

Development of Malaysian Homestay Tourism: A Review

Huda Farhana Mohamad Muslim* · Shinya Numata* · Noor Azlin Yahya**

Abstract

Malaysian homestay tourism is a type of community-based tourism (CBT) that differs from homestay tourism in other regions. The homestay accommodation program is a unique tourism product enabling tourists to experience the culture and lifestyle of local people. Homestays are intended to attract tourists with a certain demographic profile who desire authentic experiences. Thus far, the commitment to homestay development has involved the establishment of comprehensive planning, the construction of infrastructure, and the promotion of Malaysia. However, the homestay business can also contribute significant supplemental income to local people and can instill mindfulness regarding preserving the cultural legacy of Malaysia. Therefore, homestays are a potentially a pro-poor tourism strategy, as well as an ecotourism tool to enhance local quality of life and social capital in Malaysia. Keyword(s): community-based, homestay tourism, Malaysia, development.

I. Homestay tourism: definition, history, and overview

“Homestay” refers to “a type of accommodation where tourists or guests pay to stay in private homes, where interaction with a host and/or family, who usually live on the premises and with whom the public space is, to a degree, shared,” occurs (Lynch, 2005, p. 528). Homestay development in rural areas has occurred for some time and constitutes a very significant form of local community participation in tourism (Gu & Wong, 2006).

Attention has recently been accorded to the use of natural and human resources in homestay programs in the service of enhancing rural development, a practice that may lead the tourism industry to develop new and sustainable practices for many developing countries (Devkota, 2008). Several successful homestay programs have been established in developing countries, such as Malaysia, Costa Rica, and Thailand, in addition to in Nepal (Kwaramba, Lovett, Louw, & Chipumuro, 2012).

The popularity of homestay programs is growing due to their integration of all aspects of the rural environment

by offering a combination of natural, cultural, and human experiences (Othman, Sazali, and Mohamed, 2013). Rural homestays allow guests to glimpse the daily lives of village residents, enabling them to experience a local community in ways that differ from conventional tourism interactions and settings (Dolezal, 2011). However, the concept of homestay differs around the world (Table 1).

Table 1: Homestay concepts in several countries.

Country	Homestay concept
Canada	Cultural Homestay, Farmstay, Heritage Homestay
United States (USA)	Agricultural Homestay, Educational Homestay
Australia	Farmstay
Japan	Home Visit, Educational Homestay
South Korea	Educational Homestay
South Africa	Leisurestay
New Zealand	Cottage Homestay, Farmstay
Philippines	Cultural Homestay
Thailand	Student Homestay, Cultural Homestay, Volunteer Homestay
Singapore	Urban Homestay
Indonesia	Cultural Homestay, Leisure Homestay

Source: Pazin (2004), modified from Hamzah (2010)

*首都大学東京都市環境学部自然・文化ツーリズムコース
〒192-0397 東京都八王子市南大沢 1-1 (9号館)
e-mail ladyfarhana@gmail.com
e-mail nmt@tmu.ac.jp

** Ecotourism and Urban Forestry Programme, Forest Research Institute Malaysia (FRIM), 52109 Kepong, Selangor, Malaysia.

The economic, social, and environmental contributions of Malaysia homestay tourism should be a major focus of examinations of the significance of this business. This article aims to improve understanding of homestay programs in rural Malaysia. Article presents review that considers material since 2001 up to recent sources included on specialised areas related to Malaysian homestay programme and selected study of community-based tourism.

1.1 Malaysian homestay tourism as a community-based approach to tourism

In Malaysia, homestay programs offer tourists experiences with the local environment and lifestyle. “A homestay programme cannot be classified as a lodging facility. It focuses more on lifestyle and experience, including cultural and economic activities” (Ministry of Tourism and Culture Malaysia [MOTAC], 2014, “Malaysia Homestay Programme,” para. 1). Malaysian tourism homestay programs differ from the worldwide bed and breakfast (B&B) concept, where tourists do not stay with a host family but reside in chalets (Nuntsu et al., 2004). This service has long been available in European countries, where such venues are managed by proprietors at famous holiday destinations. Most community-based approaches in Malaysia have involved the homestay experience (Jamal, Othman, & Muhammad, 2011).

Thus, Malaysian homestay tourism is a tourism strategy that includes most or all of the essential characteristics of community-based tourism: environmental sustainability; community engagement; equitable distribution of financial benefits; community empowerment; standard of living improvements; and community management, control, and ownership of tourism projects (Kontogeorgopoulou, Churyenb, & Duangsaeng, 2014). Ibrahim and Abdul Razzaq (2010) consider product, participant, and principal to be the three main components needed to ensure the sustainable development of homestay programs.

Malaysian homestay tourism is on the rise due to the considerable efforts made by the Malaysian government to promote rural tourism. The core component in the Malaysian Homestay Programme, which differs from those in other countries, is the element of lodging with host families, or “adopted” families. This element

involves the guests eating, cooking, and participating in many activities with their adopted families, allowing two parties with different cultural backgrounds to collaborate, learn, and gain from each other.

1.2 Background of the Malaysian Homestay Programme

The government has officially defined the Malaysia Homestay Programme on its website as follows: “The Homestay Programme gives visitors the opportunity to stay with a chosen family, interact, and experience the daily life of their homestay family, and learn the culture and lifestyle of the rural community in Malaysia” (Ministry of Tourism and Culture Malaysia [MOTAC], “Malaysia Homestay Programme,” para. 1). Homestay programme in Malaysia suitable for all types of holidaymakers, be it families, students or corporate groups local Malaysian, or from different countries (Malaysia Homestay Experience, 2014).

The Homestay Programme began as a community-based effort in the 1970s and has experienced a dramatic increase in local community involvement (Hamzah & Ismail, 2003; Hamzah, 2010; Kayat, 2010). Community members provide a space in their own homes for foreign tourists to sleep, charging a very minimal price compared with hotels or resorts. Most of the pioneering homestays were located along the beach; however, homestays were usually close to popular tourist destinations, and the product offered was merely accommodation (Ibrahim & Abdul Razzaq, 2010; Yusnita, Shaladdin, Aziz, & Ibrahim, 2013).

By the late 1980s, the homestay concept expanded with the arrival of Japanese youth enrolled in exchange programs. The current President of the Homestay Association of Malaysia, Dato’ Shariman, pioneered a program in which Japanese youth stayed with adopted families and participated in communal activities related to the rural and often pastoral way of life. As a result, homestays were officially positioned as a community-based tourism program in Malaysia in the village of Desa Murni, Temerloh, Pahang State in 1995 (Yusnita et al., 2013). Since then, the government has given special attention to improving, marketing, and developing more homestay programs in Malaysia. This action was enshrined in Malaysia’s Rural Tourism Master

Plan, which was released in 1995 with the aim of increasing rural community participation in the tourism industry, indirectly reducing rural–urban migration in Malaysia.

1.3 Role of governmental organizations in Malaysia homestay tourism

In 1995, the Ministry of Tourism [MOTOUR] (former name, Ministry of Culture, Arts and Tourism ([MOCAT]) officially launched the Homestay Programme, and various parties have shown avid support for the program since its inception (Ibrahim & Razzaq, 2010). Various agencies have contributed to the development of the Programme, including by securing funding, infrastructure, and building facilities in rural areas.

National agencies that support homestay tourism are listed in Figure 1. MOTOUR provides the vision, policies, and guidelines for the registration and development of community-based homestay programs. In general, the Ministry also provides enhancement training and funds for infrastructure development; hence, they are responsible for developing marketing and promotion plans through Tourism Malaysia conventions and exhibitions. The Ministry of Agriculture (MOA), a body committed to providing the financial and technical assistance needed to improve value-added activities (tourism) for the agricultural sector, has used the Homestay Programme as a catalyst for rural development. The Homestay Programme packages and activities are diverse, including agro-tourism, tree planting, attendance at cultural performances, engagement in the activities of cottage industries, ecotourism, and participation in traditional games.

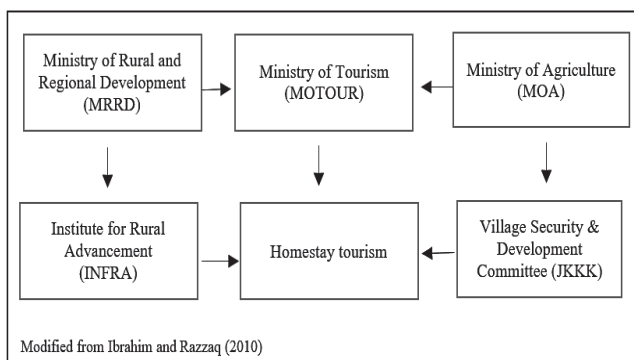


Figure 1: Institutional Framework for Homestay Tourism in Malaysia.

The Ministry of Rural and Regional Development (MRRD) also plays a part in the development of the Homestay Programme. Because the rural population of Malaysia decreased by 0.07% from 2005 to 2009 (Kamaruzaman, 2009), the MRRD has focused on using homestay programs to provide infrastructure for the development, training, and capacity-building of rural communities. Consequently, the structure of the Homestay Programme allows villagers to stay in their homes rather than seek their fortune in cities (Jamaludin, Othman, & Rahim, 2012). To facilitate growth in the local economy, the MRRD has drafted the Rural Development Master Plan as a comprehensive guideline to improve the quality of life of Malaysia’s rural population (Ministry of Rural and Regional Development [MRRD], 2016, “Rural Development Master Plan,” para. 6).

The Institute for Rural Advancement (INFRA) is a training institute that operates under the aegis of MRRD. They offer direct training and capacity-building to rural communities (e.g., homestay operators, communities) that are eligible to attend the basic course on homestays. The course contains three main modules that provide both an orientation to potential candidates interested in becoming homestay operators as well as information on the village committee known as JKKK (INFRA, 2016, “Basic course rural tourism: homestay,” para. 3). JKKKs are official committees appointed by state governments at the community level. They supervise and are responsible for the security and development of village committees.

1.4 Homestay operators in Malaysian rural communities

In Malaysian rural communities, operators are directly involved in homestay development (Shukor et al., 2014). MOTOUR guidelines clearly state that the Homestay Programme is a new product and highlights the fact that, as its purpose is to attract tourists, there are certain standards and requirements that must be met (Shukor et al., 2014).

Only those houses that meet the criteria set by the Ministry are considered for homestay operation (Shukor et al., 2014). The availability of sufficient space, the structural security of the housing, the quality and suitability of the venue, and accessibility are important contributors to eligibility. Potential host operators (also

known as host families) must own either a solid wooden house or an all-brick bungalow, with a large compound to accommodate tourists (guests) (Shukor et al., 2014).

MOTOUR requires a host family home to have a minimum of three rooms (for a standard rural house) or to be configured as a long series of houses (usually for Sabah and Sarawak states). In terms of the latter, each homestay venue must include a minimum of 10 houses. The program provides a business opportunity not only to the host (homestay operators and coordinators) but also to other local residents who are not registered as homestay operators, such as individuals involved tourist packages (tour guides, boat operators), caterers and restaurateurs, grocery store owners, and those who organize cultural activities or sell souvenirs (Rojulai, n.d).

II. Homestay programs as an economic benefit

Other than preserving Malaysia's heritage and its environment, the provision of additional income is the main reason for becoming an operator in the Homestay Programme (Pusiran & Xiao, 2013; Kayat, 2010). Liu (2006) noted that homestay businesses could provide not only cheaper alternative accommodations to tourists but also supplementary income to operators. In the case of Relau Homestay Operators in Kedah State, local residents reported an extremely high level of appreciation for the extra income received from the Homestay Programme (Liu, 2006). Additionally, Bhuiyan et al. (2011) asserted that such homestay businesses offer immediate benefits to the local communities in terms of significant job opportunities and improved quality of life.

2.1 Homestay tourism as an income generator

The national revenue from homestay tourism in 2014 was Malaysian Ringgit 23.3 (MYR) million, which represented an annual increase of 10.8% (Figure 2).

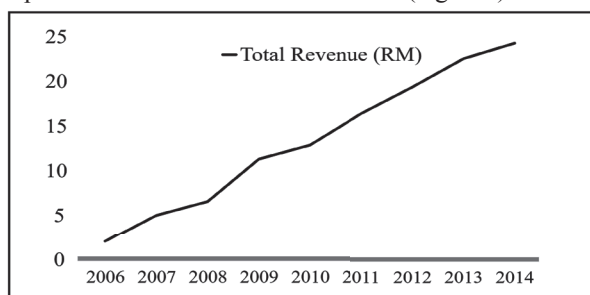


Figure 2: Performance of Malaysia Homestay revenue (in MYR million) from 2006 to 2015.

The homestay sector currently contributes 1% to Malaysia's tourism revenue (Vietnam News Agency, 2015), but the increasing trend in visitor spending has considerably bolstered the rural economy. Thus, community-based tourism has had a positive financial effect on local communities, while also preserving their cultures and identities. In 2014, 367,473 tourists (296,439 domestic and 71,034 foreign) chose homestay accommodations in Malaysia, a 4.7% increase from the previous year (Figure 3).

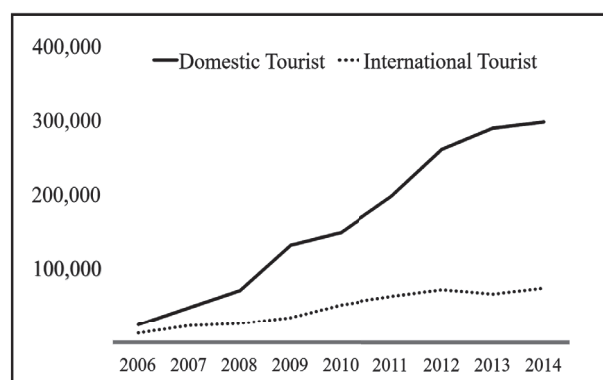


Figure 3: Tourists using the Malaysian Homestay Programme.

As one of the most successful programs to improve rural tourism, the Homestay Programme (Ministry of Tourism and Culture Malaysia [MOTAC], 2012) recorded a significant increase in occupancy rates, from 42.5% in 2012 to 41.3% in 2013.

Abdul Razzaq et al. (2011) reported a positive trend in the operation of homestays. They suggested that homestay tourism had boosted household income. Before joining the Homestay Programme, most operators previously earned a monthly income in the range of RM500–1,000 (USD 119–239). Then, after participating in the Homestay Programme, their income increased, ranging from RM1,000 to RM1,500 (USD 239–359).

The MRRD, through the 'Rural New Economic Model' launched in 2011, aims to develop and expand homestays in 500 villages and to promote rural tourism branding (Mohd Salleh, Othman, Nordin, Idris, & Shukor, 2014). The increase in the number of homestays, from 159 to 500 during the promotion and branding period, is expected to be achieved by 2020. This will require substantial effort to enable the local people chosen to operate homestays to generate income.

2.2 Homestay programs as rural socioeconomic support

Homestay tourism not only creates employment opportunities but also improves infrastructure and generates investment (Nunkoo & Ramkissoon, 2011). Indeed, it is known that small and medium enterprises providing cultural services, selling souvenirs, and participating in tourist packages increase due to homestay development (Shukor et al., 2014). In general, eco-tours, agro-tours, and cultural tours are offered by homestay packages in Malaysia (Malaysia's Ministry of Tourism, 2014). The packages focus on lifestyle and experiences, including cultural and economic activities. As of September 2015, Malaysia had 181 community-based tour programs, supplying 3,653 houses with 5,056 rooms catering to foreign tourists (Vietnam Breaking News.com [VBN], 2015, "Malaysia Pilots Homestay ASEAN Programme," para. 6).

The contribution made by homestays has facilitated poverty eradication in selected rural areas in Selangor, Malaysia. As viable tourism products in Malaysia, rural homestay programs are comparatively small in scale and remain a slow-growth market even though various incentives are being offered to the operators by the government to develop this market (Kumar, Gill, & Kunasekaran, 2012).

The main "push factors" (economic depression, unemployment, retrenchment, and dissatisfaction with former jobs) for homestay participant engagement are income-related (Osman & Bakar, 2014), making the Homestay Programme an attractive choice as a secondary source of income for many homestay operators (Ariffin, 2011). However, some research has found that homestay operators (participants) seem to be highly motivated by "pull factors" (personal satisfaction, passion, and encouragement by friends) as opposed to push factors (Mohd Salleh et al., 2014). In Desa Murni (Pahang), Teluk Ketapang (Terengganu), and Miso Walai (Sabah), hosts create a professional legacy through their cooperation (Ariffin, 2011).

III. Homestay programs as a social benefit

3.1 Host-guest social interaction in the homestay experience

The image of tourism depends on both local people and the surrounding destinations; the cooperation of the host community is essential for accessing and developing these assets appropriately (Murphy, 1985). A variety of packages and activities are offered to tourists during their visits. These tourists live with a local family in a rural home and learn about close-knit family relationships, enjoy home-cooked food, and discover the simple lifestyle of the countryside.

The homestay program in Kuala Medang in Pahang State offers culture (traditional games and cuisines) and heritage activities, including visiting the Orang Asli settlement in Pos Pantos. Orang Asli, defined as "original people" or "first people" by Jamak, Ali Salleh, and Abdullah (2010), includes three-main tribal groups: the Negritos, the Proto-Malays, and the Senoi. Additionally, guests have an opportunity to observe and participate, together with the members of these tribal groups, in a traditional Sewang dance (go2homestay.com, 2016). Other ecotourism packages include water-based activities (rafting, kayaking), agro-tourism life experiences (e.g., rubber tapping, paddy relaying, or oil palm harvesting), cave exploring, playing gasing (top-spin), which is a famous traditional game, and so on (Ahmad, Chang, Kassim & Husin, 2014). Homestays contribute a multi-dimensional experience to the tourism market, with a unique focus on lifestyle. Guests, including exchange students, gain exposure to Malaysian customs, culture, and ways of life (Loganathan, Nanthakumar, and Yahaya, 2010).

3.2 Community participation in Malaysian homestay programs

Many Malaysian homestay operators encourage community participation in homestay-based tourism (Hamzah, 2010). Participation in the Malaysian Homestay Programme is induced by generating awareness about the benefits such a program can offer to individuals, families, and communities with regard to their social/affiliation needs and according to their personality type, all of which seem to play an important role in homestay participation (Ahmad, Jabeen, & Khan, 2014).

Suitable homestay programs can positively affect local communities through improving social capital,

developing community organizations, and building rural infrastructure (Ibrahim & Abdul Razzaq, 2010; Amin, Mohd Salleh, Muda, & Ibrahim, 2013). Community participation could further align local decision-making processes with community needs (Til, 1984). Such programs can be used to empower people to take part in community development, which facilitates the involvement of people in different stages of decision-making (Aref & Ma'rof, 2008; Bozlul, 1994). Therefore, the participation and contribution of the community are critical factors in successful rural tourism development (Wilson, et al., 2012). Crawley and Gillmor (2008) also consider the different types of resources, such as community participation, in developing integrated rural tourism.

3.3 Female participation in homestay tourism

Female entrepreneurs are essential for sustainable homestay tourism (Osman et al., 2008). For example, a case study of the Muar Homestay Programme in Johor State revealed that the majority of individuals who operate homestays are women (Abdul Razzaq et. al, 2011), indirectly showing that women are more highly motivated to participate in homestay programs.

Women bring high levels of social competence to the facets of the homestay program that require operational expertise, support, and cooperation; they also generally offer moderate to high levels of competence in planning, marketing, interpersonal relations, and financial development as well as environmentally friendly activities (Lordkipanidze, Brezet, & Backman, 2005). Interacting with guests and developing a long-term relationship with them builds significant social capital, enabling homestay management to leave a positive impression that increases the possibility that guests will return and further contribute to homestay tourism in Malaysia (Osman et al., 2014). Moreover, women could play an important part in Malaysian homestay development, as revealed by the community-based homestay program in Tumpat, Kelantan State (Jamaludin, Othman, & Rahim, 2012). The process whereby local women share their roles, especially with regard to household activities (baking, cooking, and making local products and handicrafts) with female guests has indirectly leveraged their ability to make a valuable contribution to homestay programs (Lordkipanidze, Brezet,

& Backman, 2005).

IV. Homestay programs and the natural environment

The Homestay Programme is very respectful of the natural environment and has a tremendous potential to contribute to biodiversity if ecotourism activities can be incorporated into the program. Additionally, the main feature of the Homestay Programme is inexpensive (but safe and hygienic) accommodations. At the same time, homestay programs utilize natural resources and local cultures to give tourists a hands-on experience of local customs. Likewise, homestays can provide sporting, recreational, and other activities that allow visitors to fully enjoy their leisure time (Hu, Wang, & Wang, 2012).

4.1 Plant-A-Tree Programme: a homestay campaign

Tourism Malaysia has introduced the "Plant-A-Tree" (PAT) campaign to the homestay tourist itinerary. Participants are involved in the Plant-A-Tree Programme (PAT), which aims to promote the environmental awareness of tourists who are lodged in homestays by having them plant trees. The PAT Programme also expects to increase the prevalence of return visits by tourists who want to see the trees they planted. Up to December 2012, 14,023 tree saplings were planted, and a revenue of RM43, 196 was collected by homestay operators (Malaysian Tourism Promotion Board, 2013, "Malaysia's Homestay Programme," para. 5). This is a unique environmental campaign offered by the Malaysian Homestay Programme.

4.2 The role of homestay programs in ecotourism development

Malaysian homestay tourism also incorporates and highlights ecotourism. Through a combination of tourism and recreation, homestays in Malaysia enable foreign tourists to experience the daily life of Malaysians (Yahaya, 2004). Homestay guests not only stay with foster families but are also involved in daily family activities, sharing life experiences and learning about the lifestyles and culture of local community members (Ministry of Culture, Arts and Tourism, 2001). Furthermore, tourists have an opportunity to stay in ecotourism sites (Bhuiyan, Siwar, &

Ismail 2013). In particular, the homestay program in the East Coast of the Economic Region (ECER) includes the three main states, Pahang, Kelantan, and Terengganu. These areas have numerous ecotourism resources, including well-known hills, such as Cameron Highlands, Fraser's Hill, and Genting Highlands; mountains, such as Gunung Stong; and related attractions at Gua Musang. Attractions located near homestay areas can be developed as fundamental ecotourism resources (Bhuiyan, Siwar, & Ismail 2013). There are lakes and inland waterways at Tasik Kenyir in Terengganu, Tasik Bera, and Tasik Chini in Pahang, as well as state and national parks, such as Taman Negara and Endau Rompin. Rantau Abang, Kenong Rimba Forest Park, Gunung Benom, Cemerong Forest Reserve, Lojing, and Sungai Perias are also major ecotourism sites in the ECER.

Thus, homestay operators must have a strong commitment to biodiversity conservation (Hamzah & Mohamad, 2012). Indeed, the ecotourism initiative of the Miso Walai Homestay in Sabah State is an example of such a commitment to conservation. The Miso Walai Homestay is unique because it is located near Batu Puteh, Kinabatangan District, in the state of Sabah, in the Malaysia Lower Kinabatangan Wildlife Tourism Corridor, which is rich with natural biodiversity and culture heritage (Abdul Razzaq et al., 2012). Research shows that the commitment of the local communities in the Miso Walai Homestay contributes to forest conservation, wildlife protection, and local community empowerment (Hamzah & Mohamad, 2012).

V. Conclusions

In Malaysia, the growth of homestay businesses could provide opportunities for rural development (Ahmad et al., 2014). Malaysian homestays involve the traditional Malay lifestyle, experiential tourism, unique cultural activities, and rural economic activities. Therefore, Malaysian homestays are more than merely accommodation services; they are special tourism products enabling tourists to experience cultural lifestyles closely related to nature and local customs. The ability to live with a selected host family enables visitors to interact with and experience the daily life of that family (Kayat & Nor Ashikin, 2005). The host family and guests can also catalyze mutually beneficial learning processes,

exchanging and strengthening communal values as well as preserving lifestyle and culture.

Current issues in Malaysian homestay programs. However, there are some challenges involved in the operation of Malaysian homestays: lack of local participation, local leadership, knowledge and skills; poor planning; and low levels of community structure (Kayat, 2009). Community participation in and resilience in relation to Malaysian homestays are clearly two important issues to be addressed by those involved in homestay tourism in Malaysia (Amir, Ghapar, Jamal, & Najiah, 2015; Pusiran & Xiao, 2013).

To sustain the Homestay Programme, attractive packages and activities should be offered. Additionally, it is crucial for homestay operators and managers to recruit young people to lead new, organized, nature- and cultured-based activities (Abdul Razzaq et al., 2011). The energy, social skills, and home-grown experience offered by young people are essential for sustaining homestay programs. Increased youth participation in the management of natural and domestic activities or other new branding packages will add to the value (experiential, emotional, and educational) of Malaysian homestays (Jamal, Othman and Mohamad, 2011). Finally, the future of the Homestay Programme in Malaysia should be explored through examining other perspectives on homestay tourism (e.g., those offered by the Chinese, Indian, or Orang Asli cultures).

References

- Abdul Razzaq, A. R., Hadi, M. Y., Mustafa, M. Z., Hamzah, A., Khalifah, Z., & Mohamad, N. H. (2011). Local Community Participation in Homestay Program Development in Malaysia. *Journal of Modern Accounting and Auditing*, 7(No. 12), 1418–1429.
- Abdul Razzaq, A. R., Mustafa, M. Z., Suradin, A., Hassan, R., Hamzah, A., & Khalifah, Z. (2012). Community Capacity Building for Sustainable Tourism Development :Experience from Miso Walai Homestay. *Business and Management Review*, 2(5), 10–19. Retrieved from <http://www.businessjournalz.org/bmr>.
- Ahmad, S. Z., Jabeen, F., & Khan, M. (2014). Entrepreneurs choice in business venture: Motivations for choosing home-stay accommodation businesses in Peninsular

- Malaysia. *International Journal of Hospitality Management*, 36, 31–40.
<http://doi.org/10.1016/j.ijhm.2013.08.006>
- Ahmad, M.F., Chang, F.S., Kassim, E.R. & Husin, A. (2014). Tourist perception on homestay programme: A case of Kuala Medang homestay. In Sumarjan et al. (edd.), *Proceedings of Hospitality and Tourism Synergizing Creativity and Innovation in Research; The International Hospitality & tourism Postgraduate Conference* (pp. 159-164), Shah Alam, Malaysia: University Technology MARA.
- Amir, A. F., Ghapar, A. A., Jamal, S. a, & Najiah, K. (2015). Sustainable tourism development: A study on community resilience for rural tourism in Malaysia. *Procedia - Social and Behavioral Sciences*, 168, 116–122.
<http://doi.org/10.1016/j.sbspro.2014.10.217>
- Ariffin, A. (2011). Involvement of co-operative in homestay business. *Research Monograph, Co-operative College of Malaysia, Selangor, Malaysia*.
- Bhuiyan, M. A. H., Siwar, C., Ismail, S. M., & Islam, R. (2011). The Role of Home Stay for Ecotourism Development in East Coast Economic Region. *American Journal of Applied Sciences*, 8(6), 540–546.
- Bhuiyan, A. H., Siwar, C., & Ismail, S. M. (2013). Tourism development in Malaysia from the perspective of development plans. *Asian Social Science*, 9(9), 11–18.
<http://doi.org/10.5539/ass.v9n9p11>
- Bhuiyan, M. A. H., Siwar, C., & Ismail, S. M. (2013). Socio-economic impacts of home stay accommodations in Malaysia: A study on home stay operators in Terengganu state. *Asian Social Science*, 9(3), 42–49.
<http://doi.org/10.5539/ass.v9n3p42>
- Cawley, M., & Gillmor, D. A. (2008). *Integrated Rural Tourism: Concepts and Practice*. *Annals of Tourism Research*. Vol. 35. NO. 2, 316- 337.
- Devkota, T. P. 2008, *Homestay Tourism in Nepal*, Gorkhapatra Sansthan. Available:
http://www.gorkhapatra.org.np/rising.detail.php?article_id=45767&cat_id=7. Accessed 14th November, 2012.
- Dolezal, C. (2011). Community-based tourism in Thailand: (Dis-)illusions of authenticity and the necessity for dynamic concepts of culture and power. *ASEAS: Austrian Journal of South-East Asian Studies*, 4(1), 129–138.
- Gu, M., & Wong, P. (2006). Residents' Perception of Tourism Impacts: A Case Study of Homestay Operators in Dachangshan Dao, North-East China. *Tourism Geographies*, 8 (3), 253–273.
<http://doi.org/10.1080/14616680600765222>.
- Hamzah, A. (2010). Malaysian Homestays from the Perspective of Young Japanese Tourists : The Quest for Furusato. *Asian Tourism: Growth and Change* (Vol. 2). Retrieved from <http://dx.doi.org/10.1016/B978-0-08-045356-9.50021-7>
- Hamzah, A. & Ismail, H.N. (2003). An Assessment of the Socio-Economic Impact of the Homestay Programme at Kampung Banghuris, Sepang, Selangor. Vote. 71538 IRPA Short Term Research Grant, Research Management Centre, Universiti Teknologi Malaysia. Skudai, Johor.
- Hamzah, A., & Mohamad, N. H. (2012). Critical success factors of community based ecotourism: Case study of Miso Walai Homestay, Kinabatangan, Sabah. *Malaysian Forester*, 75(1), 29–42.
- Homestay in Pahang. (2016). Retrieved on 1 September 2016 from www.go2homestay.com/pahang.
- Hu, Y.-C., Wang, J.-H., & Wang, R.-Y. (2012). Evaluating the Performance of Taiwan Homestay Using Analytic Network Process. *Mathematical Problems in Engineering*, 2012, 1–24. <http://doi.org/10.1155/2012/827193>.
- Ibrahim, Y., & Abdul Razzaq, A. R. (2010). Homestay Program and Rural Community Development in Malaysia. *Journal of Ritsumeikan Social Sciences and Humanities*, 1(2), 7–24.
- Information Malaysia Homestay experience. [Brochure]. (2014). Tourism Malaysia, Ministry of Tourism and Culture.
- Jamak, A., A.B.S., Ali, M.R.M., Salleh, R & Abdullah, A. (2010). Assessing Entrepreneurship and Micro Business Enterprise of Orang Asli Aborigines in Pahang, Malaysia. *Oxford Business & Economics Conference Program 2010*.
- Jamal, S., Othman, N., & Muhammad, N. M. N. (2011). The Moderating Influence of Psychographics in Homestay Tourism in Malaysia. *Journal of Travel & Tourism Marketing*, 28(1), 48–61.
<http://doi.org/10.1080/10548408.2011.535443>.
- Jamaludin, M., Othman, N., & Rahim, A. (2012). Community Based Homestay Programme : A Personal Experience, 42(July 2010), 451–459.
<http://doi.org/10.1016/j.sbspro.2012.04.210>.
- Kamaruzaman Umar, (2009). The role of Ministry of Rural and Regional Development in developing rural tourism.

- International Seminar on Community based Tourism: Learning From the homestay Programme in Malaysia, Towards Developing a sustainable Community Based Tourism: Issues, Impacts & Opportunities. 4-16 August 2009, Hotel UiTM, Shah Alam Selangor Malaysia.
- Kayat, K. (2009) Community based tourism in developing countries. Paper presented at the International Seminar on Community Based Tourism, Shah Alam, Malaysia, 4-5 August.
- Kayat, K. (2010). The nature of cultural contribution of a community-based homestay programme. *Tourismos*, 5(2), 145-159. <http://doi.org/10.5897/JAERD12.088>.
- Kayat, K. & Nor Ashikin Mohd Nor. (2005). Penglibatan Ahli Komuniti dalam Program Pembangunan Komuniti: Homestay di Kedah. *Akademika*, 67 (July): 75-100.
- Kontogeorgopoulos, N., Churyen, A., & Duangsaeng, V. (2014). Success Factors in Community-Based Tourism in Thailand: The Role of Luck, External Support, and Local Leadership. *Tourism Planning & Development*, 11(1), 106-124. <http://doi.org/10.1080/21568316.2013.852991>.
- Kumar, R., Gill, S. S., & Kunasekaran, P. (2012). Tourism as a Poverty Eradication Tool for Rural Areas in Selangor, Malaysia. *Global Journal of Human Social Science*, 12(7), 21-26.
- Kwaramba, H. M., Lovett, J. C., Louw, L., & Chipumuro, J. (2012). Emotional confidence levels and success of tourism development for poverty reduction: The South African Kwame Makana home-stay project. *Tourism Management*, 33(4), 885-894.
- Liu, A. (2006). Tourism in rural areas: Kedah, Malaysia. *Tourism Management*, 27(5), 878-889. <http://doi.org/10.1016/j.tourman.2005.05.007>.
- Loganathan, N., & Ibrahim, Y. (2010). Forecasting international tourism demand in Malaysia using Box Jenkins Sarima Application. *South Asian Journal of Tourism and Heritage*, 3(2), 50-60.
- Lordkipanidze, M., Brezet, H., & Backman, M. (2005). The entrepreneurship factor in sustainable tourism development. *Journal of Cleaner Production*, 13(8), 787-798. <http://doi.org/10.1016/j.jclepro.2004.02.043>
- Lynch, P. A. (2005). The Commercial Home Enterprise and Host: A United Kingdom perspective'. *Hospitality Management*, 24, 533 – 553.
- Ministry of Tourism and Culture [MOTAC]. 2014. Homestay Statistic. Malaysia.
- Malaysia's Ministry of Tourism (2014). Chapter 2: Malaysian Homestay Programme. Retrieved October 1, 2016 from <http://www.motac.gov.my/en/faqs/141-malaysian-homestay-programme>
- Ministry of Tourism (2012). Garispanduan pendaftaran Homestay Malaysia. Kuala Lumpur. Ministry of Tourism.
- Mohd Salleh, N. H., Othman, R., Nordin, N., Mohd Idris, S. H., & Shukor Md Shafii. (2014). The homestay program in Malaysia : Motivation for participation and development impact. *Turizam: Znanstveno-Stručni Časopis*, 62(4), 407-421.
- Murphy, P. E. (1985). *Tourism: A community approach*. London, England: Methuen.
- Nunkoo, R., & Ramkissoon, H. (2011). Residents' Satisfaction With Community Attributes and Support for Tourism. *Journal of Hospitality & Tourism Research*, 35(2), 171-190. <http://doi.org/10.1177/1096348010384600>.
- Nuntsu, N., Tassiopoulos, D., & Haydam, N. (2004). The bed and breakfast market of Buffalo City (BC), South Africa: Present status, constraints and success factors. *Tourism Management*, 25(4), 515-522. [http://doi.org/10.1016/S0261-5177\(03\)00125-0](http://doi.org/10.1016/S0261-5177(03)00125-0).
- Osman, I., & Bakar, S. (2014). Capital and Social Competence in the Creation of Human Capital for Community Based Tourism (CBT) in Malaysia: The Case of Rural Women's Entrepreneurship in. Available at SSRN 2445979. Retrieved from http://papers.ssrn.com/sol3/papers.cfm?abstract_id=2445979.
- Osman I, Ahmad NH, Ahmad ZH, et al. (2008) Understanding motivation, empowerment and sustainability outcomes of women homestay entrepreneurs in West Malaysia. A preliminary analysis. Available at: http://eprints.usm.my/22203/1/Understanding_Motivation_Empowerment.pdf (accessed 24 September 2016).
- Osman, I., Ahmad, N. H., Ahmad, Z. A., Husin, A., Bakar, S. A., & Tanwir, N. D. (2014). Understanding Motivation, Empowerment and Sustainability Outcomes of Women Homestay Entrepreneurs in West Malaysia. A Preliminary Analysis. *International Journal of Gender and Entrepreneurship*, 4(1), 1-27.

- <http://doi.org/http://dx.doi.org/10.1108/BIJ-10-2012-0068>
- Pazin, F. (2004). Penilaian pengalaman dan tahap puas hati pelancong terhadap program homestay: kajian kes Kampung Desa Murni, Kerdu, Temerloh, Pahang. Unpublished M.Sc. Thesis, Universiti Teknologi Malaysia, Skudai, Johor.
- Pusiran, A. K., & Xiao, H. (2013). Challenges and Community Development : A Case Study of Homestay in Malaysia. *Asian Social Sciences*, 9(5), 1–17. <http://doi.org/10.5539/ass.v9n5p1>
- Rojulai, N. (n.d.). Community Based Tourism “Malaysia Homestay Experience Programme”. Retrieved, September 10, 2016, from http://www.comcec.org/wp-content/uploads/2015/07/4_Malaysia.pdf.
- Shukor, M. S., Salleh, N. H. M., Othman, R., & Idris, S. H. M. (2014). Perception of homestay operators towards homestay development in Malaysia. *Jurnal Pengurusan*, 42(2014), 3–17.
- Vietnam Breaking News.com [VBN]. (2015). Malaysia pilots Homestay ASEAN Programme. Retrieved September 3, 2016 from <http://en.vietnamplus.vn/malaysia-pilots-homestay-asean-programme/86965.vnp>.
- Wilson, S., Fesenmaier D.R., Fesenmaier, J. and van Es, J.C. (2001). Factors for Success in Rural Tourism Development. *Journal of Travel Research*.40.132-138.
- Yahaya, I. (2004). Homestay program in Malaysia, development and prospect. *ASEAN Journal on Hospitality and Tourism*, 3(1), 65-75.
- Yusnita, Y., Shaladdin, M. M., Aziz, A. W., & Ibrahim, Y. (2013). Rural Tourism in Malaysia: A Homestay Program. *China-USA Business Review*, 12(3), 300–306.