

## Why People Keep Coming Back to Religious Places (a study on Wali Songo's tomb in Java, Indonesia)

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### Abstract

The tourism sector is very important in the tourism business as it brings income to the government. As a subset of tourism, religious tourism has a lot of room to expand. The pilgrimage to Wali Songo is common in Indonesia, especially among certain Muslims. When a person makes a pilgrimage, the goal is to seek blessings (tabarruk) as well as mediate (tawassul) with the intermediary of blessings, scholars or guardians who are buried in the tomb to be visited, even though tabarruk and tawassul are indeed prohibited. The pilgrimage to the grave is not a form of command. However, it is an impermissibility exemplified by the Prophet Muhammad PBUH because not one evidence commands the pilgrimage to the grave to be carried out. However, the Wali Songo pilgrimage has a social, economic, and business significance in Indonesian religious tourism, making it a unique tourism destination for both visitors and locals. Revisit intention is the focus of this research. Apart from accounting for more than half of the total tourists in one tourist attraction for a specific purpose, it also has lower marketing costs than attracting first-time visitors.

**Purpose** - This study's primary goal is to comprehend pilgrims' attitudes about religious tourism by examining their experiences as well as their inherent religious motivations, which are important determinants of the desire to return to the same tourism destination.

**Method** - This study used "explanatory research" that examines the relationship between a determinant or suspected cause and the frequency of events or a situation while taking other pertinent factors into account. The sampling strategy utilized in this study is purposive sampling. 175 Tourists who have visited the grave of Wali Songo in Central Java make up the study's population. The analysis method was carried out with SEM AMOS 2.0.

**Result** - The study confirms that combining quality religious experiences, deep spiritual motivation, and a positive attitude towards pilgrimage tourism is key to building visitor loyalty and encouraging repeat visits.

**Implication** - Understanding the spiritual experience of tourists on pilgrimage tourism is an important factor for tour managers to design the trip, as the main motivation is the achievement of spiritual goals and internal religious understanding

**Originality** - Revisit intention driven by attitude toward pilgrimage tourism formed from religious tourism experience and intrinsic religious motivation as an effort to develop the congruity theory is the uniqueness of this study

**Keywords:** religious tourism experience, intrinsic religious motivation, attitude toward pilgrimage tourism, revisit intention, congruity theory

### Introduction

The tourism sector is very important in the tourism business as it brings income to the government. Depending on the location, there are several types of tourism, including

undersea nature tourism, beach tourism, nature tourism, religious tourism, and culinary tourist. Religious tourism, also known as pilgrimage, is a journey based on religious or spiritual inspiration that people or groups take to places that are believed to be more sacred or beneficial for daily life in search of transcendental encounters with specific cult objects to obtain spiritual, emotional, or physical benefits (A. Y. P. Chang et al., 2020). Muslim pilgrims from Indonesia frequently travel to the tombs of Islamic religious leaders, or *wali*, such as wali songo, the tomb of the *ulama* (Islamic Scholars) and *wali* (Islamic figures) who propagated Islamic sharia in the fourteenth century. They were born on Java's north coast and passed away in places like Surabaya, Gresik, Tuban, Lamongan, Kudus, Demak, and Cirebon (Handriana et al., 2020).

The pilgrimage to Wali Songo is common in Indonesia, especially among certain Muslims. When a person makes a pilgrimage, the goal is to seek blessings (*tabarruk*) as well as mediate (*tawassul*) with the intermediary of blessings, scholars or guardians who are buried in the tomb to be visited, even though *tabarruk* and *tawassul* are indeed prohibited (Asmaran, 2018). While other sects of Islam in Indonesia honor Wali Songo, they may have a different approach to this pilgrimage practice. The pilgrimage to the grave is not a form of command. However, it is an impermissibility exemplified by the Prophet Muhammad PBUH because not one evidence commands the pilgrimage to the grave to be carried out (Arifin, 2020).

The Wali Songo pilgrimage has a social, economic, and religious significance for the Indonesian people, making it a unique tourism destination for both visitors and locals. 240 million people, or 87.18 percent of Indonesia's total population, are Muslims, according to data from the Central Statistics Agency (BPS) (Wilson et al., 2013). This suggests that pilgrimage-based religious tourism has a significant chance to grow further. Experience marketing is seen as the right tool to apply to pilgrimage tourism management (Handriana et al., 2020).

Researchers from a variety of religions have studied pilgrimage tourism. One of them is a researcher of the environmental impact of Muslims (CO<sub>2</sub> emissions, economic growth, energy consumption) during the pilgrims performing the hajj (Ozturk et al., 2022). Furthermore, (Handriana et al., 2020) also explored pilgrimage tourism in Indonesia, (A. Y. P. Chang et al., 2020) evaluates and investigates the spiritual, educational, physical, support, and negative aspects of the pilgrimage experience for those who travel to Taiwan for the Dajia Mazu pilgrimage and (B. Kim & Sam Kim, 2019) investigated how religious tourist experiences affected individual values. However, attitudes toward religious tourism have not been widely explored as an important source of determining to revisit intention based on tourist experience and intrinsic religious motivation, which is the knowledge gap that will be explored in this study.

Revisit intention is a subjective concept understood as the intention to revisit the same pilgrimage tourist object in the future (Cheng et al., 2019). It is a key factor in determining the tourist industry's long-term financial performance. The experience of visiting emotionally, spiritually, and religiously will result in different attitudes, satisfaction, and levels of revisit intention on the same tourist object. Therefore, understanding the spiritual experience of tourists on pilgrimage tourism is an important factor that tour managers must understand because the main motivation for this trip is the achievement of spiritual goals and internal religious understanding (Fuentetaja & Abad-Galzacorta, 2019).

This study tries to demonstrate the strength of the religious site of the tomb of "Wali Songo" as a tourist destination identified as a pilgrimage space, cultural identity, and leisure for domestic tourists. This study's primary goal is to comprehend pilgrims' attitudes about religious tourism by examining their experiences as well as their inherent religious motivations, which are important determinants of pilgrims' desire to return to the same pilgrimage tourism destination.

Also, it helps to establish the Congruity Theory, which holds that a person is more likely to have a favorable attitude toward something when he believes it to be consistent with his ideas (Osgood & Tannenbaum, 1955), especially tomb pilgrimage as a religious tourism industry that focuses on tourism elements rather than pilgrimage processions and spiritual values (Arifin, 2020).

Various constructs that can affect revisit intention have been the focus of previous research, such as tourist attitude, subjective norm (Torabi et al., 2022), and memorable experience (Zhang et al., 2022), Tourist happiness and intention to return are influenced by environmental stimuli (natural resources, environmental quality, relaxation, and carrying capacity) (Chin et al., 2022), and as well as by those who apply congruity theory with *hasanah* Islamic value (Pranaditya et al., 2022). This study is unusual in that it examines the mix of motivation, experience, and attitude that influences revisit intention to develop congruity theory in the tourism business, particularly religious tourism.

### Literature Review

Congruity theory states that when a person perceives an object or occurrence that is consistent with their beliefs, they are more likely to have a good attitude toward them (Osgood & Tannenbaum, 1955). According to the Principle of Congruity, conformance in a person's frame of reference determines how they evaluate and react (i.e., a person's beliefs, thoughts, or frames of thought regarding other people). Congruence, or consistency, between oneself, other people, and tangible items is preferred by people. Value congruity, an interactive marketing perspective that describes how customers' values and those of items or organizations are similar, is one of the principles that Congruity Theory has developed into. Consumers favor using goods and services that align with their values (J. J. Wang & Zhang, 2017). One of the primary drivers of customer engagement is value congruity (Islam et al., 2019).

Customer experience as part of experiential marketing is an important concept that can be integrated into congruity theory. A key component of determining the customer experience is congruence in the client's attributes (Nguyen et al., 2020). The intended customer experience is the perception that customers have after interacting with products, services, and companies and forming judgments based on sensory information (Ahmad et al., 2022). Thus, both emotional and logical assessments make up the consumer experience (Brun et al., 2017); this even extends to further physical, sensory, and spiritual components (Lemon & Verhoef, 2016).

### Religious Tourism Experience and Attitude Toward Pilgrimage Tourism

Two significant subjects in tourist studies are religion and experience, which are thought to be causes or effects of the tourism phenomena (B. Kim & Sam Kim, 2019). Religious people experience a sense of belonging, a greater relationship with God, and a unique sense of fulfillment in their religious vocation. In addition to being a popular tourist

destination, the religiously charged pilgrimage to Walisongo's grave is seen as a healing and spiritually uplifting experience (B. Kim & Sam Kim, 2019). Hedonism, refreshment, local culture, meaningfulness, information, engagement, and novelty are all characteristics of a memorable travel experience (J. H. Kim et al., 2012). In religious terms, it is called grace, infusion into something pure, spiritual redemption, spiritual salvation, or divine will. Spirituality can be defined as the experience of personal transcendence and the individual's comprehension of the sacredness that can be experienced outside of the context of religion because both religion and spirituality involve subjective feelings, behaviors, and thoughts in the pursuit of something sacred (Stamm, 2006).

Attitude is a collection of reviews and considerations attached to a subject that is formed based on a person's experience (Ajzen, 2012). Attitudes include attitudes toward physical items (e.g., products) as well as attitudes toward certain activities. Furthermore, attitude is a commonly used notion in consumer behavior and social psychology literature, and it is generally believed that attitude predicts conduct, however, the degree of impact between attitude and behavior varies depending on the environment. In the context of tourism, attitudes towards a tourist location are the outcome of VR experience, which is a good predictor of a change in attitude towards visit intention (Tussyadiah et al., 2018). According to prior research, tourism experience has a substantial influence on attitude toward tourism, which further influences visitors' decision to revisit a religious place (Bhandari et al., 2024) this we postulate that:

**H1:** Religious tourism experiences have a favorable and significant influence on attitudes toward pilgrimage tourism.

### **Intrinsic Religious Motivation and Attitude Toward Pilgrimage Tourism**

Traveler motivation is a distinct desire that drives a traveler to travel or select a destination (Suni & Pesonen, 2019). This will originate from travelers' internal motivations and the activities they engage in through both organized and unorganized means (Suni & Pesonen, 2019). The most significant attraction factor is the destination feature that attracts tourists to tourist locations to seek new experiences and educational opportunities, namely cultural and historical attractions. Attractions that have a strong cultural and historical component are suspected to be the main driver of tourist visits, both domestic and foreign, to tourist locations (Yousefi & Marzuki, 2015).

Typically, religious travelers are devoted to the sacred places they go (B. Kim et al., 2020) and want to return to the destination. According to a study done at the Kumbh Mela festival in India, visitors who are drawn to locations with religious events do so because of their inspiration, common values, sense of camaraderie, and memorable religious experiences (Kamath et al., 2023). In general, attitudes are determined by a person's experiences with a certain entity (Hendar et al., 2025). According to earlier studies, it is believed that:

**H2:** Attitudes toward pilgrimage tourism are positively and significantly impacted by intrinsic religious motivation.

### **Religious Tourism Experience and Revisit Intention**

The term "tourist experience" refers to interacting, taking part, and doing different things that make the trip more enjoyable and provide visitors with something extra (Zatori et al., 2018). In the context of tourism, revisit intention refers to travelers' desire to return

to the same tourist destination (B. Kim et al., 2020), considering the willingness and ability of people to return to the same place on multiple occasions, the most crucial responsibility for tour managers is to completely comprehend visitor behavior and forecast their intention to return in the future (Chin et al., 2022). Destination managers and tourist businesses must understand the importance of making visitors' experiences unforgettable since doing so will provide them a competitive advantage and entice them to return (Ajikiani Nurfa et al., 2023; L.-L. Chang et al., 2014). In light of this connection, it is suggested that:

**H3:** Experiences with religious tourism significantly and favorably affect the intention to return.

### **Intrinsic Religious Motivation and Revisit Intention**

The precise urge that drives a traveler to travel or select a destination is known as traveler motivation (Suni & Pesonen, 2019). This will originate from travelers' internal motivations and the activities they engage in through both organized and unorganized means (Suni & Pesonen, 2019). The satisfaction of desires, shopping, escape from the everyday world, relaxation, play possibilities, bolstering family bonds, status, social engagement, and educational opportunities are all examples of what motivates people to travel (Graburn & Ryan, 1993).

On the other hand, revisit intention is the consumer's intention to come back to a place (B. Kim et al., 2020) then recommending and disseminating positive information to the people around them, or the readiness and willingness of individuals to make repeated visits to the same destination, especially for tour managers, the most crucial goal is to completely comprehend how tourists behave and forecast if they will return in the future (Chin et al., 2022).

Regarding tourism, there is a positive correlation between visitors' religious motivation and their wish to return (Karakan, 2023) and serves as the primary motivator for visitors to return to the places of worship they have seen (Elgammal et al., 2023). Considering the connection between motivation and intention to return in earlier studies, the following hypothesis was put forth:

**H4:** Intrinsic religious motivation has a favorable and noteworthy impact on the revisit intention

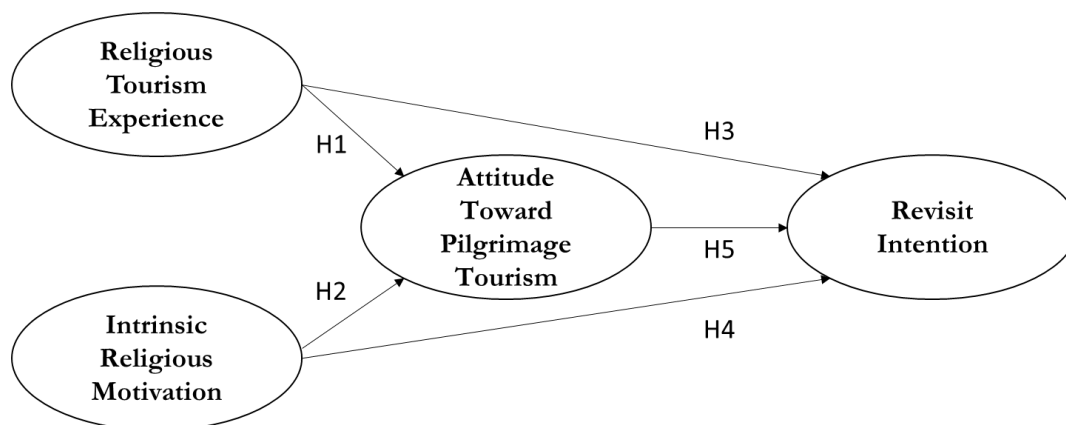
### **Attitude Toward Pilgrimage Tourism and Revisit Intention**

The possibility that a client will return to a facility or repeat an activity is referred to as a revisit intention (Jiang & Zhang, 2016). In tourism, revisit intention refers to a traveler's desire to return to the same tourist location (B. Kim et al., 2020), or the readiness and willingness of individuals to make repeated visits to the same destination and the most crucial responsibility for tour organizers is to completely understand the behavior of tourists and predict their intention to return in the future (Chin et al., 2022). This knowledge is also necessary to keep tourism-related products competitive in the market by creating amenities and events that provide visitors a memorable experience that encourages them to return year after year. Tourists who intend to return are individuals who frequently return, have intentions to return soon, are driven to return, and have the means, time, and opportunity to evaluate the tourist destinations they have already visited (Meng & Cui, 2020; J. J. Wang & Zhang, 2017).

Positive visitor attitudes toward destination features and offers are a powerful predictor of intention to return, and visitors' intention to return lowers marketing and promotional expenses, boosts tourism industry profitability, and is essential to effective destination marketing (E. Kim et al., 2013). Previous research on travel experiences has a significant influence on attitudes toward travel, which in turn influences visitors' plans to revisit a sacred location (Bhandari et al., 2024). More than half of the tourists that visit a particular location are repeat visitors (Y.-H. Wang et al., 2015) offers a reliable source of income, is more likely to generate free positive word-of-mouth, and has fewer marketing expenses to draw in and keep returning customers than it does to draw in new ones (B. Kim & Sam Kim, 2019). Thus, a hypothesis is proposed:

**H5:** Attitude Toward Pilgrimage Tourism has a favorable and noteworthy impact on the intention to return.

The basic theoretical model proposed from the above variables of religious tourism experience, intrinsic religious motivation, attitude toward pilgrimage tourism, and revisit intention, as follows:



**Figure 1. Basic Theoretical Model**

## Method

This study used "Explanatory research" that examines the relationship between a determinant or suspected cause and the frequency of events or a situation while taking other pertinent factors into account (Bentouhami et al., 2021). (Bentouhami et al., 2021)(Bentouhami et al., 2021) This, in this instance, clarifies the relative positions of the variables under investigation as well as the relationships between them. This research focuses on people in the Semarang area who have visited Wali Songo's tomb, but the entire population is unlikely to be studied due to limited costs, energy, and time. Therefore, to represent the variables of religious tourism experience, intrinsic religious motivation, attitude toward pilgrimage tourism, and revisit intention, a sample was taken that could represent a population (Ghozali, 2017). The number of samples is determined by multiplying the number of latent variables by five to ten times the number of indicators (Ferdinand, 2005). The indicators employed in this study are 16, whereas the latent variables are 4. The maximum number of samples is  $10 \times 16 = 160$ . However, to anticipate outliers, the targeted sample is 175. The sampling strategy utilized in this study is purposive sampling, specifically the quota sampling method. Quota sampling is a mechanism for picking a subset of a population with certain characteristics up to a predetermined limit.

## Results And Discussion

In SEM analysis, outlines can be found using Mahanalobis distance in the form of multivariate data with a degree of freedom determined by the total number of indicators and a significance level of (p) 0,001. Since there are 18 indicators in this study, the outcome of applying the  $\chi^2$  (16, 0,001) formula at p level < 0,001 is 39,252. The highest number, as determined by Mahalanobis d-squared testing, is 30,429, meaning it is not greater than 39,252. This result shows that there are no multivariate outliers in the study's data (Table 1).

**Table 1. Multivariate Outliers Test**

Observation number	Mahalanobis d-squared	p1	p2
51	30,429	,016	,908
21	29,755	,019	,785
95	29,289	,022	,641
148	28,451	,028	,600
20	27,899	,033	,534
67	26,526	,047	,707

Source: Data processed (2025)

SEM testing data is relatively regularly distributed. The critical ratio (c.r.) can be calculated using both univariate and multivariate data, with a range of  $\pm 2,58$  (at a 5% level). The data normality test table (table 2) shows that the multivariate c.r. is 1,856 and 1,856, respectively, and that all of the univariate c.r. values fall within the necessary range of  $\pm 2,58$ .

**Table 2. Normality Test**

Variable	Min	Max	Skew	c.r.	Kurtosis	c.r.
RVI4	4,000	10,000	-,413	-2,057	-,582	-1,451
APT1	4,000	10,000	-,234	-1,167	-,609	-1,517
APT4	4,000	10,000	-,414	-2,061	-,438	-1,091
APT3	4,000	10,000	-,485	-2,419	-,619	-1,542
APT2	4,000	10,000	-,430	-2,141	-,521	-1,298
IRM2	4,000	10,000	-,388	-1,934	-,718	-1,790
IRM1	4,000	10,000	-,414	-2,064	-,693	-1,727
IRM4	4,000	10,000	-,408	-2,032	-,834	-2,077
IRM3	4,000	10,000	-,406	-2,026	-,862	-2,148
RVI2	4,000	10,000	-,493	-2,458	-,415	-1,034
RVI3	4,000	10,000	-,497	-2,474	-,610	-1,520
RTE4	4,000	10,000	-,383	-1,909	-,469	-1,169
RTE1	4,000	10,000	-,270	-1,346	-,726	-1,810
RTE2	4,000	10,000	-,314	-1,564	-,859	-2,141
RTE3	4,000	10,000	-,318	-1,583	-,618	-1,541
RVI1	4,000	10,000	-,300	-1,493	-,524	-1,306
<b>Multivariate</b>					7,299	1,856

Source: Data processed (2025)

Additionally, multicollinearity and singularity in the variable combination are assessed using the multicollinearity test. The determinant value of the sample covariance matrix, which is tiny or near 0, indicates multicollinearity and singularity. The determinant findings of the covariance matrix are 48,472 according to the data test result. Because the

value of the determinant of the sample covariance matrix is far from zero, it suggests that this analysis contains both multicollinearity and singularity (see Table 3).

**Table 3. Singularity Test**

	RVI4	APT1	APT4	APT3	APT2	IRM2	IRM1	IRM4	IRM3	RVI2	RVI3	RTE4	RTE1	RTE2	RTE3	RVI1
RVI4	2,417															
APT1	,909	2,300														
APT4	,905	1,574	2,416													
APT3	1,190	1,608	1,828	2,681												
APT2	1,074	1,671	1,514	1,683	2,511											
IRM2	1,225	,986	1,095	,998	,898	2,619										
IRM1	,880	,720	,751	,853	,762	1,599	2,395									
IRM4	1,084	1,048	1,083	1,160	1,067	1,822	1,493	2,548								
IRM3	1,260	1,049	1,016	1,102	,951	1,771	1,577	1,678	2,871							
RVI2	1,403	1,000	,950	,972	1,075	1,147	,956	1,087	1,341	2,457						
RVI3	1,646	1,150	1,160	1,150	1,094	1,547	1,310	1,467	1,588	1,705	2,538					
RTE4	1,075	,901	,879	,988	,889	1,478	1,140	1,292	1,335	,976	1,457	2,448				
RTE1	,946	1,046	1,077	1,124	1,204	1,244	,986	1,193	1,208	1,157	1,449	1,563	2,484			
RTE2	1,249	,840	,824	,913	,915	1,343	,850	1,062	1,241	1,136	1,457	1,514	1,716	2,560		
RTE3	1,085	,935	1,017	1,101	,854	1,743	1,179	1,375	1,383	,975	1,380	1,635	1,651	1,593	2,612	
RVI1	1,376	,880	,837	1,027	1,009	1,450	1,092	1,243	1,321	1,499	1,524	1,159	1,132	1,023	1,150	2,278

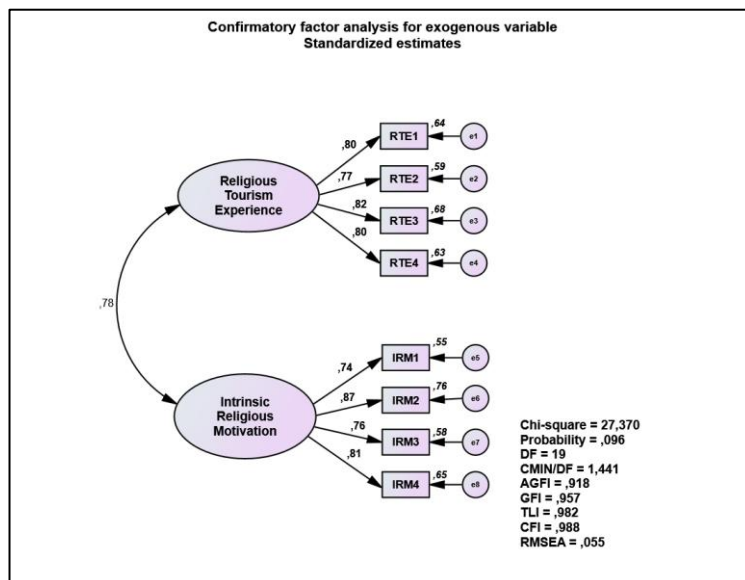
Condition number = 45,601

Eigenvalues  
20,746 4,031 2,605 2,442 1,303 1,191 1,062 1,008 ,952 ,932 ,866 ,739 ,665 ,642 ,497 ,455

Determinant of sample covariance matrix = 48,472

Source: Data processed (2025)

Confirmatory factor analysis is the next stage of the research model analysis process, which assesses indicators to generate latent variables. Confirmatory component analysis was used to determine the expediency of the external variable (in Figure 2) and endogenous variable (in Figure 3) prior to validation in the full model (in Figure 4).



Source: Data processed (2025)

**Figure 2. Confirmatory Factor Analysis Exogeneous Variables**

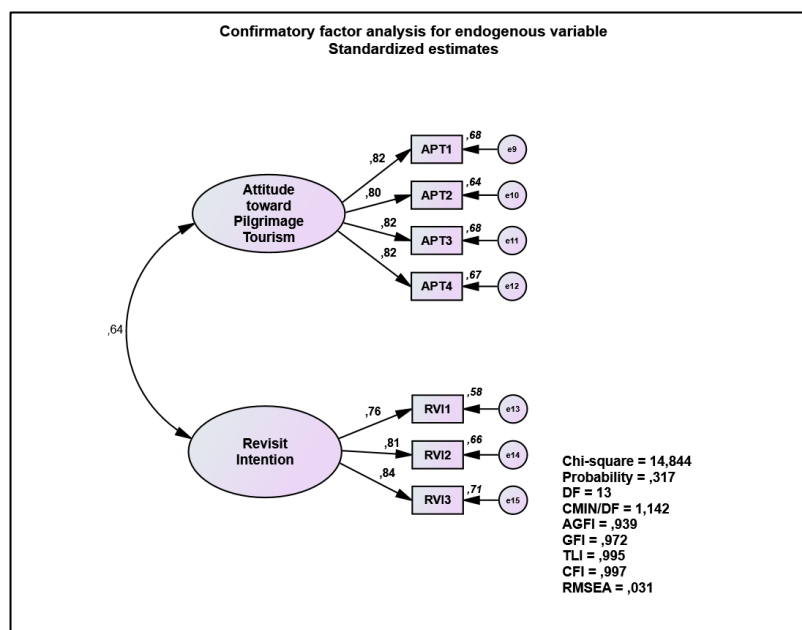
It is evident from the testing that every indication in every exogenous variable satisfied the requirements, where the factor loading was greater than 0.70 or the additional lambda value was not less than 0.50 (Ghozali, 2011) (Table 4). It demonstrates how those indications considerably create un-dimensionality toward latent variables, such as inner religious drive

and religious tourism experience. A chi-square value of 27,370, a probability value of 0,096, a CMIN/DF of 1,441, an AGFI of 0,918, a GFI of 0,957, a TLI of 0,982, a CFI of 0,988, and an RMSEA of 0.055 are all included in the goodness of fit. These criteria all yield positive results, suggesting that it has satisfied the requirements of testing with exogenous variables in confirmatory factor analysis.

**Table 4. Standardized Regression Weights Exogeneous Variable**

RTE3	<---	Religious_Tourism_Experience	,824
RTE4	<---	Religious_Tourism_Experience	,796
RTE1	<---	Religious_Tourism_Experience	,800
RTE2	<---	Religious_Tourism_Experience	,771
IRM3	<---	Intrinsic_Religious_Motivation	,764
IRM1	<---	Intrinsic_Religious_Motivation	,739
IRM2	<---	Intrinsic_Religious_Motivation	,872
IRM4	<---	Intrinsic_Religious_Motivation	,806

Source: Data processed (2025)



Source: Data processed (2025)

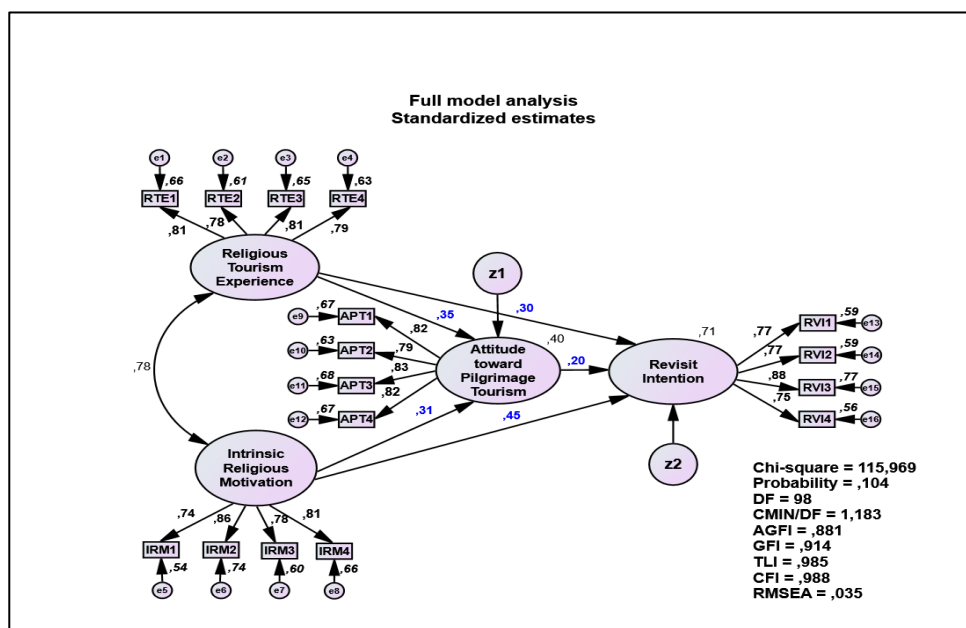
**Figure 3. Confirmatory Factor Analysis Endogenous Variables**

Testing revealed that every indicator in every endogenous variable satisfied the requirements, with factor loading above 0.70 and the additional lambda value not falling below 0.50 (Ghozali, 2011) (in Table 5). It demonstrates that those indications substantially create un-dimensionality toward latent variables, such as intention to revisit and attitude toward pilgrimage tourism. A chi-square value of 14,844, a probability value of 0,317, a CMIN/DF of 1,142, an AGFI of 0,939, a GFI of 0,972, a TLI of 0,995, a CFI of 0,997, and an RMSEA of 0,021 are all included in the goodness of fit. It can be concluded that it has met the standards of confirmatory factor analysis testing with endogenous variables because all of these criteria yield positive results.

**Table 5. Standardized Regression Weights Endogenous Variable**

APT3	<--- Attitude_toward_Pilgrimage_Tourism	,824
APT4	<--- Attitude_toward_Pilgrimage_Tourism	,819
APT1	<--- Attitude_toward_Pilgrimage_Tourism	,823
APT2	<--- Attitude_toward_Pilgrimage_Tourism	,798
RVI3	<--- Revisit_Intention	,841
RVI1	<--- Revisit_Intention	,764
RVI2	<--- Revisit_Intention	,813

Source: Data processed (2025)



Source: Data processed (2025)

**Figure 4. Full Model Analysis**

The goodness of fit results of the entire model (in Table 6) include a chi-square value of 115,969, a probability value of 0,104, CMIN/DF of 1,183, AGFI of 0,881, GFI of 0,914, TLI of 0,985, CFI of 0,988, and RMSEA of 0,035 as well. It may be argued that AGFI has fulfilled the standards of full model testing because all of these criteria show good results, except AGFI, which has a marginal result but is still acceptable.

**Table 6. Result of Full Model Analysis Testing**

Goodness of fit Indeks	Cut-off Value	Result of this model	Model Evaluation
Chi-square (df = 98)	(< 122,108)	115,969	Good
Probability	≥ 0,05	0,104	Good
CMIN/DF	≤ 2,00	1,183	Good
AGFI	≥ 0,90	0,881	Marginal
GFI	≥ 0,90	0,914	Good
TLI	≥ 0,95	0,985	Good
CFI	≥ 0,95	0,988	Good
RMSEA	≤ 0,08	0,035	Good

Source: Data processed (2025)

**Tabel 7. Construct Reliability and Variance Extracted**

No	Variable	Indicator	Std Loading (Loading Factor)	Standard Loading <sup>2</sup>	Measurement Error (1-Std Loading <sup>2</sup> )	Construct Reliability	Variance Extracted
1	Religious Tourism Experience	RTE1	0,814	0,663	0,337	0,876	0,639
		RTE2	0,780	0,608	0,392		
		RTE3	0,808	0,653	0,347		
		RTE4	0,794	0,630	0,370		
		$\Sigma$	3,196	2,554	1,446		
2	Intrinsic Religious Motivation	IRM1	0,738	0,545	0,455	0,875	0,636
		IRM2	0,861	0,741	0,259		
		IRM3	0,777	0,604	0,396		
		IRM4	0,810	0,656	0,344		
		$\Sigma$	3,186	2,546	1,454		
3	Attitude toward Pilgrimage Tourism	APT1	0,820	0,672	0,328	0,888	0,666
		APT2	0,795	0,632	0,368		
		APT3	0,827	0,684	0,316		
		APT4	0,821	0,674	0,326		
		$\Sigma$	3,263	2,662	1,338		
4	Revisit Intention	RV11	0,767	0,588	0,412	0,871	0,628
		RV12	0,768	0,590	0,410		
		RV13	0,879	0,773	0,227		
		RV14	0,749	0,561	0,439		
		$\Sigma$	3,163	2,512	1,488		

Source: Processed Data (2025)

How well the measuring indicators represent the assembled latent components is highlighted by the construct reliability coefficient. The measurement reliability value increases as the indicator's reflection of the latent factor increases. Good reliability is indicated by a Construct Reliability (CR) rating of 0.70 or higher (Ghozali, 2017). The complete variation of a construct that can be accounted for by the measurements made is displayed as variance extracted (AVE). By dividing the total square of standardized loading plus the total variance of the mistake by the total square of standardized factor loading (squared multiple correlation), the variance extracted (AVE) is calculated. A good degree of convergence is indicated by an AVE value of 0.50 or above (Ghozali, 2017).

**Table 8. Regression Weights Full Model**

			Est	SE	C.R.	P	Note
Attitude_toward_Pilgrimage_Tourism	<---	Religious_Tourism_Experience	,361	,149	2,417	,016	Significant
Attitude_toward_Pilgrimage_Tourism	<---	Intrinsic_Religious_Motivation	,310	,143	2,175	,030	Significant
Revisit_Intention	<---	Intrinsic_Religious_Motivation	,415	,114	3,649	***	Significant
Revisit_Intention	<---	Religious_Tourism_Experience	,285	,115	2,481	,013	Significant
Revisit_Intention	<---	Attitude_toward_Pilgrimage_Tourism	,193	,079	2,426	,015	Significant

Source: Processed Data (2025)

The likelihood value for the first hypothesis, which claims that religious tourism experiences significantly and favorably affect attitudes toward pilgrimage tourism, is 0,016. At the 1% (0,00) significance level, it shows that the hypothesis is accepted. The findings of this hypothesis test show that the degree of religious tourism experience influences opinions toward pilgrimage tourism, which encourages research into (Bhandari et al., 2024; B. Kim et al., 2020).

With a probability value of 0.30, the second hypothesis asserts that opinions regarding pilgrimage tourism are positively influenced by intrinsic religious motivation. At the 1% (0,00) significance level, it shows that the hypothesis is accepted. This hypothesis testing result confirms that attitudes toward pilgrimage tourism are significantly improved by intrinsic religious motivation (Kamath et al., 2023; B. Kim & Sam Kim, 2019).

With a probability value of 0.000, the third hypothesis asserts that intrinsic religious drive has a favorable impact on revisit intention. At a significance level of 5% (0.05), it indicates that the hypothesis is accepted. This hypothesis testing outcome validates the study of (Ajkiyani Nurfa et al., 2023) that intrinsic religious motivation indirectly affects revisit intention.

The fourth hypothesis, which states that religious tourism experience positively influences revisit intention, has a probability value of 0.013. At a significance level of 5% (0.05), the hypothesis is accepted. The hypothesis testing results show that religious tourism experience has a strong favorable effect on revisit intention, which supports the research of (Meng & Cui, 2020; J. J. Wang & Zhang, 2017).

The likelihood value for the fifth hypothesis, which states that attitudes toward pilgrimage tourism positively influence the intention to return, is 0.15. A significance level of 5% implies that the hypothesis is accepted (0,05). This hypothesis testing outcome empirically validates the research of (B. Kim & Sam Kim, 2019) attitude toward pilgrimage tourism have a considerable favorable impact on intention to return..

The empirical data reported in this study significantly supports the importance of the religious tourist experience, intrinsic religious motivation, and positive feelings toward pilgrimage tourism in increasing travelers' intents to return. Overall, the study confirms that a combination of quality religious experiences, deep spiritual motivation, and a positive attitude towards pilgrimage tourism is key to building visitor loyalty and encouraging repeat visits.

## Conclusion

The study's findings illustrate the good and significant influence of religious tourism. Tourists are more likely to return if they had a more satisfying and meaningful religious experience while there. It emphasizes the importance of religious tourism service providers in creating spiritually and emotionally immersive experiences.

Then intrinsic religious motivation has a positive and significant effect where tourists who have strong intrinsic religious motivation (i.e., worship due to personal beliefs) seem to have a greater inclination to revisit the destination. This demonstrates the importance of personal spirituality in the decision-making process for a religious tourism trip.

Attitudes towards pilgrimage tourism have a positive and considerable impact on pilgrimage tourism, reflecting the belief that the trip is helpful and important, and considerably contributing to the intention to return. This emphasizes the necessity of proper promotion in creating a positive perception of pilgrimage tourism.

Overall, this study confirms that a combination of quality religious experiences, deep spiritual motivation, and a positive attitude towards pilgrimage tourism is key to building visitor loyalty and encouraging repeat visits.

Based on the findings of this study, future research can be designed to improve our understanding of religious tourism, such as investigating the role of mediating variables such as tourist satisfaction, perceived value, or emotional attachment between religious tourism experience and intention to return. Understanding these mediation mechanisms can provide further insight into how the effect works. Then consider moderation variables such as age, gender, education level, or cultural background. These variables may modify the association between religious motivation, attitudes, and intention to return.

### Suggestion

The next development is to conduct comparative studies in various religious tourist destinations with different characteristics (e.g., temples, churches, mosques, historical sites). This will help identify contextual factors that influence the intention to revisit. Compare the findings between different religious groups to see any differences in motivation, attitudes, and experiences that affect the intention to return.

This research could also take a qualitative approach, using in-depth interviews to delve deeper into the experiences and perspectives of religious travelers. This can provide a richer understanding of their motivations and how the religious tourism experience affects their intention to return.

Narrative analysis can also be used to understand how tourists narrate their experiences and how these stories affect their intention to return.

Future research can also look into contextual elements including the function of technology and the pandemic's impact on religious tourism. Investigate how technology (e.g., social media, mobile applications) influences the religious tourism experience and revisit intention, as well as the impact of the COVID-19 pandemic or other worldwide events on religious tourism and tourists' plans to travel to religious sites.

To establish a more thorough model of revisit intention in the context of religious tourism, additional variables can be added and integrated, such as service quality, destination facilities, or economic reasons. Furthermore, a longitudinal research design can be conducted to track changes in attitudes, motivations, and intentions to revisit over time.

Future research can help us better understand the dynamics of religious tourism and how to design successful measures to boost tourist satisfaction and encourage return visits.

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