

Islamic tourism: travel motivations, satisfaction and word of mouth, Ghana

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Abstract

Purpose – This study aims to present the push-pull motives of Islamic tourism and how these provide the basis for promoting and developing Islamic tourism practices in Ghana's tourism industry. As Islamic tourism is considered as a niche market with new needs and wants globally, this study makes the effort to identify the prospects of this form of tourism in a non-Islamic developing nation.

Design/methodology/approach – The study has used a convenience sampling approach in gathering data from 337 Muslim tourists, adopting existing scale instruments of push-pull motives, satisfaction, word-of-mouth of tourists and Islamic practices. The structural equation modelling was used to establish relationships and effects of the studied variables.

Findings – The results revealed the significant effects of push-pull motives of Ghanaian Muslim tourists on satisfaction as well as the significant influence of tourist satisfaction on word-of-mouth. In addition, the significant moderating effects of Islamic practices on the relationships between push-pull motives and tourist satisfaction were established.

Research limitations/implications – The conclusion and recommendations of this study might not be consistent with factors that motivate Muslims tourists in other countries.

Practical implications – The results of the study validate the viability of Islamic tourism practices and possible spread of positive word-of-mouth among potential Muslim tourists for future Islamic tourism market in Ghana.

Originality/value – This paper provides the first insight into push-pull motives of Muslim tourists' choice of Islamic destination in non-Islamic developing country context. The insight will be valuable to tourism authorities, industry, academics, businesses, managers and practitioners, as the results will enhance product and service delivery to Muslim tourists when they are on vacation.

Keywords Ghana, Motives, Satisfaction, Word-of-mouth, Islamic tourism, Islamic practices

Paper type Research paper



Introduction

Islamic tourism is identified as an emerging area of tourism which is gaining recognition among academics, marketers and practitioners in both Muslim and non-Muslim countries of

the world. [World Travel Market \(2007\)](#) defined Islamic tourism as a form of tourism that strictly follows Islamic teachings and ethical codes in terms of behaviour, dress, conduct, and diet. A large number of academic research on Islamic tourism ([Aref, 2010](#); [Alvarez, 2010](#); [Battour et al., 2013](#); [Edwards, 2010](#); [Hamira and Ghazali, 2012](#); [Hazbun, 2009](#); [Hossain et al., 2012](#); [Jalilian et al., 2012](#); [Rahman et al., 2017](#); [Patil, 2011](#); [Stephenson and Ali-Knight, 2010](#)) are geographically concentrated in Muslim nations creating a knowledge gap in non-Muslim nations like Ghana. This knowledge gap requires more studies in non-Islamic countries, due to the distinctive characteristics and the demands from Islamic tourists. The purpose of this study is to explore the factors that motivate Ghanaian Muslim tourists (GMT) to visit tourism sites in Ghana. Thus, identifying the motivational factors that satisfy the religious needs of GMT might encourage them to tour sites that present religious facilities like halal diet, prayer places among others. According to [World Travel Market \(2007\)](#), religious beliefs, values and norms are significant factors that influence Muslim travelling decision.

Importantly, this form of tourism has economic, socio-cultural and religious aims ([Haq and Wong, 2010](#)). Muslim tourists' market has contributed significantly to the international tourism market. [Global Muslim Travel Index' \(2019\)](#) report showed that the Muslim travel sector is estimated to contribute US\$300bn to the world economy by 2026 with more than 230 million Muslim tourists expected to embark on local and international travel by 2026. For instance, In Africa, an 8 per cent increase accounting for 62 million of international arrivals reached a new record in 2017 according to the United Nations World Tourism Organisation ([UNWTO, 2018](#)). In Sub-Saharan Africa, a 5 per cent increase was documented with Ghana and Gambia regarded as the most popular destinations in the region ([UNWTO, 2018](#)).

Indeed, this research assumes that push factor (PUSF) and pull factors (PULF) influence tourist behaviour which then impact on satisfaction and also enhance word-of-mouth among Islamic tourists. In this vein, this study develops the following objectives to investigate the influence PUSF and PULF on tourist satisfaction and Wouth-of-Mouth (WoM). Second, to determine the moderating effect of Islamic practices on the relationships between PUSF and PULF as well as tourist satisfaction. When these motivational factors are examined in a new setting, it would help policy makers, service providers and tourism marketers to establish programmes and policies that can enhance the development of Islamic tourist in non-Islamic countries. Again, this study is necessary as it makes original contribution from a developing economy to the academic discourse on Islamic tourist worldwide.

Literature

Islamic tourism

According to [Weidenfeld and Ron \(2008\)](#), religion can play a major role in the selection of destination choice. Yet, there are limited studies within context. Islamic tourism is regarded as a new type of tourism activity undertaken by Muslims in accordance with or in adherence to the values of the Islamic religion ([Battour and Ismail, 2016](#); [Mohsin et al., 2016](#)). It is important to note that there is still no standard definition of Islamic tourism, yet the application of Islamic teachings and practices by Muslims at tourism sites is very crucial. In this study, Islamic tourism is regarded as Muslim tourist abiding by the Islamic rules supported by offering religious facilities that interest the tourists at their tourism sites. Interestingly, Islamic tourism is characterised by halal drinks, food and entertainment, prayer time announcement, prayer rooms and so on. Similarly, Muslim tourists are encouraged to meet the principles of *Shari'a* law and religious beliefs when about to select a destination or travel to particular sites ([Poría et al., 2003b](#)). Islamic tourism like any form of tourism has socio-economic and, cultural opportunities as well as enhancement of religious

intentions of its members. According to [Al-Hamarneh \(2008\)](#), Islamic tourism provides an opportunity for revival of Islamic culture, provides a medium of spreading Islamic values, boosts Muslim self-confidence and reinforces Muslim identity and belief system in society. Besides, Organisation of Islamic Conference's (2008) reported economic benefits of Islamic tourism in the area of job creation, increase in the creation of business opportunities in terms of sales at destinations, increase in the standard of infrastructure (e.g. hotels, travel agencies and restaurants). Despite the significant roles of Islamic tourism, some researchers have debated on-going challenges undermining the growth of the sector. [Bhuiya et al. \(2011\)](#) found out that inadequate empirical research, lack of proper policy and guidelines, proper marketing of Islamic destination and lack of coordination obstructions have affected the development of the sector. Again, [Norlida et al.'s \(2010\)](#) findings indicated that the most significant factor that negatively affected the image of Islamic tourism was the (9/11) 2001 tragedy in the USA. In spite of these hindrances, Islamic tourism will be viable if destination marketers understand and manage Muslim tourists travel by recognising the factors that motivate their choice and satisfaction at tourism sites.

Tourism in Ghana

Ghana is located in West Africa on the shores of the Gulf of Guinea. The country has an area land mass of 238,540 square km north of the equator, with a population of approximately 28 million ([The Worldbank, 2017](#)). The World Travel and Tourism Council (WTTC) estimated that the total contribution of tourism to Ghana's Gross Domestic Product (GDP) amounted to GHC12, 573.3 million (US\$1, 335.5m), 6.2 per cent of GDP in 2017 and is expected to increase by 4.2 per cent to GHC19, 852.8 mn (US\$4, 522.3m), 5.7 per cent of GDP in 2028 [[World Travel and Tourism Council, \(WTTC\), 2017](#)]. This research is of interest to Ghana because tourism is one of the main socio-economic drivers that generates foreign income, creates jobs and also stimulates other sectors of the economy. Tourism is the fourth highest income earner for Ghana after gold, cocoa, and oil ([myjoyonline, 2018; Mensah-Ansah et al., 2011](#)). Cable News Network's (CNN) travel report showed that Ghana has been rated fourth out of nineteen most interesting tourism destinations of the world (CNN Travel, 2019). A total of 1.3 million international tourists visited the country in 2017 and expected to increase by 8.4 per cent in 2021 ([Oxford Business Group, 2018](#)).

In terms of employment, the World Travel and Tourism Council (WTTC) reported that the sector supported 682,000 jobs, or 5.3 per cent of total national employment, in 2016 [[World Travel and Tourism Council,\(WTTC\), 2017](#)]. Ghana possesses tourism assets that support tourism services such as infrastructure which promote its hospitality industry. Ghana has the infrastructure to support various forms of tourism: heritage, ecotourism, festival, leisure, business tourism, health tourism, education, urban or rural, city, coastal and Islamic tourism. Among these forms of tourism, academic research into Islamic tourism has been overlooked within this context. Interestingly, the Islam is regarded as one of Ghana's main religions and approximately 20 per cent of the 28 million estimated Ghanaians are recorded as Muslims ([Religion Facts, 2016](#)). The influence of Islam in Ghana's socio-economic development cannot be neglected ([Heaton et al., 2009; Owusu, 2017](#)). A study into Islamic tourism is important because of a number of factors. First, the country can boast of Islamic schools, hospitals, banks, among other developmental projects in Ghana. Second, Muslims and other religions in Ghana have admirable inter-relations ([Wandusim, 2015](#)), achieved largely through the recognition of Islam by the state. There is also cooperation between other religious bodies and the Muslim religion represented by their agencies such as the National Hajj Council, Muslim Representative Council and National Chief Imam. Hence, the

study of Islamic tourism is essential to both government, practitioners, scholars, businesses and policy-makers.

Push and pull motivational theory

The push-pull motivational theory (PPMT) has underpinned tourism research that have investigated travelling motives of tourists (Baniya and Paudel, 2016; Battour *et al.*, 2014; Khuong and Ha, 2014). The present research draws on PPMT to explore travelling motives of GMT, since the theory explains why individuals travel (Uysal and Jurowski, 1994). The theory supports the understanding that tourist travelling behaviour is two-way: what pushes, and what pulls a tourist to a destination. According to these scholars (Kim *et al.*, 2003; Yoon and Uysal, 2005), the push motives describe the inner desires to travel while the pull motivational factors deals with the tourist's decision relating to destination characteristics. Furthermore, Jang *et al.* (2009) defined the push factors as socio-psychological needs that stimulate a tourist's decision to travel. As regards pull factors, researchers (Baniya and Paudel, 2016; Khuong and Ha, 2014) referred to the pull factors as those attributes that attract a tourist to a specific destination once the decision to tour has been defined. Interestingly, Battour *et al.* (2012) suggested that the two forms of motives (push-pull) may or may not relate.

The PUSF and PULF motivational theory adequately reflect the motives that accounts for tourists selecting and travelling to their destinations of choice (Battour *et al.*, 2014; Dayour, 2013). In view of this, push and pull motivational theory can be utilised to understand why tourists travel which in itself include the interaction of the the two factors (push-pull). In contrast to other motivational theories, the push and pull theory is more flexible to apply to motives of tourists given that its elements best explain the inner desires to travel, satisfy the socio-psychological needs as well as identify attributes that attract a tourist to destinations (Jang *et al.*, 2009; Yoon and Uysal, 2005). According to existing literature, tourists are motivated by different culture, natural scenery, wide space and activities (PULF), and PUSF, such as family togetherness, knowledge and education, achievement and relaxation which are considered as the main constructs for the current study. The tourism needs of GMT within context could be associated with satisfying their inner, spiritual and physical well-being.

Pull-push factors that influence tourist motives and satisfaction

Existing literature on tourists' motives in tourism marketing simply attempts to explain why people travel and select specific destination of their choice. Yet very little studies have looked at the empirical influence of travel motivations for Muslim tourists (Battour *et al.*, 2012; Haq and Jackson, 2009). However, extensive studies have been conducted to establish the relationships and the significant effect of tourists' motivations and satisfactions on other forms of tourism (Chi and Qu, 2008; Preko *et al.*, 2019; Zabkar *et al.*, 2010). Early findings revealed that significant levels of tourists' satisfactions are associated with their tourism needs. In addition, the levels of motivation and satisfaction of a tourist determine their readiness to share or market a destination with other potential tourists who may be willing to tour. Unquestionably, satisfaction in marketing literature is a very important variable that guides marketers to be successful, as satisfaction is connected to the cognitive-affective aspects of tourist experience, consumption of products, services, destination attributes and repeat visit (Iniesta-Bonillo *et al.*, 2016; Prebensen and Xie, 2017). To sum up, the current study hypothesises that GMT motives (i.e. push-pull factors) might have a significant effect on their satisfaction. When tourists have a better experience, they will be satisfied with the selected destinations:

H2. GMT motives (i.e. push-pull factors) would have a significant effect on their satisfaction.

Tourist satisfaction and word-of-mouth

A review of literature showed that WoM has tremendous influence on destination decisions, attitudes and behavioural intentions, and influences travel decisions (Jalilvand, 2017; Xia and Bechwati, 2008). Tourists' decisions and choices will invariably depend on the perceived satisfactory service delivery. Other studies have found a significant relationship between WoM and satisfaction, based on Islamic tourists' intention to re-visit Islamic tourist destinations (Fakharyan *et al.*, 2012). For instance, in a Jordanian context, Albarq (2014) established a significant influence of WoM on tourists' travel intention and choice of destination. Furthermore, Yollanda *et al.* (2018) affirmed that Islamic facilities, "halalness", non-alcoholic drinks and gambling-free facilities, being the sources of satisfaction, had positive and significant effect on WoM. In the light of these previous studies, this study hypothesises as follows:

H3. Satisfaction of GMT would have a significant effect on their WoM

Moderating effects of Islamic practices on tourist motives and satisfaction

Theories have been applied to the understanding of religious practices and motives underlying Muslim tourists, of which Halal was found to be a key moderator in the relationship between Islamic practice and Islamic tourists' satisfaction. Using Islamic Practices as a moderator variable between PULF and Tourist satisfaction and also PUSF and Tourist satisfaction is relevant in that the travel motives of Muslim tourists are largely guided by Islamic norms and belief practices that would exist at destinations. However, Muslim tourists will react in different ways based on their perceptions of religious norms and beliefs practices. The research anticipates that from PPMT perspective, Islamic practices might moderate the relationships between the PULF, PUSF and Tourist satisfaction of GMT. Again, the significant moderating effects of Islamic practices of previous studies (Ahmad *et al.*, 2015; Battour *et al.*, 2014; Bogan *et al.*, 2016; Hassan, 2015; Portia *et al.*, 2003) have stimulated and provided an additional opportunity for this study also to make a similar attempt to test whether Islamic tourism would significantly moderate the relationships in a different research context which would enhance a more holistic understanding of GMT. It is important to note that one of the factors that influence Muslims tourists at destinations is the religious practices, which was found to have moderating effects on level of tourist satisfaction (Battour *et al.*, 2014; Bogan *et al.*, 2016). According to Battour and Ismail (2016) Halal has been defined a practice that is allowed in Islamic teachings. Studies depict that Halal is most significant attributes for Muslim tourists engaging on IT (Dinar Standard and Crescentrating, 2012). In some studies, Halal tourism and Islamic tourism are similar in meaning (Battour and Ismail, 2016; El-Gohary, 2015; Henderson, 2010; Khan and Scott, 2014; Rahman *et al.*, 2017; Wilson, 2017). Other researchers maintain that whilst Halal tourism is about what is permissible for Muslim tourists in the tourism industry, Islamic tourism entails the visitation of both Muslim and Non-Muslims to a destination to learn about the culture and the religion (Battour and Ismail, 2016; Battour *et al.*, 2019; Bogan and Sarmsik, 2019; Harahsheh *et al.*, 2019; WTM, 2007). Furtherance to this, Battour *et al.* (2010) posited two types of Halal attributes (tangible and intangible). The tangible attributes consist of prayer facilities, hotel and Halal food, while the intangible attributes consist of Islamic entertainment, Islamic dress code, general Islamic

morality and Islamic call for prayer. These are the moderating motives that trigger Muslims to engage in tourism journey. For instance, [Battour et al. \(2014\)](#) indicated that the moderating effect of Halal on the link between Islamic tourism and satisfaction was of great importance because it enabled a direct effect on tourists' satisfaction.

Moreover, the results from previous studies revealed the differential effects of Islamic practice (Halal) on motives for embarking on Islamic tourism. Identifying such effects are important for better insights into tourism services and tourist satisfaction of Halal segments and for better understanding of the different motives underlying Islamic tourism ([Rahman et al., 2017](#)). Furthermore, Halal should be the moderating approach to Islamic tourism rather than a type of tourism, because Islamic tourism connotes adherence to Islamic rules and regulations. In this regard, it is suggested that Islamic norms and practices at the destination might push or pull GMT, which implies that religious practices could moderate the relationship between Islamic tourism and tourist satisfaction:

- H4. Islamic practices at destinations would significantly moderate the relationship between PULF and Tourist satisfaction of GMT.
- H5. Islamic practices at destinations would significantly moderate the relationship between PUSF and Tourist satisfaction of GMT.

Methodology

Data gathering and sampling

This survey was conducted in three tourist sites of Northern Ghana, namely Mole Park, Larabanga and Paga crocodile pond, and these are recognised among the World Cultural Heritage sites ([Ghanaguardian, 2017](#)). These sites were selected due to their unique desert culture, architecture (e.g. thatched homes, mud-and-stick mosques, painted adobe structures) wildlife, savanna and beautiful scenery atmosphere that attract both domestic and international tourists. Added to these, each site offers unique tourist experience. Mole Park was the first identified wildlife protected area in Ghana ([UNESCO, 2000](#)) and is also Ghana's largest wildlife refuge ([Ghanaguardian, 2017](#)). Currently, the park has an estimated 436 population of elephants and 1,392 buffalos and over. In addition, there are about 126 warthogs, 253 waterbucks, 337 kobs, 82 bushbucks, 2,813 hartebeests and 300 identified bird species ([Ghanaguardian, 2017](#)). The Larabanga Mosque is the oldest mosque in Ghana and possibly in West Africa built in 1421 by Moorish traders in the ancient Sudanese architectural style (World Monuments Fund, 2017). This mosque has an old Quran, believed to be given to the residents as a gift from heaven in 1650 to the then Imam, Yidan Barimah as a Fulfillment to his prayers ([Ghana Museum and Monument Board, 2015](#)). This attracts a lot of Islamic believers to tour the site. Lastly, the Paga crocodile pond is the only place in Africa where tourists could interact with huge harmless crocodiles that are 90 years old and over ([Travel to Discover Ghana, 2012](#)). The site has become one of the most popular ponds within the country, due to the friendliness of the reptiles. Outstandingly, the Northern part of Ghana is more dominated by Muslims. This provided an opportunity to the researchers to gather sufficient data for this study. The region is one of the most famous and popular tourist destinations that attract a great number of tourists within the country. An exploratory research design and quantitative approach were used. [Hair et al. \(2013\)](#) explained that exploratory designs are mostly used to discover crucial issues and relevant variables. This suggests that PUSF and PULF of GMT can be uncovered using the exploratory design that is quantitative in nature. According to [Malhotra \(2007\)](#), a study that

intends to gather data from a bigger sample and apply statistical methods, should consider adopting quantitative research.

Furthermore, purposive sampling method was used, targeting only Muslim participants at the selected destinations. Screening questions were used to identify Islamic tourists and also to avoid double sampling of tourists. The participants were conveniently sampled at the destination sites based on their willingness and readiness to complete self-administered questionnaires. The main reason for using convenience sampling technique was due to its easy accessibility of participants (Creswell, 2014; Etika *et al.*, 2016). This research used multi-stage approaches in determining the expected sample size, due to the nature of the targeted population. The target population for this study is considered as infinite population. Kozak (2008) defined infinite population as a situation where the total number of elements of the population is not documented or known. Interestingly, there are no official data on the number of Muslim tourists in the selected areas. This recommendation was relevant to determine the sample size for the study. Secondly, guided by the suggestion of minimum sample size for infinite population of Louangrath (2014) which was used to determine the minimum sample size for this study within an infinite population context. Using the multi-stage non-finite population method (MNP) also known as (n-omega) approach at 5 per cent error and 0.95 confidence interval provided 34 sample size as the minimum size to begin with. Thirdly, Malhotra and Birks (2006) also argued that in a situation where the researcher does not have official information on the total number of the population, one of the recommended flexible approaches is to multiply the items of the studied variables in the questionnaire. Then 4 to 5 times bigger than the number of items or indicators in the questionnaire should be sufficient as sample size. Since, the proposed model of this study consisted of five constructs and their corresponding indicators were (PUSF = 16, PULF = 19, Satisfaction = 10 WoM = 4, Islamic practice = 8), thus, 57 indicators ($57 \times 5 = 285$), this means that 285 and above is the expected sample size. These evidences provided the foundation for the decision on the sample size of 337. The research therefore used a sample size of 337 representing 64.6 per cent response rate of 521 of the administered questionnaires.

Instrumentation

To investigate the motivational factors of GMT, the study adopted a total of 43 items of PULF and PUSF were adapted from previous studies (Baloglu and Uysal, 1996; Battour *et al.*, 2014). Tourist satisfaction was adapted (Quintal and Polczynski, 2010). WoM items were also adapted from Harrigan *et al.* (2006). Lastly the scale used for Islamic practices were also adapted from Battour *et al.* (2014). All the adapted items were seen to be useful as they helped to establish the travel motives of GMT. Earlier, the findings of Battour *et al.* (2014) confirmed the useful of these adapted scales in their study of Muslim tourists in Malaysia. The final questionnaire developed to measure the constructs used a five-point Likert scale ranging from strongly disagree (1) to strongly agree (5). The interaction effect (Islamic practice*PUSF, Islamic practice *PULF) is a result of multiplying the explanatory variables of PUSF and PULF with the moderator IP (dummy: 1 = high practice and lower practice = 0) as recommended by Chin *et al.* (2003).

Tests for Cronbach's alpha and composite reliability (CR) were performed to check the reliability of the constructs used. For a construct to be considered as reliable, the alpha value and the CR value should exceed 0.7. To ascertain the validity of the loadings of the constructs, CFA was used. Convergent and discriminant validity were established. The average variance extracted (AVE) was used to check the convergent with a threshold exceeding 0.50 (Hair *et al.*, 2014). Discriminant validity was also tested to find out whether

the latent constructs were distinct from one other. According to Fornell and Larcker (1981) the square root of a construct's AVE should be greater than the correlations between the constructs in the model to establish the discriminant validity. All the AVE values of all the constructs presented in (Table I-III) are greater than 0.50, demonstrating convergent and discriminant validity. To sum up, the reliability and validity of the adopted instruments

Factor	Mean	SD	Loading	Cronbach's α	CR	AVE
<i>Family togetherness</i>	3.75				0.91	0.78
Being together as a family	4.43	0.79	0.89	0.83		
Visiting friends and relatives	3.84	1.08	0.85	0.83		
Seeing as much as possible	3.72	1.16	0.76	0.82		
Visiting places my family came from	3.01	1.44	0.61	0.83		
<i>Knowledge and Education</i>	3.76				0.85	0.68
Experiencing different environment	3.13	1.26	0.81	0.83		
Learning new things or increasing knowledge	3.58	1.23	0.70	0.83		
Seeing new destinations	4.13	0.87	0.69	0.84		
Visiting historical sites	4.26	0.87	0.51	0.83		
<i>Achievement</i>	3.43				0.95	0.84
Going places friends have not been	3.66	1.19	0.88	0.83		
Meeting new people	3.23	1.28	0.84	0.83		
Going to places that I have not visited before	3.18	1.26	0.84	0.83		
Talking about the tour	3.66	1.18	0.82	0.84		
<i>Escape</i>	4.00				0.83	0.65
Getting a change from a busy job	4.16	0.91	0.80	0.83		
Feeling at home away from home	3.68	1.08	0.67	0.84		
Experiencing a simpler lifestyle	4.13	0.85	0.59	0.83		
Getting away from the demands at home	4.01	1.01	0.53	0.84		

Table I.
Push motives

Factors	Mean	SD	Loading	Cronbach's α	CR	AVE
<i>Different culture</i>	3.78	1.01			0.84	0.66
Interesting and friendly local people	3.34	1.13	0.71	0.87		
Historic sites	4.05	1.01	0.68	0.87		
Different culture from my	3.87	0.97	0.66	0.87		
Interesting towns/villages	3.87	0.92	0.61	0.87		
<i>Natural Scenery</i>	3.96	0.97			0.85	0.67
Natural ecological sites	3.98	0.96	0.70	0.87		
Wilderness and undisturbed nature	3.72	1.08	0.68	0.87		
Outstanding scenery	4.17	0.87	0.63	0.87		
<i>Wide space and activities</i>	3.87	0.98			0.84	0.67
Personal safety	3.69	0.90	0.83	0.87		
Variety of activities to see	4.22	0.93	0.75	0.87		
Variety of games (eg. Draft game)	3.66	1.02	0.57	0.87		
Wide spaces to get away from crowds	3.90	1.08	0.55	0.87		
<i>Cleanliness and shopping</i>	3.98	1.03			0.8	0.62
Shopping facilities	4.08	1.08	0.70	0.87		
Reliance/Privacy	4.10	1.04	0.61	0.87		
Quality restaurant	3.47	1.19	0.59	0.87		
Standard of hygiene and cleanliness	4.27	0.81	0.58	0.87		

Table II.
Pull motives

Constructs	Loading	AVE	Reliability	CR	Mean	SD
<i>WoM</i>		0.71		0.96	4.10	0.81
I would encourage friends and relatives to do business with this tourism site	0.79		0.88		4.16	0.79
I would recommend this tourism site to someone who seeks my advice	0.77		0.88		4.14	0.75
I would say positive things about this tourism site to other people	0.68		0.89		3.92	0.90
I received good comments from my friends anytime I mentioned where I visited	0.60		0.88		4.19	0.81
<i>Tourist Satisfaction</i>		0.64		0.99	3.94	0.90
After the tour, it helped develop my spiritual	0.78		0.88		3.31	1.19
I feel good when I share my experience with others	0.78		0.88		4.24	0.70
I felt my heritage was displayed	0.70		0.87		3.54	1.13
I am positive in participating in the tour in the future	0.60		0.88		4.19	0.81
I am satisfied with the general Islamic morals at the sites	0.59		0.88		4.23	0.78
I am satisfied with the Islamic facilities at the sites	0.59		0.88		4.16	0.77
I have enjoyed myself in the tour	0.59		0.87		4.25	0.72
The tour contributed to my education	0.56		0.88		4.13	0.83
The tour made me feel proud	0.54		0.88		4.01	0.92
Overall I am satisfied with the tour	0.70		0.87		3.40	1.14
<i>Islamic practices</i>		0.72		0.97	3.80	0.97
Prevalence of Islamic dress code (e.g. Hijab) at public places	0.84		0.87		3.76	0.98
Availability of Halal food at tourism sites	0.81		0.88		4.04	0.83
Availability of prayer facilities at tourism sites	0.77		0.87		3.80	0.93
Availability of water supply in toilets at tourism sites	0.69		0.86		3.97	0.84
Banning by the authority of indecent display of affection between sexes at public places (such as kissing)	0.70		0.87		3.83	1.01
Banning by the authority of prostitution	0.65		0.87		3.48	1.10
Banning of alcoholic drinks by the authority at public places (such as tourism sites)	0.64		0.87		3.70	1.05
Availability of segregated areas for women at the tour sites	0.65		0.87		3.81	1.03

Table III.
Tourist satisfaction,
word of mouth and
Islam practice

provided evidence that the questions were reliable and valid. Noticeably, none of the adapted items were dropped as they all met the threshold of 0.5 above of the loading of the CFA. Therefore, the remaining instruments were considered suitable for the current study. In addition, structural equation modelling (SEM) techniques was applied to test the relationships and confirm the hypotheses for the study. According to Bryne (2009) SEM is an effective statistical tool, used in testing models with multiple relationships that include moderating or mediating variables. Bollen (1989) and Jöreskog and Sörbom (1993) indicated that one of the advantages of using SEM is its strength as a multivariate technique, as it combines aspects of factor analysis and multiple regression. Therefore, SEM is used in analysing multiple hypothesised relationships among observed and unobserved (latent) variables in determining whether the interrelationships are consistent with the data sample. SEM has been used within the Islamic tourism context of previous studies (Battour *et al.*, 2014; Battour *et al.*, 2019; Rahman *et al.*, 2017). Therefore, this study applied SEM to verify the path effects of PUSF, PULF, tourist satisfaction and WoM and simultaneously tested the moderating effect of Islamic practice in the research model.

Finding and discussion

Demographic

The results of personal information of the participants revealed that majority were male (63.7 per cent) and aged between 45-54 years (32.9 per cent). Most of the tourists were married (46.2 per cent). However, in terms of education, majority had first degree (37.7 per cent). Majority of the respondents also had monthly income of US\$2,000 and above, which accounted for 32.3 per cent. Thirty-eight point four per cent (38.4 per cent) were self-employed. Most of the participants were visiting the selected destinations for first time (47.3 per cent). The study has shown the averages of the constructs, reliability, composite reliability and validity (Table I-III). PULF recorded a composite average value of (3.74), PUSF (3.72), TS (3.94), WoM (4.10) and Islamic practice (3.80). These findings revealed that GMT agreed that they were influenced by their inner and socio-psychological desires to travel (PULF) and pulled by destination characteristics (e.g. different cultures, natural environment, varieties of activities, shopping etc.). To sum up the results, it was indicated that the tourists agreed that Islamic practices at the destinations were important to them, and were ready to recommend the tours to others, since all the tourists were satisfied with their destinations.

Measurement and structural model evaluation

The study presented the results of the measurement and structural models as recommended (Akamavi *et al.*, 2015; Bentler and Bonnett, 1980). The measurement model is given as: $\chi^2 = 174.353$, $df = 92$, $p = 0.002$, root mean squared error of approximation (RMSEA) = 0.092, comparative fit index (CFI) = 0.925, Tucker-Lewis index (TLI) = 0.932 and standardised root mean squared residual (SRMR) = 0.04 revealing unsatisfied goodness of fit. The model was refined through the modification indices. An examination of the modification indices suggested that an improvement in the overall goodness of fit of the model could be achieved by allowing PUSF to correlate with PULF, and this path was therefore added to the model. The final statistics for the structural model was ($\chi^2 = 177.208$, $df = 94$, $p = 0.002$), root mean squared error of approximation (RMSEA) was 0.001, comparative fit index (CFI) and Tucker-Lewis index (TLI) were 0.975 and 0.954 respectively, and standardised root mean squared residual (SRMR) was 0.001 revealing that the measurement model fit the data and had met the cut-off points (Hu and Bentler, 1999; Steiger, 2007; Barrett, 2007) presented in (Table V). The goodness-of-fit indices for the CFA analysis were within the acceptable level (Chi-square > 0.05, RMSEA ≤ 0.08, CFI ≥ 0.90, TLI ≥ 0.90 and SRMR ≤ 0.05) (Barrett, 2007; Diamantopoulos and Siguaw, 2000; Hu and Bentler, 1999; Steiger, 2007). Nonetheless, the significant chi-square test is a common finding in research and was not surprising regarding the sample size (Bagozzi and Yi, 2012). The remaining fit indices (RMSEA, CFI, TLI and SRMR) of the model exceeded the suggested thresholds (see Table V). All the paths estimated in the model were significant and hypotheses were in line with previous literature. Also, the results of the CFA were summarised and presented in (Table I to III). The loadings of the AVE were above the cut-off point of 0.5 (Table II-IV) that provided evidence of convergent validity (Fornell and Larcker, 1981). Prior to this, the Cronbach's alpha reliability analysis was calculated to establish the internal consistency of the items and confirm the reliability of the items used for the current study. The findings of the Cronbach's alpha and the composite reliability shown in (Table I-III) exceeded the threshold of 0.7 (Hair *et al.*, 2010). Thus, it is suggested that there is internal consistency among the items used for the current study. Again, the correlation coefficient showed in (Table IV) was not above 0.80, revealing that multicollinearity is not an issue (Hair *et al.*, 2010).

To fulfil the requirement of the discriminant validity, the square root of the construct's AVE should be greater than their inter-factor correlation (Fornell and Larcker, 1981). As shown in (Table IV), all the inter-factor correlation results obtained for the studied constructs were less than 0.60 and the square roots of the AVEs were more than the correlation values. This shows that the constructs are distinct from one another. Thus, there is evidence of discriminative validity.

Earlier, the common method bias (CMB) was tested. This research is a cross sectional study, where data was collected from the same respondents at the same time or using the same technique for predictor and outcome variable (Heppner et al., 2008), hence to measure the bias, Harman's single factor was conducted to determine the extent of CMB in this study. The simultaneous loading of all the items in a principal component factor analysis produce a total variance of 24 per cent (<50 per cent) acceptable maximum threshold of total variance (Podsakoff et al., 2003). This implies that there is no possibility of CMB (Table V).

Hypothesis testing

Table V shows the results of the SEM. SEM provided support for H1, H2, H3, H4 and H5. It is indicated that PUSF have a significant positive effect on TS ($\beta = 0.397, p < 0.05$) supported H1, PUSF has a significant positive effect on TS ($\beta = 0.283, p < 0.05$) supported H2, TS has a significant and positive effect on WoM ($\beta = 6.172, p < 0.05$), supported H3.

Test of moderation effect

To test the interaction effect, the study applied a two stage approach recommended by previous studies (Chin et al., 2003; Sarkar et al., 2001; Walter et al., 2006). In stage 1, the

Constructs	PUSF	PULF	TS	WoM	IP
PUSF	<i>0.859</i>	0.382**	0.227**	0.472**	0.353**
PULF	0.382**	<i>0.811</i>	0.374**	0.365**	0.377**
TS	0.227**	0.374**	<i>0.800</i>	0.337**	0.543**
WoM	0.472**	0.365**	0.337**	<i>0.843</i>	0.465**
IP	0.353**	0.377**	0.543**	0.465	<i>0.849</i>

Table IV.
Inter-factor correlations

Notes: diagonal in italics is the square root of AVE; for discriminant validity the square root of AVE should be higher than off-diagonal variables; correlation is significant at * $p < 0.05$; ** $p < 0.01$; NB: TS (Tourist Satisfaction); IP (Islamic Practices)

Hypothesis	Beta coefficients	Proposed effect	Results
PUSF → TS (H1)	0.397***	+	Supported
PULF → TS (H2)	0.283**	+	Supported
TS → WoM (H3)	6.172**	+	Supported
IP [†] PUSF → TS (H4)	0.016***	+	Supported
IP [†] PULF → TS (H5)	0.026**	+	Supported
Coefficient of determination (R^2)	0.326		
Goodness-of-fit statistics	$\chi^2 = 177.208, df = 94, p = 0.002, RMSEA = 0.001, CFI = 0.975, TLI = 0.954, SRMR = 0.001$		

Table V.
Hypothesis testing

Notes: ***** $p \leq 0.001$; *** $p \leq 0.01$; ** $p \leq 0.05$; * $p \leq 0.10$

structural model analysis was performed without the moderating variable and the results presented above. In stage 2, the result of the measurement model statistics including the moderating variable was ($\chi^2 = 178.221, df = 95, p = 0.002$), RMSEA = 0.07, CFI = 0.925, TLI = 0.911 and SRMR= 0.06 providing a poor fit. The final indices of the structural model including the moderating variable demonstrated ($\chi^2 = 179.002, df = 95, p = 0.002$) RMSEA = 0.01, CFI = 0.981, TLI = 0.972 and SRMR= 0.02 providing evidence of good fit. This study was guided by previous studies (Chin *et al.*, 2003; Moretti, 2015) in reporting the measurement and structural statistics of the interaction model. In this study, the coefficient resulting from the interaction effects on the relationships between PUSF and TS, ($IP * PUSF \rightarrow TS$) is statistically significant ($\beta = 0.016, p < 0.05$, supporting $H4$, and $H5$ was also supported as it proved that the moderating effect of IP on the relationship between PULF and TS, ($IP * PULF \rightarrow TS$) is statistically significant ($\beta = 0.026, p < 0.05$, supporting $H5$). However, the result of the explained variance that is the R-squared in stage 1, show 31.82 per cent while the result in stage 2 record 32.6 per cent. In comparing the results in stage 2 to stage 1, show that the R-squared was increased to 0.78 per cent. The increased R-squared is accredited to the moderating effects. The effect size was also determined to measure the strength of the theoretical relationship, including the moderating effects (Chin *et al.*, 2003). The recommended method of testing effect size was applied (Cohen, 1988). The effect size threshold values of 0.02, 0.15 and 0.35 are regarded small, moderate and large effect (Cohen, 1988). The significance of the effect size was also confirmed using a p -value (≤ 0.05) as recommended (Tabachnik and Fidell, 2007). The calculated effect size of this study is 0.01, with corresponding significant value (0.03) demonstrating that IP is statistically significant to moderate the relationships and has a small effect ($0.01 < 0.02$) on TS. In all the coefficient of determination reported for the tested research model accounted for 32.6 per cent variations in WoM. The analysis model with moderation effects are presented in Figure 1.

Discussion of findings

The main purpose of the study was to examine the significant effects of push-pull motives of GMT, Tourism satisfaction and WoM as well as the moderating effects of Islamic practice

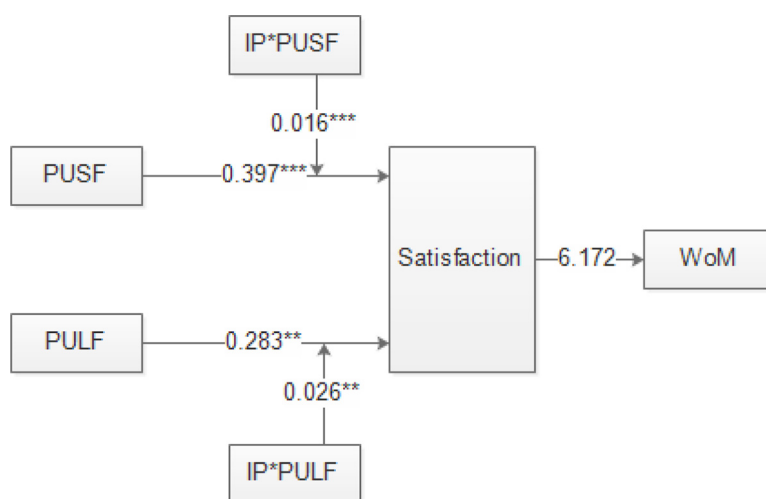


Figure 1.
Tested research
model

on the relationships between push-pull motives and Tourism satisfaction, guided by the PPMT. The overall findings of the SEM provided evidence that PUSF, PULF and Islamic practice were substantiated to be significant factors that explain Tourism satisfaction and WoM of GMT in a developing country. This result is recognised as one of the original contributions of this study to prior literature in Islamic tourism marketing globally. These findings are suitable to explain the assumptions of the PPMT. Surprisingly, it is empirically established that GMT had an inner desire that pushed them to tour to satisfy their socio-psychological needs. This is buttressed by pull motives which explained the destination characteristics as a major factor to pull the GMT to select destinations within the country. It suggests that GMT's curiosity of learning or experiencing new or different environments, need to increase their knowledge and meeting new people in unfamiliar destinations might have increased their decision to travel, and that agreed with previous findings (Baniya and Paudel, 2016; Khuong and Ha, 2014; Wong and Musa, 2014). This is simply because individual need or desire to tour is seen as a fundamental factor that would motivate one's behaviour regardless of the religious affiliation (Park and Yoon, 2009; Rahman *et al.*, 2017).

In the same vein, the study has highlighted the importance of the significant effects of PUSF and PULF in predicting satisfaction of GMT, supporting previous literature (Battour *et al.*, 2014; Chi and Qu, 2008; Devesa *et al.*, 2010; Preko *et al.*, 2019; Yoon and Uysal, 2005; Zabkar *et al.*, 2010). Although the study of Battour *et al.* (2012) recorded "achievement" as the most important PUSF among Malaysian Islamic tourists, this present study found "escape" as the most relevant PUSF among GMT. This finding from the Ghanaian context is in line with the typical tourism motivation assumption that tourists seek to escape the daily demands of life (Valek and Fotiadis, 2018). Indeed, tourism can offer freedom from work, and traditional roles and the liberty to have leisure in a society whose values and expectations are consistent with that of the tourist (Yoon and Uysal, 2005). Thus, GMT could leave their traditional homes or society without much worry about their values, since the element of "escape" does not connote complete alienation from their values and culture (Yoon and Uysal, 2005). Further, the variable "cleanliness and shopping" was identified as the most important PULF to GMT, while Malaysian Islamic tourists' were rather pulled by "natural scenery" at destination. The importance of "cleanliness and shopping" to GMT places them in the category of 'accessibility and expenditure seekers' in tourism, based on the classification by Sung *et al.* (2015). This could be so, because normally, Ghanaian travellers are known for buying souvenirs for friends and relatives due to the extended family practices, so the GMT could be driven to destinations where the prospects for shopping exist.

The results support the arguments presented by these researchers (Battour *et al.*, 2014; Preko *et al.*, 2019; Zabkar *et al.*, 2010) that the significant levels of tourist satisfactions are connected to tourists' needs. Therefore, the promotion and integration of Islamic tourism in a non-Muslim state like Ghana is achievable when Muslim Tourists' needs are timely identified, supported with the necessary and the needed facilities at tourism destinations. In addition, it is more profitable for marketers, practitioners and businesses to understand Muslims' travel needs to provide Muslim-friendly tourism products and services that would advance their spiritual well-being within context.

Furthermore, the result has showed that tourist satisfaction has significant and positive effects on WoM. This result is in line with earlier studies (Han *et al.*, 2017; Thakur, 2016; Wardi *et al.*, 2018; Wu *et al.*, 2017; Wu, 2016). Conceivably, satisfaction in marketing literature is seen as one of the antecedents of customer loyal, where satisfied customers are willing and ready to evangelise or share their positive experiences with other potential tourists, friends and relatives. Possibly, the Muslim tourists would recommend these destinations to others. However, the result of the moderating effects of

Islamic practice on the relationships between tourism satisfaction and push-pull motives results supported these previous studies (Battour *et al.*, 2014; Bogan *et al.*, 2016). Bogan *et al.* (2016) explained that Islamic tourism is guided by the Islamic rules and regulations and all types of Islamic tourism should follow the Islamic principles. This is an interesting discovery that suggests that Islamic norms and practices are very significant to explain the relationships between travel motives and tourist satisfaction of Islamic tourists regardless of their country of origin, whether Islamic or non-Islamic state.

Conclusion

In summary, the paper has contributed to the theoretical development of the understanding of Islamic tourism concepts in a non-Muslim state on the African continent, and extended global literature on tourism marketing. Though the significant effects of PUSF, PULF, tourism satisfaction, Islamic practices on WoM have been neglected in the earlier Islamic tourism literature in this setting, this study has enlightened the understanding of the travel motives of GMT within context that would guide future studies of Islamic tourism in developing nations. Certainly, this revelation is supported by the findings of this study, as there was support for five hypotheses that showed positive effects. Notably, the research findings are exhibited in three ways. One, the results provided evidence that PUSF (escape, knowledge and knowledge, family togetherness and achievement) and PULF (different culture, natural scenery, wide space and activities and cleanness and shopping) are equally important variables that influence Islamic tourists' satisfaction. Two, it is established that GMT are willing to share positive WoM with other potential tourists, and the availability of Islamic practice is very significant in their decision-making, as Islamic practices would possibly increase the choice of destinations. Three, the study's result of the significant interactions of Islamic tourism have proved that PPMT is compatible with moderating effects. Finally, the study has made a novel contribution to Islamic tourism literature by examining the significant moderating interactions of religious practices on tourists' satisfaction and its positive influence on WoM. Interestingly, the results of the current paper are distinct from the previous investigations of Wardi *et al.* (2018) who explored the direct and found no significant effect of Halal practices on WoM. Although, the study of Battour *et al.* (2012) recorded "achievement" as the most important PUSF among Malaysian Islamic tourists, this present study found "escape" as the most relevant PUSF among GMT. The variable "cleanliness and shopping" was also identified to be the most important PULF to GMT while Malaysian Islamic tourists' were rather pulled by "natural scenery" at destination. Contextually, this study is the first to investigate the effects of Islamic practices on the relationships between push-pull motives and tourist satisfaction in the Islamic context of a non-Islamic country viewpoint. In all, following the revelations above, the results of this study would provide opportunities to government officials, businesses, tourism practitioners and other stakeholders of the hospitality industry to solve the problem of Muslim travel motives, satisfaction and loyalty, to offer quality services and also make policies to encourage Islamic practices at destinations in the country. To have a better understanding of these differences in PUSF and PULF in non-Muslim state, future studies need to replicate this study in other states that have similar context with Ghana.

Implications

The study has explored the significant effects and the relationships between tourism and Islam, concentrating on the religious implications that have theoretical perspective for tourism policy development in non-Muslim country. The findings advance the understanding of applying the PPMT in Islamic tourism of a developing nation. First, the primary contribution of this study is

the development of a conceptual model that is grounded on the PPMT by introducing Islamic tourism as a moderating variable that linked travel motives and satisfaction for a better understanding of Muslim tourist behaviour, which has implication for the development of destination tourism in Ghana and an extension of Islamic tourism literature on the globe. Second, this study makes contribution to knowledge. Majority of the academic research on Muslim tourism behaviour are more concentrated in Muslim nations. However, this study has made the first attempt to explore the travel motives of GMT in a non-Islamic country context. This highlights the prospect of developing Islamic tourism strategies that would promote Islamic practices at destinations. In addition, the result also provided empirical evidence that tourism satisfaction is significant variable that helps to explain WoM of Ghanaian Muslims and this has not been investigated before within the Ghanaian environment. Identifying these relevant findings might help marketers, businesses, practitioner, government, non-governmental institutions and other stakeholders to have an improved understanding and knowledge about Islamic tourism in this part of the globe. This offers the prospects in developing destination marketing strategies that would increase Muslims' travelling desire and choice, as well as attract more Muslims to tourism sites. Further, destination marketers could use the results as a tool to deliver Islamic products or services to satisfy Muslim tourists when they are on vacations.

The study has also shown practical marketing implications. This research provides the opportunities to all the businesses in the industry to articulate and possibly solve the problems of WoM, and thereby increase Islamic tourist satisfaction. This study suggests that businesses and practitioners need to make available attractive Islamic tourism programmes by ensuring worshipping facilities, providing Halal foods and discouraging non-Islamic practices like gambling, alcohol, prostitution among others at destination sites. These are achievable through policy formulation, collaborations and capacity building of the players in the industry. Imperatively, managers and business owners must strive to enhance satisfaction levels of the Islamic tourist in accordance with the PUSF, PULF and Islamic practices identified to guarantee effective WoM. The implications of the above are that tourism businesses, as well as the tourism boards/authorities of developing countries, specifically Ghana, should find lasting ways of encouraging and sustaining the concept of Islamic tourism in non-Islamic states. Again, much education and public awareness are needed to prove that Islamic tourism can co-exist with other forms of tourisms in non-Islamic states.

Limitations and area for future study

The current paper has contributed to the effort to advance the understanding of the effects of push-pull motivational factors among GMT which is limited in previous studies within context. Although, the study has offered some new insight into the importance of religious practices at tourist destination, there are some limitations. The study used 285 sample size and applied convenience sampling method as well as using cross-sectional data which are possible to constrain the generalisation of the findings, thus, no generalisation can be made beyond this environment. Further studies need to use a bigger sample size as well as testing for separate moderation effect of multi-groups (high and low Islamic practice) in similar geographical context, which might aid the comparison of the studied variables with specific countries. Further, this study focussed on travel motives and tourist satisfaction as a significant predictor of WoM. However, there are other factors such as Islamic hospitality, Islamic tourist cultural values, Islamic beliefs, Islamic entertainment, Islamic morality, cultural differences, and the way some Muslims understand tourism that are all needed to advance Islamic tourism concepts globally. Furthermore, the introduction of the moderating effects of Islamic practices on the other motivational theories could be considered.

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