

Attachment and Identification to Gus Dur: Study of Pilgrimage of Gus Dur's Tomb in Jombang Regency, East Java, Indonesia

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Abstract: The pilgrimage to Gus Dur tomb has several uniquenesses. For one, it sits as the greatest number in East Java Province. The other is its pilgrims coming from various social identity backgrounds. To grasp the phenomena, the study applies self-expansion theory and social identity theory the synthesis of which is expected to fill the gap in management literature, especially one pertaining to loyalty. The exploration is also important to fill the gap research which is so far characterized as still having mixed results concerning the relationship between perceived value and revisit intention. The study applies convenient sampling. With 500 samples, data is analysed by means of SmartPLS. The study provides several results. The study confirms the fact that for pilgrimage in religious tourism, perceived value does not necessarily lead to revisit intention. Attachment serves as a significant mediator to the relationship between perceived value and revisit intention. Perceived value also can provide cognitive base in this case perceived identity synergy that in turn lay grounds for identification.

Key words: Self-expansion, social identity, perceived value, revisit intention, religious tourism, identification

INTRODUCTION

So far, relationship between perceived value and revisit intention in tourism literature is characterized as having mixed results. Study of concerning sport tourism confirms the positive significant effect of perceived value on revisit intention. It is in line with study by Kim *et al.* (2001) for festival events and for eco-tourism. While studies of for creative tourism confirm that perceived value has insignificant effect on revisit intention. The present study intends to confirm the relationship between perceived value and revisit intention, especially in religious tourism.

Religion is characterized by a strong faith with along and deep relationship as its main characteristic. Based on this conception, the present study attempts to fill the gap between perceived value and revisit intention with construct of deep relationship. Previous literature provides examples of deep relationships constructs such as trust, commitment, intimacy, attachment and identification. Referring to the pilgrimage phenomenon to Gus Dur, it is obvious that the highest number visitors in the province implies the fact that they have a special interest in Gus Dur that they can not find in other religious figures. The irreplaceability is a representative word to describe Gus Dur. Since, Gus Dur himself is related to social identity as he was once the leader of the biggest religion-based mass organization, thus social identity theory is unavoidable. As the research explores

the relationship transfer from previously between human-to-human to human-to-tomb, self-expansion theory is required. This theory is handy in explaining the relationship shift between previously human-to-human to human-to-objects related to the human and human-to-human of different social identities. The constructs of relationships on which both social identity and self-expansion apply are attachment and identification. Several studies confirm social identity as the main cause of identification such as Bartels and Hoogendam (2011), Marin and Ruiz (2013) and Shirazy *et al.* (2013) and of attachment such as Marin *et al.* (2009) and Baila (2015). Other studies also confirm that expansion motive as the main reason for identification such as and for attachment such as.

Relationship between perceived value and revisit intention with attachment as a mediator is still rare to explore. Previous researches only pick up some part of perceived value such as quality or benefit and mostly in areas other than tourism. In suburban natural park sector for example, make an analysis of relationship between perceived benefit and loyalty with affective attachment as a mediator. Explore relationship between service quality and positive word of mouth with strength of place attachment as mediator in store sector. Examine the relationship between functional benefits and symbolic benefits and loyalty with emotional attachment as mediator.

The framework for perceived value, perceived synergy identity, identification and revisit intention is also rare in management literature. The formation is the result of combination of several frameworks applied in previous researches. This pathway gained a foothold from the study of Fombelle *et al.* (2012) that explore the value path, identity synergy and identification. In relation to loyalty, a number of studies provide support. In relation to loyalty, a number of studies provide support. This pathway gained a foothold from the study of Fombelle *et al.* (2012) that explore the value path, identity synergy and identification. In relation to loyalty, a number of studies provide support. Affirming the relationship between identity, identification and loyalty. Affirming the relationship between value, identification and loyalty. Based on these studies, the pattern of incorporation into value, identity, identification and loyalty.

Perceived value in this case captures Gus Dur's main contribution to pluralism, democracy, unity and nationalism that may attract in-group (pilgrims with the same social identity as Gus Dur's) and out-group (pilgrims with different social identity from Gus Dur's in terms of mass organization, religion and ethnic). There are three paths from relationship between perceived value and revisit intention. First, direct relationship between perceived value and revisit intention. Second, indirect relationship between perceived value and revisit intention with attachment as mediator. Third, the framework of perceived value, perceived synergy identity, identification and revisit intention.

Theoretical background

Theoretical review

Self-expansion theory: Self-expansion theory delineates human motive to expand him/her self by acquiring new resource, perspective and identity in order to achieve his/her goal in a conscious or unconscious process (Aron *et al.*, 2001, 2005). This acquiring involves inclusion other who enables the process. It means that every individual influences one to another as they are in a close relation (Aron and Aron, 1986).

A fast running self-expansion engenders positive affect. The theory has been applied to grasp the relationship between firm and consumers (Reimann and Aron, 2009). The results include brand management and individual's involvement management. Self-expansion determines individual's involvement level. Reimann and Aron (2009) holds that self-expansion level, affect and brand values will continuously decrease as the relationship runs intensively in time. Self-expansion in lower involvement brand decreases more fast than in higher

involvement brand. However, more intense relation might mean faster decrease in self-expansion level (Reiman and Aron, 2009). Even so, high self-expansion level is instrumental to engender brand loyalty that is commitment to a long-term relationship to brand.

As concern as inclusion, the characteristics of included brand can be a part of consumer's selves; looking at the world in point of view of brand and brand identity becomes part of consumer's cognitive structure (Reiman and Aron, 2009). Brand with higher involvement has a deeper inclusion effect than that with lower involvement, even inclusion decreases over time. While inclusion decreases faster for a brand on which consumers have a lower involvement compared to that on which they have a higher involvement.

Self-expansion motivation and destination: While useful to grasp the relationship between consumers and brand, self-expansion theory also works to explain relation between people and human-related destination. People might develop attachment on a place or natural site (Reimann and Aron, 2009). Several studies have applied the theory to explore the relationship between visitors and destination. One worth mentioning is Lee (2012) that examines relationship between fans and their idol's origin of country destination.

By means of the theory, Lee (2012) reveals that fans harboring attachment to a pop star are not only the passive participants who takes in the pop star's creative resources such as song, films and television; they are also active participants who invest their own resources to maintain a close relationship with their idol. Their resources include social, like defending their idol in front of other people for example, financial, reflected in fan's willingness to pay more to watch the idol's show (Thomson *et al.*, 2005) and time, reflected in their involvement in show and promotion activity. Fans with a higher attachment to the idol are more motivated to invest their own resources to maintain a higher reciprocal relationship with the idol.

Besides, fans with a high attachment to idol is motivated as well to mold another attachment to develop a stronger relationship with the idol by capitalizing on the idol's resources to expand their selves. One of main the idol's resources is his/her country of origin which offers access to the idol's life and culture. Hence, fans with a higher attachment are motivated to visit the idol to strengthen the existing relationship.

The place fans mostly visit is the celebrities's homes. A good example is the home of Elvis Presley in Graceland, Memphis which has attracted more than 600,000 yearly. The place of movie shooting can also be a popular

destination. In 2006, for instance, after the release of the Da Vinci Code, the number of people visiting Rosslyn Chapel, South Edinburgh, the place of the movie shooting, surges to more than 26,000 a month, compared to 6,000 a year before the movie making. This kind of visit equals to that made by pilgrims to the tomb of a person once they admire.

As such self-expansion theory (Aron and Aron, 1986) grasps motivation of every individual to expand themselves and to include the person they admire and the person-related place into their self-concepts. The present study applies self-expansion theory to explore the relationship pilgrims make with Gus Dur' tomb destination.

Social identity theory and identification: Social identity is individual cognition that he is a member of a given social identity, from which he attaches emotional and value significance to the membership. Hence, the group is determinant in forming the social identity or self-concept as a member of the group (Slay, 2003). The theory's main principle is that any person maintains or emphasizes the positive characteristics of the group that defines social identity (Haslam *et al.*, 2003).

Ellemers *et al.* (1999), Bergami and Bagozzi (2000) and Dholakia *et al.* (2004) hold that there are three aspects of social identity: cognitive, affective and evaluative. They can be considered as representing self-categorization, affective commitment and self-esteem.

Self-categorization refers to cognitive awareness of one's belonging to a given social group, setting him a part from others outside the group. Affective commitment refers to a person's emotion component (Bergami and Bagozzi, 2000). It grasps the person's involvement and willingness to retain membership in the group. Thus, this aspect determines group-related favoritism.

Evaluation aspect (esteem) is positive or negative values a member attach to a group based on value evaluation concerning his or her membership in the group (Bagozzi and Dholakia, 2006). A member tends to a positive evaluation since it will add his or her esteem.

As with identification, a person identifies with brand or firm that supports his or her identity and/or social identity. According to Mael and Ashforth (1989), people make a stronger relationship with a brand or firm with identities that support important aspects of their social identities and thus their esteem. According to Serpe and Stryker (1987), they tend to do so to a brand or firm that add values to important identity in their life. A person strengthens his or her identity by means of relationship with a brand or firm seen as a social identity on its own,

and at the same time accentuates the the difference does it make between him or her as being a member of that social identity from other people who are not members (He and Li, 2011).

Perceived values: There are two approaches to perceived values. The first approach treats the construct as consisting of benefit (economic, social and relational) and cost or sacrifice (price, time spent, risk and inconvenience) to consumer (Grewal *et al.*, 1998; Cronin *et al.*, 2000; Bigne-Alcaniz *et al.*, 2010). Zeithaml (1988) holds that values arise from personal comparison between benefit accepted and sacrifice made by consumers.

The second approach treats perceived values as a multi-dimensional constructs. There is a second approach that sees the perception of value as a multidimensional variable, covering internal aspects of consumers beyond cost-benefit consideration. Sheth *et al.* (1991) reveals five dimensions of perceived values determining purchase decision: functional, emotional, social, epistemic and conditional (Pihlstrom and Brush, 2008).

Perceived values has been common in tourism literature. Several studies applied first approach (Murphy *et al.*, 2000; Oh and Jeong, 2004; Duman and Mattila, 2005). Others applied (Petrick, 2002; Kwun and Oh, 2004 to mention a few). The present study combines both, considering perceived value as a multi-dimension construct with cost and benefit framework.

Revisit intention and planned behavior theory: According to Oliver (1999), there are four types of loyalty, those are cognitive, affective, conative and action or behavioral. He hold that consumers at first enters into cognitive then into affective, conative and finally behavioral levels subsequently. The first two levels do not yet put a strong ground that prevents consumers from switching to another brand. On conative level, consumers have made repeated contacts with the same brand and have intention to do so again in the future. They are committed to repurchase or revisit. On final level, behavioral loyalty takes place as the intention is finally materialized.

In the current tourism literature, exploring tourist's intention has been the main focus (Lam and Hsu, 2006). According to Azjen and Driver (1992b), the intention is related to human behavior. One of most influential and popular theories to grasp human behavior has been planned behavior theory (Ajzen, 2002).

While so far many studies have proven that the theory is useful to delineate tourist's intention, there is a strong suggestion to widen the theory by including other variables. Prior studies have done, so by including service

quality, satisfaction, image and experience with more enlightening results. The present study include social identity, self-expansion and social exchange theories represented by variables of identification, attachment and support to enrich planned behavior theory.

Revisit behavior in this study is reflected in such indicators as pilgrim's intention to revisit their opinion of visit as a should-be routine activity and the idea that only once visit never suffices. The other includes recommendation.

Perceived identity synergy: Perceived identity synergy is a consumer perception that participating in one organization will enable him or her to perform another salient identity. Organization that allows this will be preferred to those that do not.

On one hand, it is held that every person has series of different identities and social identities (Burke and Stets, 1998). On another hand, Fombelle *et al.* (2012) holds those series of identities often hard or impossible to perform simultaneously. A person will make a relationship to organization that give a way for him or her to perform another important identity.

While perceived identity synergy by Fombelle *et al.* (2012) refers to horizontal identity series that one possess, the present study focuses on vertical or hierarchical identity series. Being the member of a university's students and of the same university's student club simultaneously provides a good example for horizontal identities. Being the member of one population and of citizen of the nation of which population is part represents hierarichal identities. It is based on fact that hierarchical social identity might include religion, gender, race and nationality (Deaux, 1991).

Social exchange theory: Social exchange theory sees exchange as a social behavior with economic and social outcomes. Social exchange theory can be applied to describe human interactions as a exchange in market place and in other social relations like friendship.

This theory assume that rewards and costs are the main driver of relationships. Parties involved in a social exchange support and depend on each other. It involves costs in the forms of time, money, effort, etc. and rewards in the forms of acceptance, support and companionship, etc. It is developed by Thibaut and Kelley (1959), Kelley and Thibaut (1978) and Homans (1961).

In the present study, the theory can explain the relationship between perceived value and revisit intention and mediation role of perceived identity synergy and identification in the relationship. It might provide some useful insight of why mediation role played by perceived synergy identity and identification is significant or insignificant in the relationship between perceived support and revisit intention.

MATERIALS AND METHODS

Research model and hypothesis development

Relationship between perceived support and perceived identity synergy: Increased perceived support to some different identities has an effect on perceived identity synergy. The greater perceived support to a salient identity, the greater the perceived identity synergy (Fombelle *et al.*, 2012). According to Fombelle *et al.* (2012), organization or brand that encourages a person to perform another identity will strengthen perceived identity synergy.

As of Gus Dur, his support ranges from defending marginalized social group to get back their right of actualization to calling for inter-group interaction and communication. As the process goes, people might perform a bigger embracing social identity such as nationalism. Accordingly, the research hypothesis is as follows:

- H₁: perceived support has a significant influence on perceived identity synergy

Relationship between perceived identity synergy and identification: A person will identify with an organization that adds value to his or her salient identity (Serpe and Stryker, 1987). Organization that enables people to perform their two or more salient identity is much valued. Increased perceived identity will result in heightened appraisal to the organization and thus a subsequent tighter identification (Fombelle *et al.*, 2012).

Identification with Gus Dur is not only driven by Gus Dur's emphasis on a wider identity such as nationalism but also his lead on inter social-group interaction and support for marginalized social groups. Several studies have confirmed this relationship. Marin and Maya (2013) for instance, proves that organization's identity attractiveness has significant influence on consumer's identification with company. Shirazi *et al.* (2013) confirms that brand identities have significant influence on brand identification. Rosenthal *et al.* (2013) reveals significant relationship on sense of belonging which is indication of identification. Lam *et al.* (2013) proves that congruence between brand and self has significant influence on identification. Thus, the research hypothesis is made as follows:

- H₂: perceived identity synergy has significant influence on identification

Relationship between perceived value and perceived identity synergy: Several studies have shown relationship

between perceived value and identity. Soares and Pinho (2014) have shown that hedonic value strengthens the forming of social identity. Keng *et al.* (2011) prove that combination of escapism and social values in commercial website has significant influence on sense of virtual community.

As of Gus Dur, the present study considers that perceived values concerning pluralism and democracy that Gus Dur has campaigned for drive some people to attach perceived identity synergy to Gus Dur's figure. These values sustain perception on some part of people concerning synergy of several social identities. Hence, the present study puts forward the hypothesis as follow:

- H₃: perceived values have significant influence on perceived identity synergy

Relationship between perceived value and revisit intention:

Relationship between perceived value and revisit intention has been somewhat entrenched. Several studies (Oh, 1999) have shown that perceived value can be a better predictor for repurchase intention. Parasuraman and Grewal's (2000) finds that perceived value is important construct for repurchase intention. It is in line with Sweeney *et al.* (1999). Zhang and Bloemer (2008) also shows that value congruence that is similarity between consumer's personal values and perception of brand values have positive and significant influence on repurchase intention. In tourism context, Williams and Soutar (2009) show that emotional value and novelty value have significant influence on repurchase intention. Thus, the research hypothesis is as follows:

- H₄: perceived value has significant influence on pilgrim's intention to visit Gus Dur's tomb

Relationship between identification and revisit intention:

People make identification with an organization or brand that supports their identity. Consumers will maintain relationship with an organization or brand that can fulfill this need in the form of revisit intention.

Several studies have confirmed that identification has a significant influence on brand preference, loyalty (Bhattacharya *et al.*, 1995; Kim *et al.*, 2001) and repurchase intention (Kuenzel and Halliday, 2008). Several studies have shown that identification strengthens the probability of loyalty (Marin *et al.*, 2009; Ahearne *et al.*, 2005; Bergami and Bagozzi, 2000; Meyer *et al.*, 2002) including brand loyalty (Bhattacharya and Sen, 2003; Sen and Bhattacharya, 2001; Shirazi *et al.* study, 2013). In this case, the research hypothesis is as follows:

- H₅: identification has significant influence on pilgrim's intention to revisit Gus Dur's tomb

Relationship between perceived value and attachment:

Every product or brand has several distinctive values. Consumer's decisions to make attachment to a brand or product is based on values it possesses. Theng (2013) emphasizes the importance of branding strategy to maintain and heighten consumer's attachment through value formation.

Study by confirms that individuals are attracted by different values in their buying attitudes. Provides the same support. Thus, the research hypothesis is as follows:

- H₆: perceived value has a significant influence on emotional attachment of Gus Dur's tomb pilgrims

Relationship between attachment and revisit intention:

- H₇: Attachment memiliki pengaruh pada loyalitas peziarah ke makam Gus Dur.

Fournier (1994) holds that brand attachment is relevant in a consumer-brand relationship. Attachment expresses emotional bonds which are persistent, resist to change, impact cognition and predict behavior (Krosnick and Petty, 1995). Persistence reflects the degree to which an individual's attachment toward an object remains unchanged over time. A strong attachment will lead to consumer's resistance to change.

Attachment is of an affective and affective reactions to brands have been found to predict brand loyalty. Empirical studies report that brand affect determines purchase and attitudinal loyalty (Chaudhuri and Holbrook, 2001). Thus, brand attachment directly influences brand loyalty (Thomson *et al.*, 2005). Following this logic, the research hypothesis is as follows:

- H₈: attachment has a significant influence on revisit intention to Gus Dur' tomb

Sampling and data collection: With the largest pilgrims in East Java and in order to have a representative data, the present study attempt to have a sample as many as 500 respondents. Respondent should be at least 21 years old in the expectation that they have been able to base their visit on a sound reason. Random sampling is considered as an appropriate sampling method for the purpose of the study.

From data collected, it is revealed that gender plays important part in pilgrimage with male as many as 68.40% and female 31.60%. They come from varied religion backgrounds with Islam featuring dominantly as many as 91.8%, Christian 11%, Hindu 18% and Budha 12%.

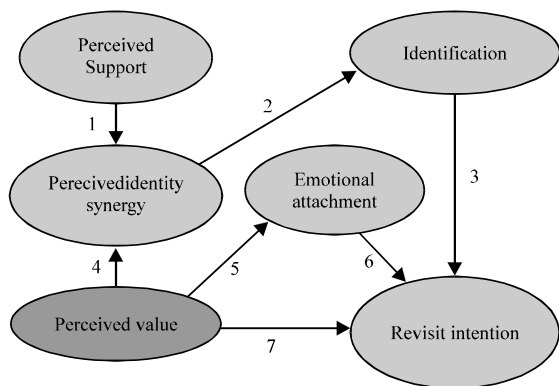


Fig. 1: Conceptual framework

Even though, most of them are 1st-timers (69%), the proportions beyond that are reassuring with 2nd-timers are as much as 24%, 3rd-timer 4.60%, 4th-timer 1.60% and 5th-timer 0.8%. Even so, some of 1st-timers definitely have intention to revisit. The only problem is that time reference is hard to captured by one instance study.

Measurement: The present study follows a multi-dimension approach with benefit and cost framework for perceived value construct. Adapted to Gus Dur’s and his tomb’s values, it applies six dimensions of perceived value representing benefit aspect and two dimensions representing cost aspect. Those six dimensions include quality (Petrick, 2002), emotional value, reputation, functional value (Seth *et al.*, 1991; Sanchez *et al.*, 2006), social value and esoteric value (Chen and Phou, 2013). Two dimensions representing cost aspect include inconvenience (Chen and Phou, 2013) and time and effort (Gallarza *et al.*, 2013) (Fig. 1).

For perceived identity synergy construct, the present study adapts it from and consists of four indicators. They respectively represent to what extent Gus Dur is perceived as driving to cooperation, interaction and dialogue among different social groups, races and religions and encouraging any individual to move beyond those boundaries.

Identification construct adapted from Mael and Ashforth (1992) consists of three components. They respectively represent attention to other people’s attitude and acceptance to brand one identifies with consideration that the brand is the extension of one’s self and concern with brand’s prospect in the future as one’s own.

In this study, attachment has an irreplaceable aspect (Fournier, 1994), can not be missed when it meets Chen and Phou (2013) and a sense of loss when not meeting (Thomson *et al.*, 2005).

Revisit intention construct is adapted from Cronin, with four indicator. They are representing the idea of visiting Gus Dur’s tomb as a should be routine and first visit never suffices and recommendation.

Instruments: We choose PLS-SEM approach to estimate the research model. Employing SmartPLS, we examined the model in two steps. First, we analyze the measurement model to ensure the reliability and validity of the constructs. Next, we test the structural model to examine the hypotheses.

RESULTS

Measurement model evaluation

Reliability and validity: By means of SPSS, Cronbach alpha of relationships among variables applied in the study is above 0.500 which implies that reliability is assured and corrected item-total correlation is ≥ 3.00 which implies validity.

As of composite reliability, spreading values of respective variable are found to be >0.70 which lays ground to state that the instruments are reliable. Regarding to convergent validity, the study applies Hetero Trait-Mono Trait ratio (HTMT) with results stating that the spreading values of the variables in question is <1.0 and confidence interval value is <1.0 which implies the fulfillment of convergent validity. For discriminant validity, it is found that cross-loading of every indicator of the variable is more than cross loading of other variables, implying the fulfillment of discriminant validity.

Outer-VIF analysis for perceived value’s indicators with other variables confirms the non-existence of multi-collinearity with all values being <3 . Inner-VIF analysis confirms the validity with all values being <10 .

Hypothesis testing

Results of structure model for overall data: The p-values of relationship between perceived support and perceived identity synergy is 0.000 which is <0.005 . It shows that perceived support has a significant influence on perceived identity synergy. Its estimated influence is 0.288 with positive mark. It is thus concluded that increased perceived support will give positive effect on perceived identity synergy. p-values of relationship between perceived identity synergy and identification is 0.000 which is <0.005 . It shows that perceived identity synergy has a significant influence on identification. Its estimated influence is 0.350 with positive mark. Hence, it can be concluded that increased perceived identity synergy will give positive effect on identification.

Table 1: Path coefficients dan significance

Factors	Original sample (O)	Sample Mean (M)	SD (STDEV)	t statistics (O/STDEV)	p-values	Status
X1->X2	0.288	0.286	0.073	3.951	0.000	Support
X2->X4	0.350	0.355	0.046	7.535	0.000	Support
X3->X2	0.379	0.397	0.062	6.085	0.000	Support
X3->Y2	0.038	0.104	0.098	0.386	0.350	Not support
X4->Y2	0.233	0.216	0.067	3.469	0.000	Support
Y1->Y2	0.539	0.493	0.086	6.250	0.000	Support

Table 2: Indirect effect of research variables

Factor	Original sample (O)	Sample Mean (M)	SD	t-stat	p-values	Discription
X3->Y2	0.45	0.423	0.07	6.447	0.000	X3 affects Y2 through Y1-->support

Table 3: VAF analysis for mediation

Factors	Direct	Indirect	Total effect	VAF
X3->Y1->Y2	0.539	0.777	1.316	0.590

The p-values of relationship between perceived value and perceived identity synergy is 0.000 which is <0.005. It is confirmed that perceived value has a significant influence on perceived identity synergy. Its estimated influence on perceived identity synergy is 0.379 with positive mark. Hence, it can be concluded that increased perceived value will give positive effect on perceived identity synergy.

The p-values of relationship between perceived value and revisit intention is 0.350 which is >0.005. It shows that perceived value does not have a significant influence on revisit intention. Its estimated influence is 0.038 with positive mark. Even though increased perceived value has a positive influence on revisit intention, it is not significant.

The p-values of the relationship between perceived value and attachment is 0.000 which is >0.005. Its estimated influence is 0.777 with positive mark. It means that increased perceived value will give positive effect on attachment.

The p-values of the relationship between attachment and revisit intention is 0.000 which <0.005. It shows that attachment has a significant effect on revisit intention. Its estimated effect is 0.539 with positive mark. It can be inferred that increased attachment has positive effect on revisit intention. Table 1-3 that relationship between perceived value and revisit intention through emotional attachment is above 0.20. Attachment plays important part as a mediator in perceived value and revisit intention relationship, especially when perceived value is found not to have a significant relationship to revisit intention Table 1-3.

DISCUSSION

Perceived value does not necessarily lead to revisit intention. It might due to many causes but some can be identified as the main causes. Culture might be a strong drive behind people motivation of pilgrimage. In one

travelling occasion, people involved can have a plan of visiting more than one place. Mostly, even it involves seven to nine places. If it is the case then loyalty to one place is hard to be assured of. The pilgrimage sometimes coincides with the pluralism-related event recently occurred so people make a pilgrimage as long as it provides meanings contextually. Some people do so to spend spare time in the weekends. Others visit the tomb as they pass through the place. Still others do, so as the time permits or by his friends and neighbors invitation. All of these reasons do not provide guarantee of their revisiting.

Perceived value will lead to revisit intention when it lays cognitive grounds necessary for people to identify with it. These cognitive grounds include bases on which people relate their pilgrimage to a destination to their strengthened identity or perspective concerning identity. In this study, it refers to synergy between his religion and race related identity and their national identity in the form of which is the synergy between their own identity and other's.

As of perceived support, it has significant effect on perceived identity synergy. The latter also has significant effect on identification which in turn has significant effect on revisit intention. However, p-values of relationship between perceived support and revisit intention through perceived identity synergy and identification is 0.006 which implies insignificance. Mediating effects of perceived identity synergy and identification in the relationship between perceived support and revisit intention is minimal that is 0.093. From here, it can be inferred that relationship between perceived support and revisit intention does not entail mediation of perceived identity synergy and identification. Perceived support might also has a direct relationship with relation intention.

CONCLUSION

The present study focuses of management of religious tourism. Most figure-related religious destination sites only attract people with the same religion background. In identity theory, people tend to favor an individual from

the same background as he or she can uplift their esteem. People of one religion tend to visit a tomb of a prominent figure from the same religion as he or she they consider can accentuate their identity and pride. It is in line with in-group favoritism hypothesis. However, inter-group contact hypothesis and self-expansion theory provide explanatory base that different backgrounds do not prevent out-group people from visiting a tomb of person does not belong to their group.

Relation between perceived support and revisit intention can be explained by combination of social exchange and self-expansion theories. One's support to the benefits of other group might make members of the group consider him or her as in-group member even he or she is not. When it is the case, they do not require a cognitive reason to have a loyalty intention.

LIMITATIONS

The present study has several limitations. It only focuses on conative loyalty. Future studies need to include other types of loyalty such as cognitive loyalty, affective loyalty and behavioral loyalty. Relationship between these types of loyalty can also be explored.

The present study focuses only perceived identity synergy as representing authenticity variable of Gus Dur. Different variables applies to different tombs. So, generability becomes certain issue.

IMPLICATIONS

Theoretical implications: The present study provides some theoretical contribution to theory of planned behavior. First, the significance of self-expansion in human figure-related religious tourism plays important part in loyalty. The higher expansion motivation people have in the concerned figure, the higher probability they intend to revisit. This motivation will significantly increase when the perceived value of the figure upholds their esteem and identity. It is especially so when the figure himself is intertwined with identity, both in-group and out-group. On one hand, Gus Dur' status as former chief of Nahdlatul Ulama, the biggest religion-based social group in Indonesia for three periods and former president of Indonesia, certainly boosts the esteem of all NU members until today. In-group favoritism heightens their favor of Gus Dur figure

On another hand, Gus Dur has been also known of his campaign of pluralism embracing all existing races and religion in Indonesia. People outside NU appreciate his campaign for this enables co-existence in diversity. Perceived identity synergy serves as cognitive ground

for them to uplift their expansion motive to revisit Gus Dur's tomb. It entails two stages of expansion for them to revisit. First, it takes a high expansion motivation for out-group people to make contact to a person who does not belong to their group. They need cognitive reason to do so, especially resources they consider Gus Dur possess that can enrich identity. By visiting Gus Dur tomb, for example, they can express their support and appreciation of pluralism campaign their calling for other people to follow their lead and materialize their desire of maintaining the existence of Gus Dur as unifying figure in the midst of diverse group of people. It is line with the hypothesis of inter-group contact. Both hypotheses of in-group favoritism and intergroup-contact which are part of social identity theory, can interact to support each other. Gus Dur's tomb is set apart from other religious-figure tomb by its diverse pilgrims. The existence of many out-group people in Gus Dur's tomb add value to it and may attract other people to come.

Mediating role of perceived identity synergy and identification works much less to perceived support than to perceived value. It is partly explained by social exchange theory which holds that people will reward the sacrifice of other people in providing them benefit with the same amount of sacrifice. Gus Dur is perceived to have done some sacrifice to support several social groups in practicing their belief and maintaining their existence. This sacrifice is a sufficient evidence that Gus Dur deserves a reciprocal response in the form of respect and existence maintenance by revisiting his tomb. They do not need a cognitive ground such as perceived identity synergy to have a loyalty intention.

Practical implications: Perceived identity synergy is the characteristic that set Gus Dur apart from other most religious figures. This characteristic should be more emphasized as Gus Dur's tomb main attraction. Its value should be more pronounced by the presence by many out-group pilgrims in Gus Dur's tomb that is hardly found in other religious figures' tombs. Other values related to Gus Dur such as intellectual Islam, democracy, nationalism and others should be more developed to strengthen identification.

Certain services should be provided to out-group pilgrims who might still find discomfort and handicap in their pilgrimage. Harmony in Gus Dur's tomb will more attract both in-group and out-group people. So, far praying together for Gus Dur involving leaders of all religions has been conducted in other places outside Gus Dur's tomb. It would be much better it is conducted as a routine activity in around Gus Dur's tomb. His tomb should be made as a brand of unity and pluralism.

The same case applies to other religious-figure tombs. Identification can be molded by spotting light on uniqueness, originality and autenticity. Take Sunan Kali Jaga for example as one of prominent religious figure who once was known spreading Islam by means of puppet show so-called wayang. Identification to his tomb can be made by associating it with puppet show. Night fair with puppet show open to all people might be held routinely. It can attract not only Moslem population but also out-group people. The mixture of puppet show and religious values might become uniqueness and autenticity of Sunan Kali Jaga's tomb that most people hard to find in other places and might drive them to revisit. The same case can be made to Sunan Bonang that was well-known of gamelan.

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