

THE APPLICATION OF TPB ON INBOUND MUSLIM TRAVELLERS' REVISIT INTENTION TO MALAYSIA

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ABSTRACT

International tourism including Muslim tourism segment shows incredible growth year by year. Thus, it is not surprising when repeat visitation in the Muslim tourism segment is fast becoming the focus of destination marketers. However, the antecedents of Muslim travellers repeat behaviour are still vague. On the other hand, although revisit intention is considered as a valuable concept in predicting future revisit behaviour, studies on Muslim travellers in this area are still limited compared to other travellers. As religious facet represents one of the important factors in the decision-making process concerning travel destination, it is crucial to highlight the importance of Islamic attributes' influence on Muslim travellers behaviour. Further, this paper also will propose a framework based on the Theory of Planned Behaviour to study the antecedent of inbound Muslim travellers' revisit intention to Malaysia as it will become an indicator for their actual revisit behaviour. Consequently, a research is proposed on how Muslim travellers' attitude towards Islamic attribute of destination, subjective norm and perceived behavioural control influence their repeat visit in Malaysia. The finding(s) will provide valuable information for Malaysian tourism marketing and planning organisations to implement effective marketing strategies and develop tourism products that will encourage Muslim travellers' revisit.

Keywords: Muslim Travellers, Islamic Attributes of Destination, Revisit intention, Theory of Planned Behavior.

1. INTRODUCTION

For decades, the tourism industry is widely accepted as one of the major sources of economic growth in many countries. Meanwhile, Muslim travellers have been seen as a new emerging market that contributes to the growth of tourism industry globally. The emergence is due to the fact that many of the Muslim majority markets now are the fast emerging economies. According to Dinar Standard and Crescent Rating (2012), the Muslim tourists' expenditure growth rate is expected to be at 4.79% per year on average for the year 2012 until 2020. This expenditure growth rate is higher than the global expected average growth rate of 3.8% during the same period. The total Muslim tourists' expenditure is estimated to be \$192 billion representing 13.36% of global tourism expenditure by 2020. Meanwhile, the top destinations for Muslim tourists are Malaysia, Turkey, and United Arab Emirates, followed by Singapore, Russia, China, France, Thailand and Italy. On the other hand, the tragedy of 11 September 2001 (9/11) is the most significant factor that contributes to the change of the international pattern of tourist flow (Norlida Hanim, Redzuan, Abu Hassan Shaari, & Mohd Safar, 2010). Specifically for Muslim travellers, they are faced with the significant increase of Islamophobia, which denotes anti-Muslim sentiment, irrational fear of Muslims and hatred of Islam (Stephenson, 2014). At the same time, Muslim travellers also face certain restrictions to travel to the USA and European countries. This situation leads to some Muslim travellers to shift their destination to Muslim countries as they search for new and safer destinations. This movement has been seen as an opportunity for many Muslim countries including Malaysia.

In Malaysia, the number of Muslim travellers arrival was about 5.6 million and it contributed approximately 21% of the total tourist arrival in 2014 (Islamic Tourism Center, 2015). Malaysia also has been ranked as the top Muslim friendly destination in the world in 2015 (Mastercard & CrescentRating, 2015). The top five per capita expenditure of Muslim tourists in Malaysia came from Saudi Arabia, Kuwait, Oman, United Arab Emirate (UAE) and Iran. Meanwhile, travellers from Muslim countries of Indonesia, Brunei, Bangladesh, Saudi Arabia and Pakistan contribute to the top five tourist arrival to Malaysia (Ministry of Tourism and Culture, 2015). Given the importance of this segment to the Malaysia tourism industry, it is imperative to retain their destination choice. Table 1.1 indicates the estimation of Muslim tourist arrival to Malaysia.

Table 1.1 Estimated Muslim Tourist Arrival to Malaysia

Year	Tourist Arrival to Malaysia	Estimated Muslim Tourist Arrival to Malaysia	Percentage of Estimated Muslim Tourist Arrival to Malaysia
2012	24,604, 259	5,111,490	20.77%
2013	25,257,171	5,216,401	20.65%
2014	26,906,956	5,606,792	20.83%

Source: Islamic Tourism Center, Malaysia (2015).

The above table indicates that Muslim travellers market has contributed more than 20% of tourist arrival to Malaysia. Although there is a slight drop in 2012, the percentage showed uptrend in 2014. Nevertheless, the figure of Muslim tourist arrival in Malaysia shows uncertain trend. This uncertain trend possibly indicates that although Malaysia has been the leading tourism destination for Muslim travellers since 2011 (Rafi-uddin, 2012), that position cannot be assured in the future. Fierce competition now exists among regional destinations in Southeast Asia in attracting Muslim travellers. For example, the challenges begin when Middle East travellers considered Indonesia as the substitute destination for Malaysia (Norlida Hanim et al., 2010). On the other hand, non-Muslim countries like Japan, Taiwan and China are moving towards establishing Muslim friendly environment. For example, Japan is developing its halal industry as preparation to anticipate Muslim tourists during upcoming Olympic Games in 2020 (Kim et al., 2014). Given the importance of IMT segment to Malaysian tourism industry and the challenge to retain Malaysia as their destination choice, it is crucial to understand their travel behaviour.

Recently, many tourism destinations work towards encouraging repeat visitation as it is seen to benefit the countries from the economic perspective. Oppermann (1998) highlighted the benefits of repeat visitation in the context of four marketing advantages: (a) less marketing costs to attract repeat tourists as compared to the first timers, (b) number of revisit is an indicator of tourist satisfaction, (c) the repeaters' assumption as the most favourable of a particular destination, and (d) these group have tendencies to suggest the destination to others. From the costs effective aspect, many tourism destinations tend to rely on repeaters as they spend less in retaining previous visitors compared to the first timers (Um, Chon, & Ro, 2006).

The less in marketing cost refers to the promotional cost to attract repeaters as claimed by Puad, Som, Badarneh, & Jusoh (2011) that the reduction of promotional cost may attract repeaters. Meanwhile, Reichheld and Sasser (1990) emphasised that with the 5% customers retention, companies could boost profits up to 100%. This situation could save cost (Jang & Feng, 2007) and significantly increase tourism destination revenue (Puad, Som, Marzuki, Yousefi, & Abukhalifeh, 2012). Furthermore, the repeaters would stay longer (Wang, 2004) and likely to give a positive word of mouth by recommending to others (Petrick, 2004). Meanwhile, Ali & Mohd Safar (2012) stated that repeat visitors are vital to increase revenue of Malaysia tourism industry. Scholars have acknowledged that focus should be given in tourism literature on importance of revisit in the tourism industry. For example, few studies have

concluded that revisit is an antecedent of destination loyalty (Alegre & Cladera, 2013; Kim, 2010; Mohamad, Abdullah, Ali, & Yacob, 2013; Rahman, 2014). In addition, maintaining loyal customers is an essential contributor to business success (Gursoy, Chen, & Chi, 2014) and continually benefits the development of a country.

From the above discussion, it can't be denied the importance of revisit to the tourism industry. More tourist revisit studies need to be carried out due to the ever-changing lifestyle and tourist behaviour (Choo, Ahn, & Petrick, 2016; Kastenholz, Eusebio, & Carneiro, 2013; Lin, 2013). Thus, tourism players and researchers have to come out with related information in developing strategies to retain their client. Previous studies through theoretical and empirical evidences have indicated several antecedents of revisit. Nevertheless, they are still insufficient to determine the significant antecedents that influence tourist's revisit intention to a destination in various contexts (Campo-Martinez, Garau-vadell, & Martí, 2010; Flambard-Ruau, 2005; Jang & Feng, 2007; Mohammad, 2014). On the other hand, previous literature has also indicated that studies in revisit have been focused on many market segments except Muslim travellers segment (Battour, Battor, & Ismail, 2012; S. Kim et al., 2014; Mohsin, Ramli, & Alkhulayfi, 2016; Rahman, 2014). Even though many tourism destinations have recognised the importance of revisit to their country, repeat visitation from Muslim travellers segment seems to be neglected. Hence, more related studies on revisit with the focus on Muslim travellers will benefit the tourism destination as well as the literature on this field.

On the other hand, in terms of attracting more inbound Muslim travellers to Malaysia, studies are still scarce on antecedents contributing to the inbound Muslim travellers' revisit intention. Only a few studies were found to have conducted researches on the possibility that Islamic value attributes at destination have significant influence on Muslim travel behaviour (Battour et al., 2013, 2011; Farahdel, 2011; Rahman, 2014). As mentioned by Rahman (2014), there is a lack of empirical studies on the attitude of Muslim travellers visiting Malaysia towards Islamic value attributes since research on this area is still at the emerging stage. Consistent with Rahman's (2014), not many studies were carried out on Muslim travellers' revisit intention in other tourism destination. The previous literature leaves many questions unanswered in relation to Muslim travel behaviour. Further, what constitutes the factors that encourage inbound Muslim travellers repeat visitation to Malaysia remains unclear. As Muslim travellers' revisit will significantly be foreseen as one of the contributors to the potential growth of Malaysia tourism industry (Ahmad Puad, Seyedeh, Azizan, & Jamil, 2011), it is crucial to investigate the antecedents of Muslim travellers' revisit intention.

2. LITERATURE REVIEW

The Muslim population constitutes of 1.8 billion potential customers in the international market (Muslim population worldwide, 2014). This segment is alleged as a profitable market and targeted by marketers because Muslim tourists have high purchasing power (Abdul Rahman, 2013; Battour et al., 2012; Bhuiyan et al., 2011; Dinar Standard & Crescent Rating, 2012; Samori & Rahman, 2013). For example, tourists from the Middle East countries highly inclined for Islamic tourism (Henderson, 2010). In addition, Kovjanic (2014) stated that most of Gulf Cooperation Council (GCC) countries are known as high earning gas and oil exporters. These tourists go for luxury tourism as they are rich and young, with high expectations in terms of quality and services offered. Furthermore, with high spending power, there is a tendency that they would stay longer and travel in large family parties.

This lucrative market visit Muslim countries for the purpose of achievement, excitement, family togetherness, knowledge/education, and escape (Battour et al., 2012). Although Muslim travellers also have command purpose of travel such as visiting friends and relatives, they are different from non-Muslim travellers. The differences can be seen in terms of their travel activities, experiences, motivations and demands which direct them to appreciate the greatness of Allah's creations (Henderson, 2003). These travelling concepts guide Muslims to ensure their travelling activities are compatible with Islamic tourism values or Sharia (Arasteh & Eilami, 2011; Essoo & Dibb, 2004; Khan, Haque, &

Rahman, 2013; Weidenfeld & Ron, 2008). Hence, religion plays an important part in Muslim travel decision-making process.

It is a religious obligation for all Muslims to only consume products that are permitted by Allah and fall under the jurisdiction of Sharia (Alserhan, 2010; Borzooei & Asgari, 2013; Hanzae & Ramezani, 2011; Wilson et al., 2013). The religious obligation makes this market segment as a niche market as Muslim practices should comply with Sharia (Battour, Ismail, & Battor, 2011; Shakona, 2013; Stephenson, 2014). Sharia-compliant tourism products generally refer to all such products that are in accordance with the instructions of Almighty Allah and Prophet Mohammad (may peace be upon him) (Sahida, Rahman, Awang, & Che Man, 2011; Samori & Rahman, 2013; Stephenson, 2014; Zamani-Farahani & Henderson, 2010). The sensitivity of the application of these principles is necessary (Duman, 2011; Kovjanic, 2014) because religious deeds are not acceptable if they are not conducted properly (Eid, 2013). In this case, certain Islamic values appear to play a significant role in shaping consumption experiences including destination choice (Gayatri, Hume, & Mort, 2011; Marzuki, Hall, & Ballantine, 2012; Stephenson, Russell, & Edgar, 2010; Stephenson, 2014) and travel activities among Muslim travellers (Battour, Battor, & Bhatti, 2013; Duman, 2011; Henderson, 2011).

In tourism context, Sharia contributes to the formation of Islamic values related to tourism. Islamic values represent the availability of Islamic norms and practices (Battour et al., 2013) and contribute to the formation of Islamic attributes (Eid, 2013) which are relevant to tourism practices and business (Gayatri & Chew, 2013). The availability of these values is vital to be considered in the process of developing and designing tourism products and services to gain Muslim tourists' satisfaction and subsequently ensuring their retention (Battour et al., 2013; Eid, 2013; Gayatri & Chew, 2013). The application of Islamic values in tourism destination can be seen through the existence of Islamic attributes at the particular destination (Battour et al., 2010).

2.1 Islamic Attributes at Destination

Islamic attributes at destination are significant with Muslim travel behaviour. The attributes represent the values of Sharia compliance that are related to tourism activities and practice at the destination (Battour et al., 2013) and may influence Muslim travellers when choosing tourism destination (Battour et al., 2011). Given the importance of Islamic values in tourism, the Islamic value attributes at destination have empirically been examined only in a few studies (Battour et al., 2013, 2011; Farahdel, 2011; Rahman, 2014).

For example, Farahdel (2011) has examined the Islamic attributes of destination as a moderator between motivational factors (push and pull) and tourist satisfaction in Iran. The result shows that Islamic attributes have a positive relationship but weak impact as a moderator. On the other hand, Rahman (2014) found that Islamic attributes have significant relationship with Islamic tourist satisfaction and destination loyalty as compared to other destination attributes. Even though both researches have contributed to different area of studies, more studies are needed to discover the importance of Islamic attributes on Muslim travel behaviour. Meanwhile, Battour et al. (2010) have investigated the standard of Islamic-oriented values in tourism. Their discussion highlighted the Islamic values associated with tourism which are alcohol and gambling-free zones; the availability of halal food; gender segregation; dress code; worship facilities; entertainment; and prohibition of women travelling alone.

Accordingly, Battour et al. (2011) through a qualitative study revealed that Islamic attributes are essential for Muslim travellers' preference in choosing a particular tourism destination. The preferred Islamic attributes are worship facilities, halal food, Islamic entertainment, Islamic dress code and general Islamic morality. The Islamic attributes then termed as Islamic attributes of destination. As an effort to support the significance of Islamic attributes of destination with Muslim travellers, the Islamic attributes of destination measurement scale was developed and empirically tested (Battour et al., 2013). The main aim of their study was to examine the influence of Islamic attributes of destination on overall tourist satisfaction and they found that the measurement is reliable and valid. Furthermore, the results

have shown that there are positive relationships between Islamic attributes of destination (worship facilities, halalness, alcohol and gambling free zone and general Islamic morality) and overall tourist satisfaction. Table 2.1 indicates the Islamic attributes of destination in related studies.

Table 1.1: Islamic Attributes in Related Study

Article/source	Area of study	Islamic value attributes
Rahman (2014)	Islamic Tourist's Destination Loyalty in Malaysia	<ol style="list-style-type: none"> 1. Availability of mosque and a copy of Holy Qur'an 2. Availability of prayer facilities at tourism sites 3. Placement of Qibla sticker in hotel room 4. Availability of halal food at tourism site
Eid (2013)	Muslim Customer's Perceived Value, Satisfaction, Loyalty and Retention in the Tourism Industry	<ol style="list-style-type: none"> 1. Availability of prayer facilities. 2. Availability of Halal food. 3. Availability of segregated services (e.g. beaches, swimming pools and gymnasium for men and women). 4. Availability of Sharia compliant entertainment tools (e.g. cinemas, theatres, play areas, arcades, etc).
Battour, Battor, & Bhatti, (2013)	Islamic Attributes of Destination (IAD)	<p>Worship facilities:</p> <ol style="list-style-type: none"> 1. Availability of Mosque (place of worship). 2. Availability of prayer facilities at tourism sites, airport, shopping malls, hotels, conference halls, parks, etc.
Farahdel (2011)	The Impact of Islamic Attributes on Muslim Tourists'	<ol style="list-style-type: none"> 3. Presence of publicly audible pronouncement of Adhan to indicate prayer time. 4. Placement of Qibla direction (Qibla sticker/direction point towards Mecca) in each hotel room.
Battour (2010)	Satisfaction in Iran	<ol style="list-style-type: none"> 5. Provision of a copy of the Holy Qur'an in each hotel room.
	Development of the Islamic attributes of destination (IAD)	<ol style="list-style-type: none"> 6. Availability of wash facility in toilets at tourism sites, airport, shopping mall, hotel, parks, etc. <p>Halalness:</p> <ol style="list-style-type: none"> 7. Availability of halal food at tourism sites, airport, shopping malls, hotels, parks, etc. 8. Availability of segregated halal kitchen in hotels and restaurants. 9. Availability of segregated area for women at beaches. 10. Availability of hotel with segregated swimming pools and gymnasium for men and women. 11. Banning of sex channels on hotel entertainment system. <p>Alcoholic drinks and gambling free:</p> <ol style="list-style-type: none"> 12. Banning of alcoholic drinks by the authority at public places (such as tourism sites, hotels, parks, etc.) 13. Banning of gambling activities by the authority at public places (such as tourism sites, hotels, parks, etc.) <p>General Islamic morality:</p> <ol style="list-style-type: none"> 14. Observation of Islamic dress code by hotel and restaurant staff. 15. Prevalence of Islamic dress code (e.g. Hijab) at public places. 16. Banning by the authority of prostitution. 17. Banning by the authority of indecent display of affection between sexes at public places (such as kissing, etc.)

Battour, Ismail, & Battor (2011)	The Impact of IAD on Muslim Tourist's Choice	18. Censorship by the authority of adult scenes in movies shown on TV. Religious facilities/tangible attributes: 1. Worship facilities 2. Halal food Religious environment/intangible attributes: 3. Islamic entertainment 4. Banning of alcohol and gambling 5. Islamic dress code 6. Islamic morality
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Based on the above table, it can be seen that empirical studies involving Islamic attributes are very few and only focused on Muslim travellers' destination choice and satisfaction (Battour et al., 2011; Battour et al., 2013) and not on the area of revisit tourism destination study. Studies by Battour et al. (2011) and Battour et al. (2013) only examined which Islamic attributes that influence Muslim tourist in making decision to choose a particular destination. Further, both studies also investigated which Islamic attributes lead to their satisfaction. Even though their studies are beneficial in revealing the significance of Islamic attributes with Muslim travellers, they are only focused on the Muslim travellers' satisfaction without further investigating the intention to return to a particular destination. Meanwhile, Farahdel (2011) tried to test the influence of Islamic attributes as a moderating factor between motivation and satisfaction, but the relationship was found to be weak.

On the other hand, Rahman (2014) has extended the Islamic attributes study with destination loyalty which focused on respondents involved in religious tourism. However, this study investigated only religious tourists' preferences and did not cover Muslim travel for other purposes such as travel for leisure when selecting tourism destination. Therefore, to fill the gap in literature on Islamic attributes of destination, this study proposed the examination of the influence of Inbound Muslim travellers' attitude towards Islamic attributes of destination on the revisit intention. The focus in this proposed study is Muslim travellers who travel for leisure.

Meanwhile, scholars have acknowledged that study on Muslim travellers revisit needs to be highlighted in tourism literature (Battour et al., 2013, 2011; Farahdel, 2011; Rahman, 2014). This is due to the fact that tourist revisit is an antecedent of destination loyalty (Alegre & Cladera, 2013; Kim, 2010; Mohamad, Abdullah, Ali, & Yacob, 2013; Rahman, 2014). In addition, maintaining loyal customers is an essential contributor to business success (Gursoy et al., 2014). Given the importance of tourist revisit, the antecedents influencing tourist revisit have been examined by previous researchers focusing on major antecedents of revisit intention (Campo-Martinez et al., 2010; Chang, 2013; Chen & Chen, 2010; Kim, Jung, Kim, & Fountoulaki, 2015; Kozak, 2001; Lin, 2013; Um et al., 2006). Therefore, the critical analysis and empirical study on the antecedents of revisit intention may answer the antecedents influencing IMT repeat visit and provide the ground to improve Malaysia tourism market by encouraging repeat travellers.

2.2 Revisit Intention

The increasing number of study on tourists' revisit intention shows the growing attention from many researchers to predict and clarify tourists' intentions (Campo-Martinez, Garau-vadell, & Marti, 2010; Chang, 2013; Chen & Chen, 2010; Chen & Gursoy, 2012; Darnell & Johnson, 2001; Hong et al., 2009; Huang, 2006; Huang, 2009; Jang & Feng, 2007; Kim, 2010; Kozak, 2001; Lee, 2009; Mohammad, 2014; Um et al., 2006; Yuksel, 2015). An overview of these studies demonstrates that the tourist revisit intention is considered a valuable concept in predicting future revisit behaviour. Thus, the finding leads to justify that better understanding of tourists' revisit intention should be one of the main concerns for tourism marketers in serving their target market successfully.

Generally, studies on revisit intention involve empirically explored factors that influence tourists' intention to revisit. The significant factors in the findings are considered as the antecedents of specific context of revisit intention study. Several important variables have shown to be positively related to revisit intention. In the current literature, the variables which have been shown to be related to revisit intention include attitude (Chang, 2013; Chen & Tung, 2014; Han & Kim, 2010; Lee, 2009; Shen, 2014; Sparks & Pan, 2009; Ziadat, 2014), subjective norm (Chang, 2013; Chen & Tung, 2014; Han & Kim, 2010; Sparks & Pan, 2009; Ziadat, 2014) and perceived behavioural control (Chang, 2013; Chen & Tung, 2014; Han & Kim, 2010; Sparks & Pan, 2009; Ziadat, 2014).

Studies regarding revisit among Muslim travellers are still limited. There are only few studies related to Muslim travellers behaviour such as Battour, Battor and Bhatti (2013), Battour, Ismail and Battor (2011), Battour, Battor and Ismail (2012), Eid (2013), Khan, Haque and Rahman (2013), Kim, Im and King (2014) and Rahman (2014). The theoretical and empirical discussions in the literature are focused on Islamic attributes of destination (IAD) as the main variable and concepts that have influence on Muslim travellers' travel behaviour. Emphasising the importance of IAD, the worship facilities, halalness, alcohol and gambling free, and Islamic morality are the main IAD that could be used for tailoring Halal tourist packages (Battour et al., 2013; Battour et al., 2012; Eid, 2013; Rahman, 2014). Meanwhile, Kim et al. (2014) associated the Malaysia Muslim travellers destination preferences with Islamic image such as halalness as the brand perception. However, studies related to Muslim travellers are still limited and focused on only a few attributes in IAD. Thus, more studies should be carried out to strengthen the relationship between IAD Muslim travellers' revisit intention model.

2.4 Theory of Planned Behaviour (TPB)

This study tries to investigate the antecedent of inbound Muslim travellers' (IMT) revisit intention based on the TPB. The TPB evolved from the Theory of Reasoned Action (TRA) introduced by Fishbein & Ajzen in 1975 and of which roots are in the field of social psychology to explain informational and motivational influences on behaviour (Conner & Armitage, 1998). Specifically, the main objective of this theory is trying to understand and predict what influences individual behaviour by looking at the people's intention (Ajzen, 1991). Hence, the selection of this theory as the underpinning theory is sufficient to satisfy the purpose of this study in investigating the antecedent that may influence IMT revisit to Malaysia by looking at their revisit intention. Table 2.2 illustrates the application of TPB in revisit intention studies.

Table 2.2: *The Application of Theory of Planned Behaviour in Revisit Intention Studies*

Author	Revisit study area/context	TPB Variables	Intergrated model/variable
Shen (2014)	Analysis of revisit intention of traditional folk events based on the Theory of Planned Behaviour and a Consumer-based Model of Authenticity	<ul style="list-style-type: none"> • Revisit intention • Attitude (attitude towards a traditional folk event) • Perceived behavioural control 	<ul style="list-style-type: none"> • cultural motivation (MOT) • authenticity (AUT)
Ziadat (2014)	Investigation of sufficiency and application of the Theory of Planned Behaviour in tourism of Jordan.	<ul style="list-style-type: none"> • Actual visit behaviour • Revisit intention • Attitude • Subjective norm • Perceived behavioural control 	
Chen and Tung (2014)	Construction of an extended Theory of Planned Behaviour research model to	<ul style="list-style-type: none"> • Attitude towards green hotels • Subjective norm 	

	predict consumers' intention to visit green hotels.	<ul style="list-style-type: none"> • Perceived behavioural control 	
Chang (2013)	Understanding of tourists' intention to revisit creative tourism attractions.	<ul style="list-style-type: none"> • Revisit intention • Attitude • Subjective norm • Perceived behavioural control 	<ul style="list-style-type: none"> • Motivation • Experience • Perceived value
Han and Kim (2010)	Description of the formation of customers' intention to revisit a green hotel	<ul style="list-style-type: none"> • Revisit intention • Attitude • Subjective norm • Perceived behavioural control 	<ul style="list-style-type: none"> • Service quality • Customer satisfaction, • Overall image • Past behaviour
Huang (2009)	Understanding of the structure and antecedents of travellers' behavioural intention to Texas.	<ul style="list-style-type: none"> • Behavioural Intention (Intention to recommend, positive word (WOM) and revisit) • Attitude (Destination Image) • Subjective norm • Perceived behavioural control (Constraint) 	<ul style="list-style-type: none"> • Destination Image • Constraint
Sparks and Pan (2009)	Investigation of potential Chinese outbound tourists' values in terms of destination attributes, as well as attitude towards international travel.	<ul style="list-style-type: none"> • Behaviour • Revisit intention • Attitude • Subjective norm • Perceived behavioural control 	
Huang (2006)	Understanding of the mainland Chinese travellers' revisit behaviour to Hong Kong.	<ul style="list-style-type: none"> • Revisit intention • Attitude 	<ul style="list-style-type: none"> • Motivation • Past experience • Perceived constraint

Given the importance of tourist revisit in tourism industry, researches pertaining to revisit intention have discovered various study areas such as event, destination, attraction and the different market segment involving specifically non-Muslim tourists. However, there is still a lack of literature focusing on exploring inbound Muslim travellers' intention to revisit Malaysia.

Person intention is defined as a person's plan for their future behaviour, an individual's anticipation of a particular behaviour or operationalised as an individual's possibility to act (Ajzen, 1991). In TPB, intention to act is the direct behaviour determinant and with accurate measurement the intention may serve as the best behaviour predictor (Ajzen, 2002). Thus, this study will discover IMT revisit intention as it will help to predict their revisit behaviour. The main components of the TPB are attitude, subjective norm and perceived behavioural control conceptualised as independent variables to predict a person's behavioural intention that will lead to the person's specific behaviour (Ajzen, 1991).

Attitude is the first antecedent in this study that refers to a person's behavioural beliefs and positive or negative evaluation of the behaviour in question (Ajzen, 2006). It also leads people to react in a favourable or unfavourable manner towards a given object (Fishbein and Ajzen, 1975) and as a main variable to predict an intention and behaviour (Chang, 2013; Collum & Daigle, 2015). Attitude has been conceptualised into three multidimensional concepts comprising the components of cognitive, affective, and conative or behavioural (White, 2014). The cognitive attitudes refer to an individual's beliefs and knowledge regarding a particular object or how the object is perceived. The affective component

involves individual's feelings towards a particular object either like or dislike. The behavioural component is related to action taken or expressed intention to act towards a particular object (Huang, 2006). This research involves affective attitude study to discover how an individual IMTs' opinions towards Islamic attributes of destination may lead their intention to revisit Malaysia in future.

In other words, this study conceptualises the variable of attitude as IMTs' attitude towards Islamic attributes of destination in performing revisit behaviour. The Attitude towards Islamic Attributes of destination (AIA) refers to an IMTs' feeling of either favourable or unfavourable towards Islamic attributes of destination which may influence them to revisit Malaysia in the future. Therefore, as intention is determined by a person's positive or negative attitude towards the object, the expectation of this research is that the AIA may have significant effect on IMTs' revisit intention.

Subjective norm (SN) refers to how an individual perceive social pressure in order to perform or not specific behaviour (Ajzen, 1991). The social pressure from referent group such as spouse, relatives, friends, business partners and co-workers/colleagues may influence a person's decision-making through their opinion or suggestion (Han, Hsu, & Sheu, 2010). SN is signified as a person's normative beliefs of what important referents think a person should or should not do and the motivation to comply to those referents (Ajzen & Fishbein, 1980). The motivation to comply refers to whether one should or should not engage in a behaviour and significant referents would approve or disapprove the behaviour (Han et al., 2010; Wu, Chen, & Liao, 2013). Thus, this study defines SN as the perceived social pressures that may influence IMTs' intention to revisit Malaysia in future.

Perceived behavioural control (PBC) is defined as "the perceived ease or difficulty of performing the behaviour" (Ajzen, 1991, p. 122). This variable is used to measure the individual's capabilities to control any factors that may facilitate or constrain them to perform the actions (Han et al., 2010). To obtain the PBC, control beliefs will be measured to achieve individuals' perception towards existence or absence of any resources or opportunities that is necessary for a person to act certain behaviour. In other words, the assessment may lead to the determination of the level of importance of certain resources or opportunities for reaching the outcomes as so called perceived power (Ajzen & Madden, 1986; Ajzen, 1991).

The degree of PBC may indicate a person's perception of how easy or difficult it is to perform a particular behaviour (Ajzen, 1991). In other words, it is the extent to which a person's feeling of ability to engage in the behaviour. It has two aspects: how much a person has control over behaviour and how confident a person feels about being able to perform or not perform the behaviour (Alam & Sayuti, 2011). The feeling is determined by the individual's beliefs about the power of both situational and internal factors to facilitate the performing of the behaviour (Lam & Hsu, 2006). For the purpose of this study, PBC will be tested to investigate the IMTs' intention to revisit Malaysia. In other words, this study will reveal IMTs' perception towards the existence or absence of any resources or opportunities that are necessary in making decision to return to Malaysia for future trip.

Although the main determinant in TPB (attitude, subjective norm and perceived behavioural control) have been empirically tested to predict tourists' revisit intention, it is not so in the context of Muslim travellers. Hence, future finding of this study will contribute to the revisit intention literature to behavioural intention previous research to examining the main determinant of IMT revisit intention to Malaysia.

2.5 Proposed Conceptual Framework

Based on previous scholars' views in which variables of attitude towards Islamic values, subjective norm, perceived behavioural control and revisit intention are assumed to be interrelated, these variables should be examined holistically. Thus, the theoretical framework of this study is an integrative summary of the attitude towards Islamic attributes at destination, subjective norm and perceived behavioural control and their relationship with the inbound Muslim travellers' intention to revisit Malaysia.

This study intends to find out whether those mentioned variables are able to predict IMTs' revisit intention. Given the importance of fostering Muslim travellers' market and their revisit behaviour, this study focuses on analysing the antecedents influencing their decision of whether or not to revisit Malaysia in the future. As such, the research framework of this study is developed based on the TPB to examine the influence of antecedents on Muslim travellers' revisit intention to Malaysia as presented in

Figure 4.1.

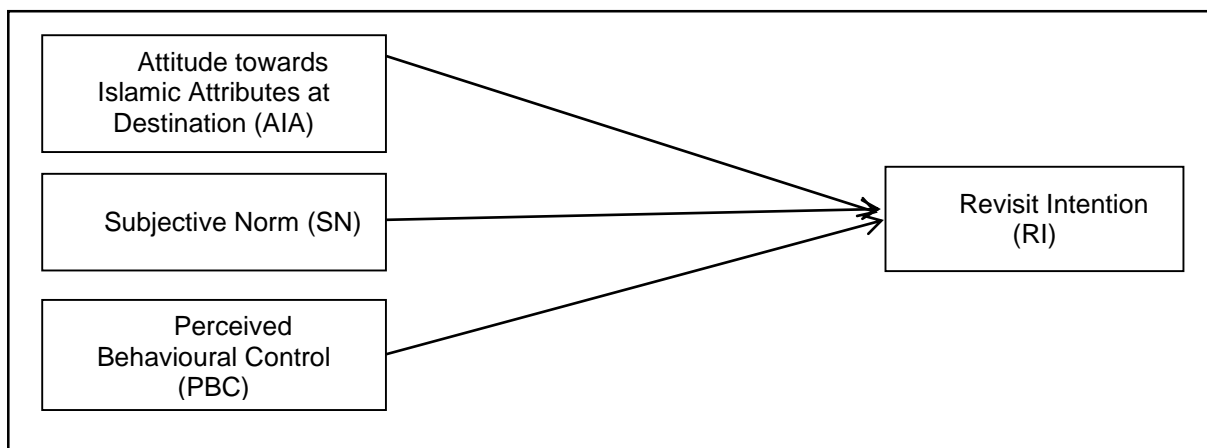


Figure 4.1: The proposed conceptual framework

Based on the above theoretical framework, the following hypotheses are formulated:

- H1: There is a significant influence between attitude towards Islamic attributes of destination (AIA) and revisit intention.
- H2: There is a significant influence between subjective norm and revisit intention.
- H3: There is a significant influence between perceived behavioural control and revisit intention.

4. Methodology

Quantitative method and self-administered survey will be employed in this research. The respondent for this study will include all Inbound Muslim travellers (IMT) who visit Malaysia during the survey period. Data collection will be conducted at departure hall of the international airport in Malaysia such as Kuala Lumpur International Airport (KLIA). The respondents will be selected among 600 tourists. This study will attempt to employ descriptive study and inferential statistics. The statistical analysis will use descriptive analysis, factor analysis, reliability test, correlation analysis and multiple regression. The Statistical Package for Social Sciences (SPSS) will be used for descriptive and inferential analyses.

5. Conclusion

Based on the above discussion, it is noticed that there are scarce empirical studies to examine travel behaviour of Muslim travellers especially on their revisit intention to any tourism destination. Moreover, it is important to recognise that very few researchers have investigated the antecedents of revisit intention of Muslim travellers made of different nationalities. To fill this gap, future research

should determine the possible determinants that drive Muslim travellers' intention to revisit Malaysia. At the same time, future studies should also identify the attitude or behavioural characteristics of Muslim travellers from different nationalities pertaining to their various cultures and customs.

The better understanding of the relationships between future behavioural intention and its determinants can assist destination tourism managers to improve their marketing efforts and to maximise their use of resources in ensuring customers retention. Hence, based on the discussion and a comprehensive review of the Muslim travellers' behavioural literature, this study integrates the variables of Islamic attributes of destination with attitude in a TPB model. The proposed study with the new intergrated TPB model hopefully will demonstrate significant predictive power to explain IMTs' intention to revisit Malaysia.

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