

南華大學管理學院企業管理學系管理科學博士班

博士論文

Doctoral Program in Management Sciences

Department of Business Administration

College of Management

Nanhua University

Doctoral Dissertation

宗教目的地之消費模式：旅遊態度、滿意及再訪意願

Toward a Model of Religious Destination Consumption: Travel  
Attitude, Satisfaction, and Revisit Intention

張女素江

Truong Nu To Giang

指導教授：吳萬益 博士

紀信光 博士

Advisor: Wann-Yih Wu, Ph.D.

Hsin-Kuang Chi, Ph.D.

中華民國 110 年 7 月

July 2021

# 南 華 大 學

企業管理學系管理科學博士班

博 士 學 位 論 文

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博士生：張女素江 Truong Nu To Giang

經考試合格特此證明

口試委員：吳萬益

黃國忠

賴丞坡

陳正忠

吳志正

李家瑩

指導教授：吳萬益 紀信光

系主任(所長)：黃國忠

口試日期：中華民國 110 年 06 月 29 日

## 準博士推薦函

本校企業管理學系管理科學博士班研究生張女素江君在本系修業4年，已經完成本系博士班規定之修業課程及論文研究之訓練。

1、在修業課程方面：張女素江君已修滿44學分，其中必修科目：研究方法、最佳化理論、書報討論等科目，成績及格(請查閱博士班歷年成績)。

2、在論文研究方面：張女素江君在學期間已完成下列論文：

(1)博士論文：Toward a Model of Religious Destination Consumption: Travel Attitude, Satisfaction, and Revisit Intention

(2)學術期刊：1. A model of destination consumption, attitude, religious involvement, satisfaction, and revisit intention.  
2. A quality function deployment approach through management and technology development

本人認為張女素江君已完成南華大學企業管理學系管理科學博士班之博士養成教育，符合訓練水準，並具備本校博士學位考試之申請資格，特向博士資格審查小組推薦其初稿，名稱：Toward a Model of Religious Destination Consumption: Travel Attitude, Satisfaction, and Revisit Intention，以參加博士論文口試。

指導教授：吳萬益 簽章

吳萬益  
中華民國 110 年 6 月 15 日

## **ACKNOWLEDGEMENT**

Glory to the Father, and to the Son, and to the Holy Spirit. Glory to Mother Mary and Saint Jude.

First of all, I would like to express my sincere gratefulness to my supervisor Prof. Wann-Yih Wu, who always support me during my study at Nanhua University. I feel honoured to study and to do research with him. Without his patient guidance, motivations, and encouragement, I can't finish the PhD program. I also want to thank my second supervisor Prof. Hsin-Kuang Chi for agreeing to be my supervisor and providing the valuable suggestions and recommendations. Thirdly, I am grateful to all of professors at Nanhua University who have provided me with valuable lessons and advices, especially President Prof. Lin, Prof. CS Wu., Prof. Huang, Prof. Kuo, Prof. Liao, Prof. Oliver, Prof. Paul Lai, Prof. Shen, Prof. Twu. Furthermore, I am very thankful to the staffs at the International Office who helped and supported me thorough my 4 years at NHU. I also want to thank my classmates, my friends, my students, and the Monaco family in Taiwan. I will keep all the beautiful memories we had together and I hope we will continue to support each other in the future.

Last but not least, I would like to thank my family: my parents, my two sisters, my husband, and my baby daughter for their continuously support which helped me to pursue and complete PhD program. Especially my husband has always patiently given me valuable advices for my thesis. My family is my ultimate strengths to be able to complete my PhD program.

南華大學管理學院企業管理學系管理科學博士班

## 109學年度第2學期博士論文摘要

論文題目：宗教目的地之消費模式：旅遊態度，滿意及再訪意願

研究生：張女素江

指導教師：吳萬益 博士

紀信光 博士

### 論文摘要內容：

隨著國際化和全球化的日益盛行，旅遊業引起了廣泛的關注。如何吸引遊客到訪和重遊目的地已成為最重要的問題之一，因為它是文化活動、社交互動、財政收入和交通規劃的驅動引擎。尤其是作為早期的旅遊形式之一，宗教旅遊已成為該行業成長最快的部分，而學術上的意圖最少。以往的研究傾向於從認知或理性的角度研究目的地消費現象，很少有研究將旅遊的象徵性、體驗性和功能性相結合，以促進目的地偏好，創造旅遊價值以增強重遊意願。本研究旨在開發目的地消費-顧客態度模型，結合目的地偏好和旅行滿意度的連續中介效應，用宗教參與和電子口碑（eWOM）的調節作用來解釋重遊意願。

本研究分四個階段進行，包括文獻綜述、深度訪談、後設分析，並以前往宗教目的地的遊客為樣本的問卷調查。研究結果顯示，目的地消費對重遊目的地的理性態度和情感態度具有積極且顯著的影響。此外，本研究證實了目的地偏好和旅遊滿意度對目的地消費和旅遊態度對重遊意願之間關係的連續中介作用。最後，本研究支持宗教參與和網路口碑對旅行滿意度對重遊意願的影響的調節作用。由於目的地消費問題仍有待進一步驗證，本研究為目的地行銷制定行銷策略提供

了重要參考。本研究結果可以作為進一步實證驗證的理論基礎。

**關鍵詞：**目的地消費、旅遊態度、目的地偏好、旅遊滿意度、重遊意願、宗教參與、網路口碑



Title of Thesis: Toward a Model of Religious Destination Consumption:  
Travel Attitude, Satisfaction, and Revisit Intention

Department: Doctoral Program in Management Sciences, Department of  
Business Administration, Nanhua University

Graduate Date: July 2021

Degree Conferred: Ph.D.

Name of Student: Truong Nu To Giang

Advisor: Wann-Yih Wu, Ph.D.

Hsin-Kuang Chi, Ph.D.

## **Abstract**

As the internationalization and globalization become more and more prevalent, tourism industry creates a lot of attention. How to attract tourists to visit and revisit destination has become one of the most important issues because it serves a driving engine for cultural activities, social interaction, financial incomes, and transportation planning. Particularly, as one of the very early forms of tourism, religious tourism has emerged as the fastest-growing part of the industry with the least intention from academic. Previous studies tended to investigate destination consumption phenomena from cognitive or rational point of view, very rare studies have integrated the symbolic, experiential and functional aspects of tourism to promote destination preference and create travel value to enhance revisit intention. This study aims to develop the destination consumption-customer attitude model, together with the serial mediating effect of destination preference and travel satisfaction, to explain revisit intention with the moderating effect of religious involvement and electronic word-of-mouth (eWOM).

This study is conducted in four stages, including literature review, in-depth interview, bibliometric analysis, and questionnaire survey using

tourists who travelled to religious destination as samples. The findings reveal that destination consumption have positive and significant effects on rational attitude and emotional attitude toward revisiting a destination. Furthermore, this study confirms the serial mediating effects of destination preference and travel satisfaction on the relationship between destination consumption and travel attitude on revisit intention. Finally, this study supports the moderating role of religious involvement and eWOM on the influence of travel satisfaction on revisit intention. Since the issues of destination consumption are still subject to further validation, this study provided an important reference for destination marketing to develop marketing strategies. The results are also valuable to provide as a theoretical base for further empirical validation.

**Keywords: Destination consumption, travel attitude, destination preference, travel satisfaction, revisit intention, religious involvement, electronic word-of-mouth.**



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# CHAPTER ONE

## INTRODUCTION

### 1.1 Research background and motivation

As one of the very early forms of tourism, religious tourism has emerged as the fastest-growing part of the industry (Apleni, Vallabh, & Henama, 2017). It is estimated that religious tourist sites attract more than 300 million tourists and are worth around US\$300 billion per year. Religious tourism has been recognized as one of the major types of tourism that are extremely important for some certain countries. In fact, the question of how to enhance tourists visit and revisit intention to religious destinations has become a critical issue because it drives financial incomes, influences economic impacts, fosters the transportation planning, contributes to local development, creates humanity's common heritage, and builds cultural understanding (Chen & Chen, 2010). For instance, Jerusalem is considered as one of the holiest cities in the world as the city holds deep religious significance for Jews, Muslims and Christians. The city has the holiest ground in Judaism, the third-holiest shrine in Islam and major Christian sites linked to the life of Jesus. In 2019, Jerusalem city has attracted more than 4.5 million tourists and contributed more than USD 7 billion to Israel economy. Other destinations such as Mecca in South Arabia, Vatican, Tibet in China, and so on have attracted millions of tourists every year and contribute billions of dollars to the local economy. Table 1 shows the list of the world's important religious destinations.

Table 1-1 The world's important religious destinations in 2019

No.	Cities	Religion	No. of visitors
1	Vatican	Catholicism	6.9 million
2	Mecca, Saudi Arabia	Islam	13 million
3	Tibet Autonomous Region, China	Buddhism	40 million
4	Jerusalem, Israel	Judaism, Christianity, Muslim	4.5 million
5	Varanasi, India	Hinduism, Buddhism, Jainism	535 million
6	Lourdes, France	Catholicism	5 million
7	Rishikesh, India	Hinduism	94 million
8	Sri Pada, Sri Lanka	Buddhism, Islam, Hinduism, Christianity,	N/A
9	Bethlehem, Palestine	Christianity	1.4 million
10	Lumbini, Nepal	Buddhism	1.5 million
11	Amritsar, India	Sikhism	47 million

Source: Original study.

Millions of people are travelling to religious destination at any point in time. However, not all tourists are pilgrims or religious, thus religious travel motivation and destination selection are much more complicated and required much more efforts from academics and researchers to explore. Kim, Kim, and King (2020) concluded that religious destinations may have all tourist types ranging from the sacred to the profane who exhibit multiple motivations. Religious and non-religious tourists exhibited distinct perception patterns. Religious tourists are reported to regard their trips and experiences to a religious destination as a religious practice and activity to express their religious self (Hyde & Harman, 2011). On the other hand, non-religious tourists who recognize religious sites with religion, culture and society-embedded, seek for nature and education enrichment, entertainment



activities or new experiences such as adventure, curiosity with low religious motivation (Damari & Mansfeld, 2016). A previous study in Taiwan illustrated that approximately 25% of the tourists have a real profound of beliefs, whereas 40% of them have little sense of devotion (Shuo, Ryan, & Liu, 2009). However, most of previous studies have still neglected the existence of non-religious tourists in their researches. This study intends to investigate both religious and non-religious perspectives on the destination consumption, travel attitude, and the influence of those on destination preference, travel satisfaction, and revisit intention.

First of all, previous studies regarding travel satisfaction and destination revisit intention tended to evaluate travel motivation through cognitive evaluation (Chiu, Zeng, & Cheng, 2016) where tangible attributes serve as the main drivers for tourist destination consumption. Pike and Ryan (2004) identified a list of various destination attributes, including suitable accommodation, good value for money, a comfortable drive from home, natural scenic beauty, and quality meal. However, in tourism industry, it is important not to neglect the role of affective (or emotional) perception. Wu and Ai (2016) argued that experiential consumption tied to the imaginative construction of reality can sometimes be more influential on consumer decision-making than cognitive evaluation. Chang, Backman, and Huang (2014) referred experiential consumption as central to a comprehensive understanding of consumer decision-making, especially in the hospitality and tourism context. Although experiential consumption has been assessed frequently in product evaluation, it is rarely investigated for its influence on travel satisfaction and revisit intention for a certain religious destination. Furthermore, recent research has shown an increasing role in the symbolic benefit of tourists. Symbolic consumption can provide a venue for tourists to enact their self-concepts or social identity, or to enhance their lifestyle

(Ekinci, Sirakaya-Turk, & Preciado, 2013). Luna-Cortés (2017) agreed that symbolic consumption can reinforce customer identity and experiential values, which further facilitate satisfaction and revisit intention. However, little research can be found to provide an integrative model to explain the influence of these three forms of consumption, especially in religious destination tourism (Chen, Leask, & Phou, 2016).

Secondly, according to the cognitive-affect hierarchy model (Batra & Ray, 1985), travel attitude to travel destinations can be divided into two major components: rational and emotional. Rational attitude includes beliefs, judgement, thoughts, and cognitive evaluation with an object; while emotional attitude includes emotion, liking, feeling, and fun. Farley and Stasson (2003) further developed a “tripartite model of attitude” to explain that both cognitive-based attitude and hedonic-based attitude should be considered to explain consumers’ purchasing behavior. However, most of the previous studies tended to focus more on cognitive perspective or to discuss cognitive-based and hedonic-based attitudes separately (Lee, Lee, & Choi, 2011). According to Terzidou, Scarles, and Saunders (2018), travel motivations to sacred or religious destinations are much more complex, and often associated with supernatural constructive powers, religious dogmas and practice, and spirituality. Kruger and Saayman (2016) has divided Church members to visit the Zion Christian Church during Easter as devotees, explores, and seekers; and identified seven important travel motivations including spiritual fulfilment, inner peace, inner healing, faith exploration, congregational togetherness, personal fulfilment, and religious participation. On the other hand, Islam tourists are described to prefer destinations where they can develop their Islamic education and knowledge, reaching to God, and practicing Islam values (Hassani & Moghavvemi, 2019). This study intends to fill this research gap and contribute to the tourism literature,

specifically the religious tourism literature, by emphasizing the religious cognitive perception, the emotional arousal, and the affective process of experiences in religious destinations.

In addition, preference is widely studied in the marketing field to examine the effect of brand equity and often used as a predictor of behavior intention of a brand (Liu et al., 2014). Taylor (2001) described the term as an emotional commitment of and favorable attitude toward a products or service, which is a symbolic predictor for consumers' purchases, repeat customers and positive word-of-mouth. In the tourism industry, destination preference is confirmed as the tourists' attitude toward a destination and results from the destination selection process (Mao & Zhang, 2012). However, literature on the importance of destination preference, as well as the relationship between destination preference and travel attitude and satisfaction are still limited. Chen et al. (2016) argued that destination preference and travel satisfaction can mediate the relationship of destination consumption and destination loyalty. George and George (2004) also confirmed that the special, positive and emotional connection between the visitors and a destination would mediate how visitors' travel experiences affect intention to revisit that destination. To what extent destination preference affects the travel satisfaction of tourists in a favorable way requires further investigation. Such an investigation is critical as it could reform the marketing goals of tourist destinations in the future. To fill this gap, the current study investigates the mediating role of destination preference to destination consumption, tourists' attitude and revisit intention.

Furthermore, involvement is an important construct in the discipline of consumer behavior and can be defined as the perceived importance and interest toward the acquisition, consumption, and disposition of a good, service, or event (Gross & Brown, 2008). Involvement plays a critical role in

predicting behavior intention, information searching, developing brand loyalty, and product identification (Campos et al., 2017). As the world has become more and more inauthentic, religious tourism has grown rapidly, religious involvement can play a significant role for tourists to evaluate the attributes of religious destinations (Raj & Griffin, 2017). Poria, Butler, and Airey (2003) explained that with high religious level, tourists tend to focus on the functional attributes and evaluate the destination through cognitive evaluation; whereas Voase (2002) suggested that visitors with lower or no religious involvement evaluate the destination through affective approach. Religious involvement has become popular for certain destinations as it provides pilgrims or followers with codes of behavior which enable them to be loyal (Battour, Battor, & Bhatti, 2014). Religious involvement can influence not only religious visitors, but also non-religious visitors at the religious sites. Bond, Packer, and Ballantyne (2015) claimed that religious involvement can be considered as one of the destination attractions and festival activities to enhance the visitor experience, improve the satisfaction and affect destination loyalty. Many religious sites have started to promote themselves as places of religious tourism because people are turning toward religion to cope with their lives. Haque and Momen (2017) explain that developing religious experience from religious and other purposes becomes essential to creating higher travel satisfaction and revisit intention. Sharpley and Sundaram (2005) proposed that tourist religious involvement may moderate the influence of attitude on travel satisfaction and revisit intention. However, the moderating role of religious involvement are still being neglected until now.

Finally, the evolution and development of the Internet have led to the instruction of a new form of word of mouth: electronic word-of-mouth (eWOM). eWOM is described as all informal communication on the Internet

addressed to consumers and related to a particular goods or services or the sellers thereof (Litvin, Goldsmith, & Pan, 2008). Since eWOM is available to all consumers who have can use online platform to share their opinions and comments, it is soon to be considered as one of the most influential informal media (Tariq et al., 2017). In tourism industry, the impact of eWOM is even stronger as the industry provide not only tangible but also intangibles products and services which can't be evaluated before consumption. Thus, visitors and travelers are much more depend on the eWOM to minimize risk or uncertainty in the decision-making process (Jalilvand & Samiei, 2012). Various studies confirmed the important role of eWOM such as in affecting travel satisfaction (Chang & Wang, 2019), leading to positive attitude toward destination and travel intention (Jalilvand et al., 2012), or creating destination image (368. Tariq et al., 2017). However, the literature mainly focuses on the direct effect of eWOM. Except one study of Pour, Darani, & Rahnama (2020), in which the researchers state that eWOM, particularly the positive comments about the destination, will form customers' positive attitudes, contribute to the tourist satisfaction and lead to visit/ revisit intention. Therefore, the study develops the result of Pour et al. (2020) and proposes the moderating effect of eWOM on the relationship of travel satisfaction and revisit intention.

This study intends to fill the above research gaps and contribute to the tourism literature, specifically the religious tourism literature. The objective of this study is to provide a comprehensive model of religious destination consumption, travel attitude, destination preference, satisfaction, and revisit intention. The moderating effects of religious involvement and ewom on the influence of travel satisfaction on revisit intention are also explained.

## **1.2 Research objectives**

This research focused on the relationship between destination consumption, travel attitude, destination preference, travel satisfaction, revisit intention, religious involvement, and eWOM. Specifically, the objectives of this study are follows as:

1. To develop a comprehensive model to identify the antecedents, serial mediators, moderators and consequences of travel satisfaction in religious destinations.
2. To examine the of destination consumption and travel attitude on travel satisfaction in religious destinations.
3. To identify the serial mediating effects of destination preference and travel satisfaction on the relationship between destination consumption and travel attitude, and revisit intention in religious destinations.
4. To investigate the moderating effects of religious involvement and eWOM for the relationships of travel satisfaction on revisit intention in religious destinations.

## **1.3 Research contribution**

The contribution of this study to the religious tourism literature can be described as follows:

1. This study examines the effect of destination consumption (symbolic consumption, experiential consumption, and functional consumption) on travel attitude (rational attitude and emotional attitude). Previous studies mainly focus on the cognitive attributes of tourism destination, such as accommodation, transportation, food and beverage service (Pike and Ryan, 2004) or relaxation, comfort, safety, security, convenience (Sirakaya & Woodside, 2005) and neglect the importance of the affective

benefits. This study realizes the importance of both perspective in understanding the destination and thus integrates all perspective to provide a whole picture tourist destination consumption.

2. This study can be the first to examine the serial mediating effects of destination preference and travel satisfaction on the relationship between destination consumption, travel attitude, and revisit intention. Previous studies confirm the direct interrelationship among these constructs (Mao & Zhang, 2012; Su & Huang, 2019), yet the indirect interrelations are still being neglected. Furthermore, the role of destination preference is somehow neglected. Thus, adding this construct on the model will help to predict the behavior intention of tourists. The results provide valuable information for destination marketers and for further academic validation.
3. This study investigates the moderating effects of religious involvement and eWOM on the influences of travel satisfaction and revisit intention. Most of the previous studies focus on the direct influences of these two constructs (Abubakar et al., 2017; Eid & El-Gohary, 2015; Poria et al., 2003; Zarrad & Debabi, 2015). This study tends to emphasize on the moderating effects and the empirical validations can provide important references to practitioners.
4. Finally, this study employs a mixed study approach using combined qualitative approach (in-depth interview) and quantitative approach (co-citation analysis and questionnaire survey) to understand not only the board concepts but also the depth insights of religious destination tourism. It can be used as a typical model of mixed study approach for further studies.

## 1.4 Research project and scope of the study

Based on the research goals, objectives, and contributions, this study develops the research project and scopes, which are showed in Table 1-2

Table 1-2 The scope of this study

<b>Items</b>	<b>Scope of the study</b>
Types of research methods	Literature review, in-depth interview, co-citation analysis, questionnaire survey
Key issue	This study focuses on identifying the antecedents, mediators, moderators, and consequences of travel satisfaction
Independent variables	Symbolic consumption, experiential consumption, functional consumption, rational attitude, and emotional attitude
Dependent variables	Revisit intention
Mediating variables	Destination preference and travel satisfaction
Moderating variables	Religious involvement and ewom
Underlying theory	Destination consumption model, cognitive-affect hierarchy model, expectation-disconfirmation model
Sample	<ol style="list-style-type: none"> <li>1. In-depth interview: experts including destination marketers and senior tourists</li> <li>2. Co-citation analysis: articles from Web of Science database</li> <li>3. Questionnaire survey: tourists</li> </ol>
Time frame	Cross sectional study



Items	Scope of the study
Research instruments	<ol style="list-style-type: none"> <li>1. In-depth interview: theory inference, primary data, open coding, and axial coding.</li> <li>2. Co-citation analysis: theory inference, secondary data, and statistical analysis instruments.</li> <li>3. Questionnaire survey: theory inference, primary data, and statistical analysis instruments.</li> </ol>

Source: Original study.

### 1.5 Research procedure

The primary aim of this study is to identify the antecedents, mediators, moderators and consequences of travel satisfaction. Specifically, the research issues which expected to be clarified in this study are described as follows:

- Research model of this study is developed based on the series of relevant literature review and in-depth interviews. Based on a summary of literature review, this study identifies the interrelationship between research constructs including symbolic consumption, experiential consumption, functional consumption, rational attitude, emotional attitude, destination preference, travel satisfaction, revisit intention, religious involvement, and ewom and then proposed 15 research hypotheses. The model is further modified based on the results of a serial in-depth interview with experts from tourism field.
- After that, this study conducts two studies to empirically validate the research hypotheses and model. First, co-citation is adopted to analysis 227 journal articles in “religious tourism” topic from 1992 to 2020 to identify the themes, topics and prominent trends. After that, the study employs a questionnaire survey to test the research hypotheses based

on the literature review and in-depth interview. The data collected are analyzed to confirm the reliability, content validity, and construct validity of research constructs. Finally, the integration of the research results is presented to summarize and ended by concluding remarks and implications for academicians and practitioners.

The research procedure flow chart shown in Figure 1-1

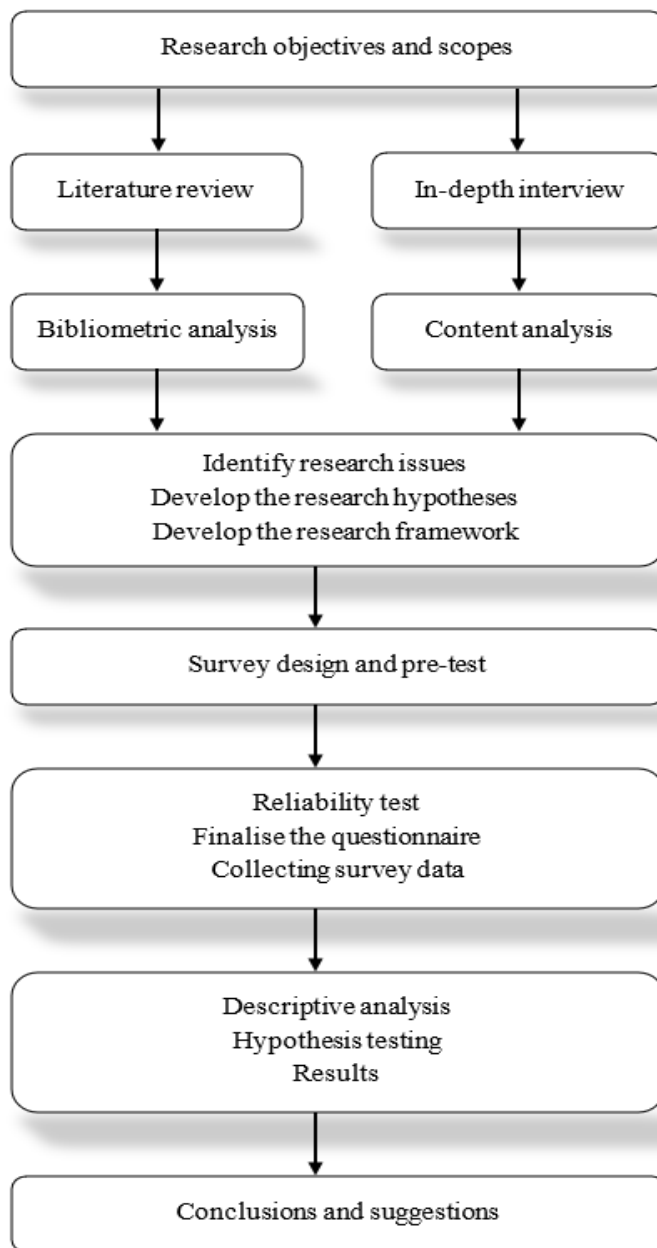


Figure 1-1 The research procedure

Source: Original study.

## **1.6 The structure of this study**

This study includes six chapters. Chapter One is the Introduction which consists of research background and motivation, research objectives, the scope of study, research procedure and the structure of this dissertation. Chapter Two is the Literature review. This chapter focuses on defining the research variables and evaluating the theoretical formation. Chapter Three describes the research design the methodology including (1) in-depth interview, (2) bibliometric analysis, and (3) questionnaire. In this chapter, data collection procedure and data analysis procedure of each research methods are presented. Chapter Four presents the results of in-depth interviews with various tourism experts, including professors, government officials, and destination marketers. Based on the results, hypotheses are developed to build the comprehensive framework. Chapter Five discuss the empirical results of bibliometric analysis and questionnaire survey. Bibliometric analysis is used to investigate the research themes and topics to identify prominent trends. Furthermore, the descriptive analysis, factor analysis, reliability and validity of measurement scales, linear regression analysis, hypothesis testing are also presented in this chapter. Finally, the conclusion and suggestions of this study are described in Chapter Six. Particularly, a summary of research findings, the contributions of this paper as well as the limitation of the study as a reference for scholars with similar ideas are presented.

## **CHAPTER TWO**

### **LITERATURE REVIEW**

This chapter presents a review of literature with respect to detailed descriptions of the theories pertaining to the research model. The antecedents, mediators, moderators, and consequences of travel satisfaction are also presented.

#### **2.1 Theoretical background**

Since ancient times, travelling for religious devotion purposes have been presented in humanity. Thus, religious tourism is often considered as the oldest form of tourism (Rinschede, 1992) that represent a significant sector of the global tourism market (Sharpley, 2009). In the beginning, whereas there was no modern facilities and amenities to support travel, journeys to the sacred places were for only one motivation: faith (LaviniaȚALĂ & Pădurean, 2008). Millions of people traveled throughout the world in search of sacredness, spiritual guidance, reaching places considered holy and worshipped as such. Religious tourism then was referred as any trip that are exclusively motivated by religious reasons (Rinschede, 1992). However, in the modern time, the availability of modern transportation reduced devotedness and hardship to reach religious destination (Collins-Kreiner, 2010). The concept of religious tourism became much more complicated as those religious destinations started to attract various segmentation of tourists who were both religious and non-religious whose travel motivation was multi-faceted (Bowen & Clarke, 2010). In the recent year, religious tourism as a growing phenomenon has aroused the interest of researchers and academics (Durán-Sánchez et al., 2018).

Various researchers have studied the interrelationship between religion

and tourism from different perspectives. Particularly, Bremer (2005) have classified three different approaches in the intersections between religion and tourism: the spatial approach (pilgrims and tourists occupying the same space with different behaviors), the historical approach (relationship between religious forms of travel and tourism), and the cultural approach (pilgrimage and tourism as modern practices in a post-modern world). Recently, Millán-Vázquez de la Torre et al. (2016) proposed a different idea in which the intersection between two concepts can be considered from two perspective: the traditional view as a trip motivated exclusively or partially by religious reasons; and a trip as a contemporary spiritual journey.

One of the most debated issues in religious tourism is the distinction between pilgrims and tourists. The pilgrimage has been defined as the journey of a religious devotee to a holy religious site (Turner & Turner, 1978). Barber (1993) further explained pilgrimage as a journey caused by religious motivations to a sacred site for the spiritual and internal educational purposes. In the modern study, Collins-Kreiner (2010a) defined pilgrimage as a destination that embodies the highly valued, the deeply meaningful, or a source of core identity for the travelers. On the other hands, some researchers argued that pilgrims were just another type of tourist and pilgrimage was only considered as a niche tourism. MacCannell (1973) found that pilgrims and tourists shared the same interest to look for authentic experiences during travelling. Few years later, the researcher (MacCannell, 1976) claimed that religious tourists are considered as the modern pilgrims who chooses sacred sites for non-religious reasons. Cohen (1979) agreed that people can't classify types of tourism and different types of tourism coexist together (Table 2-1). The research described the spectrum between the experiences of the tourists as they were pursuit of pleasure and spirituality. Tourists with "Existential Model" showed the same characteristics of pilgrims. Cohen (1979) argued

that ‘pilgrimages and modern tourism are thus predicated on different social conceptions of space and contrary views concerning the kind of destinations, hence they involve movement in opposite directions: in pilgrimage from the periphery toward the cultural center, in modern tourism, away from the cultural center into the periphery’ (p. 183).

Table 2-1 The typology of tourists

<b>Mode</b>	<b>Description</b>
Recreational mode	The trip is centered around entertainment purposes and activities.
Diversiory mode	A mere escape from the boredom and meaninglessness of everyday existence.
Experiential mode	Tourists who are in quest of authentic experience
Experimental mode	Tourists who are engaged in a quest for an alternative in live and described themselves as unique and special.
Existential mode	A trip to an “elective” spiritual site beyond the mainstream of traveler’s normal experience.

Source: Cohen (1979).

In another perspective, researchers considered religious and non-religious tourists as the two linked constructed in a shared space (Durán-Sánchez et al., 2018). Many religious tourists sought to visit a destination that they image embodies their religious values and to encounter the divine (Digance, 2003). While pilgrims were mostly motivated to gain religious merit for penitence for their sins, other religious tourists looked to healing from the illness or resolving their spiritual problems (Tomasi, 2002). As the world is becoming more and more secular, individual might need a ground for their religious faith and start looking for meaning of life, self-knowledge and self-identification (Margry, 2008). Therefore, as suggested by Collins-

Kreiner (2010b); Hyde and Harman (2011); and Olsen and Timothy (2006), non-religious tourists might add spiritual meaning to the non-religious destinations and pursuit journey to those destination as the secular pilgrimages. Despite the differences in motivation and experience, religious tourism emphasizes the interdependence of pilgrims and tourists that can't be separated. Smith (1992) considered both actors within a continuous classification that goes from a pious pilgrim to a secular tourist (Figure 2-1). In this classification, religious tourism is in the intermediate position between a traveler who are pious, a traveler who shows a balance in religious and non-religious characteristics, and a traveler who is merely secular. The classification reflects on the various motivations of travelers whose interests and activities can be between pilgrimage and tourism.

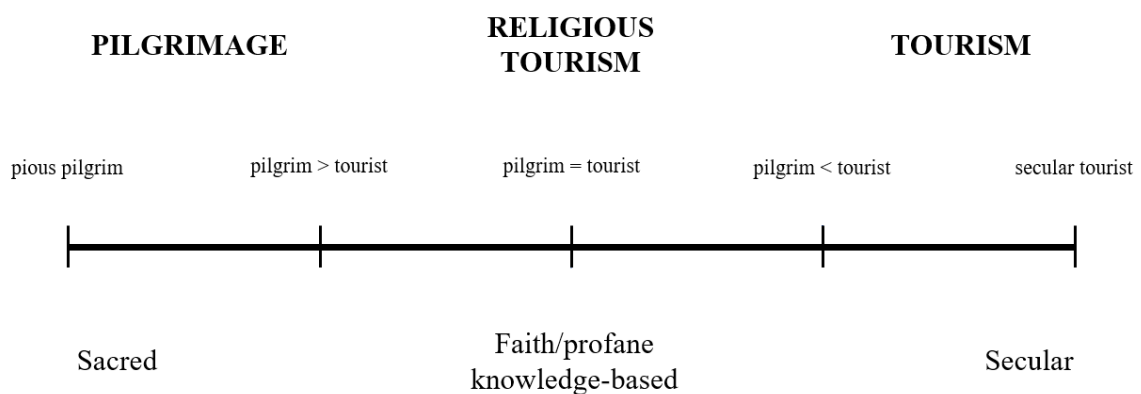


Figure 2-1 The classification of religious tourism

Source: Smith (1992).

Until now, the most popular topic in religious tourism study is the motivation of visitors to religious destinations (Kim et al., 2020). While various well-known theories such as Maslow hierarchy of needs (Jaapar et al., 2017) and pull and push factors (Su, Johnson, & O'Mahony, 2020) were extensively applied in the tourism field, travel motivations to religious destinations seemed to be much more complicated. Several studies have confirmed that visitor motivations are related to spirituality, faith and

religion. In 2000, Collins-Kreiner and Kliot examined the motivations for Christian pilgrimage and concluded that their major motivations are religion related such as: get to know the Bible, improve their faith, strengthen their belief or increase their religion knowledge. Jafari and Scott (2014) listed religious practices as another important motivators for pilgrims. For Instance, the Hajj to Makkah is the fifth of the fundamental Muslim institutional that every adult Muslim must make at least once in his/ her life. In this case, belief in religion and religious authorities are the major motivations. Wang et al. (2016) further identified religious belief and mental relaxation as the most significant motivation affecting religious tourist to visit Pu-Tuo-Shan Mountain in China. On the other hand, Lankford, Dieser, and Walker (2005) argued that the primary visitor motivations to religious destinations lay on the cultural and heritage embrace, the curiosity, discovery, and entertainment factors. Various researchers agreed with this conclusion. Gutic, Caie, and Clegg (2010) conducted a study of people visiting cathedrals in United Kingdom, and concluded that the Chichester Cathedral was perceived as visitor attraction rather than a religious destination and visitors came to the site for the history of the building, the architecture, and the curiosity. Amaro, Antunes, and Henriques (2018) investigated on people who had travelled to Camino de Santiago in Spain and realized that visitors are motivated by “the new experience, the nature, and the sport experience.” Surprisingly, religious motivations were the least important factor. In a comprehensive review of literature on religious tourism, Kim et al. (2020) concluded that religious destinations may have all tourist types ranging from the sacred to the profane who exhibit multiple motivations and the issues of how tourist identities can be referred as a critical factor for understanding religious tourism.



## **2.2 Destination consumption model**

According to Chen et al. (2016) and Liao et al. (2021), tourists discover benefits while travelling and then create destination consumption which consists of symbolic, experiential, and functional consumption.

One of the major advocates of symbolic consumption was Levy (1959) and Birdwell (1968). These researchers noted that products have different dimensions that went beyond the functional utilities which could create positive connection with the consumers. In the subsequent research, Belk, Bahn, and Mayer (1982) suggested that symbolic consumption appeared when consumers purchased and used the product to create, maintain and confirm their identities. Symbolic consumption focused on “the use of products as a mechanism of creation, development and preservation of individuals’ images” (Edson & Bettman, 2005, p.8). Individuals could acquire, create, preserve, and present their identity through consumption (Sun et al., 2014). Ekinci et al. (2013) referred symbolic consumption as the “creation, enhancement, maintenance, transformation, disposition, expression, association, and differentiation as the core part of individuals’ self”. Although symbolic consumption received a great deal of attention from researchers, the association between symbolic consumption and tourism is still lacking (Ekinci, Zeglat, & Whyatt, 2011).

In tourism context, symbolic consumption meant that tourists tend to visit or choose destinations and perform related activities that reflect individuals’ practices (Moran et al., 2018). For example, when individuals are an adventure-seeking, they will go to tourist destination that provide adventure or challenging service such as rafting, climbing, camping, and so on. Meanwhile, when tourist is religious, they tend to visit religious sites which reflect his/her self. Timothy (2005) pointed out that tourism “is a good example of symbolic consumption and behavior because they are charge with

meaning.” Apparently, people were motivated to travel to keep up with their social appearances or to construct and confirmed their social position. Wang and Fesenmaier (2004) further argued that people might travel to receive admiration from others. Previous studies also investigated the effect of symbolic consumption on tourists’ behavior, tourists’ choice and post-visit evaluation (Timothy, 2005; Sirakaya & Woodside, 2005; Sirgy & Su, 2000).

Tourists tended to apply self-congruence, lifestyle congruence, and destination identification as they are three critical components of symbolic consumption (Chen et al., 2016; Ekinici et al., 2013). Self-congruence expressed the tourist’ self-identification that matched between destination image and self-image. Self-congruence was initialed from the self-concept which suggested that people use a set of belief about themselves to judge different product attributes (Higgins, Klein, & Strauman, 1985). In other words, self-congruence referred to the degree to which a consumer’s self-concept matched the product brand image (Tsai, Chang, & Ho, 2015). Lifestyle congruence was the match between destination experience and individuals’ lifestyles. This concept described “the degree to which brand consumption supported consumers’ unique pattern of living as expressed by their activities, interests, and opinion” (Manthiou et al., 2018). In tourism, lifestyle congruence referred to the ability of a destination brand to help visitors to express their lifestyle and their value in their social environment. Cifci et al. (2016) concluded that lifestyle congruence represents a symbolic value to a brand, product, or service.

Destination identification integrated the destination into value and tourists’ self-concept (Murphy, Moscardo, & Benckendorff, 2007). Destination identification was revised from the organizational identification theory that stated that individual became a member of a social group to support his/ her identity and the sense of belonging (Mael & Ashforth, 1992).

In tourism, visitors defined their social identity by visiting the destination or associating with the destination (Hultman et al., 2015). Park et al. (2010) stated that destination identification was the outcome of the visitor's need to express their unique and emphasized on the own identity. The concept played a critical role in facilitating consumers to express their self-identity and their self-needs and demands (Kumar & Kaushik, 2017).

On the other hand, experiential consumption focused on the subjective evaluation of experiential quality (Chen & Chen, 2010). The concept was first introduced by Holbrook and Hirschman (1982) when these researchers argued that consumer experience should also be understood from an experiential and hedonic perspective. Holbrook and Hirschman (1982) carefully explained the experiential process where consumers are driven by a set of hedonic and emotional principles. It meant that consumption can be seen as an experience which had symbolic meanings, aesthetics and emotion responses (Schmitt, 1999). Thus, emotional arousal and feeling such as joy, fear, rage was necessary when analyzing the experience of consumers. Since then, researchers started to put more focus on the experiential consumption on consumer and marketing field. Otto and Ritchie (1996) have pointed out that experiential consumption was perceived for the hedonic values and could be measured subjectively with the focus on the products and service itself instead of on the external environment. Spangenberg, Voss, and Crowley (1997) noticed that "in the hedonic consumption view, the high interest and involvement generated by aesthetic products was strongly emphasized". Apparently, customers purchased a product/ service not only sole for its functions, but also for the feeling (joy, happy, funny, etc.) it entailed (Cho, Lee, & Yang, 2019). Carù and Cova (2006) further referred experiential consumption as the purchasing, consuming and evaluating of a consumer based on their emotional thinking. The concept of experiential consumption

has been studied in different context and industry. In luxury or high-end brand consumption, emotional and hedonic experience was also vital as it significantly affected the purchasing intention and behavior of customers (Huang & Wang, 2018). Moreover, Wu, Ai and Cheng (2019) investigated the unmanned convenience store and developed an experiential consumption dimension in which experiential quality created experiential psychological states (confidence and desire) and led to experiential outcomes (visit and revisit intention).

In tourism, as the primary motivation is to have sensory experiences of aesthetic, sensual, fantasy, excitement, fulfilled, and others; instead of the destination itself, experiential consumption is even more important. Experiential consumption was derived from the ability of tourist destinations to elicit appropriate experiences, feelings, and emotions in consumers (Chang et al., 2014). It consisted of hedonics, peace of mind, educational experience and escape in the tourism context to examine certain tourism sites (Chen & Chen, 2013). Jensen, Lindberg, and Østergaard (2015) suggested that tourist experiential consumption can be linked to a mixed configuration of individual, social and cultural meaning that creates the meaning of the whole journey. Tasci and Milman (2019) have developed a four-factor model including Sense-Feeling-Think-Relate that can capture the experience of theme park visitors in America. Tourism experiential consumption was measured by different approaches such as hedonism, and refreshment (Kim, Ritchie, & McCormick, 2012); local culture, variety of activities, hospitality, hypsography, place attachment, and superstructure (Kim, 2014); or joy, love, and positive surprise (Li, Scott, & Walters, 2015).

In religious tourism, tourist experiential dimensions were constantly identified as the facets of learning, enjoyment, and escape (Kang & Gretzel, 2012). Chen and Chen (2013) measured experiential consumption in heritage

destination with four factors including hedonics, peace of mind, recognition and involvement. In this study, experiential consumption is employed as a three factorial structure consisting of education (the experience in which visitors obtains new information and acquire new novel skills) (Kang & Gretzel, 2012; Prebensen & Xie, 2017), escape (the experience in which visitors immersed in the destination apart from their ordinary life) (Chen et al., 2016; Oh, Fiore, & Jeoung, 2007), and hedonism (the experience in which visitors perceive the enjoyment apart from the functional value) (Chen & Chen, 2013; Grappi & Montanari, 2011).

Finally, functional consumption focused on the attributes provided in the tourism objects (Campbell, 1987). It referred to the “selection, purchase, use, maintenance, repair, and disposal of any good or service” (Campbell, 1987, p.102). Functional consumption played a key role in understanding and predicting customers’ behavior intention in marketing field (Han & Kim, 2020). It also explained why consumers consumed certain products or services (Ozkan-Pir & Karaduman, 2017). Functional consumption was defined as the utility that customers perceived regarding the function, the service, and the quality of a certain product or service (Choo et al., 2012). Seo and Buchanan-Oliver (2019) further explained functional consumption focus on the utilitarian functions that a product or service could offer to the consumers. Researchers have developed different model to examine the functional consumption, for instance, accuracy, appropriation, and performance (Smith & Colgate, 2007), excellence and craftsmanship (Tynan, McKechnie, & Chhuon, 2010); utilitarian, excellence, and functional (Choo et al., 2012); functional, price, and health value (Choe & Kim, 2019).

As described by Sop and Kozak (2019), functional consumption focused on matching the utilitarian value of a destination’s functional attributes with tourists’ ideal type of performance. A tourist destination’s

functional attributes were defined as how destination could meet the tourist's aspiration level regarding the destination's performance (Ahn, Ekinci, & Li, 2013). In other words, destination's utility attributes aimed to satisfy tourists' essential leisure needs including relaxation, comfort, safety, security, convenience, and so on (Sirakaya & Woodside, 2005). Sirgy and Su (2000) suggested a list of utility attributes including the attractiveness of the destination atmospherics, availability and quality of the destination services, suitability of the destination price, convenience and accessibility of the destination location, the attractiveness of the destination advertising messages, and media. Most previous studies have identified functional consumption of tourism destination based on the service quality of the destination (Nam, Ekinci, & Whyatt, 2011).

Several approaches have been attempted to investigate the service quality, including the two main approaches SERVQUAL and SERVPERF. SERVQUAL was based on the disconfirmation paradigm that explained service quality as the difference between customer expectation and the performance of actual service (Parasuraman, Zeithaml, & Berry, 1988). In SERVQUAL, service quality was measured by five dimensions, that are tangibility, reliability, responsiveness, assurance, and empathy. This model was widely used in the tourism and hospitality industry (Kowalska & Ostręga, 2020).

The other approach explained service quality by using the performance-based paradigm SERVPERF. Cronin and Taylor (1992) argued that when investigating service quality, expectation become less reliable and unnecessary. Therefore, they suggested SERVPERF model with the same five dimensions and 44 items. However, one of the major flaws of SERVPERF model was that it measures service quality in a single phase and which couldn't generalize the overall service quality and satisfaction of

visitors. Tribe and Snaith (1998) have designed a new instrument HOLSAT to measure service quality by comparing the tourists' expectations toward various attributes of a destination and their actual experiences in two phases. HOLSAT was confirmed as a better instrument to measure the service quality the destination (Chaudary, 2020). This model seems to be more appropriate as it helps to measure service quality at the destination rather than a specific service provider (hotel, museum, restaurant, etc.) (Truong, 2005). In a study to evaluate satisfaction at Himalayas, a well-known religious destination, Malodia and Singla (2017) have designed a HOLSAT questionnaire with seven attributes including facilitation, information, amenities, spiritual experience, safety, infrastructure and transport. In this study, the HOLSAT model was modified to so that the destination attributes were more "site-specific" that helps to identify the most appropriate attributes at the destination, and thus the functional consumption are examined by three factors attraction, facilities and amenities (Truong & Foster, 2006).

### **2.3 Customer attitude model**

The research of attitude has gained enormous attention for its significant influence and the predicting ability on customers' behavior. Various researchers have proposed different definition to explain the concept of attitude (Jain, 2014). Allport (1954) was one of the first researchers to point out the importance of attitude in social psychology. Ajzen and Fishbein (1977) stated that attitude is center around the individual's world including surrounding people, a policy, a behavior, so on, and could be understood as the reaction to the surrounding environment. Zanna and Rempel (1988) defined attitude as "the categorization of a stimulus object along an evaluative dimension" which was based on the beliefs, the emotions and the past behaviors or behavioral tendencies. Eagly and Chaiken (1993) further

described attitude as a tendency that evaluate a particular object with the degree of favor or disfavor. Attitude referred to a learned predisposition to respond favorably or unfavorable to an object, a product or a service and could be affected by information and experiences (Wilkie, 1994). Ajzen and Fishbein (2008) later explained that attitudes are formed, developed, and modified based on the consumption and evaluation of beliefs and values. Attitudes have been used to express the customers' preferences, feelings, emotions, judgments, values (Jang et al., 2013). Similarly, Solomon and Behavior (2014) mentioned that attitude could be described as the general, enduring and long-lasting evaluation of a person, place, or object. Li, Deng, and Pierskalla (2018) further described travel attitude as the psychosocial tendencies expressed by the positive or negative evaluations of tourists when engaged in certain tourism activities.

Many researchers have studied the concept of attitude and proposed various well-recognized models to understand its relevance. In expectancy-value model, Fishbein and Ajzen (1975) suggested that attitude toward an object is determined by the subjective values or evaluations of the attributes associated with the object and by the strength of these relationships. Within the expectancy-value model, Ajzen's Theory of Reasoned Action (Fishbein & Ajzen, 1975) and Theory of Planned Behavior (Ajzen, 1991) were the most well-known and widely-applied theories to analyses the attitude concepts (Jain, 2014). Various researchers have applied these theories in social media (Karnowski, Leonhard, & Kümpel, 2018), green consumption (Liu, Segev, & Villar, 2017), tourism (Meng & Cui, 2020), entrepreneurship intention (Putra, 2021), and so on.

Another well-known model was Tripartite model or ABC model (Figure 2-2). In this model, attitude was the response to an antecedent stimulus or attitude object (Breckler, 1984). Attitude construct was consisted



of three components: affective (an individual's emotional response or a report of feeling and mood), cognitive (an individual's beliefs, knowledge, perception or thoughts), and conative (an individual's overt action about intended behavior against environmental stimuli) (Ahn & Back, 2018). These tripartite attitudinal dimensions were confirmed to have a sequential hierarchy of effects depend on different context (Bae et al., 2018). For instance, in consumer behavior situation, the tripartite attitude model could come as cognitive-affective-conative (Agapito, Oom do Valle, P., & da Costa Mendes, 2013); whereas when purchasing "emotional products" such as jewelries, luxury or high fashion clothes, people responded to emotions for than functions and utilities, thus the affective-cognitive-conative was more appropriated (Han & Choi, 2019). David (1989) further proposed Technology acceptance model (TAM) to explain and predict the attitude and behavior intention of adopting technology systems and products. In this model, attitude toward technology usage was affected by individual's belief in the usefulness of technology and how easy to use it; in return would affect intention to use technology (Nawaz et al., 2017). With the solid theoretical background and the ability of significantly explaining the behavior of technology acceptance by a few simple and easy constructs, TAM has been widely applied, such as mobile library application (Ozkan-Pir & Karaduman, 2017), e-learning (Salloum et al., 2019), virtual reality devices (Lee, Kim, & Choi, 2019), and others.

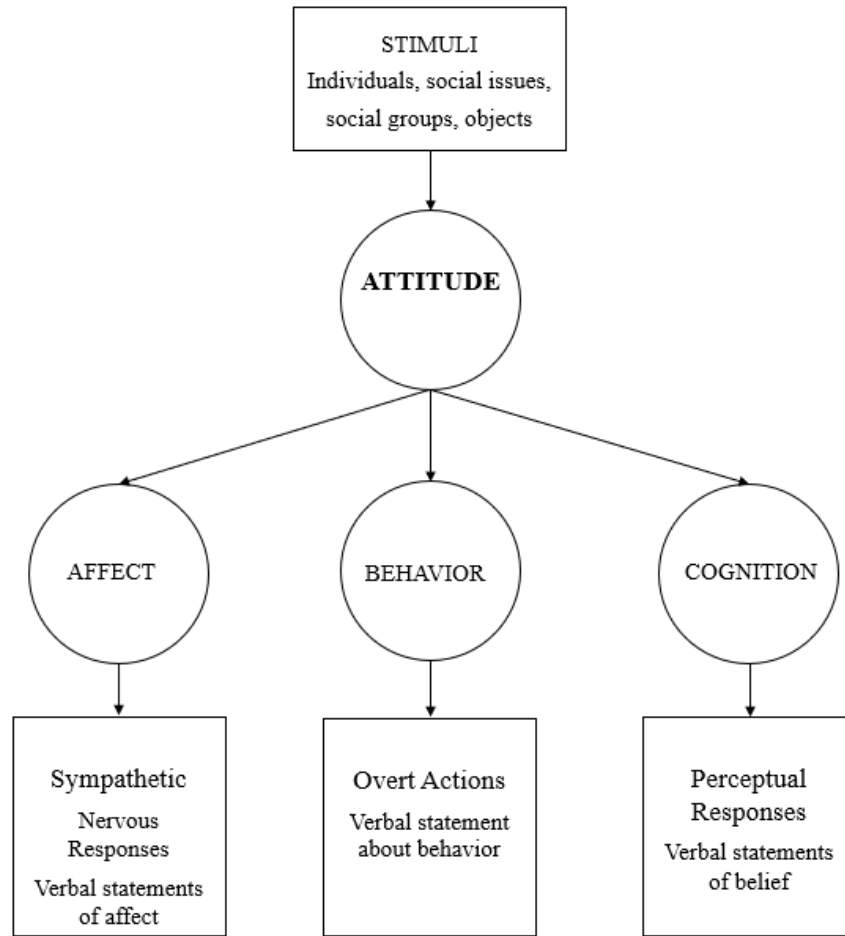


Figure 2-2 The tripartite attitude model

Source: Breckler (1984).

In an attempt to measure attitudes, Farley and Stasson (2003) adopted a two-dimensional conceptual framework of consumer attitudes: the rational dimension derived from the utility, functions or attributes of the tourist destination while the emotional dimension resulted from the sensations derived from the experience visiting tourist destination (Celebi, 2015; Moon et al., 2017). In the tourism context, rational attitude reflects on the tourists' assessment on how useful, beneficial or effective to visit the destination. On the other hand, tourist emotional attitude questioned if visiting the destination was enjoy, exciting, thrill and so on (Voss, Spangenberg, & Grohmann, 2003). Even though attitude was a widely studied topic, the concept was often

studied as a single dimension (Chen, 2007).

In this study, attitude was employed as the favor evaluation of a tourist to a religious destination. Two dimensions of attitude used are rational attitude (the extent to which a tourist like a religious destination based on the utility and functions of that destination) and emotional attitude (the extent to which a tourist like a religious destination based on the sensations and emotional experience deriving from visiting that destination).

## **2.4 Destination preference**

Brand preference is the one of the key factors in customer choice literature (Jin & Weber, 2013). The concept referred to the bias a customer holds toward a particular brand (Chang & Liu, 2009). Hellier et al. (2003) defined brand preference as “the extent to which the customer favors the designated service provided by his or her present company, in comparison to the designated service provided by other companies in his or her consideration set”. When building brand preference, customers tended to compare and position a set of different brands by focusing on their uniqueness (Anselmsson, Johansson, & Persson, 2008). Maymand and Razmi (2017) insisted that brand preference was a major measure of customer choice, as customers reacted to a brand based on their level of preference for it. Jiang, Luk, and Cardinali (2018) further affirmed that brand preference would lead to an emotional response as it was parallel with brand familiarity as after a long time of using the brand, customers might get more attached or inclined. Varela et al. (2010) contended that brand preference is simply meant liking and choosing a brand that customers preferred over other brands. Moreover, brand preference mirrored the loyalty of customers. Christian and Sunday (2013) explained the concept as an indicator of customer loyalty in choosing a brand over other competing brand. Various researchers have investigated

the concepts and agreed that brand preference could be used to create competitive advantage (Jin & Suh, 2005), to develop their product line (Lin, 2002), or to increase brand equity (Jalilvand et al., 2016).

In tourism, researchers suggested to add destination preference in the destination context as the concept which may affect visitors' decision. As pointed out by Guerrero et al. (2012), destination preference was a similar concept of motivation, which could be both intrinsic (personal favor or disfavor) or extrinsic attribute (social environment). However, the concept was much more specific as destination alternatives were compared and tourists must choose one destination to go and the others to skip (Suh & McAvoy, 2005). On the other hand, destination preference has also been defined as the relative attitude of travelers toward a destination as tourists would evaluate their feeling such as like or dislike toward the destination (Mao & Zhang, 2012). Destination preference concept further stated that destination consisted of certain type of consensus with visitors' hobbies, interests, personality, and values. Therefore, the preferred destination could meet the needs of visitors, and led to visitors thinking themselves as a part of the destination (Su & Huang, 2019).

Woodside et al. have proposed a general approach of destination preference (Figure 2-3). In the approach, destination awareness was defined as the cognitive evaluation of the tourists toward the destination. Destination awareness was affected by marketing variables such as product design, price, advertisement, channel, etc. and travel variable such as previous destination experience, demographic factors, lifestyle, etc. Destination awareness then led to the positive and negative feeling of the tourists toward the destination. Finally, destination awareness, travel variables and affective associations together impact on the destination preferences of tourists. In this case, destination preference was defined as the relative attitude of travelers

toward a destination. Destination markers should not only look at what visitors do on destination but also pay attention to the process which visitors choose destination (Mao & Zhang, 2012). However, there is still a lack of focus on understanding and explaining the concept of destination preference. In this study, destination preference referred to the favor and positive evaluation that a tourist have on a certain destination compared to other destination.

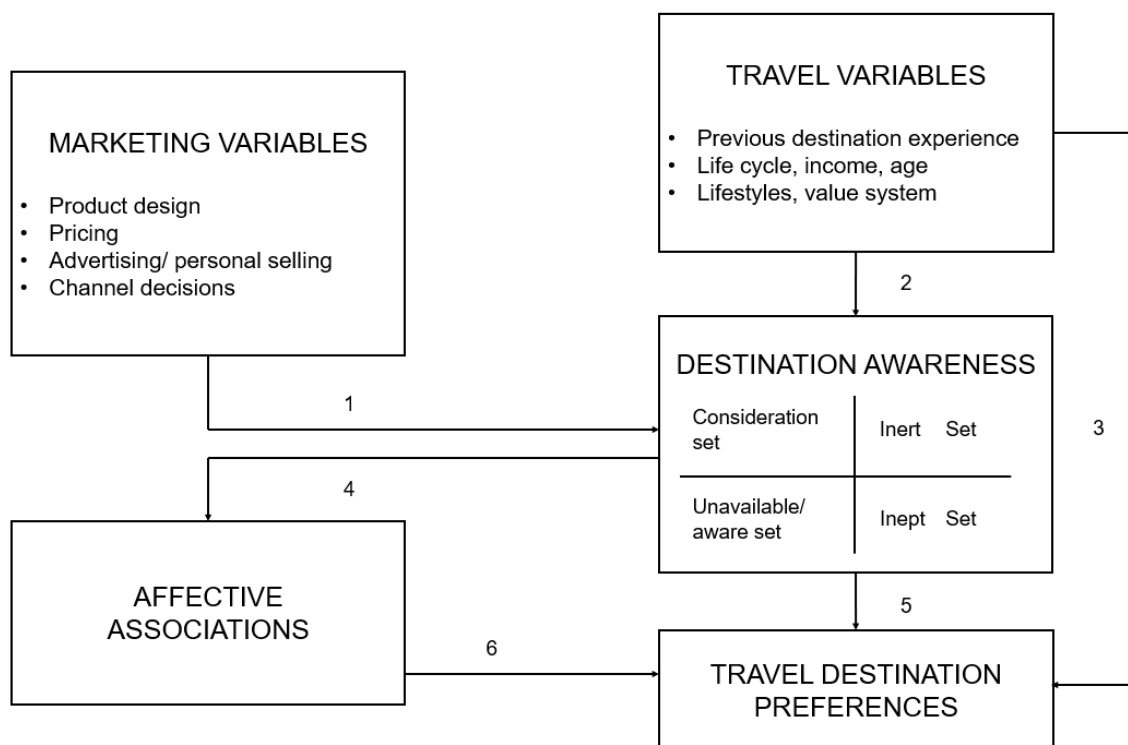


Figure 2-3 The destination preference approach

Source: Woodside et al. (1989).

## 2.5 Travel satisfaction

Satisfaction is perceived as the final step of a psychological process and the final result of all activities carried out during the process of purchasing and consuming a product or service (Oliver, 1996). The concept can be referred as “the fulfillment that customers derive from doing business with a firm. In other words, it’s how happy the customers are with their

transaction and overall experience with the company” (Yussoff & Nayan, 2020). It is a basic construct in marketing as satisfying customer is the primary goal for all organizations (Velnampy & Sivesan, 2012). In other words, if organizations want to be successful and profitable, they have to satisfy their customers. Researchers have identified various benefits and advantages of high customer satisfaction, including retaining and repeating customers (Brown & Chin, 2004), favorable word-of-mouth (Hsu, 2018), less complaints (Yilmaz & Ari, 2017) and so on. Cengiz (2010) concluded that customer satisfaction is vital in providing and maintaining competitive advantages for organizations.

The concept of satisfaction has been conceptualized and evolved in the marketing literature. Howard and Sheth (1969) focused on the consumption attributes and defined satisfaction as “the buyer’s cognitive state of being adequately or inadequately rewarded for the sacrificed he/she has undergone”. Swan, Trawick, and Carroll (1982) referred satisfaction as the evaluative and cognitive opinion which describes if a product or service provided a good or bad result to its consumers. Customer satisfaction could also be understood as the overall evaluation of the customers after the purchasing behavior (Fornell, 1992). Moreover, Oliver (2010) has went through the concept of satisfaction and proposed that “satisfaction is the consumer’s fulfillment response”. It meant satisfaction is a judgment that a product or service attribute provides a pleasurable level of under-fulfillment (the pleasure provided is greater than expectation) or over-fulfillment (provide additional unexpected pleasure).

Among various approaches to explain customer satisfaction, perhaps, expectancy-disconfirmation approach received the highest attention and widest acceptance (Hsieh et al., 2010). Originally, Cardozo (1965) performed a laboratory experiments and noted that when the products couldn’t come up

with the expectation, customer satisfaction was lower than when the products meet the expectation. Following that, Andersen (1973) proposed that the discrepancy between expectation and perceived experience was an indicator of consumer dissatisfaction. Correspondingly, Oliver (1980) propounded a model that indicate customer satisfaction as a function of expectation and expectancy disconfirmation (Figure 2-4). In this approach, customer satisfaction could be measured by two variables: expectation or desire (pre-purchase period) and experience or perceived performance (post purchase period) (Elkhani & Bakri, 2012). The difference between customer expectation and experience is defined as disconfirmation. When perceived performance can't come up with the customers' desire, negative disconfirmation occurs and cause dissatisfaction. On contrary, positive disconfirmation will lead to satisfaction. Finally, the situation when expectation is equal to experience is confirmed as the simple disconfirmation.

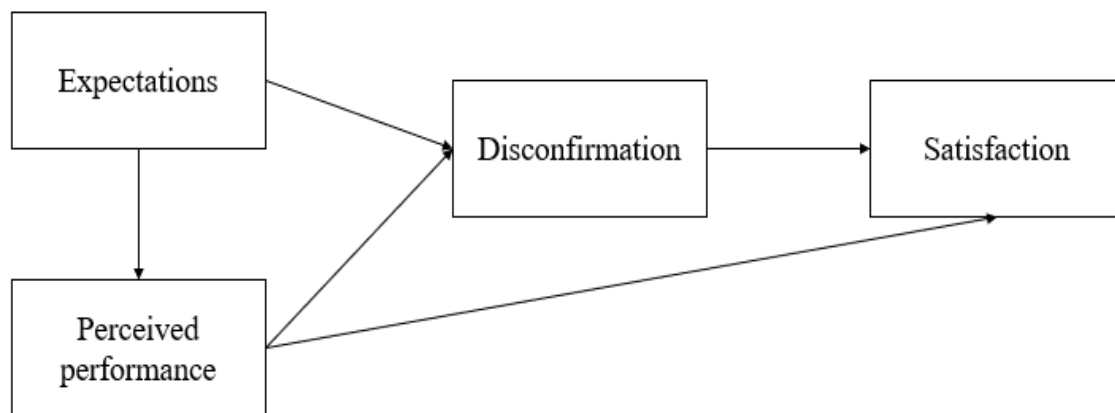


Figure 2-4 The expectation – expectancy disconfirmation model of satisfaction

Source: Oliver (1980).

In tourism, travel satisfaction has been excessively explored in the literature (Yoon & Uysal, 2005), as it was one of the most crucial factors in evaluating a destination's performance and affects potential tourists' destination selection (Chiu et al., 2016; Milman and Tasci, 2018). Studies in

travel satisfaction context ranges from key determinants (Gallarza & Saura, 2006), travel patterns (De Vos, Ettema, & Witlox, 2019), the service quality of hotel and accommodation (Park, Yang, & Wang, 2019), the transportation choice (Kim et al., 2020), measurement approach (Carranza, Díaz, & Martín-Consuegra, 2018) to value co-creation (Lin, Chen, & Filieri, 2017). Suh and Youjae (2006) described tourist satisfaction as their feeling about the destination experience, which referred to the post-consumption evaluation. Travel satisfaction can also be understood as the tourist's cognitive-affective state derived from the travel experience (San Martin & del Bosque, 2008). Travel satisfaction with a destination could be identified as a gap analysis between pre-travel expectation and post-travel experience (Haque & Momen, 2017). Chen et al. (2016) argued that tourist satisfaction could be measured as the aggregate feeling derived as a result of visiting a tourist destination. It was in line with the concept of expectation-disconfirmation model by Oliver (1980), which explained that individuals tend to compare the actual performance with their expectations. In other words, if tourists feel that the actual performance or attributes in the tourist place better than their expectation, it will lead to positive disconfirmation. Positive disconfirmation means tourists have high satisfaction toward the tourist place and more willing to visit that place again in the future. On the contrary, when the actual condition is worse than the expectation, tourists will feel dissatisfied. This study employs travel satisfaction as the positive disconfirmation of the tourists because of the actual condition and attributes of tourist destination is higher than their expectation.

## **2.6 Revisit intention**

In tourism service, consumers are divided into two groups: the first-time visitors (initial visitors) and repeat visitors (returning visitors) (Huang



& Hsu, 2009). For first-time visitors, intention to visit a destination was mostly based on the information from various sources including internet, social media, TV advertisement, word-of-mouth from friends and family (Hernández-Méndez, Muñoz-Leiva, & Sánchez-Fernández, 2015). On the other hand, revisit intention of repeat visitors generated from the actual experience that they encountered the service delivery in that same destination (Abubakar et al., 2017). While first-time visitors' travel intention might be influenced by the destination as a whole, repeat visitors were more affected by the efforts to recall the memory and experience at the destination (Um, Chon, & Ro, 2006). Many destinations and organizations tend to focus more on repeat visitors as they brought many benefits one of which was that repeat visitors were more likely to be satisfied with the travel experience and more likely to return to the destination (Chi, 2012). It was also suggested that attracting repeat visitors costs less than attracting first-time visitors (Kruger & Saayman, 2016). Moreover, repeat visitors tended to recommend the tourist destinations that they have traveled to others through positive word-of-mouth (Matzler et al. 2019) and more likely to stay longer compared to first-time visitors (Carranza et al., 2018). Shani, Rivera, and Hara (2009) also found that repeat visitors are usually within the high-income group and exhibit a higher level of expenditure. Thus, it is important to understand the concept of repeat visitors to develop effective marketing program and management strategies.

Destination revisit intention was considered as tourists' desire to visit the same destination for the second time within a specific timeframe (Chang et al., 2014). Revisit intention could be understood simple as "the stated likelihood to engage in a behavior" (Oliver, 1997), or "a visitor's forecast of which destination he/she will travel" (Howard & Sheth, 1969). Han and Kim (2010) defined that revisit intention refers to "an individual's readiness or

willingness to make a repeat visit to the same destination”. Han, Back, & Barrett (2009) described travel satisfaction as the affirmed likelihood that visitors will revisit the destination with or without the positive attitude to the destination organizations. Chang et al. (2014) viewed travel satisfaction as the anticipated future travel behavior of an individual and suggested that having a prediction method will help to explain the revisit intention and understand the future behavior.

Revisit intention was not only the consequence of cognitive attributes, such as quality (Seetanah, Teeroovengadam, & Nunkoo, 2020), image (Li et al., 2020), value (Ting & Thurasamy, 2016); but also related to affective dimension such as well-being (Lin, 2014), emotion (Han et al. 2009), pleasure (Dedeoğlu, Küçükergin, & Balıkçioğlu, 2015). Researchers have identified different factors affect revisit intention, in which satisfaction is confirmed as the major antecedents. Revisit intention refer to a type of “post-consumption” behavior of tourists and the more visitors feel satisfied with the destination, the greater their intention to revisit the destination in the future (Loi et al., 2017; Seetanah et al., 2020). Furthermore, tourists’ intention to revisit a tourist destination could be influenced by the performance of the staff or related service activities at the destination, which could be achieved through promotional efforts and the introduction of new attractions (Wu, Li, & Li, 2014). In this study, revisit intention was employed as the visitors’ willingness to visit the same destination in a short period of time.

## **2.7 Religious involvement**

Originated from social psychology, involvement now is widely studied as an important construct that influence customer’s behavior and decision making in marketing literature (Filo et al., 2013). In one of the oldest

definitions, involvement was understood as the invisible stage of the motivation, sensation, or attention to a product, service or object (Rothschild, 1984). Later, Broderick and Mueller (1999) referred involvement as the degree to which customers were attached to different attributes of consumption as it is related to a product, service, or object. Similarly, Josiam, Smeaton, and Clements (1999) stated that involvement was the individual's "perceived relevance of the object based on the inherent needs, values, and interest". Kim (2005) further described involvement as the interest that an individual shows for a certain product or service and on the perceived importance to the purchasing decision. Other researchers even used involvement to understand why customers build their attachment to a product or service (Sanchez-Franco, 2009). Rodríguez-Santos et al. (2013) saw involvement in a cognitive way and explained the concept as the "state of motivation or excitation of an individual derived from a perception of a stimulus as being of personal relevance". Most researchers have categorized involvement as enduring, situational, and responsive involvement (Calvo-Porrá, Ruiz-Vega, & Lévy-Mangin, 2018). Situational involvement is a mental state of temporary interest or concern and influenced by a change or situation in a particular time, whereas enduring involvement referred to the general relevance or feeling of a good, service, or event in a long period of time (Kinley, Josiam, & Lockett, 2010). On the other hand, responsive involvement referred to the behavior process to the extent of how an individual acquire the information and process to a decision in the situation (Michaelidou & Dibb, 2006).

As pointed out by Laurent and Kapferer (1985), most of researchers agreed that no single construct could explain or measure involvement. Literature review witnessed a wide range of involvement studies from a single dimension to multi-dimension. One of the most accepted dimension

scale to measure involvement was Consumer Involvement Profiles (Kapferer & Laurent, 1985). They established a five-facet-model include 1) the perceived importance/ pleasure, 2) the hedonic value, 3) the perceived importance of negative consumption with the poor choice, 4) the probability of mistake, and 5) the symbolic value of consumption (Jin et al., 2019; Kim, 2005; Lee & Scott, 2008).

Involvement has been studied exclusively in the field of tourism (Filo et al., 2013). Hu and Yu (2007) suggested that involvement construct can explain the tourist behavior and their travel intention. Han and Hyun (2018) stated that involvement could be useful in exploring the tourist experiences and positively impact on tourist loyalty. Involvement in tourism field could consist of different concepts such as attraction, centrality, and self-expression (Shafaei, 2017). In the tourism context, religious involvement is critical, especially in spiritual tourism. Religious involvement will encourage pilgrims or visitors to engaged more in religious travel destinations. Religious tourism has been confirmed as one of the oldest and most prevalent types of travel in human history (Sharpley & Sundaram, 2005; Terzidou et al., 2018). However, the relationship between religious involvement and tourism has somehow been neglected by scholars and researchers until recently. Religious involvement was mentioned as the frequency of participation in organized religion. Derezotes (1995) defined religious involvement as “a system of beliefs, rituals and behaviors, usually shared by individuals within an institutionalized structure.” Religious involvement was considered as the development of an individual’s involvement in organized religion as well as the salience of religion to the individual’s everyday life, as indicated by behavioral or perceptual measures such as perceived essentials of religion (Agorastos, Demiralay, & Huber, 2014). In more detail, Ellison (1991) explained that there are several aspects of religious involvement, including

denominational ties, social integration, divine relations, and existential certainty. In tourism, religious involvement referred to the level of involvement in places of religious tourism and can be both situational (for non-religious tourists) and enduring (for religious tourists).

Various researchers have studied the role of religious involvement; however, the concept is still under-studied. Krause and Tran (1989) used the counterbalancing model to explain the role of religious involvement as a moderator to improve quality of life. Townsend et al. (2002) claimed that religious involvement plays an important role in affecting the psychological perception and expectation. The moderating effect of religious involvement has been confirmed in some researches including tourist satisfaction (Eid & El-Gohary, 2015); hospitality (Sim & Bujang, 2012), food consumption (Pradana, Huertas-García, & Marimon, 2020), health (Wink, Dillon, & Prettyman, 2007) and so on.

## **2.8 Electronic word-of-mouth**

Traditionally, word-of-mouth was defined as the oral form of interpersonal communication about the usage, quality, characteristics and other attributes of a certain product or service among families, friends and acquaintances (Berger, 2014). In the modern time, the introduction of new media channels has offered a solid foundation for electronic word-of-mouth (eWOM). Now, customers can communicate the opinion about the product or the organization via the Internet. More and more people use the Web 2.0 tool (weblogs, online discussion forum, social network sites, etc.) to exchange information (Utz & Breuer, 2017). It was reported that in the first quarter of 2020, the number of worldwide Internet users has exceeded 3.8 billion Internet users and one in every two people used social networks every day.

eWOM has been defined in many ways. One of them was suggested by Hennig Thurau et al. (2004) that eWOM referred to any positive or negative statement made by the potential, current or former customer about a product, service or its company via Internet. Mauri and Minazzi (2013) presented eWOM as the overall evaluation of products on the review websites and other electronic channels and was considered to exert an impact on sale. Similarly, the eWOM concept was referred as the online review, online recommendation, online opinions which has been fundamental with the support of new technology (Cantalops & Salvi, 2014). Ismagilova et al. (2017) provided a more comprehensive definition which explained eWOM as the dynamic and ongoing information exchange process that was available to a multitude of individuals and institutions via the Internet. Litvin, Goldsmith, & Pan (2018) further used the term eWOM to describe the variety of methods that people interacted online through social media, blogs, websites, email, product review sites, etc. about a certain product, service and its related attributes. eWOM was no doubt a crucial factor that is influencing customer behavior (Nam et al., 2020), affecting decision making, and purchasing behavior (Ismagilova et al., 2017), increasing product sales (Lee & Choeh, 2018), and improving brand image (Siddiqui et al., 2021).

Although eWOM has been developed from WOM, these two types of communication were different in several aspects. First of all, in WOM communication, information was exchanged from visible sources, which might hesitate the customer when writing a negative statement. On the other hand, the anonymity and confidentiality of Internet would reduce the social pressures and self-awareness and encouraged individuals to openly and freely communicate (Hussain et al., 2017). Another difference between two approach was the message privacy. While WOM information was private, interpersonal, required the presents of all parties, and would disappear after

the conversation, the information in eWOM tended to be public viewed, and can be viewed by anytime at any point (Cheung & Thadani, 2012). Customers could post a compliment about a product quality on the review forum and the information would be archived and kept for a long time for everyone to read later (Sen, 2008). Furthermore, eWOM was more preferable to WOM as this approach was more measurable (Park & Kim, 2008). Presentation format, word selection, style of message, the website design, the number of reached target, the likes, etc. were the tangible characters that could be used to measure and evaluate the effectiveness of the eWOM (Cheung & Thadani, 2012). Another key feature that made eWOM a better approach than WOM is the diffusion speed and accessibility as eWOM information can be spread more quickly and could be available for everyone with Internet connection (Litvin et al., 2018).

In tourism industry, the intangible and perishable characters made it difficult for customers to make the pre-purchase trial of services (Jalilvand & Samiei, 2012). Thus, tourism products and service appeared to be complex and high perceived risk (Lin, Jones, & Westwood, 2009). Tourists now are in search to obtain reliable and useful information for travel option consideration (Liu & Park, 2105). eWOM became an important communication tools with high credibility as the senders are interdependent from the travel organization with no intention to gain commercial benefits (Yang, Park, & Hu, 2018). Together with search engines, consumer review websites became the most frequently used information sources when tourist search for a trip. Travel organizations started to view eWOM as an effective marketing tool (Litvin & Dowling, 2018). In this study, eWOM referred to the various methods that visitors interact online regarding a certain destination.

Various researchers have studied the roles of eWOM and confirmed

that eWOM will have a significant impact on visitor awareness (Tariq et al., 2017), attitude (Bhandari, Rodgers, & Pan, 2021), expectation (Jimura, 2011), intentions (Zarrad & Debabi, 2015). This study suggests that the moderating role of eWOM is crucial as many customers are using social networking sites and tend to seek for the information of the products and service before making purchasing decision (Jaini et al., 2019). Kuo, Hu, and Yang (2013) have investigated on Taiwanese online customers and stated eWOM would positively moderate the relationship between customer satisfaction and repeat purchasing intention. In tourism industry, eWOM was also confirmed as a moderator influencing how destination image affects revisit intention (Assaker & O'Connor, 2020).





## **CHAPTER THREE**

### **RESEARCH METHODOLOGY**

This study is carried out in three stages. The first stage is a qualitative study that consists of series of in-depth interviews with marketing and tourism experts and senior travelers. The purpose of this stage is to gain a deeper understanding of the religious tourism in academic research world, the current application of religious destination managers and marketers; and the perspective of travelers to religious destinations. The second stage is a bibliometric analysis that integrates the results of previous studies which related to the research hypotheses. This stage is conducted to describe the development process of the religious tourism research quantitatively and to summarize the major research trends and interests of religious tourism. Thus, this study can identify the research gap and focus on developing a corresponding framework. The third stage is a questionnaire survey to investigate the opinions of visitors to religious destination and to test the hypothesis as developed in this study. The research design and methodology adopted in these three stages, including questionnaire design, sampling design, data collection methods, and data analysis techniques are included in this chapter.

#### **3.1 Study One: qualitative study – in-depth interview**

##### **3.1.1 Methodology**

This study one adopted the interpretative methodology to explore the key constructs related to travel satisfaction and to understand the inter-relationships among the research constructs. The study followed the concept of grounded theory approach (Glaser & Strauss, 1967), which emphasizes the emergence of theories derived directly from the voices and actions of

respondents (experts) rather than forcing the existing theories into predefined categories. The following general questions related to the antecedents, mediators, moderators, and consequences of travel satisfaction were developed. Respondents were asked to express their opinions regarding these general questions, but they could express additional comments which did not related to these questions.

For the interview of experts, the following 23 questions were developed:

1. How long have you worked in the tourism or marketing industry?
2. How long have you worked for this current organization?
3. Would you please see this research framework? In your opinion, is this framework feasible?
4. Do you think who are the travelers to visit a religious destination?
5. What kind destination consumption that motivates people to go to religious destinations?
6. In your opinion, what are the most important factors that affect the religious destination consumption of a tourist?
7. Do you think that experiential consumption will have influence more in your decision to go to religious sites compare to symbolic and functional consumption? Why?
8. What kind of factors that can influence traveler's rational attitude to revisit religious destinations?
9. What kind of factors that can influence traveler's emotional attitude to revisit religious destinations?
10. Based on your experience, how can a religious destination create their destination preference?
11. What kind of factors effect destination preference?
12. Do you know the reason or factors that influence travelers to visit a

religious destination?

13. How can a destination create and maintain their travelers' loyalty?
14. What factors will facilitate traveler satisfaction?
15. What factors will influence satisfied travelers to go to religious destinations?
16. What factors that influences people intention to revisit religious destinations?
17. Do you think religious involvement have effect on people decision to visit religious sites? Why?
18. Do you agree that repeat travelers are more important than first-time travelers?
19. Do you have any special marketing program for repeat travelers?
20. Do you have special offers to repeat travelers?
21. Do you think that destination marketers should provide forum or network for visitors to write comment or feedback?
22. How do you think that electronic word of mouth effect on people decision to revisit religious sites?

For the interview of senior visitors, the following 17 questions were developed:

1. How often do you travel?
2. What type of destination do you usually chose?
3. Have you travel to any religious destination? Please list some of the destination.
4. Among several religious destinations, what is your most favorite place?
5. Why do you like that religious destination?
6. How do you evaluate your trip to that religious destination?

7. What is the image for that special religious destination?
8. Do you think that the destination image is closed to your personality?
9. Based on your experience, how can a religious destination create its destination preference?
10. Do you know the reason or factors that influence travelers to visit a religious destination?
11. How can a destination create and maintain their travelers' loyalty?
12. What are the important factors that can facilitate your satisfaction toward the religious destination?
13. What factors will influence you to revisit those religious destinations?
14. Do you consider yourself a loyal traveler?
15. Do you think if you are more religious, you will revisit that religious destination?
16. Do you think if your family and friend recommended, you will revisit that religious destination?
17. Do you constantly visit forum or network that visitors give comments or feedbacks about their trip to that religious destination?

### **3.1.2 Sampling plan and data collection method**

In order to identify the appropriateness of the research model and the completeness of the questionnaire items, this study conducted a series of in-depth interviews. Galvin (2015) suggested that unlike quantitative research, there is no straightforward formula to calculate the appropriate sample size for the interview study. Sandelowski (1995) recommends that qualitative sample sizes are large enough to allow the unfolding of a 'new and richly textured understanding' of the phenomenon under study, but small enough so that the deep and case-oriented analysis. Vasileiou et al. (2018) further confirmed that the more valid information can be obtained from each interview, the fewer interviewees are needed. One of the most popular

principles for determining the sample size of interview methods is saturation (Glaser & Strauss,1967). Following this principle, the sample size cannot be pre-determined as it will need to be contingent with the exploring theoretical categories (Bowen, 2008). Instead, researchers will continue interviewing until they cannot generate any ‘new data’, ‘new theme’ or ‘new code’. This study followed the principle of saturation and have interviewed fifteen experts, including marketing managers from the various destination marketers, senior visitors and professors with marketing or tourism major. The interviewees were invited via personal connection with convenient sampling method. For interview to experts, the interviewees were selected based on their knowledge, major and working experience in the religious destination. For interview to senior visitors, the interviewees were selected based on their travel experience, religion, and travelling activities. In total, 15 interviewees were invited as the respondents of this study from January 2021 to March 2021.

### **3.1.3 Content Analysis**

The in-depth interviews were recorded through voice recording and interview notes. The records were then turned into written transcripts. The coding transcripts are available upon request. The contents of the in-depth interviews were encoded through the process of open coding, axial coding, and selective coding based on the grounded theory (Glaser & Strauss,1967). Content analysis were adopted to identify the inter-relationships among research constructs, including the antecedents of travel satisfaction, the consequences of travel satisfaction, and the serial mediating effect of destination preference and travel satisfaction on the relationship of the antecedents and consequences, and the moderating effects of religious involvement and eWOM on the relationship between travel satisfaction and revisit intention.

### *Open Coding*

Open coding adopted a “line-by-line” analysis to find the important concepts from the respondents. Data were broken down into discrete parts, closely examined, and compared for similarities and differences so that relevant concepts were categorized according to certain salient properties.

### *Axial Coding*

After finding specific concepts from the open coding process, then the concepts or themes were re-assembled into explanatory categories to make the collected phenomenon explicit. This step combined the data together in what seems significant to the understandings of the respondents.

### *Selective Coding*

Based on the results of the axial coding, this study further identified a central category (travel satisfaction) as a vehicle for the integration of the other major categories to further develop and refine theoretical claims. The antecedents, mediators, moderators, and outcomes of travel satisfaction were identified accordingly. Based on the results of literature review and this qualitative study, 15 research hypotheses were developed for further empirical validation.

In the coding process, the definition of each construct was explained to the coders before they started the coding. All themes were classified by three coders, including the researcher (coder A), one senior visitor and one expert who represented coder B and coder C, respectively. These three coders were well trained in marketing and tourism knowledge and capable of doing content analysis and data coding. The three coders undertook the assessment of the themes, the categories, and dimensions from the content of the interviews. In order to measure the reliability of the coding among three coders, this study adopted Holsti's (1969) reliability formula to test the reliability.

According to Holsti (1969), the reliability is calculated by the following formular

$$\text{Average recipirocal realiability} = \frac{2 \times \text{Sum from both coder } i \text{ and coder } j}{\text{Sum from coder } i + \text{Sum from coder } j}$$

$$\text{Reliability } (\alpha) = \frac{N \times \text{Average recipirocal realiability}}{1 + (N - 1) \times \text{Average recipirocal realiability}}$$

N: number of coders

Krippendorff (2004) established set a minimum cutoff of  $\alpha = 0.80$ , where studies with reliabilities value above this are considered to be meaningful and valid. Validity refers to “the extent to which a measuring procedure represented the intended, and only the intended, concept” (Neuendorf, 2002).

Based on the results of literature review and qualitative study (in-depth interview), 15 research hypotheses were developed for further empirical validation in Study Two and Study Three.

## **3.2 Study Two – bibliometric analysis**

### **3.2.1 Bibliometric analysis review**

Bibliometrics is a form of academic publication analysis aiming to investigate the evolution and development in a specific research field (Kumar et al., 2020). Bibliometric analysis allows researchers to investigate the research fields, evaluate the improvement of knowledge, and identify the future trends (Merigó & Yang, 2017). In addition to explain the impact or influence of research activities, the associations between different research fields and researchers are also identified in bibliometric analysis (Ramos-Rodríguez & Ruiz-Navarro, 2004). Bibliometric analysis emphasizes on the list of significant indicators measuring the bibliographic data including the number of publications, the prolific authors, the countries where the research field is popular, the journal that pay attention to publication in that research

field, or the ratio of number of citation and articles (h index) (Chain et al., 2019). Wang et al. (2017) claimed that bibliometric analysis is more objective and comprehensive than typical literature reviews as it expands the scope of review and focuses on the heavily-cited publications. There is a growing literature employing bibliometrics analysis for studying the content and growth of journals (Mulet-Forteza et al., 2018), publications of regions and countries (Lovakov & Agadullina, 2019), publications of institutions and authors (Mazov & Gureev, 2017), research themes in subject areas (Meseguer-Sánchez et al., 2021).

This study conducted the bibliometric analysis using two technique co-word and co-citation analysis. Co-word occurs when two documents used the same keywords. Links between keywords will be represented by a visual map that allows the scholar to analyze the strength of these correlations (Su & Lee, 2010). Co-word is used to provide an insight knowledge of the subject and examine the evolution and development of the research categories (Luc et al., 2019). Similarly, co-citation occurs when two documents receive a citation from the third document. It is likely that there are some correlations between these two articles when they are frequently and concurrently cited (Benckendorff and Zehrer, 2013). Co-citation analysis help to explore how authors connect idea between published works and reveal the insights of the research fields (Mas-Tur et al., 2021).

### **3.2.2 Bibliometric analysis procedure**

#### *3.2.2.1 Stage 1. Data collecting*

In order to collect data, the authors accessed the bibliographic data from the Web of Science database produced by Thomson Reuters as it is one of the largest databases with high quality research works. The phrase “religi\* touris\*”, “pilgrim\* toursis\*” and “spirit\* touri\*” were searched in the title, keywords, abstract. Only English peer reviewed publication including



articles, books, editorial material and proceeding papers were considered in this study. Data collection was restricted in the period of 1992 and 2020. At the end, a collection of 983 publications were found.

#### *3.2.2.2 Stage 2. Data screening*

The author carefully read the title, keywords and abstracts of selected publications to eliminate duplicated publication and publication that is unrelated to religious tourism. As a result, a total of 227 were retained for the final stage.

#### *3.2.2.3 Stage 3. Data analyzing*

Prior analyzing data, the author conducted data cleaning process to make sure of the consistency. The author manually checked and corrected any errors in space initials, singular/plural, unified synonyms, and abbreviation. After data cleaning, a coding standard was created for further analysis. This data analysis stage consists of three steps: descriptive, co-citation and co-word analysis. First, descriptive analysis presents the basic information of 227 selected publications including: the annual trend in number of publications, distribution by geography, highly cited journals, area of research in religious tourism, main group of religions. Second, the author analyzed co-citation network and visualize the results by VOSviewer software (Lueng, Sin & Bei, 2017). Then authors categorized research themes to explore the foundation and structure of religious tourism research. Finally, co-word analysis was used to classify all keywords from selected publications. The whole study period was divided into 2 sub-period: from 1992-2015 and 2016-2020 by VOSviewer software. Keywords was then categorized into co-citation theme to present the evolution of religious tourism research and provide potential research trends.

### **3.3 Study Three – questionnaire survey**

#### **3.3.1 Research Instruments**

This study identified 10 research constructs and evaluated the inter-relationship among these constructs. These constructs are destination consumption (symbolic consumption, experiential consumption, functional consumption), travel attitude (rational attitude and emotional attitude), destination preference, travel satisfaction, revisit intention, religious involvement, electronic word-of-mouth. For each construct, the operational definitions and measurement items were also identified. The detailed questionnaire items are shown in Appendix.

##### *3.3.1.1 Destination consumption*

This study identified symbolic consumption, experiential consumption, and functional consumption as the antecedents that could influence travel satisfaction and revisit intention. Symbolic consumption was measured with 7 items of destination identification factors (modified from Nam et al., 2011 and Japutra, 2020); 7 items of self-congruence factors (modified from Gazley & Watling, 2015 and Nam et al., 2011); and 3 items of lifestyle-congruence factor (modified from Nam et al., 2011). Experiential consumption was measured with 4 items of hedonism factors (modified from Grappi & Montanari, 2011); 3 items of escape factors (modified from Chen et al., 2016); and 3 items of education factor (modified from Kang & Gretzel, 2012). Functional consumption was measured with 4 items of attraction factors; 6 items of facilities factors; and 5 items of amenities factor (modified from Malodia & Singla, 2017 and Truong & Foster, 2006). All of the above items were measured based on a seven-point Likert scale from 1= totally disagree, 7= totally agree. All of these questionnaire items have been modified from previous studies based on the opinions of the respondents in the qualitative study and the settings of this study.

### *3.3.1.2 Travel attitude*

This study identified rational attitude and emotional attitude as the antecedents that could influence travel satisfaction and revisit intention. Rational attitude was measured with 9 items and Emotional attitude with 8 items modified from Voss et al. (2003). All of the above items were measured based on a seven-point Likert scale from 1= totally disagree, 7= totally agree. All of these questionnaire items have been modified from previous studies based on the opinions of the respondents in the qualitative study and the settings of this study.

### *3.3.1.3 Serial mediating factors*

This study identified destination preference and travel satisfaction as the serial mediators that could influence the relationship between the antecedents and revisit intention. Destination preference was measured with 4 items modified from Lee, Kyle, and Scott (2012). Travel satisfaction was measured with 5 items modified from Gallarza & Saura (2006), and Loi et al. (2017). All of the above items were measured based on a seven-point Likert scale from 1= totally disagree, 7= totally agree. All of these questionnaire items have been modified from previous studies based on the opinions of the respondents in the qualitative study and the settings of this study.

### *3.3.1.4 Revisit intention*

This study identified revisit intention as the consequence of travel satisfaction. Revisit intention was measured with 4 items modified from Chen and Jahari (2014). All of the above items were measured based on a seven-point Likert scale from 1= totally disagree, 7= totally agree. All of these questionnaire items have been modified from previous studies based on the opinions of the respondents in the qualitative study and the settings of this study.

### *3.3.1.5 Moderating factors*

This study identified religious involvement and electronic word-of-mouth as the moderators that could influence the relationship between travel satisfaction and revisit intention. Religious involvement was measured with 7 items of 3 factors (social interaction, divine relation, and existential certainty) modified from Ellison (1991). Electronic word-of-mouth was measured with 6 items modified from Jalilvand and Samiei (2012). All of the above items were measured based on a seven-point Likert scale from 1= totally disagree, 7= totally agree. All of these questionnaire items have been modified from previous studies based on the opinions of the respondents in the qualitative study and the settings of this study.

### **3.3.2 Questionnaire design**

As shown in Figure 3-1, the questionnaire of this study consists of the following 10 constructs: (1) symbolic consumption, (2) experiential consumption, (3) functional consumption, (4) rational attitude, (5) emotional attitude, (6) destination preference, (7) travel satisfaction, (8) revisit intention, (9) religious involvement, and (10) electronic word-of-mouth. The questionnaire items of the basic information of respondents were also included.

- (1) Symbolic consumption (17 items), including destination identification, self-congruence, and lifestyle-congruence.
- (2) Experiential consumption (10 items, including hedonism, escape, and education)
- (3) Functional consumption (15 items), including attraction, facilities, and amenities
- (4) Rational attitude (9 items)
- (5) Emotional attitude (8 items)
- (6) Destination preference (4 items)

- (7) Travel satisfaction (5 items)
- (8) Revisit intention (4 items)
- (9) Religious involvement (7 items)
- (10) Electronic word-of-mouth (6 Items)
- (11) Basic information of respondents (gender, age, education, religion, occupation, annual income, travel activities, and nationality).

A preliminary version of this questionnaire was designed by the author based on a critical review of previous literature. The questionnaire items were then further modified during the process of in-depth interviews following the opinions from different experts. Upon the first-run modification, the questionnaire was pre-tested in a pilot study that included tourism master's students as participants. Based on the recommendation and suggestions from the pilot study results, the questionnaire items were further revised and rephrased to ensure that the questions are clearly explained and all the response options are relevant and comprehensive from the point of view of respondents. The entire questionnaire was designed in English, and then translated into Vietnamese and then back-translated into English by two independent bilingual individuals to ensure the equivalency of the meaning (Brislim, 1980). Respondents were asked to view and rate based on their opinions for the entire questionnaire items.

### **3.3.3 Sampling size and selection process**

To test the hypotheses, this study conducted an online questionnaire survey to visitors to travelling to any religious destinations. Respondents were invited through a convenient sampling. The survey was sent to the major religious destination groups and the some travelling Facebook groups as well as to the personal contact of the author. Visitors were asked to recall the experience to a religious destination that they have visited and evaluate the statement about the antecedents, mediators, moderators, and consequences of

travel satisfaction toward religious destinations. Respondents were informed about the anonymity and confidentiality of any information that they submitted and the results are for the purpose of academic study online. Respondents were contacted via an email, a text-based messenger invitation, and a web-based questionnaire. Respondents spent approximately 30 minutes to complete the questionnaire. Of the 516 questionnaires returned, 423 responses were acceptable (28 were eliminated due to incomplete and unrealizable data and 65 were eliminated due to the respondents never visit a religious destination), with a response rate of 81.98%.

Following Burn and Bush (1995), when choosing the sample size, it is important to notice 3 factors: the confidence interval, Relative Standard Error, and Proportion. When the population size is unknown, the formula to calculate the sample size is as followed:

$$n = Z^2 \frac{p * q}{e^2}$$

In which:

- n: sample size;
- p: the estimated percentage of population size;
- q = 1 – p;
- e: margin of error (5%);
- Z: the number of standard deviations a given proportion corresponding with the sampling confidence level (If the sampling confidence level is 95%, the Z score is 1,96...).

In this study, the p and q defined as 50%/50%, e is 0.05. In order to reach the sampling confidence level, the required sampling size is:

$$n = Z^2 \frac{p * q}{e^2} = 1.96^2 \frac{0.5 * 0.5}{0.05^2} = 385$$

However, Hair et al. (1998) suggested sample size should have a minimum ratio of at least five respondents for each observation items,

however, the ratio 20:1 is more appropriated. Furthermore, Pedhazur (1997) recommended that 1:30 is the required ratio of independent variable – respondents. Hair, Ringle, and Sarstedt (2011) also claimed that the minimum sample size should be (1) larger than ten times of the largest number of formative indicators of one construct; and (2) ten times of the largest number of structural paths direct at a particular latent construct. Therefore, the sample size 423 of this study is accepted.

### **3.3.4 Data analysis techniques**

After collecting the data, this study conducted quantitative analysis to analyze the data. This paper used SPSS18, Smart PLS and PROCESS Macro statistical software to analyze 423 valid data collected. This study used the appropriate tools to evaluate the hypotheses and determine the role of the factors, as follows:

#### *3.3.4.1 Descriptive statistics analysis*

Descriptive statistics analysis was used to describe the characteristics of collected data in the quantitative terms. This study calculated the characteristic parameters for the data set including: means, frequency, and standard deviation of each research variables, as well as the cross-tabulation of the demographic variables.

#### *3.3.4.2 Reliability and validity measures*

To verify the dimensionality and reliability of the research, several analysis processes were conducted, including factor loading, Eigen value, accumulated explained variance, item-to-total correlation, coefficient alpha ( $\alpha$ ). Factor loading analysis was used to identify the dimension of each research construct and to select questionnaire items with high factor loading. Item-to-total correlation and coefficient alpha were employed to identify the internal consistency and reliability of the constructs. Eigen value were assessed to determine the number of dimensions to be extracted from the

principal component factor analysis.

Hair et al. (2011) suggested that the factor in the assessment must fulfill the following criteria: factor loading  $>0.6$ ; Eigen value  $>1$ , accumulated explained variance  $>0.6$ , Item-to-total correlation  $>0.5$ , and coefficient alpha( $\alpha$ )  $> 0.7$ . Any factors that couldn't fulfill the criteria would be eliminated, and qualified factors would be retained for further analysis.

#### *3.3.4.3 Discriminant validity*

Discriminant validity test refers to the extent in which the construct is empirically differing from one another. The test also measures the degree of differences between the overlapping construct. Apparently Fornell and Larcker (1981) presented the best technique and method to assess discriminant validity. This method compares the square root of the average variance extracted (AVE) with the correlation of latent constructs of all possible pairs of constructs. A latent construct should explain better the variance of its own indicator rather than the variance of other latent constructs. Therefore, the square root of each construct's AVE should have a greater value than the correlations with other latent constructs (Hair et al., 2014).

#### *3.3.4.4 Structural equation modeling - PLS*

Structural Equation Modeling (SEM) is one of the research techniques applied in many fields due to the flexibility of modeling relationships between independent and dependent variables. For many years, covariance-based structural equation modeling (CB-SEM) was the dominant research method for analyzing complex interrelationships between observed and latent variables. Until recently, that partial least squares structural equation modeling (PLS-SEM) started to attract more attention (Hair et al., 2012). PLS-SEM seems quite appealing to researchers as the method assist in estimating complex models with many constructs, indicator variables and



structural paths without imposing distributional assumptions on the data. The method is also a causal-predictive approach to SEM that emphasizes prediction in estimating statistical models, whose structures are designed to provide causal explanations (Sarstedt, Ringle, & Hair, 2017). Now, PLS-SEM is extensively applied in various disciplines, including tourism (Kumar & Kaushik, 2017; Han & Kim, 2020); hospitality (Yang et al., 2018); information system (Ozkan-Pir & Karaduman, 2017); marketing (Shafaei, 2017; Siddiqui et al., 2021); and others.

Following Fornell and Lacker (1981), this study checked several criteria to measure the reliability and validity of the measurement model. The first criterion is the average variance extracted (AVE) which determines the relationship between the two independent variables and dependencies. Fornell and Lacker (1981) stated that AVE greater than 0.5 assures that the latent variables can explain more the average. The second criterion is the composite reliability (CR), which must be higher than 0.7 to confirm that the variance shared by the respective indicators is robust. The last criterion is the Cronbach's alpha coefficient which should be greater than 0.7 to confirm the internal consistency of the measurement items.

#### *3.3.4.5 PROCESS*

The PROCESS macro introduced by Hayes (2013) is a computational tool for SPSS and SAS system that simplifies the implementation of mediation, moderation, and other conditional process analysis with observation variables. PROCESS uses ordinary least squares regression to estimate the parameters of each of the equations, a common practice in observed variable path analysis. In recent years, PROCESS is become quite popular in business and marketing and other fields for its conviences and effectiveness (Gürlek & Uygur 2021; Van Jaarsveld et al., 2010).

PROCESS program is sometimes more preferred than SEM program

as the program 1) produces more statistics and explanation automatically; 2) PROCESS is easier to use; and 3) provides results without the complexity of drawing a path diagram; 4) estimates the parameters of each equation independently and separately; 5) requires many fewer assumptions than the Baron and Kenny’s approach (1986); and 6) provides tests of significance in small sample size.

Figure 3-1 describes a simple moderation model where X is depicted to exert a causal effect on Y, reflected by the unidirectional arrow pointing from X to Y; while this effect is proposed as moderated by M, thus the arrow pointing from M to the arrow pointing from X to Y. Particularly, In Hayes Mediation Model 1 (Hayes, 2012), the moderating effect is calculated by examining the direct effect of X on Y, the direct effect of M on Y and the interaction of X and M on Y. This interaction is normally examining by estimating the conditional effect of X at valorous values of M from “low” (standard deviation below the mean), “moderate” (the mean), and “high” (standard deviation above the mean), respectively. This method is confirmed to be quite popular when examining interactions in a linear model in the behavior sciences (Bauer & Curran, 2005).

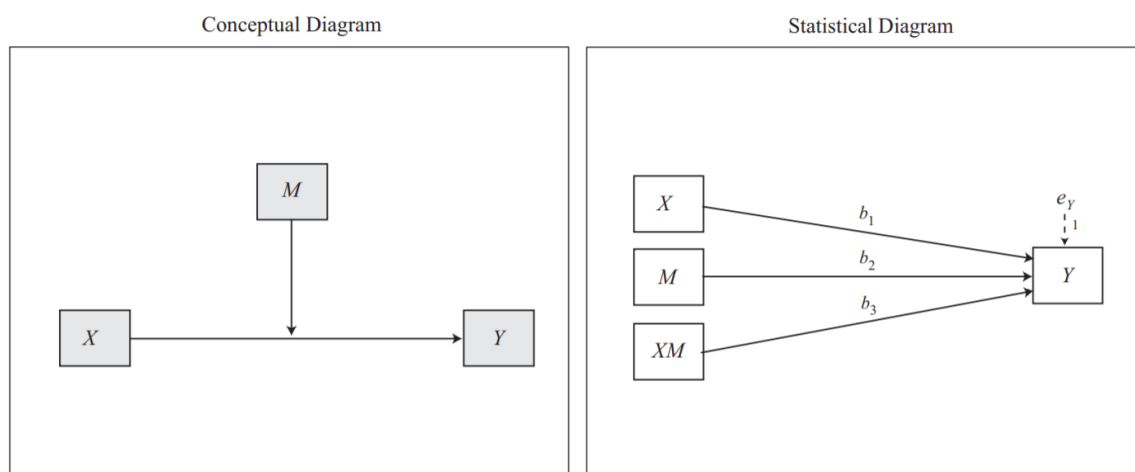


Figure 3-1 The moderation model

Source: Hayes (2013).

In a serial mediator model with two mediators, as in Figure 3-2, there are two specific indirect effects that pass through a single mediator, calculated by multiplying its constituent effects as in the parallel model, plus a serial indirect effect constructed as the product of the effects of X on M1, M1 on M2, and M2 on Y. Hayes (2013, 2018) have established a mediation approach which “directly tests the indirect effect between the predictor and the criterion variables through the mediator via a bootstrapping procedure, addressing some weaknesses associated with the Sobel test” (Van Jaarsveld et al., 2010). Particularly, In Hayes Mediation Model 6 (Hayes, Montoya, & Rockwood, 2017) the serial mediation effect is calculated by examining the indirect effects of X on Y through the mediator M1 ( $a_1, b_1$ ) and M2 ( $a_2, b_2$ ) separately, examining the direct effect of X on Y ( $c$ ), and examining the indirect effect of X on Y through M1 and M2 in a serial ( $a_1, d_{21}, b_2$ ). Gürlek and Uygur (2021) claimed that the approach keeps out the indirect effect of each mediator and investigate these indirect effects passing through both mediators in a series.

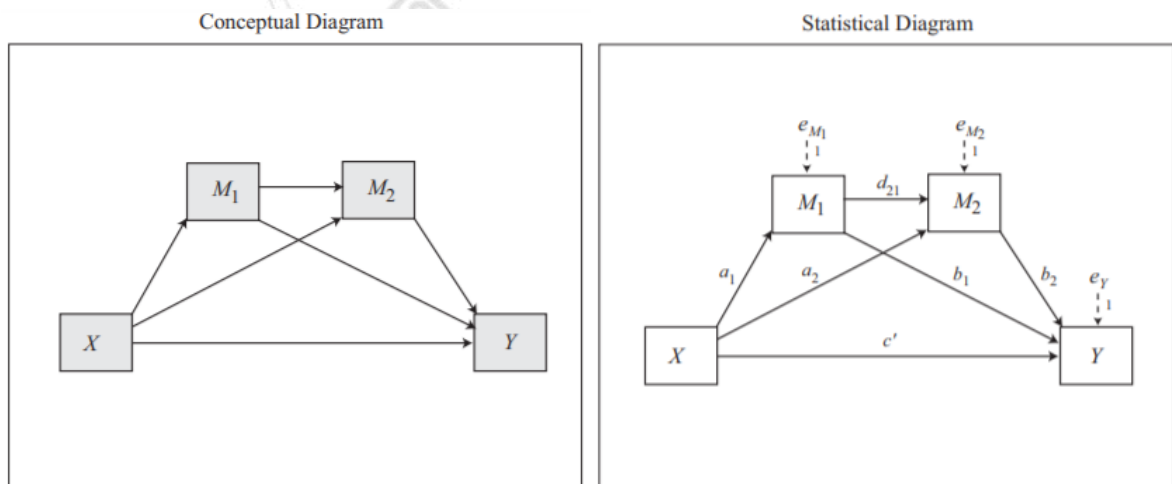


Figure 3-2 The serial mediation model

Source: Hayes (2013).

# CHAPTER FOUR

## QUALITATIVE RESULTS AND DISCUSSIONS

This chapter presents the results of qualitative study, including the reliability of coding and content analysis. Based on the results of interviews (Study One) and previous literature review, 15 research hypotheses are developed in this chapter. This chapter further presents the study results from co-citation analysis (Chapter Two). This chapter consists of in-depth interviews and hypothesis development.

### 4.1 Interview results

#### 4.1.1 Qualitative data analysis

Since previous studies relevant to the antecedents, mediators, moderators, and consequences of travel satisfaction in religious destination are limited, this study starts with a qualitative study by using expert interviews. In order to obtain some comments from the professionals of tourism industry, these expert interviews were iterated until the research constructs were clearly identified. The interviews were conducted from January 2021 to March 2021. Eventually, 15 experts from destination managers and marketers, senior tourists, and marketing scholars were selected to respond to the issues of destination consumption behaviors for religious destination. The profiles of these experts are shown in Table 4-1.

Table 4-1 Detail of the interview experts

<b>Respondents</b>	<b>Title</b>	<b>Affiliation</b>
Interview #1	Operating executive	Nhan Mountain, religious destination, Vietnam
Interview #2	Senior visitor	Entrepreneurship, Vietnam
Interview #3	Senior visitor	Restaurant owner, Canada

<b>Respondents</b>	<b>Title</b>	<b>Affiliation</b>
Interview #4	Marketing executive	Bai Dinh Pagoda, religious destination, Vietnam
Interview #5	Senior visitor	Brand manager, Nest by AIA, Vietnam
Interview #6	Professor (10 years of practical experience)	Bangkokthonburi University, Thailand
Interview #7	Professor (5 years of practical experience)	Boston College, America
Interview #8	Senior visitor	Executive assistant, ASART deal advisory, Vietnam
Interview #9	Marketing executive	Huong Pagoda, religious destination, Vietnam
Interview #10	PhD student (2 years of practical experience)	Major in Marketing, Chulalongkorn University Thailand
Interview #11	Vicar/ Manager	Mang Lang Church, religious destination, Vietnam
Interview #12	Senior visitor	Human Resource Executive, InterContinental Saigon Hotel, Vietnam
Interview #13	PhD student (none practical experience)	Major in Tourism, Hong Kong Polytechnic University, Hong Kong
Interview #14	Customer relationship manager	Truc Lam Zen Monastery, religious destination, Vietnam
Interview #15	Professor (16 years of practical experience)	University of Economics Ho Chi Minh City, Vietnam

Source: Original study.

#### **4.1.2 Content analysis**

In this study, data were collected through voice recorded interviews, which were later transferred as the written transcripts and interview notes. For the convenience of the interviewees, some of the interviews were conducted in Vietnamese and then translated into English by the authors. The

full transcriptions of interviews were then analyzed line by line in order to identify every possible code. Different themes were analyzed by conducting a process of extracting, categorizing and coding the transcript. To identify themes as meaningful for analysis rather than for physical linguistic units, the analysis of this content was conducted by open coding, axial coding and selective coding.

The assessment and summary for data coding is listed in Table 4-2. Based on Table 4-2, the major symbolic consumption themes are destination identification, self-congruence, and lifestyle-congruence; the major experiential consumption themes are hedonism, escape, and education; and the major functional consumption themes are attraction, facilities and amenities. The major attitude themes are rational and emotional attitude. The serial mediators are destination preference and travel satisfaction. The consequence theme is revisit intention. The major moderators are religious involvement and electronic word-of-mouth.

Table 4-2 Assessment for data coding

Theme	Count	Cases*
Destination identification	20	1/1/1, 1/1/3, 2/1/3, 2/1/7, 3/1/6, 4/1/5, 5/1/3, 6/1/5, 7/1/17, 8/1/5, 9/1/3, 9/1/5, 10/1/2, 11/1/3, 12/1/2, 13/1/3, 14/1/2, 14/1/6, 15/1/3, 15/1/6.
Self-congruence	12	1/1/6, 2/1/9, 3/1/10, 6/1/10, 7/1/3, 9/1/8, 10/1/5, 11/1/5, 12/1/6, 13/1/6, 14/1/8, 5/1/7.
Lifestyle-congruence	18	1/1/7, 1/1/8, 2/1/12, 3/1/13, 3/1/18, 4/1/7, 5/1/6, 6/1/13, 6/1/16, 7/1/6, 8/1/11, 9/1/10, 10/1/7, 12/1/8, 13/1/7, 14/1/10, 15/1/9, 5/1/12.
Hedonism	14	1/1/10, 2/1/4, 4/1/11, 4/1/13, 5/1/8, 6/1/15, 7/1/9, 8/1/14, 9/1/14, 10/1/10, 11/1/7, 13/1/10, 14/1/12, 15/1/13.
Escape	17	1/1/14, 1/1/18, 2/1/17, 3/1/21, 4/1/16, 4/1/17, 5/1/10, 5/1/13, 6/1/17, 7/1/16, 8/1/18, 9/1/18,

<b>Theme</b>	<b>Count</b>	<b>Cases*</b>
		11/1/10, 12/1/11, 13/1/12, 14/1/14, 15/1/16.
Education	13	2/1/21, 3/2/1, 4/1/22, 5/1/18, 6/1/21, 7/1/20, 10/1/12, 11/1/12, 11/1/14, 13/1/16, 13/1/18, 14/1/18, 15/1/20.
Attraction	15	1/1/20, 1/2/4, 2/2/3, 3/2/4, 4/1/25, 6/1/26, 7/1/23, 8/1/23, 9/1/21, 10/1/14, 10/1/17, 12/1/14, 13/1/21, 14/1/21, 15/1/23.
Facilities	17	1/2/9, 1/2/13, 2/2/7, 3/2/7, 4/2/3, 5/1/24, 6/2/2, 7/2/2, 8/1/25, 9/1/24, 10/1/20, 10/1/13, 11/1/15, 12/1/15, 13/1/24, 14/1/24, 15/1/25.
Amenities	19	1/2/15, 1/2/16, 2/2/12, 2/2/14, 3/2/10, 3/2/11, 4/2/1, 5/2/1, 6/2/6, 7/2/6, 8/2/3, 9/2/1, 10/2/1, 11/1/19, 12/1/17, 13/2/1, 13/2/5, 14/2/10, 15/2/5.
Rational attitude	15	2/2/16, 3/2/13, 4/2/13, 6/2/10, 6/2/11, 7/2/10, 9/2/4, 10/2/5, 10/2/6, 11/1/21, 12/1/20, 13/2/6, 14/2/5, 14/2/20, 15/2/8.
Emotional attitude	14	1/2/21, 3/2/15, 5/2/2, 6/2/13, 7/2/12, 8/2/5, 9/2/7, 9/2/10, 10/2/9, 11/2/1, 13/2/9, 14/3/5, 14/2/9, 15/2/10.
Destination preference	13	1/3/1, 4/2/10, 4/2/15, 6/2/15, 7/2/15, 9/2/13, 9/2/16, 10/2/12, 11/2/5, 13/2/12, 13/2/15, 14/2/12, 15/2/17.
Travel satisfaction	22	1/3/5, 2/3/4, 2/3/7, 3/3/1, 3/3/4, 4/2/20, 5/2/10, 6/2/17, 7/2/20, 8/2/9, 8/2/12, 9/2/19, 9/2/21, 10/2/15, 10/3/13, 12/1/25, 13/2/17, 13/2/21, 14/2/15, 14/2/17, 15/2/21, 15/2/23.
Revisit intention	16	1/3/9, 2/3/15, 3/3/7, 4/3/2, 5/2/14, 6/2/18, 6/2/21, 7/2/24, 8/2/11, 9/2/22, 10/2/18, 12/2/1, 13/2/23, 13/4/6, 14/2/11, 15/3/1.
Religious involvement	13	1/3/14, 1/3/13, 4/3/5, 6/3/5, 7/2/26, 9/2/24, 11/2/7, 11/2/9, 11/3/2, 12/2/6, 14/2/16, 14/2/20, 15/3/5.

Theme	Count	Cases*
eWOM	16	2/4/2, 2/4/6, 3/3/17, 4/3/12, 5/3/1, 6/3/10, 6/3/1, 7/3/2, 8/2/16, 9/3/1, 10/2/23, 12/2/9, 13/4/5/, 13/3/1, 15/3/8, 15/3/11.

Note: \*Expert/ Page/ Line

Source: Original study.

#### 4.1.3 Reliability and validity

Themes were classified by three coders, including the researcher (coder A), two destination managers represented the coder B and coder C. All of the coders are well trained in tourism field knowledge and capable to do content analysis and data coding. In the beginning of the coding process, all coders have discussed and agreed on the definition of each variable. The three coders undertook the assessment of the themes and categories from the content of the interviews. Within the 16 analyzed themes, 254 items were determined. This study also conducts the reciprocal agreement for these three coders. In the above 16 categories, coder A classified 254 items, coder B classified 230 items, and coder C classified 239 items. Table 4-3 provide more detailed information.

Table 4-3 The main categories of reciprocal agreement

Categories	Coder A	Coder B	Coder C
Destination identification	20	19	20
Self-congruence	12	10	11
Lifestyle-congruence	18	17	15
Hedonism	14	13	12
Escape	17	17	17
Education	13	12	11
Attraction	15	15	15
Facilities	17	14	15
Amenities	19	15	18
Rational attitude	15	15	15



Emotional attitude	14	12	13
Destination preference	13	11	12
Travel satisfaction	22	19	21
Revisit intention	16	15	16
Religious involvement	13	13	12
eWOM	16	13	16
<b>Total</b>	<b>254</b>	<b>230</b>	<b>239</b>

Source: Original study.

In order to measure the reliability of each code, this study adopted Holsti's (1961) reliability formula to test the reliability. Tables of reciprocal agreement (Table 4-4) and Holsti's agreement (Table 4-5) are presented as follows.

Table 4-4 Reciprocal agreement

	<b>Coder A</b>	<b>Coder B</b>	<b>Coder C</b>
<b>Coder B</b>	230	X	X
<b>Coder C</b>	239	230	X

Source: Original study.

Reciprocal Reliability form:

$$\text{Coder A, B} = (2 \times 230) / (254 + 230) = 0.950$$

$$\text{Coder A, C} = (2 \times 239) / (254 + 239) = 0.970$$

$$\text{Coder B, C} = (2 \times 230) / (230 + 239) = 0.981$$

$$\text{Average reciprocal reliability} = (0.950 + 0.970 + 0.981) / 3 = 0.967$$

Table 4-5 Holsti's agreement

	<b>Coder A</b>	<b>Coder B</b>	<b>Coder C</b>
<b>Coder B</b>	0.950	X	X
<b>Coder C</b>	0.970	0.981	X

Source: Original study.

$$\text{Reliability} = \frac{3 \times 0.967}{1 + (3 - 1) \times 0.967} = 0.988$$

The result indicates that the reliability is 0.988, which is greater than

the cutoff of  $\alpha = 0.80$  (Krippendorff, 2004) and achieves a high-level reliability.

Krippendorff (2004) further described three situations in which the content analysis can ensure of its validity:

1. Situation in which the treatment of the content can be justified: what it is, what it means and what it presents.
2. Situation in which the deductive inference conducted from content analysis can be justified.
3. Situation in which the contributions of content analysis whether they answer the research question or they are borne out in fact can be justified.

In this study, the in-depth interviews were recorded, transcribed and translated (if needed), followed by open coding, axial coding, and selective coding, the dimensionality of the research constructs is confirmed and the inter-relationships of the research constructs are identified. Thus, the validity of this study is confirmed.

Therefore, it can be concluded that the reliability and the validity of the research constructs are ensured.

## **4.2 Co-citation results**

### **4.2.1 Descriptive analysis**

Figure 4-2 shows the number of annual publications of religious tourism from 1992 to 2020. Although the concept of religious tourist was first introduced in 1992, the interest started to gain attention from 2009 and sharply increased from 2016. The average annual publication is 7.8 showing that there is still room left for researchers to conduct.

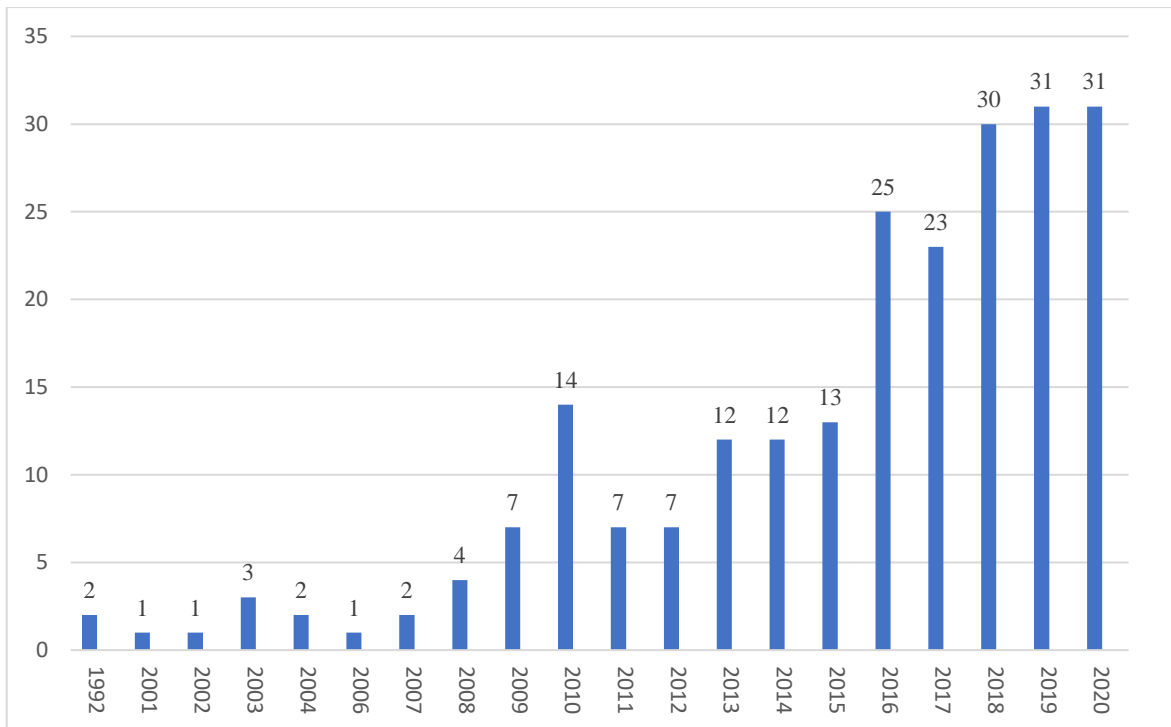


Figure 4-1 Number of publications from 1992 to 2020

Source: Original study.

Table 4-6 highlights the geographical areas where religious tourism researches were conducted. China and Spain were considered as the countries with highest interest in religious tourism, which can be explained by the fact that these countries have as a large number of religious attractions. The remaining countries in the list are mostly from Asia and Europe, except for South Africa with 5 documents published in religious tourism field. This can be the future research direction for academical where religious tourism become more diverse.

Table 4-6 Countries where religious tourism research was conducted

Country	Frequency	Country	Frequency
China	24	Australia	10
Spain	22	Taiwan	8
United States	17	Italia	8
India	16	Romania	5
Israel	14	South Africa	5

Country	Frequency	Country	Frequency
SA	12	Nepal	5
Greece	10	Others	71

Source: Original study.

Figure 4-3 presents the religion which was mentioned in publication. 38% of 227 selected publications studied different issues of Christianity. This is understandable as it is the largest religious group in the world. Other major religious studies include Islam, Buddhism and Hindu.

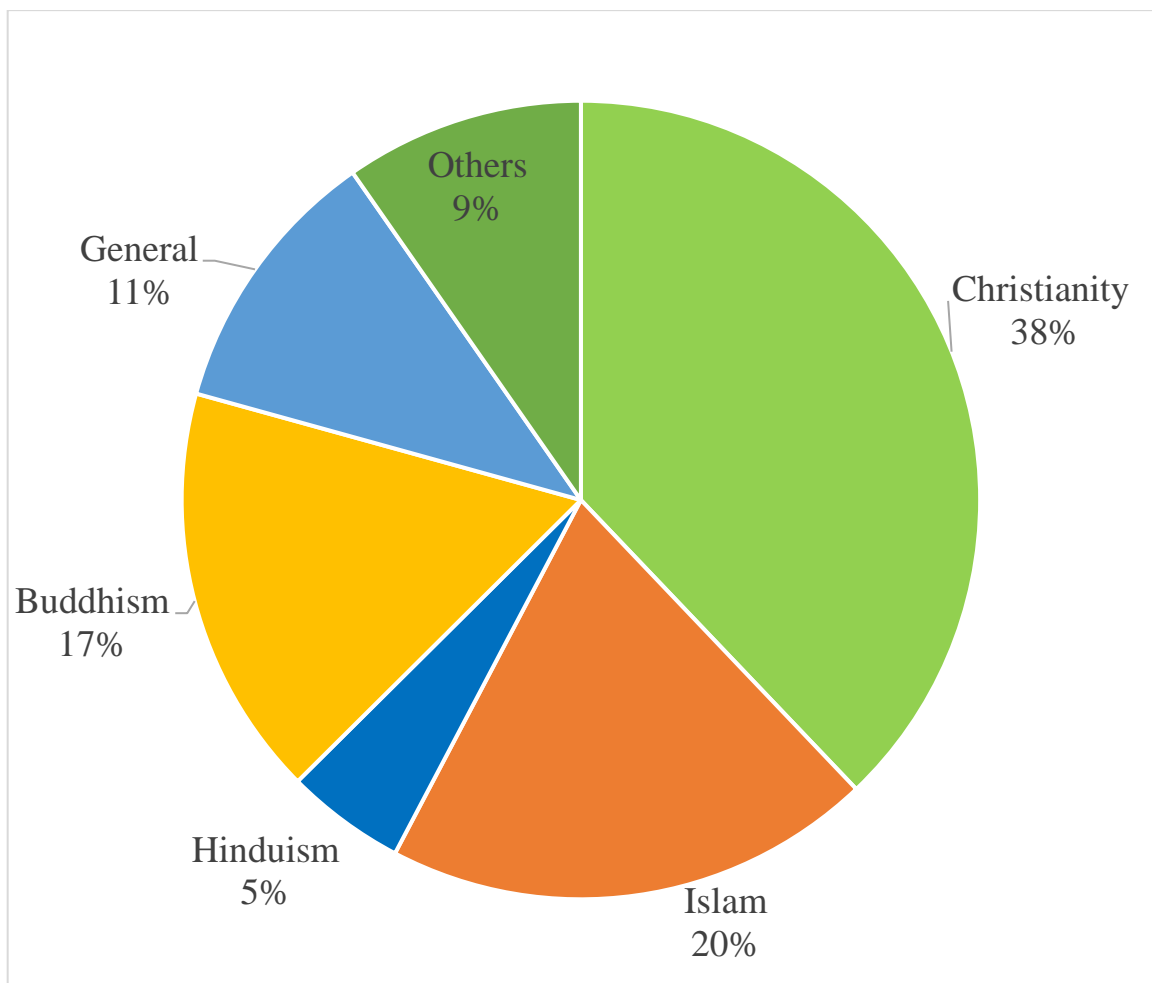


Figure 4-2 Distribution of publications by religion

Source: Original study.

Distribution of published journal is critical when conducting literature review since it helps authors to reduce search time and easily categorize research themes. Table 4-7 presents the top journals that have the largest

number of publications and high frequently citation. Overall, 69 journals have published different religious tourism publications and produced 3451 citations. Annals of Tourism Research has the most religious tourism publications and is the most cited journal.

Table 4-7 Distribution of publications and citations by journal

<b>Journal</b>	<b>No. of publication</b>	<b>No. of citation</b>
Annals of Tourism Research	28	1043
Tourism Management	19	791
International Journal of Tourism Research	17	288
Tourism Management Perspectives	15	168
Tourism Geographies	13	96
ASIA Pacific Journal of Tourism Research	12	81
Journal of Tourism and Cultural Change	11	78
Sustainability	11	14
Tourist Studies	8	24
Current Issues in Tourism	5	111
International Journal of Contemporary Hospitality Management	4	24
Journal of Travel & Tourism Marketing	4	48
Journal of Travel Research	4	60
Tourism Review	4	196

Source: Original study.

Religious tourism is a topic related to various areas including Hospitality, leisure, sport & tourism; Management; Sociology; Environmental Sciences and so on. Table 2 presents the top research areas related to religious tourism. From 227 selected publications, Hospitality, leisure, sport & tourism is the main research areas with 158 publications, management has 50 publications, sociology has 38 publication and so on.

Table 4-8 Research areas in religious tourism

Rank	Research Area	No. Publication
1	Hospitality, Leisure, Sport & Tourism	158
2	Management	50
3	Sociology	38
4	Environmental Sciences	34
5	Business	14
6	Green Sustainable Science Technology	14
7	Anthropology	11
8	Economics	11
9	Religion	10
10	Geography	9

Source: Original study.

#### 4.2.2 Co-citation analysis

Data gathered from WoS shows the average number of citations per study was 9.42. Later, the co-citation network was formed through the construction of a cut point (McCain, 1990). The process is conducted by selecting articles with 5 sources of reference cited together. This narrowed the number of publications from the initial 227 articles to 105 articles. Table 4-9 shows the result of co-citation analysis of 105 articles. Documents are displayed by the first author and publication year. The larger size of label and bubble represents the higher weight of that item, while the shorter line represents the stronger connection of two documents. The documents that are connected together belonging to one cluster and displayed by the same color.

There are four clusters containing 105 items. The name of each cluster, defined based on the documents contained in that cluster, is placed next to each cluster in Figure 4-4. At the same time, table 4-9 sums up the documents in each cluster and labels each one according to the topic discussed.

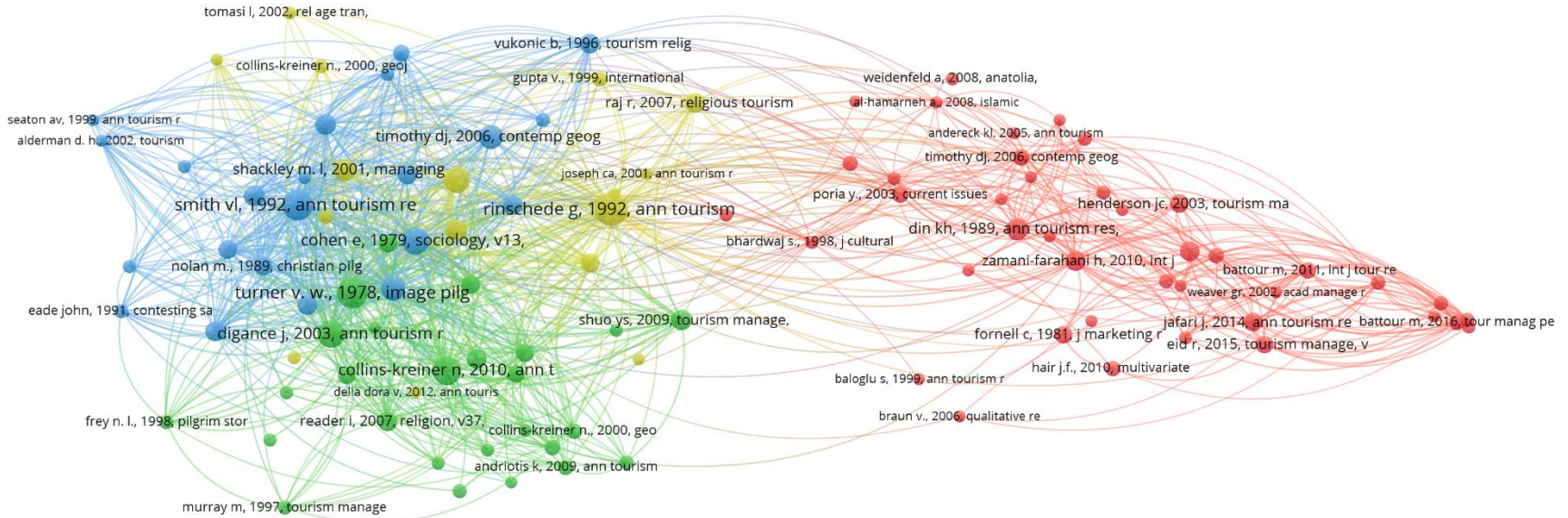


Figure 4-3 Visualized co-citation network

Source: Original study.

Cluster One is named “**Islam tourism and issues related**”. As about 20% the data was conducted regarding Islam religious, it is understandable that the researchers devoted one cluster for the Islam tourism. In this cluster, the articles mainly focus on examining the investigate different factors of Islam tourism and other related issues. For example, Zamani-Farahani and Henderson (2010) investigated the relationship between Islam and Iran and Saudi tourism in general and particularly in tourism policies, management, marketing and community involvement. Din (1989) reported on the pattern of tourist arrival in Muslim countries and suggested that religious regulation have quite little effects on tourist-related activities, except for certain rules prohibit prostitution, gambling, and the consumption of alcoholic beverages. Furthermore, Zamani-Farahani and Musa (2012) explored the influence of Islamic religiosity (belief, practice, and piety) on the perceived socio-cultural impacts of tourism among residents in Sare'in and Masooleh (Iran). While Islamic belief can lead to a high perceived socio-cultural impact on tourism, Islamic piety shows unstable influence on infrastructure change, life quality and cultural practices.

Cluster Two is named “**Concept, evolution, and development of pilgrimage tourism**”. Articles in this cluster focus on providing insight of pilgrimage. For instance, Digance (2003) compared and contrasted the traditional pilgrimage and modern pilgrimage, the religious journey and secular journey and stated that sacred site managers must understand the distinction and developed suitable program do deal with. Collins-Kreiner (2010b) focused on the key issues, arguments and conceptualizations of pilgrimage and provide a better understanding of the concept. The researcher also indicate that pilgrimage tourism has shifted to a new approach where pilgrims travel for both religious secular motivation that obfuscate the boundary between these two types. Furthermore, some articles in this cluster



explained how pilgrimage evolved and developed. Particularly, Shuo et al. (2009) examined 427 pilgrims to Da-Lin temple (a site of worship of the goddess, Mazu, China) and confirmed that pilgrimage sites are just another leisure tourism destinations which are multi-faceted products and services.

Cluster Three is named “**Sociology study of pilgrimage**”. In this cluster, researchers focus on understanding the complexity, motivation, spirituality and experience of pilgrims visiting pilgrimage destination. In the most cited article in this cluster, Valene (1992) explained that the motivations for a religious journey are complex and suggested two constructed polarity that veils the motives of travels which are pilgrim as a religious traveler and the tourist as a vacationer. Similarly, Eade (1992) investigated the visitors at a Roman Catholic shrine in Lourdes (France) and claimed that despite the efforts to analyze the complexity of tourism and pilgrimage, the concepts still remain contradicted and ambiguous. In a recent study, Collins-Kreiner and Gatrell (2006) employed different methodological approaches and classified the two co-exist experiences: secular-religious.

Cluster Four is name “**Religious destination and experience management**”. In this clusters, articles are centered around the different aspects of managing religious destinations and tourist experience. Nolan and Nolan (1992) described the European religious tourism destination systems which emphasized on the religious devoted attributes but also showed the historical artistic, scenic site, and other. The researchers also investigated on the problems related to conflicting interests of different types of visitors and provided managerial implications to minimize those issues. Raj and Morpeth (2007) further studied on some practical applications, models and case studies to provide insight on the issues of commercializing and festivalizing religious destinations. In this cluster, the number of studies is less and more recent comparing to other clusters. It suggested that this cluster is still under

discussion and there are more topics to be covered. The scope of this study is laid within this cluster.

Table 4-9 Co-citation clusters and documents

Cluster	Representative citations
Islam tourism and issues related	Zamani-Farahani & Henderson (2010), Din (1989), Jafari & Scott, (2014), Bhardwaj (1998), Poria et al (2003), Zamani-Farahani & Musa (2012), Henderson (2010), Battour et al (2011), Eid & El-Gohary (2015)
Concept, evolution, and development of pilgrimage tourism	Turner & Turner (1987); Digance (2003); Collins-Kreiner (2010b); Shuo et al. (2009); Reader (2007); Belhassen, Caton, & Stewart (2008); Collins-Kreiner (2010a); Cohen (1992),
Sociology study of pilgrimage	Valene (1992); Cohen (1979); Eade (1992); Turner (1973); Collins-Kreiner & Gatrell (2006); Sharpley & Sundaram (2005)
Religious destination and experience management	Nolan & Nolan (1992); Shackley (2001); Olsen & Timothy (2006); Raj & Morpeth (2007); Fleischer (2000); Olsen (2010)

Source: Original study.

#### 4.2.3 Keyword analysis and co-word analysis

This study further explores the changing trend of religious tourism by conducting co-occurrence analysis. The author has set the number of two key words linked together at least five times. In order to clearly observe the development, the author divides the research timeline on the topic of religious tourism into two phases. Phase 1 is from 2009 to 2015 and phase 2 is from 2016 to 2020 where the number of related publications significantly increases. Figures 4-5 and 4-6 show the results of co-word network analysis. Keywords are represented by bubbles. Different themes are illustrated with

different bubble colors and themes will be named based on the relevance of the keywords contained in those themes which are detailed in Table 4-10. The size of the bubbles shows the number appearance of a keyword, which means that the larger the bubble, the larger occurrences of that keyword in period. Besides, the darker color of the link, the stronger connection of two words. Through observing the keyword connections between clusters, a summary of the theme will be produced.

Within the period from 1992-2015, keyword clusters consist of 14 keywords with 168 times including three keywords with a total occurrence of 19 times of cluster One, six keywords with 118 times of cluster Two, two keywords with 11 times of cluster Three, and three keywords with 20 times of cluster Four. However, in the later period, academicians and researchers started to showed more interests in religious tourism studies, and conducted more studies to explored different aspects of the concept. Thus, these numbers increased to 34 keywords with 250 times. In which, cluster One witnesses five keywords with a total of 30 time occurrences, cluster Two witnesses five keywords with a total of 63 time occurrences, cluster Three witnesses nine keywords with a total of 62 time occurrences, and cluster Four witnesses 15 keywords with a total of 95 time of occurrences.

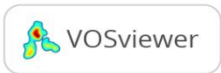
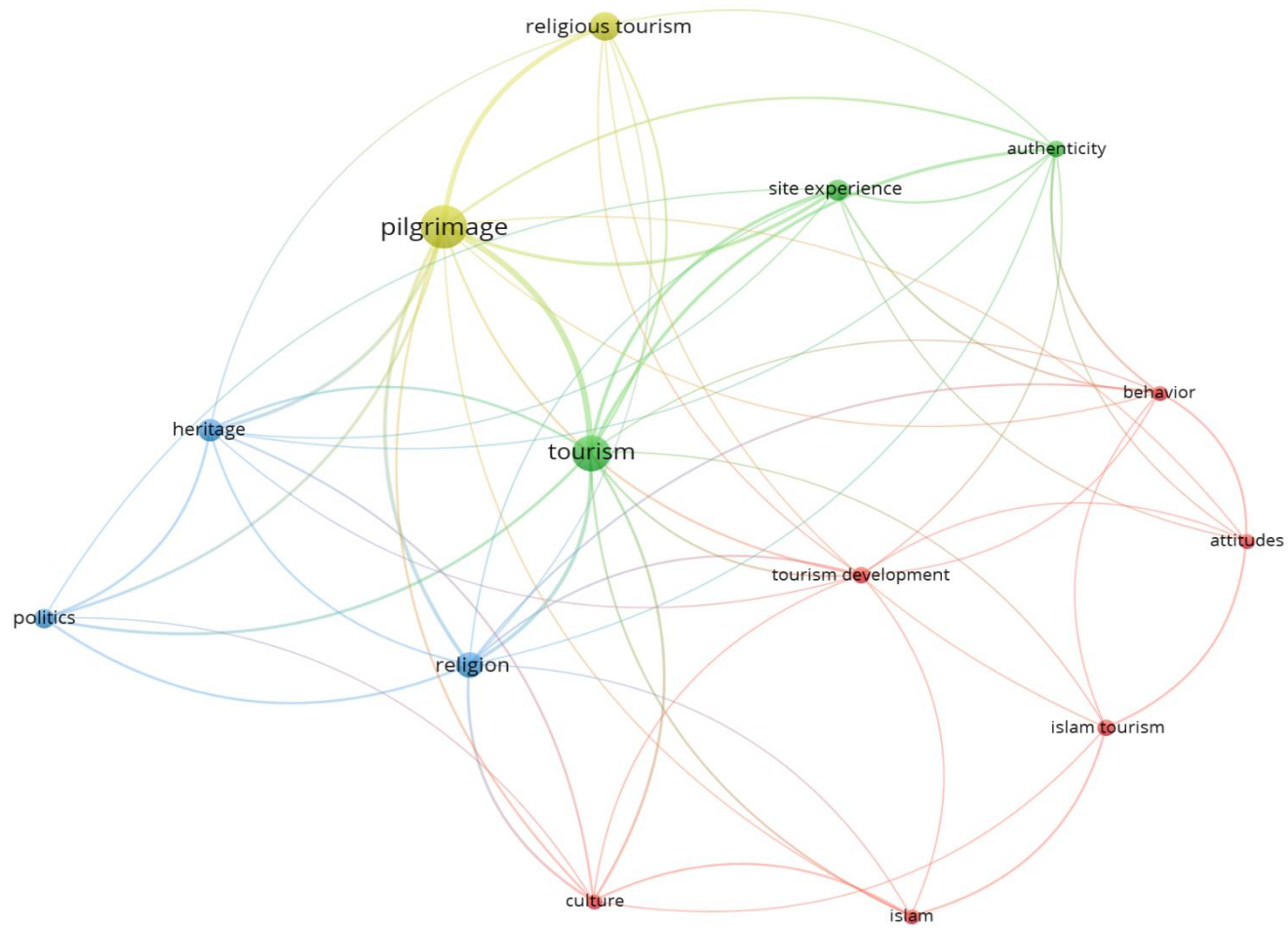


Figure 4-4 Visualized keyword network (1992-2015)

Source: Original study.



Table 4-10 Keyword clusters and documents

Cluster	Keyword	
	1992-2015	2016 – present
Islam tourism and issues related	Islam tourism (6); Islam (5); politics (8);	Halal tourism (6); Islamic religiosity (5); Islam tourism (7); politics (5); Muslim (7)
Concept, evolution and development of pilgrimage tourism	Pilgrimage (42); religious tourism (17); religion (15); heritage (11); tourism development (6); tourism (27)	Heritage (5); tourism (20); religion (11); pilgrimage (22); religious tourism (5)
Sociology study of religious tourism: complexity, motivation and spirituality	Authenticity (6); culture (5)	Motivation (6); perceptions (10); authenticity (5); culture (5); retreat (5); well-being (5); impact (6); spirituality (9); faith (11)
Religious destination and experience management	Site experience (10); attitude (5); behavior (5)	Hospitality (6); perceived value (5); quality (7); satisfaction (13); support (5); behavior (7); consumption (5); hospitality management (6); management (5); service quality (6); sustainability (7); visitor experience (7); tourism development (5); marketing (5); destination image (6)

Source: Original study.

When looking deeper into these changes, cluster Four of “Religious destination and experience management” have received the highest attention from researchers with the significant rise in both number of keywords and time of occurrences. This phenomenon is understandable as in the modern times, religious tourism has been commercialized and many of religious

destinations has been visited by various types of visitors with diversified motivations and purposes. Therefore, instead of working on the definition and evolution of religious tourism fields, many researchers started to focus on management aspect of religious tourism and how to manage the visitor experiences and other related issues. Particularly, “satisfaction” is the most mentioned keywords with 13-time repeat, following “visitor experience”, “quality”, “behavior”, and “sustainability”. How to predict visitor behavior, enhance their experience, improve service quality, maintain sustainability to maximize the visitor satisfaction is critical in religious destination management. Thus, this study decided to follow this cluster and try to provide a comprehensive model to gain more understanding of this trend.

### **4.3 Hypotheses development**

The purposes of this study is to develop a comprehensive model to identify the antecedents, mediators, moderators and consequences of travel satisfaction, particularly to 1) examine the antecedents of destination consumption and travel attitude on travel satisfaction; 2) identify the serial mediating effects of destination preference and travel satisfaction on the relationship between destination consumption and tourist’s attitude, and revisit intention; and 3) investigate the moderating effects of religious involvement and eWOM for the effects of travel satisfaction on revisit intention. Based on the results of literature review, in-depth interview, and co-citation analysis, the hypotheses of this study are developed in the following section.

#### **4.3.1 Inter-relationships among symbolic consumption, experiential consumption and functional consumption**

Holbrook and Hirschman (1982) have pointed out the symbolic, hedonic and aesthetic nature of consumption. The researchers (1982)

carefully explained the experiential process where consumers are driven by a set of hedonic and emotional principles. Schmitt (1999) further agreed that symbolic meanings create and influence the aesthetics and emotion responses of the visitors. Moreover, Holbrook (1997) stated that there is a relationship between customer identify and experiential consumption, as customers perceive themselves as the heroes of a tale, and the tale story is formed by the sensation and the emotions lived by the heroes. In 2003, Carù and Cova suggested that the feelings and emotions gained from an experience are guided by the construction of individual instead of society, or something that can be defined as self-identify.

Furthermore, in order to understand experiential consumption, Chatzidakis and Lee (2013) emphasized on the fact that emotion and feeling of individuals were parts of their identities that they need to communicate to other people. In other words, individuals demonstrate who they are to others based on their experience and will affect how they evaluate the experiential value of the products and services (Luna-Cortés, 2017). However, the relationship between symbolic consumption and experiential consumption in tourism are still lacking.

Interview #2 have stated that self-congruence is one of the most important factors of experiential consumption:

*In my experience, as my whole family is Roman Catholic, we often travel to religious destination, mostly churches and cathedrals. Visiting those religious destination makes me feel relief and closed to God as well as to reflect my religious self. Therefore, when traveling to these destinations, I felt more delighted.*

Interviewee #14 further mentioned that:

*Visitors tend to get more immersed in a familiar setting and will easily get emotional feelings. From my experience working with people visiting the Monastery, I noticed that the majority of visitors are calm, placid, mindful and quiet.*



*They visit the monastery since the destination match their personality, their self, and their lifestyle. Thus, the feeling of being able to escape from the reality to move to another world become much more closed.*

The self-congruity theory explained that customers were not functional oriented (Sirgy, Grzeskowiak, & Su, 2005), instead, they were more attracted to products and services that have a similar symbolic image to their own self. Their behavior would be affected by the perceived symbol of that product brands (Krishna, 2012). In other words, functional consumption now not only depends on the utilitarian functions, but also is impacted by the product symbolism. Pascale et al. (2000) stated that product and service's quality evaluation was a function of self-congruence. Thus, the more closely the customers perceived themselves with the symbolic image of the products, the more the likely that they would possess favorable evaluation about the product's quality. Adcroft et al. (2009) also confirmed that the degree of congruence between a customer's self-congruence and product identification would be found to have a significant effect to the customer's perception of a certain product's quality. Yusof and Ariffin (2016) have investigated the Islamic banks in Malaysia and confirmed that customers tended to choose the bank that possess a matching image with their self-congruence and their lifestyle and would easily lead to a positive evaluation of the overall products and service at that bank. In the tourism context, a few researchers have applied the self-congruity theory and reported a strong relationship between self-image congruence and service quality. Gretzel et al.'s (2006) finding showed that destination identification and visitor's self-congruence were significantly correlated with visitors' functional attributes of the experience. Ahn and Hosany (2017) have examined the cruise-ship experience and confirmed that the greater the congruity with the visitors' self-concept was, the more the pleasant and delight they would perceive their experiences.

However, a cognitive relationship between self-congruence and destination identification and functional consumption are still need to developed.

Interviewee #5 explained that her lifestyle is important when she perceived service quality:

*As a Millennium, I seemed to enjoy more authentic experiences from my journey, instead of just a general vacation. Therefore, I highly appreciated any cultural, heritage, and authentic adventure. The moment I first visited those sites, I already felt half satisfied. I tended to go easy on the evaluation so it was still acceptable if one or two things were missing.*

Interviewee #11 expressed the importance of symbolic consumption in destination marketing:

*Self-congruence can lead to a positive product evaluation in destination. It means that the more closely the visitors perceive themselves with the stereotypic image of the destination, the more likely that they will possess favorable evaluative judgments about the product's quality. Therefore, in our destination, we focus on understand our visitors' needs and demands and redesign our destination to match. Thus, the solutions help us to improve the service quality perceived by our visitors.*

Based on the above discussion, this study asserts that the symbolic consumption can influence the experiential symbolic and functional symbolic. Therefore, the following hypotheses are developed:

Hypothesis H1: Symbolic consumption positively affects experiential consumption.

Hypothesis H2: Symbolic consumption positively affects functional consumption.

#### **4.3.2 The influences of destination consumption antecedents on rational attitude**

First of all, symbolic consumption is one of the important factors to facilitate rational attitude toward revisit intention. Grubb and Grathwohl

(1967) introduced the concept of self-congruence of an individual which included perceived ability, limitation, appearance and personality. The researchers proposed that the self-congruence model was formed to explain, describe, and predict an individual's behavior. Furthermore, Krishnan and Murugan (2007) pointed out that lifestyle-congruence was a better information source to predict customer's attitude and behavior intention than demographics as they attached shared values, tastes in consumption patterns and symbolic nuances differentiating groups (Tangsupwattana & Liu, 2017). In the tourism context, Sirgy et al. (2018) proposed an integrative model of self-congruity and travel attitude and behavior, whereby the higher the self-congruity level between a destination image and the potential tourist's self-concept, the more likely that the tourist would have a positive cognitive attitude to a destination (Sop & Kozak, 2019). Moreover, Hultman et al. (2015) explained that destination can evoke some strong values that describe tourists (outgoing, fun, friendly, etc.). Tourists now perceive a sense of connectedness to a destination, define himself/ herself based on that feeling, and lead to a favor attitude toward that destination (Chen & Phou, 2013). Tangsupwattana and Liu (2017) also contended that symbolic consumption would promote tourists' rational attitudes to religious destinations.

Interviewee #10 mentioned that symbolic consumption is important in sharpening his rational attitude toward a religious destination:

*Symbolic consumption is important to attract visitors to visit a destination. It contains the reason why visitors should visit the site. It also assists visitors when they evaluate the site and the experience. When visitors perceive the similarity between their hobby and interest, and the destination image and characteristic, they will likely to have a positive rational attitude toward that destination.*

Interviewee #11 agreed on the importance of the symbolic consumption in religious tourism and commented:

*The church that I am managing attract about 30,000 visitors every month. During religious holiday, the number can be up to 5,000 visitors per day. The majority of them are Catholic who use the journey as a pilgrimage of their religious practices. I strongly believe that symbolic factor is the most important attribution for the religious visitors to judge the destination's utilitarian factors. Through destination identification, visitors can form some types of favorite expectation toward the destination, the trip, and the experience. Once they experience the trip and perceive the matching between destination and their self, it will lead to a positive functional evaluation and positive rational attitude.*

Secondly, experiential consumption was concluded to be a predictor on rational attitude. In the utilitarian perspectives, individuals will think about the trade-off between benefits and sacrifices whenever they need to decide something, that are the quality, reliability, durability and price (Dhar & Wertenbroch, 2000). In term of tourism, rational attitude can be based on the number of attractions seen, the on-time performance, the comfortable transportation, the reasonable price or safety records. On the other hand, experiential consumption focus on the aesthetic, sensation, pleasure, fantasy and fun experience of a destination, an experience, or a journey (Wang et al., 2020). When the destination elicits appropriate experiences, feelings, and emotions in the visitors, it will easily lead to a rational evaluation of the that destination (Bond et al., 2015). Previous studies have emphasized the importance of aesthetic experience because it can invoke feelings of arousal, such as joy, pleasure, delight, and escape (Wei & Tasci, 2019). It can also reduce any discrepancy between tourist expectation and performance, helping to construct value, trust, and rational attitude toward the religious place (Haque & Momen, 2017). For example, playfulness can support visiting some religious locations, because, instead of highlighting the religious aspect, it can improve and enrich tourist beliefs in the destination (Kim, 2014).

Interviewee #6 shared her opinion on this issues that:

*People might think that experiential consumption has nothing to do with utilitarian and rationality. However, surprisingly, these two factors are confirmed to be related. Visitors visit a destination not only for the functional attributions such as the hotel rooms, the attractions or the amenities; but also for the experiential consumption, such as the experience, the peace of mind or the escape from the daily life. Therefore, if the destination can fulfil those motivations, it will lead to a positive cognitive attitude.*

Interviewee #12 recalled his recent experience at a monastery and said that experiential consumption can influence rational attitude, particularly:

*I went to visit the Truc Lam Zen Monastery last year with my family to get some “fresh air” and stay away from the big and noisy city. I found the trip quite helpful because the nature environment and cultural heritage help me to cleanse my mind, relax my body and recharge my energy. I also found the trip beneficial as it gave me the educational benefit and experience about Buddhism.*

Finally, functional consumption can be considered as a pivotal driver in tourists' overall rational attitude toward a specific destination (Jani & Han, 2011). It is the reason why visitors visit a destination and focus on matching the performance of destination's functional attributes and the tourists' ideal type of performance (Ahn et al., 2013). For example, religious sites are expected to give peaceful, conducive climate to worship, friendly people around, and so on. However, when it is not like what tourist expected, the religious sites can't fulfill the functional consumption of the tourist, it will create the negative evaluation of visitors toward the destination. Researchers suggested that the service provider should offer functional or utilitarian values to help tourists develop feelings of trustworthiness. Specifically, tourism service, facility quality, accommodation, food, and transportation can determine whether or not the tourist destinations put efforts to provide the promised functional consumption (Li et al., 2011). Functional

consumption can improve the cognitive value of a religious destination, which further facilitates rational attitudes (Wu et al., 2014). Taken together, functional consumption can improve the tourists' rational attitudes, and especially improve the cognitive image of the religious destination (Ryu, Lee, & Kim, 2012; Wu, 2013).

Interview #1 confirmed the relationship between functional consumption and rational attitude that:

*Before visiting any destination, visitors tended to create an expectation through personal experience, WOM or Internet search. During the whole trip, visitors would compare between the expectation and the experience by evaluating the functional attributes of the destination, mostly the accommodation, the food and beverage, the staff, cleanliness, and so on. It is important for destination to be able to fulfil the tourists' functional consumption to create the positive rational attitude.*

In the moment to promote a religious place, it is possible that improving the perceived experiential consumption, symbolic consumption, and functional consumption can nurture the trust and the image of the place. Based on the above explanation, this study proposes that:

Hypothesis H3a: Symbolic consumption has a positive effect on rational attitude.

Hypothesis H3b: Experiential consumption has a positive effect on rational attitude.

Hypothesis H3c: Functional consumption has a positive effect on rational attitude.

#### **4.3.3 The influences of destination consumption antecedents on emotional attitude**

Tourists choose a religious destination based on symbolic meanings and relation to their self-congruence, self-identity, and self-concept (Sun et al., 2014). These symbolic meanings may reinforce their emotional attitudes

toward religious places (Ekinici et al., 2013). For example, Sirgy et al. (2018) found that self-congruence and self-identity may enhance the perceived values that tourists would experience during their visit. Based on the identity theory, tourists may define themselves in accordance with their relationship with particular groups that differentiate them from other social groups (Siera & McQuitty, 2007). Therefore, if tourists identify themselves with the religious activities of certain destination, this identification may further enhance the development of emotional attitudes, creating a sense of belonging (Ekinici et al., 2013). Moreover, this identification may build up some affective image toward the destination (Chen et al., 2016). Religious tourism encompasses the identification of a specific community that may possess the same beliefs and culture, developing higher levels of experiential and spiritual values. On the other hand, Kim and Thapa (2018) stated that religious sites entailed a symbolic consumption where tourists see a high congruence between themselves and the destination. That is, tourists are likely to see the similarity how they are and how they see the destination, which lead to a shared belief and affective image among tourists. Since they are one of the antecedents of emotional attitude, tourists would develop positive feelings toward the destination (Jo et al., 2020).

Interviewee #7 mentioned the importance of symbolic consumption in tourist emotional attitude:

*Individuals tend to integrate other to their self-concept. In tourism, visitors tend to incorporate the destination with their self-image. The stronger the self-congruence, the strong the emotional bond between the visitors and the destination. I strongly believe that a tourist would get attached to a destination when the destination can enrich his/her self-concept by extending sensory and aesthetic, and pleasure feeling of the tourist. Therefore, symbolic consumption is critical in developing the emotional attitude of visitors.*

Interviewee #3 confirmed the hypothesis and said that:

*When I travel, if the site matches my travel motives and the benefits pursued, I would automatically develop the positive affective destination image and create a high emotional evaluation with the destination.*

On the other hand, experiential consumption is critical essential factor to promote hedonic attitudes. Wang et al. (2020) stated that in tourism context, visitors are mostly focus on the experiential consumption where the main motivation is to gain sensory experiences of aesthetic, sensual, pleasure, fantasy desired feelings, instead of the task being fulfilled. Huang and Wang (2018) further argued that sensation and emotion also significantly influence the experiential consumption of luxury tourism forms such as cruise-ship in which hedonic experience is vital to develop emotional attitude. In religious tourism, hedonism is also important in establishing tourists' attitude and satisfaction, as it has the ability to influence behavior (Wearing, McDonald, & Wearing, 2013). Gannon et al., (2017) suggested that religious destinations must offer fosters hedonistic feelings to visitors by taking advantage of the emotional value experienced during pilgrimage, where visitors derived pleasure from the positive emotion and evaluation through visiting such destination. In religious tourism, as the experiential consumption related to the feelings of heightened enjoyment, ability to escape everyday reality, and education perceived from a connection with other people, the relationship between experiential consumption and emotional evaluation is expected to be positive (Lochrie et al., 2019).

Interviewee #15 emphasized on the important role of experiential consumption on the emotional attitude and stated that:

*Religious destinations are usually so unique that visitors possess a high level of consumption which affects how individual experience the journey and form the emotion as a result. Thus, for religious tourists, the intangible factors of destination experiences are of high hedonic value and*



*associated with positive emotional evaluations.*

Interview #8 agreed on the statement and posited:

*When traveling to a religious destination, I seek for the peace of mind, relaxing and healing memories and experiences. If the experience can fulfill my motivation, I would definitely develop a positive emotional attitude toward that destination. Otherwise, I will mostly form negative evaluation.*

Finally, functional consumption may increase the experiential value that tourists experience during their visit (Wu & Ai, 2016). Liao et al. (2021) suggested that experiential values, which was the perception of customers regarding the product or services they get through direct use or indirect observation, is one of the main factors of emotional attitude. In tourism experiential value was derived not only from the enjoyment and emotion, but also the experience and the service quality during their journey (Smith & Colgate, 2007). Functional consumption is vital for developing a desirable emotional attitude; for example, some tourists may have specific requirements regarding the food, facilities, bible and so forth, which may help them enjoy and develop an affective image of the destination (Lee et al., 2011). De Rojas and Camarero (2008) found that perceived service quality influenced the emotion and feeling of visitors to an interpretation center. Ladhari (2009) argued that service quality including the tangibles, reliability, responsiveness, confidence, and communication would lead to an emotional evaluation and judgement.

Interviewee #4 gave her thought regarding the relationship between functional consumption and emotional attitude in the following statement:

*Functional consumption explained the main functional and utilitarian attributes that destination provides to the visitors during their trip. The various attraction sites with different culture, heritage, and architecture can evoke some emotions and feelings of visitors such as exciting, delightful, enjoyable, and so on. Thus, it is important for destination*

*managers and marketers to focus on achieving a high level of functional consumptions to create a positive emotional attitude toward that destination.*

Interviewee #2 recalled her memories to a religious destination and said that:

*It was 2 years ago that I visited a monastery in Thailand, I was impressed with the staff there. They helped us with some travel arrangements and gave us some advices. They were always smile to us, which make our trip quite pleasant. We had a chance to try some vegetarian food prepared by the monks. It looked so beautiful and it tasted delicious. I think that also contributed to the amused journey that we had.*

In the context of religious tourism, it is possible that improving the perceived experiential consumption, symbolic consumption, and functional consumption can foster the affective image of the destination. Based on the above explanation, this study proposes that:

Hypothesis H4a: Symbolic consumption has a positive effect on emotional attitude.

Hypothesis H4b: Experiential consumption has a positive effect on emotional attitude.

Hypothesis H4c: Functional consumption has a positive effect on emotional attitude.

#### **4.3.4 The serial mediating effects of destination preference and travel satisfaction on the relationship of destination consumption and revisit intention**

Destination has been used to measure loyalty in marketing literature. Destination is a psychological commitment to a brand and often leads to the repeat behavior. Mao and Zhang (2012) confirmed that revisit intention was significantly influenced by destination preference. They suggested that marketing and branding efforts of a destination should be made by establishing a symbolic connection between tourists and destination. Self-

congruence played a critical role in predicting various customer behavior, particularly the destination preference (Kressmann et al., 2006). Ahn et al. (2013) explained that tourists form a match between their self and the destinations image and develop some emotional attachment and bonds to these destinations. Tourists then tend to put more favor on these destination from a set of destination alternates. Furthermore, Yang et al. (2020) proposed that visitors might prefer a destination because that destination matched the tourist' ideal self-concept to fulfill the need of self-esteem. For instance, the image of Rishikesh (India) is relaxing, peaceful and spirit. So, if image match the tourist's ideal self-concept, visiting this destination will increase the tourist's self-esteem. Furthermore, destination preference was confirmed as a factor leading to behavior intention, that is revisit intention (Lai, Khoo-Lattimore, & Wang, 2019). Papadimitriou, Kaplanidou, and Apostolopoulou (2018) investigate the behavior intention of Chinese tourists in religious destination and confirmed the positive relationship between preferences and revisit intention. The study indicated that visitors with preferences for a destination will consistently revisit the destination. Ramukumba (2018) agreed on the role of destination preference and explained that when tourists develop a special and strong psychological bond with the destination, they would come back to visit the destination again and again. Therefore, this study proposes travel satisfaction can mediate the relationship between symbolic consumption and revisit intention.

Interviewee #13 gave his opinion on the mediating role if symbolic consumption relationship:

*I think that destination preference is an important factor in tourism. When traveling to a destination that similar to the lifestyle, personality, hobbies and interests, tourists will develop their symbolic consumption and create an emotional connection with the destination. Through preference, tourists would enhance their post-purchase*

*intention and revisit the destination.*

According to identity theory (Stets & Burke, 2000) and theory of communities of practice (Wenger, 1998), symbolic consumption composed of destination identification, self-congruence, and lifestyle congruence may represent a vital driver of travel satisfaction. Beerli and Martin (2004) tried to conceptualized destination identification and found that travel satisfaction was significantly correlated with congruity between destination and tourist' self-image. It means the smaller the discrepancy between destination image and tourist's self-concept and life-stye, the more satisfied the tourist is. Beerli, Meneses, and Gil (2007) investigated the lifestyle of tourist who visited three different destination including Kenya, Paris, and Dominican Republic and confirmed that the destination identification and visitor's self-concept exerted a salient effect on destination choice travel satisfaction. Khazaei Pool, Khodadadi, & Asadi (2018) further studied the impact of destination preference and concluded that when Islamic tourists found the similarity between their self-concept and the Islamic-religious destination, they were more likely to gain travel satisfaction during their journey at Islamic-religious destination. However, the literature pertaining to the role of symbolic consumption in consumer behavior is still under-investigated (Mao & Zhang, 2012). On the other hand, tourist satisfaction has been widely confirmed as a major antecedent of revisit intention (Li et al., 2020; Lin, 2014; Loi et al., 2017; Seetanah et al., 2020). According to bottom-up spillover theory, tourists experience both positive and negative feelings in relating to their travel experience to the destination and tourist satisfaction can be derived from a summation of the positive and pleasant travel experiences (Huang et al., 2019). Researchers further clarified that with those travel experiences, tourists will feel satisfied and more likely to revisit the destination (Vada, Prentice, & Hsiao, 2019). Similarly, Stylos et al. (2017) explained that

tourists who feel satisfied with experiences they gain when travelling are likely to return to the same destination. Therefore, this study proposes travel satisfaction can mediate the relationship between destination consumption and revisit intention.

Interviewee #4 shared the marketing orientation in her organization:

*Since it is a religious destination with the majority of motivation is religious-related, we focus on creating and developing the symbolic consumption of tourists. The design, architecture, and the amenities are all centered around Buddhism. We believed that this concept will help us to enhance the travel satisfaction and attract visitors to revisit our pagoda in the near future. Apparently, our plan success as the repeated visitor number is quite high.*

Destination preference is a consequence of tourist's cognitive evaluation that influence tourist satisfaction with the destination (Heung & Quf, 2000). Su and Huang (2019) suggested that destination preference would belong to expectation and perception of tourists toward a certain destination, while travel satisfaction raised based on the on-site experience. Thus, once the preference was achieved, the travel satisfaction would be higher. Jamal and Al-Marri (2007) also argued that customers are more satisfied with more preferred brands and less satisfied with less preferred brands. Mao and Zhang (2012) further investigated the Chinese tourists in Australia and confirmed the significant impact of destination preference on tourist satisfaction.

Interviewee #2 commented on the relationship between destination preference:

*There are some destinations that stayed in my travel wish-list that I want to travel again and again. Whenever, I travel to those destinations, it automatically starts my satisfaction already. Compared to travelling to a new destination, I need to experience everything before judging the trip.*

Similarly, this study proposes that destination preference and travel

satisfaction serially mediate the relationship between experiential consumption and revisit intention. Experiential consumption focuses on the subjective evaluation of experiential quality (Chen & Chen, 2010). In tourism, experiential consumption is sometimes suggested to have a stronger role in understanding visitor behavior (Huang & Wang, 2018; Wu et al., 2019). Experiential consumption derived from the destination ability to elicit feelings and emotions of tourists such as aesthetic, sensual, fantasy, excitement, etc. Experiential consumption has been confirmed as an important construct in explain visitor behavior intention. Zhang, Wu, and Buhalis (2018) have examined memorable tourism experience as an outcome of experiential consumption and suggest that a higher level of memorable tourism experience would lead to a higher level of revisit intention. Dedeoglu et al. (2018) claimed that once customers gain positive hedonic value from the products, they are more likely conduct positive behavior intention to purchase the same products in the future. In tourism, it meant that visitors are more likely to revisit the destination if they have a sense of novelty in the destination or if they experience emotional benefits from the journey. However, Murtini (2021) suggested that in some circumstances, the relationship between experiential consumption and revisit intention is still unclear and demands more explanation from a serial mediating factors. Chen et al. (2016) have investigated the visitors to Angkor World Heritage site in Cambodia and suggested that tourist satisfaction and destination preference can mediate how experiential consumption affect revisit intention.

Interviewee #7 also agreed on the mediating role of destination preference:

*Experiential consumption focuses on the hedonism, the feelings and the emotions of tourists at the destination. The feeling of enjoyment or exciting while travelling at a destination is not strong enough to push the tourists to*

*return to the destination. Tourists need more pull-push motivation factors to encourage visitors. Destination preference can be an essential motivation factor as it contain the bias feeling toward the destination as well as the destination choice that tourist hold against other alternatives. Therefore, if visitors perceive high level of emotions and feelings from the destination, and if the destination is the highly preferred by the tourists, tourists are more likely to revisit the destination.*

Interviewee #8 also share her thought on the statement:

*When planning my travel, I always prefer sites with cultural and heritage design such as The Complex of Hue Monuments; Hoi An Ancient Town, or Trang An Landscape Complex as they give me the feeling of relaxing and amusing, as well as the feeling of escaping the modern noisy world. Thus, if when I travel to those places and I can perceive the expected emotional value, I would definitely retravel.*

On the other hand, interview #15 argued on the role of travel satisfaction

*There is no doubt that travel satisfaction plays an important role on how experiential consumption affect travel satisfaction. Travel satisfaction can be either a direct antecedent or a mediator on the relationship between revisit intention and experiential consumption. However, I believe that the later role will enhance the above relationship. It means if tourists can acquire a certain set of positive feelings from the destination, it will increase the revisit intention when visitors are more satisfied.*

Interview #14 shared how her organization develop the marketing program:

*At the beginning, we only focused on satisfying the visitors with functional factors, and faced with big challenges on how to attract more visitors. Then, we understood that people visit our monastery for the feeling of relax, peaceful and escaping. Thus, we pay attention more on the hedonic values given to the visitors and enhance the travel satisfaction. We found that it helps to attract repeat visitors.*

Finally, destination preference and travel satisfaction are also proposed

as the serial mediator on the relationship between functional consumption and revisit intention. First, functional consumption is based on the perceived functional and utilitarian attributes related to a tourists' aspiration level regarding the destination's performance (Sirgy & Su, 2000). Functional consumption was most often measured by as service quality. Chomvilailuk and Butcher (2010) suggested that service quality is the primary influential factor in customer evaluation and brand preference is interweaved with service quality. It was argued that when the destination can successfully provide the functional and utilitarian value to visitors, it will lead to an emotional response to the experience and the destination. Visitors further create some bias feeling toward the destination, thus develop the destination preference toward that destination. Even though researchers agreed that functional consumption is an indicator of destination loyalty, how this factor effects on revisit intention is still lacking.

Secondly, as one of the most common studied parallel factors in marketing tourism, tourist satisfaction has been confirmed as a direct antecedent of revisit intention (Mohamad et al., 2019; Seetanah et al., 2020; Tandon, Kiran, & Sah, 2017). Sirgy et al. (2011) explained that tourists who feel satisfied with experiences during travelling will create positive effects or less negative effects on their life satisfaction. The higher the travel satisfaction, the higher will be the intention to revisit the destination (Wu et al., 2014); tourists who feel satisfied and happy with their travelling will intend to visit the same place again. Various researchers have suggested that travel satisfaction can be a solid mediator between functional consumption and revisit intention. Yolal, Chi and Pesämaa (2017) examined the destination loyalty at all-inclusive resorts and indicated that satisfaction mediates the effect of service quality on destination loyalty, in other words, satisfaction strengthen the effects of service quality on revisit intention.



Mohamad et al. (2019) have studied the tourism industry in Malaysia and confirmed that in the destination loyalty model, when visitors perceived high service quality, it will create pleasurable feeling experienced by tourists, which further lead to the intention to revisit that destination.

Interviewee #9 stressed on the importance to understand the relationship between functional consumption – travel satisfaction and revisit intention:

*At our pagoda, we realized that service quality and travel satisfaction in critical in enhancing destination loyalty. First, we conducted regular customer feedback and satisfaction survey to understand how and what customer expect. Secondly, we try to focused improving service quality by concentrating on the frequent transport service, the convivence of information help desk, the cleanliness, and the friendliness of the staff. We believed that those efforts help us to maintain the visitor loyalty.*

Finally, as in one of the most popular model of travel destination preferences, Woodside et al. (1989) explained the development of destination preference. The researchers stated that visitors develop would base on a set of previous destination experience, including the attraction, information and staff support, the convenience the accessibility of destination to develop a connection with the destination and create the destination preference. Following that, researchers further pointed out the destination preference will directly lead to post-visit behavior, that is the intention to revisit the destination. Surprisingly, the simultaneous relationship of functional consumption, destination preference, and revisit intention is still rather limited. In this study, destination preference is proposed to mediate the relationship between functional consumption and revisit intention.

Interviewee #6 explain how destination preference affects the destination revisit model:

*Functional consumption shows us how visitor perceive the*

*utilitarian value and functional attributes of the destination and if they can match with the ideal type of performance. Functional consumption alone can't tell if tourist will return to the destination. Therefore, if destination marketers want to understand the destination choice, they must include another factor to explain the relationship between functional consumption and revisit intention. Destination preference can state the "like" direction of a tourist and can be a good indicator.*

Interviewee #13 also on the mediating role of destination preference:

*When investigating the service quality and tourist loyalty behavior, researchers unitedly agree that service quality will not directly affect revisit intention, they need a mediator. In my opinion, destination preference should be placed on the mediating role as it not only reflects on how visitors perceive the destination but also can influence visitors' decision.*

While traveling, tourists tended to create the symbolic consumption, experiential consumption, and functional consumption as the components of their destination consumption. Based on these components, with the high perceived destination preference and high level of travel satisfaction, tourists will develop the revisit intention toward that destination. Therefore, this study suggests that destination preference and travel satisfaction positively serially mediate the relationship between symbolic consumption, experiential consumption, and functional consumption; and revisit intention.

Based on the above explanation and the interview result, this study proposes that:

Hypothesis H5a: Destination preference and travel satisfaction positively mediate the relationship between symbolic consumption and revisit intention.

Hypothesis H5b: Destination preference and travel satisfaction positively mediate the relationship between experiential consumption and revisit intention.

Hypothesis H5c: Destination preference and travel satisfaction positively mediate the relationship between functional consumption and revisit intention.

#### **4.3.5 The serial mediating effects of destination preference and travel satisfaction on the relationship of travel attitude and revisit intention**

Previous studies in marketing have proposed hedonic and utilitarian values as two of the most important factors facilitating tourist satisfaction and behavior (Wei & Tasci, 2019)

Stylos et al. (2017) confirmed that when tourists have a more favorable rational attitude toward a tourist location, the possibility that they may develop a favor attachment onto that destination. Furthermore, Hallmann, Zehrer, and Müller (2013) used service quality, physiography, tourist management, facilities, hospitality, and costs as different attributes to approach the cognitive value that tourists may have toward a destination. More precisely, in their study, cognitive evaluation of destination attributes was identified as the most influential predictor of behavior intention. In addition, religious destinations that produce positive cognitive evaluation in the minds of tourists can increase tourist satisfaction, and therefore facilitate higher levels of satisfaction and behavior intention (Haque & Momen, 2017). These studies argue that positive cognitive evaluation will increase tourist travel satisfaction and reducing any potential risk and uncertainty perception related to a religious destination. On the other hand, experiential and emotional states, such as feelings of well-being, excitement, and happiness, are conceptually expressive of tourists' experiential perception which can be used as a predictor of travel satisfaction (Muskat et al., 2019). According to Chua et al. (2014), when tourists perceive a high level of experiential value, such as excellent service or aesthetic decoration, they tend to have favorable

behavior intention. In the context of tourism, experience of fantasy, playfulness, and enjoyment in the tourist location will encourage them to pay more attention to the destination and influence tourists' attitudes (Lee et al., 2011). Moreover, Eade (2009) concluded that, in general, tourists' experiential value could help individuals avoid individualistic behavior and develop more introspective behavior, which creates greater satisfaction and a good memory that may generate a willingness to revisit the same destination. Apleni et al. (2017) argued that religious activities related to perceptions, mediation, and wisdom are some of the determinants of overall satisfaction and future behavior intention. Milman and Tasci (2018) argued that tourists' rational and emotional attitude to revisit will influence their revisit intention for a theme park destination. However, it is suggested that how travel attitude influence the destination loyalty is still under-estimated and researchers are in need to find more construct to define and strengthen the relationship between attitude and revisit intention. In this study, destination preference and travel satisfaction can show the serial mediating effects on travel attitude and revisit intention. Particularly, even though no studies have yet to express a significant role of destination preference, some researchers have recommended some direction. Batra, Ahuvia, and Bagozzi (2012) found that overall positive attitudes toward a brand might lead to intense emotions to develop a bonding connection to a brand. Prayag, Chen, and Del Chiappa (2018) while studying the domestic tourists to Sardinia (Mediterranean Sea) concluded that there is a complex relationship between overall attitude, preference, and behavioral intentions. On the other hand, travel satisfaction is a common mediator of attitude and revisit intention. Wu et al. (2014) mentioned that tourist intention to revisit the same destination is influenced by the feelings of satisfaction and positive experience that tourists garnered during their travelling. Similarly, Stylos et al. (2017) explained that tourists

who feel satisfied with experiences they gain when travelling are likely to return to the same destination.

Interviewee #7 explained why destination preference should be included in the model:

*Academic tended to neglect destination preference and focus on tourist attitude toward a destination. However, in my opinion, destination preference is a better concept and a transparent indicator of attitude as it goes beyond one step and announces the direction of tourist' future behavior. Therefore, adding destination preference on the relationship between attitude, travel satisfaction and revisit intention is required.*

Interviewee #15 enhanced the posit that destination preference and travel satisfaction will promote travel attitude and revisit intention:

*Economic theory presumed that visitors have special preference consistent with their selection among alternatives. It has been confirmed as the direct antecedent of destination choice and the measurer of destination loyalty. Therefore, placing destination preference as a moderator will help to enhance the revisit intention model.*

Based on the above explanation, this study proposes that:

Hypothesis H6a: Destination preference and travel satisfaction positively mediate the relationship between rational attitude and revisit intention.

Hypothesis H6b: Destination preference and travel satisfaction positively mediate the relationship between emotional attitude and revisit intention.

#### **4.3.6 The moderating effect of religious involvement on the relationship between travel satisfaction and revisit intention**

According to Davis et al. (2017), involvement can be related to an individual's perception of the importance of an explicit product, service, or an object. Involvement has been confirmed as a robust moderating factor in

consumer behavior marketing. Rauyruen and Miller (2007) suggested that high customer involvement would lead to a strong interest in seeking information related to the product and high repurchase intention. Chen and Tsai (2008) argued that high levels of product involvement can increase the possibility that customer attitudes will lead to higher levels of loyalty, and increase the possibility that satisfaction will lead to greater loyalty. Sanchez-Franco (2009) indicated that the ego and purchasing product involvement would moderate the relationship between customer satisfaction and customer trust in e-Banking system. In Tourism, Rasty, Chou, and Feiz (2013) pointed out that when there is a high customer involvement, tourist would increase their attitude on internet travel advertise, and increase their purchase intention. Applying this finding to the religious tourism field, this study argues that religious involvement may moderate the associations between travel satisfaction on revisit intention (Sharpley & Sundaram, 2005). More precisely, religious involvement has been proved to increase travel satisfaction, revisit intention and strengthen these associations (Suh & Youjae, 2006). As religious involvement increases, tourists may be willing to search for more information regarding the religious destination (Sim & Bujang, 2012). Destination consumption can be considered as a stable construct that may build up a long-term memory. However, travel satisfaction and revisit intention are changeable constructs that vary according to each tourist's experience (Oliver, 1980; Suh & Yi, 2006). When there is low religious involvement, tourists may not possess sufficient information for judgment, which might affect their attitude to the religious destination. Furthermore, religious involvement may increase the perception of an image of the religious destination, and thus intensifying travel satisfaction and revisit intention in religious spots.

Interviewee #3 explained the importance of religious involvement in

his travel:

*As a Muslim, Muslim involvement is important in any of my pilgrimage. I think of the involvement as a motivation factors that encourage me to participate more, to see more, to enjoy more, and to satisfy more in the travel activities.*

Interviewee #10 stated that religious involvement is important in religious destination:

*The majority of religious tourists visit religious destination for the religious motivation, to feel connected and closed to God. They will not pay much attention to physical environment and the feeling of enjoyment or excitement. Thus, if the tourists' religious social interaction and divine relation is high, the relationship between their satisfaction and revisit intention will be high.*

Based on the above discussion, this study proposes that:

Hypothesis H7: Religious involvement has a moderating effect on the relationship between travel satisfaction and revisit intention.

#### **4.3.7 The moderating effect of eWOM on the relationship between travel satisfaction and revisit intention**

Litvin et al. (2008) defined eWOM as the information communications aimed to customers through internet-based technology regarding to the usage, the ownership, or the characteristics of a product or service. The communication type can be B-C (between providers and customers) or C-C (between customers themselves). The internet-based technology can be blog, review forum, website, etc. With the rise of internet, customers are more motivated to share their comments regarding a product and service. eWOM information can be considered as more reliable and trustworthy than the traditional advertisement. Thus, eWOM significantly affect the customer purchase and post-purchase behavior (Sen & Lerman, 2007). The more eWOM message the customers receive, the more they are likely to be affected

by the message (Park & Lee, 2008). Even when the customers already establish a solid relationship with the products and service, Kuo et al. (2013) proposed that eWOM still have a critical impact when the information source is trustworthy and the information can reduce the customer uncertainty. Kuo et al. (2013) further claimed that if customers received positive eWOM, a high satisfaction will have a stronger impact on repeat-purchase intention. Rahim et al. (2015) further stated customers accept eWOM message as a powerful determinant affecting behavior intention. Mansoor and Noor (2019) concluded that positive eWOM moderates the association between green purchase satisfaction and green purchase intention such that the relationship will be stronger in case of high positive eWOM. In tourism, researchers have confirmed the increasing importance of eWOM in behavior intention (Jalilvand & Samiei, 2012; Jalilvand et al., 2012; Pour et al., 2020; Zarrad & Debabi, 2015). eWOM is proved to have a significant impact on tourist expectation, attitude, satisfaction and revisit intention. However, study on the moderating effect of eWOM is rather limited. In this study, eWOM is proposed to be moderating the relationship between travel satisfaction and revisit intention. Particularly, if visitors received positive eWOM about a travelled destination, a high travel satisfaction will have a stronger influence on revisit intention.

Interviewee #9 explained how her organization enhance eWOM platform:

*We understand the eWOM plays an important role in marketing and advertising the destination. Thus, we developed our own eWOM platform and encourage visitors to share their experience. We have 1 Facebook fan page and a review session in the official website. We also follow what everyone wrote about our pagoda in other social media. For every bad review, we try to contact the commenter and solve the issues and respond the results. We believed that eWOM is important not only to attract new visitors, but also to the*



*repeat visitors.*

Interviewee #12 told us how he used social media prior making travel choice:

*I think eWOM is an effective source of information. Before choosing a new destination, I always look up on the Internet to see what everyone said about the destination. If most of the comments are positive, there will be more likely that I will visit the destination. If the destination I already travel, even if I had a good experience and high satisfaction, I will still check on the Internet, to 1) look up for some unvisited attraction and 2) check the consistency of the services.*

Interviewee #2 thought that eWOM is a better influencer for her:

*I will search on the social media and other source to check what everyone else comments. If I like the comments, I will continue go to search in the official website of the destination. However, sometimes, I have some doubts on the comments as they seem to be written by the sale agents or travel agents to make the destination more favorable.*

Based on the above explanation, this study proposes that:

Hypothesis H8: eWOM has a moderating effect on the relationship between travel satisfaction and revisit intention.

#### **4.4 The conceptual framework**

Based on the literature review and the hypotheses development, the major objective of this study is to develop a comprehensive research model to identify the antecedents, serial mediators, moderators, and consequences of travel satisfaction. Specifically, this study attempts to identify two aspects of antecedents, which are destination consumption (symbolic consumption, experiential consumption, and functional consumption) and travel attitude (rational attitude and emotional attitude). The serial mediating roles of destination preference and travel satisfaction on destination consumption and travel attitude; and revisit intention are also evaluated. Furthermore, this

study integrates two dimensions of moderators for the influences of travel satisfaction on revisit intention, including religious involvement and eWOM. Finally, the relationships among all constructs are further evaluation. The research model of this study is shown in Figure 4-1.



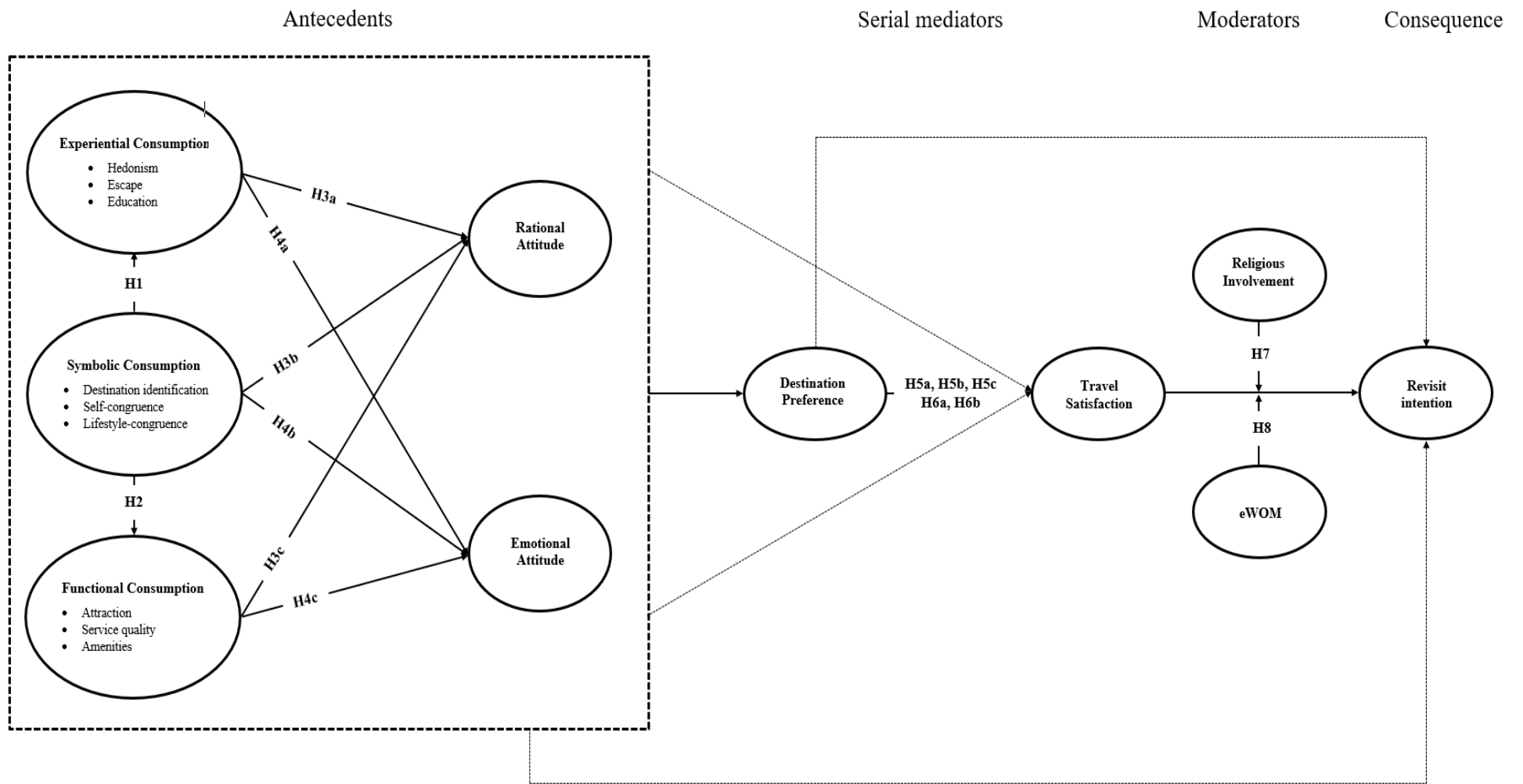


Figure 4-6 The research framework

Source: Original study.

Based on the results of literature review and the qualitative study, 15 research hypotheses were developed.

H1: symbolic consumption positively affects experiential consumption.

H2: symbolic consumption positively affects functional consumption.

H3a: experiential consumption positively affects rational attitude.

H3b: symbolic consumption positively affects rational attitude.

H3c: functional consumption positively affects rational attitude.

H3b: symbolic consumption positively affects emotional attitude.

H4b: experiential consumption positively affects emotional attitude.

H4c: functional consumption positively affects emotional attitude.

H5a: destination preference and travel satisfaction positively serially mediate the relationship between symbolic consumption and revisit intention.

H5b: destination preference and travel satisfaction positively serially mediate the relationship between experiential consumption and revisit intention.

H5c: destination preference and travel satisfaction positively serially mediate the relationship between functional consumption and revisit intention.

H6a: destination preference and travel satisfaction positively serially mediate the relationship between rational attitude and revisit intention.

H6b: destination preference and travel satisfaction positively serially mediate the relationship between emotional attitude and revisit intention.

H7: religious involvement moderates the relationship between travel satisfaction and revisit intention.

H8: electronic word-of-mouth moderates the relationship between travel satisfaction and revisit intention.

# **CHAPTER FIVE**

## **EMPIRICAL RESULTS AND DISCUSSIONS**

### **5.1 Questionnaire survey result**

#### **5.1.1 Characteristics of respondents**

This study collected data by sending the survey via an email, text-based messenger invitation, and a web-based questionnaire. After three months, from January 2021 to May 2021, this study received 516 responses. Among that, 28 responses were eliminated due to incomplete and unrealizable data and 65 responses were eliminated due to the respondents never visit a religious destination, thus 423 valid responses were accepted. This research used the SPSS software to perform a characteristics analysis of the respondents, including seven main categories: age, gender, education, occupation, income, traveling activities, and nationality. The results of the demographic analysis are shown in Table 4-1.

Based on the survey, it was found that male (59.81%) more than the surveyed female (40.19%). Approximately half of respondents aged 36-45 rated the highest proportion, followed by 46 to 55 years old (23.17%). 10.87% of the overall respondents are high school graduates or lower, whereas 65.72% hold bachelor degrees, 15.37% hold master degrees, and 78.04% are have Ph.D. The two main religion of respondents are Christianity (44.92%) and Buddhism (49.65%). The result also shows that 43.74% respondents are full-time employee, the next majority categories are businessperson (22.46%) and freelancer (9.22%). About income, the rate of the respondents that receive less than \$5,000/per year is 16.08%, about 34.28% of the respondents receive an income between \$5.000 to \$10.000/per year, also 30.73% of the respondents are those who receive a yearly income

around \$10,001 – \$15,000, the respondents who receive \$15,001 –\$20,000 are 10.04% and, the respondents who received \$20,001 - \$25,000 are 3.55% and the percentage of total number of respondents receive more than \$25,000/per month are 4.73%. Most of the respondents travel at least 2 – 3 times a year (66.19%), 32.15% of them travel once a year and about 1.18% of the respondents are those who travel 4 – 5 times a year and 0.47% of the respondents are those who travel more than 5 times a year. Vietnam is the country with the most participants (54.37%), ranked next is Taiwan (20.10%) and others.

Table 5-1 The demographic of respondents

<b>Demographic Variables</b>		<b>Frequency (n=423)</b>	<b>Percent</b>
Gender	Male	253	59.81%
	Female	170	40.19%
Age	Less than 25	20	4.73%
	26 to 35	39	9.22%
	36 to 45	211	49.88%
	46 to 55	98	23.17%
	More than 55 years old	55	13%
Education	High school or lower	46	10.87%
	Bachelor degree	278	65.72%
	Master degree	65	15.37%
	Doctorate degree	34	8.04%
Religion	Christianity	190	44.92%
	Islam	5	1.18%
	Hinduism	7	1.65%
	Buddhism	210	49.65%
	No religion	9	2.13%

<b>Demographic Variables</b>		<b>Frequency (n=423)</b>	<b>Percent</b>
	Other religions	2	0.47%
Occupation	Full-time employee	185	43.74%
	Part-time employee	38	8.98%
	Freelancer	39	9.22%
	Businessperson	95	22.46%
	Household keeping	34	8.04%
	Student	27	6.38%
	Other	5	1.18%
Annual Income (USD)	Less than 5,000	68	16.08%
	5,000 – 10,000	145	34.28%
	10,001 – 15,000	130	30.73%
	15,001 – 20,000	45	10.64%
	20,001 – 25,000	15	3.55%
	More than 25,000	20	4.73%
Travelling activities (annually)	Once	136	32.15%
	2 – 3 times	280	66.19%
	4 – 5 times	5	1.18%
	More than 5 times	2	0.47%
Nationality	Vietnamese	230	54.37%
	Taiwanese	85	20.10%
	Indian	20	4.73%
	Chinese	15	3.55%
	Thailand	5	1.18%
	America	8	1.89%
	Other	60	14.18%

Source: Original study.

### **5.1.2 Measurement results for research variables**

Table 5-2 provides descriptive statistics with respect to each of the research variables for 423 participants, including mean values and standard deviations. The results indicated that all respondents tend to report higher level of agreement for most items of the constructs of this research model. For the items of destination identification, the highest level of agreement is DI5 (4.02) and the lowest is DI1 (3.70). For the items of self-congruence, the highest level of agreement is SC3 (4.26) and the lowest is SC2 (3.75). For the items of lifestyle-congruence, the highest level of agreement is LC1 (4.52) and the lowest is LC2 (4.02). For the items of hedonism, the highest level of agreement is HE3 (4.09) and the lowest is HE4 (3.69). For the items of escape the highest level of agreement is ES1 (4.49) and the lowest is ES2 (4.19). For the items of education, the highest level of agreement is ED1 (4.36) and the lowest is ED3 (3.81). For the items of attraction, the highest level of agreement is AT1 (4.23) and the lowest is AT2 (3.80). The highest extent of agreement of facilities on item FA4 (4.61) and the lowest extent of agreement of facilities is item FA1 (3.87). The highest extent of agreement of amenities is shown on item AM2 (4.55) and the lowest extent of agreement of amenities is shown on item AM4 (4.33). For the items of rational attitude, the highest level of agreement is RA1 and RA9 (3.74) and the lowest is RA4 (3.52). For the items of emotional attitude, the highest level of agreement is EA4 (4.31) and the lowest is EA2 (3.65). For the items of destination preference, the highest level of agreement is shown on item DP3 (4.17) and the lowest is shown on item DP4 (3.88). For the items of travel satisfaction, the highest level of agreement is shown on item TS2 (4.69) and the lowest is shown on item TS3 (4.10). For the items of religious involvement, the highest level of agreement is shown on item REI1 (5.12) and the lowest is shown on item REI3 (4.92). For the items of electronic word of mouth, the highest level of



agreement is shown on item EW1 (4.02) and the lowest is shown on item EW4 (3.78). For the items of revisit intention, the highest level of agreement is shown on item RI4 (5.02) and the lowest is shown on item RI3 (4.67).

Table 5-2 Descriptive analysis for questionnaire items

<b>Research Items</b>		<b>Mean</b>	<b>S. D</b>
<b>Symbolic consumption</b>			
<b>Destination identification</b>			
DI1	If a story in the media criticizes this destination, I would feel embarrassed.	3.70	1.499
DI2	When someone praises this destination, it feels like a personal compliment.	4.00	1.497
DI3	I am very interested in what others think about this destination.	3.86	1.419
DI4	I feel that this destination is part of me.	3.83	1.478
DI5	I identify strongly with this destination.	4.02	1.291
DI6	Visiting this destination says a lot about who I am.	4.00	1.500
<b>Self-congruence</b>			
SC1	I feel a personal connection with visiting this destination.	3.87	2.823
SC2	Visiting this destination helps me express the type of person I want to be.	3.75	1.505
SC3	Visiting this destination reflects who I consider myself to be.	4.26	1.348
SC4	Visiting this destination make me feel good about myself.	3.96	1.393
SC5	The typical tourist of this destination has an image similar to how I like to see myself.	3.81	1.301
SC6	The image of this destination is consistent with how I like to see myself.	3.98	1.348
SC7	The image of this brand is destination with how I would like others to see me.	3.92	1.314
<b>Lifestyle-congruence</b>			
LC1	This destination reflects my personal lifestyle.	4.52	1.382

<b>Research Items</b>	<b>Mean</b>	<b>S. D</b>
LC2 This destination is totally in line with my lifestyle.	4.02	1.422
LC3 Visiting this destination supports my lifestyle.	4.34	1.383
<b>Experiential consumption</b>		
<b>Hedonism</b>		
HE1 The experience to this destination was truly enjoyable.	3.77	1.552
HE2 I enjoyed the experience to this destination for its own sake.	3.74	1.514
HE3 I truly felt delighted to this destination.	4.09	1.404
HE4 I derived a lot of pleasure from visiting this destination.	3.69	1.518
<b>Escape</b>		
ES1 I felt like I was in another world.	4.49	1.335
ES2 I got away from it at all.	4.19	1.349
ES3 I got so involved in this destination that I forgot everything else.	4.48	1.338
<b>Education</b>		
ED1 I expanded my understanding of this destination.	4.36	1.310
ED2 I gained information and knowledge about the destination.	4.11	1.403
ED3 I learned many different things about this destination.	3.81	1.494
<b>Functional consumption</b>		
<b>Attraction</b>		
AT1 I can visit and see temple god with ease in this destination.	4.23	1.514
AT2 I can see lot of beautiful places on the way.	3.80	1.487
AT3 This destination offers a variety of entertaining activities and events.	3.85	1.509
AT4 I can visit lot of other places other than temples.	4.00	1.561
<b>Facilities</b>		
FA1 This destination has a lot of open space for parking.	3.87	1.554
FA2 I have information help/ centers on the way.	3.91	1.482

<b>Research Items</b>		<b>Mean</b>	<b>S. D</b>
FA3	This destination has a proper system for crowded management.	4.00	1.467
FA4	I can get high quality accommodation with ease.	4.61	1.344
FA5	All basic facilities are available in the rooms of this destination.	4.37	1.370
FA6	I can use local transport to go to this destination.	4.25	1.403
<b>Amenities</b>			
AM1	The staffs of this destination are very helpful.	4.44	1.381
AM2	I can get good quality of food service in this destination.	4.55	2.798
AM3	The medical facility is available in this destination.	4.51	1.345
AM4	Phoning home or using the Internet is easy in this destination.	4.39	1.383
AM5	Environment is pure and clean in this destination.	4.33	1.359
<b>Rational attitude</b>			
RA1	Visiting this destination is effective.	3.74	1.468
RA2	Visiting this destination is helpful.	3.66	1.496
RA3	Visiting this destination is functional.	3.66	1.529
RA4	Visiting this destination is necessary.	3.52	1.550
RA5	Visiting this destination is practical.	3.57	1.497
RA6	Visiting this destination is beneficial.	3.72	1.487
RA7	Visiting this destination is useful.	3.69	1.462
RA8	Visiting this destination is handy.	3.62	1.435
RA9	Visiting this destination is sensible.	3.66	1.417
<b>Emotional attitude</b>			
EA1	Visiting this destination is fun.	3.70	1.609
EA2	Visiting this destination is exciting.	3.65	1.628
EA3	Visiting this destination is delightful.	3.89	1.502
EA4	Visiting this destination is thrilling.	4.31	1.346

<b>Research Items</b>	<b>Mean</b>	<b>S. D</b>
EA5 Visiting this destination is enjoyable.	4.23	1.453
EA6 Visiting this destination is cheerful.	4.05	1.518
EA7 Visiting this destination is amusing.	4.28	1.405
EA8 Visiting this destination is pleasant.	4.18	1.519
<b>Destination preference</b>		
DP1 This destination was my first choice.	3.90	1.385
DP2 I would prefer visiting this destination, rather than going/ doing other alternative places.	4.02	1.552
DP3 I would rank this destination as the most enjoyable place among the others I have visited.	4.17	1.482
DP4 This destination provides the best recreation/leisure opportunities among the alternatives I have visited.	3.88	1.609
<b>Travel satisfaction</b>		
TS1 My choice to visit this destination is a wise one.	4.58	1.383
TS2 I did the right thing when I visit this destination.	4.69	1.292
TS3 This experience is exactly what I need.	4.10	1.514
TS4 Overall, I am satisfied with the decision to visit this destination.	4.37	1.377
TS5 As a whole, I am happy with this trip.	4.58	1.383
<b>Religious involvement</b>		
REI1 I often go to religious services.	5.12	1.282
REI2 I often go to religious community meetings.	5.00	1.264
REI3 I feel close to God most of the time	4.92	1.206
REI4 I pray very often.	4.96	1.204
REI5 I think evil exists in the world.	4.97	1.170
REI6 Conflicts between faith and science is exists.	4.94	1.260
REI7 I feel that life really has meaning	5.11	1.259

Research Items		Mean	S. D
<b>Electronic word of mouth</b>			
EW1	I often read other tourists' online travel reviews to know what destinations make good impressions on others.	4.02	1.358
EW2	To make sure I choose the right destination, I often read other tourists' online travel reviews.	3.92	1.314
EW3	I often consult other tourists' online travel reviews to help choose an attractive destination.	3.91	1.345
EW4	I frequently gather information from tourists' online travel reviews before I travel to a certain destination.	3.78	1.299
EW5	If I don't read tourists' online travel reviews when I travel to a destination, I worry about my decision.	4.00	1.361
EW6	When I travel to a destination, tourists' online travel reviews make me confident in travelling to the destination.	3.84	1.300
<b>Revisit intention</b>			
RI1	I intend to revisit this destination in the next 2 years.	4.81	1.227
RI2	I plan to revisit this destination in the next 2 years.	4.85	1.225
RI3	I desire to revisit this destination in the next 2 years.	4.67	1.327
RI4	I probably will revisit this destination in the next 2 years.	5.02	1.233

Source: Original study.

## 5.2 Confirmative factor analysis and reliability test

After verifying the descriptive characteristics, this study conducted a test of reliability of the variables. This paper used Factor loading analysis and reliability test by using SPSS software. Based on Hair et al. (2012), the resulting values must satisfy the following criteria: factor loading  $> 0.6$ , Eigen value  $> 1$ , cumulative explained variance  $> 50\%$ , Item to total correlation  $> 0.5$ , Cronbach's alpha  $> 0.6$ . If any variable that did not meet the criteria mentioned above, it was deleted from further analysis. Tables 5-3 to 5-7 show the results of the confirmative factor analysis. It shows that no

variables were deleted from the data analysis. The results of the confirmative factor analysis and reliability test for each dimension are shown from Table 5-3 to Table 5-7.

### **5.2.1 Destination consumption**

Destination consumption model includes three constructs: symbolic consumption, experiential consumption, and functional consumption, with 42 measurement items.

Particularly, symbolic consumption has three factors: destination identification (6 variables), self-congruence (7 variables), and life-style (3 variables). Table 5-3 shows that for the factor of destination identification, the cumulative variance explained by this factor is 63.44%. The Cronbach's alpha value for this factor is 0.837 and the eigen value for this factor is 4.533. All variables within this factor are shown to have high factor loading values with the highest factor loading on DI1 (0.893) and the lowest is DI5 (0.717), whereas the item-to-total correlation for each value from 0.599 to 0.699. For the factor of self-congruence, it can be seen that all the observed variables have factor loading greater than 0,6, with the highest is SC1 (0.872) and the lowest is SC7 (0.749), whereas the item-to-total correlation for each variable from 0.612 to 0.734. The cumulative variance explained by this factor is 59.68%, the Cronbach's alpha value for this factor is 0.809 and the eigen value for this factor is 3.993. For the factor of lifestyle-congruence, it can be seen that all the observed variables have factor loading greater than 0,6, with the highest is LC1 (0.834) and the lowest is LC2 (0.777), whereas the item-to-total correlation for each variable from 0.719 to 0.611. The cumulative variance explained by this factor is 61.29%, the Cronbach's alpha value for this factor is 0.714 and the eigen value for this factor is 4.290.

On the other hand, experiential consumption has three factors: hedonism (4 variables), escape (3 variables), and education (3 variables).

Table 5-3 shows that for the factor of hedonism, the cumulative variance explained by this factor is 66.44%. The Cronbach's alpha value for this factor is 0.760 and the eigen value for this factor is 3.522. All variables within this factor are shown to have high factor loading values with the highest factor loading on HE4 (0.794) and the lowest is HE2 (0.671), whereas the item-to-total correlation for each value from 0.715 to 0.801. For the factor of escape, it can be seen that all the observed variables have factor loading greater than 0,6, with the highest is ES3 (0.872) and the lowest is ES1 (0.717), whereas the item-to-total correlation for each variable from 0.682 to 0.737. The cumulative variance explained by this factor is 62.07%, the Cronbach's alpha value for this factor is 0.672 and the eigen value for this factor is 3.104. For the factor of education, it can be seen that all the observed variables have factor loading greater than 0,6, with the highest is ED1 (0.893) and the lowest is ED3 (0.771), whereas the item-to-total correlation for each variable from 0.591 to 0.621. The cumulative variance explained by this factor is 59.98%, the Cronbach's alpha value for this factor is 0.627 and the eigen value for this factor is 3.093.

Finally, functional consumption has three factors: attraction (4 variables), facilities (6 variables), and amenities (5 variables). Table 5-3 shows that for the factor of attraction, the cumulative variance explained by this factor is 68.45%. The Cronbach's alpha value for this factor is 0.766 and the eigen value for this factor is 4.115. All variables within this factor are shown to have high factor loading values with the highest factor loading on AT1 (0.813) and the lowest is AT2 (0.741), whereas the item-to-total correlation for each value from 0.509 to 0.593. For the factor of facilities, it can be seen that all the observed variables have factor loading greater than 0,6, with the highest is FA5 (0.871) and the lowest is FA3 (0.722), whereas the item-to-total correlation for each variable from 0.565 to 0.722. The

cumulative variance explained by this factor is 61.62%, the Cronbach's alpha value for this factor is 0.805 and the eigen value for this factor is 4.255. For the factor of amenities, it can be seen that all the observed variables have factor loading greater than 0,6, with the highest is AM5 (0.831) and the lowest is AM4 (0.711), whereas the item-to-total correlation for each variable from 0.551 to 0.698. The cumulative variance explained by this factor is 62.33%, the Cronbach's alpha value for this factor is 0.643 and the eigen value for this factor is 3.201.

Compare with the criteria mentioned above, it can be concluded that the reliability of all the factors of destination consumption is acceptable.

Table 5-3 Results of factor analysis and reliability test for destination consumption

Research Items	Factor Loading	Eigen value	Cumulative Explained (%)	Item-to-total correlation	Cronbach's Alpha ( $\alpha$ )
<b>Symbolic consumption</b>					
<i>Destination identification</i>		<b>4.553</b>	<b>63.44</b>		<b>0.837</b>
DI1 If a story in the media criticizes this destination, I would feel embarrassed.	0.893			0.624	
DI2 When someone praises this destination, it feels like a personal compliment.	0.796			0.655	
DI3 I am very interested in what others think about this destination.	0.772			0.699	
DI4 I feel that this destination is part of me.	0.794			0.676	
DI5 I identify strongly with this destination.	0.717			0.599	
DI6 Visiting this destination says a lot about who I am.	0.841			0.613	



<b>Research Items</b>	<b>Factor Loading</b>	<b>Eigen value</b>	<b>Cumulative Explained (%)</b>	<b>Item-to-total correlation</b>	<b>Cronbach's Alpha (<math>\alpha</math>)</b>
<b><i>Self-congruence</i></b>		<b>3.993</b>	<b>59.68</b>		<b>0.809</b>
SC1 I feel a personal connection with visiting this destination.	0.872			0.729	
SC2 Visiting this destination helps me express the type of person I want to be.	0.796			0.711	
SC3 Visiting this destination reflects who I consider myself to be.	0.754			0.635	
SC4 Visiting this destination make me feel good about myself.	0.782			0.734	
SC5 The typical tourist of this destination has an image similar to how I like to see myself.	0.765			0.721	
SC6 The image of this destination is consistent with how I like to see myself.	0.825			0.612	
SC7 The image of this destination is consistent with how I would like others to see me.	0.749			0.713	
<b><i>Lifestyle-congruence</i></b>		<b>4.290</b>	<b>61.29</b>		<b>0.714</b>
LC1 This destination reflects my personal lifestyle.	0.834			0.611	
LC2 This destination is totally in line with my lifestyle.	0.777			0.643	
LC3 Visiting this destination supports my lifestyle.	0.795			0.719	
<b>Experiential consumption</b>					
<b><i>Hedonism</i></b>		<b>3.522</b>	<b>66.44</b>		<b>0.760</b>
HE1 The experience to this destination was truly	0.725			0.801	

<b>Research Items</b>	<b>Factor Loading</b>	<b>Eigen value</b>	<b>Cumulative Explained (%)</b>	<b>Item-to-total correlation</b>	<b>Cronbach's Alpha (<math>\alpha</math>)</b>
enjoyable.					
HE2 I enjoyed the experience to this destination for its own sake.	0.671			0.744	
HE3 I truly felt delighted in this destination.	0.731			0.732	
HE4 I derived a lot of pleasure from visiting this destination.	0.794			0.715	
<b><i>Escape</i></b>		<b>3.104</b>	<b>62.07</b>		<b>0.672</b>
ES1 I felt like I was in another world.	0.717			0.737	
ES2 I got away from it at all.	0.841			0.712	
ES3 I got so involved in this destination that I forgot everything else.	0.872			0.682	
<b><i>Education</i></b>		<b>3.093</b>	<b>59.98</b>		<b>0.627</b>
ED1 I expanded my understanding of this destination.	0.893			0.601	
ED2 I gained information and knowledge about the destination.	0.796			0.621	
ED3 I learned many different things about this destination.	0.771			0.591	
<b>Functional consumption</b>					
<b><i>Attraction</i></b>		<b>4.115</b>	<b>68.45</b>		<b>0.766</b>
AT1 I can visit and see temple god with ease in this destination.	0.813			0.588	
AT2 I can see lot of beautiful places on the way.	0.741			0.512	
AT3 This destination offers a variety of entertaining activities and events.	0.743			0.509	
AT4 I can visit lot of other places	0.765			0.593	

<b>Research Items</b>	<b>Factor Loading</b>	<b>Eigen value</b>	<b>Cumulative Explained (%)</b>	<b>Item-to-total correlation</b>	<b>Cronbach's Alpha (<math>\alpha</math>)</b>
other than temples.					
<b><i>Facilities</i></b>		<b>4.255</b>	<b>61.62</b>		<b>0.805</b>
FA1 This destination has a lot of open space would be there for parking.	0.812			0.701	
FA2 I have information help/centers on the way.	0.765			0.624	
FA3 This destination has a proper system for crowded management.	0.722			0.565	
FA4 I can get high quality accommodation with ease.	0.741			0.722	
FA5 All basic facilities are available in the rooms of this destination.	0.871			0.714	
FA6 I can use local transport to go to this destination.	0.819			0.719	
<b><i>Amenities</i></b>		<b>3.201</b>	<b>62.33</b>		<b>0.643</b>
MA1 The staffs of this destination are very be helpful.	0.739			0.595	
MA2 I can get good quality of food service in this destination.	0.725			0.698	
MA3 The medical facility would be available.	0.784			0.589	
MA4 Phoning home or using the Internet is easy in this destination.	0.711			0.551	
MA5 Environment is pure and clean in this destination.	0.831			0.627	

Source: Original study.

### 5.2.2 Travel attitude

Travel attitude included two constructs: rational attitude (RA) and emotional attitude (EA), with 17 measurement questions. In which, factor rational attitude has 9 entries from RA1 to RA9 and factor emotional attitude has 8 entries from EA1 to EA8. Based on Table 5-4, it can be seen that all observed variables of rational attitude have factor loading greater than 0.6, with the highest of factor loading on RA1 (0.831) and the lowest is RA2 (0.716), whereas the item-to-total correlations for each item from 0.543 to 0.742. The cumulative variance explained by this factor is 69.12%, the Cronbach's alpha value for this factor is 0.913 and the eigen value for this factor is 4.619.

Table 5-4 also shows that all observed variables of rational attitude have factor loading greater than 0.6, with the highest of factor loading on EA1 (0.893) and the lowest is EA5 (0.677), whereas the item-to-total correlations for each item from 0.538 to 0.749. The cumulative variance explained by this factor is 75.22%, the Cronbach's alpha value for this factor is 0.835 and the eigen value for this factor is 4.223. The results are shown above; it can be concluded that the reliability for the factors of travel attitude meets the criteria as mentioned above.

Table 5-4 Results of factor analysis and reliability test for travel attitude

Research Items	Factor Loading	Eigen value	Cumulative Variance Explained (%)	Item-to-total correlation	Cronbach's Alpha ( $\alpha$ )
<b>Rational attitude</b>		<b>4.619</b>	<b>69.12</b>		<b>0.913</b>
RA1 Visiting this destination is effective.	0.831			0.742	
RA2 Visiting this destination is helpful.	0.716			0.712	
RA3 Visiting this destination is	0.793			0.632	

<b>Research Items</b>	<b>Factor Loading</b>	<b>Eigen value</b>	<b>Cumulative Variance Explained (%)</b>	<b>Item-to-total correlation</b>	<b>Cronbach's Alpha (<math>\alpha</math>)</b>
functional.					
RA4 Visiting this destination is necessary.	0.777			0.512	
RA5 Visiting this destination is practical.	0.796			0.543	
RA6 Visiting this destination is beneficial.	0.735			0.555	
RA7 Visiting this destination is useful.	0.718			0.539	
RA8 Visiting this destination is handy.	0.756			0.643	
RA9 Visiting this destination is sensible.	0.761			0.669	
<b>Emotional attitude</b>		<b>4.223</b>	<b>75.22</b>		<b>0.835</b>
EA1 Visiting this destination is fun.	0.893			0.601	
EA2 Visiting this destination is exciting.	0.718			0.644	
EA3 Visiting this destination is delightful.	0.743			0.559	
EA4 Visiting this destination is thrilling.	0.741			0.592	
EA5 Visiting this destination is enjoyable.	0.677			0.544	
EA6 Visiting this destination is cheerful.	0.776			0.538	
EA7 Visiting this destination is amusing.	0.812			0.631	
EA8 Visiting this destination is pleasant.	0.782			0.749	

Source: Original study.

### 5.2.3 Serial mediating factors

Serial mediating factors include two constructs: destination preference (DP) and travel satisfaction (TS) with 9 measurement questions. In which, destination preference has 4 entries from DP1 to DP4 and travel satisfaction has 5 entries from TS1 to TS5. Based on Table 5-5, it can be seen that all observed variables of destination preference have factor loading greater than 0.6, with the highest of factor loading on DP4 (0.893) and the lowest is DP1 (0.715), whereas the item-to-total correlations for each item from 0.598 to 0.715. The cumulative variance explained by this factor is 71.22%, the Cronbach's alpha value for this factor is 0.616 and the eigen value for this factor is 2.361.

Table 5-5 also shows that all observed variables of travel satisfaction have factor loading greater than 0.6, with the highest of factor loading on TS2 (0.781) and the lowest is TS4 (0.717), whereas the item-to-total correlations for each item from 0.601 to 0.714. The cumulative variance explained by this factor is 68.77%, the Cronbach's alpha value for this factor is 0.673 and the eigen value for this factor is 2.883. The results are as shown above indicated that the reliability of the factors of destination preference and travel satisfaction is fulfilled the criteria as mentioned above.

Table 5-5 Results of factor analysis and reliability test for serial mediators

Research Items	Factor Loading	Eigen value	Cumulative Variance Explained (%)	Item-to-total correlation	Cronbach's Alpha ( $\alpha$ )
<b>Destination preference</b>		<b>2.361</b>	<b>71.22</b>		<b>0.616</b>
DP1 This destination was my first choice.	0.715			0.666	
DP2 I would prefer visiting this destination, rather than going/ doing other alternative places.	0.748			0.598	

<b>Research Items</b>	<b>Factor Loading</b>	<b>Eigen value</b>	<b>Cumulative Variance Explained (%)</b>	<b>Item-to-total correlation</b>	<b>Cronbach's Alpha (<math>\alpha</math>)</b>
DP3 I would rank this destination as the most enjoyable place among the others I have visited.	0.764			0.602	
DP4 This destination provides the best recreation/leisure opportunities among the alternatives I have visited.	0.893			0.715	
<b>Travel satisfaction</b>		<b>2.883</b>	<b>68.77</b>		<b>0.673</b>
TS1 My choice to visit this destination is a wise one.	0.777			0.714	
TS2 I did the right thing when I visit this destination.	0.781			0.702	
TS3 This experience is exactly what I need.	0.765			0.609	
TS4 Overall, I am satisfied with the decision to visit this destination.	0.717			0.701	
TS5 As a whole, I am happy with this trip.	0.725			0.601	

Source: Original study.

### 5.2.4 Moderating factors

Moderating factors include two constructs: religious involvement (REI) and eWOM with 13 measurement questions. In which, religious involvement has 7 entries from REI1 to REI7 and eWOM has 6 entries from EW1 to EW6.

Based on Table 5-6, it can be seen that all observed variables of religious involvement have factor loading greater than 0.6, with the highest of factor loading on REI2 (0.871) and the lowest is REI5 (0.676), whereas the item-to-total correlations for each item from 0.588 to 0.715. The cumulative variance explained by this factor is 70.19%, the Cronbach's alpha value for this factor is 0.770 and the eigen value for this factor is 3.021. Table

5-6 also shows that all observed variables of eWOM have factor loading greater than 0.6, with the highest of factor loading on EW2 (0.791) and the lowest is EW4 (0.701), whereas the item-to-total correlations for each item from 0.508 to 0.688. The cumulative variance explained by this factor is 68.22%, the Cronbach's alpha value for this factor is 0.752 and the eigen value for this factor is 3.112. From the above results; it can be concluded that the reliability of the construct of religious involvement and eWOM has fulfilled the criteria as stated above.

Table 5-6 Results of factor analysis and reliability test for moderators

Research Items	Factor Loading	Eigen value	Cumulative Explained (%)	Item-to-total correlation	Cronbach's Alpha ( $\alpha$ )
<b>Religious involvement</b>		<b>3.021</b>	<b>70.19</b>		<b>0.770</b>
REI1 I often go to religious services.	0.749			0.602	
REI2 I often go to religious community meetings.	0.871			0.588	
REI3 I feel close to God most of the time	0.743			0.702	
REI4 I pray very often.	0.741			0.677	
REI5 I think evil exists in the world.	0.676			0.712	
REI6 Conflicts between faith and science is exists.	0.761			0.622	
REI7 I feel that life really has meaning	0.824			0.715	
<b>Ewom</b>		<b>3.112</b>	<b>68.22</b>		<b>0.752</b>
EW1 I often read other tourists' online travel reviews to know what destinations make good impressions on others.	0.783			0.604	
EW2 To make sure I choose the	0.791			0.622	



Research Items	Factor Loading	Eigen value	Cumulative Explained (%)	Item-to-total correlation	Cronbach's Alpha ( $\alpha$ )
right destination, I often read other tourists' online travel reviews.					
EW3 I often consult other tourists' online travel reviews to help choose an attractive destination.	0.744			0.508	
EW4 I frequently gather information from tourists' online travel reviews before I travel to a certain destination.	0.701			0.688	
EW5 If I don't read tourists' online travel reviews when I travel to a destination, I worry about my decision.	0.737			0.705	
EW6 When I travel to a destination, tourists' online travel reviews make me confident in travelling to the destination.	0.767			0.678	

Source: Original study.

### 5.2.5 Revisit intention

Revisit intention included 4 measurement items from RI1 to RI4. Based on Table 5-7, the result of factor analysis and reliability of revisit intention show that all of factor loading greater than 0.6. In which, the highest of factor loading on RI1 (0.842), the lowest is RI4 (0.752), item to total correlation fluctuations from 0.678 to 0.701. The cumulative variance explained by this factor is 71.55%, the Cronbach's alpha value for this factor is 0.634 and the eigen value for this factor is 5.121. These results conclude that the reliability of the construct of revisit intention has fulfilled the required

criteria.

Table 5-7 Results of factor analysis and reliability test for revisit intention

Research Items	Factor Loading	Eigen Value	Cumulative Explained (%)	Item-to-total correlation	Cronbach's Alpha ( $\alpha$ )
<b>Revisit intention</b>		<b>5.121</b>	<b>71.55</b>		<b>0.810</b>
RI1 I intend to revisit this destination in the next 2 years.	0.842			0.701	
RI2 I plan to revisit this destination in the next 2 years.	0.781			0.678	
RI3 I desire to revisit this destination in the next 2 years.	0.762			0.734	
RI4 I probably will revisit this destination in the next 2 years.	0.752			0.685	

Source: Original study.

### 5.3 The test of discriminant validity

Discriminant validity test refers to the extent in which the construct is empirically differing from one another. This method compares the square root of the average variance extracted (AVE) with the correlation of latent constructs of all possible pairs of constructs. Therefore, the square root of each construct's AVE should have a greater value than the correlations with other latent constructs (Hair et al., 2014).

The results of all variables' correlation coefficients and discriminant validity are displayed in Table 5-8. It is showed that the square root of the AVEs is higher than all of the correlation values. Thus, the discriminant validity of the constructs used in the present study are appropriate (Raykov & Marcoulides, 2012).

Table 5-8 Correlation coefficients and discriminant validity

	Mean	SD	EC	SC	FC	RA	EA	DP	TS	RI	REI	EW
<b>EC</b>	4.07	0.80	<b>0.784</b>									
<b>SC</b>	3.99	0.96	0.663**	<b>0.799</b>								
<b>FC</b>	4.21	0.89	0.492**	0.709**	<b>0.773</b>							
<b>RA</b>	3.66	1.14	0.521**	0.601**	0.689**	<b>0.766</b>						
<b>EA</b>	4.04	1.02	0.611**	0.651**	0.491**	0.639**	<b>0.770</b>					
<b>DP</b>	3.99	1.03	0.614**	0.632**	0.591**	0.592**	0.691**	<b>0.782</b>				
<b>TS</b>	4.43	0.99	0.631**	0.601**	0.691**	0.491**	0.671**	0.561**	<b>0.753</b>			
<b>RI</b>	4.84	0.87	0.526**	0.588**	0.586**	0.504**	0.597**	0.493**	0.612**	<b>0.785</b>		
<b>REI</b>	5.00	0.80	0.312**	0.442**	0.122**	0.721**	0.433**	0.315**	0.598**	0.704**	<b>0.768</b>	
<b>EW</b>	3.91	0.89	0.453**	0.567**	0.432**	0.334**	0.222**	0.555**	0.516**	0.603**	0.577**	<b>0.754</b>

Note: \*p<.05, \*\*p<.01, \*\*\*p<.001

Source: Original study.

## 5.4 Hypothesis testing

### 5.4.1 Evaluation of the measurement model

This study employed PLS-SEM to analyze interrelationships between observed and latent variables. PLS-SEM seems to have many advantages as it avoid the issues of small sample size, able to apply in complex research models with various intermediate, observable and latent variables, and suits research oriented toward prediction. Following Fornell & Lacker (1981), this study checked several criteria to measure the reliability and validity of the measurement model, including AVE should be greater than 0.5; CR must be higher than 0.7; and the Cronbach's alpha coefficient which should be greater than 0.6.

As shown in Table 5-9, the AVEs of the constructs are ranged from 0.567 to 0.616, which demonstrate a satisfactory reliability and convergent validity of the research constructs. The Cronbach's alpha coefficients are ranged from 0.616 to 0.913, which have fulfilled the criteria of 0.6, and confirm the internal consistency of the measurement items. The CR coefficients are ranged from 0.862 to 0.965, which are much higher than the criteria of 0.6 and show that the variance shared by the respective indicators is robust. Based on the above discussions, it is concluded that the reliability and convergent validity of the research model are appropriate, which enabled the author to proceed to an evaluation of the structural model.

Table 5-9 Evaluation of the measurement model

<b>Construct</b>	<b>AVE</b>	<b>Composite Reliability (CR)</b>	<b>Cronbach's Alpha</b>
Symbolic consumption	0.638	0.965	0.896
Experiential consumption	0.614	0.941	0.832
Functional consumption	0.598	0.957	0.853
Rational attitude	0.586	0.927	0.913
Emotional attitude	0.593	0.920	0.835

<b>Construct</b>	<b>AVE</b>	<b>Composite Reliability (CR)</b>	<b>Cronbach's Alpha</b>
Destination preference	0.612	0.862	0.616
Travel satisfaction	0.567	0.867	0.673
Religious involvement	0.590	0.909	0.770
eWOM	0.569	0.887	0.752
Revisit intention	0.616	0.865	0.634

Source: Original study.

#### **5.4.2 Evaluation of the structural equation model**

This research has proposed 15 hypotheses. This part focuses on H1 to H4. the influence of experiential consumption on rational attitude (H2a) and emotional attitude (H2b), the impact of symbolic consumption to rational attitude (H3a), emotional attitude (H3b), the impact of functional consumption to rational attitude (H4a), emotional attitude (H4b). For testing the hypothesis H1 to H4, this study used SmartPLS software and conducted data analysis. The values such as: t-value, p-value and beta value has been considered. Using a sample of 423 participants, a PLS-SEM non-parametric bootstrapping procedure was performed with 5,000 sub-samples to obtain the statistical significance of each path coefficient for hypothesis testing. The results are shown in Table 5-10 and Figure 5-1.

##### *5.4.2.1 The interrelationship of destination consumption*

Symbolic consumption has been confirmed as an important factor to initial the visitor behavior. The concept is necessary to explain how visitors enhance their self-concept and affect other aspects of the whole experience. This research developed the hypothesis for illustrating that the factor of symbolic consumption had positive influence on experiential consumption (H1a) and functional consumption (H1b). The empirical results indicated that three relevant variables have significant influences on symbolic consumption, including destination identification ( $\beta=0.418$ ,  $t=27.143$ ), self-

congruence ( $\beta=0.515$ ,  $t=34.944$ ), and lifestyle-congruence ( $\beta=0.251$ ,  $t=18.372$ ). The empirical results indicated that all experiential-related variables have significant influence on experiential consumption, including hedonism ( $\beta=0.485$ ,  $t=20.515$ ), escape ( $\beta=0.341$ ,  $t=20.281$ ), and education ( $\beta=0.379$ ,  $t=25.172$ ). The empirical results also the significant influence of three variables on functional consumption, including attraction ( $\beta=0.379$ ,  $t=23.323$ ), facilities ( $\beta=0.499$ ,  $t=27.241$ ), and amenities ( $\beta=0.295$ ,  $t=12.054$ ).

As shown in Table 5-10, the factors of symbolic consumption significant influence on experiential consumption ( $\beta = 0.213$ ,  $t = 12.820$ ), thus confirmed H1. The above result is in line with those of previous studies. Carù and Cova (2003) claimed that feelings, emotions and experiences that visitors consume from a trip are guided from a set of perception and belief about themselves. Therefore, self-congruence would have an influence on the experiential consumption. Luna-Cortés (2017) also mentioned that visitors express themselves through their travel experiences. And by these expressive experiences, it will affect the experiential value of the journey.

Moreover, the influence of symbolic consumption on functional consumption ( $\beta = 0.154$ ,  $t = 9.558$ ) is also significant. Therefore, hypothesis H2 is not supported. Several researchers supported the empirical result. Sirgy et al. (2005) suggested that visitors perceived their functional consumption based on the destination identification to their own self. Yusof and Ariffin (2016) further agreed that a congruence between destination image and visitor's life-style would easily lead to a positive perceived service quality. If visitors feel a matching concept between themselves and the destination, they will possess a positive functional evaluation (Ahn & Hosany, 2017).

#### *5.4.2.2 The effect of destination consumption on rational attitude*

The study identified symbolic consumption, experiential consumption and functional consumption as the three antecedents that may influence travel

attitude. This research developed the hypothesis for illustrating that the symbolic consumption (H3a), experiential consumption (H3b) and functional consumption factor (H3c) have a positive effect on rational attitude. As shown in Table 5-10, symbolic consumption significant influence on rational attitude ( $\beta = 0.427$ ,  $t = 5.789$ ); experiential consumption significant influence on rational attitude ( $\beta = 0.159$ ,  $t = 2.767$ ) and functional consumption significant influence on rational attitude ( $\beta = 0.882$ ,  $t = 4.030$ ). Based on the results the hypothesis H3a, H3b, and H3c are supported.

The above results are in line with those of previous studies. Krishnan and Murugan (2007) agreed that lifestyle-congruence should be used in analyzing customer's attitudes since a positive congruence will lead to positive functional evaluation. Hultman et al. (2015); Tangsupwattan and Liu (2017); and Sop and Kozak (2019) also supported the hypothesis and emphasize on how the matching congruence can motivate visitors to performance travel activities to create and communicate the identity. A high level of symbolic consumption now will lead to a high level of functional and rational evaluation and attitude.

Majority of people also agree on the influence of experiential consumption to rational attitude (Bond et al., 2015; Dhar & Wertenbroch, 2000; Wang et al., 2020). Experiential consumption focuses on the aesthetic, sensation, pleasure and experience of the tourists at a destination or during a journey. Those are also the major motivation factors or journey purposes of the tourists while visiting a destination. Therefore, when visitors perceive a higher experiential consumption, they will lead to a more positive rational attitude. Finally, functional consumption is also proved the positive antecedent of rational attitude. Functional consumption aims to satisfy the functional and utilitarian attributes of a destination, which are the pivotal driver in tourists' rational evaluation (Jani & Han, 2011). Thus, when

functional attributes are exceeded to the expectation of the tourists, it will lead to a positive rational evaluation (Wu et al., 2014).

#### *5.4.2.3 The effect of destination consumption on emotional attitude*

This research developed the hypothesis for illustrating that the symbolic consumption (H4a), experiential consumption (H4b) and functional consumption factor (H4c) have a positive effect on emotional attitude. As shown in Table 5-10, symbolic consumption significantly influences emotional attitude ( $\beta = 0.367$ ,  $t = 5.555$ ); experiential consumption significantly influences emotional attitude ( $\beta = 0.400$ ,  $t = 7.352$ ); and functional consumption is significant influence on emotional attitude ( $\beta = 0.503$ ,  $t = 8.761$ ). Based on the results the hypothesis H4a, H4b, and H4c are supported.

The above results are in line with those of previous studies. Ekinici et al. (2013) claimed that if there is a congruence matching between self-concept and destination identification, visitors will develop a positive experience as a sense of belonging. Gazley and Watling (2015) also supported the hypothesis and augured that when travelling, visitors will communicate their identity, which will create share belief and affective image among visitors. By that, appropriate experiences, feelings and emotions in visitors would be enhanced (Kim & Thapa, 2018). On the other hands, the relationship between experiential consumption and emotional attitude is also supported in the literature (Gannon et al., 2017; Huang & Wang, 2018, Wang et al., 2020). Experiential consumption enhances the hedonic feelings, heightens the enjoyment, increases the ability to escape normal life, and perceives the education purpose, which can lead to a positive emotional evaluation of tourists toward a destination or a journey. Thus, it is important for destination managers to fulfil the need of hedonism demand from visitors. Lastly, researchers also agreed on the positive relationship between



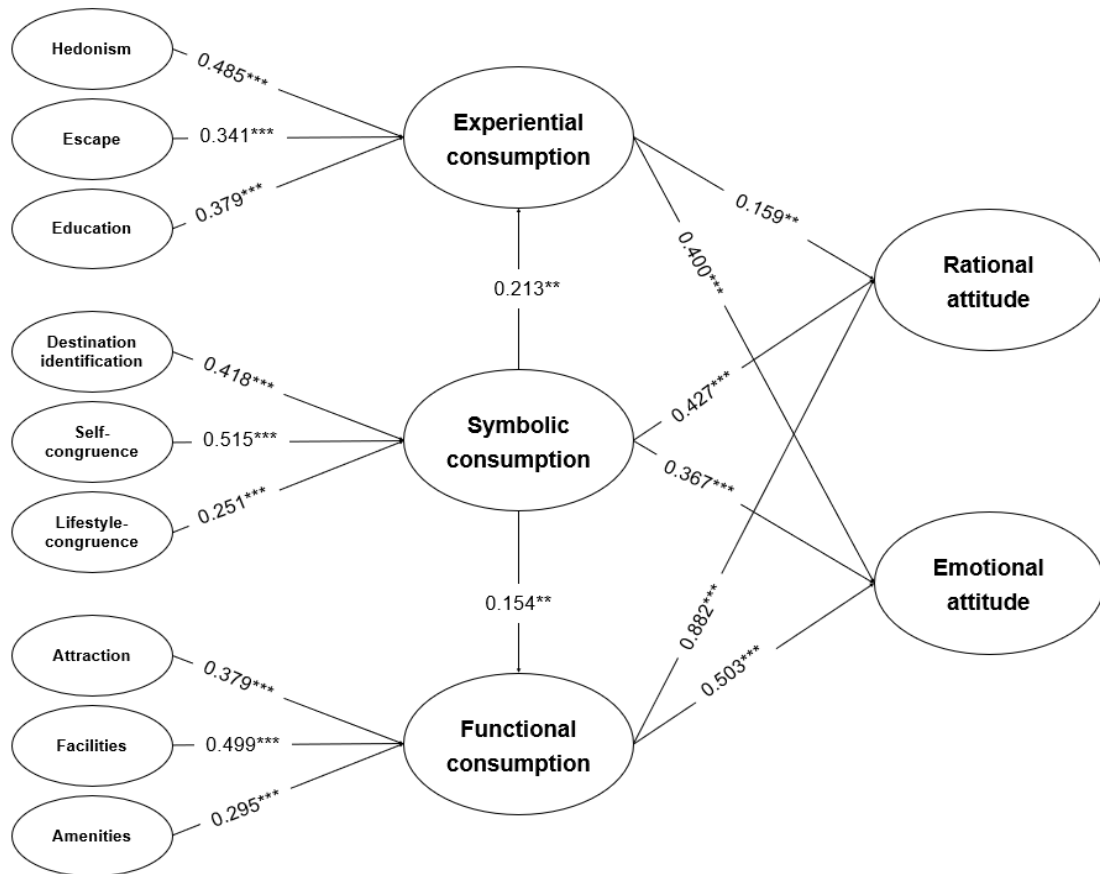
functional consumption and emotional attitude (Liao et al., 2021; Ladhari, 2009; Wu & Ai, 2016). Ladhari (2009) suggested that the reliability, responsiveness and confidence of the service staff at the destination would lead to a positive emotional judgement of visitors. Lee et al. (2011) argued that the design of the building and facilities, or the tastes and the looks of the food, could evoke some emotional feelings and develop the desirable emotional attitude of tourists toward a destination.

Table 5-10 Evaluation of structural model and hypothesis testing

Hypo	Path	Standardize Estimate	t-value	p-value
H1	Symbolic consumption -> experiential consumption	0.213	12.820	***
H2	Symbolic consumption -> functional consumption	0.154	9.558	***
H3a	Symbolic consumption -> rational attitude	0.427	5.789	***
H3b	Experiential consumption -> rational attitude	0.159	2.767	**
H3c	Functional consumption -> rational attitude	0.882	4.030	***
H4a	Symbolic consumption -> emotional attitude	0.367	5.555	***
H4b	Experiential consumption -> emotional attitude	0.400	7.352	***
H4c	Functional consumption -> emotional attitude	0.503	8.761	***

Note: \* $p < .05$ , \*\* $p < .01$ , \*\*\* $p < .001$

Source: Original study.



Note: \*p<.05, \*\*p<.01, \*\*\*p<.001

Figure 5-1 Evaluation of structural model and hypothesis testing

Source: Original study.

### 5.4.3 Serial mediating effect

#### 5.4.3.1 Serial mediating effect on the relationship of symbolic consumption and revisit intention

The PROCESS Macro Model 6 (serial mediation model) was used to test the mediation hypotheses. Following the analytical approach of Hayes (2013; 2018), direct and indirect relationship between symbolic consumption and revisit intention were tested. The results of the serial mediation model are shown in Table 5-11, Table 5-12 and Figure 5-2. The total effect of symbolic consumption on revisit intention is positive and significant ( $\beta = 0.525$ ,  $t$  value = 18.101, 95% CI = 0.468, 0.582,  $p < 0.005$ ). The direct effect of symbolic consumption on revisit intention is positive and significant ( $\beta = 0.209$ ,  $t$  value = 5.645, 95% CI = 0.136 0.281,  $p < 0.005$ ).

As shown in Table 5-12, 95% confidence intervals (CIs) for all indirect effects (5,000 bootstrap samples) do not include zero. This finding confirmed the significance of indirect effects. According to the results of the mediation analysis, symbolic consumption increased revisit intention through destination preference ( $\beta = 0.136$ ,  $SE = 0.031$ ,  $p < 0.005$ ). Symbolic consumption increased revisit intention through travel satisfaction ( $\beta = 0.130$ ,  $SE = 0.031$ ,  $p < 0.005$ ). Symbolic consumption increased revisit intention through destination preference and travel satisfaction ( $\beta = 0.050$ ,  $SE = 0.015$ ,  $p < 0.005$ ). That is destination preference and travel satisfaction serially mediated the effect of symbolic consumption on revisit intention. Thus, hypothesis H5a is confirmed. Since the direct effect of symbolic consumption on revisit intention is positive and significant ( $\beta = 0.209$ ,  $SE = 0.037$ ,  $p < 0.005$ ), it can be indicated that the mediating effect is partial (Baron & Kenny, 1986).

Table 5-11 Regression coefficients of serial mediation model on symbolic consumption and revisit intention

Variables	DP		TS		RI	
	beta	95% CI	Beta	95% CI	beta	95% CI
SC	0.625***	0.590, 0.751	0.493***	0.421, 0.597	0.263***	0.136, 0.281
DP			0.304***	0.211, 0.374	0.274***	0.140, 0.265
TS					0.334***	0.187, 0.325
	$R^2 = 0.390$		$R^2 = 0.522$		$R^2 = 0.577$	
	$F(1, 421) = 269.422***$		$F(2, 420) = 229.252***$		$F(3, 419) = 190.227***$	

Note: 1. SC=symbolic consumption, DP=destination preference, TS=travel satisfaction, and RI=revisit intention.

2. \* $p < .05$ , \*\* $p < .01$ , \*\*\* $p < .001$

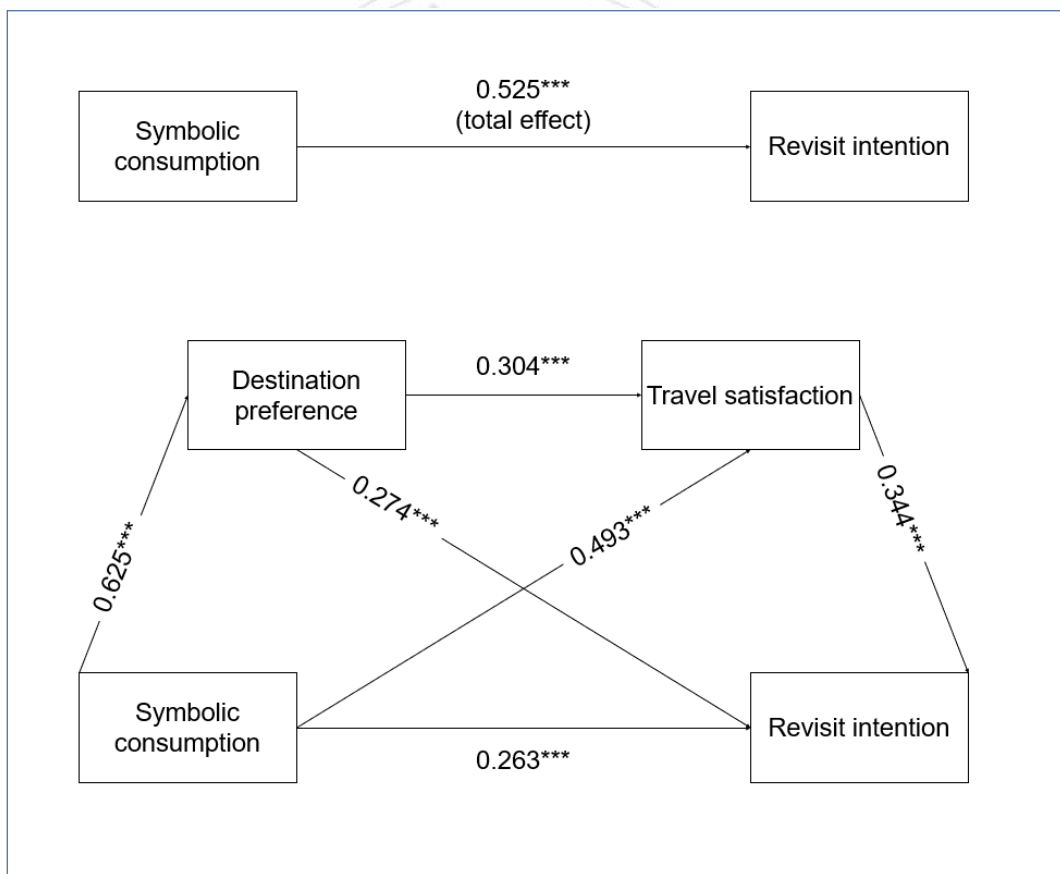
Source: Original study.

Table 5-12 The direct, indirect and total effect of symbolic consumption, destination preference, travel satisfaction, and revisit intention

Relationships	Effect	SE	t value	95% CI
SC -> RI (Total effect)	0.525	0.029	18.101	0.468, 0.582
SC -> RI (Direct effect)	0.209	0.037	5.645	0.136 0.281
SC -> DP -> RI	0.136	0.031		0.075, 0.197
SC -> TS -> RI	0.130	0.031		0.074, 0.196
SC -> DP -> TS -> RI	0.050	0.015		0.024, 0.083
<b>Total indirect effect</b>	<b>0.316</b>			

Note: 1. SC=symbolic consumption, DP=destination preference, TS=travel satisfaction, and RI=revisit intention.

Source: Original study.



Note: \*p<.05, \*\*p<.01, \*\*\*p<.001

Figure 5-2 The serial mediation model of destination preference and travel satisfaction on symbolic consumption and revisit intention

Source: Original study.

Similarly, the serial mediating effect of destination preference and travel satisfaction on experiential consumption and revisited intention is explained in Table 5-13, 5-14, and Figure 5-3. The total effect of experiential consumption on revisit intention is positive and significant ( $\beta = 0.694$ ,  $t$  value = 14.864, 95% CI = 0.431, 0.562,  $p < 0.005$ ). The direct effect of experiential consumption on revisit intention is positive and significant ( $\beta = 0.187$ ,  $t$  value = 5.510, 95% CI = 0.120, 0.253,  $p < 0.005$ ).

As shown in Table 5-14, 95% confidence intervals (CIs) for all indirect effects (5,000 bootstrap samples) do not include zero. This finding confirmed the significance of indirect effects. According to the results of the mediation analysis, experiential consumption increased revisit intention through destination preference ( $\beta = 0.131$ , SE = 0.027,  $p < 0.005$ ). Experiential consumption increased revisit intention through travel satisfaction ( $\beta = 0.109$ , SE = 0.026,  $p < 0.005$ ). Experiential consumption increased revisit intention through destination preference and travel satisfaction ( $\beta = 0.069$ , SE = 0.017,  $p < 0.005$ ). That is destination preference and travel satisfaction serially mediated the effect of experiential consumption on revisit intention. Thus, hypothesis H5b is confirmed. Since the direct effect of experiential consumption on revisit intention is positive and significant ( $\beta = 0.187$ , SE = 0.034,  $p < 0.005$ ), it can be indicated that the mediating effect is partial (Baron & Kenny, 1986).

Table 5-13 Regression coefficients of serial mediation model on symbolic consumption and revisit intention

Variables	DP		TS		RI	
	Beta	95% CI	Beta	95% CI	beta	95% CI
EC	0.511***	0.490, 679	0.352***	0.298, 0.477	0.221***	0.120, 0.253
DP			0.432***	0.337, 0.494	0.304***	0.164, 0.285
TS					0.368***	0.217, 0.348
	R <sup>2</sup> = 0.261		R <sup>2</sup> = 0.465		R <sup>2</sup> = 0.575	
	F (1, 421) = 148.572***		F (1, 420) = 182.848***		F (1, 419) = 189.125***	

Note: 1. EC=experiential consumption, DP=destination preference, TS=travel satisfaction, and

RI=revisit intention

2. \*p<.05, \*\*p<.01, \*\*\*p<.001

Source: Original study.

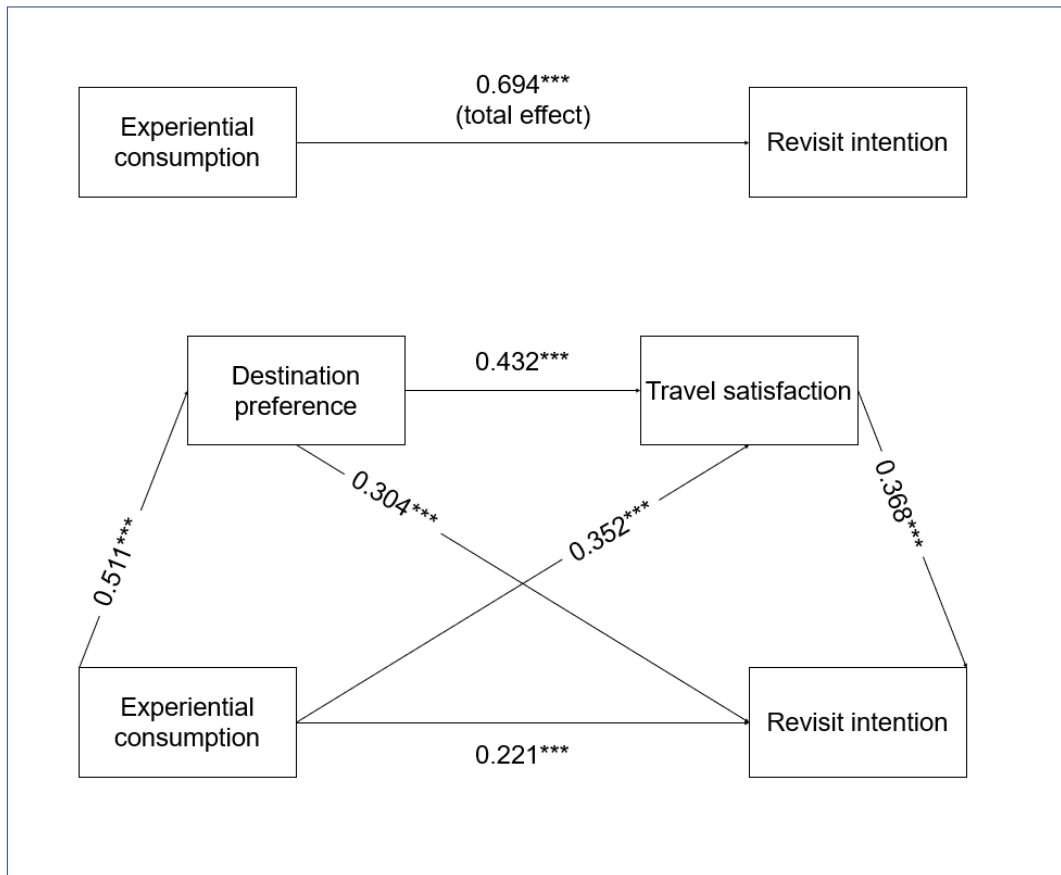
Table 5-14 The direct, indirect and total effect of experiential consumption, destination preference, travel satisfaction, and revisit intention

Relationships	Effect	SE	t value	95% CI
EC -> RI (Total effect)	0.694	0.033	14.864	0.431, 0.562
EC -> RI (Direct effect)	0.187	0.034	5.510	0.120, 0.253
EC -> DP -> RI	0.131	0.027		0.08, 0.187
EC -> TS -> RI	0.109	0.026		0.063, 0.165
EC -> DP -> TS -> RI	0.069	0.017		0.039, 0.107
<b>Total indirect effect</b>	<b>0.310</b>			

Note: EC=experiential consumption, DP=destination preference, TS=travel satisfaction, and

RI=revisit intention

Source: Original study



Note: \* $p < .05$ , \*\* $p < .01$ , \*\*\* $p < .001$

Figure 5-3 The serial mediation model of destination preference and travel satisfaction on experiential consumption and revisit intention

Source: Original study.

Finally, the serial mediating effect of destination preference and travel satisfaction on functional consumption and revisited intention is explained in Table 5-15, 5-16, and Figure 5-4. The total effect of functional consumption on revisit intention is positive and significant ( $\beta = 0.583$ ,  $t$  value = 19.421, 95% CI = 0.524, 0.642,  $p < 0.005$ ). The direct effect of functional consumption on revisit intention is positive and significant ( $\beta = 0.243$ ,  $t$  value = 5.669, 95% CI = 0.159, 0.328,  $p < 0.005$ ).

As shown in Table 5-16, 95% confidence intervals (CIs) for all indirect

effects (5,000 bootstrap samples) do not include zero. This finding confirmed the significance of indirect effects. According to the results of the mediation analysis, functional consumption increased revisit intention through destination preference ( $\beta = 146$ ,  $SE = 0.035$ ,  $p < 0.005$ ). Functional consumption increased revisit intention through travel satisfaction ( $\beta = 0.152$ ,  $SE = 0.035$ ,  $p < 0.005$ ). Functional consumption increased revisit intention through destination preference and travel satisfaction ( $\beta = 0.041$ ,  $SE = 0.015$ ,  $p < 0.005$ ). That is destination preference and travel satisfaction serially mediated the effect of functional consumption on revisit intention. Thus, hypothesis H5c is confirmed. Since the direct effect of functional consumption on revisit intention is positive and significant ( $\beta = 0.243$ ,  $SE = 0.030$ ,  $p < 0.005$ ), it can be indicated that the mediating effect is partial (Baron & Kenny, 1986).

Table 5-15 Regression coefficients of serial mediation model on functional consumption and revisit intention

Variables	DP		TS		RI	
	beta	95% CI	beta	95% CI	Beta	95% CI
FC	0.669***	0.686, 0.849	0.571***	0.535, 0.726	0.287***	0.159, 0.328
DP			0.230**	0.138, 0.304	0.257***	0.126, 0.254
TS					0.315***	0.170, 0.314
	$R^2 = 0.447$		$R^2 = 0.554$		$R^2 = 0.577$	
	$F(1, 421) = 340.702***$		$F(2, 42) = 260.945***$		$F(3, 419) = 190.424***$	

Note: 1. FC=functional consumption, DP=destination preference, TS=travel satisfaction, and RI=revisit intention

2. Note: \* $p < .05$ , \*\* $p < .01$ , \*\*\* $p < .001$

Source: Original study.

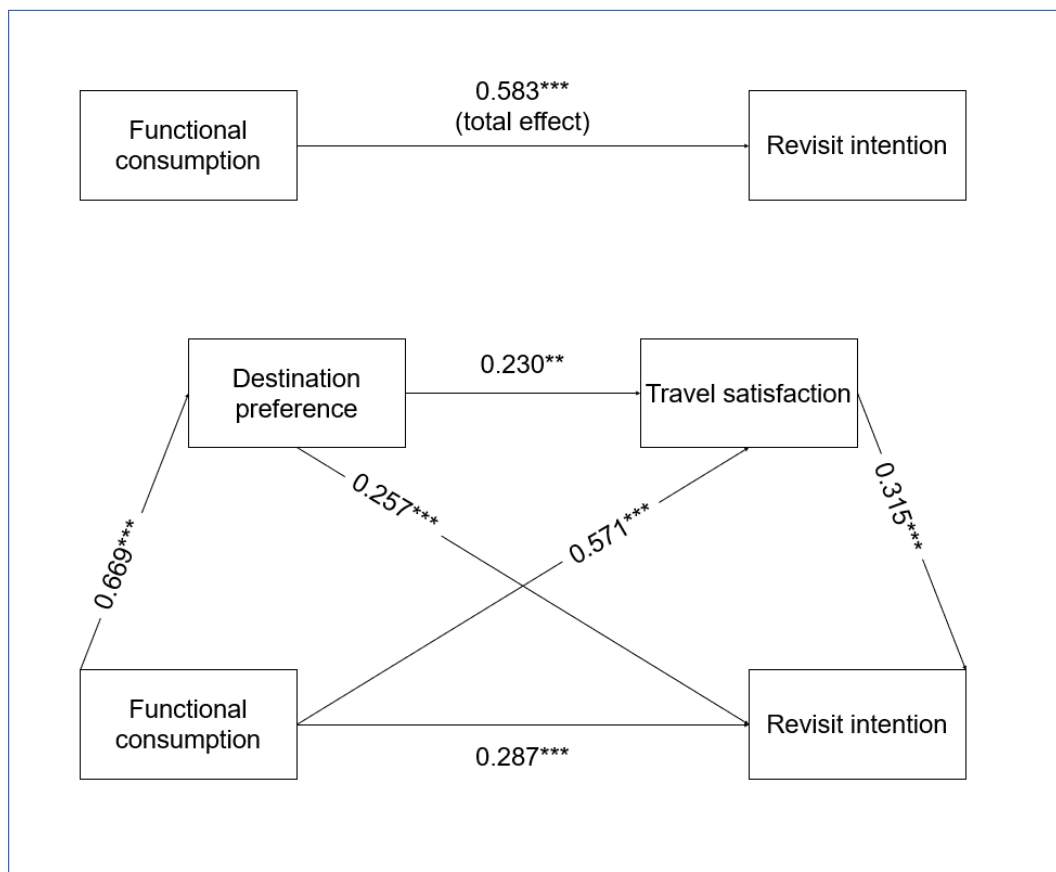


Table 5-16 The direct, indirect and total effect of functional consumption, destination preference, travel satisfaction, and revisit intention

Relationships	Effect	SE	T	95% CI
FC -> RI (Total effect)	0.583	0.030	19.421	0.524, 0.642
FC -> RI (Direct effect)	0.243	0.043	5.669	0.159, 0.328
FC -> DP -> RI	0.146	0.035		0.078, 0.214
FC -> TS -> RI	0.152	0.035		0.086, 0.226
FC -> DP -> TS -> RI	0.041	0.015		0.016, 0.073
<b>Total indirect effect</b>	<b>0.339</b>			

Note: FC=functional consumption, DP=destination preference, TS=travel satisfaction, and RI=revisit intention

Source: Original study.



Note: \*p<.05, \*\*p<.01, \*\*\*p<.001

Figure 5-4 The serial mediation model of destination preference and travel satisfaction on functional consumption and revisit intention

Source: Original study.

#### 5.4.3.2 Serial mediating effect on the relationship of travel attitude and revisit intention

The PROCESS Macro Model 6 (serial mediation model) was used to test the mediation hypotheses. Following the analytical approach of Hayes (2013; 2018), direct and indirect relationship between rational attitude and revisit intention were tested. The results of the serial mediation model are shown in Table 5-17, Table 5-18 and Figure 5-5. The total effect of rational attitude on revisit intention is positive and significant ( $\beta = 0.413$ ,  $t$  value = 16.137, 95% CI = 0.363, 0.463,  $p < 0.005$ ). The direct effect of rational attitude on revisit intention is positive and significant ( $\beta = 0.073$ ,  $t$  value = 2.035, 95% CI = 0.002, 0.143,  $p < 0.005$ ).

As shown in Table 5-18, 95% confidence intervals (CIs) for all indirect effects (5,000 bootstrap samples) do not include zero. This finding confirmed the significance of indirect effects. According to the results of the mediation analysis, rational attitude increased revisit intention through destination preference ( $\beta = 0.150$ , SE = 0.035,  $p < 0.005$ ). Rational attitude increased revisit intention through travel satisfaction ( $\beta = 0.139$ , SE = 0.031,  $p < 0.005$ ). Rational attitude increased revisit intention through destination preference and travel satisfaction ( $\beta = 0.051$ , SE = 0.019,  $p < 0.005$ ). That is destination preference and travel satisfaction serially mediated the effect of rational attitude on revisit intention. Thus, hypothesis H6a is confirmed. Since the direct effect of rational attitude on revisit intention is positive and significant ( $\beta = 0.073$ , SE = 0.036,  $p < 0.005$ ), it can be indicated that the mediating effect is partial (Baron & Kenny, 1986).

Table 5-17 Regression coefficients of serial mediation model on rational attitude consumption and revisit intention

Variables	DP		TS		RI	
	beta	95% CI	beta	95% CI	Beta	95% CI
RA	0.736**	0.607, 0.724	0.497***	0.344, 0.521	0.109**	0.002, 0.143
DP			0.246***	0.139, 0.334	0.305***	0.153, 0.297
TS					0.420***	0.253, 0.392
	R <sup>2</sup> = 0.542		R <sup>2</sup> = 0.487		R <sup>2</sup> = 0.549	
	F (1, 421) = 498.11***		F (2, 420) = 199.509***		F (3, 419) = 169.941***	

Note: 1. RA=rational attitude, DP=destination preference, TS=travel satisfaction, and RI=revisit intention

2. \*p<.05, \*\*p<.01, \*\*\*p<.001

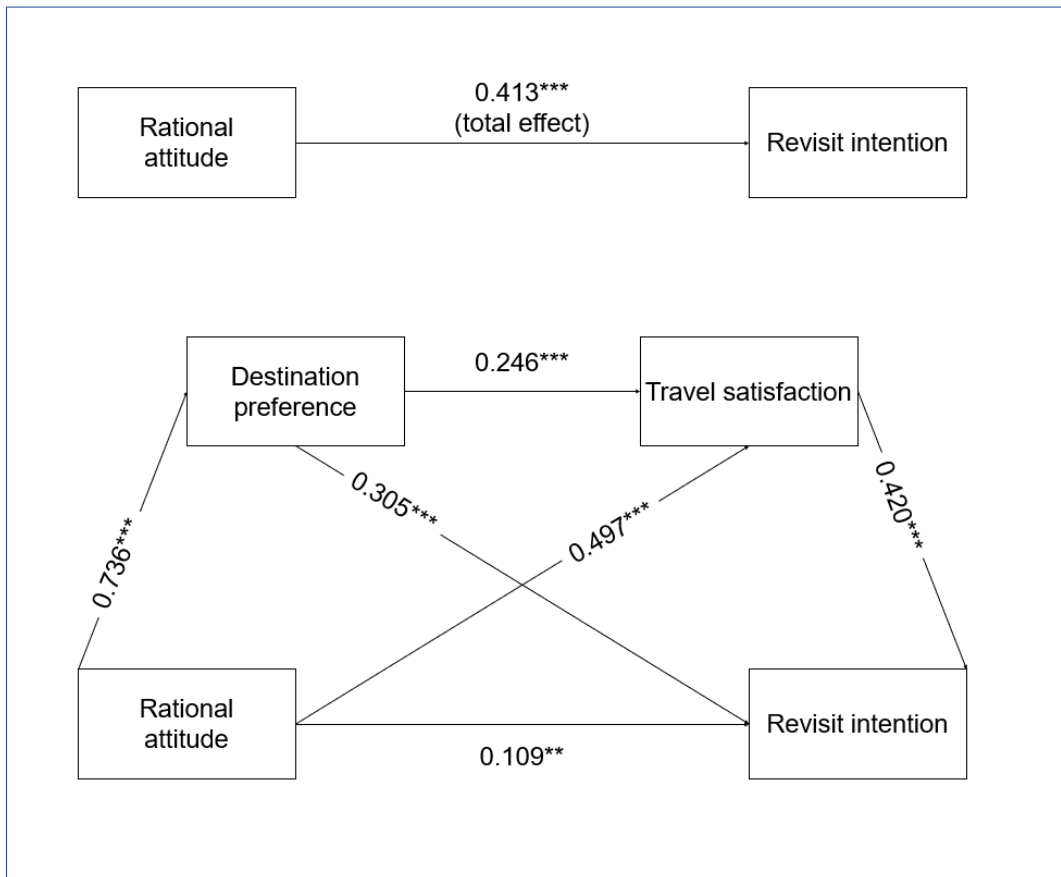
Source: Original study.

Table 5-18 The direct, indirect and total effect of rational attitude, destination preference, travel satisfaction, and revisit intention

Relationships	Effect	SE	T	95% CI
RA -> RI (Total effect)	0.413	0.026	16.137	0.363, 0.463
RA -> RI (Direct effect)	0.073	0.036	2.035	0.002, 0.143
RA -> DP -> RI	0.150	0.035		0.080, 0.219
RA -> TS -> RI	0.139	0.031		0.082, 0.205
RA -> DP -> TS -> RI	0.051	0.019		0.017, 0.094
<b>Total indirect effect</b>	<b>0.340</b>			

Note: RA=rational attitude, DP=destination preference, TS=travel satisfaction, and RI=revisit intention

Source: Original study.



Note: \* $p < .05$ , \*\* $p < .01$ , \*\*\* $p < .001$

Figure 5-5 The serial mediation model of destination preference and travel satisfaction on rational attitude and revisit intention

Source: Original study.

Finally, the serial mediating effect of destination preference and travel satisfaction on emotional attitude and revisited intention is explained in Table 5-19, Table 5-20, and Figure 5-6. The total effect of emotional attitude on revisit intention is positive and significant ( $\beta = 0.505$ ,  $t$  value = 18.958, 95% CI = 0.557, 0.664,  $p < 0.005$ ). The direct effect of emotional attitude on revisit intention is positive and significant ( $\beta = 0.173$ ,  $t$  value = 4.097, 95% CI = 0.090, 0.256,  $p < 0.005$ ).

As shown in Table 5-20, 95% confidence intervals (CIs) for all indirect effects (5,000 bootstrap samples) do not include zero. This finding confirmed the significance of indirect effects. According to the results of the mediation

analysis, emotional attitude increased revisit intention through destination preference ( $\beta = 0.137$ ,  $SE = 0.038$ ,  $p < 0.005$ ). Emotional attitude increased revisit intention through travel satisfaction ( $\beta = 0.063$ ,  $SE = 0.035$ ,  $p < 0.005$ ). Emotional attitude increased revisit intention through destination preference and travel satisfaction ( $\beta = 0.032$ ,  $SE = 0.015$ ,  $p < 0.005$ ). That is destination preference and travel satisfaction serially mediated the effect of emotional attitude on revisit intention. Thus, hypothesis H6b is confirmed. Since the direct effect of functional consumption on revisit intention is positive and significant ( $\beta = 0.173$ ,  $SE = 0.042$ ,  $p < 0.005$ ), it can be indicated that the mediating effect is partial (Baron & Kenny, 1986).

Table 5-19 Regression coefficients of serial mediation model on emotional attitude and revisit intention

Variables	DP		TS		RI	
	Beta	95% CI	beta	95% CI	Beta	95% CI
EA	0.753***	0.695, 0.822	0.602***	0.487, 0.680	0.232***	0.090, 0.256
DP			0.159***	0.057, 0.249	0.245***	0.109, 0.253
TS					0.363***	0.207, 0.350
	$R^2 = 0.566$		$R^2 = 0.531$		$R^2 = 0.562$	
	$F(1, 421) = 18.252***$		$F(2, 420) = 33.611***$		$F(3, 419) = 179.191***$	

Note: 1. EA=emotional attitude, DP=destination preference, TS=travel satisfaction, and RI=revisit intention

2. \* $p < .05$ , \*\* $p < .01$ , \*\*\* $p < .001$

Source: Original study.

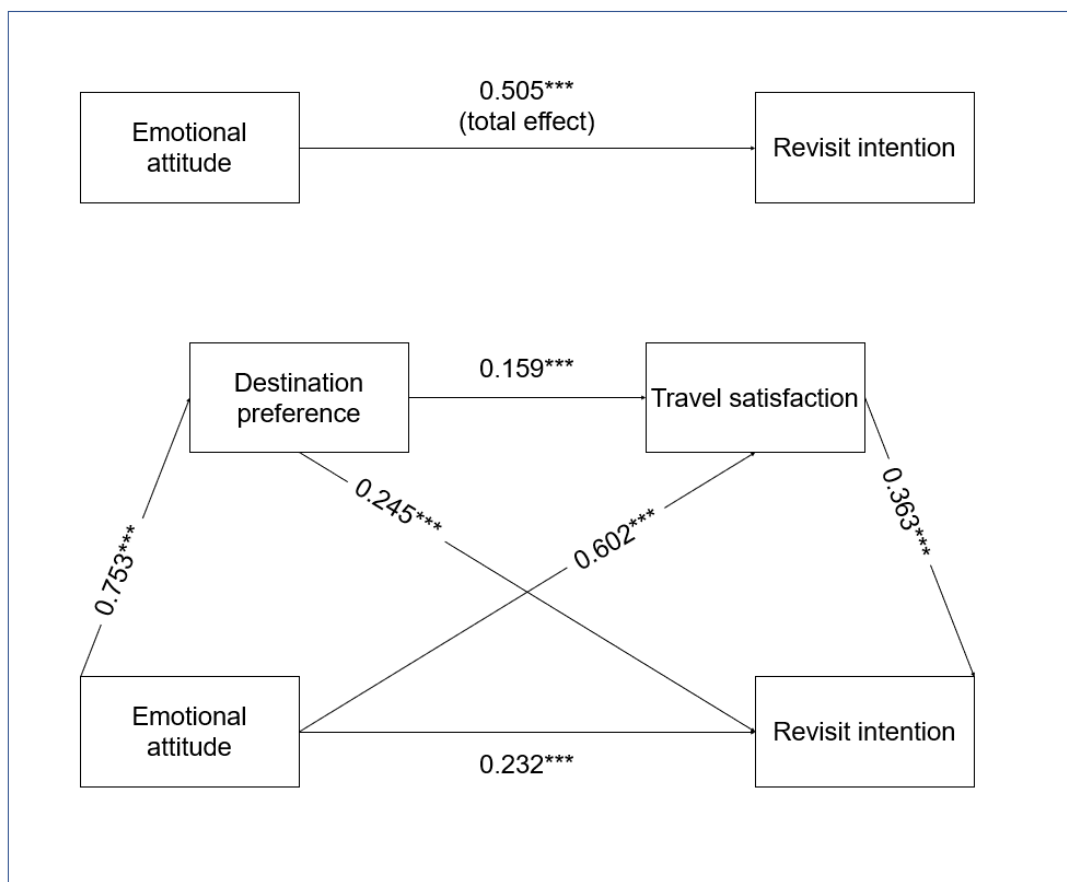
Table 5-20 The direct, indirect and total effect of emotional attitude, destination preference, travel satisfaction, and revisit intention

Relationships	Effect	SE	t value	95% CI
EA -> RI (Total effect)	0.505	0.027	18.958	0.557, 0.664
EA -> RI (Direct effect)	0.173	0.042	4.097	0.090, 0.256

Relationships	Effect	SE	t value	95% CI
EA -> DP -> RI	0.137	0.038		0.064, 0.213
EA -> TS -> RI	0.063	0.035		0.099, 0.235
EA -> DP -> TS -> RI	0.032	0.015		0.005, 0.064
<b>Total indirect effect</b>	<b>0.232</b>			

Note: 1. EA=emotional attitude, DP=destination preference, TS=travel satisfaction, and RI=revisit intention

Source: Original study.



Note: \* $p < .05$ , \*\* $p < .01$ , \*\*\* $p < .001$

Figure 5-6 The serial mediation model of destination preference and travel satisfaction on emotional attitude and revisit intention

Source: Original study.

## 5.4.4 Moderating Effect

### 5.4.4.1 The moderating effect of religious involvement on the relationship of travel attitude and revisit intention

This section focuses on investigating the moderating role of religious involvement and eWOM on the impact of travel satisfaction to revisit intention. In order to test the moderating role both two factors, this research uses PROCESS Macro 3.5 (Model 1) developed by Hayes (2012).

Table 5-21 shows the moderating role results of religious involvement on the relationship between travel satisfaction and revisit intention. The result proves that travel satisfaction positively and significantly affects revisit intention ( $b = 0.191$ ,  $p < 0.001$ ) and religious involvement positively and significantly affects revisit intention ( $\beta = 0.144$ ,  $p < 0.001$ ). Finally, the interaction effect of religious involvement and travel satisfaction positively and significantly affects to revisit intention ( $\beta = 0.039$ ,  $p < 0.001$ ). Based on these results above, the moderating role of religious involvement is supported.

Table 5-21 The moderating role of religious involvement

	Moderator: REI				
	b	SE	LLCI	ULCI	$\Delta R^2$
<b>Constant</b>	2.485***	0.287	1.919	2.974	
<b>TS → RI</b>	0.191***	0.075	0.041	0.340	
<b>REI → RI</b>	0.144***	0.065	0.015	0.272	
<b>REI*TS → RI</b>	0.039***	0.015	0.008	0.069	0.006***
<b>Conditional effects of moderator at M±1 SD (slope test)</b>	<b>b</b>	<b>SE</b>	<b>LLCI</b>	<b>ULCI</b>	
<b>REI low -1 SD</b>	0.333***	0.032	0.271	0.395	
<b>REI medium</b>	0.372***	0.029	0.316	0.428	
<b>REI high +1 SD</b>	0.411***	0.034	0.345	0.477	

Note: \* $p < .05$ , \*\* $p < .01$ , \*\*\* $p < .001$

Source: Original study.

To further understand the moderating effect this study conducted the slope test (Aiken & West, 1991) for the relationship between travel satisfaction and revisit intention predicted by religious involvement. Low and high levels of religious involvement (1 SD below the mean and 1 SD above the mean, respectively) are showed in the Figure 5-7 and Table 5-21. The results indicate that travel satisfaction is significantly associated with revisit intention for both highly and lowly religious involvement ( $\beta_{\text{low religious involvement}} = 0.333, p < 0.001$ ;  $\beta_{\text{high religious involvement}} = 0.411, p < 0.001$ ). Figure 5-7 also shows that respondents with higher religious involvement tends to have higher levels of travel satisfaction and higher levels of revisit intention than those with less religious involvement. The implication being that a high religious involvement has a stronger impact on the revisit intention than a low religious involvement.

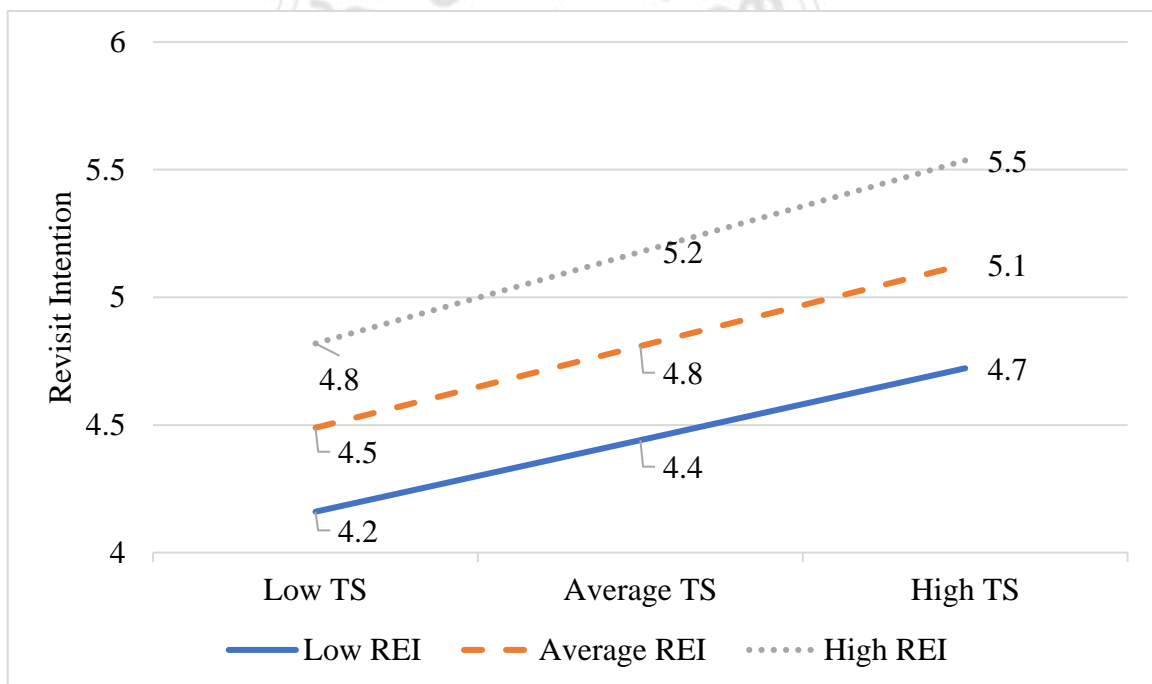


Figure 5-7 The moderating role of religious involvement

Source: Original study.



5.4.4.2 *The moderating effect of religious involvement on the relationship of travel attitude and revisit intention*

The result in Table 5-22 proves that travel satisfaction positively and significantly affects revisit intention ( $\beta = 0.177$ ,  $p < 0.001$ ) and eWOM positively and significantly affects revisit intention ( $\beta = 0.184$ ,  $p < 0.001$ ). Finally, the interaction effect of eWOM and travel satisfaction positively and significantly affects revisit intention ( $\beta = 0.037$ ,  $p < 0.001$ ). Based on these results above, the moderating role of eWOM is supported.

Table 5-22 The moderating role of eWOM

	Moderator: eWOM				
	b	SE	LLCI	ULCI	$\Delta R^2$
<b>Constant</b>	2.648***	0.278	2.098	3.177	
<b>TS → RI</b>	0.177***	0.071	0.037	0.317	
<b>EW → RI</b>	0.184***	0.086	0.013	0.354	
<b>EW *TS → RI</b>	0.037***	0.017	0.002	0.071	0.005***
<b>Conditional effects of moderator at M±1 SD (slope test)</b>	<b>b</b>	<b>SE</b>	<b>LLCI</b>	<b>ULCI</b>	
<b>EW low -1 SD</b>	0.290***	0.037	0.217	0.364	
<b>EW medium</b>	0.322***	0.038	0.248	0.397	
<b>EW high +1 SD</b>	0.354**	0.044	0.268	0.441	

Note: \* $p < .05$ , \*\* $p < .01$ , \*\*\* $p < .001$

Source: Original study.

In addition, based on slope test, low and high levels of eWOM (1 SD below the mean and 1 SD above the mean, respectively) are showed in the Figure 5-8 and Table 5-22. The results indicate that travel satisfaction is significantly associated with revisit intention for both highly and lowly religious involvement ( $\beta_{\text{low eWOM}} = 0.290$ ,  $p < 0.001$ ;  $\beta_{\text{high eWOM}} = 0.322$ ,  $p < 0.001$ ). The Figure 5-8 also shows that the effect of travel satisfaction on revisit intention when eWOM is high and when eWOM is low are trivial.

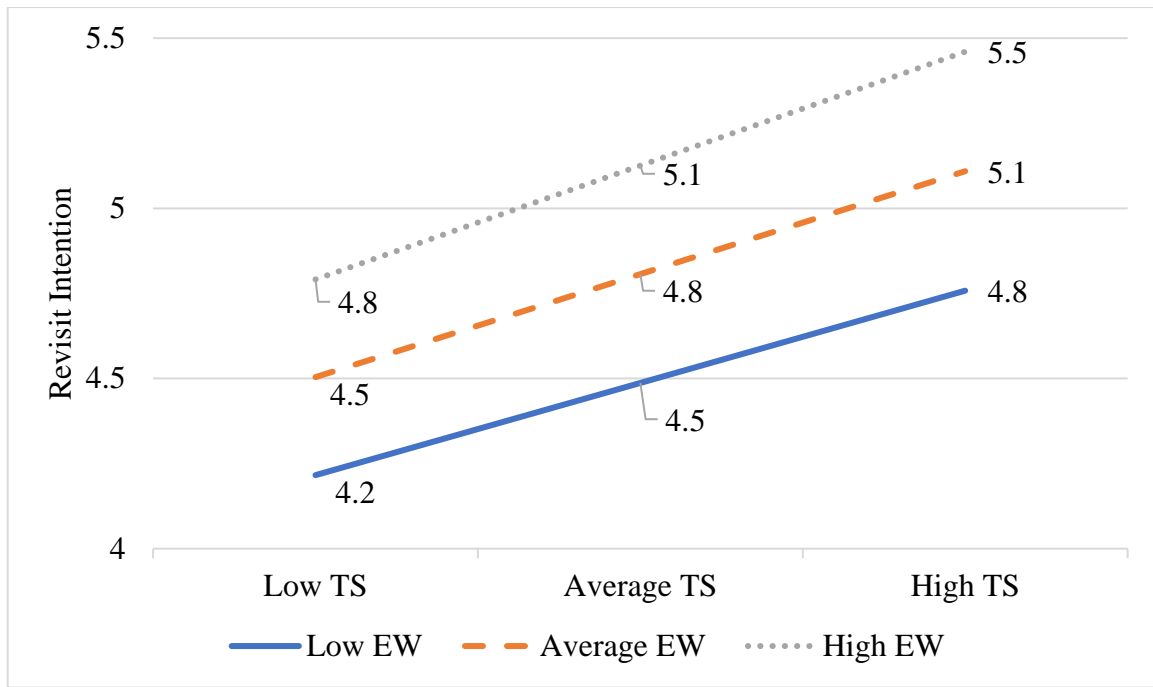


Figure 5-8 The moderating role of eWOM

Source: Original study.

## **CHAPTER SIX**

### **RESEARCH CONCLUSION AND SUGGESTION**

This chapter focuses on summing up the results of data analysis and collating, discussing with previous relevant study results. In addition, this chapter also outlines the academic implications for researchers and managerial implications for managers and marketers and the limitations of this study, which imply the direction of future research.

#### **6.1 Research discussion and conclusion**

The major purposes of this study are firstly to provide a comprehensive model of destination consumption, travel attitude, travel satisfaction, and revisit intention for religious tourist destinations. The serial mediating effects of destination preference and travel satisfaction on the influences of destination consumption on travel attitude and revisit intention are also investigated. Finally, the moderating effects of religious involvement on the influence of customer attitude on travel satisfaction and revisit intention are also evaluated.

This study contributes to religious tourism literature by proposing a comprehensive model of symbolic consumption, experiential consumption, functional consumption, rational attitude, emotional attitude, customer satisfaction, and revisit intention toward religious tourism. The results of the PLS-SEM model demonstrate that comprehensive model is viable. First, symbolic consumption, experiential consumption, and functional consumption are identified as three major elements of destination consumption to influence rational and emotional attitudes. The symbolic consumption theory (Hirschman, 1981) stated that we can use symbolic meaning of a product or service to represent the tangible functions, which can

dominate consumption. The experiential consumption model (Holbrook & Hirschman, 1982) stated that sensory experiences such as aesthetic, sensual, pleasure, fantasy or fun will influence our affective responses and decision making. Thus, these two elements are served as the augment of functional consumption to facilitate satisfaction. This study further identifies self-congruence theory, self-identity theory, and self-concept theory to explain the influence of symbolic, experiential and functional consumption on rational and emotional attitude, which based on the theory of reasoned action further facilitate travel satisfaction. Particularly, symbolic consumption is confirmed as a vital influence and a significant predictor of travel attitude and behaviour. Tangsupwattana and Liu (2017) also showed that tourists might judge the destination using a different set of beliefs about themselves. Particularly religious tourists tend to have more sense of “identification” thus symbolic consumption may reinforce their emotional attitudes toward the religious places (Ekinci et al., 2013). Furthermore, experiential consumers guiding by the emotions and feelings, will further enhance the experiential and spiritual values of the destination. Similarly, functional consumption which is referred as the main core service dimension of a destination is important in displaying different emotions of tourists to create their experiential value and enhance their evaluation.

Moreover, this study also demonstrated the serial mediating effects of destination preference and travel satisfaction on the relationship between destination consumption (symbolic consumption, experiential consumptions, and functional consumption) and revisit intention; and between travel attitude (rational attitude and emotional attitude) and revisit intention.

Destination preference and travel satisfaction are the well-established constructs that mediating the relationship between destination consumption

and revisit intention. Yang et al. (2020) and Papadimitriou et al. (2018) confirmed that visitors would prefer a destination if that destination match their self-concept as a mean of their self-esteem; and the more preferred the tourist perceive a destination, the more likely that they will visit and revisit the destination in the future. Beerli and Martin (2004) furthers described that when the congruence between a destination and the tourist's self-concepts would significantly correlate with travel satisfaction and a more destination identification would lead to a higher travel satisfaction and thus enhancing the revisit intention (Vada et al., 2019).

Moreover, Zhang et al. (2018) confirmed that while traveling, tourists gain some hedonic and emotional experience with a destination; which creates a strong positive bond with the destination, leads to a higher preference destination and thus encourages visitors to constantly revisit the destination (Papadimitriou et al., 2018). The feelings and emotions that tourists perceive from the destination such as aesthetic, sensual, fantasy, excitement also can increase their travel satisfaction and promote the revisit intention (Dedeoglu et al., 2018).

Finally, Seetana et al. (2020) confirmed that those who feel satisfied with the service quality provided at the destination are more likely to revisit, thus support the mediating effect of travel satisfaction on the relationship of functional consumption and revisit intention (Tandon et al., 2017). Chomvilailuk and Butcher (2010) also agreed that if destination could successfully provide the functional value to the visitors, they would develop the destination preference toward that destination, and thus would return to the destination. This study goes beyond those studies and confirmed that destination preference and travel satisfaction serially mediating the relationship of destination consumption and revisit intention. In other words, with the higher levels of perceived destination preference and travel

satisfaction, the positive relationship between destination consumption and revisit intention will be strengthened.

This study also confirms the serial mediating effects destination preference and travel satisfaction on the relationship between travel attitude and revisit intention. Agapito et al. (2013) based on the cognitive-affective-conative model of destination image agreed that when tourists develop a favourable cognitive image of a destination and will result in a higher level of utilitarian value and rational trust. It is likely that this will enhance their destination preference, thus increase their satisfaction, which will further facilitate revisit intention (Stylos et al., 2017). Similarly, when tourists perceive the high quality of the destination, excellent service, or experience enjoyment and playfulness, it is more likely that their emotional attitudes will be encouraged. Visitors would create a stronger emotional attitude will be more satisfied with the experiences at the destination, thus the intention to revisit the destination would be increased (Milman & Oren, 2018; Muskat et al., 2019). This situation is particularly true for religious tourists whose motivations are mostly spirituality, religious goals and aspiration (Singh, 2006).

Moreover, based on involvement theory, this study explains the role of involvement that under high involvement, the influence of travel satisfaction on revisit intention will be much higher than low involvement (Huang & Pearce, 2019). In other words, tourists who perceive a higher level of satisfaction with higher involvement of religion will tend to revisit the religious location. This suggestion is a new contribution to the literature on religious involvement and tourism. Destination consumption, rational attitude and emotional attitude can be considered as stable constructs that may build up long-term memory. However, travel satisfaction and revisit intention are changeable constructs that vary according to each tourist's

personal experience. When there is a high religious involvement, tourists will possess sufficient information to evaluate and make behavioural decisions (Suh & Youjae, 2006).

Finally, the study explains the moderating role of eWOM that with a higher eWOM, the influence of travel satisfaction on revisit intention will be much higher than a low eWOM (Mansoor & Noor, 2019). In another words, tourists who feel more satisfied with a destination and participate more in Internet-based platforms to create, communicate, and exchange their stories about the destination and experience tend to revisit the destination sites (Jalilvand & Samiei, 2012). This finding is also adding to the contribution to destination the literature as researchers tend to anticipate more in a direct effect of eWOM and ignore the moderating power of this construct.

## **6.2 Managerial implications**

This study confirms the importance of all three dimension of destination consumption (symbolic, experiential, and functional consumption) in developing attitudes, destination preference, travel satisfaction, and revisit intention toward religious destinations. Destination managers should understand that tourists make a judgment not only on the basis of functional factors and the experiential quality but also on the ability of the destination to enact the tourists' self-concept, lifestyle and destination identities. Neglecting any of these factors will bring about critical issues in tourist satisfaction and post-visit behaviors. Hence, it is important to offer high-quality facilities and attractions; create memorable destination experiences; and match destination's symbolic meanings to those of tourists. Destination managers should develop strategies to understand potential tourists and offer a matched destination experience. Destination managers also should aim to create tourist destination preference by monitoring travel

groups and their network, encouraging them to express their opinions or participating in comments sessions.

Furthermore, destination marketers can use stories, cultural design and image, to create positive attitudes of tourists. In this case, the importance of tour guides, and the knowledge and skills of the destination staffs should be concentrated and emphasized. During the whole trip, tourists can then easily understand and immerse themselves in the stories told by the tour guides or destination staff, and easily reflect and associate this experience with themselves, thus enhancing the tourists' symbolic consumption. Therefore, destination managers should provide more lessons and training, as well as greater compensation, to those tour guides who can accommodate tourists from symbolic, experiential, and functional experiences. Moreover, souvenir products associated with the destination identities can also be another marketing selling points for destination. Particularly, a symbolic souvenir can create the final impression of the destination to tourists and will help to keep the travel experiences to tourists for a long time, or even a marketing tool to introduce the destination to everyone. Thus, organizations should focus on designing a set of souvenir package to match with the destinations.

The results of this study also provide some practical implications for religious destination marketers. Since the empirical results show that symbolic consumption is the most critical predictor at religious destinations to enhance travel attitude, create their preference, improve tourist satisfactions, and influence their behavior intention, destination marketers should differentiate their destinations based on their symbolic meanings, especially spiritual cultures and religious identity. Religious destination marketers can design target marketing and positioning strategies of religious destination, to highlight the unique and distinctive attributes to promote tourist satisfaction. Particularly, destination management should not ignore



the importance of the facilities, infrastructure, service quality and the staff to create and maintain a better experience for visitors.

Moreover, the results of this study emphasizes that tourist's value both tangible and intangible characteristics; therefore, promoting religious and cultural benefits and feelings of escape; and the development of exceptional functional quality, such as destination attractions, amenities, and service quality, would help attract new tourists. In the concept of religious tourism, emotional dimension that attracts from religious experiences plays a critical role in travel intention and revisit intention. Therefore, marketers should offer facilities and activities to fulfil the needs of the tourists, particularly to support the strong, deeply-held, personal beliefs and/or embodied performance related to the everyday religious practice that relates to the sacred. Furthermore, as mentioned, tourists who travel to religious destinations can be both religious and non-religious tourist with a wide range of behavior patterns and motivation. Thus, it is important for destination marketers to distinguish their perceptions, motivations, and expectations and provide integrated facilities and services (Raj & Griffith, 2017).

Particularly as Taiwan is highly diversified in terms of religious practices, including Buddhism, Taoism, Christianity, Catholicism, Islam, Hinduism, and so on, Taiwan has become a famous religious destination in the world. It is important for destination marketers to acknowledge the symbolic consumption as the major construct to enhance destination preference, travel attitude and travel satisfaction. Thus, marketing strategy on promoting symbolic meanings must be carefully designed for the target tourists. Furthermore, since repeat tourists may focus on deeper understanding and connection of faith, cultural, or leisure, destination marketers should design products and services by creating appealing market communication to enhance tourists' consumption and experience and then

attract the repeat visited tourists.

Moreover, this study confirms that tourists with high religious involvement and eWOM, the influence of travel satisfaction on destination revisit intention can be amplified, because highly religious tourists may be more energetic in collecting information, communicating, sharing the knowledge and experiences, and completing pre-travel research. Marketers may need to see individuals' religious involvement as a primary factor in designing religious tourism courses and to fulfil customer needs. Following that, marketers must provide appropriate Internet based platforms as the means for their destination marketing campaign. Finally, it is noticeable that religious destinations now become general tourist attractions. While religious tourists seek for a sense of purification, repentance, sensation, self-identification, and spiritual renewal, general tourists look for culture, relaxation, nature, and new experiences. Religious destination managers need to distinguish those differences to create and enhance their experiences.

### **6.3 Limitation and future research directions**

Although the results of this study are fruitful, it is still subject to some limitations which may provide opportunities for future research. First, following Kim et al. (2020), this study recognized that religious tourists can be categorized as sacred tourists and profane (Olsen & Wilkson, 2016), believers and non-believers (Wang et al., 2016), or pious (Terzidou et al., 2018). It is suggested that religious tourists are affiliated with religious beliefs based on spirituality, faith, and piety, while non-religious tourists tend to pay more attention to religion, culture, architecture, and leisure. Further research can collect more empirical data to verify the differences of motivations and activities toward religious tourism. Second, a major limitation of this research is that the survey was conducted online, which cannot generalize the samples

to other countries. Moreover, this study collected data from various religious members, in which results might be different applied to a particular religion. Convenient sampling might be another problem because results can't represent all sample sizes. Sample size is 392 which is also a small number. Therefore, future researchers can conduct a survey with a larger size and with the focus on a particular religion. Researchers also can choose another sampling method such as interview or on-site questionnaire to gain more opinion or perspective from the tourists. To enhance a better understand of religious consumption, future studies also can investigate the social influence factors such as families and friends, religious regulation or nationality to have a more comprehensive view on this matter.



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## **APPENDIX**

### **Appendix I: Questionnaire**

#### **Toward a Model of Religious Destination Consumption: Travel Attitude, Satisfaction, and Revisit Intention**

Dear participants:

In this study, we are interest in your opinions about the influence of symbolic, experiential, and functional consumptions, as well as the influence of rational and emotional attitudes on destination preference, travel satisfaction and revisit intention. We are also interested to understand the moderating effect of religious involvement and electronic word-of-mouth on revisit intention.

You have been reported as one of the interested respondents for this study. We sincerely invite you to spend a maximum of 30 minutes to complete the questionnaire below. These questions are purely opinion based and there are no right or wrong answer. Please be assured that your answers will be kept in strict confidentiality and take the time to fill out this questionnaire as accurately as possible. Your help is crucial for this research and also for future understanding about these issues. We deeply appreciate your kind cooperation.

Faithfully Yours,

Truong Nu To Giang

Nanhua University

Email: [tracytruong6002@gmail.com](mailto:tracytruong6002@gmail.com)

Have you every traveled to any religious destination?

Yes                       No

**- If your answer is Yes, please proceed to the following sections.**

**- If your answer is No, then we thank you for participating. You have concluded!**



## Section 1. Symbolic consumption

For the purpose of this study, you are kindly requested to recall a travel experience to a religious destination. Please use that tourist destination as the case to answer the question. Please take a short look on the questions below related to Symbolic Consumption, and then <b>CIRCLE</b> the level of agreement on each of the items below based on your opinion.	Levels of Agreement							
	Strongly Disagree	Disagree	Somewhat Disagree	Neutral	Somewhat Agree	Agree	Strongly Agree	
	<----->							
<b>Destination identification</b>								
1. If a story in the media criticizes this destination, I would feel embarrassed.	DI2	1	2	3	4	5	6	7
2. When someone praises this destination, it feels like a personal compliment.	DI3	1	2	3	4	5	6	7
3. I am very interested in what others think about this destination.	DI4	1	2	3	4	5	6	7
4. I feel that this destination is part of me.	DI5	1	2	3	4	5	6	7
5. I identify strongly with this destination.	DI6	1	2	3	4	5	6	7
6. Visiting this destination says a lot about who I am.	DI7	1	2	3	4	5	6	7
<b>Self-congruence</b>								
1. I feel a personal connection with visiting this destination.	SC1	1	2	3	4	5	6	7
2. Visiting this destination helps me express the type of person I want to be.	SC2	1	2	3	4	5	6	7
3. Visiting this destination reflects who I consider myself to be.	SC3	1	2	3	4	5	6	7
4. Visiting this destination make me feel good about myself.	SC4	1	2	3	4	5	6	7
5. The typical tourist of this destination has an image similar to how I like to see myself.	SC5	1	2	3	4	5	6	7
6. The image of this destination is consistent with how I like to see myself.	SC6	1	2	3	4	5	6	7
7. The image of this destination is consistent with how I would like others to see me.	SC7	1	2	3	4	5	6	7
<b>Lifestyle-congruence</b>								
1. This destination reflects my personal lifestyle.	LC1	1	2	3	4	5	6	7
2. This destination is totally in line with my lifestyle.	LC2	1	2	3	4	5	6	7
3. Visiting this destination supports my lifestyle.	LC3	1	2	3	4	5	6	7

## Section 2. Experiential consumption

For the purpose of this study, you are kindly requested to recall a travel experience to a religious destination. Please use that tourist destination as the case to answer the question. Please take a short look on the questions below related to Experiential Consumption, and then <b>CIRCLE</b> the level of agreement on each of the items below based on your opinion.	Levels of Agreement							
	Strongly Disagree	Disagree	Somewhat Disagree	Neutral	Somewhat Agree	Agree	Strongly Agree	
	<----->							
<b>Hedonism</b>								
1. The experience to this destination was truly enjoyable.	HE1	1	2	3	4	5	6	7
2. I enjoyed the experience to this destination for its own sake.	HE2	1	2	3	4	5	6	7
3. I truly felt delighted to this destination.	HE3	1	2	3	4	5	6	7
4. I derived a lot of pleasure from visiting this destination.	HE4	1	2	3	4	5	6	7
<b>Escape</b>								
1. I felt like I was in another world.	ES1	1	2	3	4	5	6	7
2. I got away from it at all.	ES2	1	2	3	4	5	6	7
3. I got so involved in this destination that I forgot everything else.	ES3	1	2	3	4	5	6	7
<b>Education</b>								
1. I expanded my understanding of this destination.	ED1	1	2	3	4	5	6	7
2. I gained information and knowledge about the destination.	ED2	1	2	3	4	5	6	7
3. I learned many different things about this destination.	ED3	1	2	3	4	5	6	7

### Section 3. Functional consumption

For the purpose of this study, you are kindly requested to recall a travel experience to a religious destination. Please use that tourist destination as the case to answer the question. Please take a short look on the questions below related to Functional Consumption, and then <b>CIRCLE</b> the level of agreement on each of the items below based on your opinion.	Levels of Agreement							
	Strongly Disagree	Disagree	Somewhat Disagree	Neutral	Somewhat Agree	Agree	Strongly Agree	
	<----->							
<b>Attraction</b>								
1. I can visit and see temple god with ease in this destination.	AT1	1	2	3	4	5	6	7
2. I can see lot of beautiful places on the way.	AT2	1	2	3	4	5	6	7
3. This destination offers a variety of entertaining activities and events.	AT3	1	2	3	4	5	6	7
4. I can visit lot of other places other than temples.	AT4	1	2	3	4	5	6	7
<b>Facilities</b>								
1. This destination has a lot of open space for parking.	FA1	1	2	3	4	5	6	7
2. I have information help/ centers on the way.	FA2	1	2	3	4	5	6	7
3. This destination has a proper system for crowd management.	FA3	1	2	3	4	5	6	7
4. I can get high quality accommodation with ease.	FA4	1	2	3	4	5	6	7
5. All basic facilities are available in the rooms of this destination.	FA5	1	2	3	4	5	6	7
6. I can use local transport to go to this destination.	FA6	1	2	3	4	5	6	7
<b>Amenities</b>								
1. The staffs of this destination are very helpful.	AM1	1	2	3	4	5	6	7
2. I can get good quality of food service in this destination.	AM2	1	2	3	4	5	6	7
3. The medical facility is available in this destination.	AM3	1	2	3	4	5	6	7
4. Phoning home or using the Internet is easy in this destination.	AM4	1	2	3	4	5	6	7
5. Environment is pure and clean in this destination.	AM5	1	2	3	4	5	6	7



## Section 4. Attitude

For the purpose of this study, you are kindly requested to recall a travel experience to a religious destination. Please use that tourist destination as the case to answer the question. Please take a short look on the questions below related to Attitude, and then <b>CIRCLE</b> the level of agreement on each of the items below based on your opinion.	Levels of Agreement							
	Strongly Disagree	Disagree	Somewhat Disagree	Neutral	Somewhat Agree	Agree	Strongly Agree	
	<----->							
<b>Rational attitude</b>								
1. Visiting this destination is effective.	RA1	1	2	3	4	5	6	7
2. Visiting this destination is helpful.	RA2	1	2	3	4	5	6	7
3. Visiting this destination is functional.	RA3	1	2	3	4	5	6	7
4. Visiting this destination is necessary.	RA4	1	2	3	4	5	6	7
5. Visiting this destination is practical.	RA5	1	2	3	4	5	6	7
6. Visiting this destination is beneficial.	RA6	1	2	3	4	5	6	7
7. Visiting this destination is useful.	RA7	1	2	3	4	5	6	7
8. Visiting this destination is handy.	RA8	1	2	3	4	5	6	7
9. Visiting this destination is sensible.	RA9	1	2	3	4	5	6	7
<b>Emotional attitude</b>								
1. Visiting this destination is fun.	EA1	1	2	3	4	5	6	7
2. Visiting this destination is exciting.	EA2	1	2	3	4	5	6	7
3. Visiting this destination is delightful.	EA3	1	2	3	4	5	6	7
4. Visiting this destination is thrilling.	EA4	1	2	3	4	5	6	7
5. Visiting this destination is enjoyable.	EA5	1	2	3	4	5	6	7
6. Visiting this destination is cheerful.	EA6	1	2	3	4	5	6	7
7. Visiting this destination is amusing.	EA7	1	2	3	4	5	6	7
8. Visiting this destination is pleasant.	EA8	1	2	3	4	5	6	7

## Section 5. Mediating factors

For the purpose of this study, you are kindly requested to recall a travel experience to a religious destination. Please use that tourist destination as the case to answer the question. Please take a short look on the questions below related to Mediating factors, and then <b>CIRCLE</b> the level of agreement on each of the items below based on your opinion.	Levels of Agreement							
	Strongly Disagree	Disagree	Somewhat Disagree	Neutral	Somewhat Agree	Agree	Strongly Agree	
	<----->							
<b>Destination preference</b>								
1. This destination was my first choice.	DP1	1	2	3	4	5	6	7
2. I would prefer visiting this destination, rather than going/ doing other alternative places.	DP2	1	2	3	4	5	6	7
3. I would rank this destination as the most enjoyable place among the others I have visited.	DP3	1	2	3	4	5	6	7
4. This destination provides the best recreation/leisure opportunities among the alternatives I have visited.	DP4	1	2	3	4	5	6	7
<b>Travel satisfaction</b>								
1. My choice to visit this destination is a wise one.	TA1	1	2	3	4	5	6	7
2. I did the right thing when I visit this destination.	TA2	1	2	3	4	5	6	7
3. This experience is exactly what I need.	TA3	1	2	3	4	5	6	7
4. Overall, I am satisfied with the decision to visit this destination.	TA4	1	2	3	4	5	6	7
5. As a whole, I am happy with this trip.	TA5	1	2	3	4	5	6	7

## Section 6. Revisit intention

<p>For the purpose of this study, you are kindly requested to recall a travel experience to a religious destination. Please use that tourist destination as the case to answer the question.</p> <p>Please take a short look on the questions below related to Revisit intention, and then <b>CIRCLE</b> the level of agreement on each of the items below based on your opinion.</p>	<b>Levels of Agreement</b>								
	Strongly Disagree	Disagree	Somewhat Disagree	Neutral	Somewhat Agree	Agree	Strongly Agree		
	<----->								
<b>Revisit intention</b>									
1. I intend to revisit this destination in the next 2 years.	RI1	1	2	3	4	5	6	7	
2. I plan to revisit this destination in the next 2 years.	RI2	1	2	3	4	5	6	7	
3. I desire to revisit this destination in the next 2 years.	RI3	1	2	3	4	5	6	7	
4. I probably will revisit this destination in the next 2 years.	RI4	1	2	3	4	5	6	7	



## Section 7. Moderating factors

For the purpose of this study, you are kindly requested to recall a travel experience to a religious destination. Please use that tourist destination as the case to answer the question. Please take a short look on the questions below related to Moderating factors, and then <b>CIRCLE</b> the level of agreement on each of the items below based on your opinion.	Levels of Agreement							
	Strongly Disagree	Disagree	Somewhat Disagree	Neutral	Somewhat Agree	Agree	Strongly Agree	
	<----->							
<b>Electronic word of mouth</b>								
1. I often read other tourists' online travel reviews to know what destinations make good impressions on others.	EW1	1	2	3	4	5	6	7
2. To make sure I choose the right destination, I often read other tourists' online travel reviews.	EW2	1	2	3	4	5	6	7
3. I often consult other tourists' online travel reviews to help choose an attractive destination.	EW3	1	2	3	4	5	6	7
4. I frequently gather information from tourists' online travel reviews before I travel to a certain destination.	EW4	1	2	3	4	5	6	7
5. If I don't read tourists' online travel reviews when I travel to a destination, I worry about my decision.	EW5	1	2	3	4	5	6	7
6. When I travel to a destination, tourists' online travel reviews make me confident in travelling to the destination.	EW6	1	2	3	4	5	6	7
<b>Religious involvement</b>								
1. I often go to religious services.	REI1	1	2	3	4	5	6	7
2. I often go to religious community meetings.	REI2	1	2	3	4	5	6	7
3. I feel close to God most of the time	REI3	1	2	3	4	5	6	7
4. I pray very often.	REI4	1	2	3	4	5	6	7
5. I think evil exists in the world.	REI5	1	2	3	4	5	6	7
6. Conflicts between faith and science is exists.	REI6	1	2	3	4	5	6	7
7. I feel that life really has meaning	REI7	1	2	3	4	5	6	7

## Section 8. General information

1. Gender	<input type="checkbox"/> Male	<input type="checkbox"/> Female	
2. Age	<input type="checkbox"/> Less than 25	<input type="checkbox"/> 26 – 35 years old	<input type="checkbox"/> 36 – 45 years old
	<input type="checkbox"/> 46 – 55 years old	<input type="checkbox"/> More than 55 years old	
3. Education	<input type="checkbox"/> High school or lower	<input type="checkbox"/> Bachelor degree	<input type="checkbox"/> Master degree
	<input type="checkbox"/> Doctoral degree		
4. Religion	<input type="checkbox"/> Christianity	<input type="checkbox"/> Islam	<input type="checkbox"/> Hinduism
	<input type="checkbox"/> Buddhism	<input type="checkbox"/> No religion	<input type="checkbox"/> Other religions
5. Occupation	<input type="checkbox"/> Full-time employee	<input type="checkbox"/> Part-time employee	<input type="checkbox"/> Freelancer
	<input type="checkbox"/> Businessperson	<input type="checkbox"/> Household keeping	<input type="checkbox"/> Unemployed
	<input type="checkbox"/> Student	<input type="checkbox"/> Other	
6. Annual income (USD)	<input type="checkbox"/> Less than 5,000	<input type="checkbox"/> 5,000 – 10,000	<input type="checkbox"/> 10,001 – 15,000
	<input type="checkbox"/> 15,001 – 20,000	<input type="checkbox"/> 20,001 – 25,000	<input type="checkbox"/> More than 25,000
7. Travelling activities (annually)	<input type="checkbox"/> Once	<input type="checkbox"/> 2 – 3 times	<input type="checkbox"/> 4 – 5 times
	<input type="checkbox"/> More than 5 times		
8. Nationality	<input type="checkbox"/> Vietnamese	<input type="checkbox"/> Taiwanese	<input type="checkbox"/> Chinese
	<input type="checkbox"/> Thailand	<input type="checkbox"/> America	<input type="checkbox"/> Other _____

**This the end of the questionnaire, we fully appreciate you to complete this questionnaire. If you have any further comments, please fill in the following space.**

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