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## **An Updated Model for Halal Tourism: A Review of RIDA by CrescentRating**

### **Abstract**

**Purpose** – The tourism industry continues to rely on strategic frameworks such as the widely used Global Muslim Travel Index to manage their halal markets. However, dynamic changes in the halal tourism environment necessitate a rethinking of old models and a conceptualization of new ones to remain relevant. The purpose of this paper is to analyze the new RIDA (Responsible, Immersive, Digital, and Assured) Model by CrescentRating.

**Design/methodology/approach** – Using an autoethnographic approach, this paper draws upon the experience of the model's developer and provides an analysis through a synthesis of the services marketing, technology adoption, and Islamic marketing literature.

**Findings** – RIDA combines important factors including technological innovation, sustainability, and growth in halal travel into a streamlined framework. The nomological network in our conceptual model suggests that RIDA affects positive tourist outcomes including satisfaction and usage intentions.

**Practical implications** – Hospitality managers can use the strategic insights from this paper to better understand the implementation of the RIDA Model.

**Originality/value** - This paper offers first-hand insights into the development of the RIDA model as well as analyzes the industry model based on theoretical lenses from the literature. It concludes with 15 key research directions at the micro-, meso- and macro-levels.

**Keywords** - halal tourism, halal travel, Muslim-friendly travel, technology

**Paper type** - Conceptual paper

## 1. Introduction

With a continued estimated CAGR of 5.5% in Muslim-friendly travel from 2022 to 2027 (DinarStandard, 2023), the Muslim market remains a lucrative segment of the tourism industry. One way in which tourism managers have been guided is through strategic frameworks, including the Global Muslim Travel Index (GMTI) and the ACES framework by CrescentRating (CrescentRating & Mastercard, 2023). ACES, introduced in 2017, identifies four key strategic areas that can help destinations improve the travel experience of Muslims: Access, Communications, Environment, and Services (CrescentRating & Mastercard, 2017).

However, much has changed since the last half-decade, including the increasing relevance of fourth-industrial revolution technologies in services (Noble et al., 2022). Accordingly, in tourism, research has highlighted the importance of artificial intelligence (AI) (Gupta et al., 2023), blockchain (Önder & Gunter, 2022), and the metaverse (Buhalis et al., 2023). These developments underscore the need for hospitality managers to effectively consider the implementation of these digital technologies for the Muslim travel market (Battour, Mady, et al., 2024). Coupled with the increasing importance of sustainable tourism (Rasoolimanesh et al., 2023), strategic frameworks guiding hospitality managers must remain relevant to the new service environment. The need for more halal tourism frameworks has also been concluded from recent in-depth systematic reviews of the literature (Al-Ansi et al., 2023; Battour, Ratnasari, et al., 2024).

Hence, the objectives of this paper are to better understand the conceptualization of the new framework by CrescentRating: the RIDA (Responsible, Immersive, Digital, and Assured) model, to assess the model's relevance and connection with the literature, and to propose further research avenues with the model. Launched in 2024, the RIDA model combines important issues, including technological innovation and sustainability in halal travel, into a new streamlined model (CrescentRating, 2024). Using an autoethnographic approach, this study finds the dimensions of RIDA to be theoretically relevant to the literature and that the streamlined framework includes key factors of technological innovation, sustainability, and growth in halal travel. Our conceptual model further suggests that the outcomes of implementing RIDA include satisfaction and usage intentions.

In the following sections, we will review the literature on the current status of halal tourism research and frameworks and give an overview of the methodology used in this conceptual study. Subsequently, this study will discuss the development of the RIDA model,

its meaning and use, before proceeding to analyze the industry model based on theoretical lenses from the literature. Applications of the RIDA model and a research agenda at the micro-, meso- and macro-levels will be proposed to conclude this paper.

## **2. Literature review of halal tourism and frameworks**

Halal tourism research has continued to gain the attention of scholars from both Muslim and non-Muslim regions over the last two decades, with over 300 Scopus studies recorded from 2003 to 2023 (Battour, Ratnasari, et al., 2024). Overall, halal tourism can be defined as products and services designed for Muslim travelers that address their faith-based needs according to Islamic teachings (Rasul, 2019).

In terms of halal tourism frameworks, researchers including Oktadiana et al. (2016) have proposed classifications such as the Coordinated Management of Meaning (CMM) to theorize the Muslim traveler's needs. In a systematic review of the literature, Rasul (2019) identified key requirements of halal tourism including no alcohol, halal food, prayer facilities, bathrooms with bidets, and personalized service for the female gender. While these needs transcend the micro- and meso-level of the business environment, he also highlighted how halal tourism can impact the macro environment of economy, society, culture, and ecology.

However, recent comprehensive reviews of the literature continue to highlight the need for more theoretical and conceptual development. In their systematic review of 108 articles from Scopus and Web of Science, Al-Ansi et al. (2023) concluded that future research should also focus on conceptual framework development including the analysis of novel factors in halal tourism. In a recent bibliometric review of 314 Scopus articles, Battour, Ratnasari, et al. (2024) supported this call and concluded that more frameworks on Muslim-friendly travel need to be developed. Thus, while frameworks such as GMTI and ACES have been established in the industry, our study answers the calls of Al-Ansi et al. (2023) and Battour, Ratnasari, et al. (2024) and takes a closer look at the newly launched RIDA model to assess how well the literature supports this fresh framework with its variables and proposed relationships. The ability to quickly capture an industry-developed model for scholarly analysis is done using the autoethnographic approach which is explained in the next section.

### **3. Methodology**

This study adopts an autoethnographic approach which links personal experiences with the literature (Stahlke Wall, 2016). This qualitative method is increasingly used in tourism research (Buckley & Cooper, 2024) and offers key advantages to address our research aims. This includes the ability to capture and leverage the particular industry expert's perspectives on their development of a specific industry model in halal tourism (Buckley & Cooper, 2024). In addition, this qualitative approach enables the urgent investigation of the complex social phenomena of halal tourism using a flexible methodology while connecting the real-world phenomenon to theory (Lim, 2024).

Accordingly, this study gains access to the model developer (the second author) who is an industry expert and pioneer in halal tourism accreditation and consultancy. This paper adopts the analytical autoethnographic approach (Buckley & Cooper, 2024) by sharing the developer's specific account of the conceptualization of the RIDA model as well as the perspectives used in choosing the four RIDA dimensions. The model's inspired dimensions will be examined to assess their theoretical connections to the literature by the second author as well as the first author who specializes in the research fields of services marketing, technology adoption, and halal tourism. This analysis will be done through a synthesis of the various services marketing, technology adoption, and Islamic marketing literature. Similar to Teoh et al. (2023), method triangulation through the validation of themes with the literature and investigator triangulation by having both co-authors interpret the research reduce inherent biases in this qualitative method (Buckley & Cooper, 2024).

Overall, the autoethnographic methodology allows the capture of the unique perspectives of the development of the model in the industry while enabling an analysis of its relevance and utility to tourism research (Stahlke Wall, 2016). The next section narrates the personal account of the model developer in conceptualizing RIDA.

### **4. Background of RIDA**

The development of the RIDA framework by CrescentRating was an attempt to provide a strategic response to the evolving landscape of global tourism, particularly in the halal segment.

The inspiration for developing the RIDA framework emerged while conceptualizing a recommendation framework for a destination report aimed at encapsulating the prevailing

trends in the tourism industry while ensuring the assurance required for Muslim travelers regarding the Muslim-friendliness of services. This highlighted the need for a holistic model that not only aligns with the latest advancements and sustainability practices in tourism but also addresses the specific requirements of Muslim travelers for halal compliance, cultural sensitivity, and overall service quality. As such, the RIDA framework was envisioned as a comprehensive tool to bridge this gap, offering destinations and service providers a structured approach to enhance their offerings and appeal to the Muslim travel market effectively. It represents a fusion of traditional hospitality values with modern innovation, ensuring that halal tourism evolves with broader industry changes.

The realization that the term "RIDA" conveyed a particular and profound meaning of contentment and satisfaction, deeply rooted in Arabic culture and spirituality, significantly boosted the inspiration to develop the model not just as a model for halal tourism but as a universal framework applicable across the entire tourism industry. The word "رضا" (Rida) embodies a state of harmony, peace, and fulfillment, which are precisely the sentiments that travelers seek in their journeys. This understanding added a deeper layer of purpose to the framework, aiming to meet Muslim travelers' logistical and halal compliance needs and resonate with them on a deeper emotional level. Its adaptable and relevant principles and strategies make it an ideal model for destinations and service providers seeking to enhance their competitiveness and appeal in a diverse global market.

Four dimensions were conceptualized for RIDA: Responsible, Immersive, Digital, and Assured. The first Responsible dimension of the RIDA framework represents a foundational pillar, emphasizing the integration of sustainable and ethical practices within the tourism sector. This dimension reflects a growing global emphasis on sustainability and resonates deeply with Islamic values that advocate for stewardship of the earth, social justice, and ethical behavior. The second Immersive dimension of the RIDA framework is designed to deepen the engagement between travelers and destinations by fostering meaningful connections with local cultures, heritages, and communities. This dimension requires engagement to go beyond the superficial aspects of tourism, encouraging visitors to delve into the essence of their travel destinations, thereby creating experiences that are not only memorable but also enriching and transformative. For Muslim travelers, the Immersive dimension includes opportunities to explore the Islamic heritage of destinations, including historical mosques, Islamic arts and culture museums, and significant religious sites. The third Digital dimension of the RIDA framework underscores the transformative power of technology in enhancing the travel

experience, particularly for Muslim travelers. This dimension recognizes that the integration of digital innovations in tourism services can significantly elevate the accessibility, convenience, and personalization of travel, aligning perfectly with the contemporary needs of travelers and the specific requirements of the Muslim travel market. The fourth Assured dimension of the RIDA framework underlines the crucial aspect of ensuring reliability and high-quality service for Muslim travelers. This includes factoring their faith-based service needs.

## **5. Theoretical analysis of RIDA**

There has been a growing body of literature examining halal hospitality and tourism (Hall & Prayag, 2020), with a healthy ecosystem of active researchers also originating from countries that are the preferred destinations for Muslim travelers (Abdul Shukor & Kattiyapornpong, 2024). In this section, guided by the services marketing, computer science, tourism and hospitality, and Islamic marketing literature, we proceed to analyze the RIDA model using selected relevant theories and frameworks.

### *5.1 Responsible dimension*

The first dimension of RIDA, Responsible, focuses on the role of environmental, economic, and social sustainability in driving halal tourism (CrescentRating, 2024).

Sustainable tourism research has evolved in the last several decades, from the conceptual notion of sustainable tourism being just a specialized offering to one that is a goal that exists in a spectrum of varying degrees across different tourism services (Lu & Nepal, 2009). Notwithstanding the importance of economic and social needs, at the core of sustainability is the environment (Sharpley, 2020). Indeed, as the issue of sustainability is pertinent to a resource-heavy and integrated industry that is tourism (Lu & Nepal, 2009), the added needs and consumption of a growing segment of Muslim travelers – while healthy for the halal economy – can further strain the environmental sustainability and resilience of halal tourism. Echoing such concerns, research has highlighted several ways to address the wicked problem of sustainable tourism, including promoting ecotourism which can positively help develop environmental sustainability (Sharpley, 2020). With emerging technologies, surrogate eco-tour experiences in which the tourist can experience personalized, interactive, real-time

tours while remaining at home, may also reduce the potential impact on the environment (Fennell, 2021).

While Islam does encourage environmental sustainability, and there are efforts of halal tourism managers to offer heritage and ecotours while educating consumers, more research is required to better understand the impact of halal tourism on the environment (Hall & Prayag, 2020). Accordingly, the prominent inclusion of the Responsible dimension into the new halal tourism model RIDA is a welcomed addition to research. Indeed, consumer research suggests that factors including eco-consciousness, knowledge, and trust from consumers can affect the purchasing of environmentally friendly services (Sharma, 2021). Important initiatives that can support sustainable tourism also include the use of big and small data to understand traveler motivations (Xu et al., 2020), such as the Muslim Travel Intent Tracker (HalalTrip, 2023), as well as better governance (Rasoolimanesh et al., 2023) which can lead to increased trust and consequentially loyalty (Sharma, 2021).

Overall, while extant research indicates that environmental indicators remain the focus of sustainable tourism governance (Rasoolimanesh et al., 2023), a challenge is to factor and measure other components such as fair trade and social consciousness in halal tourism into the Responsible dimension as these can affect consumer decision-making (Bangsa & Schlegelmilch, 2020). In this regard, governance will prove to be a challenge in actualizing the Responsible dimension in RIDA to ensure that all three pillars of environmental, economic, and social elements are addressed (Rasoolimanesh et al., 2023).

## *5.2 Immersive dimension*

The Immersive dimension of RIDA highlights the importance of engaging with the destination's culture, heritage, and people (CrescentRating, 2024).

Engaging with a destination's culture and heritage can be key to driving tourism, and thus it is important to understand the profiles of tourists who would be most satisfied with such cultural and heritage tours. Research has shown that profiles of cultural and heritage tourists include people with significant education and who have learned about the destination from friends and family (González Santa-Cruz & López-Guzmán, 2017). In addition to the management of target markets, the management of the heritage site vis-à-vis tourism development and the need to reduce the negative effects of over-tourism on the local culture is



also important (du Cros, 2001). Overall, more research is required in heritage tourism, particularly for halal tourism, and how religious festivals would affect tourists who are looking for authentic experiences (Hall & Prayag, 2020). Given more awareness and effective communications and management, there is potential for Muslim festivals as well as sacred sites to attract tourists including non-Muslims (Hall & Prayag, 2020).

In terms of people engagement, connecting with the people at a destination puts a focus on the role of value co-creation; the notion that customer involvement with the company is key in creating the travel value and experience. Indeed, emerging research has shown that in tourism, the role of the host and guest is unique, and factors such as culture and technology can play a significant role in encouraging customer participation and collaboration to create valuable travel experiences (Carvalho & Alves, 2023). Beyond customer loyalty, another outcome of interest to the RIDA model in the activity of value co-creation is the increase in customer well-being (Carvalho & Alves, 2023). In situations when value co-creation is in the form of resident-tourist interactions, this can result in residents too feeling more satisfied with their lives (Lin et al., 2017). In addition, with regards to sustainable tourism, the ability of the travel agent to establish emotional sustainability connections with the customer is key to co-creating value in sustainable tourism (Font et al., 2021).

In the context of the Immersive dimension, a challenge is to balance immersion in novelty while addressing the peculiar needs of Muslims in these new environments. This is particularly important when managing customer experiences in relatively new terrains such as the metaverse (Noor et al., 2024).

### *5.3 Digital dimension*

The Digital dimension in RIDA emphasizes the benefits of technology for both tourist providers in collecting and using rich customer data and for travelers in being able to experience better service experiences (CrescentRating, 2024).

The emergence of multiple technological innovations as captured in the fourth industrial revolution has led to disruptions in the service space (Noble et al., 2022). The literature surrounding technological adoption is also rich and expanding into emerging areas including service robots and the hospitality industry (Xu et al., 2023). Indeed, research has established the key role of technology in services by enabling the company, customers, and

employees to better interact with one another for the effective provision of services (Parasuraman, 2000). Companies adopting service robots and AI will be able to achieve cost-effective service excellence (Wirtz et al., 2023). At the same time, these service firms must take care of their employees who are wrestling with a mix of positive and negative thoughts and emotions (Xu et al., 2023). In the age of age AI, human staff remain relevant and can work together with robots to deliver better service experiences to customers in hospitality tasks where interaction and sociability are more required (Alma Çallı et al., 2023). This is especially important in halal markets where the influence of culture in service interactions can significantly affect customer expectations and experiences (Noor, 2022). For Muslim hospitality managers and staff, there is an added impetus to perform well in the hospitality business to gain blessings from God (Hall & Prayag, 2020). On the customer front, research has also shown the importance of building consumer trust in influencing the use of service robots and how this can be achieved by appropriate informational cues including anthropomorphism and social cues (Ladeira et al., 2023).

Beyond service robots, another significant technological innovation that is set to disrupt the tourism industry is the metaverse (Buhalis et al., 2023). Indeed, the service landscape or servicescape can affect the thoughts, feelings, and emotions of travelers, and this warrants further research into how new experiences in the metaverse – a new immersive experience that combines both digital with physical worlds – can benefit Muslims (Noor, 2022). With this, emerging research has highlighted the potential effects of the metaverse on other service industries for Muslims including education (Dheyaa et al., 2013) and finance (Katterbauer et al., 2023). While more research on the effects of the metaverse on Muslim tourists is required (Noor et al., 2024), emerging research from Lim et al. (2024) suggests that hotel customers in general who use augmented reality and virtual reality – two key technologies in the metaverse – and find them easy to use, useful and innovative, will consequently feel more satisfied with the hotel and thus stay longer and consider future visits. Hence, similar to service robots, research indicates that the use of metaverse and overall emerging technologies in the hospitality industry can increase customer loyalty for the hospitality service.

In implementing the Digital dimension, personal data security and the ability to effectively collect, manage, and use the Muslim traveler's data will remain key challenges for service providers in halal tourism (Battour et al., 2023). A better understanding of how digital technologies can be more effectively adopted in the organization is also required for the effective integration of technologies across the industry (Noor, 2024).

#### *5.4 Assured dimension*

The final dimension of RIDA, Assured, points to two main factors that need to be satisfied to meet the expectations of Muslim travelers: services that meet the needs of Muslim travelers and the overall service quality rendered to Muslim travelers (CrescentRating, 2024).

There have been several scholarly studies proposing different theories to carefully analyze and define the needs of Muslim travelers. Oktadiana et al. (2016) applied the Coordinated Management of Meaning (CMM) theory to classify the needs of Muslim tourists into five parts: culture (e.g., Sharia Law and travel), verbal and non-behavior including speech acts (e.g., dress codes), episodes (e.g., halal food, prayer facilities), life scripting (e.g., the role of women in tourism), and relationships (e.g., Muslims traveling to non-Muslim countries). The CMM classification of Muslim traveler needs is useful as it extends beyond the usual classification of episodes and behaviors to include richer descriptions and needs based on multiple levels of cultural contact and communication (Oktadiana et al., 2016). Focusing on the hotel sector, in a separate mixed-methods study, Shnyrkova and Predvoditeleva (2022) found that Russian Muslims required several attributes including a bidet in the bathroom, halal food, a place for worship, and no alcohol. Further advancing the hotel sector and the service needs of Muslims, Papastathopoulos (2022) developed a twenty-five-item scale consisting of four factors: religious facilities and services, Muslim-friendly environment, halal food and products, and staff halal awareness. In terms of the outcomes of satisfying these needs, research has continued to highlight the complex relationships between halal food and customer satisfaction, while supporting the importance of halal-friendly services, facilities, and halal food in achieving customer loyalty (Jeaheng et al., 2020).

In terms of service quality, this means that services provided to customers need to satisfy several dimensions. For services that are performed by human personnel, consumers expect these services to satisfy five dimensions: reliability, assurance, tangibles, empathy, and responsiveness (Parasuraman et al., 1988). In terms of services provided by AI concierges, travel guide chatbots, and housekeeping robots, consumers would evaluate these AI services along the dimensions of efficiency, security, availability, enjoyment, contact, and anthropomorphism (Noor et al., 2022). There have also been service quality models developed for more specific travel industries such as travel agencies (Caro & Garcia, 2008). One dimension that remains the most important regardless of the service environment is reliability and the fact that, above all else, customers expect the service to be performed correctly (Noor

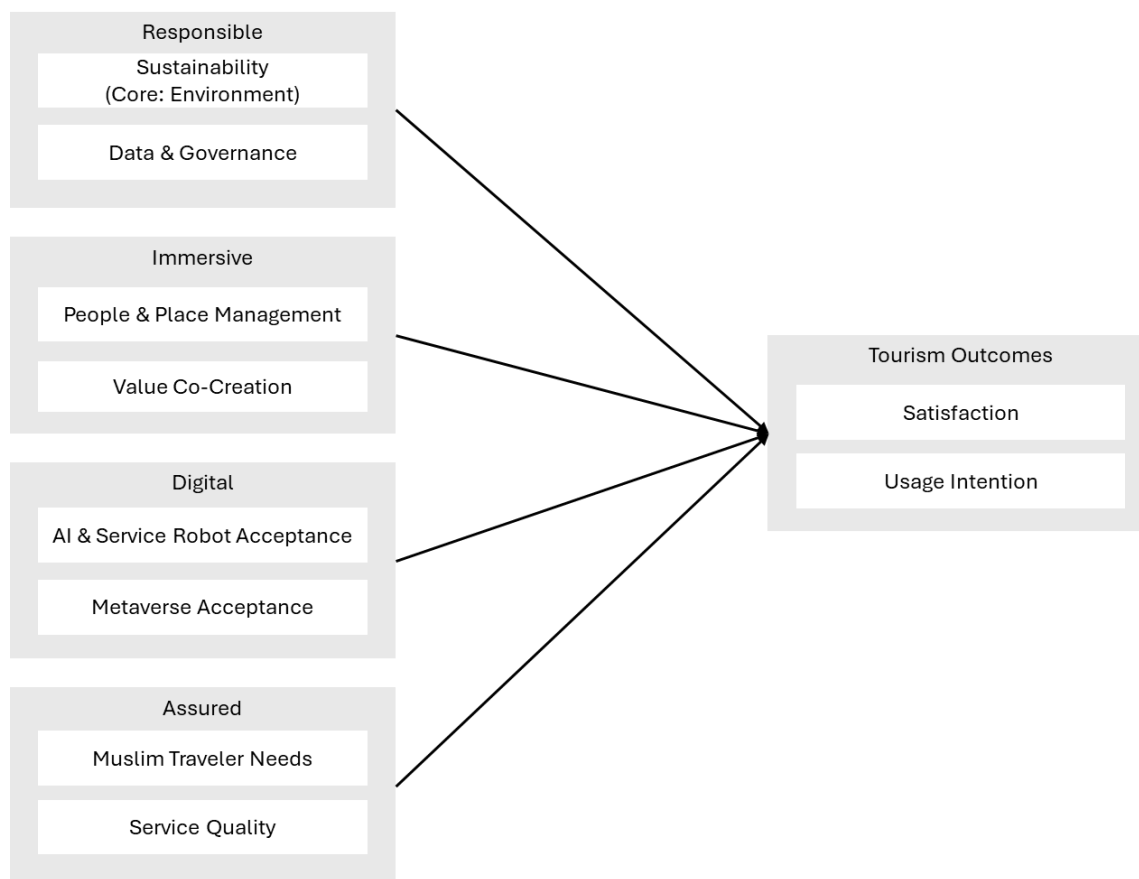
et al., 2021; Zeithaml et al., 1990). Consumers need to have favorable service quality perceptions as this can lead to an increase in customer satisfaction, perceived value, and customer loyalty to the service (Cronin Jr et al., 2000; Noor et al., 2022).

A key challenge in maintaining assurance and service quality levels is understanding how different service environments would result in differences in customer service expectations (Rust & Oliver, 1994). As travel crosses geographical boundaries and cultures, it remains unclear how perceptions of service quality in Muslim regions would differ in non-Muslim regions (Noor, 2025).

### *5.5 Conceptual model of RIDA*

The above theoretical discussions underpinning each RIDA dimension have allowed us to further deconstruct each dimension into key sub-dimensions. Based on the relationships discussed in this section, we can summarize the nomological network of RIDA in the following conceptual model in Figure 1:

Figure 1. Conceptual model of RIDA



Source: Developed by authors

Table 1 provides a summary of RIDA in comparison to ACES which is used to assess destinations in the annual GMTI benchmark in terms of their level of Muslim-friendliness for travelers. RIDA is a model driven by the macro-environmental forces of technology and sustainability. Further, RIDA is distinct in its emphasis on sustainability while complementing the existing ecosystem of halal tourism models.

Table 1. Comparison of RIDA with GMTI and ACES frameworks

Framework	ACES	RIDA
Launch	2017	2024
Focus	Halal destination appeal	Sustainable halal tourism
Drivers	Destination quality management	Technology and sustainability

Structure	Four areas of Access, Communications, Environment, and Services.	Four dimensions of Responsible, Immersive, Digital and Assured.
Applicability	To improve GMTI scores, destinations can assess their level of competitive advantage and fine-tune the four key strategic areas in ACES.	To enhance the depth and effectiveness of the ACES strategies in the long run, destinations can use the four dimensions of RIDA to transform their tourism experiences holistically.

Source: Developed by authors

Overall, this section has emphasized the key role technological innovations have in contributing to the RIDA model. In addition, while traveler outcomes such as satisfaction capture the meaning of RIDA as fulfilling customer contentment, a true embodiment of contentment should factor into the traveler's sense of subjective well-being (Diener et al., 1985; Diener et al., 1999). The RIDA model should also be assessed in its ability to capture the true purpose of travel for Muslims which is to achieve spiritual aims (Hall & Prayag, 2020). The potential for further research in these areas as well as other research avenues will be explored in the concluding section of this article.

## 6. Discussion and conclusions

In light of the need for a further conceptualization of frameworks for halal tourism, this paper has analyzed the recently launched RIDA model and assessed its relevance and connection to the literature. Our study shows that the RIDA model is a positive addition to frameworks developed for the halal tourism industry. RIDA provides hospitality managers with useful strategic lenses to better design their services for the Muslim travel market. Accordingly, this paper has several practical and theoretical implications.

### 6.1 Managerial Implications of RIDA

There are several practical implications of RIDA for managers. First, the Responsible dimension of RIDA requires that tourism managers can collect the necessary data and adopt appropriate benchmarks against wider frameworks such as the United Nations Sustainable

Development Goals (UN, 2024) or the Global Reporting Initiative (GRI) standards (GRI, 2024). This is to ensure that their services are environmentally responsible and socially inclusive while performing appropriately to ensure continued business growth. The scores based on these measures can be reported to relevant stakeholders to ensure accountability and encourage continued innovation in the sustainability space.

In terms of the Immersive dimension, a direct consequence is that tourism managers must be able to manage the people and places as well as identify tourism experiences that can best result in the co-creation of tourism experiences. This involves careful analysis of customer data and expectations, customer exchanges with the heritage sites, and the state of heritage conservation as tourism numbers rise.

The Digital dimension of RIDA emphasizes the need for tourism managers to stay up-to-date with the fast-moving pace of technological innovation. One recommendation is to assemble a team of technology experts which can include developers as well as academics who specialize in technology research in the hospitality and tourism space. This allows managers to have access to insights to close potential knowledge gaps in technological innovation. Tourism providers can also experiment with using augmented reality to enhance services in the physical world or using virtual reality to deliver new tourism services altogether.

Finally, the importance of the Assured dimension calls for tourism managers to continuously ensure that they deliver service excellence to their customers. Accordingly, service managers need to better design and measure their service experiences. In addition to halal travel quality benchmarks, service quality can be assessed using SERVQUAL for human-to-human services (Parasuraman et al., 1988), AISAQUAL for services delivered by AI (Noor et al., 2022) as well as measures for omnichannel experiences (Rahman et al., 2022).

## *6.2 Research implications*

As this study adopted an autoethnographic approach and proceeded to discuss RIDA based on the industry expert's conceptualization, the model's composition and its four dimensions require more empirical scrutiny to assess the reliability and validity of the structure. Hence, we encourage future empirical studies to develop suitable measures for the different RIDA dimensions and to establish the number of factors in the RIDA model. This includes a deeper assessment and identification of the key relevant subdimensions in RIDA such as the metaverse which continues to gain prominence (Mogaji et al., 2023; Noor et al., 2024).

In addition, as the scope of this study was on RIDA as a new framework in the context of halal tourism, RIDA was not compared against other tourism frameworks for non-Muslims. Future studies can assess RIDA against the wider tourism literature and evaluate how RIDA may be a useful contribution to frameworks targeting non-Muslim travelers and non-Muslim regions.

Despite these limitations, our study shows that the conceptual model of RIDA does contain theoretical underpinnings that translate into fertile ground for new research opportunities. The following research agenda in Table 2 considers the above research areas as well as other research questions at the micro-, meso- and macro-levels to advance research on RIDA.

Table 2. Research agenda on RIDA

Area	Research questions
Micro (consumer)	<ul style="list-style-type: none"> <li>• To what extent do the RIDA factors overlap, and what other factors and sub-dimensions may be more relevant upon an empirical validation of the RIDA model?</li> <li>• How well do the RIDA dimensions contribute to Muslim travelers having a sense of harmony, peace, and fulfillment as intended in the original meaning of the word “Rida”?</li> <li>• How do different Muslim traveler segments (e.g., Muslim female travelers, halal luxury travelers) affect RIDA?</li> <li>• How does RIDA affect the non-Muslim travel segments?</li> <li>• What are some possible adverse consequences of RIDA on the consumer?</li> </ul>
Meso (organization)	<ul style="list-style-type: none"> <li>• What are the unique challenges in organizations trying to effectively implement RIDA?</li> <li>• What are the current gaps between the departments responsible for RIDA?</li> <li>• How do the different hospitality and tourism sectors affect RIDA?</li> <li>• How can data be effectively shared between the hospitality sector and its stakeholders to reap the benefits of RIDA?</li> <li>• How can the implementation of RIDA be effectively measured and benchmarked?</li> </ul>



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Macro (political-legal, economic, socio-cultural, technology, environment)

- What are the key governance issues across the RIDA dimensions?
- What is the potential economic contribution of RIDA to destinations?
- How is RIDA affected in Muslim and non-Muslim regions?
- What are the implications of emerging technologies, including AI and the metaverse, on RIDA?
- How does RIDA affect environmentally sustainable halal tourism?

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Source: Developed by authors

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