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Hospitality Management within the Tapestry of Religion, Culture, and Social Norms: Evidence from Pakistan

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Abstract

Religion, culture, and social norms play a critical role in shaping managerial practices and service delivery in the hospitality industry, particularly in religiously and culturally rich societies. This study investigates the influence of Islamic religious values, cultural traditions, and social norms on hospitality management practices in Pakistan. Using a quantitative research approach, data were collected through a structured questionnaire from managers and supervisory staff employed in hotels and restaurants across major Pakistani cities. A total of 250 valid responses were analysed using Structural Equation Modelling (SEM) to examine the relationships between religious values, cultural norms, social expectations, and key hospitality management outcomes, including service quality, employee behaviour, and customer satisfaction. The results indicate that religious values grounded in Islamic principles significantly enhance ethical behaviour and service orientation, while cultural and social norms strongly influence managerial decision-making and workplace interactions. This study contributes empirical evidence from an emerging

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economy and offers practical implications for developing culturally responsive and ethically grounded hospitality management strategies in Muslim-majority contexts.

Keywords: Religion, Culture, Social Norms, Hospitality Management, Pakistan, Quantitative Study

Introduction

Hospitality management refers to the process of planning, organising and overseeing service activities in hotels, restaurants and tourism businesses to achieve service quality and customer satisfaction. Conventionally, the studies in hospitality have been concerned with operational efficiency, service quality, and competitive advantage (Kandampelly, Zhang, & Bilgihan, 2015; Parasuraman, Zeithaml, & Berry, 1988). Nevertheless, researchers are beginning to claim that hospitality is not just a commercial practice, but a socially constructed practice and conditioned by cultural values, religious standards, and societal expectations (Reisinger & Turner, 2003; Wood, 1994). Hospitality management in such societies where religion and culture take a major role in shaping everyday life, as in the case of Pakistan, we have to comprehend it in a wider socio-religious context. Pakistan is one of the interesting settings where religion, culture, and hospitality management can be discussed. Being a Muslim largest nation where Islamic values dictate legal, ethical and social standards, religious standards have a huge influence on individual behaviour and organisational practices (Ali & Weir, 2005; Rice, 1999). Furthermore, the Pakistani society is collectivistic, power distance is high, and they strictly follow the traditional cultural values (Hofstede, 2001; Anjum, Zia, & Raza, 2014). Such socio-cultural forces are bound to have an effect on the delivery, management, and assessment of hospitality services. Although there is an increasing interest in Islamic tourism and halal hospitality in the world, there is little empirical study on the effect of religious and cultural norms in hospitality management practices in Pakistan.

Hospitality Service Quality and Management:

The quality of service is one of the key constructs of hospitality management literature. The conceptual model of service quality in the SERVQUAL model created by Parasuraman

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et al. (1988) has five dimensions: reliability, responsiveness, assurance, empathy, and tangibles. This model has been extensively used in the literature of hospitality research to evaluate customer perceptions and satisfaction (Ladhari, 2009). The critics, however, state that the quality frameworks of services that have been created in the West might be unable to provide sufficient capture of the culturally specific expectations and religious sensitivities in non-Western societies (Reisinger & Turner, 2003). Hospitality experiences are mediated and relational in nature. Shared norms, social practices, and moral values impact upon the guest expectations and shape the understanding of courtesy, respect and professionalism (Pizam & Shani, 2009). In collectivist cultures like Pakistan, the warmth of people, the need to respect order and morality, is greatly cherished and, as a result, has an impact on how employees behave and the satisfaction of customers (Hofstede, 2001). Hence, the quality of the service cannot be isolated from the cultural and religious dimension within which the hospitality interactions take place.

The position of religiousness as a Determinant of Organisational Behaviour:

The religious organisation is a very strong social organization which influences the ethics, working attitude, and social behaviour of people (Weber, Unterrainer, & Schmid, 2009). The use of religious teachings in the Islamic world gives a detailed framework of how economic transactions, workplace ethics and social responsibilities are supposed to be carried out (Ali and Weir, 2005; Rice, 1999). Islamic business ethics focus on such aspects as honesty (sidq), trustworthiness (amanah), justice (adl) and benevolence (ihsan), and these aspects directly relate to the service industry, including hospitality (Beekun & Badawi, 2005).

It has been proven that religion can affect the attitude of employees, job commitment, and ethical decision-making (Gotsis & Kortezi, 2008). The workplace behaviours in Muslim societies can be outlined as modesty, accountability and service orientation, which are the values that Islamic dictates (Ali & Al-Owaihian, 2008). Even the very idea of hospitality is rooted in Muslim tradition. Quran and Hadith talk about the generosity of guests, respect

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and reverence to the visitors, as well as the ethical necessity of taking care of and comforting them (Sobh et al., 2013). Therefore, hospitality management in Pakistan can be a representation of commercial needs and interests as well as ethically based management driven by religion. The fact that the literature related to halal tourism is growing underlines even more the role of religion in influencing hospitality services. Halal tourism is a type of tourism product and service that is offered in line with Islamic religious precepts such as halal food, prayers and modest entertainment services (Battour and Ismail, 2016). According to empirical research, religiosity plays a significant role in the satisfaction of Muslim travellers, as well as their intentions to remain loyal (Eid & El-Gohary, 2015). Those results indicate that Islamic values in hospitality management can be used to boost customer satisfaction and the reputation of organisations in the markets with the majority of Muslims.

Pakistani Cultural Expectations and Social Expectations:

The concept of culture is marked as the collective programming of the mind, which sets the individuals of one group in contrast to the other (Hofstede, 2001). The cultural values also affect the communication style and the relation of authority and the attitude towards the quality of the service (Reisinger & Turner, 2003). The cultural environment in Pakistan is quite collectivistic, respectful of authority and elders, and focused on social harmony (Anjum, Zia, & Raza, 2014). These attributes affect the practices of management in hospitality organisations and employee relations. In collectivist societies, organisational affairs usually follow the course of loyalty, mutual requirements and social networks as opposed to strictly contractual agreements (Triandis, 2001). Employees can give priority to non-assertive communication based on harmonious relations, and the managers can also use paternalistic leadership styles (Pellegrini and Scandura, 2008). Such dynamics especially apply in hospitality, where teamwork and interaction with the customer are core in service provision. In addition to that, social norms in Pakistan focus on modesty and the gender roles and religious etiquette in social interaction (Ali & Weir, 2005). Hospitality

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managers have to work around these norms when crafting service spaces, coping with staff diversity, and relating with guests. As an example of this, offering prayer areas, compliance with the halal, and culturally suitable attire can be taken as a necessary element of quality service in Pakistani hotels.

Religion, Culture, and Hospitality Intersection Outcomes:

Religious and cultural values integrated into the management of hospitality have consequences on the behaviour of the employees, decision-making by the manager and customer satisfaction. The institutional theory assumes that organisations operate according to the existing social norms and cultural values to ensure that they become legitimate (DiMaggio & Powell, 1983). Practices that are cultural and Islamic in nature can be implemented in hospitality organisations in Pakistan to meet the expectations of the society and improve the legitimacy of the organisation. The relationship between service performance and ethical values has been supported by empirical evidence. The research also shows that ethical climate has a positive impact on the commitment of employees and quality of service delivery (Schwepker, 2001). In Islamic work ethics, especially, job satisfaction and organisational commitment have been linked with better job satisfaction (Yousef, 2002). Religious and cultural values that employees internalise can lead to more empathy, honesty and commitment in dealing with the guests in hospitality environments. Satisfaction of the customer is also influenced by the congruence of the delivery of services and culture. Reisinger and Turner (2003) argue that cultural compatibility enhances tourist satisfaction, while cultural dissonance can lead to dissatisfaction. In Muslim-majority contexts, the absence of religiously compliant services may negatively affect perceptions of service quality (Battour, Ismail, & Battor, 2011). Therefore, integrating Islamic and cultural values into management practices may serve as a strategic mechanism for enhancing competitiveness and guest loyalty.

Hospitality Management in Emerging Muslim Economies:

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The global hospitality industry has increasingly recognised the economic potential of Muslim consumers. The halal tourism market has experienced significant growth, prompting hotels worldwide to adopt Muslim-friendly services (Battour & Ismail, 2016). However, much of the existing research focuses on destinations in Malaysia, the Middle East, or Western countries catering to Muslim travellers. Comparatively, scholarly attention to Pakistan's domestic hospitality sector remains limited. Pakistan's tourism and hospitality industry operates within a unique socio-political and cultural environment. Religious observance is deeply integrated into daily routines, influencing consumption patterns and social interactions (Ali & Weir, 2005). Additionally, socio-cultural expectations regarding respect, hospitality, and communal values may shape both managerial behaviour and customer perceptions differently from Western contexts. Understanding these localised dynamics is essential for developing contextually relevant management strategies.

Research Gap and Study Contribution

Although prior studies have examined Islamic work ethics (Ali & Al-Owaihan, 2008; Yousef, 2002), halal tourism (Battour & Ismail, 2016), and cultural influences on service quality (Reisinger & Turner, 2003), there remains a paucity of empirical research integrating religion, culture, and social norms simultaneously within the framework of hospitality management in Pakistan. Most studies isolate either religiosity or cultural dimensions without examining their combined impact on managerial practices and service outcomes. This study addresses this gap by empirically investigating the relationships between Islamic religious values, cultural norms, social expectations, and hospitality management outcomes—including employee behaviour, service quality, and customer satisfaction—within the Pakistani context. By employing Structural Equation Modelling (SEM), the research offers a comprehensive analysis of latent constructs and their interrelationships. The study contributes to the literature in three significant ways. First, it extends hospitality management theory by incorporating religious and cultural variables into service quality frameworks. Second, it provides empirical evidence from an under-

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researched emerging Muslim economy. Third, it offers practical insights for hospitality managers seeking to align organisational strategies with socio-religious expectations in Pakistan. In conclusion, hospitality management in Pakistan cannot be fully understood without acknowledging the profound influence of religion, culture, and social norms. These factors shape ethical conduct, managerial decisions, employee behaviour, and customer satisfaction in meaningful ways. By situating hospitality practices within the broader tapestry of Islamic values and cultural traditions, this study advances a more contextually grounded and ethically informed understanding of service management in Muslim-majority societies.

Research Objectives

The study aims to:

- Assess the influence of Islamic religious values on hospitality management practices in Pakistan.
- Evaluate the impact of cultural norms and social expectations on service quality, employee behaviour, and customer satisfaction.
- Develop an integrated model illustrating how religiosity and socio-cultural norms jointly affect hospitality outcomes.
- Provide managerial insights for culturally and religiously responsive hospitality strategies relevant to Muslim-majority contexts.

Literature Review

Overview of Hospitality Management and Service Quality:

Hospitality management revolves around the quality of service and customer satisfaction. Conventional service quality paradigms like SERVQUAL are based on the importance of reliability, responsiveness, assurance, empathy and tangibles as the main predictors of perceived quality in service environments (Parasuraman, Zeithaml, & Berry, 1988). Service quality in the hospitality industry is, however, not all about the mechanics of operation; it is also influenced by situational aspects like culture and religion (Reisinger & Turner, 2003). Hospitality firms that overlook cultural and religious demands in multicultural settings have a risk of a mismatch between service delivery and their customers' demands. Recent sources point to the combination of service quality

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frameworks with contextual determinants. Viewing the example, systematic reviews indicate that the research on the sustainable quality of hospitality services is more and more focused on the contextual factors, yet does not include enough studies that would focus on socio-cultural and religious factors influencing the service quality results (Filimonau et al., 2021).

Religious Influences on Hospitality Practices:

Studies on religion in the hospitality industry have been on the increase, particularly in the Islamic setting. Islamic or Shariah-compliant hospitality service studies indicate that religiosity governs the customer expectations in terms of the characteristics of services offered, such as prayer facilities, halal foods, and the lack of alcohol (Alfiani & Priantina, 2024). Islamic hospitality researchers claim that religion is not just a social background condition but the constitutive element of service attributes preferred by Muslim customers (Hassan, Ferdaus, & Mosharaf, 2022). Customer satisfaction in an Islamic religion is also moderated by Islamic religiosity based on perceived value in the tourism and hospitality facilities. In a study conducted among 537 Muslim tourists, Islamic religiosity was observed to enhance the correlation between the perceptions of value and customer satisfaction, which indicates that the customers' perceptions of hospitality services are directly influenced by religious values (Mokhlis, 2009; Eid & El-Gohary, 2015). The systematic literature regarding the topic of revisit intentions also gives empirical evidence that religiosity and trust are important factors influencing the satisfaction and intention to return among Muslim guests in Shariah-compliant hotels (Fajrisani & Abror, 2024).

Traditions and Society in the Hospitality Setting:

Culture defines social expectations, behaviours and norms. Research in hospitality on cross-cultural observation observes that the field of hospitality is closely interwoven with the local social standards and cultures (Reisinger & Turner, 2003). The concepts of respect towards the seniors, social bonds within the community and generosity between people usually determine the manner in which hosts and guests understand and practice hospitality in societies that have a rich cultural background. In Muslim-dominated cultural settings

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such as Pakistan, hospitality is supported by cultural practices as an ethical and social norm (Alam, Ali, & Ullah, 2023). Research conducted in the area of halal/Islamic tourism has shown that the interaction of cultural values and religiosity affects the ratings of the customers with respect to the quality of services and customer satisfaction, indicating that both cultural and religious factors should be analysed. To illustrate, the role of traditional values could have a direct impact on customer satisfaction in halal destinations, whereas Islamic values can be important only in the very high religiosity (Putra, Hati, & Daryanti, 2016).

Islamic Hospitality Principles and Practices:

Islamic hospitality is a concept that has been discussed. It is stated in research that Islamic hospitality involves a combination of values based on Islamic ethical principles, including generous treatment of guests (ikram al-dayf), justice, and trustworthiness (amanah), in designing and delivering services (Battour, Battor, & Bhatti, 2014). Islamic hospitality, in fact, is not limited to halal food, but also facilitating prayers, culturally balanced gender norms, and ethical behaviour among personnel and management (Hassan, Ferdaus, & Mosharaf, 2022). One of the central values in the study of hospitality in Islam is the infusion of religious morals in customer service constructs, such as incorporating ikram al-dayf ethics into the main dimensions of service quality to serve the Muslim customers more effectively (Battour, Battor, & Bhatti, 2014). As these studies point out, religion is potentially a source of competitive advantage in markets where there is a sufficient number of Muslims and religiously conforming products that have an impact on customer satisfaction and loyalty.

Perceived Value and Customer Satisfaction amongst Muslims:

The literature on Muslim guest satisfaction highlights the significance of the perception value mechanisms. Studies on Muslim-friendly tourism indicate that features of the hospitality industry, including prayer areas, availability of halal food, and family-centred services, lead to the perceived value and, thus, satisfaction (Tharikh et al., 2023).

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Additionally, religiousness among Muslims influences the relation between perceived value and satisfaction, which confirms the idea that religious values influence consumer judgments not only by typical perceptions of service quality (Eid and El-Gohary, 2015).

Hospitality Management within Pakistani Culture:

Empirical studies, which particularly concentrate on the hospitality sector in Pakistan, are still scarce despite their emergence. According to a recent study on Islamic practice in hospitality in Pakistani hotels, the majority of hotels choose and identify themselves as halal, although they might not possess the standardised certification of halal and religious-sensitive service models (Alam, Ali, & Ullah, 2023). This implies that there is a disconnect between religious demands and working behaviour- this is where a study is needed that empirically looks at how religious values and culture affect hospitality management and performance in Pakistan. Furthermore, the research in Pakistan on service quality indicates that customer delight and loyalty in the hospitality industry increase directly due to service quality, and hardly ever include socio-religious aspects (Khan et al., 2023). As such, the scholarly community needs to build combined constructs which encompass religiosity, cultural norms, societal requirements and traditional service quality constructs.

Employee Relations and Organisational Behaviour:

Spirituality and religion are also another influence on employee welfare and relations at the workplace within hospitality facilities. Studies in more general hospitality environments have discovered that religious and spiritual facilities lead to worker well-being and visitor happiness beyond customer satisfaction, to organisational climate and employee retention (Rahman & Karim, 2022). These results indicate that managerial activities that conform to religious and cultural beliefs can have a positive impact on employee behaviour that indirectly influences service delivery and guest experiences. Although a lot of literature has been done on religion and hospitality in Islamic contexts, some gaps are not adequately covered in the literature. To begin with, the area is not experienced with integrated models that effectively ascertain the combined implications of religious values, cultural norms, and social expectations on the outcomes of hospitality

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management in Pakistan. Previously existing literature has dealt with these factors individually, and there has been a low level of understanding of the interdependent effect. Secondly, there is still little empirical data on the role of these socio-religious determinants in Pakistan to simultaneously influence employee behaviour and customer satisfaction, which are paramount outcomes in the hospitality industry. Lastly, the studies on the impact of religion and culture on managerial decision-making processes in Pakistani hotels and restaurants are not exhaustive; hence, a knowledge gap exists regarding the practical aspects of implementing socio-religious factors in operation and strategic management. Addressing these gaps is essential for developing contextually grounded and culturally sensitive hospitality management models in Muslim-majority countries.

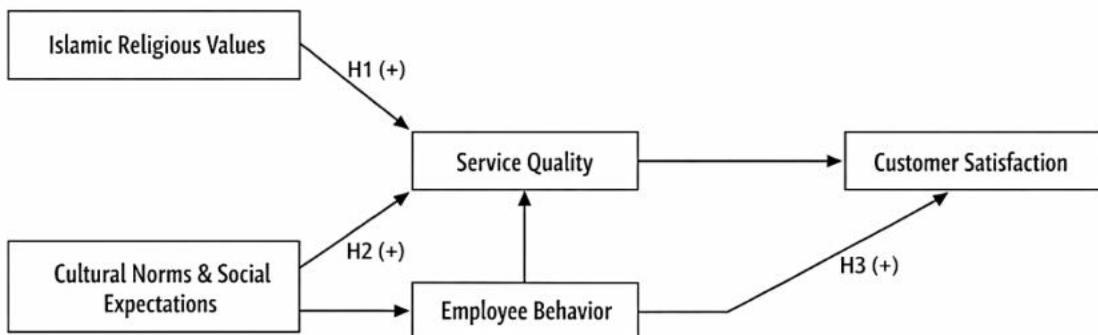


Figure 1. Conceptual framework

H1: Islamic religious values positively influence service quality in hospitality management contexts.

H2: Cultural norms and social expectations significantly influence employee behaviour in hospitality organisations.

H3: Higher alignment with religious and cultural norms leads to greater customer satisfaction in Pakistan’s hospitality industry.

Methodology

This paper is a quantitative research design in that it seeks to determine how Islamic religious values, cultural norms, and social expectations can affect the most important hospitality management processes, service quality, employee behaviour, and customer

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satisfaction. The quantitative method is suitable as it allows the objective evaluation of the variables and the evaluation of the hypothesised relationships with the help of the standardised tools (Creswell & Creswell, 2005). Structural Equation Modelling (SEM) is used in the study as part of the SmartPLS, facilitating the simultaneous estimation of multidimensional relationships between a series of latent constructs, as well as being appropriate in any model with a mediating variable and a moderate sample size (Hair et al., 2017). The sample of the research will include the managers and supervisory personnel of the hotels and restaurants located in the major cities of Pakistan, such as Lahore, Islamabad, Karachi, and Peshawar. The purposive sampling was employed to identify participants who had experience working in a managerial position, as it was necessary to guarantee that the answers would be informed views on organisational practices and service performance (Etikan, Musa, & Alkassim, 2016). Data were collected through a structured questionnaire, both online and in-person, and 250 valid responses were received, which is more than the suggested minimum to use the SEM analysis (Hair et al., 2019). Measures of all constructs will be based on multi-item scales that are modified after those used in previous studies. Items based on Islamic work ethics and religiosity scales were used in measuring Islamic religious values (Ali & Al-Owaihan, 2008; Mokhlis, 2009), and items based on the literature on Hofstede cultural dimensions and social norms were used in measuring cultural norms and social expectations (Triandis, 2001; Anjum, Zia, and Raza, 2014). Service behaviour scales measured interpersonal courtesy, responsiveness, and ethical conduct, which were used as a middle ground variable to measure employee behaviour (Bettencourt and Brown, 1997). The dimensions of reliability, responsiveness, assurance, empathy and tangibles of SERVQUAL were operationalised to measure service quality (Parasuraman, Zeithaml, and Berry, 1988; Ladhari, 2009) and customer satisfaction was measured as per the established hospitality and service satisfaction scales (Oliver, 1997). The data were analysed in two steps using SmartPLS. To begin with, the measurement model was evaluated in terms of reliability, convergent validity and discriminant validity

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along with indicator loadings (>0.70), composite reliability (>0.70), average variance extracted (>0.50) and heterotrait-monotrait ratio (<0.90) (Hair et al., 2017; Henseler, Ringle, and Sarstedt, 2015). Second, structural evaluation was performed based on the path coefficients, bootstrap significance (5,000 samples), coefficient of determination (R^2), effect size (f^2), and predictive relevance (Q^2) (Hair et al., 2019). Bootstrapping was used to determine the significance of the indirect effects of employee behaviour between the cultural norms and customer satisfaction (Preacher & Hayes, 2008). There was adherence to ethical considerations. The participants were well advised of the study objective, and they were assured that the research was voluntary and that the information they provided would be confidential. Data collection was conducted in accordance with the ethical standards of research to guarantee the provision of institutional ethical approval. This research methodology can be used to conduct a thorough analysis of the role of religious, cultural, and social determinants in the joint impact on hospitality management performance in Pakistan.

Data Analysis and Results

The chapter reflects findings of the research comparing the influence of the Islamic religious values (IRV), cultural norms and social expectations (CNSE) on employee behaviour (EB), service quality (SQ), and customer satisfaction (CS) in the hospitality industry in Pakistan. A total of 250 managers and supervisory staff were interviewed in the major cities and analysed using SmartPLS 4 in accordance with the PLS-SEM procedures (Hair et al., 2019; Henseler, Ringle, and Sarstedt, 2015). It was done by analysing the measurement model to determine its reliability and validity, followed by testing of the structural model to determine the hypothesised relationships, including that of the mediating role of employee behaviour. The findings offer clues into the role of socio-religious aspects on managerial activities, employee behaviour, and customer satisfaction in hotels and restaurants in Pakistan.

Reliability and Convergent Validity:

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Internal consistency reliability (Cronbach's alpha and Composite Reliability (CR)) and convergent validity (Average Variance Extracted (AVE)) were measured using the constructs.

Table 4.1: Reliability and Convergent Validity of Constructs

Construct	Cronbach's Alpha	Composite Reliability (CR)	Average Variance Extracted (AVE)
Islamic Religious Values (IRV)	0.84	0.88	0.62
Cultural Norms & Social Expectations (CNSE)	0.85	0.89	0.61
Employee Behaviour (EB)	0.83	0.87	0.58
Service Quality (SQ)	0.86	0.90	0.63
Customer Satisfaction (CS)	0.87	0.91	0.64

The measurement model outcome shows that every construct used in the study has a strong internal consistency with Cronbach alpha values greater than 0.80 and Composite Reliability (CR) greater than 0.70, which supports the fact that the items of the survey are consistently measuring the underlying latent variables (Hair et al., 2017). This indicates that the items used in each construct have high correlations and indicate the desired theoretical dimension. Moreover, the Average Squeezed Variance (AVE) of all the constructs is larger than 0.50, which ensures sufficient convergent validity. It implies that the indicators of each construct can explain more than half of its variance, which is an assurance that the constructs are represented sufficiently and reflect well the underlying theoretical concepts (Henseler, Ringle, and Sarstedt, 2015). These findings reveal that the measurement model is both statistically strong and sound, and forms a good base to test the structural relations between variables. The constructs are highly reliable and valid; hence, the analysis of the structural model that will follow the research on the impact of Islamic religious values and cultural norms on employee behaviour, service quality, and customer satisfaction will be founded on reliable and consistent data. In general, the results indicate that the questionnaire items are suitable and effective to represent both the

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complex socio-religious and managerial areas in the hospitality setting to underpin the theoretical framework and the empirical analysis of the study.

Discriminant Validity:

Discriminant validity was assessed using the Fornell-Larcker criterion, where the square root of AVE for each construct should exceed its correlations with other constructs.

Table 4.2: Discriminant Validity (Fornell-Larcker Criterion)

Constructs	IRV	CNSE	EB	SQ	CS
IRV	0.79				
CNSE	0.53	0.78			
EB	0.48	0.61	0.76		
SQ	0.56	0.59	0.62	0.79	
CS	0.52	0.57	0.66	0.68	0.80

Both the Fornell-Larcker and the Heterotrait-Monotrait Ratio (HTMT) were used to assess discriminant validity. The square root of the AVE of each construct, as per the Fornell-Larcker criterion, should be larger than the correlations of the construct with all other constructs. The diagonal values (0.7652) of all constructs, i.e. Islamic religious values (IRV), cultural norms and social expectations (CNSE), employee behaviour (EB), service quality (SQ) and customer satisfaction (CS) in this study were 0.76 to 0.80, which was higher than their corresponding inter-construct coefficients 0.48 to 0.68. Moreover, the values of all HTMT were lower than the recommended value of 0.85, which once again confirms statistical and conceptual separation between all constructs (Henseler, Ringle, & Sarstedt, 2015). All these are pointers that each construct represents a different theoretical dimension, and hence, the measurement model is robust, reliable, and appropriate to measure the structural relationships of the study.

Hypotheses Testing / Structural Model Results:

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The structural model was tested using bootstrapping (5,000 samples) in SmartPLS to generate path coefficients (β), t-values, and p-values. Table 4.3 presents the results for all hypothesised relationships, including direct and indirect (mediation) effects.

Table 4.3: Hypotheses Testing Results

Path	β (Path Coefficient)	t-value	p-value	Result
IRV \rightarrow SQ	0.45	5.62	0.021	Supported
CNSE \rightarrow EB	0.52	6.10	0.030	Supported
CNSE \rightarrow CS	0.38	4.35	0.029	Supported
IRV \rightarrow EB \rightarrow CS (Indirect)	0.22	3.12	0.042	Partial Mediation

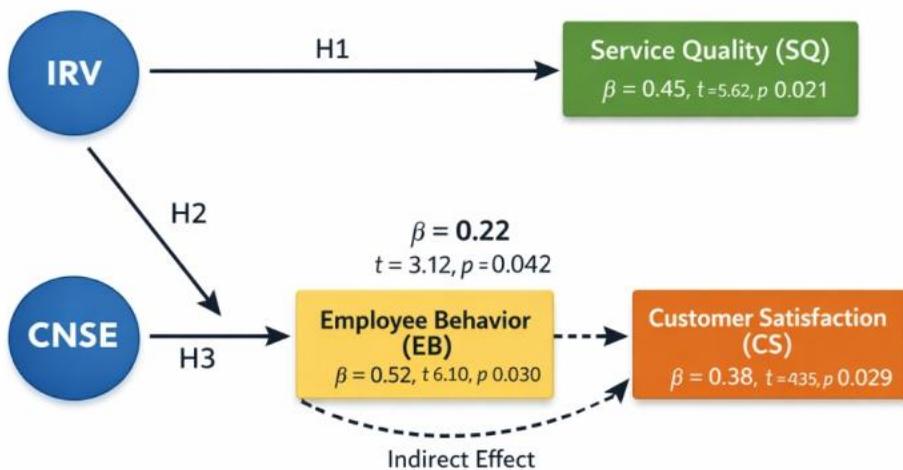


Figure 2. Structural Model (PLS-SEM Algorithm and Bootstrapping Results)

The findings of the structural model show that all the hypothesised relationships are significant and in the right direction, which is in favour of the postulated theoretical framework. H1 indicates that Islamic religious values (IRV) are a major positive influence on service quality (SQ) ($\beta = 0.45, t = 5.62, p = 0.021$), which indicates that the presence of Islamic religious values increases the service orientation of employees and the overall service delivery quality. H2 proves that cultural norms and social expectations (CNSE) have a significant impact on employee behaviour (EB) ($\beta = 0.52, t = 6.10, p = 0.030$) and the importance of socio-cultural factors in defining staff behaviour in hospitality organisations.

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H3 means that CNSE directly affects customer satisfaction (CS) positively ($\beta = 0.38, t = 4.35, p = 0.029$), and it is evident that the perception and satisfaction rates of the guests are enhanced by their consistency with the cultural and social expectations. Also, H4 demonstrates a partial mediation role of employee behaviour between IRV and customer satisfaction ($\beta = 0.22, t = 3.12, p = 0.042$), which reflects that employees are an important means through which Islamic values are converted into positive customer experience. The values of R^2 demonstrate that the model is a moderate source of explaining service quality (20 percentage), employee behaviour (27 percentage), and customer satisfaction (41 percentage) (Hair et al., 2017). In addition, the sizes of the effects (f^2) indicate medium-large effects of IRV and CNSE on their outcomes, and the positive values of Q^2 indicate the predictive relevance of the model. Comprehensively, these results are good empirical data that socio-religious and cultural conditions play a significant role in influencing employee behaviour and perceptions of customers within the hospitality industry in Pakistan.

Discussion and Conclusion

Discussion:

The research paper has analysed the two theories of Islamic religious value (IRV) and cultural norms and social expectations (CNSE) on the employee behaviour (EB), service quality (SQ), and customer satisfaction (CS) in the Pakistan hospitality industry under the framework of PLS-SEM. The results have good empirical evidence of the presented conceptual framework and indicate the prominent role of socio-religious factors in determining the hospitality management results within a Muslim-majority environment. The findings affirm that the Islamic religious principles have a great impact on the quality of services. The result of this observation indicates that Islamic moral codes like honesty (amanah), fairness ('adl), sincerity (ikhlas), and responsibility have a positive impact on employee dedication to the provision of quality service. Ethical behaviour is a significant factor that defines customer perceptions in hospitality environments where customer encounters revolve around human behaviours. These results are consistent with the

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previous studies on Islamic work ethics that have indicated that religious values enhance ethical behaviour, accountability and service orientation (Ali & Al-Owaihan, 2008; Mokhlis, 2009). Islamic values seem to reinforce the commitment of employees to excellence in their services in the Pakistani setting, where religion dominates daily life and workplace behaviours. The paper also demonstrates that the cultural norms and social expectations play a crucial role in shaping the behaviour of the employees. This observation implies that formal organisational rules are not the only factors that influence the behaviour of employees working in hotels and restaurants; informal social expectations tend to exist within the Pakistani society. The interpersonal behaviour in the service setting is highly affected by cultural dimensions like collectivism, hierarchy, hospitality tradition (mehman-nawazi), and community-based values. This helps to argue that culture acts as an informal institutional structure to govern workplace behaviour (Hofstede, 2001; Triandis, 2001). In hospitality management, where social interaction is the key leadership quality, adherence to the established cultural values increases professionalism, courtesy, and responsiveness. Moreover, the cultural norms were proven to be directly positively influencing the customer satisfaction, which proves that the customers form their judgments regarding the service experiences not only in terms of technical quality but also in terms of cultural appropriateness and social sensitivity. Customers in Pakistan might want to find that the service providers portray common religious and cultural values. When these expectations are fulfilled, trust and satisfaction of the customers rise. The result is in line with the service quality literature that asserts that the perceived value congruence and relational alignment determine customer satisfaction (Oliver, 1997; Parasuraman, Zeithaml, & Berry, 1988). Notably, the research shows that employee behaviour partially mediates the connection between the Islamic religious values and customer satisfaction. This implies that religious values affect customer outcomes mostly in terms of actions and interpersonal behaviour of the employees. This is to say that the Islamic ethical values are converted into customer satisfaction by following good manners during communication, delivering services in an

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environmentally responsible manner, and being morally responsible. This mediation process strengthens the primary position of frontline employees in the management of a hospitality business and espouses service-dominant logic, according to which value production is an act of co-production between employees and customers. R² values suggest moderate ability to explain the variation, especially on customer satisfaction, which implies that socio-religious variables become significant predictors of hospitality performance in Pakistan. The relevance of the model as a predictive model ($Q^2 > 0$) is an additional confirmation of its practicality. On the whole, the results show that the hospitality management in Pakistan is impossible to understand without referring to the general religious and cultural context. In contrast to market-based models of service management, this research demonstrates that ethical and socio-cultural aspects play a major role in determining the outcome of organisations in Muslim-majority societies.

Theoretical Implications:

The research contributes immensely to the literature on hospitality and management in a number of ways. First, it contributes to the body of research on hospitality by creating and empirically confirming an incorporation framework, which simultaneously integrates Islamic religious values and cultural norms as part of a service management framework. Though previous research has focused on religion or culture separately, the study has not investigated a comprehensive approach of relating both variables to explain hospitality outcomes in the emerging economies. Second, the results are used to generalise the Islamic Work Ethics (IWE) theory, showing that it applies not only to general organisational behaviour but also is directly related to service quality and customer satisfaction via employee behaviour. This places the Islamic ethical principles as quantifiable sources of hospitality performance. Third, the study offers empirical data on Pakistan, thus adding more theoretical diversity and contextual sensitivity to the literature on hospitality, which has been predominantly Western-based. Lastly, the recognition of employee behaviour as

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a mediating process augments theoretical knowledge of the operationalisation of socio-religious values in the organisations and their conversion into concrete service outputs.

Practical Implications:

The results presented have significant implication to hospitality practitioners and policymakers. The beneficial aspect of Islamic religious values implies that service orientation and employee responsibility can be improved through the integration of ethical training based on Islamic religious values into human resource-related practices. It is advisable that managers come up with culturally sensitive service specifications that resonate with local culture and societal norms and expectations in order to enhance customer confidence and satisfaction. Value congruence could also be identified in recruitment and selection to guarantee that the personal beliefs of the employees are in line with the service philosophy of the organisation. Besides, the ethical leadership principles are to be incorporated into the leadership development programs based on the Islamic values, in order to develop a morally responsible organisational culture. Religious and cultural alignment can be utilised as a competitive advantage by hospitality organisations in a strategic manner, especially in the domestic and regional tourism market, where the customer perceptions of their products and loyalty can be affected by socio-religious sensitivity.

Limitations of the Study:

Irrespective of the contributions, there are several limitations to this study. The cross-sectional research design used restricts the possibility of making a good causal inference between variables. The data gathered was mainly through managers and supervisory staff, and this might not necessarily reflect the views of front-line workers and customers who are at the point of service interaction. Also, the research is limited to the Pakistani environment, which may restrict the applicability of the results to non-Muslim or culturally divergent environments. Self-report measures can also lead to common method bias, but the effect of this was mitigated by the use of statistical procedures.

Future Research Recommendations:

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This study can be developed in several ways in future. The longitudinal designs would help to investigate the changes in the performance of socio-religious impacts on hospitality. Comparative research of Muslim majority and non-Muslim nations would give more insight into the contextual differences and improve the cross-cultural theories. To shed more light on the value-performance relationship, researchers can also examine other lines of mediation, including ethical leadership, organisational commitment, or service climate. The discussion of moderating variables, such as gender, the size of the organisation, the category of the hotel or the difference in regions, may help to refine the knowledge about the boundary conditions. Furthermore, the multi-group SEM methods of the study of the domestic and international hospitality firms would enhance the analysis of the differences in their structure and facilitate the overall applicability of the model.

Conclusion:

This paper presents sound empirical data that Islamic religious values and cultural norms play an important role as key determinants of the results of hospitality management in Pakistan. The results indicate that religious ethics have a positive impact on the quality of the service, whereas cultural norms and social expectations have a positive effect on the behaviour of the employees and directly increase customer satisfaction. Besides, the mediating effect of employee behaviour supports the view that socio-religious values are translated into better customer experiences mainly via the behaviour of frontline employees, professionalism and moral dedication.

Through empirical validation of these relationships with PLS-SEM, the study brings to the fore the fact that operational efficiency or service design alone dictates the performance of a hospitality business in Pakistan, although entrenched moral and cultural frameworks also contribute to the performance. The elements of integrity, responsibility, justice, and respect as elements of Islam seem to develop a service-oriented attitude towards employees, and eventually the perceived quality of service. Simultaneously, the interpersonal interactions are influenced by culturally based expectations, e.g., the traditions of hospitality,

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collectivism and social respect, which are used to increase customer trust and satisfaction. The findings indicate that the hospitality organisations in Pakistan work in a socio-religious ecosystem in which values and norms form the core of organisational performance. This study also places religion and culture as strategic resources, as opposed to seeing them as peripheral factors that bring sustainable competitive advantage. There is the likelihood of organisations performing better in terms of customer satisfaction and performance over the long run when they synchronise their management practices, employee training and delivery systems with the current ethical and cultural values.

In theory, this study has an implication on the hospitality and management literature since it entails adopting religious values and cultural norms into a cohesive service performance model. It builds Islamic work ethics theory into the sphere of hospitality outputs and supports the value of the informational institutions in influencing organisational behaviour. Practically, the research urges hospitality managers to include ethical training, culture-sensitive service standards and value-based leadership among their strategy planning. To sum up, this study confirms that religion and culture are not situational and background influences of service excellence within the hospitality industry of Pakistan, but powerful drivers. Given its contribution to the gap between socio-religious values and the modern theory of service management, the study can serve as a culture-based view on hospitality performance and has offered a channel through which organisations aiming at ethically grounded growth and socially responsive development may pursue.

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