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TABLE of CONTENTS

TAX AVOIDANCE AND MANAGEMENT FRAUD IN MALAYSIAN PUBLIC LIMITED COMPANIES: CONCEPTUAL PAPER Roshidah Safeei	1 -13
RELIGIOSITY AND ATTITUDE INFLUENCE ON MUSLIMS' INTENTION TO VISIT HOMESTAYS IN SABAH, MALAYSIA Azrin Jalasi ¹ & Sylvia Nabila Azwa Ambad ²	14 -28
MEDICAL HEALTH INSURANCE: A CROSS-SECTIONAL STUDY OF FACTORS ASSOCIATED WITH THE FINAL YEAR UNDERGRADUATE STUDENT'S INTENTION Muhammad Danial Kamarulzaman ¹ , Mohd Nazir Rabun ^{2*} & Mustaqim Mohd Halim ³	29 - 41
APPLICATION OF GOLDEN RATIO IN INCREASING THE APPEAL OF PROPORTIONS IN DESIGN Azmir Mamat Nawi ¹ , Wan Zaiyana Mohd Yusof ² , Hafeezur Rahman Mohd Yassin ³	42 - 48
THE DOMINANT OF VALUES AND LIFESTYLES (VALS) BETWEEN GENERATIONS IN MALAYSIA Ahmad Subhi Zolkafly	49 - 57
CASHLESS SOCIETY IN CAMPUS: STUDENT'S USAGE AND LEVEL OF AWARENESS Nurul Azwa Binti Abdul Rais ¹ , Noorezatty Mohd Yusop ² , Syamila Nabilah Binti Sabtu ³ , Nur Elya Ezzaty Binti Shamsul Bahrin ⁴	58- 66
A STUDY OF STUDENTS' PERCEPTION OF ONLINE LEARNING CLASSES BASED ON MARS MODEL IN UITM SEREMBAN 3 CAMPUS Muhammad Akif Zakwan Amir ¹ , Abdul Hakim Mat Luwi ² , Farah Adilla Ab Rahman ³	67 - 80
THE DOMINANT TRAITS FOR WOMEN TO BECOME ACADEMIC LEADERS IN HIGHER EDUCATION INSTITUTIONS: A CONCEPT PAPER Nur Idayu Badrolhisam ¹ , Nur'Ain Achim ² & Norhayati Omar ³	81- 90
THE INFLUENCE OF CUSTOMER INCIVILITY TOWARDS DEVIANT BEHAVIOUR: A CASE STUDY OF CASUAL RESTAURANT FRONTLINE EMPLOYEES IN THE KLANG VALLEY, MALAYSIA Tasnimul Islam ¹ & Fahmi Sarin ²	91 -99
ASSESSING USAGE OF METACOGNITIVE ONLINE READING STRATEGY AND ITS RELATIONSHIP WITH STUDENTS' COMPREHENSION ACHIEVEMENT IN THE NEW NORM Saripah Anak Sinas ¹ , Suthagar A/L Narasuman ² and Sandra Phek-Lin Sim ³	100 - 115
INFLUENCING FACTORS OF CUSTOMER LOYALTY IN THE MALAYSIAN AIRLINE INDUSTRY USING STRUCTURAL EQUATION MODELLING (SEM) Haslinda Ab Malek ¹ , Nurhamiza Haris ² , Siti Sara Wendri ³ , Sharifah Najihah Syed Faisal ⁴ & Isnewati Ab Malek ⁵	116 - 128
THE ACCEPTANCE OF ISLAMIC DEPOSIT PRODUCTS AMONG NON-MUSLIM BANK CUSTOMERS IN MALAYSIA Nurul Afidah Mohamad Yusof ¹ , Khoo Siew Teng ² , Khor Siew Yi ³ , Teh Shu Yi ⁴ , Webster Ho Min Zhang ⁵ , and Wong Soon Seng ⁶	129 - 141

MEASURING THE VALUE ADDED INTELLECTUAL CAPITAL ON FINANCIAL PERFORMANCE: A CASE OF MALAYSIAN GREEN TECHNOLOGY COMPANIES Noor Sharida Badri Shah ¹ & Noor Azuddin Yakob ²	142 - 157
THE MEDIATING ROLES OF CRITICAL PSYCHOLOGICAL FACTORS TOWARDS THE RELATIONSHIP BETWEEN JOB CHARACTERISTICS AND JOB OUTCOMES: A CONCEPTUAL FRAMEWORK Emi Normalina Omar ¹ , Nur Atiqah Rochin Demong ² , Lailatul Faizah Abu Hassan ³ , Narehan Hassan ⁴ , Anisah Alwi ⁵	158 - 168
A STUDY ON THE RELATIONSHIP BETWEEN CUSTOMER SATISFACTION TOWARDS SERVICE QUALITY IN A THREE-STAR HOTELS IN PERLIS Nurul Labanihuda Abdull Rahman ¹ , Syaza Syahirah Samsul ² , Muhammad Shyazzwan Ibrahim Brian ³ , Nurul Izzati Idrus ⁴	169 - 181
A CONCEPTUAL FRAMEWORK FOR ENTREPRENEURIAL PERSONALITY AND ENTREPRENEURIAL POTENTIAL TRAITS FOR TECHNICAL AND VOCATIONAL EDUCATION AND TRAINING (TVET) STUDENTS IN MALAYSIA Norffadhillah Rofa ¹ , Rohana Ngah ²	182 - 197
HOW GOOD IS SOCIAL EQUALITY IN THE PENINSULAR MALAYSIA; A CROSS-SECTIONAL STUDY AMONG BUMIPUTERA COMMUNITY Mohd Nazir Rabun ¹ , Abdul Jalil Mohamed Ali ² & Nuraisyah Chua Abdullah ³	198 - 210
THE IMPLEMENTATION OF MARKOV CHAIN TO PREDICT MARKET SHARE SMARTPHONE CUSTOMERS IN SURABAYA DURING PANDEMIC COVID-19 Hilyatun Nuha ¹ , Wiwin Widiasih ² & Mustofa Wahyu Romadon ³	211 - 225
PEMBANGUNAN KEUSAHAWANAN ASNAF BERDASARKAN KERANGKA NLP: SATU KAJIAN AWAL Abd Latif Abdul Rahman ¹ , Zuraidah Arif ² , Zati Atiqah Mohamad Tanuri ³ , Hasniza Hassim ⁴ , Che Halimah Hassan ⁵ & Norazliza Amil ⁶	226- 234
ANALYSIS OF PRODUCT DESIGN IN DEVELOPING LEARNING AIDS FOR DYSLEXIC CHILDREN Siti Nur Solehah ¹ , Wan Noor Faaizah ² , Hasnul Azwan Azizan ³	235- 249

RELIGIOSITY AND ATTITUDE INFLUENCE ON MUSLIMS' INTENTION TO VISIT HOMESTAYS IN SABAH, MALAYSIA

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ABSTRACT

Homestay is another vital tourism product that the government of Malaysia has emphasized. However, homestays without specific Shari'ah regulation have caused conflicts and inconveniences for Muslim guests. Therefore, this study examines religiosity and attitude on the Muslims' intention to visit homestays in Sabah, Malaysia. A quantitative cross-sectional approach was applied to gather data from a sample of 251 Malaysian Muslims, and a convenience sampling method is employed to collect data for the study. Data collected were analyzed using SmartPLS 3.3.2.9 software. The study's findings indicate that religiosity and attitude significantly influence the Malaysian Muslims' intention to visit homestays in Sabah, Malaysia. The study also provides empirical evidence for the individual factor that religiosity and attitude are influencing the Muslims' intention to visit homestays in Sabah, Malaysia. Nonetheless, the scope of the study is limited to Malaysian Muslims' intention to visit homestays in Sabah only.

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1. Introduction

Previously, the halalification of services was focusing on banking, insurance and finance. However, nowadays the halalification of services have expanded into tourism as well. For example, the hospitality operators in the Malaysian tourism industry quickly responded by introducing Shariah-compliant hotels, which provide halal food, a non-alcoholic bar and a space for praying (Othman et al., 2019). However, homestays without specific Shari'ah regulation has caused conflicts and inconveniences for Muslim guests. According to Othman et al. (2019), an argument for homestay arises when the accommodation premises are not harmonised with Shariah principles, especially in the surrounding physical environment and social interaction. Homestay is one of the important tourism products that the government of Malaysia has emphasized. The Malaysian government introduced the homestay program as an alternative accommodation for tourists, and it is recognized as an important driver for rural community economic development in the country.

Based on the findings of Othman et al. (2019), the provision of Muslim-friendly tourism accommodation in Malaysia is still lacking, and the argument arising from this matter is whether or not other tourism accommodation premises such as homestays are Shari'ah compliant. Other previous research also has confirmed that Muslims' intention to purchase and their religious values have a significant relationship (Shaari & Arifin, 2009). The consumption habits of Muslims are largely shaped by their belief and adherence to the principles of Islam. Thus, the unavailability of accommodations or homestays that are in line with the Shari'ah principles created a dilemma for Muslim tourists (Zamani-Farahani & Henderson, 2010). Consequently, this issue discouraged Muslim tourists from visiting particular destinations (Battour & Battor; 2010). With belief being a major factor that influences their purchasing decisions, Muslims are searching for products and services that can fulfil their faith-based needs. Specifically, the Muslims' needs and wants are moulded by their firm beliefs in the Islamic principles and values (Henderson, 2003). For Muslim consumers, adherence to religious principles is the utmost importance when it comes to the aspect of accommodation while travelling. Muslims are obligated to comply with the guidelines of halal and haram in their daily living, even during travelling. When Muslims are facing obstacles while searching for a place to stay that adheres to Shari'ah's guidelines, it will discourage their interests to visit or revisit that places again.

The statistics showed that 70 percent of the world Muslim population is following the halal standard (Lada et al., 2009). It indicates that worldwide Muslim communities mostly observe the concept of halal. In fact, it was found that halal standard-compliant is an important factor that influences Muslims' decision when they decided to travel abroad (Battour, 2017). The inability of a destination host to deliver accommodation facilities that adhere to the Islamic principles greatly discouraged Muslim tourists from visiting or revisiting certain destinations (Battour & Battor, 2010). Therefore, the development of Muslim-friendly homestay program in Malaysia cannot be overlooked by the Malaysian government and homestay operators. They need to understand the crucial factors that strengthen the formation of Muslim tourists' intention to visit homestays in Malaysia, particularly in Sabah. Sabah was chosen in this study because of the thirteen states in Malaysia, the homestay program in Sabah shows the most progressive performance in homestay sector. In 2019, the homestay program in Sabah has the highest-earning in the industry, with revenues of more than MYR6 million (Bernama, 2020). Therefore, a deep understanding of the factors determining Muslim tourists' intention to visit homestays in Sabah is crucial since it contributes to the literature on Muslim's purchase behavior towards homestay service in Malaysia. It may also contribute to the Shari'ah-compliant homestays development in Malaysia in the future. However, literature related to factors influencing Muslim tourists' intention to visit homestay is still scarce. In particular, this study aims to examine the effect of religiosity and attitude on the intention to visit homestay in Sabah, Malaysia.

2. Literature Review

2.1 Intention

The intention is considered a critical antecedent that shapes consumers' purchase behaviour (Nguyen et al., 2010). One of the most effective ways to understand the actual purchase behaviour of consumers is by examining what influences their intentions (Ghalandari & Norouzi, 2012). According to Ajzen and Fishbein (2000), the intention is the central component of the Theory of Planned Behavior (TPB) model, and it occurs before the actual behaviour. It will lead to the development of appropriate strategies by service marketers (Khaniwale, 2015). Earlier, intention was defined by Fishbein & Ajzen (1975) as a measure of the strength of one's intention to perform a specific behaviour. In their study, they argued that a person commits actual conduct when an opportunity arises. The stronger the person's intention to perform a behaviour, the more likely an individual will perform the behaviour. The relationship between the individual's intention and their actual performance has been empirically tested in a laboratory setting (Ajzen & Fishbein, 2000).

2.2 Attitude

In general, attitudes refer to readiness for attention or action of a definite sort (Allport, 1935). Later, other researchers also contributed to the literature through research on the aggregation of other variables (Ajzen, 1988; Ajzen & Fishbein, 2000; Fishbein & Ajzen, 1975). However, Fishbein and Ajzen (1975) argued that attitudes alone cannot always fully predict a behaviour; therefore, they suggested that the aggregation of other variables with attitudes could predict behaviour more reliably than any single variable. In the Theory of Reasoned Action, Fishbein and Ajzen (1975) used attitudes as an important variable to predict individuals' behavioural intention. Ajzen and Fishbein (1980) defined attitude as a degree of a person's favourable or unfavourable reaction to perform a particular behaviour. Later, Ajzen (1988) extended the definition of attitudes as a disposition to respond favourably or unfavourably to an object, a person, institution or event. In another study, Allen et al. (2002) described attitude differently. The focus is not on things and events but rather on human values, such as knowledge, price, usefulness and image of a product, which shifted from attitudes. Meanwhile, Brenes et al. (1998) adopted and extended the definition by Fishbein and Ajzen (1975), which examined the senior group's experience behaviour. Meanwhile, Lemmens et al. (2005) and Fishbein and Ajzen (1975) focused on favorableness or unfavorableness of attitudes. It is including the consequences of predicting individuals' behavioural intention.

2.3 Religiosity

Earlier, researchers, such as Fukuyama (1961) and Glock and Stark (1965), associated religiosity with cognition, tradition, experience, and behaviour. However, a recent study defined religiosity as a firm belief related to spirituality that can control human destiny (Imran et al., 2017). In particular, religiosity refers to consumers' vow towards their religious beliefs and values (Rehman & Shabbir, 2010). In a more technical definition, other scholars viewed religiosity as an indicator of the extent to which individuals devoted themselves to their religion (Ramly et al., 2008). Religiosity also indicates the degree or range of individuals obligation and adherence towards their faith. Therefore, consumer religiosity level is not the same. Their religiosity can be intense, moderate, low or even non-religious at all (Delener, 1994). Less religious consumers tend to ignore the religion component because it has a minor impact on their purchasing decisions (Delener, 1994). Past research has argued that religiosity is different in intrinsic and extrinsic orientations (Laythe, Finkel, Bringle & Kirkpatrick 2002). According to Allport (1935), an intrinsic orientation toward religion is when people incorporate their religion into all aspects of their life, providing them with meaning and becoming a primary motivating force in their life (Zinnbauer et

al., 1997). Meanwhile, those people with an extrinsic orientation view religion as a means to an end. For them, religion defines only part of what they believe and how they view themselves. In addition, extrinsic orientation holders will use religiosity to achieve personal or social goals only (Greer et al., 2005).

2.4 The attitude effect on intention

Regardless of the study's context, some research findings have shown that attitude significantly impacts a person's behavioural intention. Earlier, Fishbein and Ajzen (1975), in their Theory of Reasoned Action (TRA) and Ajzen (1991) in his Theory of Planned Behavior (TPB) posited that attitude is one of the most critical variables in predicting an individual's behavioural intention. Later, many scholars confirmed the significant role of attitude in predicting consumers' purchase intention. In recent studies, Johan et al. (2020) discovered that Muslims with strong religious beliefs intend to have a high intention to purchase Islamic products or services. Similarly, Farhat et al. (2019) also reported a positive and significant relationship between attitude and Muslims' intention to buy Family Takaful in Pakistan. In agreement with those findings, studies by Bashir (2019), Memon et al. (2019), and Khan and Azam (2016) on halal-labelled products agreed that attitude has a positive relationship with Muslim consumers' purchase intention.

Studying the choices of halal products in Malaysia, Lada et al. (2009) found that attitude is significant to the Muslims' consumption of halal products. Another recent study on halal-labelled foods in the United Kingdom by Elseidi (2018) supported the positive correlation between attitude and Muslims' behavioural intention to purchase particular products. The result indicates that Muslim consumers with positive attitudes are more likely to have greater intentions to purchase halal-labelled food in the United Kingdom (Elseidi, 2018). In another study, Amin et al. (2011) found that attitude positively affects the Malaysian bank customers' intention to apply for Qardhul Hassan Financing. Correspondingly, the survey of a retirement village by Ng et al. (2019) also revealed the attitude significant prediction toward the elderly buying intention of a retirement village in Malaysia. Similarly, in their study on Islamic hotels, Patwary et al. (2018) also discovered the same result, in which attitude significantly influenced the consumers' intention to purchase Islamic hotel products in Malaysia. Also, Suki and Salleh (2018) asserted the same evidence in their study on retail stores in Malaysia. They have discovered a positively significant relationship between attitudes and Muslim consumers' behavioural intention to patronize retail stores in Malaysia.

Some studies from the tourism field also provide evidence for the attitude significant role in influencing an individual's behavioural intention. Studying potential travellers from China, Lam and Hsu (2004) have found that travellers with positive attitudes toward Hong Kong have strong intentions to visit the place. They have found that the tourists' positive attitudes toward Hong Kong encouraged them to make the same trip in the future. In the same vein, Chen (1998) also affirmed that tourists who have visited a particular destination tend to revisit the place. The study's finding shows that the tourists' positive attitudes toward a specific destination significantly influence their intentions to revisit the site. Furthermore, Lee and Moscardo (2005) found that tourists having positive attitudes toward the environment were more interested in participating in an environmentally friendly travel program. Their finding indicates a positive relationship between the tourists' attitudes and their intentions in the context of cultural and environmental settings. Although the topic of attitudes and behavioural intention has been studied frequently in tourism research, studying this topic in Islamic tourism is rather limited. The infancy stage of Islamic tourism studies leads to a lack of fully developed research variables representing the full range of Muslim tourists' attitudes. Therefore, the following hypothesis is established:

Hypothesis 1: There is a positive effect of attitude on the Muslims' intention to visit homestays in Sabah, Malaysia.

2.5 The religiosity effect on intention

In all facets of their daily lives, Muslim consumers must adhere to Islamic principles. Their strong beliefs shape their desires and needs in accordance with Islamic principles and values (Henderson, 2003). Furthermore, a separation between Muslim ideas and actions is essential. According to Jana-Masri and Priester (2007), one must connect one's behaviour with one's beliefs. It is not sufficient to merely believe in the principles outlined in the Quran without practising them (Jana-Masri & Priester, 2007). For that reason, religiosity is considered a fundamental factor that determines Muslim consumers' decision to purchase a particular product or service (Mukhtar & Butt, 2012). Thus, it is right to say that Islamic principles are one of the most critical determinants of Muslim consumers' intention and attitude (Johan et al., 2020). In a more recent study, Haque et al. (2019) found that religiosity positively affected Muslims' purchase intention toward Shari'ah-compliant hotels in Malaysia. In another context an investigation, Hosseini et al. (2019) also discovered evidence that religiosity significantly affects the Muslims' behavioural intention. They found that religious commitment positively affects Muslim consumers' willingness to pay for halal-certified foods in Malaysia.

Previously, the influence of Muslim's strong belief in Islam towards purchase intention is confirmed (Jamal & Sharifuddin, 2015; Said et al., 2014; Borzooei & Asgari, 2013). Likewise, in the context of products and services selection, the findings by Mukhtar and Butt (2012) and Salman and Siddiqui (2011) concurred that religious commitment strongly influenced Muslim consumers' purchase intentions. In a food-selections study, Dindyal (2003) postulated that religion strongly influences the societies' purchase decision-making. However, not all past studies have found a significant effect of religiosity on the consumers' purchase intention. For example, Khan and Azam (2016) reported that in the context of halal-certified products in India, religiosity was found to be insignificant in determining Muslim consumers' halal purchase intentions. Since the effect of religiosity on Muslim travellers' intention to visit homestay is still unknown, research on this area is imperative. Further, Eid and El-Gohery (2015) proposed a need to examine the Islamic religiosity effects on consumer behaviour in less researched industries (under-researched areas). Therefore, the following hypothesis is developed:

Hypothesis 2: There is a positive effect of religiosity on the Muslims' intention to visit homestays in Sabah, Malaysia.

2.6 Conceptual framework

The framework of this study is shown in Figure 1. The independent variables are religiosity and attitude, while intention to visit homestays is the dependent variable.

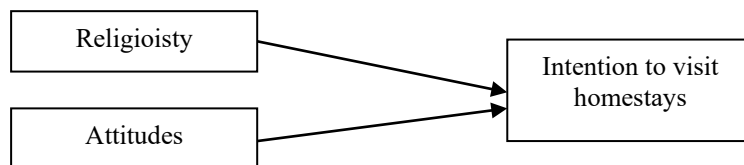


Figure 1: Conceptual Framework

3. Method

3.1 Respondent Profile

The main target population for this study is the local Malaysian Muslims who have an intention to visit any homestays in Sabah in the future. In general, the respondents were selected based on these criteria. A total of 300 questionnaires were distributed to selected local Malaysian Muslims all over the country via medial social (Facebook) and email, and only 251 respondents were responded (consisted of 94 males and 157 females). Most of the respondents were between 18 and 20 years old (which consisted of 118 samples), which represented 47 per cent of the total samples, followed by 18.3 per cent respondents aged between 21 and 30 years old (consisted of 46 samples) and 16.7 per cent respondents with age between 31 and 40 years old (42 samples). Out of 251 respondents, 15.5 per cent were from the age group between 41 and 50 years old, and 2.4 per cent was above 51 years old (6 samples). Regarding the respondents' occupation, data collected showed that most of the respondents were students, representing 57 per cent of the total samples (143 samples). Furthermore, working respondents made up 33.9 per cent (85 samples), while 6 per cent of the respondents (15 samples) were self-employed. The rest were either under other occupations 2 per cent (5 samples) or unemployed 1.2 per cent (3 samples).

3.2 Sampling Technique and Data Collection Method

In this study, the data were collected through a self-administered questionnaire that examined the religiosity and attitude influence on the Malaysian Muslims' intention to visit homestays in Sabah, Malaysia. Further, non-probability convenience sampling was applied. Convenience sampling is perhaps the best way to quickly and efficiently obtain information (Sekaran & Bougie, 2016). In particular, the data collection process was conducted in the early month of August 2020 and completed online via Google document and sent through social media (Facebook) and emails. As for the data collection samples size, the guidelines of Roscoe (1975) referred. According to Roscoe (1975), a sample size greater than 30 and less than 500 is suitable for most behavioural studies. In other suggestions, Kline (2005) asserted that a sample of 100 to 200 was considered medium, but samples over 200 were considered large and significant. Therefore, gathering 300 samples for this study was deemed significant. For data analysis purposes, this study used the statistical SmartPLS 3.2.9 software.

3.3 Measurement

All items used to measure all constructs in this study were adapted from previously validated instruments. The measurement for the construct of intention used the scales of studies from Lam and Hsu (2006), while the attitude of Muslims was measured using scales of studies from Ng et al. (2019). On the other hand, religiosity was measured with scales adapted from Jana Masri and Priester (2007) and Kadri et al. (2019). In reflecting the respondents' answers, this study applied the Seven-Point Likert Scale. It is in line with the past literature proposition in which having more scale points is better (Nunnally, 2010). Seven-Point Likert items will give a more accurate assessment applicable for unsupervised surveys (Finstad, 2010).

4. Results and Discussion

4.1 Reliability and Validity of Measurements

In PLS-SEM, the first stage is to perform the measurement assessment to ensure that all variables' validity and reliability are satisfactory prior to hypotheses testing. In this stage, the following assessments were performed:

- i. Internal consistency – Cronbach's Alpha, Composite reliability, ρ A-Dijkstra – Henseler's rho'
- ii. Convergent validity – Factors loading and Average Variance Extracted (AVE)
- iii. Discriminant validity – Fornell and Larcker Criterion, Cross Loadings and Heterotrait-Monotrait Ratio of Correlations (HTMT)

As shown in Table 1, only two items under Religiosity (REG) were removed due to low loading (less than 0.70), as suggested by Chin (1998). After the items were removed, all internal consistency and convergent validity were satisfactory. Each construct achieved the composite reliability coefficients above the recommended cut-off of 0.7 (see Table 1). Therefore, items within each variable show high internal consistency and high reconstruction of the findings, as suggested by Fornell and Larcker (1981).

Table 1:
Result of the reflective measurement model

Variables and Items	Factor Loading	Composite Reliability	Average Variance Extracted
1) Intention (INT)		0.964	0.842
I am likely to choose homestay as a vacation stay in the future.	0.875		
I am likely to encourage others to stay at a homestay when traveling in the future.	0.922		
I intend to stay at a homestay when traveling within the next three years.	0.948		
I am interested to stay at a homestay when traveling within the next three years.	0.948		
I will choose to stay at homestay in the future.	0.894		
2) Attitudes (ATT)		0.977	0.895
Homestays is a good idea.	0.940		
Staying at homestays is a wise idea.	0.917		
I like the idea of homestay concept.	0.963		
Staying at homestay would be pleasant.	0.967		
Homestay concept is appealing.	0.942		
3) Religiosity (REG)		0.952	0.592
Islam is a final and complete religion.	0.791		
The Qur'an is the final word of Allah.	0.861		
Men and women cannot shake hands with non-Mahram.	0.799		
A Muslim seek knowledge because it is a Muslim religious duty.	0.898		
Allah created angels from light in order that they worship Him, obey Him and carry out His commands.	0.879		

I definitely consume Halal foods only.	0.841
I pray five times a day.	0.733
I read the Qur'an.	0.780
I attend religious talk.	0.711
I cover my Aurah (Aurat).	0.798
When I go to a social gathering, I sit with my own gender separate from the other gender.	0.597
I give Zakah (Zakat).	0.520
I make effort to understand the verses in Quran.	0.654
I involve with volunteer program	0.771

4.2 Discriminant Validity

The discriminant validity of Fornell and Larcker Criterion, Cross Loadings, and Heterotrait-Monotrait Ratio of Correlations (HTMT) was performed, which demonstrated adequate Fornell and Larcker's criterion. Besides, the cross-loading indicates that discriminant validity is achieved, as the constructs are distinctly different from each other. The result in Table 2 shows that the HTMT values fulfil the recommendations by Henseler et al. (2015), which does not exceed 0.90. Hence, it demonstrates discriminant validity that means the degree to which one construct differs from the other.

Table 2:
Heterotrait-Monotrait Ratio of Correlations (HTMT) Results

	Attitude (ATT)	Intention to Visit (INT)	Religiosity (REG)
Attitude (ATT)			
Intention to Visit (ITN)	0.870		
Religiosity (REG)	0.334	0.35	
HTMT <0.90			

Table 3:
Fornell and Larcker Criterion Results

	Attitude (ATT)	Intention to Visit (INT)	Religiosity (REG)
Attitude (ATT)	0.946		
Intention to Visit (ITN)	0.838	0.918	
Religiosity (REG)	0.348	0.356	0.769

4.3 Results of Hypotheses Testing

The next stage of Smart-PLS analysis is the assessment of the structural model or hypotheses testing. The hypotheses in this study were tested using the bootstrap re-sample technique with an iteration of 5000 sub-sample. As shown in Table 4, attitude toward the intention to visit (H1: $\beta = 0.809$, $p = 0.000$) and religiosity toward the intention to visit (H2: $\beta = 0.078$, $p = 0.033$)

have significant relationships. As anticipated, the result of the hypothesis is significant. Therefore, H1 and H2 are supported. In regards to the effect size assessment, this study applied the suggestions by Cohen (1988). According to Cohen (1988), effect size (f^2) values above 0.02, 0.15, and 0.35 represent small, medium, and large effects. The table 4 further shows the f^2 value of attitude ($f^2 = 1.984$) and religiosity ($f^2 = 0.016$). The results suggested that attitude has a large effect size, and religiosity has a small effect size on the Malaysian Muslims' intention to visit homestays in Sabah. The R2 value for intention to visit is 0.705, which indicates that 70.5 per cent of the variance in Muslims' intention to visit homestays in Sabah can be explained by attitude and religiosity. As suggested by Cohen (1988), the R2 value that exceeded 0.26 indicates its substantial level of predictive accuracy.

Table 4:
Hypotheses and Result for Direct Effect

Relationship	Path Coefficient	Standard Deviation	T Value	LLCI (5%)	UCLI (95%)	P Values	Supported	f^2
ATT->INT	0.809	0.04	20.337	0.747	0.879	0	Yes	1.984
REG->INT	0.078	0.039	1.847	0.008	0.138	0.033	Yes	0.016

Relationship	R2
ATT->INT	0.705
REG->INT	

4.4 Discussion

The main objective of this study is to examine the influence of attitude and religiosity on the local Malaysian Muslims' intention to visit homestays in Sabah, Malaysia. Several important implications can be drawn from the study's findings, which apply to homestay operators, academicians, and policymakers. Firstly, the results of the study indicate that attitude has the strongest influence on local Malaysian Muslims' intention to visit homestays in Sabah, Malaysia. This finding supported earlier studies by Johan et al. (2020), Farhat et al. (2019), Bashir (2019), Memon et al. (2019), Ng et al. (2019), Patwary et al. (2018), Suki and Salleh (2018), Elseidi (2017), Khan and Azam (2016), Amin et al. (2011), Lada et al. (2009), Lee and Moscardo (2005), Lam and Hsu (2004) and Chen (1998). In short, Muslims' attitude plays an important role in predicting their intention to visit homestays in Sabah. When Malaysian Muslims have a positive attitude toward homestays in Sabah, they are likely to have a higher intention to visit the homestays. Secondly, it is found that religiosity has a significant effect on the Malaysian Muslims' intention to visit homestays in Sabah. This finding is similar to studies by Haque et al. (2019), Hosseini et al. (2019), Jamal and Sharifuddin, (2015), Said et al. (2014), Borzooei and Asgari, (2013), Mukhtar and Butt (2012), and Salman and Siddiqui, (2011). Thus, based on this study's findings, it can be concluded that religious Malaysian Muslims have a higher intention to visit Muslim-friendly homestays in Sabah.

4.5 Implications

Overall, the results of the study contribute significantly to researchers, homestay operators and the policymakers. First, this research constructs a new knowledge foundation, especially in a homestay setting, whereby the study of the influence of religiosity and attitude on Muslims' intention to visit homestay is still in its infancy stage. Theoretically, this study has extended the body of knowledge of this area. The finding of this study reveals a positive and significant

relationship between religiosity and attitude on Malaysian Muslims' intention to visit homestays in Sabah. From the practical perspective, the results of this study will create awareness among the homestay operators to establish better Muslim-friendly homestays. By encouraging homestay operators to take heed and focus on the factors influencing Muslims' intention to visit homestays, it would assist them in improving their homestays' services and performances according to Islamic principles. As for the homestay policymakers, which is the government, the study's outcomes could encourage and guide the Malaysian government in developing Shari'ah Compliant Homestays in the country, so that more Muslim-friendly homestays are available to the domestic and international Muslim tourists in the future.

5. Conclusion

This study aimed to examine the influence of attitude and religiosity on the Malaysian Muslims' intention to visit homestays in Sabah, Malaysia. The above objective was achieved through a questionnaire survey distributed to 251 Malaysian Muslims, representing a response rate of 84 percent. Results indicate that attitude and religiosity have a significant effect on Malaysian Muslims' intention to visit homestays. The study's results show that attitude has the most significant effect on Malaysian Muslims' intention to visit homestays in Sabah. This may be attributed to the fact that attitude is the most important predictor of Malaysian Muslims' intention to visit homestays in Sabah. One of the most important conclusions that may be drawn from this study is the understanding of the Malaysian Muslims' attitude and religiosity would lead to the establishment of more Muslim-friendly homestays in Sabah. In addition, publishing such empirical paper will be useful for researchers, homestay operators, and related government agencies. The results of the study contribute to the extant related literature and support the results of previous studies. In conclusion, all hypotheses developed for this study are supported. The results inferred that religiosity and attitudes influence the Muslims' intention to visit homestays. All in all, homestay operators and policymakers need to be more concerned about the availability of Muslim-friendly homestays and establish more Shari'ah Compliant Homestays in the future.

As with other studies, this study also faces some limitations, which lead to suggestions for future research paths. Firstly, this study covered only local Muslims in Malaysia. Hence, leading to a relatively small sample size, rendering these results applicability only to Malaysian Muslims context. Moreover, the results cannot be expected to explain the behavior of all Muslims regarding homestays visitation in general. Thus, future studies could increase the sample size, and to include international Muslim participants would be beneficial. Secondly, the scope of the survey was limited to homestays in Sabah only; this study did not cover the whole homestays in Malaysia. Therefore, future research may consider replicating this study in other settings to confirm the present study's findings. Thirdly, only religiosity and attitude over intention were measured in the present study. Other predictors, such as subjective norms, perceived behavioral control, halal image, and halal awareness, could be considered in future research. Also, it is suggested that future research take into consideration the moderating effect of other variables, such as religiosity and culture. Finally, this study used quantitative data, which sometimes miss certain information and restrict the respondents' opinions on the study variables. For future studies, applying a mixed-method approach might produce better results.

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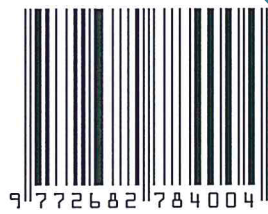
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