

Roadmap of Spiritual Pilgrimage Experience Towards Revisit Intention in the Indonesian Wali Songo Pilgrimage

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This study explains the roadmap that connects pilgrims' spiritual experience with the revisit intention of the tomb of Sunan Wali Songo in Central Java, Indonesia. Explaining how pilgrims' spiritual experience creates revisit intention in the religious tourism industry is important. A theoretical model involving attitude toward pilgrimage and pilgrim satisfaction is built based on the theory of planned behaviour (TPB) and tourist experience literature. For this purpose, around 303 pilgrims were analysed using structural equation modelling (SEM) based on AMOS 23.00, which is combined with the IBM SPSS 21. The results show that revisit intention can be improved by utilizing four pathways: (1) direct path of spiritual experience, (2) indirect path through attitude toward pilgrimage, (3) indirect path through pilgrim satisfaction, and (4) indirect path through attitude toward pilgrimage and pilgrim satisfaction. This study is expected to contribute to developing TPB and tourism marketing literature by providing a holistic model of spiritual experience and its influence on attitude toward pilgrimage, pilgrim satisfaction, and revisit intention. This study also offers important insights for managers engaged in the religious tourism industry.

Keywords: spiritual experience, attitude toward pilgrimage, pilgrim satisfaction, revisit intention



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Global marketing experts have recently developed experiential marketing-based strategies to ensure customer loyalty and retention, integrating brand capabilities to gain repeat purchases (Urdea & Constantin, 2021). This concept focuses on the customer consumption experience to achieve rational and emotional involvement (Chang, 2020). Customer consumption behaviour is diverse and results in positive or negative

experiences. These customer experiences are useful for encouraging interaction with the product and developing various positive reactions or perceptions (Ihtiyar et al., 2019). Customers are becoming more focused on experiences stimulating their sensations and emotions when interacting with a brand (Carù & Cova, 2008). Such customer behaviour is closely linked to the tourism market, which prioritizes value creation to sti-

mulate sensations, emotions, and positive memories when they visit tourist attractions (Agapito et al., 2017; Kastenholz et al., 2017; Coelho et al., 2018).

Tourism is travel outside one's residence for not more than one year for leisure, business, or other similar purposes (Ozturk et al., 2021). Pilgrimage is a part of religious tourism designed and motivated by the search for spirituality through travelling to holy places for spiritual purposes and internal understanding (Abad-Galzacorta et al., 2016). The main motivation for the journey is to gain spiritual experience and an internal knowledge of one's religious beliefs (Norman, 2012). Tourism research in post-modern societies generally frames pilgrimage as a sacred journey and shows pilgrims' search for spirituality through travel (Yanata, 2021). Although not all pilgrimages are motivated by the search for spirituality, many pilgrims still describe their travel experiences as spiritual. Therefore, the spiritual pilgrimage experience is important in making the pilgrimage a sacred journey (Yanata, 2021). More importantly, unique experiences in a religious context can fulfil visitors' spiritual needs, such as increasing their faith, enjoying inspiring objects, escaping from everyday life, or simply exploring the historical roots of religion (Huang et al., 2019).

One of the main goals of tourism is to foster the interest of visitors to return to the same tourist attraction in the future. This requires tourism managers to understand the determinants of tourists' interest in returning to the same attraction. Tourism managers also need to understand the roadmap of how each of these determinants regulates the interest in returning. This includes a roadmap of how the role of spiritual pilgrimage experiences impacts the interest in returning to the same pilgrimage tourist attraction in the future. Understanding the spiritual experiences of tourists on pilgrimage tourism is an important factor that tourism managers must comprehend because the main motivation for the visit is the achievement of spiritual goals and an internal understanding of religion (Abad-Galzacorta et al., 2016).

Researchers in various parts of the world have studied pilgrimage in different religions. For example, Handriana et al. (2020) explored pilgrimage tourism in Indonesia, especially pilgrimage tourism to the

Wali Songo ('Holy Nine') pilgrimage; Chang et al. (2020) measured and explored dimensions of pilgrimage experience such as spirituality, learning, physicality, assistance, and discomfort for visitors; Wang et al. (2020) studied pilgrims' motives, experiences, and benefits; Yanata's (2021) research showed that tourists' spiritual experience does not relate to revisit intention, and Wu et al. (2019) researched the driving factors of pilgrims' experiential supportive intentions. These researchers have raised the issue of how pilgrims' identities can explain critical factors for understanding pilgrimage (Liao et al., 2021). The knowledge gap arises where spiritual pilgrims' experience has not been widely explored as an essential source of determinants of revisit intention. This study offers such interaction. Revisit intention is the final stage of the psychological process, involving various concepts such as attitude, subjective norm, perceived behavioural control, and visitor satisfaction (Ajzen, 2011). Revisit intention is a subjective concept understood as the intention to revisit the same pilgrimage tourism object in the future.

In contrast, satisfaction is understood as the internalization of perceptions built during a visit to a tourist object. A spiritual pilgrimage experience that awakens the spirit of life will produce satisfaction that leads to a positive attitude towards the pilgrimage and will subsequently positively impact revisit intention. Therefore, a roadmap connecting spiritual pilgrimage experience to revisit intention is important to discuss. The main objective of this study is to find and explain the roadmap connecting the spiritual pilgrimage experience to revisit intention. Path analysis was conducted to determine how the roadmap of the spiritual pilgrim's experience (SPE) construct can influence attitude toward pilgrimage tourism (ATP), pilgrim satisfaction (PS), and revisit intention (RI). To the authors' knowledge, such a roadmap has never been created with pilgrimage tourism as the object. Some possible paths that can be taken to explain the intended roadmap are (see Figure 1):

1. Direct path from SPE to RI.
2. Indirect path from SPE to RI through ATP.
3. Indirect path from SPE to RI through PS.
4. Indirect path from SPE to RI through PS and ATP.

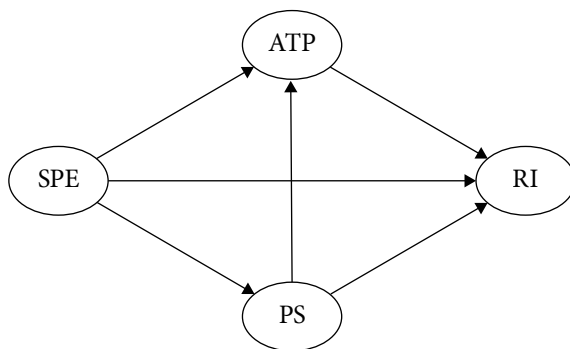


Figure 1 Roadmap of SPE to RI through PS and ATP
Source?

Literature Review

Spiritual Pilgrimage Experience (SPE)

Experience marketing can be a foundation for implementing communication strategies that influence customer behaviour to increase satisfaction and revisit intention (Kailani & Narcisa, 2015). Elements such as sensing, feeling, thinking, acting, and relating answer customer needs for multisensory brand events (Urdea & Constantin, 2021). Therefore, businesses can leverage customer experience to strengthen customer relationships and gain rational and emotional engagement (Chang, 2020). This customer experience is the impression that a customer carries after they have contact with a product, service, or business and forms a perception that consolidates sensory information (Anshu et al., 2022). Customer experience becomes a source of learning for companies to increase satisfaction, set expectations and benchmarks, develop customer trust, win loyal customers, and create affectional bonds with customers (Slack and Singh, 2020; Singh et al., 2021).

Customer or visitor experience has become the centre of tourism industry studies (Bigne et al., 2020). This experience is defined as a past personal travel event strong enough to enter a tourist's long-term memory (Bagheri et al., 2023). Some researchers explain the dimensions of the tourist experience from different perspectives. For example, Coelho et al. (2018) explain nine dimensions of memorable tourist experiences: travel purposes, lived emotions, dreams and desires fulfilment, degree of perceived novelty, travel

planning, travel companionship, interpersonal interaction, knowing the tourist and local attractions, and cultural exchange. Zhang et al. (2022) viewed the tourist experience from the perspectives of credible and accurate qualitative information, interactivity among stakeholders, ease of accessing and using tourism information, personalization of services, and security that ensures the confidentiality of personal information when engaging in various tourism-related transactions. Jyotsna and Prakash Sai (2022) found thirteen affinities that explain the pilgrimage tourism experience: safety, accessibility, local culture, popularity, cleanliness, visiting time, number of pilgrims, service price, hedonistic experience, friendliness, budget, spiritual atmosphere, and holistic pilgrim experience. Bagheri et al. (2023) explained the role of the tourist experience in education, aesthetics, entertainment, and escapism in determining tourist well-being. This research focuses more on the spiritual experience of tourists and its role in encouraging revisit intention.

The spiritual pilgrimage experience integrates the concepts of 'spiritual', 'pilgrim', and 'experience'. In this context, spirituality refers to the transcendental, divine, and sacred aspects of personal life, an idea beyond what can be seen, touched, or heard (Underwood, 2011). Spirituality is a process of self-discovery about the meaning of life, satisfaction, and self-identity, both within and outside of religion (Yanata, 2021). Thus, spirituality is a unique dimension of human experience related to a relationship with something intimately spiritual, faith-based, and personal that is transcendental and beyond the self, and which is felt as something fundamental or most important in achieving the meaning and purpose of life, truth, and values (Kao et al., 2020). Pilgrims undertake a religious journey to a holy place for spiritual purposes and internal understanding (Abad-Galzacorta et al., 2016). Experience is a feeling, knowledge, or skill in doing, seeing, or feeling something (Same & Larimo, 2012) or a person's emotions and beliefs about what happens when involved in an activity (Karim et al., 2022). Thus, the spiritual pilgrimage experience is the feeling and beliefs of a person who makes a religious journey to a holy place for spiritual purposes and internal understanding. The religious journey becomes

an important concept because religion teaches transcendent meaning and the idea of universal truth, such as belief in a higher existence beyond oneself (Heelas & Woodhead, 2005). Religion becomes a source of knowledge and practice that embodies spirituality (Sharpley, 2016). Journeys to perform worship, celebrations, and rituals provide spiritual experiences for believers, satisfying their needs for physical health, attention, spirituality, socialization, and connection with nature (Wang et al., 2020). Pilgrimage is considered a popular path to personal, subjective, and inner spiritual fulfilment as people seek healing and spirituality during their free time (Yanata, 2021). Chang et al. (2020) found Six forms of important spiritual pilgrimage experiences: experiences of interacting with objects, feeling severe spiritual attachment, closeness, usefulness, inspiration, and blessings from objects during pilgrimage to holy places.

In research related to the spiritual tourism experience, Kamal and Kashif (2022) explain that tourists consider religious and spiritual destinations as places of spirituality, peace, and sacredness, and the journey to these places has high religious value. Pilgrims pay attention to the spiritual journey because they believe that by doing so, they will gain spirituality, peace, and blessings (Kamal & Kashif, 2022). According to Heintzman (2013) and Ponder and Holladay (2013), involvement in pilgrimage activities offers positive spiritual outcomes and meanings such as the benefits of transcendence (connection with a higher power), spiritual transformation (self-improvement), eudemonic states (i.e. happiness), and many others. Coghlan (2015) asserts that tourist experiences create positive emotions, engagement, and meanings, enhancing visitor well-being. Pilgrimage is thus known for its potential for restorative, hedonic, or broader well-being outcomes and significantly contributes to an individual's increased spirituality or inner psychological development (Abdul Halim et al., 2021).

Spiritual Pilgrimage Experience and Attitude toward Pilgrimage (ATP)

The concept of attitude was introduced by Fishbein and Ajzen (1975) as a latent disposition or tendency to respond with a degree of liking or disliking toward a

psychological object. Thus, attitudes relate to positive or negative evaluations of certain outcomes or performance. For example, De Vos et al. (2021) explain attitudes toward travel modes as the level of positive or negative evaluation or assessment of liking or disliking a particular travel mode. Nystrand and Olsen (2020) describe attitudes toward regular consumption of functional foods as a level of evaluation or judgment of whether something is good or bad, pleasant or unpleasant, and wise or foolish. Charton-Vachet et al. (2020) measured attitudes toward a region through visitors' evaluations of attractions that are pleasant or unpleasant, interesting or uninteresting, and liking or disliking them, as well as positive or negative attitudes toward the region they visit. Thus, attitudes toward pilgrimage are positive or negative, like or dislike, interesting or uninteresting, and pleasant or unpleasant evaluations toward a particular pilgrimage.

In general, attitudes are determined by a person's experience with a particular entity. For example, customer experiences in online markets, such as convenience, delivery experience, and recovery, determine their attitudes toward online shopping (Anshu et al., 2022; Sudarti et al. 2024), religious or spiritual experiences determine adolescents' health attitudes and behaviours (Rew & Wong, 2006), and memorable tourist experiences determine the attitude toward pilgrimage (Bhandari et al., 2024). As with those studies, this study examines the influence of spiritual pilgrimage experiences on tourists' positive attitudes toward pilgrimage. The authors believe that pilgrims' religious or spiritual experiences during a visit to a holy place will determine their attitudes toward the tourist attraction. Spiritual experiences will be the basis for pilgrims' positive or negative, favourable or unfavourable, attractive or unattractive, and pleasant or unpleasant assessments of a particular pilgrimage tourist attraction. Therefore, H1 is proposed as follows:

H1: Spiritual pilgrimage experience has a positive influence on attitude toward pilgrimage.

Spiritual Pilgrimage Experience and Pilgrim Satisfaction (PS)

One of the purposes of pilgrimage travel is to gain personal satisfaction, described as a function of pre-

-travel expectations and post-travel experiences. When the post-travel experience exceeds pre-travel expectations, tourists will feel satisfied; conversely, if the experience obtained causes feelings of displeasure, tourists will be dissatisfied (Chen & Chen, 2010). Biswas et al. (2021) explained the characteristics of people who are satisfied after visiting a tourist destination, namely, having an interest in returning to the same tourist attraction, having a feeling of satisfaction with the services provided, feeling happy after visiting, feeling that they enjoyed the tourist attraction, and overall feeling satisfied with the visit that occurred to the tourist attraction. Rasoolimanesh et al. (2021) explained the importance of three indicators used to measure visitor satisfaction: total satisfaction with the tourist visit, happiness with the travel experience, and a unique and enjoyable experience at the destination. Torabi et al. (2022) explain that people who are satisfied with their travel are satisfied with the quality of service provided, feel that the trip was beyond their expectations, and have a unique and happy experience. Bagheri et al. (2023) mention satisfaction as a combination of the pleasure obtained by visitors, suitability to needs, and the right choice for the objects they visit. This study assumes that satisfied pilgrims feel pleasure when visiting pilgrimage tourist objects, joy and happiness after making a pilgrimage to the tourist object, satisfaction with the tourism services provided by the tourist object, and overall satisfaction with the pilgrimage tourism visit.

Customer experience determines satisfaction (Lee et al., 2019). From a transaction-specific perspective, such as in transactions in the tourism industry, customer satisfaction is evaluated based on the customer's purchasing experience. Customer satisfaction reflects the relationship between cognitive and emotional processes because satisfaction or dissatisfaction is an emotional feeling formed in response to confirmation or disconfirmation of cognitive processes (Williams & Soutar, 2009). Therefore, experience quality is a psychological outcome of customer participation in tourism activities or the tourist's affective response to desired socio-psychological benefits (Chen & Chen, 2010). A memorable experience for a tourist will satisfy them and increase their interest in revisiting the

same tourist attraction (Torabi et al., 2022). This includes the spiritual pilgrimage experience in pilgrimage tourism objects. According to Andriotis (2009), the existential tourism experience mode is relevant in religious tourism because the spiritual connection to a place is a search for spirituality when travelling to a holy place. Religious experiences, such as the pursuit of inner purity, are related to reorganizing emotions to orchestrate feelings (Kim & Kim, 2019). From the perspective of religiosity, religious and spiritual experiences are very important in achieving life satisfaction (Aftab et al., 2022; Yaden et al., 2022), job satisfaction (Rashidin et al., 2019; Asutay et al., 2021; Aftab et al., 2022) and satisfaction of religious tourists (Liro, 2023). In the context of pilgrimage, tourist satisfaction is defined as the evaluation of the fulfillment of expectations from the trip and visit. Tourists with religious motivations are generally more satisfied with religious and spiritual expectations, such as those related to happiness and being part of a religious community (Liro, 2023). Therefore, tourism managers must maintain sacredness and create offers for visitors with strong religious attributes (Liro, 2023). This means that pilgrim satisfaction is formed when they get spiritual experiences while visiting pilgrimage tourism objects. Therefore, H2 is proposed as follows:

H2: Spiritual experience has a positive effect on pilgrims' satisfaction.

Pilgrim Satisfaction and Attitude Toward Pilgrimage

Marketing literature emphasizes that customer satisfaction determines their attitude toward a product or service (Lamb et al., 2010; Kotler & Armstrong, 2012). Customer consumption experience allows them to evaluate a product or service they consume as good or bad, useful or not useful, profitable or detrimental, and so forth. There is a tendency for customer experience that results in satisfaction to determine their positive attitude toward a product or service. This means the more satisfied customers are, the more positive their attitude towards the product or service consumed. This logic will likely occur in the religious tourism market, especially pilgrimage tourism. In this market, visitors enjoy pilgrimage tourism products and services. Tourism services then provide a satis-

fyng or unsatisfactory experience. If the experience is satisfying, they tend to assess the tourist attraction they visit positively. Conversely, if the experience does not result in satisfaction, they tend to give a less good, or bad, assessment of pilgrimage tourism products and services. Therefore, H3 is proposed as follows:

H3: Pilgrim satisfaction has a positive effect on attitude toward pilgrimage.

Spiritual Pilgrimage Experience and Revisit Intention (RI)

TPB describes intention as measuring how hard a person is willing to try and how much effort will be expended to perform the behaviour (Ajzen, 1991). In the context of tourist visits, revisit intention means that tourists have plans to revisit the tourist attraction soon, confidence to revisit the tourist attraction, and the person concerned has the support of resources, time, and opportunity to revisit the same attraction (Meng & Cui, 2020). Other researchers explain that someone who has the desire to revisit the same tourist attraction is someone who has plans to travel to a destination that offers a unique experience, someone who recommends a unique destination to their family and friends, and someone who is willing to share their positive experiences with the tourist attraction they have visited (Torabi et al., 2022). Thus, revisit intention is the probability that someone will visit a tourist attraction, consider visiting these sites in the future, visit the attraction soon, and intends to travel to the same attraction (Kim & Park, 2013; Hasan et al., 2019; Hasan et al., 2020; Kayal, 2023). This study assumes that pilgrims who are interested in revisiting the same pilgrimage site are those who tend to choose the pilgrimage site at another time when they want to go on a pilgrimage tour, prioritize choosing a pilgrimage to the same site in the future, are motivated to revisit the pilgrimage site in the future, and have the resources, time and opportunity to revisit the pilgrimage site in the future.

According to Paisri et al. (2022), tourists want a unique and memorable experience when visiting special destinations such as pilgrimage tourism objects. Tourism providers want a competitive advantage in the free market, so they must offer an positive experience to visitors (Torabi et al., 2022). A memorable

experience will satisfy a tourist and increase their interest to revisit the same tourist attraction in the future (Torabi et al., 2022). Kim and Kim (2019) explain that religious experiences obtained from tourism are categorized as a special type of tourism experience because they are related to one's religion and are likely to provide better emotional growth regarding faith and spirituality. This means that the spiritual experience obtained during the visit allows tourists to return to the same object in the future. Therefore, H4 is proposed as follows:

H4: Spiritual pilgrimage experience has a positive effect on revisit intention.

Pilgrim Satisfaction and Revisit Intention

Marketing literature shows that customer-oriented marketing maximizes customer satisfaction (Lamb et al., 2010; Kotler & Armstrong, 2012) because satisfied customers tend to make repeat purchases. Satisfaction predicts post-purchase behavioural intentions (Ha & Jang, 2010; Kuo & Wu, 2012). Consumers with higher satisfaction levels tend to have stronger intentions to repurchase (Kuo et al., 2009; Chen & Chen, 2010). In the last five years, several studies on customer behaviour have shown that satisfied customers are an important antecedent of repurchase intention (Chi, 2018; Baker-Eveleth & Stone, 2020; Trivedi & Yadav, 2020; Hendar et al., 2021). The same case occurs in research on tourist behaviour in the tourism market. Several studies agree that tourists satisfied on their first visit tend to return to the same place in the future (Seetanah et al., 2018; Eid et al., 2019; Rajput & Gahfoor, 2020; Liao et al., 2021; Chin et al., 2022; Torabi et al., 2022). Therefore, H5 is proposed as follows:

H5: There is a positive influence of pilgrim satisfaction on revisit intention.

Attitude toward Pilgrimage Tourism and Revisit Intention

The basic model of the relationship between attitude and intention was developed by Fishbein and Ajzen (1975). They explained that attitudes toward behaviour, along with social norms and perceived levels of behavioural control, are factors that influence intention. In the last five years, these findings have been suppor-

ted by consumer behaviour researchers who explain that attitudes toward a product determine customers' repurchase intentions (Bashir, 2019; Charton-Vachet et al., 2020; Nystrand & Olsen, 2020; Anshu et al., 2022). The same case also occurs in the tourism industry. Consumer behaviour researchers in this industry consistently find a positive influence of tourists' attitudes toward tourist attractions on their interest in revisiting the same attraction (Choe & Kim, 2018; Hasan et al., 2019; Qiu et al., 2019; Liao et al., 2021). Therefore, H6 is proposed as follows:

H6: There is a positive influence of attitude toward pilgrimage on revisit intention.

Research Method

Measurement

All the measurement items of the constructs in this study were adapted from the available literature. This is important to ensure the reliability and validity of the data used. Five spiritual pilgrimage experience items adapted from Chang et al. (2020) consist of the experience of seeing the world in a new way, the meaning of life and authenticity, the meaning of religious beliefs, the meaning of sources of strength and positive energy, and a sense of security and happiness. Six attitudes toward pilgrimage items from Meng and Cui (2020) are feelings of joy, happiness, usefulness, attraction, impact, and future expectations. Four pilgrims' satisfaction items from Biswas et al. (2021) include enjoyment, feelings of satisfaction, pleasure, and conformity to expectations.

Meanwhile, four revisit intention items from Meng and Cui (2020) related to tendencies, plans, motivations, and supporting resources to visit the same tourist attraction. The scale used to measure the 19 items (Table 2 on page 81) uses the Bipolar Adjective Agree-Disagree Scale of 1–10 points. Point 1 indicates 'strongly disagree', and point 10 indicates 'strongly agree' with the statement submitted (Ferdinand, 2014).

Data Collection

The population of this study consisted of pilgrims to one or several Indonesian Wali Songo pilgrimages who had experienced at least one visit. The determination of the number of samples followed the views

Table 1 Sample profiles (N = 303)

Variable	Amount	Percentage
Gender		
Male	23	7.60
Female	280	92.40
Age		
≤ 15 years	10	3.30
16 – 20 years	137	45.21
≥ 20 – 25 years	52	17.16
≥ 25 years	104	34.32
Education		
Elementary & Middle School	14	4.62
High School/Vocational School	178	58.75
Diploma	9	2.97
Bachelor	96	31.68
Postgraduate	6	1.98
Visiting experience		
Just one time	14	4.62
Two times	35	11.55
Three times or more	254	83.82

Source primary data processed, 2024

of Hoelter (1983) and Kyriazos (2018) that a minimum sample size of 200 is sufficient statistical power for SEM-based data analysis. A closed questionnaire with 10 scales was designed to obtain information on respondents' perceptions of the constructs studied. Islamic social groups in several districts, such as Demak, Semarang, Kendal, Kudus, and Pekalongan, Central Java, Indonesia, who had conducted religious tourism to one or several tombs of Wali Songo became the target respondents of this study. 5 surveyors were sent to the area to obtain data directly from the target respondents. Incidentally, most of the Islamic social groups were women who were over 15 years old. This study used 303 data points obtained through online distribution over two months to 425 pilgrims to the tomb of "Sunan Wali Songo." A total of 363 respondents were willing to answer the questions. After filtering invalid questionnaire answers (questionnaires filled with the same answers, incomplete answers, and extreme choices), 303 out of 363 (83.47%) responses were declared valid. Demographic information is shown in Table 1. The respondents of this study were mostly women aged between 16 and 25 years, most of whom

were educated at high school/vocational school, and they had visited the same object at least three times. This shows that women make a huge contribution to the development of religious tourism, especially adult women aged 16 to 25 years.

Data Analysis and Results

Assessment of Measurement Model

The data screening process and checking respondents' responses resulted in 303 responses being retained because they met the sample criteria. As evidence of normal distribution, all critical ratio skewness and multivariate kurtosis values were between -2.58 and +2.58 at a significance level of 0.001 (Hair et al., 2012). Evaluation of multivariate outlier used the Mahalanobis distance criterion on df 19 (number of indicators) with a significance level of $p < 0.001$, namely *Chi-square* of 44,820. The results indicate no problem in the multivariate outlier because the maximum Mahalanobis distance value (40,990) is still below 43,820. The final results of this analysis process found 5 SPE factors, 6 ATP factors, 4 PS factors, and 4 RI factors that were retained. Therefore, 19 items were retained for further analysis (see Table 2).

Data analysis is used to understand the causality of the relationship between constructs, utilizing a combination of SEM-AMOS 23.0 and SPSS IBM 21. The combination of SEM and SPSS analysis is used to understand the validity and reliability of the constructs. SEM analysis also determines the goodness-of-fit model and hypothesis testing. Construct reliability and validity were analysed using confirmatory factor analysis (CFA) with the guidance that all indicator items positively significantly determine the main construct and evidence of convergent construct reliability and validity above 0.7 (Hair et al., 2012). The assessment of each measurement scale turned out to be valid because each indicator item turned out to be positively and significantly related at $p < 0.001$, reliable because Cronbach's Alpha exceeded the threshold of 0.70 as suggested by Nunnally [1978], all AVE squared values are above 0.5 (Table 2), and all correlation values between constructs are below Constructs Reliability (see Table 3) (Hair et al., 2012).

The criteria for a good goodness-of-fit index follow the recommendations of Hair et al. (2012): (a) the *Chi-Square* value is not significant at $p\text{-value} = 0.001$; (b) GFI, AGFI, CFI, and TLI are above 0.9; (c) CMIM/DF is less than 2; and (d) RMSEA is not more than 0.08. The results show that (a) the *Chi-Square* value

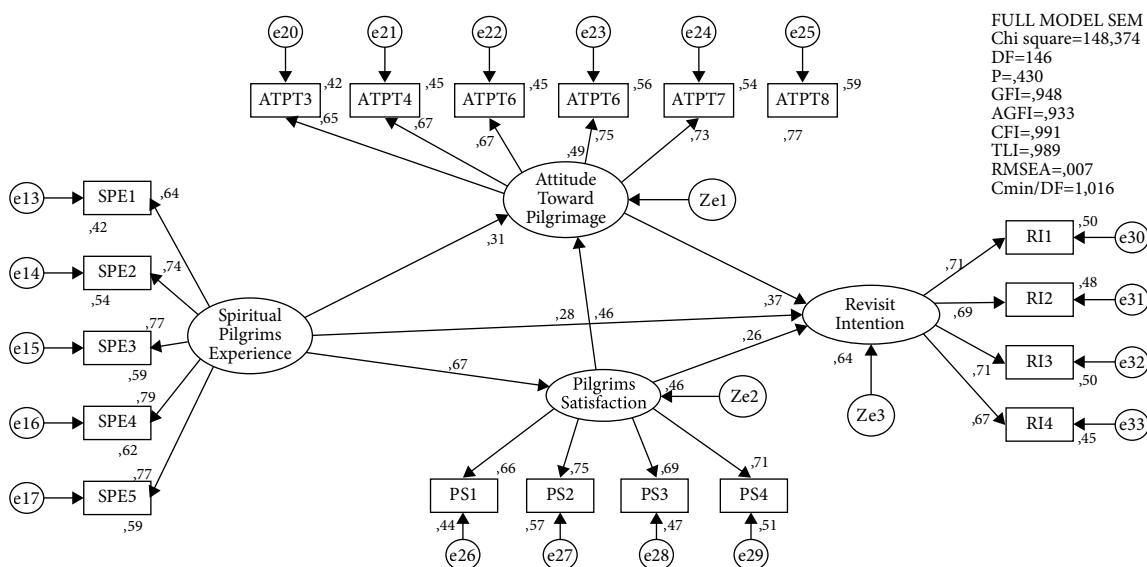


Figure 2 SEM-AMOS Test

Table 2 Constructs and Measurement Items

Constructs and measurement items	Std. loading
Revisit Intention (CA = 0.779, CR = 0.789, AVE = 0.645, DV = 0.803)	
• I intend to revisit the Wali Songo pilgrimage.	0.709***
• I have plans to revisit the Wali Songo pilgrimage soon.	0.694***
• I am motivated to revisit the Wali Songo pilgrimage.	0.709***
• I have the resources, time, and opportunity to revisit the Wali Songo pilgrimage.	0.671***
Pilgrim Satisfaction (CA = 0.793, CR = 0.798, AVE = 0.663, DV = 0.814)	
• I feel pleasure when visiting the Wali Songo pilgrimage.	0.663***
• Overall, I feel satisfied after visiting the Wali Songo pilgrimage.	0.752***
• I feel happy after visiting the Wali Songo pilgrimage.	0.688***
• Tourist attraction services for the pilgrims exceeded my expectations.	0.715***
ATPT (CA = 0.846, CR = 0.857, AVE = 0.750, DV = 0.866)	
• Wali Songo pilgrimage is fun.	0.651***
• Wali Songo pilgrimage brings happiness.	0.671***
• Wali Songo pilgrimage is very useful.	0.669***
• Wali Songo pilgrimage is interesting to visit.	0.748***
• Wali Songo pilgrimage positively impacts improving the vision of life.	0.732***
• Wali Songo pilgrimage has a bright future.	0.765***
SPE (CA = 0.839, CR = 0.860, AVE = 0.773, DV = 0.879)	
After visiting Wali Songo pilgrimage...	
• I gained the experience of seeing the world in a new way.	0.645***
• I gained experience about the meaning of life and the authenticity of myself.	0.735***
• I gained experience with the meaning of religious belief.	0.770***
• I gained experience with the meaning of the source of power and positive energy.	0.788***
• I gained an experience of feeling safe and happy.	0.769***

Notes (***) p-value < 0.001, CA = Cronbach's Alpha, CR = Constructs Reliability, AVE = Average variance extracted, DV = Discriminant validity

Table 3: Validity and reliability of measurement

N = 306	AVE	CA	Republic of Indonesia	PS	ATPT	SPE
Republic of Indonesia	0.645	0.779	0.803 ^a			
PS	0.663	0.793	0.692	0.814		
ATPT	0.750	0.846	0.715	0.661	0.866	
SPE	0.839	0.839	0.680	0.671	0.611	0.879

Notes ^a Construct reliability is the diagonal bolt. PS = Pilgrim Satisfaction; RI = Revisit Intention; ATPT = Attitudes Towards Pilgrim Tourism; SPE = Spiritual Pilgrim Experience; CR = Construct Reliability; AVE = Average Variance Extract; CA = Cronbach's Alpha.

Table 4 Goodness of Fit Indices of the Measurement Model

Chi-Square	DF	p-value	GFI	AGFI	CFI	TLI	RMSEA	CMIN/df
148,374	146	0.430	0.948	0.933	0.991	0.989	0.007	1,016

Notes CFI= Comparative Fit Index; TLI = Tucker-Lewis Index; DF = Degree of Freedom; GFI = Goodness of Fit Index; AGFI = Adjusted Goodness of Fit Index; RMSEA = Root Mean Square Error of Approximation; CMIN/df? = Chi-square value per degree of freedom

Table 5 Path Estimates and Hypothesis Results

Hypothesis	Regression	β	SE	t-value	p-value	Results
H1	SPE→ATP	0.306	0.079	3.355	0.000	Accepted
H2	SPE→PS	0.671	0.084	7.311	0.000	Accepted
H3	PS→ATP	0.456	0.101	4.300	0.000	Accepted
H4	SPE→Republic of Indonesia	0.279	0.097	2.768	0.006	Accepted
H5	PS→Republic of Indonesia	0.258	0.106	2.571	0.010	Accepted
H6	ATP→Republic of Indonesia	0.374	0.110	3.780	0.000	Accepted

Source printout of SEM-Amos 24.0 program, 2024.

Note PS= Pilgrim Satisfaction; RI = Revisit Intention; ATP = Attitudes Towards Pilgrim Tourism; dan SPE = Spiritual Pilgrim Experience; SE = Standard error THESE DO NOT MATCH THE TABLE, PLEASE REVIEW

of 148.374 is not significant at at $p\text{-value} = 0.001$ ($p = 0.430$); (b) GFI (0.948), AGFI (0.933), CFI (0.991) and TLI (0.989) are all above 0.9; (c) CMIM/DF (1.016) is less than 2; and (d) RMSEA (0.007) is not more than 0.08. This shows that the model is feasible for testing the relationship between the hypothesized constructs (Table 4).

Hypothesis Test Results

The results of data analysis using the structural equation model (SEM) with Amos 24.0 showed that SPE had a significant effect on ATP ($\beta = 0.306$, $p < 0.05$), PS ($\beta = 0.671$, $p < 0.05$) and RI ($\beta = 0.279$, $p < 0.05$); PS had a significant effect on ATP ($\beta = 0.456$, $p < 0.05$) and RI ($\beta = 0.259$, $p < 0.05$); and ATP had a significant effect on RI ($\beta = 0.374$, $p < 0.05$). This proves that all proposed hypotheses (H1–H6) are accepted.

Discussion

This study believes that visitors' spiritual experiences form ATP and PS. One of the purposes of pilgrimage is basically to gain spiritual experience. It examines the influence of spiritual experience on revisit intention directly and indirectly through visitors' attitudes towards pilgrimage tourism objects and pilgrims' satisfaction. This study explains the path that connects spiritual experiences to their intention to revisit them in the future. This study found that the spiritual pilgrimage experience positively affects pilgrims' satisfaction, ATP, and revisit intention. Pilgrims' satisfaction positively affects ATP and revisit intention, and ATP on revisit intention. Ultimately, this study found four paths that must be taken to achieve revisit intention.

First, spiritual pilgrimage experiences directly influence revisit intention. This study complements previous research findings that customer experience determines revisiting intention (Lee et al., 2019; Parisri et al., 2022). In the tourism industry, the tourist's memorable experience also determines the revisit intention (Torabi et al., 2022). A pilgrimage is a tourist attraction that offers visitors spiritual sensations because they relate to the religious values such as the values of faith and piety, spiritual awareness, humility and respect, and inner calm.. Spiritual pilgrimage experiences in tourist attractions will encourage visitors to revisit the same object in the future. This study enriches this view by establishing that the spiritual pilgrimage experience is the source of their desire to revisit the same religious tourist attraction.

Second, the spiritual pilgrimage experience determines their satisfaction, which determines their revisit intention. Recent research explains that customer experience also determines satisfaction, which determines revisit intention (Lee et al., 2019). Satisfaction is believed to be a more emotional response to a perceived experience (Bowen & Clarke, 2002). According to Verma and Sarangi (2019), tourist experiences, such as spiritual experiences, correlate positively with tourist satisfaction. Pilgrims who get positive experiences from spirituality tend to feel satisfied with their visit. Therefore, special observation and attention to facilities that enable the creation of spiritual pilgrimage experiences is very important for pilgrimage management to continue striving for. When pilgrims highly value their experience, they will have positive

emotions, resulting in high satisfaction (Zhang et al., 2022). Several recent studies have explained that religious and spiritual experiences are very important in achieving life satisfaction (Aftab et al., 2022; Yaden et al., 2022; Liro, 2023); this study explains that pilgrims' spiritual experience greatly determines visitor satisfaction. Torabi et al. (2022) explain that tourists with pleasant and satisfying memories of their experiences will tend to revisit the same tourist attraction. This finding clarifies that one form of special religious tourism experience, spiritual experience, also has the same effect. Pilgrims who get spiritual experiences when visiting pilgrimage tourist attractions and who are satisfied with their visits determine their interest in revisiting in the future.

Third, spiritual experience determines pilgrims' attitudes towards pilgrimage tourism objects, which determines their revisit intention. Previous research shows that customer experience determines their attitudes toward the products or services they consume (Anshu et al., 2022). Bhandari et al. (2024) explain that memorable tourist experiences affect their attitude towards pilgrimage. This means that customers who have a positive attitude towards a product or service will have a better attitude towards the product or service they consume. However, research on specific customer experiences, such as spiritual experiences from consuming products or services, is still very limited. The novelty of this study is the integration of specific experiences, namely the spiritual experiences of customers (pilgrims), in forming attitudes toward a religious entity. People who have positive spiritual experiences at pilgrimage tourist attractions have positive attitudes towards the tourist attraction. This positive attitude ultimately determines the revisit intention. This is in accordance with several previous research results which explain that customer attitudes towards a product determine their interest in repurchasing the same product or service in the future (Ajzen, 1991; Chawla & Joshi, 2019; Nystrand & Olsen, 2020; Braje et al., 2021; Anshu et al., 2022). Thus, this study broadens the view of the theory of planned behaviour (TPB) by placing spiritual experience as a builder of pilgrims' attitudes towards pilgrimage tourism

objects. This attitude becomes a driver of their interest in revisiting in the future.

Fourth, spiritual experience determines pilgrims' satisfaction, that satisfaction determines their attitude toward pilgrimage tourism objects, and that attitude determines revisit intention. This is quite a long path to go through when explaining the influence of spiritual experience on revisiting intention. Marketing literature shows that one of the keys to success in tourism marketing is ensuring that tourists feel satisfied with their visit. In religious tourism, satisfaction can be obtained when they have a spiritual experience during their visit. Visitors who have a satisfying spiritual experience will give a positive assessment of pilgrimage tourism objects. Because of that positive assessment, they desire to revisit the same tourist object. This study confirms that tourists who are impressed with the spiritual values of religious tourism objects will be satisfied with their spiritual experience, thus encouraging them to revisit them.

Marketing literature confirms that creating a tourism experience is key to building tourists' attitudes toward a tourism object and their satisfaction. In this regard, for pilgrimage tourism objects to attract tourists and influence behavioural changes among them, the management of the tourism object needs to understand and invest its resources to facilitate visitors' pleasant spiritual experiences. Therefore, pilgrimage tourism managers must ensure that the spiritual experience obtained by tourists not only satisfies their visitors but also forms their positive attitude toward pilgrimage tourism.

Spiritual experience may be a unique construct that explains the attitude toward pilgrimage. Spiritual experience generated by religious values in pilgrimage tourism objects involves mystical and spiritual experiences that become a source of contemplation of life in a religious atmosphere, closeness to God, emotional involvement with religion, and the spirit to continue to improve oneself. This experience is related to the historical aspect of the pilgrimage that people visit to commemorate the history of Wali Songo, the 'Nine Holy Teachers' who contributed to the spread of Islam in Java, to pray for them, and learn from their life journeys to improve and increase their faith in Allah.

Thus, spiritual experience is an experience undertaken to gain individual meaning or purpose and belief in a higher power, the meaning of life and authenticity, the meaning of religious belief, the meaning of a source of strength and positive energy, and feelings of security or happiness. As explained above, a pilgrim with a spiritual experience will have a positive assessment of pilgrimage tourism, including their evaluation of pleasure, usefulness, interest, increased vision of life, and opportunities for future object development. Therefore, spiritual experiences must be considered in pilgrimage tourism because connecting with the deceased can be a unique spiritual and religious experience (Yanata, 2021). This includes respecting and praying for the late Wali Songo, who passed away centuries ago (Handriana et al., 2020).

Conclusion

Theoretical and Managerial Implications

This research contributes to the development of TPB, especially in the religious pilgrimage tourism market. Integrating the unique construct of spiritual experience and pilgrims' satisfaction into the TPB model will enrich knowledge about the antecedents of attitude toward pilgrimage and its consequences. It should be noted that the integration of spiritual experience as an antecedent of attitude, especially in the religious tourism market in Indonesia, has not been explored and explained empirically.

Managerially, this research contributes to increasing visits to pilgrimage tourism objects. Pilgrimage management needs to invest heavily in facilitating the creation of spiritual pilgrimage experiences. Such experiences can be generated by developing pilgrimage sites and holding religious events that encourage the formation of mystical and spiritual experiences as a source of contemplation of the religious life, closeness to God, and emotional involvement with religion. This can be done by designing religio-centric buildings, facilitating special places to pray for respected people, increasing guides who can explain in detail the history of respected people, holding events or festivals related to pilgrimage tourism, and creating a religious culture in the environment of pilgrimage tourism sites. The demand for religious experiences

at traditional pilgrimage sites can create opportunities to realize such experiences by providing religious-themed spaces and holding religious performances (Shinde, 2020).

Limitations and Future Research

Although this study provides an interesting contribution, it still has limitations. First, this study focuses on the role of spiritual experience in developing attitudes toward pilgrimage. It does not explain the role of this experience in forming other constructs in the TPB, such as subjective norms and perceived behavioural control. In the future, it is important to test the influence of spiritual experience on these two constructs. Second, this study focuses on the pilgrimage to the tomb of Sunan Wali Songo.

In addition, Indonesia has many Islamic sites (such as the Grand Mosque of the Surakarta Palace, the Grand Mosque of Demak, the Maimun Palace in Medan, Cheng Hoo in Semarang, and others). Thus, it would be fascinating if future research involves these religious sites as objects of study. Third, this study focuses on Islamic pilgrimage and has not been conducted on pilgrimage sites of other religions, such as the Hindu Temple in Besakih Bali, the Buddhist Site of Borobudur Temple in Central Java, Goa Maria Sendangsono Yogyakarta, and so forth. Involving these sites in research based on the spiritual pilgrimage experience would be very interesting. Fourth, alternative theoretical frameworks are still needed in the future, such as a combination of marketing experience and TPB that can be applied to understand pilgrims' behaviour and visitors' intentions to engage in pilgrimage.

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