Article:
Khan, Imran Maqbool, Sahadev, Sunil, Rashid, Tahir et al. (2022) Social media and empowerment in hospitality and tourism decision-making: A study among UK Muslim women. International Journal of Hospitality Management. 103125. ISSN: 0278-4319

https://doi.org/10.1016/j.ijhm.2021.103125

Social media and empowerment in hospitality and tourism decision-making: A study among UK Muslim women

Abstract:
Research that explores Muslim women's hospitality and tourism decision-making is limited. This paper attempts to bring a new perspective to the literature on social media and consumption decisions in the hospitality and tourism sector by focusing on Muslim women as a consumer segment. Based on a survey of 791 Muslim women in the UK, it finds that autonomous self-expression, self-disclosure, and reciprocity to self-disclosure on Facebook were positively related to bonding and bridging social capital, which in turn related positively to their empowerment in hospitality and tourism decision-making. Employment status moderated some of these relations. The paper breaks new ground by bringing together two disparate research strands in the tourism literature: one that focuses on women but ignores religion, and the other that studies Islamic tourism but overlooks the role of women. The findings offer insights into hospitality and tourism marketing strategies aimed at Muslim women.

Keywords: Empowerment; Facebook; Gender; Islamic tourism; Muslim women; Social media.

Introduction

Gender has long been shown to shape how individuals engage with hospitality and tourism (Swain, 1995). Men and women differ on factors such as perceived security of destinations (Remoaldo et al., 2014), and choice of hotels (Kwok et al., 2016). Specifically, the role of women in hospitality and tourism decision-making has been receiving substantial scholarly attention (Henderson, 2003; Morgan and Pritchard, 2019; Wang and Li, 2020).

However, two research gaps exist. One, gender studies seldom focus on Muslim women. These have been predominantly conducted in western cultures, where family dynamics are different compared with Muslim families. Hence, existing findings cannot be generalised to Muslim women. Two, although research on Islamic tourism and Muslims is gaining traction (see Suid et al., 2017 for a review), these works seldom take gender into account. Thus, research that explores consumption of hospitality and tourism by Muslim women is far and few.

Studying Muslim women's decision-making in hospitality and tourism is important due to their unique socio-cultural milieu. Given the patriarchal gender norms, Muslim women's agency in leisure activities is limited (Bakkar, 2017; Oktadiana et al., 2020; Tran and Walter, 2014). They face what Bachrach and Baratz (1962) identify as the invisible face of power, with socio-cultural values limiting their choices. Muslim women are hence "disadvantaged" as holiday decision-makers (Henderson, 2003, p. 449). They seem disempowered in terms of their influence in travel planning as either independent decision-makers or members of a family.

To attenuate this disempowerment, Muslim women could rely on social media. This is because people usually join virtual communities for the purposes of social support and community-building (Brown, 2006; Gruss et al., 2020a, 2020b). There is evidence that social media provides the necessary agency to empower the disempowered (Bühler and Pelka, 2014; Li, 2016; Nemer, 2016). Ratthinan and Selamat (2019) specifically highlighted the potential of social media to empower Muslim women in the context of tourism. However,

there is still neither any empirical evidence to substantiate this proposition nor any understanding of the mechanism through which Muslim women can be empowered through social media for hospitality and tourism purposes.

Hence, this paper investigates the following research question: How can social media communication generate empowerment in the context of hospitality and tourism decision-making? To address this question, a theoretically-informed research framework is developed that maps the mechanism through which social media use generates decision-making empowerment. The framework is validated in the context of Muslim women in the UK—a segment considered disempowered in the literature.

The paper contributes to the literature in several ways. First, it breaks new ground by bringing together two disparate research strands in the hospitality and tourism literature: one that focuses on women but not on religion, and the other that studies Islamic tourism but overlooks the role of women. Thus, we respond to recent calls made by authors like Ghaderi et al. (2020) about investigating hospitality and tourism consumption behaviour among Muslim women. As Morgan and Pritchard (2019) explain, gender-based studies on hospitality and tourism still span a limited array of topics. Thus, investigating the hospitality and tourism consumption of Muslim women—an under-researched demographic—will extend the scholarly knowledge in this field. Considering the increasing participation of Muslim women in this sector (Mohamed et al., 2020), such a line of inquiry holds significance for theorists as well as practitioners.

Second, the paper addresses crucial gaps related to the established discourse on the influence of social media adoption and hospitality and tourism decision-making. It is a response to the call for research on the impact of social media on travel and leisure decisions across different cultural contexts (Wang and Li, 2020; Zeng and Gerritsen, 2014). While the influence of social media in hospitality and tourism decision-making is well established (Ladhari and Michaud, 2015), recent conceptual studies like Mehraliyev et al. (2020) have called for research exploring how power is generated through social media communication. By looking into the mechanism through which a relatively disempowered segment accumulates power in hospitality and tourism decision-making, the paper contributes to the emerging stream of research on social media-induced empowerment.

Connectedly, the paper also extends the literature on how marginal communities adopt social media as a community-building mechanism to improve their agency and empowerment. As Shockley et al. (2020: p.3) suggest, “the impact of social media usage on women's voice and empowerment is multifaceted and complex.” However, empirical works examining different contexts that shape this empowerment are limited.

The next section brings together a review of studies from different research streams relevant to this paper. It then develops the research framework. The empirical study is presented next. Finally, implications for theory and practice are discussed.

Literature Review

Muslim Women’s Hospitality and Tourism Decision-Making

Based on social power theory, decision-making power includes a three-tier hierarchy (Mehraliyev et al., 2000). Ability to choose is the most basic exhibition of power that requires

individual resources like knowledge and money. Ability to influence choices is the second level of power where one can fully or partly impose their decisions on others. Ability to provide choices is the highest level of power.

Socio-cultural structures can restrict individuals' decision-making power, often in an invisible manner (Bachrach and Baratz, 1962). The literature abounds with evidence of power restrictions experienced by women in Islamic societies across several decision-making contexts (Henderson, 2003; Khatwani, 2017; Mason, 1996). These power restrictions can be construed as amounting to 'limited ability to choose' or 'limited ability to influence choices' as per the social power theory. For instance, Mason (1996) found that women in Malaysia and Pakistan—predominantly Muslim societies—were unlikely to get involved in decisions such as buying dress and jewellery or whether to work compared with those in India, the Philippines and Thailand.

This sense of disempowerment is not just limited to Muslim women from low-income societies. Research conducted among Muslim women living in high-income western societies such as the UK also reports limits to their decision-making freedom (Ahmad, 2001; Dagkas et al., 2011; Kay, 2006). According to Arifeen and Gatrell (2020), working British Muslim women, while enjoying considerable freedom, still felt that they needed to abide by the values and restrictions required by their religion.

In the hospitality and tourism context too, there exists indirect support for the disempowerment of Muslim women in decision-making. For example, in the analysis of blogs written by Muslim women travellers, persuading parents about the need for the trip emerged as a key travel concern (Oktadiana et al., 2020). Similarly, Ratthinan and Selamat (2019) reported how Muslim women in Malaysia require permission from their husbands or parents to travel. There are also other constraints that Muslim women are expected to fulfil. These include eating Halal food, and not staying in a hotel where liquor is served.

The literature is silent on Muslim women's role in families for holiday planning. However, works such as Mason (1996), Khatwani (2017) and the recent work by Arifeen and Gatrell (2020) among British Muslim women suggest that Muslim women can be disempowered during occasions of family decision-making about hospitality and tourism consumption. They often find themselves in situations where they are either not able to choose from possible options or don't have any influence in the choice process.

Social Capital for Empowerment

Social psychology literature shows that when individuals experience a state of powerlessness, they try to cope by adopting a variety of strategies (Lazarus and Folkman, 1984; Mainiero, 1986). According to Jóhannesson et al. (2003: p.4), "crucial to the idea of coping strategies is recognition of agency: people's ability to change, resist, accept, or challenge the social framework they find themselves in." Hence, coping strategies devised by Muslim women will expectedly be directed towards acquiring agency through which they are able to make decisions on their own or influence decisions concerning them.

In the face of disempowerment, mustering social capital is a popular strategy to increase agency and empowerment (Lewis et al., 2013; Wahl et al., 2010). According to Lin (2001, p.25) social capital refers to "the resources embedded in social networks accessed and used by actors for actions." Two types of social capital exist: bonding and bridging (Putnam, 2000). Bonding social capital is characterised by strong ties, mostly between family, friends

and people with the same values and background. Bridging social capital on the other hand is characterised by weak ties, usually with individuals across the boundaries of social identity, age, gender and ethnic group. Both types of social capital can enable disempowered individuals to generate empowerment in decision-making.

Moreover, research in family decision-making shows that an individual member of a family will attempt to influence the family's decision-making process based on their estimate of the effectiveness of using their power as well as that of the cost associated with using their power (Corfman and Lehman, 1987). Power use effectiveness is dependent on the resources the individual has at his/her disposal (e.g., expertise, credibility, etc.), while cost estimate of power use depends on the estimate of how much the power use could create conflict, the individual's desire to be liked, observe social norms and preserve relationships (Corfman and Lehman, 1987). Using social capital as a coping strategy can aid the individual on both fronts.

Social Media for Social Capital Accumulation

Using social media is now one of the most prominent mechanisms to accumulate social capital. Social capital formation is in fact regarded as an inevitable consequence of social media usage (Horng and Wu, 2019). Participation in social media increases both social bonding and social bridging (Chen and Li, 2017; Li and Chen, 2014; Horng and Wu, 2019; Phua et al., 2017). Conceivably, disempowered individuals could turn to social media to accumulate bonding and bridging social capital in order to increase their agency and empowerment (Brown, 2006; Gruss et al., 2018, 2020a; Lewis et al., 2013; Wahl et al., 2010).

However, save a few exceptions (e.g., Chen and Li, 2017; Horng and Wu, 2019), most studies that adopt this premise consider the general use of social media or frequency of using social media as antecedents of social capital formation (Williams, 2019). But social media activity encompasses a much broader and nuanced communication mechanism (Chen and Li, 2017). Extant studies do not explain how one or more of these communication behaviours help build social capital, especially when social media is adopted as a coping mechanism to ward off powerlessness. We plug this gap through our research framework.

Research Framework

This paper assumes Lazarus and Folkman's (1984) model of coping where coping strategies are defined as a process involving several behavioural choices based on the requirements of the context. It proposes that Muslim women develop coping strategies through the mechanism of consciously adopting a specific pattern of behaviour on social media. The three social media communication facets that Muslim women could choose to build social capital are (i) autonomous self-expression through social media, (ii) self-disclosure of hospitality and tourism consumption, and (iii) reciprocity to self-disclosure. Such behaviours can be positively related to the accumulation of social capital in the form of social bonding and social bridging (H1-H6), which in turn can be positively associated with empowerment in hospitality and tourism decision-making (H7-H8)—albeit differently between employed and unemployed Muslim women (H9).

Autonomous Self-Expression and Social Capital

Autonomous self-expression is defined as the choice of expressing oneself freely online based on one's interests. On social media, self-expression is not only limited to conveying

information about oneself but also includes other activities including providing 'likes' and sharing posts. Identity-building is easily facilitated through such activities as self-presentation is one of the most important features of social media platforms (Livingstone, 2008).

Through identity-building, social media generates two types of groups: bonding groups and identity groups (Sassenberg and Postmes, 2002). Bonding groups are formed as members get emotionally and socially attached to others in the online community. Identity groups are formed as members feel a commitment to the online community's shared purpose. Clearly, bonding groups are outcomes of social bonding, and identity groups of social bridging.

According to the common identity and bond theory, one of the main sources of bonding group formation is personal information and attraction through similarity (Ren et al., 2007). Personal information is expected to increase the likelihood of interaction and trust (Yuki et al., 2005). Further, as people identify similarity in their identities, there is a greater impetus for bonding as "people like others who are similar to them in preferences, attitudes, and values, and they are likely to work or interact with similar others" (Ren et al., 2007; p.388). Thus, autonomous self-expression involving disinhibited revelation of one's true identity, interests, values and culture is expected to increase chances of bonding with other individuals who share similar profiles. A free and autonomous expression of self will be easily found out by other members sharing the same socio-cultural background, thereby inviting trust and strong bonds.

Autonomous self-expression can also induce identity-based grouping and social bridging. This is because free and disinhibited self-expression greatly aids self-categorisation, which enables individuals with similar backgrounds—but not directly linked—to identify others as part of their group (Turner et al., 1987). This self-categorisation then spirals up to trigger even more information sharing. A typical example among Muslim women is that of Hijabers in Indonesia (Beta, 2014), which grew out of social media activities of a small number of Islamic Hijab designers in Indonesia and is now an extremely big network of Muslim women in Indonesia who have voluntarily chosen to wear Hijab. Beta (2014) explains how the candid and free self-expressions of a founder of this network, Dian Pelangi, actually attracts a strong following among urban Muslim women in Indonesia.

Hence, the following are hypothesised:

H1: Muslim women's autonomous self-expression through social media is positively related to social bonding.

H2: Muslim women's autonomous self-expression through social media is positively related to social bridging.

Self-Disclosure of Hospitality and Tourism Consumption and Social Capital

Self-disclosure of hospitality and tourism consumption is defined as the sharing of information about hospitality and tourism experiences, feelings and opinions through social media. While individuals may disclose their general identity through social media, there is also the prospect of individuals using focused self-disclosure on specific topics like health (Yan et al., 2015; Yang et al., 2019), or more pertinently hospitality and tourism (Jovanović et al., 2019; Park et al., 2016).

To gain agency and empowerment in hospitality and tourism decision-making, Muslim women are expected to increase their focused self-disclosure of hospitality and tourism consumption. The main expectation is to improve social bonding and bridging (Gruss et al., 2018, 2020a). There exists evidence for the use of focused self-disclosure to cope with powerlessness. Döveling (2015), for instance, reports how self-disclosure is often used as a coping strategy by young mourners. Park et al. (2016) found that the motivation to develop a wider friendship group correlated with self-disclosure of pilgrimage experiences.

Focused self-disclosure in tourism consumption is expected to create significant social bonding. Studies have shown that self-disclosure can substantially generate social support (Lee et al., 2013; Wang et al., 2015). Yang et al. (2019) found that self-disclosure can lead to both emotional support from close ties (social bonding) and information support from weak ties (social bridging). Chen and Li (2017) also found a positive relationship between self-disclosure and social bonding as well as social bridging. This is probably because, as Berg and Delraga (2013) contends, receiving intimate disclosure increases trust in and liking for the disclosure. It also helps build trust and favourability from weak ties.

Hence, the following are hypothesised:

H3: Muslim women's self-disclosure of hospitality and tourism consumption on social media is positively related to social bonding.

H4: Muslim women's self-disclosure of hospitality and tourism consumption on social media is positively related to social bridging.

Reciprocity to Self-Disclosure and Social Capital

Reciprocity is the dyadic or mutual effect of self-disclosure (Yang et al., 2019). It is almost a concomitant outcome of self-disclosure, which alludes to the human nature of mimicking the behaviour of people with whom they interact. Reciprocity has significant implications for social capital building. For one, reciprocity to self-disclosure can lead to trust in the context of support building. Reciprocity can inform support-seekers that they are being understood and that others care about them (Yang et al., 2019). More importantly, reciprocity to self-disclosure can provide social comparison information, which is extremely valued in the context of building social capital (Wang et al., 2015).

There is empirical evidence that reciprocity leads to social capital (Lubell and Scholz 2001). The norm of reciprocity reflects embedded obligations created by exchanges of benefits or favours (Gouldner, 1960). According to the concept of social exchange, social behaviour is nothing but the outcome of an exchange process. Social bonding with close ties therefore seems to be an outcome of reciprocity, which usually results in a sense of indebtedness that in turn translates to stronger relationships (Pai and Tsai, 2016). This proposition is supported by the evidence for the role played by member reciprocity in developing online communities within social networking sites (Musembwa and Paul, 2012), including Facebook (Surma, 2016).

Prior research also highlights how reciprocity enhances bridging social capital (Blokland, 2008; Ellison et al., 2014). According to Lévi-Strauss (1969), reciprocity is not always direct but can also be indirect. Direct reciprocity involves the exchange between two actors. Chen and Li (2017) reveal friending, a directly reciprocal action on social media, to be positively related to social bridging. Indirect exchange occurs between two individuals, who eventually

receive benefit from another actor. Reciprocity to self-disclosure can indirectly create a network of dialogue which provides a wealth of information for the entire online community (Surma, 2016; Yang et al., 2019). This potentially attracts new members to the dialogue and widens the scope of the dialogue, thereby giving rise to bridging social capital. Through reciprocity to self-disclosure, social media therefore could allow Muslim women to engage with not only strong ties but also weak ties.

Hence, the following are hypothesised:

H5: Muslim women's reciprocity to self-disclosure on social media is positively related to social bonding.

H6: Muslim women's reciprocity to self-disclosure on social media is positively related to social bridging.

Social Capital and Empowerment in Decision-Making

Based on social power theory, the paper considers Muslim women's empowerment in hospitality and tourism decision-making to be linked to (i) their ability to independently choose tourism/holiday consumption alternatives, and/or (ii) their ability to influence such choices that will impact their consumption experience in a group (e.g. family) setting (Mehraliyev et al., 2000). By accumulating social capital through social bonding and social bridging, Muslim women achieve the agency to enhance their influence in these situations.

Extant research supports the idea of social capital as an empowering mechanism, especially for disempowered communities. For instance, Boneham and Sixsmith (2006) explained how older women accumulated social capital through networking to empower themselves on health-related topics. Bühler and Pelka (2014) reported how social capital development through online media could empower people with disabilities. Kumar (2014) illustrated how youth from disadvantaged communities in India empowered themselves through social bridging and social bonding activities in Facebook. Lewis et al. (2013) conveyed how social capital could support the wellbeing of people in palliative care.

With increase in social bonding and social bridging, Muslim women are therefore expected to become more equipped with comparative knowledge about similar contexts faced by women from their background. This in turn will give rise to greater self-competence and self-esteem (Kaye et al., 2017). They will now be in a position to express their requirements more confidently. Social bonding also offers emotional support and advice, which can be extremely effective in increasing Muslim women's influence in decision-making contexts. For instance, Ahmad (2001) showed how young Muslim women in British families used the support of elder women in their extended families to turn family decisions in their favour. Social bridging also improves the knowledge and expertise that Muslim women can use as resources during decision-making (Boneham and Sixsmith, 2006; Crittenden et al., 2019).

Hence, the following are hypothesised:

H7: Social bonding is positively related to empowerment in hospitality and tourism decision-making among Muslim women.

H8: Social bridging is positively related to empowerment in hospitality and tourism decision-making among Muslim women.

Employment Status

The relationships among the variables posited in the hypotheses H1 through H8 stand a good chance to be moderated by individuals' employment status. This is because being unemployed is associated with reduced perceived control and self-confidence (Jackson, 1999). While employment improves mental well-being, unemployment elevates psychological distress and takes a toll on confidence and self-efficacy (Breuer and Asiedu, 2017; Dooley and Prause, 1995). Numerous studies have shown how women's employment status shapes their power in family decision-making (Bala and Monga, 2004; Erman et al., 2002; Kumar and Maral, 2015). This is true for Muslim women too. The literature shows that unemployed Muslim women usually experience greater disempowerment than their employed counterpart (Achour et al., 2015; Lorasdağı, 2009).

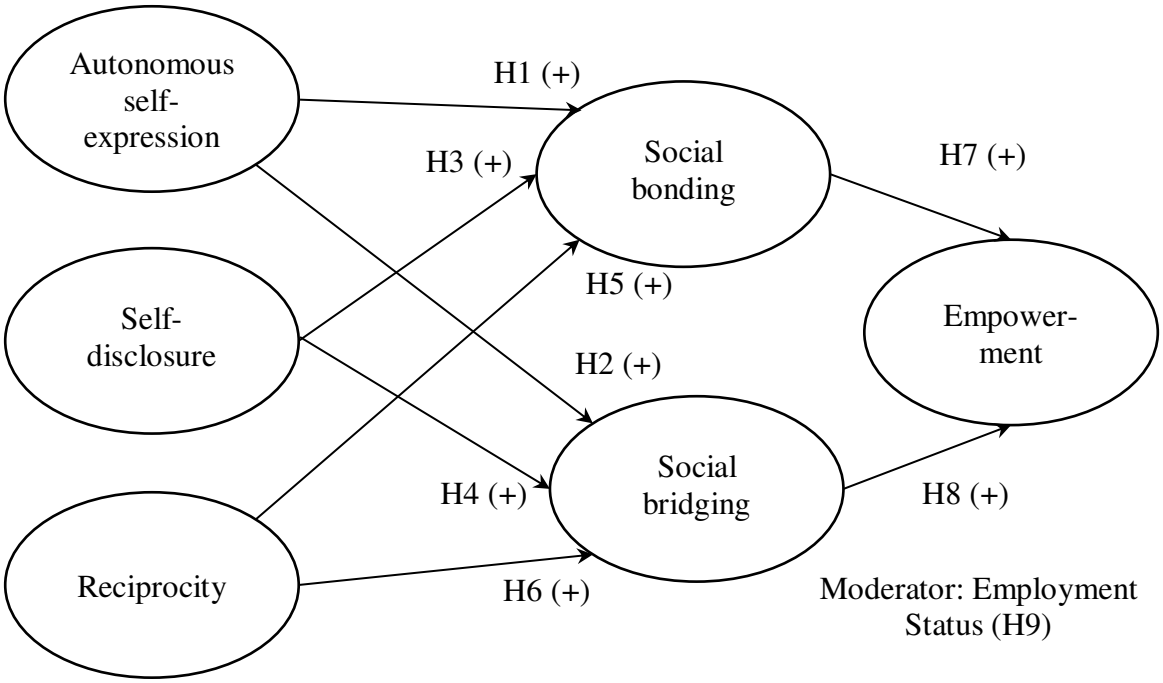
Hence, compared with unemployed Muslim women, employed Muslim women have a head start in achieving empowerment in hospitality and tourism decision-making through social media use. They are likely to be more confident and willing to engage in the activities of autonomous self-expression, self-disclosure of hospitality and tourism consumption, and reciprocity on social media (Erman et al., 2002; Kumar and Maral, 2015). In consequence, they will be able to accumulate greater social capital and in turn empowerment. Furthermore, employed women have more personal connections, and hence, more opportunity to interact with others outside social media (Erickson, 2017; Nieminen et al., 2008). This will further reinforce their online social bonding and social bridging, thereby strengthening empowerment. The underlying mechanism of generating empowerment from social media use, mediated by social bonding and social bridging, is hence likely to be different for employed and unemployed Muslim women.

Thus, the following is hypothesised:

H9: Employment status moderates how Muslim women's social media use relates to empowerment in hospitality and tourism decision-making through social bonding as well as social bridging such that the moderating relationship is stronger (weaker) for employed (undemployed) women.

In sum, we propose a moderated mediation model. Social bonding and social bridging are expected to mediate the relations between the three social media communication behaviours and empowerment—albeit differently for employed and unemployed Muslim women. Figure 1 shows the research framework.

Figure 1: Research framework.



Methods

Study Context

This paper specifically focuses on Muslim Women in the UK. This socio-demographic segment has attracted much scholarly attention (e.g., Dwyer, 2000; Ahmad, 2001; Arifeen and Gatrell, 2020). They are considered to be "continually negotiating and renegotiating their cultural, religious and personal identities and that these processes operate in complex and sometimes contradictory ways" (Ahmad, 2001, p.137). As Arifeen and Gatrell (2020) explain, British Muslim women are very conscious of their 'ethical self', which restricts them to 'self-disciplinary' behaviours. The literature widely highlights the disempowerment experienced by this segment on structural, cultural and social dimensions (Rashid, 2014; Akhtar, 2014). Hence, the segment is worth studying in the context of hospitality and tourism decision-making.

Research Design and Data Collection

Given that the paper has a deductive flavour with specific testable hypotheses, it lends itself readily to the use of surveys (Saunders et al., 2019). Moreover, since scales exist for all the constructs in the conceptual model, a quantitative data collection approach was particularly deemed appropriate. As such, a mono-method approach was adopted using quantitative surveys (Creswell and Creswell, 2018; Saunders et al., 2019). Specifically, a survey was used because it is a convenient and effective method to obtain and archive quantitative data about behaviours and perceptions accurately from a large sample (Creswell and Creswell, 2018; Saunders et al., 2019; Saris and Gallhofer, 2014).

For participation, the inclusion criterion was that individuals must be Muslim women in the UK who use Facebook. Specifically, Facebook was chosen due to two reasons. One, it is the largest social network with over 32 million users in the UK alone and 1.65 billion globally (Revive.digital, 2020; Statista, 2021). Two, recent studies suggest that Facebook is a key

platform for businesses in the hospitality and tourism industry for engaging with customers (Gruss et al., 2018, 2020a).

Participants were recruited through a combination of convenience sampling and snowballing. The study invitation was disseminated via social media platforms like Facebook, Instagram, LinkedIn, Twitter and WhatsApp. We further contacted Muslim women influencers on such platforms who helped us share the study invitation among dedicated online communities for Muslim women in the UK.

There were four screening questions. The first two sought participants' gender and religion. This was necessary as the study is focused on only Muslim women. The third asked for the place of residence. Only Muslim women living in the UK were eligible. The final screening question asked if they used Facebook. Those who passed all the screening questions were allowed to proceed to the survey. The final sample included 791 participants: 433 (54.74%) employed, and 358 (45.26%) unemployed. Table 1 presents the sample demographics.

Table 1: Sample demographics

Demographic Category	**Frequency**	**Percentage**
Age (years)		
16-19	62	7.84
20-24	215	27.18
25-28	124	15.68
29-32	131	16.56
33-36	82	10.37
37-40	77	9.73
41-over	100	12.64
Employment Status		
Employed	433	54.74
Unemployed	358	45.26
Education		
None	7	0.88
High/Secondary school	50	6.32
Some college or associate degree	200	25.28
Bachelor's degree	301	38.05
Master's degree	182	23.01
Doctoral degree	26	3.29
Other	25	3.16
Income		
£0-£14000	215	27.18
£15000-£25000	134	16.94
£26000-£36000	85	10.75
£37000-£47000	38	4.80
£48000-£58000	15	1.90
£59000-£69000	3	0.38
£70000-over	7	0.88
Rather not mention	294	37.17

Measures and Analysis

The measures are listed in Table 2. Autonomy was measured using three items adapted from La Guardia et al. (2000) and Burchardt et al. (2012). Self-disclosure was measured using four items adapted from Kwak et al. (2014), Park et al. (2011), and Zlatolas et al. (2015). Wasko and Faraj's (2005) scale was adopted to measure reciprocity using three items. Informed by Williams (2006), social bonding and social bridging were measured using three items each. To measure empowerment, four items adapted from Schuler and Rottach (2010) were used.

All the items were measured on a five-point scale. Kurtosis and skewness were checked—no value was beyond -2 and 2. Covariance-based structural equation modelling (SEM) was used to test the hypotheses. The analyses were done using AMOS.

For common method bias, the marker variable method was used. The questionnaire included three items to measure ethnocentrism, a construct which is not theoretically related to the study. This marker variable was included in the measurement model as well as in the path analysis. It had no impact on the main results. The study constructs showed weak correlations with ethnocentrism (see Table 3). Hence, common method bias was not a concern.

Results

Reliability, Validity and Model Fitness

As shown in Table 3, the study constructs demonstrated sufficient reliability and validity. Moreover, according to the cut-off values recommended by Hu and Bentler (1999), the model fit was excellent (CMIN/DF=2.383; ChiSq=953.295; CFI=0.952; NFI=0.921; TLI=0.940; SRMR=0.048; RMSEA=0.042; PClose=1.000).

491 Table 2: Measures and descriptive statistics
492

Measures	M	SD	Loadings
Autonomous self-expression			
On Facebook, I feel free to be who I am.	2.87	1.29	0.80
On Facebook, I feel free to share my holiday experiences with people.	2.84	1.21	0.86
On Facebook, I feel free to plan my holidays.	3.31	1.23	0.80
Self-disclosure	3.14	1.41	0.90
I always post about my holidays on Facebook.			
I keep people updated on Facebook about what I am doing during holidays.	3.43	1.28	0.91
When I have to say anything about holidays, I use Facebook.	3.42	1.31	0.89
Uploading holiday related posts on Facebook, makes me feel more connected to my community.	3.27	1.25	0.87
Reciprocity			
I know other people will respond to my holiday related posts, so it's only fair to respond to their holiday related posts.	2.83	1.20	0.85
I believe that someone on Facebook will help me regarding holiday decision-making if I need help.	2.70	1.19	0.78
I expect other people to respond to my holiday related posts when I respond to their holiday related posts.	3.17	1.30	0.84
Social bonding			
Friends and family on Facebook provide ideas, excursions, and other leisure activities to do on holidays.	2.57	1.22	0.89
I trust information provided by friends and relatives on Facebook about holidays.	2.47	1.18	0.87
Friends and family on Facebook help in searching for ideas where to go for holidays.	2.85	1.36	0.88
Social bridging			
Facebook has increased the number of people/holiday pages I can contact to inquire about holidays.	2.92	1.25	0.89
After using Facebook, I got to know about new holiday pages.	2.89	1.30	0.89
Other people/holiday pages on Facebook provide ideas, excursions, and other leisure activities for holidays.	2.66	1.08	0.78
Empowerment			
Facebook provides awareness about the sources to improve holiday decision-making.	2.91	1.22	0.84
Online mobility such as seeing holiday places online, contacting people online for information, etc. on Facebook empowers me for a holiday.	3.11	1.17	0.86
Information from Facebook increases my involvement in family holiday decision-making.	3.18	1.20	0.89
Information from Facebook makes me able to make decisions about holidays.	3.19	1.18	0.90

Table 3: Reliability and validity of the scale items

	CR	α	AVE	(1)	(2)	(3)	(4)	(5)	(6)	(7)
Self-disclosure (1)	0.9	0.91	0.69	**0.83**						
Autonomous self-expression (2)	0.79	0.76	0.56	0.75	**0.75**					
Reciprocity (3)	0.85	0.76	0.65	0.58	0.51	**0.81**				
Social bonding (4)	0.86	0.86	0.67	0.55	0.5	0.63	**0.82**			
Social bridging (5)	0.9	0.81	0.75	0.47	0.43	0.58	0.66	**0.86**		
Empowerment (6)	0.89	0.89	0.67	0.73	0.72	0.68	0.68	0.65	**0.82**	
Ethnocentrism (7)	0.87	0.87	0.7	0.18	0.14	0.02	-0.19	-0.03	0.10	**0.84**

Notes: CR: Composite Reliability; α: Cronbach's Alpha; AVE: Average Variance Extracted; Bold values in diagonals represent the square roots of AVE.

Direct Relations

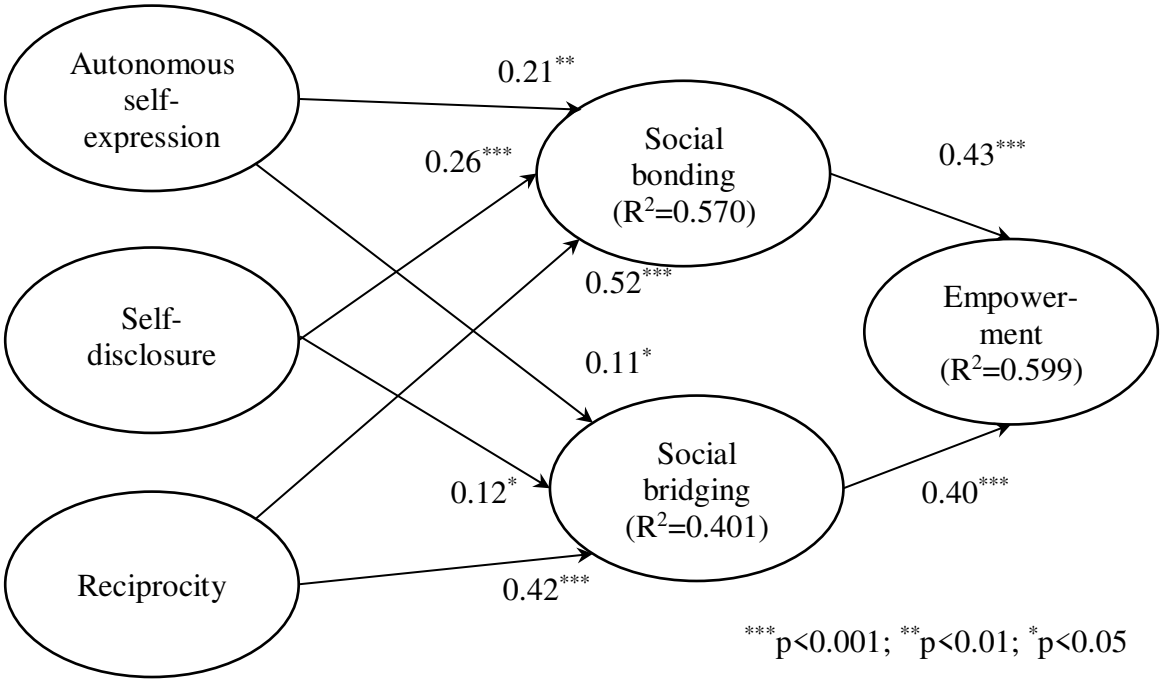
In the initial SEM model, the demographic variables of age, education level and income were included as control variables. As they did not impact any relationship, they were excluded from the final analysis.

With the full sample, autonomous self-expression was positively related to social bonding ($\beta=0.21$; $p<0.01$) and social bridging ($\beta=0.11$; $p<0.05$). Therefore, H1 and H2 are supported. Self-disclosure of hospitality and tourism consumption was positively related to social bonding ($\beta=0.26$, $p<0.001$) and social bridging ($\beta=0.12$, $p<0.05$); lending support to H3 and H4 respectively. Reciprocity to self-disclosure was also positively related to social bonding ($\beta=0.52$, $p<0.001$) and social bridging ($\beta=0.42$, $p<0.001$); thereby supporting H5 and H6 respectively. Moreover, both social bonding ($\beta=0.43$, $p<0.001$) and social bridging ($\beta=0.40$, $p<0.001$) were positively associated with Muslim women's empowerment. Therefore, H7 and H8 are also supported. These direct relations are depicted in Table 4 and Figure 2. Overall, the proposed research framework explained 59.9% of the variance in empowerment in hospitality and tourism decision-making among Muslim women in the UK.

Table 4: Results from the path analysis

From	To	β	SE	t-Stat.	Sig.
Autonomous self-expression	Social Bonding	0.21	0.07	2.967	.003
Autonomous self-expression	Social Bridging	0.11	0.06	2.030	.042
Self-Disclosure	Social Bonding	0.26	0.06	4.281	<0.001
Self-Disclosure	Social Bridging	0.12	0.05	2.564	.010
Reciprocity	Social Bonding	0.52	0.06	9.187	<0.001
Reciprocity	Social Bridging	0.42	0.05	9.046	<0.001
Social Bonding	Empowerment	0.43	0.04	10.167	<0.001
Social Bridging	Empowerment	0.40	0.06	7.025	<0.001

Figure 2: Results from the path analysis.



Moderating Effect of Employment Status

To examine the moderating impact of employment status, the sample was divided into two sub-samples comprising employed and unemployed women. Thereafter, separate path analysis models were run on the sub-samples.

Before testing for the moderating effect, an invariance test was conducted to ensure that the two sub-samples can be compared. The first step was to show configural invariance, which proves that the overall factor structure of the two groups are comparable. A measurement model with the sample divided into two groups was tested. The model showed a good fit (CMIN/DF=2.383; CFI=0.95; NFI=0.92; TLI=0.94; RMSEA=0.042). This shows that the basic factor structure was the same for the two groups (Steenkamp and Baumgartner, 1998).

In the next step, metric invariance was tested, where the assumption is that the structure of loadings was the same across the two groups. Full metric invariance was established as there was no significant difference between the model for configural invariance and that where the loadings were constrained to be equal across the groups. The difference in the CMIN/DF was non-significant (ΔCMIN/DF =1.19, p>0.1). Thus, based on Steenkamp and Baumgartner

(1998), we can conclude that the two groups responded to the items in a similar way, and hence the resultant loadings can be meaningfully compared.

Based on the comparison of loadings, the results indicate a significant moderating effect on some of the relations, thereby partially supporting H9. Employed and unemployed Muslim women differed on the following fronts:

- The paths from autonomous self-expression to both social bonding and social bridging were significant for employed women ($\beta=0.26$; $p<0.01$ and $\beta=0.17$; $p<0.01$ respectively) but non-significant for the unemployed.
- The path from self-disclosure to social bridging was significant for employed women ($\beta=0.13$; $p<0.05$) but non-significant for the unemployed.

A few similarities were also noted. The path from self-disclosure to social bonding was significant for both the sub-samples. The paths from reciprocity to social-bonding and social-bridging were significant for both. Also, the paths from social bonding and social bridging to empowerment were significant for both employed and unemployed Muslim women. Nonetheless, the results suggest that social media activities can potentially help employed Muslim women in more ways than unemployed Muslim women when it comes to empowerment in hospitality and tourism decision-making.

Moderated Mediation

To delve deeper, separate mediation analysis was carried out for the two sub-samples. For employed Muslim women, the indirect effect on empowerment via social bonding was significant for reciprocity ($\beta=0.11$, $p<0.01$), marginally significant for autonomous self-expression ($\beta=0.04$, $p<0.1$), and non-significant for self-disclosure. The mediation effect on empowerment through social bridging was significant for reciprocity ($\beta=0.05$, $p<0.01$) and autonomous self-expression ($\beta=0.02$, $p<0.05$), but non-significant for self-disclosure.

For unemployed Muslim women, the indirect effect on empowerment via social bonding was consistently non-significant for autonomous self-expression, self-disclosure, and reciprocity. The mediation effect on empowerment through social bridging was significant for reciprocity ($\beta=0.09$, $p<0.01$), but non-significant for autonomous self-expression and self-disclosure. Overall, the findings lend support to our moderated mediation model. These results are summarised in Table 5.

Table 5: Summary of the moderated mediation effects on empowerment

	Employed Muslim women	**Unemployed Muslim women**
Via Social Bonding		
Autonomous self-expression	$\beta=0.04$, $p=0.06$	$\beta=0.003$, $p=0.46$
Self-Disclosure	$\beta=0.02$, $p=0.13$	$\beta=0.01$, $p=0.38$
Reciprocity	$\beta=0.11$, $p=0.001$	$\beta=0.01$, $p=0.43$
Via Social Bridging		
Autonomous self-expression	$\beta=0.02$, $p=0.04$	$\beta=-0.004$, $p=0.9$
Self-Disclosure	$\beta=0.01$, $p=0.55$	$\beta=0.001$, $p=0.97$
Reciprocity	$\beta=0.05$, $p=0.001$	$\beta=0.09$, $p=0.001$

Discussion and Conclusions

This paper investigated the extent to which social media could empower Muslim women for holiday decision-making. It corroborates the literature by finding support for the ability of social media to empower the disempowered (Bühler and Pelka, 2014; Li, 2016; Nemer, 2016), specifically Muslim women in the UK. It also supports the premise that social capital accumulation is an important coping mechanism against powerlessness (Lewis et al., 2013; Wahl et al., 2010). Consistent with prior research (Putnam, 2000), both bonding and bridging social capital were positively associated with empowerment.

The paper further extends this literature by demonstrating the underlying mechanism through which social media communication can be associated with empowerment in hospitality and tourism decision-making. The results show that through autonomous self-expression, self-disclosure of hospitality and tourism consumption, and reciprocity to self-disclosure, Muslim women in UK accumulate bonding and bridging social capital, which in turn relate positively to empowerment.

This underlying mechanism was found to differ between employed and unemployed Muslim women. For the employed, both social bonding and social bridging served as significant mediators (particularly for reciprocity and autonomous self-expression). However, for the unemployed, only social bridging emerged as a significant mediator (particularly for reciprocity) while social bonding was consistently non-significant. The strength of weak ties seems to matter more for unemployed women compared with employed women who tend to have greater opportunities for harnessing both bonding and bridging social capital.

Autonomous self-expression and reciprocity in social networks seem to give greater rewards (through bonding and bridging) for employed Muslim women than unemployed Muslim women. Employed Muslim women are therefore much more likely to achieve empowerment than unemployed Muslim women through their participation in social networks. For unemployed Muslim women, participation in social media opens up fewer routes to empowerment than employed Muslim women. This could be because employed Muslim women may already be exposed to valuable information such that their social media activity attracts stronger bonds as well as greater attention. This could be due to the 'multiplier effect' (Crul et al., 2017) in social capital where individuals with existing social capital can expect to accumulate more social capital than individuals who lack social capital. Interestingly, regardless of employment status, the indirect effect of self-disclosure on empowerment remained consistently non-significant. This shows that among Muslim women, self-disclosure has little impact on empowerment.

Theoretical Contributions

The paper makes several theoretical contributions. First, it advances the hospitality and tourism literature by bringing insights from different research streams that include gender (Henderson, 2003; Tran and Walter, 2014), religion (Ahmad, 2001; Dwyer, 2000; Suid et al., 2017), and social media (Wang and Li, 2020; Zeng and Gerritsen, 2014). It empirically demonstrates the importance of social media in hospitality and tourism decision-making, and maps how social media usage is related to social capital accumulation, which in turn helps a disempowered segment in holiday planning.

Second, by investigating holiday planning behaviour among Muslim women, the paper contributes to the nascent literature in this domain. Save a few exceptions (e.g., Koc, 2004;

Ratthinan and Selamat, 2019), the literature that looks into hospitality and tourism decision-making among Muslim women is limited. This is a significant deficiency as Muslim women form a significant consumer segment with unique preferences and attitudes (Bakkar, 2017; Mohamed et al., 2020). The current work will hopefully trigger more scholarly efforts around Muslim women's leisure activities.

Third, the paper enriches the scholarly understanding on social media-induced empowerment among Muslim women in the context of hospitality and tourism. It confirms the importance of both weak and strong ties in generating empowerment for decisions such as where to travel and where to stay.

Furthermore, the moderated mediation effect of employment status is an important theoretical contribution in the context of research on empowerment through participation in social media. This result tends to support the contention of several authors (e.g., Bala and Monga, 2004; Erman et al., 2002; Kumar and Maral, 2015) who have shown that employment has a role in enhancing the self-efficacy and decision-making role of women in society. It also shows that employment creates greater avenues for empowerment via social media among the disempowered. This provides further evidence for the multiplier effect (Curl et al, 2017) in social capital formation.

The paper finds that the strength of weak ties is more important for unemployed Muslim women compared with their employed counterpart. While social bridging has been studied in the past (e.g., Ellison et al., 2014), this paper is probably the first of its kind that highlights the relatively greater importance of social bridging than social bonding among unemployed Muslim women. Interestingly for unemployed Muslim women, it is reciprocity which helps to develop greater social bridging. This result offers new insights into how individuals who lack social capital try to accumulate social capital by relying on reciprocal behaviour within their networks.

Practical Implications

On the practical front, the paper has implications for Muslim women and travel marketers. To Muslim women, the paper shows that social media usage is a great mechanism to accumulate social capital, which in turn can enhance their confidence to participate in holiday planning. Employment promotes their agency through both social bonding and social bridging. Unemployed Muslim women are particularly recommended to proactively leverage the strength of weak ties in order to cope with their powerlessness in holiday planning.

Moreover, the paper offers insights to develop marketing strategies focused on Muslim women. Hospitality and tourism marketers are encouraged to pay special attention to Muslim women who are woefully under-represented in terms of targeted marketing strategies (Bakkar, 2017). They should seek ways to actively engage with this demographic segment online in order to harness the community value.

The results also point to the importance of informal social networks with strong bonds in empowering Muslim women. The paper thus highlights the possibility of targeting Muslim women through informal community-based networks. Participation in such community-based networks enable Muslim women to freely exchange information, share views, opinions and build sufficient agency to make decisions. Hospitality and tourism marketers should therefore strive to develop such informal community-based networks for promoting their products to Muslim women. They could also think of developing employed Muslim women as a specific

target segment. The paper shows how social networks can provide an effective platform for targeting employed Muslim women.

Furthermore, the paper shows that marketing messages that are geared towards increasing self-confidence and agency among Muslim women can be very effective in influencing Muslim women. The communication should focus on themes that Muslim women easily relate to. It must also respect the unique socio-cultural setting in which this demographic segment operates. Brands could share posts on social media related to Islamic tourism, halal offerings, as well as the two iterations of Eid, namely, Eid al-Fitr and Eid al-Adha for marketing purposes. Social media influencers could also be used to catalyse Muslim women's social capital accumulation online. This could work well, like the example of Hijabers in Indonesia (Beta, 2014). All such efforts on the part of travel marketers are expected to support the UNWTO's goal of promoting tourism among Muslim population (UNWTO, 2017).

Limitations and Future Research Directions

Two limitations in the paper open opportunities for further research. One, to study how social media can empower the disempowered in tourism decision-making, the paper relied on the use of Facebook among Muslim women in the UK. Caution is recommended in generalising the findings. Future research could compare the perceptions of Muslim women as a function of the site of investigation (e.g., Pakistan versus the UK), the purpose of tourism (e.g., pilgrimage versus leisure), the nature of travel (e.g., family versus solo), and the type of social media (e.g., Facebook versus Instagram).

Two, the paper collected data using a cross-sectional survey. Future research could design experiments to draw causal inferences. Longitudinal studies could also be conducted to understand how Muslim women's self-esteem and agency in tourism decision-making evolves over time through continuous use of social media. Moreover, given the purely quantitative nature of this study, we could not develop a rich understanding of Muslim women's role in holiday planning. Scholars interested in replicating our conceptual model are encouraged to employ a mixed-methods approach by complementing quantitative surveys with in-depth interviews and/or focus group discussions.

In addition, scholars are recommended to replicate the current study with various disempowered segments of society other than Muslim women. This will help enhance the generalisability of the proposed conceptual model. Future research could also empirically compare how disempowered segments (e.g., Muslim women) differ from identifiable empowered segments in terms of the strength of relationships among the constructs.

References

Achour, M., Nor, M., & Yusoff, M. (2015). Work–family demands and subjective well-being among female academicians: The role of Muslim Religiosity. *Review of Religious Research*, *57*(3), 419-433.

Ahmad, F. (2001). Modern traditions? British Muslim women and academic achievement. *Gender and Education*, *13*(2), 137-152.

Akhtar, P. (2014). 'We were Muslims but we didn't know Islam': Migration, Pakistani Muslim women and changing religious practices in the UK. In *Women's Studies International Forum* (Vol. 47, pp. 232-238). Pergamon.

Arifeen, S., & Gatrell, C. (2020). Those glass chains that bind you: How British Muslim women professionals experience career, faith and family. *British Journal of Management*, *31*(1), 221-236.

Bachrach, P., & Baratz, M. (1962). The two faces of power. *American Political Science Review*, *56*(4), 947–952.

Bakkar, N. (2017, November 14). How to reach Muslim women. Retrieved from https://adage.com/article/viewpoint/muslims-aesthetic/311236

Bala, M., & Monga, O. (2004). Impact of women's employment on decision making in families. *Social Welfare*, *51*(5), 13-16.

Berg, J., & Derlaga, V. (2013). Themes in the study of self-disclosure. In Derlaga, V. J., & Berg, J. H. (Eds.). *Self-Disclosure: Theory, Research, and Therapy*. Springer Science & Business Media.

Beta, A. (2014). Hijabers: How young urban Muslim women redefine themselves in Indonesia. *International Communication Gazette*, *76*(4-5), 377-389.

Blokland, T. (2008). Gardening with a little help from your (middle class) friends: Bridging social capital across race and class in a mixed neighbourhood. *Networked urbanism: Social capital in the city*, 147-170.

Boneham, M. A., & Sixsmith, J. (2006). The voices of older women in a disadvantaged community: Issues of health and social capital. *Social Science & Medicine*, *62*(2), 269-279.

Breuer, A., & Asiedu, E. (2017). Can gender-targeted employment interventions help enhance community participation? Evidence from urban Togo. *World Development*, *96*, 390-407.

Brown, K. (2006). Realising Muslim women's rights: The role of Islamic identity among British Muslim women. In *Women's studies international forum* (Vol. 29, No. 4, pp. 417-430). Pergamon.

Bühler, C., & Pelka, B. (2014). Empowerment by digital media of people with disabilities. In *International Conference on Computers for Handicapped Persons* (pp. 17-24). Springer, Cham.

Burchardt, T., Evans, M., & Holder, H. (2012). Measuring inequality: Autonomy. Retrieved from http://sticerd.lse.ac.uk/dps/case/cr/CASEreport74.pdf

Chen, H., & Li, X. (2017). The contribution of mobile social media to social capital and psychological well-being: Examining the role of communicative use, friending and self-disclosure. *Computers in Human Behavior*, *75*, 958-965.

Corfman, K., & Lehmann, D. (1987). Models of cooperative group decision-making and relative influence: An experimental investigation of family purchase decisions. *Journal of Consumer Research*, *14*(1), 1-13.

Creswell, J. W., & Creswell, D. J. (2018). Research design: Qualitative, quantitative and mixed methods approaches. Sage.

Crittenden, V., Crittenden, W., & Ajjan, H. (2019). Empowering women micro-entrepreneurs in emerging economies: The role of information communications technology. *Journal of Business Research*, *98*, 191-203.

Crul, M., Schneider, J., Keskiner, E., & Lelie, F. (2017). The multiplier effect: How the accumulation of cultural and social capital explains steep upward social mobility of children of low-educated immigrants. *Ethnic and Racial Studies*, *40*(2), 321-338.

Dagkas, S., Benn, T., & Jawad, H. (2011). Multiple voices: Improving participation of Muslim girls in physical education and school sport. *Sport, Education and Society*, *16*(2), 223-239.

Dooley, D., & Prause, J. (1995). Effect of unemployment on school-leavers' self-esteem. *Journal of Occupational and Organizational Psychology*, *68*, 177-192.

Döveling, K. (2015). "Help me. I am so alone." Online emotional self-disclosure in shared coping-processes of children and adolescents on social networking platforms. *Communications*, *40*(4), 403-423.

Dwyer, C. (2000). Negotiating diasporic identities: Young British South Asian Muslim women. In *Women's Studies International Forum* (Vol. 23, No. 4, pp. 475-486). Pergamon.

Ellison, N., Gray, R., Lampe, C., & Fiore, A. (2014). Social capital and resource requests on Facebook. *New Media & Society*, *16*(7), 1104-1121.

Erickson, B. (2017). Good networks and good jobs: The value of social capital to employers and employees. In *Social capital* (pp. 127-158). Routledge.

Erman, T., Kalaycıoğlu, S., & Rittersberger-Tılıç, H. (2002). Money-earning activities and empowerment experiences of rural migrant women in the city: The case of Turkey. In *Women's Studies International Forum* (Vol. 25, No. 4, pp. 395-410). Pergamon.

Ghaderi, Z., Hall, C., Scott, N., & Béal, L. (2020). Islamic beliefs and host-guest relationships in Iran. *International Journal of Hospitality Management*, *90*, 102603.

Gouldner, A. (1960). The norm of reciprocity: A preliminary statement. *American Sociological Review*, 161-178.

Gruss, R., Kim, E., & Abrahams, A. (2020a). Engaging restaurant customers on Facebook: The power of belongingness appeals on social media. *Journal of Hospitality & Tourism Research*, 44(2), 201-228.

Gruss, R., Abrahams, A., Song, Y., Berry, D., & Al-Daihani, S. M. (2020b). Community building as an effective user engagement strategy: A case study in academic libraries. *Journal of the Association for Information Science and Technology*, 71(2), 208-220.

Gruss, R., Kim, E., Abrahams, A., Song, Y., & Berry, D. (2018). Capturing customer engagement on social media: the power of social communities' activation words. Global Marketing Conference (pp. 894-894).

Henderson, J. (2003). Managing tourism and Islam in peninsular Malaysia. *Tourism Management*, *24*(4), 447-456.

Horng, S., & Wu, C. (2020). How behaviors on social network sites and online social capital influence social commerce intentions. *Information & Management*, *57*(2), 103176.

Hu, L., & Bentler, P. (1999). Cutoff criteria for fit indexes in covariance structure analysis: Conventional criteria versus new alternatives. *Structural Equation Modeling: A Multidisciplinary Journal*, *6*(1), 1–55.

Jackson, T. (1999). Differences in psychosocial experiences of employed, unemployed, and student samples of young adults. *The Journal of Psychology*, *133*(1), 49-60.

Jovanović, T., Božić, S., Bodroža, B., & Stankov, U. (2019). Influence of users' psychosocial traits on Facebook travel–related behavior patterns. *Journal of Vacation Marketing*, *25*(2), 252-263.

Jóhannesson, G., Skaptadóttir, U., & Benediktsson, K. (2003). Coping with social capital? The cultural economy of tourism in the north. *Sociologia Ruralis*, *43*(1), 3-16.

Kay, T. (2006). Daughters of Islam: Family influences on Muslim young women's participation in sport. *International Review for the Sociology of Sport*, *41*(3-4), 357-373.

Kaye, L., Kowert, R., & Quinn, S. (2017). The role of social identity and online social capital on psychosocial outcomes in MMO players. *Computers in Human Behavior*, *74*, 215-223.

Khatwani, M. (2017). Professional women's experience of autonomy and independence in Sindh-Pakistan. *Gender Differences in Different Contexts*, 93.

Koc, E. (2004). The role of family members in the family holiday purchase decision-making process. *International Journal of Hospitality & Tourism Administration*, *5*(2), 85-102.

Kumar, N. (2014). Facebook for self-empowerment? A study of Facebook adoption in urban India. *New media & society*, *16*(7), 1122-1137.

Kumar, V., & Maral, P. (2015). Involvement in decision making process: Role of non-working and working women. *Journal of Psychosocial Research*, *10*(1), 73.

Kwak, K., Choi, S., & Lee, B. (2014). SNS flow, SNS self-disclosure and post hoc interpersonal relations change: Focused on Korean Facebook user. *Computers in Human Behavior*, *31*, 294-304.

Kwok, L., Huang, Y., & Hu, L. (2016). Green attributes of restaurants: What really matters to consumers? *International Journal of Hospitality Management*, *55*, 107-117.

Ladhari, R., & Michaud, M. (2015). eWOM effects on hotel booking intentions, attitudes, trust, and website perceptions. *International Journal of Hospitality Management*, *46*, 36-45.

La Guardia, J. G., Ryan, R., Couchman, C., & Deci, E. (2000). Within-person variation in security of attachment: A self-determination theory perspective on attachment, need fulfillment, and well-being. *Journal of Personality and Social Psychology*, *79*(3), 367-384.

Lazarus, R., & Folkman, S. (1984). *Stress, appraisal, and coping*. Springer.

Lee, K., Noh, M., & Koo, D. (2013). Lonely people are no longer lonely on social networking sites: The mediating role of self-disclosure and social support. *Cyberpsychology, Behavior, and Social Networking*, *16*(6), 413–418.

Lévi-Strauss, C. (1969). The elementary structures of kinship. Beacon Press.

Lewis, J., DiGiacomo, M., Luckett, T., Davidson, P., & Currow, D. (2013). A social capital framework for palliative care: supporting health and well-being for people with life-limiting illness and their carers through social relations and networks. *Journal of Pain and Symptom Management*, *45*(1), 92-103.

Li, Z. (2016). Psychological empowerment on social media: Who are the empowered users? *Public Relations Review*, *42*(1), 49-59.

Lin, N. (2001). *Social capital: A theory of social structure and action*. Cambridge University Press.

Livingstone, S. (2008). Taking risky opportunities in youthful content creation: teenagers' use of social networking sites for intimacy, privacy and self-expression. *New Media and Society*, *10*, 393-411.

Lorasdağı, B. (2009). The headscarf and emancipation in the Netherlands. *Feminism & Psychology*, *19*(3), 328-334.

Lubell, M., & Scholz, J. (2001). Cooperation, reciprocity, and the collective-action heuristic. *American Journal of Political Science*, *45*, 160–178.

Mainiero, L. (1986). Coping with powerlessness: The relationship of gender and job dependency to empowerment-strategy usage. *Administrative Science Quarterly*, *31*(4), 633-653.

Mason, K. (1996). *Wives' economic decision-making power in the family in five Asian countries* (No. 86). East-West Center.

Mehraliyev, F., Choi, Y., & King, B. (2020). Theoretical foundations of social media power in hospitality and tourism: A hierarchical model. *Cornell Hospitality Quarterly*, 1938965520924650.

Mohamed, N., Taheri, B., Farmaki, A., Olya, H., & Gannon, M. (2020). Stimulating satisfaction and loyalty: Transformative behaviour and Muslim consumers. *International Journal of Contemporary Hospitality Management*, 32(9), 2903-2923.

Morgan, N., & Pritchard, A. (2019). Gender matters in hospitality. *International Journal of Hospitality Management*, *76*, 38-44.

Musembwa, S., & Paul, S. (2012). Social networks: Cultural diversity, trust, reciprocity and social capital. *AMCIS Proceedings*.

Nemer, D. (2016). Online favela: The use of social media by the marginalized in Brazil. *Information Technology for Development*, *22*(3), 364-379.

Nieminen, T., Martelin, T., Koskinen, S., Simpura, J., Alanen, E., Härkänen, T., & Aromaa, A. (2008). Measurement and socio-demographic variation of social capital in a large population-based survey. *Social Indicators Research*, *85*(3), 405-423.

Oktadiana, H., Pearce, P., & Li, J. (2020). Let's travel: Voices from the millennial female Muslim travellers. *International Journal of Tourism Research*.

Pai, P., & Tsai, H. (2016). Reciprocity norms and information-sharing behavior in online consumption communities: An empirical investigation of antecedents and moderators. *Information & Management*, *53*(1), 38-52.

Park, H., Seo, S., & Kandampully, J. (2016). Why post on social networking sites (SNS)? Examining motives for visiting and sharing pilgrimage experiences on SNS. *Journal of Vacation Marketing*, *22*(4), 307-319.

Park, N., Jin, B., & Jin, S. (2011). Effects of self-disclosure on relational intimacy in Facebook. *Computers in Human Behavior*, *27*(5), 1974-1983.

Phua, J., Jin, S., & Kim, J. (2017). Uses and gratifications of social networking sites for bridging and bonding social capital: A comparison of Facebook, Twitter, Instagram, and Snapchat. *Computers in human behavior*, *72*, 115-122.

Rashid, N. (2014). Giving the silent majority a stronger voice? Initiatives to empower Muslim women as part of the UK's 'War on Terror'. *Ethnic and Racial Studies*, *37*(4), 589-604.

Ratthinan, S., & Selamat, N. (2019). Negotiating travel constraints via technology: A study of Malay Muslim women through a hierarchical constraint model perspective. *Asian Journal of Business Research*, *9*(2), 55-75.

Remoaldo, P., Vareiro, L., Ribeiro, J., & Santos, J. (2014). Does gender affect visiting a world heritage site? *Visitor Studies*, *17*(1), 89-106.

Ren, Y., Kraut, R., & Kiesler, S. (2007). Applying common identity and bond theory to design of online communities. *Organization studies*, *28*(3), 377-408.

Revive.digital. (2020). Most popular social media networks (updated for 2020) – digital marketing's most powerful tool. Retrieved from https://revive.digital/blog/most-popular-social-media/

Saris, W. E., & Gallhofer, I. N. (2014). Design, evaluation, and analysis of questionnaires for survey research. John Wiley & Sons.

Saunders, M., Lewis, P., & Thornhill, A. (2019). Research methods for business students. Pearson.

Sassenberg, K., & Postmes, T. (2002). Cognitive and strategic processes in small groups: Effects of anonymity of the self and anonymity of the group on social influence. *British Journal of Social Psychology*, *41*, 463–480.

Schuler, S., & Rottach, E. (2010). Women's empowerment across generations in Bangladesh. *The Journal of Development Studies*, *46*(3), 379-396.

Shockley, B., Lari, N., El-Maghraby, E., & Al-Ansari, M. (2020). Social media usage and support for women in community leadership: Evidence from Qatar. In *Women's Studies International Forum* (Vol. 81, p. 102374). Pergamon.

Statista. (2021). Most popular social networks worldwide as of January 2021, ranked by number of active users. Retrieved from https://www.statista.com/statistics/272014/global-social-networks-ranked-by-number-of-users/

Steenkamp, J., & Baumgartner, H. (1998). Assessing measurement invariance in cross-national consumer research. *Journal of Consumer Research*, *25*(1), 78-90.

Suid, I., Nor, N., & Omar, H. (2017). A review on Islamic tourism and the practical of islamic attributes of destination in tourism business. *International Journal of Academic Research in Business and Social Sciences*, *7*(12), 255-269.

Surma, J. (2016). Social exchange in online social networks. The reciprocity phenomenon on Facebook. *Computer Communications*, *73*, 342-346.

Swain, M. (1995). Gender in tourism. *Annals of Tourism Research, 22*(2), 247–266

Tran, L., & Walter, P. (2014). Ecotourism, gender and development in northern Vietnam. *Annals of Tourism Research*, *44*, 116-130.

Turner, J. C., Hogg, M., Oakes, P., Reicher, S., & Wetherell, M. (1987). *Rediscovering the social group: A self-categorization theory*. Oxford, UK: Blackwell.

UNWTO. (2017). Contribution of Islamic culture and its impact on the Asian tourism market. Madrid, UNWTO.

Wahl, A., Bergland, A., & Løyland, B. (2010). Is social capital associated with coping, self-esteem, health and quality of life in long-term social assistance recipients? *Scandinavian Journal of Caring Sciences*, *24*(4), 808-816.

Wang, Y., Kraut, R., & Levine, J. (2015). Eliciting and receiving online support: Using computer-aided content analysis to examine the dynamics of online social support. *Journal of Medical Internet Research*, *17*(4), e99.

Wang, Y., & Li, M. (2020). Family identity bundles and holiday decision making. *Journal of Travel Research*, 0047287520930091.

Wasko, M., & Faraj, S. (2005). Why should I share? Examining social capital and knowledge contribution in electronic networks of practice. *MIS Quarterly*, *29*(1), 35-57.

Williams, D. (2006). On and off the 'Net: Scales for social capital in an online era. *Journal of Computer-Mediated Communication*, *11*(2), 593-628.

Williams, J. (2019). The use of online social networking sites to nurture and cultivate bonding social capital: A systematic review of the literature from 1997 to 2018. *New Media & Society*, *21*(11-12), 2710-2729.

Yan, L., Peng, J., & Tan, Y. (2015). Network dynamics: how can we find patients like us? *Information Systems Research*, *26*(3), 496-512.

Yang, D., Yao, Z., Seering, J., & Kraut, R. (2019). The channel matters: Self-disclosure, reciprocity and social support in online cancer support groups. *Proceedings of the Conference on Human Factors in Computing Systems* (pp. 1-15).

Yuki, M., Maddux, W., Brewer, M., & Takemura, K. (2005). Cross-cultural differences in relationship-and group-based trust. *Personality and Social Psychology Bulletin*, *31*(1), 48-62.

Zeng, B., & Gerritsen, R. (2014). What do we know about social media in tourism? A review. *Tourism Management Perspectives*, *10*, 27-36.

Zlatolas, L., Welzer, T., Heričko, M., & Hölbl, M. (2015). Privacy antecedents for SNS self-disclosure: The case of Facebook. *Computers in Human Behavior*, *45*, 158-167.