

Attitudes toward mask wearing in Malaysia during the COVID pandemic

MD. NAJMUS SAYADAT PITOL^{1*}, ANA SHAKIRAH MD. SAPIR²

¹Mangrove Silviculture Division, Bangladesh Forest Research Institute, Muzgunni-9000, Khulna, Bangladesh

²Department of Finance, Banking, and Insurance, Graduate Business School, Universiti Malaya, Kuala Lumpur, Malaysia

*Corresponding Author: Md. Najmus Sayadat Pitol

Email: najmus.sayadat@gmail.com

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Abstract: The rapid dispersion of COVID-19 occurred after the two large religious gatherings in Malaysia. To restrain the transmission of COVID-19 the government of Malaysia recommended using face masks with physical distancing, using hand wash and executing several confinement periods. This study aimed to assess the changing mindset of Malaysians about face masks through a hypothetico-deductive technique with the combination of the theory of Planned Behavior. We also used five-point-Likert scale ranging 1-5. The majority of respondents firmly concurred that it was a good idea (mean = 4.80) to start wearing a face mask. Additionally, they have a tendency to wear masks (mean = 4.84) and request that their loved ones (mean = 4.74), family members (mean = 4.79) and friends (mean = 4.76) do the same. Respondents believe that they have a moral obligation to wear a face mask when they go out. The majority understood the advantages of wearing face masks (mean = 4.70), had a favorable opinion (mean = 4.69) and felt morally obligated (mean = 4.69) to do so. This statement was supported by our inter-item correlation. The respondents thought wearing a face mask during the COVID-19 confinement period was beneficial and reduce the possibility of COVID-19 infection; it increased their positive perception (61.6%) and their tendency (56.9%) to wear a face mask while their moral obligation to wear a mask (53.9%) also increased. The outcomes of this study may support health policymakers to formulate a suitable guideline on what to do if such a pandemic occurs again in the future.

Keywords: Confinement, COVID-19, facemask, inter-item, obligation, perception.

Introduction

An unexpected pandemic COVID-19 outburst in Wuhan, China (Wang et al., 2020) and the world was suddenly stunned. It transmitted much faster in indoor, crowded, and poorly ventilated spaces where infected people spend much time with others. As a result, the World Health Organization (WHO) declared the outbreak a pandemic and a global public health emergency on March 11, 2020 (WHO, 2020). The WHO as well as various countries implemented various restrict plans (like closure of all educational institutions, offices, markets, parks, prohibition of large gatherings, ban on all forms of travel etc.) to avoid viral transmission (Pitol and Sapir, 2023; Ahmed et al, 2020; Pedersen and Meneghini, 2020; Patwary et al. 2021). Even after so much, many infected cases (about 602 million, with 6.49 million deaths) have been recorded while about 4.78 million out of 33 million people confirmed cases with 36,210 deaths from January 25, 2020, to September 1, 2022 in Malaysia (Our World, 2022). In Malaysia, the rapid dispersion occurred after the two large religious gatherings held by the Muslims near the capital Kuala Lumpur and the Christians in Kuching, Sarawak (Tan et al.

2022). To curb the transmission the government of Malaysia recommended for using face mask with physical distancing, using hand wash and executed several confinement period. The first one was the Movement Control Order (MCO) on March 18, 2020. In this period, government banned all forms of gatherings (such as recreational, social, sports, cultural, and religious get-togethers), traveling (national and international) and forced to shut down all the trades, industries, and government and private institutions (Pitol and Sapir, 2023). Because of the massive loss of livings, the government bound to replace the MCO to Conditional Movement Control Order (CMCO) on May 4, 2020. In CMCO, limited exits were allowed for emergency work. Besides, the Government allowed some private transports (not more than four members living under the same roof could be taken as passengers) and some public transport services (half of the passengers). Moreover, taxi, e-cabs, rental cars, etc., run with two passengers (Yong and Sia, 2021) and no more than 2 people can be seated at the table for dining. After June 10, 2020, the Government also replaced the CMCO with Recovery MCO (RMCO) which included work-related travel within the Malaysia. It also allowed the visit and house gather-

ings for social and religious festivities like Eid Al-Fitri, Pesta Kaamatan, Gawai Dayak Day, etc. However, the government set up a rule that included the violation of any MCO, CMCO, and RMCO's protocols would be punishable with a fine of up to RM1,000 or custody for up to six months, or both (Yong and Sia, 2021).

The highly contagious virus of COVID-19 can spread from an infected person's mouth or nose when the person coughs, sneezes, sings, breathes heavily, or talks (WHO, 2020). It primarily attacks the respiratory system and can range from no symptoms to severe acute respiratory illness, sepsis, organ dysfunction, and death (WHO, 2020). The viral load maximize during the first 5-7 days of illness. So, the World Health Organization recommended wearing face mask, use hand wash, and maintain social distance (at least 3 feet) to check the transmission (Li et al., 2022; Howard, 2020). Wearing a face mask can decreased the intensity of symptoms by lowering the infectious dose received, but not the disease itself (Brainard, 2020). Brainard (2020) reported that wearing face mask can reduce the primary infection by 6%. The face mask is a face shields or cloth covering worn on the face to protect healthy people and prevent the spread of COVID-19 germs (WHO, 2020). The World Health Organization suggested that in any areas where intermittent COVID-19 transmission is known or suspected, people should always wear a face mask (WHO, 2020). The general public should wear facemasks during COVID-19, especially in stores, shared workspaces, and schools. In Malaysia, before the COVID-19 pandemic, face mask use was common. One of the many explanations for past face mask use was pollution or prior experience with severe acute respiratory syndrome (SARS) and other outbreaks (Nortajuddin, 2020).

Several investigations were conducted regarding the use of face masks during the COVID-19 confinement period (Arkorful et al. 2021; Coroiu et al.

2021; Irfan et al., 2021; Pahrudin et al., 2021; Pan, & Liu, 2022; Prasetyo, et al., 2020; Sun et al., 2021). The researcher wanted to evaluate the people's prior exposure to and compliance with wearing a face mask in a crowded place and also appraised the future willingness to wear a face mask (Prasetyo, et al., 2020; Sun et al., 2021; Irfan et al., 2021). Besides, to know the societal influence on people to wear face masks during the COVID-19 pandemic (Arkorful et al. 2021; Coroiu et al. 2021; Irfan et al., 2021; Pahrudin et al., 2021; Sun et al., 2021). Moreover, they examined how attitude can shape someone's intention to wear facial masks (Arkorful et al. 2021; Coroiu et al. 2021; Irfan et al., 2021; Pahrudin et al., 2021; Pan, & Liu, 2022; Prasetyo, et al., 2020; Sun et al., 2021), how the inability to afford a face mask can affect the practice of wearing facemask during the COVID-19 pandemic, and also how the lack of a face mask can affect someone's behavioral practice of wearing (Arkorful et al. 2021; Coroiu et al. 2021; Irfan et al., 2021; Prasetyo, et al., 2020; Pahrudin et al., 2021). However, this study aimed to assess the thinking of people regarding wearing a face mask and to explore the changing mindset of Malaysians about the face mask. We also investigated the effect of demographic characteristics (gender, marital status, race, educational level, employment sector, monthly gross income, etc.) on the face mask worn during the COVID-19 confinement period among Malaysians. The outcome of this study will help health policymakers to formulate a proper guideline on what to do if such an epidemic occurs again in the future.

Theoretical Framework

Considering all aspects of COVID-19, this study focused on face masks wearing during COVID-19's confinement period, as explained by socio-cultural variables. We performed a T-Test and Analysis of Variance (ANOVA) to test our hypoth-

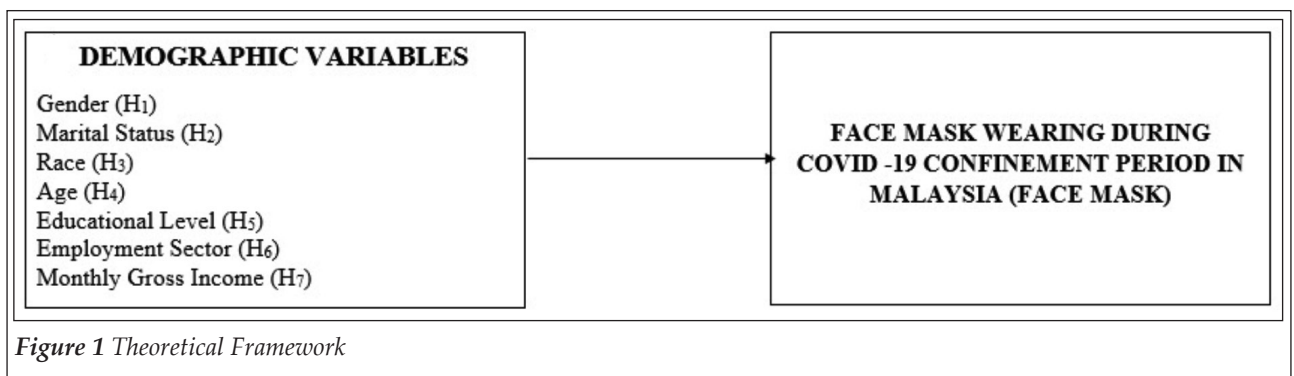


Figure 1 Theoretical Framework

eses. We hypothesized that face mask wearing in Malaysia was significantly associated with gender (H1), marital status (H2), race (H3), age (H4), educational level (H5), employment sector (H6), or monthly gross income (H7). We also assumed that the findings of our study would also reveal which demographic variables of Malaysians were committed to wearing a face mask, although the confinement period had ended. The research’s theoretical framework was constructed based on the review of previous literature and empirical evidence. Besides, the Theory of Planned Behavior (Ajzen, 1991) was used to conceptualize the relationship between gender (H₁), marital status (H₂), race (H₃), age (H₄), educational level (H₅), employment sector (H₆), or monthly gross income (H₇) and face mask wearing during COVID-19’s confinement period in the theoretical model presented in Figure 1.

Methods

Data and sample

The study attempted to examine face mask wear during the COVID-19 confinement period among Malaysians. Therefore, we employed a hypothetico-deductive technique to allow the exploratory research to be operated using a cross-sectional study over three months (Pitol and Sapir, 2023). The hypothetico-deductive technique is a practical and systematic approach with seven significant steps: 1) identifying a wide problem area; 2) defining the problem statement; 3) constructing hypotheses; 4) determining measures; 5) collecting data; 6) conducting data analysis; and 7) interpreting the data (Sekaran & Bougie, 2013). Because of the COVID-19 epidemic and social distancing processes, this survey was electronically sent to potential respondents via a snowballing strategy to

Table I Demographic profile of respondents

Demographics Characteristics		N= 112 (%)	Mean Score	Standard Deviation (SD)	T-Test / ANOVA	Hypotheses status
Gender	Male	35 (31.3%)	4.5790	0.43289	T= 5.128	H ₁ was not supported
	Female	77 (68.8%)	4.6225	0.33710		
Marital Status	Single	52 (46.4%)	4.6333	0.29387	T= 8.803	H ₂ was not supported
	Married	60 (50.9%)	4.5878	0.42369		
Race	Malay	99 (88.4%)	4.6054	0.38412	T=5.198	H ₃ was not supported
	Non-Malay	13 (11.6%)	4.6359	0.22046		
Age	Below 30	42 (37.5%)	4.6397	0.29744	F= 1.400	H ₄ was not supported
	31 - 50	59 (52.7%)	4.5616	0.41490		
	Above 51	11 (9.8%)	4.7455	0.32635		
Educational Level	Non-Tertiary Education	19 (17.0%)	4.5544	0.45977	F=0.253	H ₅ was not supported
	Bachelor’s Degree	36 (32.1%)	4.6148	0.33848		
	Master / Ph.D	57 (50.9%)	4.6234	0.35779		
Employment Sector	Government & Statutory Bodies	37 (33.0%)	4.5982	0.37201	F=0.517	H ₆ was not supported
	Private Sector / Self Employed	30 (26.8%)	4.5622	0.44522		
	Students / Retired	45 (40.2%)	4.6489	0.30827		
Monthly Incomes	Below RM 3,000	61 (54.5%)	4.6251	0.35217	F= 1.027	H ₇ was not supported
	Between RM 3,001 – RM 9,000	35 (31.3%)	4.5429	0.38844		
	RM 9,001 and above	16 (14.3%)	4.6917	0.38326		

Note *** The mean difference is significant at the 0.01 level.

other respondents' connections (Zainuddin et al., 2019; Sekaran & Bougie, 2013). We chose working-age Malaysians as respondents for this study based on the definition of the working-age population (15 – 64 years) supplied by the Malaysian Department of Statistics (2020).

Because we provided the survey via Google Form, every Malaysian who volunteered to participate had to disclose their citizenship status via their electronic device (i.e., smartphone) before taking the online questionnaire. All information received would be used solely for research purposes, and take the consent of all the respondents in advance. The structured questionnaire first asked if the respondent was a Malaysian citizen to determine their selection criteria. After determining the survey participants' eligibility, we encouraged them to answer the remaining questions. The main content of the questionnaire was divided into two sections: Section A covered the respondents' demographic information, and section B covered the dependent variable of this study, face mask wearing during the COVID-19 confinement period.

After eight weeks, 133 Malaysian adults around the country readily replied. Eighty-four percent of the 133 (or 112) surveys were submitted, completed, and returned. We evaluated the sample size determination using G* Power based on our theoretical framework (see Figure 1) of the demographic characteristics as independent variables in this investigation, with an effect size of 0.15, an alpha of 0.05, and a power of 0.95. Based on Cohen's (1988, 1992) guideline, we chose a middle effect size of 0.15. The F-Test and the linear multiple regression fixed model were employed as the family and statistical tests, respectively. G*Power generated a minimum sample size of 89 when this parameter was used. Malaysian researchers frequently used G*Power to calculate the sample size (Ashari et al. 2018; Yusoff et al. 2019; Rasul et al. 2015) among Malaysian so that they could pursue data using multivariate analysis. Therefore, our sample size of 112 is sufficient to draw reliable statistical conclusions about the issues under examination (See Supplementary Table I).

Instrument and measurement

The face masks wearing during COVID-19's confinement period

The dependent variable, the face masks wearing during COVID-19's confinement period, was

measured via 15-items questions, adopted from Pitol et al. (2022) and Theory of Planned Behavior. The items measured the respondents' experience of wearing face masks during the COVID-19 confinement period, as these instruments were very readily common among Malaysians. It is necessary to adapt the Theory of Planned Behavior (Ajzen, 1991) to revised Pitol et al. (2022) in the Malaysia context because this theory is viral and has been adopted by many researchers worldwide (Azlan, et al., 2020; Baser et al., 2020; Elias et al., 2021; Sekaran & Bougie, 2013, Hezima et al., 2020; Rahman & Sathi, 2020; Solehah et al., 2021; Tan KT et al., 2022; Zeng et al., 2022; Zhong et al., 2020).

Fifteen questions about the face masks wearing during COVID-19's confinement period; it covered respondents' started to wear a mask during COVID-19 (one question), respondents' attitude toward wearing a face mask (four questions), recognize the influence of reference group members on face mask use (two questions), the respondents' perception of social pressures from reference group members to engage in wearing face mask during COVID 19's confinement period (one question), respondents' belief that wearing a face mask is morally correct (three questions), respondents' self-evaluation of their ability to purchase a face mask during confinement period (one question), their proclivity to consistently wear face mask now and future (three questions). They were all measured by using the five-point-Likert -scale ranging from "strongly disagree (1) to strongly agree (5)". The details of the items used for the dependent variable were presented in Supplementary Table II. The scale rate in the middle represents "neither agree nor disagree (3)." Since Covid-19 has hugely affected the respondents' daily routine, the insertion of a midpoint on the 5-scale allows survey respondents to express a "neither agree nor disagree" response between much reduced on one side and much increase on the other. To determine the overall opinion about the face masks worn during the COVID-19 confinement period, the respondents' feedback for "strongly agree" would be rewarded five marks, "agree" would be awarded four marks, "neither agree nor disagree" would be rewarded three marks, "disagree" would be awarded two marks, and "strongly disagree" would be awarded one mark.

Demographic variables

The demographic variables are the independent

variables of this study. Demographic variables were respondents' gender (1= Male, 2= Female), marital status (1 = single, 2 = married) and race (1 = Malay, 2 = Non-Malay), age (1 = Below 30, 2 = 31-50 years' old, 3 = Above 51 years' old), educational level (1 = Non-Tertiary Education, 2 = Bachelor's Degree, 3 = Master / PhD), employment sector (1 = Government & Statutory Bodies, 2 = Private / Self Employed, 3 = Students / Retired) and monthly gross incomes (1 = Below RM 3,000, 2 = Between RM 3,001 – RM 9,000, 3 = RM 9,001 and above). We employed categorical and ordinal scales for measuring demographic variables. Precisely, gender, marital status, race, and employment sector were assessed by using a categorical scale, while an ordinal scale measured age, educational level, and monthly gross income.

Statistical Analysis

To achieve the study's objective, we need to run a descriptive study (frequencies, range of scores, measures of central tendency in terms of mean and standard deviation, skewness and kurtosis) to give us a good idea of how the respondents in our study reacted to the items in the survey questionnaire (Sekaran & Bougie, 2013). This study's demographics were presented as numbers (N) and frequencies (%), and they informed how many Malaysians gave each response. To calculate the mean of the face mask wear during the COVID-19 confinement period among Malaysians, the mean scores range between 1.00 and 1.99, indicating that respondents strongly disagree with using the face mask during the COVID-19 confinement period.

Table II Descriptive statistics of items of dependent variable

Item No.	Item Descriptions	N	Min	Max	Mean	SD	Skewness		Kurtosis	
							Statistic	SE	Statistic	SE
1	I started to wear a mask during Covid-19.	112	3	5	4.84	0.476	-3.021	0.228	8.303	0.453
2	Wearing a mask during Covid-19 is beneficial.	112	3	5	4.70	0.534	-1.565	0.228	1.580	0.453
3	Wearing a mask is a good idea during Covid-19	112	3	5	4.80	0.442	-2.166	0.228	4.098	0.453
4	I have positive perception on wearing a mask during Covid-19.	112	3	5	4.69	0.586	-1.731	0.228	1.952	0.453
5	My family members are wearing a mask during Covid-19.	112	3	5	4.79	0.448	-2.072	0.228	3.642	0.453
6	My friends are wearing a mask during Covid-19.	112	3	5	4.76	0.489	-1.910	0.228	2.924	0.453
7	Most people who are important to me are wearing a mask during Covid-19.	112	3	5	4.74	0.498	-1.764	0.228	2.326	0.453
8	I am the kind of person who wears a mask in the public during Covid-19.	112	4	5	4.87	0.342	-2.179	0.228	2.798	0.453
9	I believe that I have a moral obligation to wear a mask when I go out.	112	3	5	4.69	0.586	-1.731	0.228	1.952	0.453
10	I feel guilty if I did not wear a mask when I go out.	112	2	5	4.67	0.663	-2.161	0.228	4.454	0.453
11	I have financial resources to buy masks.	112	1	5	4.15	1.125	-1.350	0.228	1.045	0.453
12	I acknowledge that face coverings reduce the chances of Covid-19 infection.	112	3	5	4.67	0.527	-1.285	0.228	0.687	0.453
13	I intend to continuously wear a mask even when Covid-19 is over.	112	1	5	3.94	1.025	-0.743	0.228	0.095	0.453
14	I intend to wear a mask whenever possible when I am in public space.	112	3	5	4.67	0.576	-1.564	0.228	1.475	0.453
15	I will continue to wear a mask in the future.	112	1	5	4.16	0.896	-0.860	0.228	0.303	0.453

Followed by a score between 2.00 and 2.99, which showed they disagreed. Meanwhile, a midpoint score of 3.00 indicated that participants do not agree or disagree with the use of the face mask during COVID-19 confinement; a range of 3.01–4.00 indicated agreement, and a range of 4.01–5.00 indicates strong agreement. The mean and SD are the most common descriptive statistics for 5-Likert scale data (Mahdzan and Zainudin, 2022). The skewness value provides an indicator of the symmetry of the distribution; meanwhile, kurtosis supplies information about the peakedness of the distribution, which is essential prior to do many of the statistical analyses (Albaity and Rahman, 2021). However, we conducted a factor analysis to condense a large set of variables down to a smaller, more manageable set of factors (Pallant, 2005). We observed the Kaiser-Meyer-Oklin (KMO) value, and if the KMO value in this study exceeds Kaiser's (1970) recommendation value of 0.60, it indicated that there is no multi-collinearity among

the items. We also observed Barlett's Test of Sphericity (Barlett, 1954), which suggests that when the value reaches statistical significance, there is no redundancy between variables. Following the suggestion of Pallant (2005), the items loading below 0.30 was removed. The study sought to assess the association between demographic characteristics and face mask use among Malaysians during the COVID-19 confinement period. To accomplish this goal, we performed the reliability test (Nunnally, 1978) and also observed their Inter-Item Correlation Matrix (see Table III). This correlation matrix is a way of analysing the internal consistency of scales' reliability (Trochim, 2018).

Moreover, the study aimed to determine the connection between demographic characteristics and face mask use among Malaysians during the COVID-19 confinement period. Our demographic variables were much skewed. Therefore, most demographic variables, including marital status, race, age, educational level, employment sector,

Table III Inter-Item Correlation Matrix

Items	Items														
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
1	1.000														
2	0.196	1.000													
3	0.234	0.508	1.000												
4	0.336	0.616	0.457	1.000											
5	0.393	0.377	0.295	0.371	1.000										
6	0.336	0.338	0.279	0.333	0.389	1.000									
7	0.432	0.583	0.504	0.616	0.608	0.482	1.000								
8	0.420	0.367	0.420	0.419	0.583	0.452	0.535	1.000							
9	0.271	0.500	0.457	0.632	0.303	0.301	0.524	0.419	1.000						
10	0.087	0.325	0.269	0.335	0.285	0.197	0.257	0.359	0.289	1.000					
11	0.164	0.332	0.133	0.428	0.188	0.280	0.344	0.264	0.237	0.297	1.000				
12	0.290	0.569	0.338	0.509	0.244	0.248	0.358	0.302	0.539	0.149	0.268	1.000			
13	-0.021	0.261	0.331	0.252	0.050	0.042	0.233	0.130	0.207	0.155	0.086	0.279	1.000		
14	0.166	0.462	0.345	0.520	0.433	0.323	0.516	0.460	0.493	0.349	0.273	0.291	0.255	1.000	
15	-0.002	0.423	0.444	0.388	0.240	0.110	0.377	0.218	0.234	0.287	0.190	0.266	0.502	0.383	1.000

Note: N=number, Min=minimum, Max=Maximum, SD=standard deviation, SE=standard error

Note:

Item No. Item Descriptions

- 1 I started to wear a mask during Covid-19.
- 2 Wearing a mask during Covid-19 is beneficial.
- 3 Wearing a mask is a good idea during Covid-19
- 4 I have positive perception on wearing a mask during Covid-19.
- 5 My family members are wearing a mask during Covid-19.
- 6 My friends are wearing a mask during Covid-19.
- 7 Most people who are important to me are wearing a mask during Covid-19.
- 8 I am the kind of person who wears a mask in the public during Covid-19.
- 9 I believe that I have a moral obligation to wear a mask when I go out.
- 10 I feel guilty if I did not wear a mask when I go out.
- 11 I have financial resources to buy masks.
- 12 I acknowledge that face coverings reduce the chances of Covid-19 infection.
- 13 I intend to continuously wear a mask even when Covid-19 is over.
- 14 I intend to wear a mask whenever possible when I am in public space.
- 15 I will continue to wear a mask in the future.

and monthly gross incomes, were collapsed to perform T-test, & ANOVA, and other statistical analyses. Instead of removing the respondents from the sample, we recorded them by combining them with the other category (See Supplementary Table II). It was referred to as a significant level of 0.01 ($p < 0.01$). All statistical analysis was conducted by using SPSS statistical program.

Results

Respondents' Profile

The results revealed that more than 69% of the 112 respondents were females, and the remaining 32% were males, where 50.9% ($n=60$) of the respondents were married, followed by the single at 46.4% ($n=52$) (Table 1). The majority of the respondents were Malay (88.4%, $n=99$), trailed by 11.6% ($n=10$) were non-Malay group. In terms of the age groups, 90.2 % ($n =101$) of the respondents were below 50 years old, with 52.7% ($n=59$) fell between 31 and 50 years old (Table 1). As for the level of education, 50.9% ($n= 57$) were master's and Ph.D.'s holders, followed by Bachelor's Degree and Non-Tertiary Education (32.1% and 17.0%, respectively). Regarding employment status, most respondents were students & retired (40.2%, $n=45$), 33.0% served in the Government & Statutory Bodies of Malaysia, and 26.8% ($n=30$) served in the private sector / self-employed. In terms of monthly gross incomes level, 54.5% ($n=61$) earned monthly income less than RM 3,000, 31.3% ($n=35$) earned RM 3,001 to RM 9,000 per month, and followed by 14.3% ($n=16$) earned RM 9,001 and above per month.

Descriptive Statistics

The descriptive statistics for tested variable was reported in Table II. The results of the item descriptive statistics recommended that the mean responses range from as low as 3.94 (item_13: I intend to continuously wear a mask even when COVID-19 is over), and as high as 4.87 (item_8: I am the kind of person who wears a mask in public during COVID-19) (Table II). The lowest mean score indicated that Malaysian respondents have little intention of wearing a face mask even after being confined to COVID-19 for an extended period. In comparison, the highest mean score implied that Malaysian respondents were the kind of people who cover their faces in public only during COVID-19 confinement. Thus, we can conclude

that our respondents were committed to wearing face masks only during the confinement period, but they did not have the further intention to continue wearing them after the confinement.

Furthermore, many respondents strongly agreed that they began wearing a face mask during COVID-19 confinement (item 1: $\mu = 4.84$), that wearing a face mask was a good idea during Covid-19 (item 3: $\mu = 4.80$), that their family members were also wearing a mask (item 5: $\mu = 4.79$), that their friends were also wearing a face mask during confinement period (item 6: $\mu = 4.76$), that the majority of people who were important to them were also wearing a face mask (item 7: $\mu = 4.74$), that wearing face masks was beneficial (item 2: $\mu = 4.70$), had a positive perception of wearing a face mask during confinement (item 4: $\mu = 4.69$), believed that they had a moral obligation to wear a face mask when they went out (item 9: $\mu = 4.69$), felt guilty if did not wear a mask when they went out (item 10: $\mu = 4.67$), intended to wear a mask whenever possible (item 14: $\mu = 4.67$), and acknowledged that face coverings reduce the chances of Covid-19 infection (item 12: $\mu = 4.67$) (Table 2). At the same time, the SD showed that item 11, for which they had the financial resources to buy masks, had the highest standard deviation ($SD = 1.125$).

Factor Analysis

The number of valid cases for factor analysis was 112. The KMO value was 0.874, exceeding Kaiser's (1970) recommendation value of 0.60; therefore, there was no multi-collinearity among the items. Meanwhile, Barlett's Test of Sphericity was $p < 0.000$ ($\chi^2 = 664.257$, $df = 105$), suggesting no redundancy between variables (Supplementary Table III). These findings indicated that it was appropriate to conduct a factor analysis. All 17 items of the dependent variable, face mask wear during the COVID-19 confinement period among Malaysians, were subjected to a principal component factor analysis with varimax rotation. Factor loadings after the varimax rotation of each item were presented in the Supplementary Table 4. Following the suggestion of Pallant (2005), the items loading below 0.30 were removed, resulting in the initial 17 designed constructs for face mask wear during the COVID-19 confinement period among Malaysians being reduced to only 15 constructs (see Supplementary Table IV).

Reliability Test

An internal reliability coefficient for face mask wear during the COVID-19 confinement period among Malaysians was greater than 0.70 (= 0.883) (see Supplementary Table 4), indicating a high degree of internal consistency and homogeneity of the items in the measures that tap the dependent variables' construct. All items of face mask wear during the COVID-19 confinement period among Malaysians could independently measure the same concept because the respondents attached the same overall meaning to each item.

Inter-Item Correlated Matrix

On the item level, the inter-item correlation matrix was all positive except for the correlation of item 1 and item 13, as well as the correlation of item 1 and item 15 (Table 3). The highest inter-item correlation was between the respondents' positive perception of wearing a mask during COVID-19 (item 4) and their belief that they have a moral obligation to wear a mask when they went out (item 9). Following the criteria as suggested by Trochim (2018), items 4 and 9 were well-correlated. In other words, when respondents positively perceive wearing a mask during COVID-19, their belief that they have a moral obligation to wear a face mask when they go out would increase by 63.2%. Other than item 4 and item 9, the inter-correlation item between item 2 ("Wearing a mask during COVID-19 is beneficial") and item 4 ("I have a positive perception of wearing a mask during COVID-19") was also well-correlated at 0.616. It means that when the respondents thought wearing a face mask during the COVID-19 confinement period was beneficial, it increased their positive perception by 61.6% (Table III).

Similarly, item 4, "I have positive perception on wearing a mask during Covid-19" and item 7, "Most people who are important to me are wearing a mask during Covid-19" were also well-correlated at 0.616. In other word, respondents' positive perception on wearing a mask during COVID-19 might correlate by their most important person who was also wearing a mask during COVID-19 at 61.6%. The inter-item scales also showed the positive sign of 60.8% when respondents' family members were also wearing a face mask during COVID-19 (item 5) and most people who are important to them are wearing a mask during COVID-19 (item 7) were well-correlated. The in-

ter-item correlation findings have also indicated that the item 2 ("Wearing a mask during COVID-19 is beneficial") and item 7 ("Most people who are important to me are wearing a mask during COVID-19") were well-correlated at 58.3%. Thus, the respondents who thought that wearing face mask during COVID-19 confinement were very likely to also think that their most important people were also did a same thing. The item 5-item 8 relationship is an example of causation and positive correlation. Family members who also wore a face mask during COVID-19 confinement may influence someone at 58.3% to be the type of person who wears a face mask during that confinement period.

Item 12 ("I acknowledge that face coverings reduce the chances of COVID-19 infection.") and item 2 ("Wearing a mask during COVID-19 is beneficial.") had a strong correlation of 0.569. It means that when respondents have a high awareness that wearing a face mask can reduce the possibility of COVID-19 infection, their tendency to think that wearing a face mask during the COVID-19 confinement period is beneficial increases by 56.9%. Similarly, item 12 had a strong correlation with item 9 ("I believe that I have a moral obligation to wear a mask when I go out") at 0.539. It implied that when respondents realized that wearing a face mask could reduce the possibility of COVID-19 infection, their tendency to have a moral obligation to wear a mask when they went out during confinement increased by 53.9% (Table III).

Nevertheless, items 7 and 8 were also positively well-correlated at 0.535. It implied that when respondents think they are the type of person who wears a mask in public during COVID-19, they also think that most people who are important to them are also wearing a mask during COVID-19. Both item 7 ("Most people who are important to me are wearing a mask during COVID-19") and item 9 ("I believe that I have a moral obligation to wear a mask when I go out") were well-correlated (0.524), so we can say that the belief that they have a moral obligation to wear a face mask when they go out accounted for 52.4% of the variation in the thought that their most important people were also wearing a face mask during COVID-19 confinement. The relationship between employment and inflation is an example of a positive correlation. Item 4 ("I have a positive perception of wearing a mask during COVID-19") and item 14 ("I intend to wear a mask whenever possible when I am in public space") were also well-correlated at

0.520. It implied that a positive perception of wearing a face mask during COVID-19 could increase by 52% the intention of wearing a face mask whenever possible when in public space. This study also found the well-correlations at 0.516 between item 7 (“Most people who are important to me are wearing a mask during COVID-19”) and item 14 (“I intend to wear a mask whenever possible when I am in public space”). It suggested that there was an influent of people who are important to the respondents with the intention to wear a mask whenever possible when they were in public space during COVID-19 confinement.

The lowest result of the inter-item correlation matrix was presented by negative correlation between item 1 (I started to wear a mask during Covid-19) and item 15 (I will continue to wear a mask in the future) that value only -0.002. Following the criteria as suggested by Trochim (2018), item 4 and item 9 were no well-correlated, suggesting that when our respondents started to wear a mask during Covid-19 confinement period, there is the possibility of 0.2% that they would discontinue to wear it in the future.

Hypotheses Testing

A T-test and ANOVA were performed to test whether the mean of the dependent variable (face mask wear during the COVID-19 confinement period among Malaysians) was distinct significantly across the demographic variables, namely, gender, marital status, race, age, educational level, employment status, and monthly gross incomes. Based on our T-Test results, we discovered that unmarried non-Malay women ($\mu_{\text{marital status, single}} = 4.6333$, $\mu_{\text{race, non-Malay}} = 4.6359$, $\mu_{\text{gender, female}} = 4.6225$) scored better than married Malay men ($\mu_{\text{marital status, married}} = 4.5878$, $\mu_{\text{race, Malay}} = 4.6054$, $\mu_{\text{gender, male}} = 4.5790$) (Table 1). Unfortunately, based on T-Test results, we cannot detect any significant differences at $p < 0.01$ in the means of the dependent variable (face mask wear during the COVID-19 confinement period among Malaysians) amongst demographic characteristics. Therefore, the T-Test performance did not support H_1 , H_2 and H_3 . These findings refer to the empirical observation that, while unmarried non-Malay women outperformed married Malay men in face mask wear during the COVID-19 confinement period, overall outcomes were the same.

Based on our ANOVA computation, we discovered that respondents above 51 years old, who

holding Master / Ph.D, among the group of pensioners with the monthly incomes RM 9,001 and above, scored better than the rest ($\mu_{\text{age, above 51}} = 4.7455$, $\mu_{\text{educational level, Master / PhD}} = 4.6234$, $\mu_{\text{employment sector, students / retired}} = 4.6489$, $\mu_{\text{monthly incomes, RM 9,001 and above}} = 4.6917$) scored better than the rest categories (Table 1). However, based on ANOVA results, we cannot detect any significant differences at $p < 0.01$ in the means of the dependent variable (face mask wear during the COVID-19 confinement period among Malaysians) amongst demographic characteristics. Therefore, H_4 , H_5 , H_6 and H_7 were not supported by the ANOVA analysis. These findings refer to the empirical observation that, while 51 years old, who holding Master / Ph.D, among the group of pensioners with the monthly incomes RM 9,001 and above outperformed the rest groups in face mask wear during the COVID-19 confinement period, overall outcomes were the same.

Discussion

COVID-19 is a buzzword and all are concern about the virus. To prevent the virus transmission wearing face mask was recommended by World Health Organization. This study emphasized the importance and the perception of people about wearing face mask with demographic characteristics like gender, age, marital status, race, education level, monthly income, etc.

Gender studies have received much attention from practitioners worldwide because the disparities (roles and efficacy) between men and women (Lee & Chung, 2022). In this study, we did not catch any significant different between gender and face mask wearing. Howard (2020) also indicated that men and women are equally likely to wear face masks during the COVID-19 confinement period (Howard, 2021). During the COVID-19 confinement period, it found that males were significantly associated with the wearing of multiple types of face masks (Abdulah et al., 2021; Azlan et al., 2020; Ikpama et al., 2020; Rahman & Sathi, 2020; Matusiak et al., 2020). In contrast, females were more willing to wear a face mask when in crowded places (Haischer et al., 2020; Huang et al., 2020; Looi et al., 2021). Despite this, there were some females that were reluctant to wear a face mask in public spaces (Kantor & Kantor, 2020; Szepietowski et al. 2020); Lee & You, 2020; Liu et al. 2020; Baser et al. 2020; Bowman et al. 2021; Solehah et al. 2021).

Through previously reviewed literature, we

found two possible reasons for reluctance. First, most adult women prefer to stay at home and practice self-isolation (Lee & You, 2020; Liu et al., 2020; Huang et al., 2020; Bowman et al., 2021; Solehah et al., 2021) during COVID-19 and let their male counterparts leave home to settle household matters. As a result, stay-at-home females did not consider wearing a face mask as important as washing their hands. The second possibility was that after removing their face masks about 40% of 2,315 young Polish females experienced itch-tingling, burning, pinching and stinging (Szepietowski et al. 2020). In Malaysia, Tan et al. (2022), Solehah et al. (2021), Elias et al. (2021) and Zeng et al. (2022) reported, that Malaysian females had a much better knowledge, attitude and practice of wearing face masks during the COVID-19 pandemic than Malaysian males.

Marital status is viewed as an individual condition about whether they are single, married, separated, divorced, or widowed. The Household Life Cycle by Wells & Gubar (1966) hypothesized that people were single in their teens, married in their early twenties, had multiple children, and retired when their kids grew up and started their own families (Wells & Gubar, 1966). In this study, we did not find any significant difference between marital status and face mask wearing. In contrast, Hayat et al.'s (2020) study of 1,257 respondents discovered that single ($n = 43.3\%$) Punjabi were more likely to wear a face mask during the COVID-19 pandemic than their married counterparts in Pakistan. Meanwhile, according to Zhong et al. (2020), in their study of 6,910 respondents in China, the use of a face mask was associated with high knowledge of COVID-19, provided the demographic was predominately composed of married ($n = 60\%$). In the Malaysian context, Tan et al. (2022) and Zeng et al. (2022) reported that unmarried Malaysians demonstrated a poorer knowledge, attitude and practice of face mask wear during the COVID-19 pandemic than married Malaysians.

Race is the division of people into socially influential groups based on a variety of physical characteristics. However, a specific ethnic group's culture, which includes its language, ancestry, religion, and customs, is called its ethnicity (Mothersbaugh & Hawkins, 2016). There was no absolute description of Malaysian society because it is incredibly multicultural and diverse. Of Malaysia's 32.37 million people, 43% are non-Malays, with the following largest groups being the Indigenous Peoples of Peninsular Malaysia, Sabah, and Sarawak (13.8%),

Chinese (22.4%), and Indians (6.8%). No significant difference was found between race and face mask wearing. Tan et al. (2022) and Solehah et al. (2021) also reported that all Malaysians displayed a positive attitude and used face masks during the COVID-19 pandemic, regardless of their multiracial backgrounds. Other hands, Malay demonstrated more knowledge (1.07 times > non-Malay) while non-Malays were more advanced in adhering to procedure standards when wearing a face mask (attitude = 1.27 times > Malay; good practice = 4.19 times > Malay) (Zeng et al. 2022). Besides, Cheng et al. (2022) also discovered that Malaysian Indians have better knowledge (score = 10.83) of face mask wearing than Malay (score = 10.71), Chinese (score = 10.27) and Indigenous People (score = 8.5). Also, Elias et al. (2021) reported that Chinese ($n = 14.4\%$ out of 571 respondents), were more complying with face mask procedures than other races in Malaysia (good practice = 1.58 times > Malay, Indians and others).

Age refers to how long someone has lived or how long something has endured (Ismail et al., 2021). In medical and health research, Cubi-Molla et al. (2018) categorized age into six groups; 18-27 years old, 28-37 years old, 38-47 years old, 48-57 years old, 58-67 years old, and more than 68 years old, to understand the attitude of respondents towards the quality of health. In our study we did not find any significant difference between ages and face mask wearing. In contrast, the study by Backage et al. (2020) on 1,004 respondents in Northern Vermont, USA, found that females aged 60 years old wore face masks 14.70 times higher than 25-year-old males when they were leaving home during COVID-19 confinement period. Besides, Haischer et al. (2020) found that older female shoppers were more voluntary about wearing a face mask while shopping in the supermarkets. It is consistent with the World Health Organization's (2020) recommendation that individuals 60 years of age and older must wear face masks when a physical distance of at least 1 meter cannot be maintained. In the study of knowledge, attitude and practice of wearing face mask during COVID-19 confinement period, several researchers, including Howard ($n = 745$) in the United Kingdom, Baser et al. ($n = 1,070$) in Turkey, Azlan et al. ($n = 4,850$) in Malaysia, Zhong et al. ($n = 6,910$) in China, and Cheng et al. (2022) in Malaysia ($n = 420$), Lee and You (2020) in South Koreans ($n = 973$) found that respondents between the ages of 30 and 45, or the Generation Y cohort, had more

optimal knowledge, a positive attitude, and a good practice of donning face masks during the COVID-19 confinement period as compared to other cohort. We also discovered the mixed results of knowledge, attitude, and practice of face mask-wearing among Generation Z, a generation born between 1995 and 2010, from the investigation made by Abdulah et al. (2021) in Iraq (n=1,343), Hayat et al. (2020) in Pakistan (n=1,257), Hezima et al. (2020) in Sudan (n=812), Liu et al. (2020) in China (n=608), Matusiak et al. (n = 1,393) in Poland, Rahman & Sathi (2020) in Bangladesh (n=441), Szepletowski et al. (2020) in Poland (n=2,315), Tan et al. (2022) in Malaysia (n=834), Solehah et al. (2021) in Malaysia (n=438), and Zeng et al. (2022) in Malaysia (n= 160). Specifically, in the Malaysia context, Azlan et al. (2020), Solehah et al. (2021), and Zeng et al. (2022) found that young adults below 25 years old with poor knowledge of the COVID-19 pandemic are more obedient to wearing a face mask when left home.

The educational level in this study refers to Malaysia's educational system, which consists of primary, secondary, post-secondary, and tertiary education (Ministry of Education, 2020). We did not find any significant difference between ages and face mask wearing. But educated individuals valued wearing face masks for infection prevention. This statement has referred from (Baser et al. (2020) in Turkey (n=1,070), Bowman et al. (2021) in Hong Kong (n=1,663), Geldsetzer (2020) in United States (n= 3,000), Hayat et al. (2020) in Pakistan (n= 1,257), Hezima et al. (2020) in Sudan (n=812), Ikpama et al. (2020) in Nigeria (n= 1,086), Liu et al (2020) in China (n=608), Rahman & Sathi (2020) in Bangladesh (n=441), Zhong et al. (2020) in China (n = 6910), Cheng et al. (2022) in Malaysia (n = 420), Elias et al. (2021) in Malaysia (n=571). Only a small number of researchers, including Abdullah et al. (2021) in Iraq (n=1343), Kantor & Kantor (2020) in United States (n= 1,005), Szepletowski et al. (2020) in Poland (n= 2,315), asserted that educated people did not use face masks while out in public during the COVID-19 confinement period.

The employment status in this study refers to the Malaysian Standard Classification of Occupations (MASCO) framework. We did not found any significant difference between the employment statuses and face mask wearing. Globally, many researchers have examined employment status to predict compliance of face mask wearing during COVID-19 confinement period (Baser et al., 2020; Azlan et al., 2020; Bowman et al., 2021;

Geldsetzer, 2020; Kantor & Kantor, 2020; Liu et al., 2020; Zhong et al., 2020; Tan et al., 2022; Zeng, et al., 2022; Elias et al., 2021). In Malaysia, Elias et al. (2021) found that Malaysian students were more obedient about wearing a face mask during the COVID-19 confinement period while leaving home than retirees, housewives, and people with disabilities. The fact that schools required students to wear face masks during the COVID-19 pandemic may have contributed to their high compliance (Zeng et al., 2022; Tan et al., 2022; Lin, 2020).

The Malaysian household income classifications were adapted to measure respondents' gross monthly income in this study. The Malaysians are divided into three income categories based on their earning power: B40, M40, and T20. B40 represents the bottom 40% of Malaysian household income (RM 4,000, and below), M40 represents the middle 40% (RM 4,001-RM 9,999), and T20 represents the top 20% (above RM 10,000). In our study, we did not found any significant difference between the employment statuses and face mask wearing. In contrast, a study by Azlan et al. (2020) of 4,850 Malaysian participants discovered that low-income Malaysians with a basic understanding of COVID-19 tended to be more likely to wear a face mask when leaving the house during the COVID-19 confinement period. Nortajuddin (2020), who proposed that the underprivileged B40 Malaysians might be wore a face mask while in a crowded area, supported the findings of Azlan et al. (2020). Kantor and Kantor (2020), on the other hand, reported that their affluent respondents disobeyed the requirement to wear a face mask in public, possibly because they could afford fines and penalties. Besides, nearly 70% of low-income families cannot afford to buy face masks and some impoverished families have to choose between buying food or face masks (Irfan et al., 2021; Nortajuddin, 2020; Kesselheim, 2013).

Moreover, most of the respondents began wearing a face mask (item 1: $\mu = 4.84$) and it was a good idea during Covid-19 (item 3: $\mu = 4.80$). Majority of them wanted that their family members (item 5: $\mu = 4.79$), their friends (item 6: $\mu = 4.76$) and important person (item 7: $\mu = 4.74$) were also wearing a face mask during confinement period. They believed that that wearing face masks was beneficial (item 2: $\mu = 4.70$) and had a positive perception of wearing a face mask during confinement (item 4: $\mu = 4.69$). They also believed that they had a moral obligation to wear a face mask when they

went out (item 9: $\mu = 4.69$) and felt guilty if did not wear a mask when they went out (item 10: $\mu = 4.67$). They wished-for to wear a mask whenever possible (item 14: $\mu = 4.67$), and acknowledged that face coverings reduce the chances of Covid-19 infection (item 12: $\mu = 4.67$) (Table II). All these statements were supported by our inter-item correlation matrix.

Conclusions

The occurrence of COVID-19 has compacted and it has transformed our insights about face masks. Face masks are a crucial interference for contending not only the pandemic but also various respiratory diseases. The Malaysians received positive perceptions about wearing a face mask. They realized the benefits of using face masks for themselves and also their family members and friends. They built up a moral obligation of using face masks and felt guilty when they went out without face masks. The findings will be helpful for adjusting to the future pandemic. Our study gives a medium size idea about the perception of using facemasks to Malaysians. Vast extensive research will be required to get a more concise concept in this regard.

List of abbreviations

MCO: Movement Control Order

CMCO: Conditional Movement Control Order

RMCO: Recovery Movement Control Order

RM: Malaysian Ringgit

WHO: World Health Organization

Generation Y: People born from 1981 to 1996, also known as Millennials.

Generation Z: The generation reaching adulthood in the second decade of the twenty-first century, perceived as being familiar with the Internet from a very young age

Declarations

Ethics approval and consent to participate

We appropriately followed the Declaration of Helsinki (1964) (<https://www.wma.net/wp-content/uploads/2016/11/DoH-Oct2008.pdf>). The respondents were informed that all information gathered would be utilized only for research purposes. Consent was obtained from all the respondents in the study.

Consent for publication

Not applicable.

Availability of data and materials

The datasets used during the current study are available from the corresponding author on reasonable request.

Competing interests

The authors declare that they have no competing interests.

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Authors' contributions

Pitol, MNS and Sapir, ASM designed and formulated the questionnaire. Sapir, ASM analysed and wrote the first draft. Pitol, MNS revised and formatting the manuscript. All authors have read and approved the manuscript.

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Supplementary Table I *G* Power Protocol of Power Analyses*

We evaluated the sample size determination using G* Power based on our theoretical framework (see Figure 1) of the demographic characteristics as independent variables in this investigation, with an effect size of 0.15, an alpha of 0.05, and a power of 0.95. Based on Cohen's (1988, 1992) guideline, we chose a middle effect size of 0.15. The F-Test and the linear multiple regression fixed model were employed as the family and statistical tests, respectively. G*Power generated a minimum sample size of 89 when this parameter was used. Malaysian researchers frequently use G*Power to calculate the sample size. For example, Ashari et al. (2018), Yusoff et al. (2019), and Rasul et al. (2015) were among Malaysian researchers who heavily used G* Power to generate a sample size so that they could pursue data using multivariate analysis. Therefore, our sample size of 112 is sufficient to draw reliable statistical conclusions about the issues under examination (See Supplementary Table I).

Test Family	F tests	
Statistical test	Linear Multiple Regression: Fixed model, R ² Deviation from zero	
	A prior: Compute required sample size – given α , power, and effect size	
Type of power analysis	α err prob	0.05
	Power (1- β err prob)	0.95
	Number of predictors	1
	Effect Size f^2	Medium (0.15)
	Output Parameter	13.3500000
	Critical F	3.9505867
	Numerator df	1
	Denominator df	87
	Minimum sample size	89
	Actual power	0.9508527

Supplementary Table II Collapsing the number of categories of the variables

Before collapse			After collapse		
Variables	Frequency <i>n</i> =112	Percent (%)	Variables	Frequency <i>n</i> =112	Percent (%)
Gender			Gender		
Males	35	31.3	-	-	-
Females	77	68.8	-	-	-
Marital Status			Marital Status		
Single	52	46.4	Single	52	46.4
Married	57	50.9	Married	60	53.6
Divorced	3	2.7	-	-	-
Race			Race		
Malay	99	88.4	Malay	99	88.4
Non-Malay's Bumiputera	10	8.9	Non-Malay	13	11.6
Chinese	1	0.9	-	-	-
Indians	2	1.8	-	-	-
Age			Age		
19-24	23	20.5	Below 30	42	37.5
25-30	19	17.0	31-50	59	52.7
31-36	22	19.6	Above 51	11	9.8
37-42	25	22.3	-	-	-
43-48	12	10.7	-	-	-
49-54	7	6.3	-	-	-
55-60	4	3.6	-	-	-
Educational Level			Educational Level		
Secondary school	2	1.8	Non-Tertiary Education	19	17.0
Certificate Level	5	4.5	Bachelor's Degree	36	32.1
Diploma	11	9.8	Masters and Ph.D	57	50.9
Professional Qualification	1	0.9	-	-	-
Bachelor's Degree	36	32.1	-	-	-
Masters' Degree	43	38.4	-	-	-
Doctoral Degree	14	12.5	-	-	-
Employment Sector			Employment Sector		
Government	36	32.1	Government & Statutory Bodies	37	33.0
Private	24	21.4	Private & Self-Employed	30	26.8
Statutory Bodies	1	0.9	Unemployed, Students & Retired	45	40.2
Self-Employed	6	5.4	-	-	-
Unemployed	3	2.7	-	-	-
Students	40	35.7	-	-	-
Retired	2	1.8	-	-	-
Monthly Gross Incomes			Monthly Gross Incomes		
Less than RM 2,500	45	40.2	Below RM 3,000	61	54.5
RM 2,500 – RM 3,169	16	14.3	Between RM 3,001 – RM 9,000	35	31.3
RM 3,170 – RM 3,969	4	3.6	RM 9,001 and above	16	14.3
RM 3,970 – RM 4,849	4	3.6	-	-	-
RM 4,850 -RM 5,879	6	5.4	-	-	-
RM 5,880 – RM 7,099	15	13.4	-	-	-
RM 7,110 – RM 8,699	6	5.4	-	-	-
RM 8,700 – RM 10,959	11	9.8	-	-	-
RM 10,690 – RM 15,039	4	3.6	-	-	-
More than RM 15,039	1	0.9	-	-	-

Notes: * One-Way ANOVA would be applicable for analysing age, educational level, employment sector, and monthly gross incomes

Supplementary Table III Factor Analysis

The number of valid cases for factor analysis was 112. The KMO value was 0.874, exceeding Kaiser's (1970) recommendation value of 0.60; therefore, there was no multi-collinearity among the items. Meanwhile, Bartlett's Test of Sphericity was $p < 0.000$ ($\chi^2 = 664.257$, $df = 105$), suggesting no redundancy between variables (Supplementary Table 5). These findings indicated that it was appropriate to conduct a factor analysis.

KMO and Bartlett's Test		
Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		0.874
Bartlett's Test of Sphericity	Approx. Chi-Square	664.257
	df	105
	Sig.	0.000

Supplementary Table 4 Results of Factor Analysis and Reliability Test

	Constructs	Factor Loadings	Reliability Test
Items No.	Face Mask Use During COVID-19's Confinement Period		0.883
1	I started to wear a mask during Covid-19.	0.706	
2	Wearing a mask during Covid-19 is beneficial.	0.667	
3	Wearing a mask is a good idea during Covid-19.	0.618	
4	I have positive perception on wearing a mask during Covid-19.	0.617	
5	My family members are wearing a mask during Covid-19.	0.717	
6	My friends are wearing a mask during Covid-19.	0.672	
7	Most people who are important to me are wearing a mask during Covid-19.	0.685	
8	I am the kind of person who wears a mask in the public during Covid-19.	0.725	
9	I believe that I have a moral obligation to wear a mask when I go out.	0.534	
10	I feel guilty if I did not wear a mask when I go out.	0.403	
11	I have financial resources to buy masks.		
12	I acknowledge that face coverings reduce the chances of Covid-19 infection.	0.369	
13	I intend to continuously wear a mask even when Covid-19 is over.	0.720	
14	I intend to wear a mask whenever possible when I am in public space.	0.536	
15	I will continue to wear a mask in the future.	0.780	

Reliability Test

An internal reliability coefficient for face mask wear during the COVID-19 confinement period among Malaysians was greater than 0.70 (= 0.883) (see Supplementary Table 6), indicating a high degree of internal consistency and homogeneity of the items in the measures that tap the dependent variables' construct.