
Analysing tourists' intention to revisit Islamic tourism destinations

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Abstract: This study aims to explore tourists' perceived services, satisfaction and intention to revisit Islamic tourism destinations. The quantitative research method is used for this study. Data was collected via 462 questionnaires and subsequently analysed it using partial least square method. The results revealed that Islamic destination image, religious value and travel cost have a significant impact on satisfaction; while the cultural activity is not associated with satisfaction. Tourists' satisfaction has a direct and positive impact on the intention to revisit destinations. The results also reported that satisfaction mediates the effect of Islamic destination image and religious value on the intention to revisit the destination. The findings of this study provide useful information in understanding the tourists' perceived services and satisfaction towards the intention to revisit Islamic tourism destinations. The results have important implications for Islamic tourism product and service development, and managerial considerations of Islamic tourism destinations. Islamic tourism service providers need to be mindful that all aspects of Islamic-friendly tourism product and services are important and need to be delivered satisfactorily to ensure tourist satisfaction.

Keywords: Islamic tourism; satisfaction; tourism destination; intention to revisit.

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1 Introduction

Islamic tourism is a new mode of the tourism industry and it has become an important global trend in attracting tourists from different part of the globe. Islamic tourism is a new concept or idea that has materialised in the last few years (Bhuiyan et al., 2011; Rahman et al., 2020). Besides, the idea of promoting Islamic tourism is gradually becoming more important to the respective ministries of tourism in various Muslim countries in targeting the international tourist market, and the decision-makers of leading corporations (Iranmanesh et al., 2018). Islamic tourism can be defined in religious, economic and cultural terms. In terms of the religious concept, it necessitates adjustment of the tourist organisations to the fundamental explanation of Islam including alcohol-free locations or ‘feel free at home’, gender-segregated as well as Islamic financed and organised tourism. Malaysia is a colourful and harmonious country with different religions. The country is promoting Islamic tourism and encouraging tourists to visit different tourism locations in Malaysia. The Asia Pacific Region has become the most rapidly growing tourism destination in the world in which Islamic tourism has developed drastically since 2001 (Rahman et al., 2017a). Also, Malaysia has encompassed this movement and improved the important infrastructure. Tourism is the major source of national income for Islamic countries (Henderson, 2010). Its influence includes the domain of Islamic tourism in which it helps to initiate the demand for such trips among Muslims and the direction of their national and international tourist movements. There are tremendous opportunities in attracting Muslim tourists (Rahman et al., 2020) because

there are more than 50 Muslim countries and approximately 1.8 billion Muslims in the world, based on the report of Pew Research Center (Lipka, 2017).

Islamic tourism is increasingly becoming a crucial global trend. The current realisation of developing Malaysia's emerging market and cooperative efforts is to influence tourists to choose Malaysia as the preferred and suitable travel destination for Muslims by ensuring there is adequate provision of the necessary facilities and establishing appropriate packages (Taikors and Taikuns, 2013). However, despite many attempts to developing Islamic tourism, the earlier studies mainly focused on the concept and characteristics of tourism (Salleh et al., 2019), while a limited number of studies explored the tourists' perceived services in terms of adorable Islamic destination image (IDI), the travel cost of tourists, the impact of the religious value of tourism and cultural diversity that might influence tourists' satisfaction for further travel to Islamic tourism destinations. In developing and influencing Islamic tourism, some essential prerequisites are needed to ensure the continued and sustained arrivals from both Islamic as well as non-Islamic countries. Muslim travellers expect to receive halal services such as appropriate contents of Islamic tour packages, entrepreneurial system, infrastructure, competent Muslim travel and tour agencies, and they want to 'feel at home' in their desired tourism destinations (Islamic Tourism Center, 2012; Hosseini et al., 2019).

Tourism is one of the major markets and important industry in the world and it positively affects the country's economy in terms of increasing foreign revenue earnings and service opportunities (Prideaux and Thompson, 2020; Rahman et al., 2020; Sarilgan, 2016). Malaysia is a Muslim-friendly country and Islam is considered as its official religion since Muslims are the majority population and the country has been a member of the Organization of Islamic Countries (OIC) since 1969 (Iranmanesh et al., 2018). Following the tragedy of 11 September 2001, all countries around the globe were economically affected (Iranmanesh et al., 2018). However, Islamic countries were not so affected due to their speciality of the tourism industry. Surprisingly, in 2004, several tourist locations in Islamic countries, such as Malaysia, Morocco, Egypt and Turkey, attracted nearly 17.5 million Western tourists (Laderlah et al., 2011). The ranking of tourist arrivals to Malaysia is third among the 53 Commonwealth countries (Bhuiyan et al., 2011). The tourism industry is a key foreign revenue earner for Malaysia in which the country's balance of payments was more than 40% by 2005. Tourism was the second largest foreign exchange earner after manufactured goods and the seventh-largest contributor to the Malaysian economy in 2012. In 2012, the tourism industry in Malaysia raked in a Gross National Income (GNI) of RM 47.2 billion, while the country contributed RM60.6 billion in tourist receipts with tourist arrivals registered at 25.03 million (The Star Online, 2013).

Malaysia has become one of the most popular destinations in the world and constitutes a special case for Islamic tourism. First, the main objective of this paper is to elaborate upon and identify Islamic tourism and the factors that influence tourists' satisfaction to revisit the destination. Secondly, it aims to measure the correlation among the constructs and tourist's satisfaction. The research model employed in this study is presented: Muslim tourists' satisfaction is the mediating effect to revisit Malaysia and the hypothesised effects of all constructs are described in this model. In the methodology part, the design procedure and sample characteristics are described and the measurement model is presented and validated. Finally, the results are presented, and the implications of the results are described in terms of the factors that influence Muslim tourists to revisit Malaysia as an Islamic tourism destination.

2 Literature review

2.1 Concept of Islamic tourism

To promote Malaysia into the most popular Islamic tourism destination globally, it is crucial to develop Muslim-friendly practices, tourism spots, Islamic attributes, and facilities (Utaberta et al., 2020). Tourism is an important part of the Muslim basic way of life as Islam always encourages its faithful to travel and discover the world to understand and appreciate Allah's marvellous creation (Rahman et al., 2017a). Allah SWT proclaimed that "Say (O Muhammad): Travel through the land and observe how He began creation. Then Allah will produce the final creation. Indeed Allah can do all things" (Al-Qur'an, 29:20). Tourism in Islam is a purposeful activity to attain physical, social, religious or spiritual goals. However, Islamic tourism is not confined to a certain purpose only; it is broad because Islam allows many determinations of travelling, such as religious value, spirituality, cultural, shopping, sports and medical. Islam is a complete code of life. It has five pillars [e.g. Shahadah (witness), prayer, fasting, zakat and hajj], which are compulsory for Muslims, particularly Shahadah, prayer and fasting, are compulsory for every Muslim (Rahman et al., 2019; Laderlah et al., 2011). In Islam, tourism has many benefits for humans. Travelling can help tourists to reduce tension and rest their mind from any troubles. Also, people can gain more knowledge and information by seeking and thinking (Al-Qur'an, 22:46) about the beauty of Allah's creation. Tourists can also think and research about the beginning of the creation (Al-Qur'an, 29:20) of Allah (s.w.t.), which is valuable for human beings. Furthermore, humans, as caliphs in this world, know and explore all creation (Al-Qur'an, 67: 15) that has been created by Allah. Allah encourages people to visit historical places to learn from the mistakes of past generations (Al-Qur'an, 3:137, 6:11, 12:109, 32:26, and 47:10). In Islam, the activity of travelling and sightseeing the world may be considered as *Ibadah* (Allah's blessing and avoid wrongdoings) and *Da'wah* (preaching to people the right way). Accordingly, Islamic tourism is defined as "any event, activity and experience undertaken in a state of travel that purposes to interface within a religious framework with one or all of the following; arts, culture, history, heritage, healthcare, economy, way of life, education and any other human interests" ((Rahman and Zailani, 2016; Rahman, 2014). Tourists' motivation is very important because it initiates the act of travel, especially concerning Islamic tourism; every deed should start with intentions according to sharia (Islamic Law). For example, Prophet Muhammad (peace be upon him) said: "The reward of good deeds depends upon the intentions and every person will get the reward according to what he or she has intended" (Sahih-Al Bukhari). Islamic tourism is based on three conceptual factors, economics, culture and religion (Rahman et al., 2020; Irvani and Mozaffari, 2013).

Islamic tourism is a result of a religious revival and is considered in the religious, cultural, economic and tourism spheres. Al-Hamarneh (2013) and Rahman et al. (2018a) postulated that Islamic tourism is the intention of travelling for the wellbeing of the tourist and society, which is allowed by Islamic law. The Prophet Muhammad (peace be upon him) says that "Actions are judged by motives (niyyat). Therefore, each man will have what he intended. Thus, he or she whose migration was to Allah and His Messenger, his or her migration is to Allah and His Messenger, but he or she whose migration was for some worldly things he might gain, or for a wife he might marry, his or her migration is to that for which he or she migrated" (Al-Bukhari & Muslim). Islamic tourism is based

on two principles: *Tawhid* compliance (the level of ideas and beliefs) and sharia compliance (the level of practices and ethical values). Duman and Kozak (2010) stated that Islamic tourism covers tourism activities by Muslims in seaside destinations for entertainment and relaxation that apply Islamic principles. Henderson (2010) and Rahman (2014) argued that motivations are not always or entirely religious; rather all product development and marketing efforts are designed and developed for Muslims. Islamic tourism is mainly related to Muslims, but non-Muslims can also be motivated by Islam to travel, which takes place in the Muslim world (Rahman et al., 2019; Henderson, 2010). Islamic tourism is considered to concern Islamic historical sites, such as heritage, mosques, castles, shrines and Islamic conferences (Rahman et al., 2017b; Neveu, 2010). Rahman (2014) stated that Islamic tourism means 'religious tourism', which is defined as visiting all across the Islamic world. In its wide sense, it is a type of tourism that adheres to the values of Islam.

2.2 Islamic destination image

Islamic tourism focuses the Muslims tourists' travel to tourism destinations (Preko et al., 2020) and new tourist markets (Nghah et al., 2020; Rahman and Zailani, 2017; Mustafayeva et al., 2012). Preko et al. (2020) reported that Islamic tourism is considered as a niche tourism market with new needs and wants globally. Malaysia is a huge potential for attracting Muslim tourists from different part of the world. The country has a potential Islamic tourist environment can be measured by the current development of its infrastructure, economic development, safety and security, natural resources, religious, cultural activities, historical, and hospitality enterprises. Iranmanesh et al. (2018) and Nghah et al. (2020) reported that many tourists prefer to travel Islamic tourism destinations because of their desired spiritual resources, development of infrastructure and strong economic level. For the promoting of Islamic tourism destination, IDI can play a significant role to attract more tourists from the Muslim and non-Muslim countries (Rahman et al., 2017b). For instance, fresh food, pork-free foods, alcohol-free drinks, musolla (places for praying), dress-code for both men and women (Rahman et al., 2020), bathroom equipment for prayer preparation and separate pools for men and women (Rahman and Zailani, 2017) can play a crucial role for attracting Muslim tourists. There are some rules and regulations (i.e. separate pools for men and women, selling non-pork food, prohibited photography in swimming facilities, dress code for men and women) of Islamic tourism destinations (Rahman et al., 2019, 2020; Ramli, 2012), which should follow the tourists when they travel to the Islamic destinations. Rahman et al. (2017a) reported that destination image can influence tourists' satisfaction towards a further visit to destinations. Thus, the study examines the following hypothesis:

H1 IDI has a positive impact on satisfaction.

2.3 Religious value

Islamic tourism is mostly associated with a religious value (Iranmanesh et al., 2018; Rahman et al., 2020) and influenced by religion such as Islam, Hinduism, Buddhism, Judaism, Sikhism, Christianity and others (Shani et al., 2007). Religious value refers to the extent to which people incorporate the beliefs of a particular religion for their values and attitudes (Iranmanesh et al., 2018). Religious value is established based on a tourist's

religious motivation, religious ceremonies, programmes, functions and conferences at the local and international level (Kim et al., 2020). Religious value is not only motivated by religious tourism but it is also attached to other kinds of tourism, such as social tourism, holy day tourism (Rahman et al., 2020), Islamic medical tourism (Iranmanesh et al., 2018; Rahman et al., 2018b), cultural tourism, economic tourism and political tourism. The combination of these categories of tourism should be in line with Islamic sharia law because Islam is a way to a perfect and pleasing journey if human beings follow the Islamic system. Suhartanto et al. (2020) reported that religious value does not moderate the correlation between satisfaction and loyalty. Religious value often acts as an institution that greatly shapes how individual beliefs, behave, think and live. Tourism service providers and marketers can carefully consider their Islamic tourism attribute services offering when targeting a particular religious group of tourists (Suhartanto et al., 2020; Briliana et al., 2020). Thus, we have postulated the following hypothesis:

H2 Religious value has a positive relationship with satisfaction.

2.4 Cultural activity

Malaysia is a prosperous country, as well as the most colourful in South Asia with its different cultures and multiple races, and is fast becoming one of the newest tourist destinations in the region. The culture of Malaysia is an eclectic or heterogeneous society that mostly consists of three races – Malay, Chinese and Indian (Laderlah et al., 2011). Thus, the culture of the country is significantly influenced by that of the Malays, Chinese and Indians. Furthermore, the culture of Malaysia is influenced by the Arab, European and Persian cultures. In keeping with Malaysia's multiculturalism, there are delightful festivals, feasts and celebrations all year round. For instance, Prophet Muhammad's (peace be upon him) birthday, Eid-ul-fitre, Eid-ul-azha, and Chinese New Year are celebrated throughout the country while Deepavali is celebrated by the Indians in West Malaysia. The cultural scenario in Malaysia is always good with activity; there is no lack of cultural activity. Malaysia is actively working to be the world Halal-Hub by promoting Halal products (Zailani et al., 2017; Zailani et al., 2018). The attraction of Muslim tourists to Malaysia is vast because halal food is available at a reasonable price and the facilities provided are conducive (Zailani et al., 2019). The Malaysian culture is very peaceful and flexible towards all tourists from around the world on account of the different races in the community. The cultural activity has the potential to attract international tourists and local Malaysian travellers. Malaysia is a multi-cultural country and it has marvellous cultural tourism resources, such as historical buildings, friendly atmosphere, colourful lifestyles and a multicultural environment (Rahman, 2014). The cultural aspect of Islamic tourism is consistent with the visions and concepts that outline the presence of Islamic religious-cultural activity sites in tourism programmes with educational and self-confidence building components (Mustafayeva et al., 2012). Thus, based on the discussion above, the following hypothesis is measured:

H3 Cultural activity has a positive impact on satisfaction.

2.5 Travel cost

Travel cost is considered to be a key factor for tourists (Xie and Tveterås, 2020; Moyano et al., 2019). Tourists want to get more enjoyment from the journey and pay a low cost;

therefore, expenditure is always important for a tourist. Decreasing the cost of tourism is effective in attracting more tourists and improving the tourism industry (Rahman, 2019; Aghdaie and Momeni, 2011). Wong and Musa (2014) believed that Malaysia's cost of living is relatively low. Hence, low expenditure for tourists is one of the advantages of Malaysia in the competition with other tourist destinations or countries to attract tourists (MATT, 2013). Cham et al. (2020) reported that decreasing the cost to tourists can influence people to revisit their selected destination. Malaysia's tourism industry will be more competitive through increasing the tourism markets (Sopha et al., 2019), promotion of tourism packages, decreasing the price of travel tickets as well as the diverse tourism products. Thus, the following hypothesis is postulated:

H4 Travel cost has a positive impact on satisfaction.

2.6 Satisfaction and intention

Muslim tourists' satisfaction can be supported by the number of facilities and services provided by the government, entrepreneurs and community that comply with the requirements of Shariah (Rahman et al., 2019; Senin, 2012). Islamic tourism is a universal product and service that can be utilised by everybody. The ultimate goal and objective of Islamic tourist destinations are to make tourists feel satisfied in visiting a destination. Muslim tourists' satisfaction is associated with halal food or halal restaurants (Iranmanesh et al., 2019; Hosseini et al., 2019), prayer rooms, visits to mosques, Islamic history and civilisation of destination (Kamarudin and Ismail, 2012). Religious, spiritual and cultural activities can satisfy Islamic tourists because they have a positive impact on Islamic tourist destinations. Additionally, religious services and the provisions in hotels can increase the satisfaction of Muslim tourists. Rahman et al. (2017a) stated that hotels in Malaysia, catered to Muslim needs in the Islamic hospitality practice by requiring first-class hotels to provide prayer rooms fully equipped with prayer mats, the Quran, Surah Yasin, Tasbih and Qibla stickers. These criteria can satisfy Islamic tourists and encourage them to visit Malaysia. Revisit intention is an important component of the competitive market of the tourism industry. According to Jayarman et al. (2010) and Rahman et al. (2020), tourists' frequent travel to Malaysia is imperative to increase the foreign income of the tourism industry. Tourists' satisfaction is an antecedent of the revisit intention. This study investigates the influential factors for tourists' satisfaction and revisits intention and provides the grounding to understand what motivates repeat visitors regarding the revisit intention to Malaysia as an Islamic tourism destination. Battour et al. (2019) and Som et al. (2012) showed that destination image influences tourists to revisit Malaysia. Natural attractions, modern environment, friendliness of local people, local halal food, ability to communicate with the local community, spirituality, religious Islamic hospitality, heritage, arts, knowledge of Islamic sharia, and value for money are the most important components of Malaysia's image as an Islamic tourism destination (Nawi et al., 2019; Islamic Tourism Center, 2012). Destination attributes, which include religious value or relaxes spirituality, education, cultural, beautiful beaches, sightseeing, tourist spots and natural resources that provide destinations for relaxation and recreation, affect tourists' satisfaction and intention to revisit (Nawi et al., 2019; Chen and Tsai, 2007) Malaysia as their preferred Islamic tourism destination (Som et al., 2012; Rahman et al., 2017a). Malaysia is a naturally beautiful country and a world-recognised tourist destination. The majority of the population of the country are

Muslim, and, accordingly, Islam is the official religion. Muslims are encouraged to achieve social, physical and spiritual goals by travelling. Tourism decreases mental pressure and improves physical wellbeing (Surah Al-Imran: 137; Surah al-Hajj: 46). Islamic tourism influences tourists to abide by the guidance of Allah (SWT) and the Prophet Muhammad (PBUH). Every year, a vast number of overseas tourists visit Malaysia as their Islamic tourism destination. Therefore, the current study extends its generalisability to an Islamic tourism context, leading to the formulation of the hypothesis:

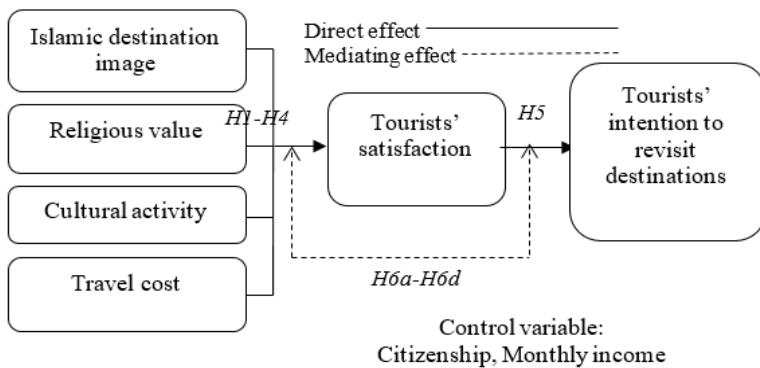
H5 Satisfaction has a significant relationship with tourists' intention to revisit Islamic tourism destinations.

2.7 Mediating effect of satisfaction

Tourists' satisfaction is the antecedent of the revisit intention to a destination. Some empirical studies acknowledged that tourist intention to revisit destination was mediated by Muslim tourists' beliefs and values about a country and tourists' previous experiences (Som et al., 2012; Rahman et al., 2018a). The religious value, cultural, halal food, table (Preaching Islam) and destination image are the dominant factors with the highest percentage that influence tourists' satisfaction and their revisit intention to their preferred destination. This classification is suitable because of the easy identification of the counter measures in dealing with different factors that influence Islamic tourists' satisfaction and their revisit intention to Malaysia as their Islamic tourism destination (Rahman, 2014). The previous studies in a different perspective of the tourism industry examine the role of satisfaction as a mediator between some determinants and the intention to revisit (Rahman et al., 2019; Rahman, 2014). Kozak (2001) conducted a study on two destinations in two different countries, in which the research model shows how four factors affect the intention to revisit the destination. The findings indicated that the more mature the destination the more repeaters it receives. Tourists' satisfaction can lead to revisiting intention and the probability of recommending the visited destination. Tourists' intention to revisit may make respondents more specific when expressing their sensation to the destination (Hui et al., 2007). Battour et al. (2019) stated that tourists who are satisfied with the trip are likely to recommend revisiting it in the future. Several studies determined satisfaction with tourists' perception as the antecedent of the intention to revisit (Chi and Qu, 2008). Shirazi and Som (2010) found the effect of destination attributes on the revisit intention in Malaysia. They found that intention to revisit is an indicator of loyalty to the tourist destination. Lee et al. (2005) indicated that individuals with a more advantageous image of a destination perceived higher on-site experience, which led to higher satisfaction and a more positive behavioural intention. Thus, the following hypotheses are proposed:

H6 Satisfaction mediates the effect of (a) IDI (b) religious value (c) cultural activity (d) travel cost on tourists' intention to revisit Islamic tourism destinations.

From the aforementioned literature, this study formulates the following conceptual model in Figure 1.

Figure 1 Conceptual model

3 Methodology

3.1 Data collection and sampling

The study explores the perceived services of tourists that influence their satisfaction and a further visit to Islamic tourism destinations. A self-administered questionnaire was used for collecting data from international Muslim tourists while they were spending their holidays in Klang Valley area. This area has the highest number of tourist places. The data was collected between June and September 2019 physically visits the tourists' enclaves in Klang Valley area. We physically visited tourist places and distributed the questionnaire to the potential respondents who visited various tourist places in Malaysia. The prospective respondents were selected purposively and distributed the questionnaires randomly. This procedure enables researchers to assess a sufficient number of potential respondents. The questionnaire considered a plain language and simple statement in English for the survey, which took around 15 min to complete. The questionnaire comprises of two main sections. The first section was developed to identify the tourists' demographic profile. The second section was employed to identify the tourists' motivational factors. We explained the purpose of our study and confirmed the respondents that their information would be used only academic purpose. The respondents were ensured that their participation in this study was completely voluntary and their anonymity guaranteed. The respondents were sent the completed questionnaire directly to the researchers of this study. We did not provide any cash incentive to respondents who participated in this research. This study conducted the pilot-test and the result found with Cronbach's alpha 0.93, which indicated the reliability and validity of the questionnaire. A few interesting comments and suggestions were obtained from the respondents, keeping in mind their comments and suggestions, the questionnaires were rechecked and changes were made based on the comments and suggestion from the pilot study. The sampling of this study is based on stratified random sampling with the target of international tourists in Malaysia. A total of 600 questionnaires were distributed and returned 462 valid questionnaires with a response rate of 77%, which considered sufficient for data analysis because of the geographical, cost and time constraints.

3.2 Measures

The measurement items of this study were adopted from the previous studies and somewhat reformed to suit the perspective of Islamic tourism. The survey items were derived from earlier studies to ensure the content validity of this study. For measuring the IDI, six items were adopted from Shafaei (2017). The religious value was measured using six items adapted from Iranmanesh et al. (2018), Laderlah et al. (2011) and Shafaei (2017). Five items were modified from Mustafayeva et al. (2012) to evaluate the cultural activities. Based on Shafaei (2017), Aghdaie and Momeni (2011), Latiff and Imm (2015), five items were adopted for measuring the travel cost. To measure the satisfaction of tourists and their intention to revisit destinations, 12 items were modified from Rahman (2014) and Laderlah et al. (2011). A 5-point Likert scale from 1 (strongly disagree) to 5 (strongly agree) is used for four factors such as destination image, religious value, cultural activities and cost. Next, the construct of Muslim tourists' satisfaction and their intention to revisit destination is used by a 5-point liker scale from 1 (strongly dissatisfaction) to 5 (strongly satisfaction).

3.3 Common method bias test

The study used Harman's single factor analysis (exploratory factor analysis) for all the items with the numbers of constructs constrained to 1 and the unrotated solution was analysed. The results reveal that no sign of a single factor explaining the majority of the variance, indicating that the data are free from common method bias. The missing data is one of the pervasive problems in data analysis. Thus, missing data is taken into consideration and implemented in the research. Using SPSS, they were examined for the frequency of each indicator to identify the missing data. The frequency test revealed that there were no illegal entries, which indicates the accuracy of responses, language simplicity, and appropriateness of the questionnaire. The skewness values identified less than 3.0 whereas kurtosis was less than 10.0.

4 Results and analysis

In this study, we have applied a partial least square (PLS) technique using the SmartPLS version 3.0. The PLS was used to estimate the path coefficients and maximises the explained variance (Hair et al., 2019). The bootstrapping method was used to examine relationship between independent, dependent and mediating constructs. The findings indicated the significance level of t-value, which was considered 1.645 for each path that indicates a significant difference at 5%, and 2.326 assumes significant differences at 1%.

4.1 Demographic analysis

The demographic analysis was based on a total of 462 responses collected. The result indicated that the majority of the respondents were male (67.7%) whereas female was 32.3%. Regarding the age, those below 25 years were 18.3%, from 26 to up to 45 years old were 77.5%, and above 45 years old were 4.2%. For marital status, 44% were single and 56% were married. As for the academic background, the highest participation of respondents 39.4% held a bachelor degree followed by 32.3% for master degree, 21.2% a

doctoral degree, 7.1% diploma. In terms of respondents' profession, 35.7% were business owners while 40.6% were jobholders, 18% were students and 5.7% were others. Concerning respondent's citizenship, the highest 36.9% were Asian and the second-highest 33.7% were Middle Eastern followed by 18% African and 11.4% were European. Among the participants, 47.7% respondents informed that their monthly income level was between \$2,000 and \$5,000, followed by 32.3% between \$1,000 and \$2,000, 11.1% were below \$1,000 and 8.9% were above \$5,000.

4.2 Measurement model analysis

After outlining the respondents' profile, we measured mean scales and consequently explored the factors. The confirmatory factor analysis (CFA) was considered. The CFA was conducted to determine whether a particular set of variables influences the responses in a predicted way. Table 1 illustrates the convergent validity of this study. Hair et al. (2019) reported that convergent validity is achieved when all the items in a measurement model are statistically significant. Accordingly, the convergent validity was illustrated by factor loadings greater than 0.70, and lower factor loading less than 0.70 were deleted to develop of path coefficient of the measurement model. In this study, the convergent validity varies through the AVE with greater than 0.70, and construct validity varies through CR with greater than 0.90, which indicates a good validity of the model. Hair et al. (2019) suggested that $AVE \geq 0.50$ and $CR \geq 0.60$ is acceptable. The reliability coefficients of the measurement scale were tested using Cronbach's alpha, and vary from 0.96 to 0.90. Hair et al. (2016) suggested that 0.70 is acceptable but higher values denote higher levels of reliability.

Table 2 explained the result of discriminant validity using Heterotrait-Monotrait Ratio (HTMT). The results indicated that the HTMT ratio for each construct is less than 0.90, which indicates the satisfactory level of discriminant validity (Henseler et al., 2015). The findings also showed that the cross-loading achieved a satisfactory level of discriminant validity for the constructs.

Table 1 Convergent validity

<i>Constructs and items</i>	<i>FL</i>	<i>MS</i>	<i>CA</i>	<i>CR</i>	<i>AVE</i>
<i>Islamic destination image</i>			0.939	0.954	0.806
Malaysia has a good Muslim-friendly destination image	0.904	3.77			
Malaysia offers Muslim-friendly amenities for tourists	0.908	3.54			
I believe Malaysia has peaceful political stability and shopping facilities	0.889	3.44			
There is the availability of halal foods in Malaysia	0.897	3.45			
Malaysia organises halal and Islamic conference for scholars	0.888	3.73			

Notes: FL = Factor loading, MS = Mean score, CA = Cronbach's alpha, CR = Composite reliability, AVE = Average variance extracted.

Table 1 Convergent validity (continued)

<i>Constructs and items</i>	<i>FL</i>	<i>MS</i>	<i>CA</i>	<i>CR</i>	<i>AVE</i>
<i>Religious value</i>			0.963	0.971	0.871
When I travel to Malaysia I can easily practice my religious activities (e.g. prayer)	0.912	3.96			
When I visit Malaysia I feel that Malaysia is a moral and good Islamic destination	0.937	3.82			
Malaysia's entertainment tools are compatible with Sharia rules	0.953	3.65			
I can perform my prayer in shopping malls, hotels, and tourism locations	0.948	3.55			
Muslim can wear their religious dress (e.g. hijab, Jubba, cap) in Malaysia	0.915	3.59			
<i>Cultural activity</i>			0.904	0.933	0.778
Malaysia has a peaceful culture of multiple races	0.890	3.74			
Malaysia has interesting Islamic cultural attractions	0.935	3.50			
Malaysia has many Islamic historical attractions	0.868	3.40			
Malaysia has an Islamic entertaining opportunity	0.832	3.72			
<i>Travel cost</i>			0.934	0.953	0.835
Malaysia provides a reasonable air ticket	0.885	3.74			
Malaysia offers a promotional tourism package	0.923	3.54			
Malaysia has low-cost travel facilities	0.930	3.41			
Malaysia provides a low-cost living facility	0.916	3.73			
<i>Satisfaction</i>			0.862	0.905	0.705
I am satisfied to visit some religious and historic places in Malaysia	0.850	3.74			
I am satisfied with safety and security	0.838	3.70			
I am satisfied with a diversified local festival celebration	0.871	3.40			
I am satisfied with the accommodation	0.795	3.42			
<i>Intention to revisit destination</i>			0.956	0.966	0.851
I am willing to recommend Malaysia to my family as an Islamic destination	0.935	3.74			
I feel a sense of attachment to Malaysia as an Islamic destination	0.922	3.51			
I have a wonderful image of Malaysia as a holiday destination	0.918	3.40			
I have a wonderful image of Malaysia as a Muslim country	0.898	3.43			
I am willing to recommend my friends	0.938	3.70			

Notes: FL = Factor loading, MS = Mean score, CA = Cronbach's alpha, CR = Composite reliability, AVE = Average variance extracted.

Table 2 Discriminant validity HTMT

<i>Constructs</i>	<i>DI</i>	<i>RV</i>	<i>CA</i>	<i>TC</i>	<i>TS</i>	<i>RI</i>
Islamic destination image (IDI)						
Religious value (RV)	0.774					
Cultural activity (CA)	0.635	0.600				
Travel cost (TC)	0.525	0.404	0.386			
Tourists' satisfaction (TS)	0.691	0.606	0.783	0.444		
Intention to revisit (IR)	0.656	0.658	0.421	0.505	0.506	

4.3 Structural model analysis

The measurement model tested provides evidence that Muslim tourist' motivational factors are dependent on their satisfaction and intention to revisit destination. The accuracy of the model was evaluated in terms of the portion of the variance explained. The results indicate that the model was capable of explaining 61.7% of the variance in satisfaction and 61.9% in intention to revisit destination. Besides estimating the R-square, the researcher has included the relevance developed by Geisser (1975) as an additional model fit assessment. This technique suggests the model adequacy to predict the manifest indicators of each latent construct. Non-parametric bootstrapping was applied with 5,000 replications to test the measurement model. The significant direct impact indicated by the research model was tested.

Table 3 Hypothesis test

<i>Relationship</i>	<i>Beta</i>	<i>SD</i>	<i>t-value</i>	<i>Result</i>
<i>Direct effects</i>				
H1 Islamic destination image → Satisfaction	0.319**	0.093	3.430	Significant
H2 Religious value → Satisfaction	0.199*	0.089	2.235	Significant
H3 Cultural activity → Satisfaction	0.092	0.086	1.069	Not significant
H4 Travel cost → Satisfaction	0.246**	0.075	3.280	Significant
H5 Satisfaction → Intention to revisit	0.386**	0.098	3.938	Significant
<i>Mediating effects of satisfaction</i>				
H6a IDI → TS → IR	0.153*	0.077	1.987	Significant
H6b RV → TS → IR	0.117*	0.065	1.801	Significant
H6c CA → TS → IR	0.095*	0.057	1.667	Significant
H6d TC → TS → IR	0.008	0.063	0.126	Not significant

Notes: IDI (Islamic destination image), Sat (Satisfaction), IR (Intention to revisit), RV (Religious value), CA (Cultural activity), TC (Travel cost), t-value 1.645 (**p < 0.05) and 2.326 (**p < 0.01, *p < 0.01).

The results indicate that the impact of destination image ($\beta = 0.4191$, $p < 0.01$), religious value ($\beta = 0.1799$, $p < 0.05$) and cost ($\beta = 0.2462$, $p < 0.01$) on Muslim tourists' satisfaction were significant and positive relationships. Also, the impact of Muslim tourists' satisfaction has the highest significant relationship ($\beta = 0.7865$, $p < 0.01$) with their intention to revisit the destination. Thus, hypothesis H1, H2, H4 and H5 are

accepted. In contrast, the impact of cultural activity ($\beta = -0.0923$, $p > 0.05$) on Muslim tourists' satisfaction was insignificant, therefore H3 is not accepted (Table 3). To test the indirect effects, the researcher performed the bootstrapping procedure as suggested by Hair et al. (2019). The t-value for the indirect effect was obtained by dividing the indirect effect with the standard error of the indirect effect. Table 3 shows the indirect effect of the destination image, religious value and cultural activity on the intention to revisit through tourists' satisfaction were significant. Therefore, hypothesis H6a, H6b, and H6c were supported, whereas H6d was not supported. The role of the control variable 'monthly income' and 'citizenship' (Lu et al., 2018) has a relationship with Muslim tourists' satisfaction and their revisit intention in Malaysia as a preferred Islamic tourism destination.

5 Discussion and conclusions

The findings indicate that destination image is the most influential factor among the other factors for Muslim patients' satisfaction. This is expected as the improvement of the country's environment and infrastructure quality requires a good relationship between the destination image and Muslim tourists. This finding is related to the earlier study Preko et al. (2020), Rahman et al. (2017a), Rahman (2014), Chi and Qu (2008) who identified destination image is a crucial factor that promotes to visit destinations. It implies that a higher destination image of the country greatly influences tourist satisfaction. The results indicated that religious value is a crucial predictor of tourist satisfaction towards a visit to Islamic tourism destinations, which supported the finding of Iranmanesh et al. (2018) who explained that tourists' higher religious commitment can lead to higher satisfaction of customers.

This study found that cultural activity is not associated with Muslim tourists' satisfaction. These findings are somewhat different from the results of González et al. (2020) who identified the cultural activity has significant economic importance in tourism. Li et al. (2020) indicated that cultural attributes allow travellers to experience novel, culture and different values. Tajeddini and Trueman (2012) examined the cultural antecedents of innovation which influenced the performance of the hotel industry. The cultural activity affects tourists' attachments and memories towards tourism destinations. However, existing findings of this study is different from the previous literature, this is perhaps due to cultural differences in the context of Malaysia. Cultural activities related to items such as multi races, multi festivals and diversity food may not very important for Muslim tourists in the context of Malaysia. There is a significant relationship between travel cost and satisfaction, which supported the result of Rahman et al. (2017b) and Wang et al. (2020) who indicated that revisiting destinations carries some travel costs for tourists. The travel cost such as affordable air ticket, promotional tourism package, low-cost travel facilities, and living facilities are crucial for tourist for a further visit to destinations.

The findings indicated that satisfaction is the crucial predictor of tourist intention to revisit destinations. It implies that tourists' higher satisfaction level is more associates with a willingness to recommend others to visit the destination. This result is associated with Rahman et al. (2017a) who explained that if a tourist classifies the tourism experiences as positive and pleasant, it is expected that tourists recommend the destination to friends and relatives or others. The overarching purpose of this study is to

investigate the extent to which Muslim tourists' satisfaction and they revisit intention to Malaysia as they choose their desired Islamic tourism destination.

The mediating model involving an intention to revisit Malaysia through tourists' satisfaction is tested by structural equation modelling and provided a good fit to the data. The model suggested that destination image, religious value and cultural activity have a significant relationship with tourists' satisfaction and revisit intention to Malaysia. These findings are confirmed with the results of previous studies on tourists' revisit intention, which also showed that religious value, destination image, and cultural activity had a strong relationship with tourists' loyalty (González et al., 2020; Li et al., 2020; Som et al., 2012). The result also indicated that though travel cost has a positive impact on satisfaction but no significant mediating effect with tourists' satisfaction and intention to revisit destinations. This is perhaps if tourists have previous experience on the overall travel expenses are too high, tourists generally will not recommend others to visit the destinations. It also implies that whether tourists have a low, medium or high-income level, or whether they are citizens of Asia, the Middle East, Europe or Africa, their intention to revisit Malaysia as their chosen destination. Chi et al. (2020) focused on the rural tourism in the context of China and indicated that rural tourism may cost less than the cost of travelling urban tourism, but it does not essentially mean tourists perceive less value from rural tourism. The accessibility of travel cost given the opportunities from the rural tourism experience. Based on the findings of this study, the destination image, religious value and travel cost have a positive impact on tourists' satisfaction and their revisit intention to Malaysia as their desired Islamic tourism destination. The control variable is introduced in the model. The model ran with the control variable included in the model: respondents' citizenship and monthly income. The results of the analysis show that tourists' revisit intention are controlled by the respondents' monthly income and citizenship variables, which supported the result of Lu et al. (2018) and Peters et al. (2020) who explained the organisational citizenship behaviour and citizenship matter for the immigrant earnings.

6 Theoretical and managerial implications

This study explores the role of tourists' perceptions of Islamic tourism services and satisfaction towards a further visit to destinations. The results cover the research of tourists' travel behaviour of Islamic tourism destinations. The paper extends the study on the relationship among the IDI, religious value, cultural activity and travel cost, which theoretically contributes to promoting tourists' satisfaction and intention to revisit in the context of Malaysia and investigating the international tourists' perceptions about Islamic tourism destinations. The causal relationship among IDI, cultural activity, religious value, travel cost, tourists' satisfaction and revisit intention are validated when controlled for the tourists' citizenship and monthly income. Islamic tourism in Malaysia is very potential to explore the tourism industry. To boost tourists from the Muslim world market, it is important to explore the tourists' perceived Islamic tourism services and satisfaction, so that policymakers should understand the attributes of Islamic tourism destinations so that they can attract more tourists from the different part of the world to meet the demands of Islamic tourism destinations.

Malaysia targets to receive more tourists from different part of the world. There is required an adequate knowledge of tourists' perceptions and attributes of Islamic tourism

destinations. The tourists' perceived Islamic tourism services and their satisfaction should be put to recognise its reporting for its new theme development from Islamic perspectives and new volunteer activities to less developed countries who attempts to promote Islamic tourism products and services. Tourists who come from the Middle East are already well-known that high-income travellers have the capability of high spending money on travelling tourism destinations. The understanding of Islamic tourism attitudes for the satisfaction of tourists is crucial to lead sustaining the development and success of the Islamic tourism industry. The tourism industry in Malaysia wants to contribute to economic development through foreign revenue. There is an urgent need to increase tourists' satisfaction for any citizens of society. Tourism policymakers and tourism managers need to be mindful that all aspects of Islamic-friendly tourism attributes or product and services are important and necessary to be delivered satisfactorily to ensure tourist satisfaction, which could promote tourists further visit Islamic tourism destinations. Developing tourists' satisfaction and revisit intention towards Islamic tourism destinations could significantly contribute to the growth of foreign income. The tourism practitioners can develop and understand the importance of Islamic tourism destination attributes and permit Muslim and non-Muslim tourists to access tourism facilities. These enhancements can increase tourists' satisfaction the good image of Islamic tourism destinations. It is found that IDI and religious value can greatly influence the satisfaction of tourists towards Islamic tourism destinations. The policymakers, practitioners and of tourism operators can focus on these components to make a long-term association with loyal tourists.

7 Limitation and future study

The research findings reveal that the relationship among the IDI, religious value, cultural activity, travel cos, satisfaction, and intention to revisit Islamic tourism destinations is statistically explored in the perspective of Muslim tourists in Malaysia. It is important to investigate whether the findings apply to the other countries and other components such as tourism literacy, trip value, and trip quality services for tourists' satisfaction and revisit intention for Islamic tourism destinations. This study collects data from Muslim international tourists and highlights Islamic tourism destinations in Malaysia. The future study can be conducted with different local and international tourists and other tourism locations to obtain an excellent result. In this study, we have examined the mediating role of satisfaction and dependent value of intention to revisit destinations, the future study can consider with another dependent variable of willingness to pay for tourism product and positive word of mouth intention, and mediating or moderating role of perceived value, and hedonic value to promote the different background to the tourists for Islamic tourism destinations.

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