeholders create successful and inclusive campaigns that appeal to a diverse tourist base.

A prioritised promotional strategy, particularly through targeted message framing, is essential. Campaigns should emphasise the mosque's cultural richness, architectural beauty, historical significance and commitment to safety. Portraying mosques as welcoming and accessible to non-Muslim visitors could alter perceptions and foster a balanced image of the mosque as both a cultural and spiritual destination. This welcoming message may encourage non-Muslim visitation and create a sense of shared heritage, which is vital for promoting cultural understanding.

The study also reveals that aligning message frames with self-concept significantly increases non-Muslim tourists' likelihood of visiting. A multi-platform approach using online newspapers, digital brochures, podcasts and social media (e.g. Facebook, Instagram, TikTok) would effectively promote these messages. Social media allows non-Muslims to read comments, ask questions and clarify misconceptions, creating a forum for engagement. Mosque tourism marketers should conduct research to identify the platforms most frequented by non-Muslims to ensure efficient and targeted outreach before campaigns are rolled out.

Long-term policies and larger strategies are essential to reinforcing mosque-based tourism. First, initiatives that underscore the coexistence and shared value of religious and cultural sites should be implemented. This can be achieved through community-focused programmes, interfaith dialogues and educational campaigns, all of which promote a message of inclusivity and mutual respect. Policies encouraging local communities to actively welcome non-Muslim tourists foster a sense of shared responsibility, enhancing the overall visitor experience. Ensuring safety and security for all visitors should serve as a cornerstone of long-term strategy. Clear safety guidelines and measures that assure non-Muslims of a secure and respectful visit can address any hesitations and establish a trustworthy reputation. Transparency in these practices, along with clear information on dress code, etiquette and site-specific regulations, alleviates uncertainties and encourages positive, respectful engagement.

Integrating mosque sites into broader tourism itineraries is another strategic consideration, linking mosque visits with nearby cultural or historical attractions. Combined experiences allow tourism stakeholders to highlight the interconnected nature of Ghana's diverse cultural heritage, positioning mosques as part of a holistic experience. Long-term, cross-promotional partnerships with other cultural sites could further enhance Ghana's appeal as an inclusive and diverse destination. Sustainable mosque tourism also requires a commitment to preserving both the physical and cultural integrity of these sites. Guidelines that protect the mosque's structure and respect its religious practices ensure that increased visitation does not detract from the sacred nature of these sites. This approach aligns with sustainable tourism principles, creating a balance that respects both the cultural significance of the destination and the experiences of its visitors.

Limitations and future research directions

This study has some limitations. First, the participants were non-Muslims within the Ghanaian environment, which might not fully represent the actual population of mosque tourists. Therefore, future studies should consider both Muslims and other religious denominations worldwide to better understand mosque tourism. Second, as the participants are from a non-Islamic country, future studies could enhance the understanding of mosque tourism by including participants from both Islamic and non-Islamic countries. Furthermore, since the study is cross-sectional, future research could apply a longitudinal design to assess the framed self-concept of non-Muslims after visiting the mosque as a destination. Such a study could include three stages: before message framing, after message framing and after visiting the destination. Future studies could also construct high and low co-existence scenarios to test them on other factors, such as demographic characteristics. Finally, future research could examine co-existence as a strategy applicable to mosques or Islamic destinations in various countries. This approach could also be considered for other religious groups, assessing whether co-existence can be adapted to attract individuals from different faiths to their places of worship, such as churches, synagogues and temples.

References

- Abdul Razak, N. (2019), "Mosque tourism in Malaysia: a marketing perspective", *International Journal of Social Science Research*, Vol. 1 No. 2, pp. 108-120.
- Alvarez, M.D. and Campo, S. (2014), "The influence of political conflicts on country image and intention to visit: a study of Israel's image", *Tourism Management*, Vol. 40, pp. 70-78.
- Assanful, V. (2023), "To fast or not to fast": religious diversity and peaceful coexistence in Ghana", *Oguaa Journal of Religion and Human Values*, Vol. 7 No. 1, pp. 1-18.
- Aziz, H. and El-Said, O.A. (2020), "Understanding the impact of knowledge on perception of Islam—what role cultural tourism can play?", *Zeitschrift Für Tourismuswissenschaft*, Vol. 12 No. 2, pp. 247-273.
- Azizon, A., Kasri, R.A., Indraswari, K.D. and Jatmiko, W. (2024), "Beyond-money framing and customer decision to patronise Islamic banking: an experimental study", *Journal of Islamic Marketing*, Vol. 15 No. 10.
- Baltar, F. and Brunet, I. (2012), "Social research 2.0: virtual snowball sampling method using Facebook", *Internet Research*, Vol. 22 No. 1, pp. 57-74.
- Boksberger, P., Dolnicar, S., Laesser, C. and Randle, M. (2011), "Self-congruity theory: to what extent does it hold in tourism?", *Journal of Travel Research*, Vol. 50 No. 4, pp. 454-464.
- Chi, O.H., Denton, G. and Gursoy, D. (2021), "Interactive effects of message framing and information content on carbon offsetting behaviors", *Tourism Management*, Vol. 83, p. 104244.
- Chi, C.G.Q., Pan, L. and Del Chiappa, G. (2018), "Examining destination personality: its antecedents and outcomes", *Journal of Destination Marketing and Management*, Vol. 9, pp. 149-159.
- Chi, C.G., Deng, D.S., Chi, O.H. and Lin, H. (2022), "Framing food tourism videos: what drives viewers' attitudes and behaviors?", *Journal of Hospitality and Tourism Research*, Vol. 48 No. 3, p. 10963480221123097.
- Chong, D. and Druckman, J.N. (2007), "A theory of framing and opinion formation in competitive elite environments", *Journal of Communication*, Vol. 57 No. 1, pp. 99-118.
- Çıktı, K.D. and Tannıverdi, H. (2024), "Understanding the travellers' mosque experiences: the case of Istanbul", *International Journal of Religious Tourism and Pilgrimage*, Vol. 11 No. 6, p. 5.
- Collins-Kreiner, N. (2010), "The geography of pilgrimage and tourism: transformations and implications for applied geography", *Applied Geography*, Vol. 30 No. 1, pp. 153-164.

- Das, G. and Khatwani, G. (2018), "E-tailer personality and behavioral intentions: the application of self-congruity theory", *Journal of Strategic Marketing*, Vol. 26 No. 4, pp. 283-297.
- Ekebas-Turedi, C., Kordrostami, E. and Benoit, I.D. (2021), "The impact of message framing and perceived consumer effectiveness on green ads", *Journal of Consumer Marketing*, Vol. 38 No. 4, pp. 386-396.
- El Boujjoufi, M., Mustafa, A. and Teller, J. (2023), "Does mosque location matter? Mosque and Islamic shops in the European context", *Journal of Islamic Marketing*, Vol. 14 No. 2, pp. 465-483.
- El-Gohary, H. (2016), "Halal tourism, is it really Halal?", *Tourism Management Perspectives*, Vol. 19, pp. 124-130.
- El-Yousfi, A. (2021), "Muslims and mosques in France: navigating the 'cultural/religious' dichotomy through God's witnessing and the holism of Islam", *Religion, State and Society*, Vol. 49 No. 4-5, pp. 297-313.
- Etikan, I., Musa, S.A. and Alkassim, R.S. (2016), "Comparison of convenience sampling and purposive sampling", *American Journal of Theoretical and Applied Statistics*, Vol. 5 No. 1, pp. 1-4.
- Fan, Y., Chen, J., Shirkey, G., John, R., Wu, S.R., Park, H. and Shao, C. (2016), "Applications of structural equation modeling (SEM) in ecological studies: an updated review", *Ecological Processes*, Vol. 5 No. 1, pp. 1-12.
- Fattah, A.A. and Eddy-U, M.E. (2016), "Mosque-visiting: motivations and experiences of non-Muslim visitors at the Al-Azhar mosque in Egypt", *Turizam*, Vol. 20 No. 3, pp. 105-127.
- Fornell, C. and Larcker, D.F. (1981), "Evaluating structural equation models with unobservable variables and measurement error", *Journal of Marketing Research*, Vol. 18 No. 1, pp. 39-50.
- Frías-Jamilena, D.M., Castañeda-García, J.A. and Del Barrio-García, S. (2019), "Self-congruity and motivations as antecedents of destination perceived value: the moderating effect of previous experience", *International Journal of Tourism Research*, Vol. 21 No. 1, pp. 23-36.
- Fridolfsson, C. and Elander, I. (2013), "Faith and place: constructing Muslim identity in a secular Lutheran society", *Cultural Geographies*, Vol. 20 No. 3, pp. 319-337.
- Gerend, M.A. and Sias, T. (2009), "Message framing and color priming: how subtle threat cues affect persuasion", *Journal of Experimental Social Psychology*, Vol. 45 No. 4, pp. 999-1002.
- Gionfriddo, G., Rizzi, F., Daddi, T. and Iraldo, F. (2023), "The impact of green marketing on collective behaviour: experimental evidence from the sports industry", *Business Strategy and the Environment*, Vol. 32 No. 8, doi: [10.1002/bse.3420](https://doi.org/10.1002/bse.3420).
- Hair, J.F., Black, W.C., Babin, B.J. and Anderson, R.E. (2019), *Multivariate Data Analysis*, 8th ed. ed. Cengage Learning EMEA, Hampshire.
- Heckathorn, D.D. (2011), "Comment: snowball versus respondent-driven sampling", *Sociological Methodology*, Vol. 41 No. 1, pp. 355-366.
- Hu, L.T. and Bentler, P.M. (1999), "Cutoff criteria for fit indexes in covariance structure analysis: conventional criteria versus new alternatives", *Structural Equation Modeling. a Multidisciplinary Journal*, Vol. 6 No. 1, pp. 1-55.
- Huang, X., Li, X.R. and Lu, L. (2023), "Travel shaming? Re-thinking travel decision making amid a global pandemic", *Tourism Management*, Vol. 94, p. 104658.
- Iskandar, A.S., Muhajir, M.N.A., Erwin, E. and Fasiha, F. (2024), "Customer loyalty model in Islamic bank: mosque perspective", *Journal of Islamic Marketing*.
- Janzen, O., Diekmann, I., Tsolak, D. and Salentin, K. (2023), "Do guided mosque tours alleviate the prejudice of non-Muslims against Islam and Muslims? Evidence from a quasi-experimental panel study from Germany", *Zeitschrift Für Religion, Gesellschaft Und Politik*, Vol. 8 No. 1, pp. 1-31.
- Jia, X. and Chaozhi, Z. (2021), "Turning impediment into attraction: a supplier perspective on Halal food in non-Islamic destinations", *Journal of Destination Marketing and Management*, Vol. 19, p. 100517.

- Kahneman, D. and Tversky, A. (1979), "On the interpretation of intuitive probability: a reply to Jonathan Cohen", *Cognition*, Vol. 7 No. 4, pp. 409-411.
- Kahneman, D. and Tversky, A. (1984), "Choices, values, and frames", *American Psychologist*, Vol. 39 No. 4, pp. 34-50.
- Kallus, R. and Kolodney, Z. (2010), "Politics of urban space in an ethno-nationally contested city: negotiating (co) existence in Wadi Nisnas", *Journal of Urban Design*, Vol. 15 No. 3, pp. 403-422.
- Kamil, S. and Darajat, Z. (2019), "Mosques and Muslim social integration: study of external integration of the Muslims", *Insaniyat: Journal of Islam and Humanities*, Vol. 4 No. 1, pp. 37-48.
- Kapuściński, G. and Richards, B. (2016), "News framing effects on destination risk perception", *Tourism Management*, Vol. 57, pp. 234-244.
- Keller, P.A., Lipkus, I.M. and Rimer, B.K. (2003), "Affect, framing, and persuasion", *Journal of Marketing Research*, Vol. 40 No. 1, pp. 54-64.
- Kessler, K. (2015), "Conceptualizing mosque tourism: a central feature of Islamic and religious tourism", *The International Journal of Religious Tourism and Pilgrimage*, Vol. 3 No. 2, pp. 11-32.
- Khan, M.T. (2015), "Historical role of Islamic waqf in poverty reduction in Muslim society", *The Pakistan Development Review*, pp. 979-996.
- Kim, K., Bonn, M.A. and Cho, M. (2021), "Clean safety message framing as survival strategies for small independent restaurants during the COVID-19 pandemic", *Journal of Hospitality and Tourism Management*, Vol. 46, pp. 423-431.
- Kline, R.B. (2016), *Principles and Practice of Structural Equation Modeling*, Fourth; TD Little, Ed. ed. The Guilford Press, New York, NY.
- Levin, I.P. and Gaeth, G.J. (1988), "How consumers are affected by the framing of attribute information before and after consuming the product", *Journal of Consumer Research*, Vol. 15 No. 3, pp. 374-378.
- Liu, S. and Yang, J.Z. (2023), "Narrative persuasion and psychological distance: analyzing the effectiveness of distance-framed narratives in communicating ocean plastic pollution", *Risk Analysis*, Vol. 43 No. 10, pp. 1-15.
- Liu, C., Zhang, Y. and Zhang, J. (2020), "The impact of self-congruity and virtual interactivity on online celebrity brand equity and fans' purchase intention", *Journal of Product and Brand Management*, Vol. 29 No. 6, pp. 783-801.
- Liu, Y., Shi, H., Li, Y. and Amin, A. (2021), "Factors influencing Chinese residents' post-pandemic outbound travel intentions: an extended theory of planned behavior model based on the perception of COVID-19", *Tourism Review*, Vol. 76 No. 4, pp. 871-891.
- Luz, N. (2020), "Pilgrimage and religious tourism in Islam", *Annals of Tourism Research*, Vol. 82, p. 102915.
- Mansor, N., Ariffin, R., Nordin, R. and Salleh, M. (2015), "Mosque tourism certification in Waqf management: a model by Ukhwah Samara", *Pertanika Journal of Social Sciences and Humanities*, Vol. 23.
- Moghavvemi, S., Sulaiman, A., Taha, A.Z., Sukor, M.E.A., Mustapha, M.Z., Mohtar, M., Jaafar, N.I. and Zakaria, S.B. (2021), "In enhancing halal sustainability", *Factors Contributing to Mosque Tourism in Malaysia*, Springer, Singapore, pp. 77-86.
- Mohammed, I., Mahmoud, M.A. and Hinson, R.E. (2022a), "The effect of brand heritage in tourists' intention to revisit", *Journal of Hospitality and Tourism Insights*, Vol. 5 No. 5, pp. 886-904.
- Mohammed, I., Mahmoud, M.A., Preko, A., Hinson, R. and Yeboah, J.G. (2023), "The impact of halal tourism on Muslim diaspora intention to recommend: an application of the theory of planned behaviour", *Journal of Hospitality and Tourism Insights*, Vol. 6 No. 5, pp. 1688-1708.

- Mohammed, I., Preko, A., Ameyibor, L.E.K., Feglo, M. and Agbemabiese, G.C. (2022b), "An investigation of celebrity brand hate influence in the arts marketing sector of Ghana", *Arts and the Market*, Vol. 12 No. 3, pp. 215-230.
- Nawi, N.B.C., Al Mamun, A., Nasir, N.A.M., Abdullah, A. and Mustapha, W.N.W. (2019), "Brand image and consumer satisfaction towards Islamic travel packages: a study on tourism entrepreneurship in Malaysia", *Asia Pacific Journal of Innovation and Entrepreneurship*, Vol. 13 No. 2, pp. 188-202.
- Noy, C. (2008), "Sampling knowledge: the hermeneutics of snowball sampling in qualitative research", *International Journal of Social Research Methodology*, Vol. 11 No. 4, pp. 327-344.
- Papadopoulou, N.M., Ribeiro, M.A. and Prayag, G. (2023), "Psychological determinants of tourist satisfaction and destination loyalty: the influence of perceived overcrowding and overtourism", *Journal of Travel Research*, Vol. 62 No. 3, pp. 644-662.
- Pham, C., Pang, B., Knox, K. and Rundle-Thiele, S. (2022), "Are graphic health warnings impacting on message processing and quitting intentions?", *Journal of Consumer Marketing*, Vol. 39 No. 7, pp. 661-677.
- Preko, A., Mohammed, I. and Ameyibor, L.E.K. (2020), "Muslim tourist religiosity, perceived values, satisfaction, and loyalty", *Tourism Review International*, Vol. 24 No. 2, pp. 109-125.
- Preko, A., Mohammed, I., Gyepi-Garbrah, T.F. and Allaberganov, A. (2021), "Islamic tourism: travel motivations, satisfaction and word of mouth, Ghana", *Journal of Islamic Marketing*, Vol. 12 No. 1, pp. 124-144.
- Preko, A., Allaberganov, A., Mohammed, I., Albert, M. and Amponsah, R. (2022), "Understanding spiritual journey to hajj: Ghana and Uzbekistan perspectives", *Journal of Islamic Marketing*, Vol. 13 No. 2, pp. 446-465.
- Rehman, M.A., Samad, S. and Kashif, M. (2018), "Putting eggs in a different basket: a typology of Islamic symbols and services", *Journal of Islamic Marketing*, Vol. 9 No. 4, pp. 935-950.
- Ryan, R.M. and Deci, E.L. (2000), "Self-determination theory and the facilitation of intrinsic motivation, social development, and well-being", *American Psychologist*, Vol. 55 No. 1, pp. 68-78.
- Šegota, T., Chen, N. and Golja, T. (2022), "The impact of self-congruity and evaluation of the place on WOM: perspectives of tourism destination residents", *Journal of Travel Research*, Vol. 61 No. 4, pp. 800-817.
- Septiarini, D.F., Ratnasari, R.T., Salleh, M.C.M. and Herianingrum, S. (2023), "Drivers of behavioral intention among non-Muslims toward halal cosmetics: evidence from Indonesia, Malaysia, and Singapore", *Journal of Islamic Accounting and Business Research*, Vol. 14 No. 2, doi: [10.1108/JIABR-02-2021-0064](https://doi.org/10.1108/JIABR-02-2021-0064).
- Shafaei, F. (2017), "The relationship between involvement with travelling to Islamic destinations and Islamic brand equity: a case of Muslim tourists in Malaysia", *Asia Pacific Journal of Tourism Research*, Vol. 22 No. 3, pp. 255-271.
- Shafaei, F. and Mohamed, B. (2015), "Malaysia's branding as an Islamic tourism hub: an assessment", *Malaysia Journal of Society and Space*, Vol. 77 No. 1, pp. 97-106.
- Shen, L. (2015), "Antecedents to psychological reactance: the impact of threat, message frame, and choice", *Health Communication*, Vol. 30 No. 10, pp. 975-985.
- Shin, Y.H., Hancer, M. and Song, J.H. (2016), "Self-congruity and the theory of planned behavior in the prediction of local food purchase", *Journal of International Food and Agribusiness Marketing*, Vol. 28 No. 4, pp. 330-345.
- Sirgy, M.J. (1982), "Self-concept in consumer behavior: a critical review", *Journal of Consumer Research*, Vol. 9 No. 3, pp. 287-300.
- Sirgy, M.J. (1985), "Using self-congruity and ideal congruity to predict purchase motivation", *Journal of Business Research*, Vol. 13 No. 3, pp. 195-206.

- Sirgy, M.J. and Su, C. (2000), "Destination image, self-congruity, and travel behavior: toward an integrative model", *Journal of Travel Research*, Vol. 38 No. 4, pp. 340-352.
- Sirgy, M.J., Lee, D.J., Johar, J.Y. and Tidwell, J. (2008), "Effect of self-congruity with sponsorship on brand loyalty", *Journal of Business Research*, Vol. 61 No. 10, pp. 1091-1097.
- Smith, V.L. (1992), "The quest in guest", *Annals of Tourism Research*, Vol. 19 No. 1, p. 17.
- Steiger, J.H. (2007), "Understanding the limitations of global fit assessment in structural equation modeling", *Personality and Individual Differences*, Vol. 42 No. 5, pp. 893-898.
- Syed, S., Sh Ahmad, F. and Shah, S.R.H. (2023), "Psychological needs as underlying forces of halal food purchase intention", *Journal of Islamic Marketing*, Vol. 14 No. 8, pp. 2070-2083.
- Thaler, R.H. and Sunstein, C.R. (2009), *Nudge: Improving Decisions about Health, Wealth, and Happiness*, Yale University Press, New Haven.
- Tran, P.K.T., Nguyen, P.D., Le, A.H.N. and Tran, V.T. (2021), "Linking self-congruity, perceived quality and satisfaction to brand loyalty in a tourism destination: the moderating role of visit frequency", *Tourism Review*, Vol. 77 No. 1, pp. 287-301.
- Trinanda, O., Sari, A.Y., Cerya, E. and Riski, T. (2022), "Predicting place attachment through selfie tourism, memorable tourism experience and hedonic well-being", *International Journal of Tourism Cities*, Vol. 8 No. 2, pp. 412-423.
- Tsang, N.K., Gong, A. and Au, W.C.W. (2022), "Rural tourism product promotion: a comparison of message framing techniques", *Journal of Travel and Tourism Marketing*, Vol. 39 No. 7-9, pp. 609-622.
- Usakli, A. and Baloglu, S. (2011), "Brand personality of tourist destinations: an application of self-congruity theory", *Tourism Management*, Vol. 32 No. 1, pp. 114-127.
- Weston, R. and Gore, P.A. Jr. (2006), "A brief guide to structural equation modeling", *The Counseling Psychologist*, Vol. 34 No. 5, pp. 719-751.
- Xie, C., Zhang, J. and Huang, S. (2023), "Effect of risk message framing on tourists' travel intention: roles of resilience and impulsivity", *Journal of Travel Research*, Vol. 62 No. 4, pp. 802-819.
- Zhang, M., Zhang, G.Y., Gursoy, D. and Fu, X.R. (2018), "Message framing and regulatory focus effects on destination image formation", *Tourism Management*, Vol. 69, pp. 397-407.

Further reading

- Gessa, S.J. and Rothman, J.M. (2021), "The importance of message framing in rule compliance by visitors during wildlife tourism", *Conservation Science and Practice*, Vol. 3 No. 10, p. e515.
- Gursoy, D., Ekinci, Y., Can, A.S. and Murray, J.C. (2022), "Effectiveness of message framing in changing COVID-19 vaccination intentions: moderating role of travel desire", *Tourism Management*, Vol. 90, p. 104468.
- Gyulavári, T. and Malota, E. (2019), "The role of culture personality and self-congruity in the evaluation of cultures as destinations", *Tourism Review*, Vol. 74 No. 3, pp. 632-645.
- Heckathorn, D.D. (1997), "Respondent-driven sampling: a new approach to the study of hidden populations", *Social Problems*, Vol. 44 No. 2, pp. 174-199.

Corresponding author

Iddrisu Mohammed can be contacted at: middrissu5@gmail.com