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ABSTRACT

The study applies self-expansion theory to understand the phenomenon of pilgrimage surge to the tomb of one of Indonesian foremost *Ulama* (Moslem preacher), Gus Dur. The attraction factor of Gus Dur is represented by "perceived identity synergy" that provides cognitive ground for identification. The study puts forward perceived values and support as antecedents of "perceived identity synergy". By this way, this study allows two kinds of comparison. The first is comparison between relationship of perceived value and revisit intention with perceived identity synergy and identification as mediators and that without those mediators. The second is comparison between relationship of perceived value and revisit intention and that of perceived support and revisit intention both with perceived identity synergy and identification as mediators. The first result reveals that the relation is only possible through mediators. The second result reveals that perceived identity synergyand identification as mediators work much less to relationship between perceived support and revisit intention than to that between perceived value and revisit intention.

KEY WORDS

Perceived value, perceived support, perceived identity synergy, revisit intention.

While there is surely no intention to make Gus Dur's family tombs as a destination site at the first place, it now becomes one of most potential religious destination in East Java. According to chief of East Java Culture and Tourism Office's Tourism Product Development Division, Sunarmadji, of five Walis' tombs and other religious tourism sites existing in East Java, Gus Dur's tomb hits the record as attracting the largest visitors (TribunNews.com Network, 2012). It has around 2000-5000 visitors daily (Satuharapan.com, 2015), surges to 20.000 on weekends or weeks before Ramadhan month, and reaches to 300 thousand at Gus Dur's haul (praying at the date of Gus Dur's passing). The trend reveals that the number increases in time (TribunNews.com Network, 2012). Another uniqueness is the fact that while Gus Dur is clearly affiliated to the largest religion-based mass organization so called Nahdlatul Ulama or NU for short (once the chief of this organization for three period 1989-1989, 19891994, and 1994-1999), his visitors are not exlusive of those with NU background, but also those from non-NU or who do not consider social group affiliation as main driver (KOMPAS.com, 22 Juli 2011). Even foreign visitors are not uncommon phenomenon, merit mentioning are the visit of Anwar Ibrahim dari Malaysia, and other prominent figures from Canada, Singapore, South Africa and England (Surabaya Post, 2 February 2010).

Gus Dur was known as spending most of his time to campaign for democracy, pluralism, egalitarianism and unity, and has decisive role in national reformation movement (Barton, 1993). During presidency, for instance, he introduced non-violent approach to mute disintegrative movement in Aceh and Irian Jaya with satisfactory results. He made reformation in military structure by pulling it out from politics. He is the first president who apologized to those who fell victim to communist purgatory movement. He made NU as the first sosial organization that accepts National Ideology, Pancasila, as a Sole Guidance.

Gur Dur also greatly contributes to pluralism. He, for instance, made attempt to admit the existence of Chinese people in Indonesia by allowing them to practice their religious

rituals and culture publicly on January 2000. His concern with pluralism is obvious from allowing Banser to guard security around the church so that Christians can safely practice their rituals. Gus Dur brought with him several figures from Muhammadiyah, religion-based social group that is main competitor of NU to sit some key positions in his cabinet and party administration. Gus Dur was the only one who defended Jemaah Islamiyah as it was claimed by most of Muslim, including MUI (government supported institution representing Moslem intellectuals), as misleading. He becomes unifying drive for all people from various religion and culture. He sets the exemplary to capitalize on religion as solution to any differences.

Under his leadership, NU becomes a far more dynamic and modern organization. NU is widely known in internasional sphere, and explored by many foreign authors. Its young generations in Gus Dur's era are free to learn about democracy, human rights, and tolerance. They are also allowed to actively participate in national arena. As a consequence, NU has morphed from tradisional organization into intellectual one (Warta Sejarah, 20 December 2014).

With this as background, the present study relates Gus Dur's perceived values to subsequent perceived identity synergy. Gus Dur might have become symbol or icon of unity for any social groups in Indonesia. Hence, his figure or tomb has been conceived as unifying all national elements in such way that many people maintain relationship with Gus Dur by keep visiting his tomb.

The present study intends to explore the potential of perceived synergy identity as leverage for Gus Dur's attractiveness that drives some people to make identification with him. The identification lays a cognitive ground for people to keep coming. In their work, Fombelle et al. (2012) have confirmed the relation between perceived synergy identity and identication, and it has inspired the present study to further the effect up to conative loyalty (intention to revisit).

According to Fombelle et al. (2012), any person has several identities. People appreciate and keep relationship with brand or organization helping them to express those identities in one occasion. Brand or organization needs to have values allowing people to materialize their other salient identity. While by perceived synergy identity Fombelle et al. (2012) focus on horizontal identities, that is those on the same level, the present study focuses on vertical identities. Brand or organization which allows the synergy of those identities theoretically is preferred to those that do not.

The present study applies revisit intention as a consequence of identification. Prior observation reveals that behavioral loyalty for religious usually covers time range from six monthly to one-yearly tourism for revisit from the latest visit. It obviously makes observasion and data collection hard to carry out. It is thus considered that conative loyalty is the most appropriate to represent the trend of visitors's loyalty in religious tourism. Moreover, intention to revisit is the best predictor to future loyalty (Fishbein and Ajzen, 1975)

THEORETICAL BACKGROUND

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 hs/her goal in a conscious or unconscious process (Aron et al., 2001; Aron et al., 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. Selx-expansion determines individual's involvement level (Houston and Rothschild, 1978). Reimann and Aron (2009) hold that self-epansion level, affect, and brand values will continuously decrease as the relationsip runs intensively in time. Self-expansion in lower involvement brand decreases more fasct than in higher involvement brand. However, more intense relation might mean faster decrease in self-expansion level (Reimann 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 (Carroll and Ahuvia, 2006).

As concern as inclusion, the characteristics of included brand can be a part of consumers' selves; looking at the world in point of view of brand; and brand identity becomes part of consumers' cognitive structure (Reimann 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' study (2012) that examines relationship between fans and their idol's origin of country destination.

By means of the theory, Lee' study (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: (1) social; like defending their idol in front of other people (for example, Johnson and Rusbult, 1989), (2) financial, reflected in fan's willingness to pay more to watch the idol' show (Thompson *et al.*, 2012); and (3) time, reflected in their involvement in show and promotion activity (Muñiz and O'Guinn, 2001). 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 (Aron et al., 2001).

Besides, fans with a hight attachment to idol are 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 (Patwardhan and Balasubramanian, 2011). 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' 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 identityisindividual cognition thatheisamember of a given social identity, fromwhichheattachsemotional and value significance to the membership. Hence, the group isdeterminant in forming the social identity or self-concept as a member of the group (Hogg and Abbrams, 1990; Slay, 2003). The theory's main principleisthatanypersonmaintains or emphasizes the positive characteristics of the group thatdefines social identity (Haslam *et al.*, 2003).

Ellemers *et al.* (1999); Bergami and Bagozzi (2000); and Dholakia *et al.* (2004) holdthatthere are three aspects of social identity: cognitive, affective, and evaluative. Theycanbeconsidered as representing self-categorization, affective commitment, and self-esteem (Bargozzi and Dholakia, 2006).

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 dan Bargozzi, 2000). It grasps the person's involvement and willingness to retain membership in the group (Dholakia *et al.*, 2004). Thus, this aspect determines group-relatedfavoritism.

Evaluation aspect (esteem) is positive or negative values a memberattach to a group based on value evaluationconcerninghis or hermembership in the group (Bargozzi and Dholakia, 2006). A member tends to a positive evaluationsinceitwilladdhis or heresteem.

As with identification, a person identifies with brand or firm that supports his or her identity and/or social identity. According to Ashforth and Mael (1992), people make a stronger relationship with a brand or firm with identities that support important aspects of their social identities, and thus their esteem (Ashforth and Mael, 1992). 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 doest 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 (Dodds *et al.,* 1991; Grewal *et al.*, 1998; Cronin *et al.*, 2000; Bigne *et al.*, 2010). Zeithaml (1988) holds thatvalues arise from personal comparison between *benefit* accepted and sacrificemade by consumers.

The second approach treats perceived values as a multi-dimensional constructs. After that comes a second approach that viewed perception of value as a variable multi dimensional, covering internal aspects of consumers beyond cost-benefit consideration. Sheth *et al.* (1991) reveals five dimensions of perceived values determining purchace decision: 1. Fungtional, 2. Emotional, 3. Social, 4. Epistemic, and Conditional (Pihlström and Brush, 2008).

Perceived values has been common in tourism literature. Several studies appliedfirst approach (Murphy *et al.*, 2000; Oh and Jeong, 2003; Dumand and Mattila, 2005). Others applied (Petrick, 2002 and Kwun, 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 adaempatjenis loyalitas, 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 commited to repurchase or revisit.On final level, behavioral loyalty takes place as the intention is finally materialized.

In the current tourism literature, exploring tourists' intention has been the main focus (Lam and Hsu, 2006). According to Ajzen and Driver (1991), 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 tourists' 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 includes 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 pilgrims' intention to revisit, their opinion of visit as a should-be routine activity, and the idea that only once visit neversuffices.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 dan 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 gives a way for him or her to perform another important identity.

While perceived identity synergy in 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' students and of the same university' 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 marketplace 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 involvescosts 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) and Homans (1961).

In the present study, the theory can explain the relationship between perceived values 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.

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 encouranges 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:

H_1: 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 perceivedidentity 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's study (2013), for instance,proves that organization's identity attractiveness has significant influence on consumers' identification with company. Shirazi *et al.*'s study (2013) confirms that brand identities have significant influence on brand identification. Rosenthal *et al.*'s study (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:

H_2: 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's study (2014) have shown thathedonic value strengthens the formingof social identity. Keng *et al.*'s study (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:

H_3: 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 (for example, Cronin *et al.*, 2000; Oh, 1999) have shown that perceived *value* can be a better predictor for repurchase intention. Parasuraman and Grewal's (2000) finds thatperceived value is important construct for repurchase intention. It is in line with Sweeney *et al.*'s study (1999). Zhang and Bloemer's study (2008) also shows that value congruence, that is similarity between consumer's personal valuesand perception of brand values have positive and significant influence on repurchase intention. In tourism context, Williams and Soutar's study (2009) shows that emotional value and novelty value have significant influence on repurchase intention. Thus, the research hypothesis is as follows:

H_4: Perceived value has significant influence on pilgrims' intention to visit Gus Dur's tomb.
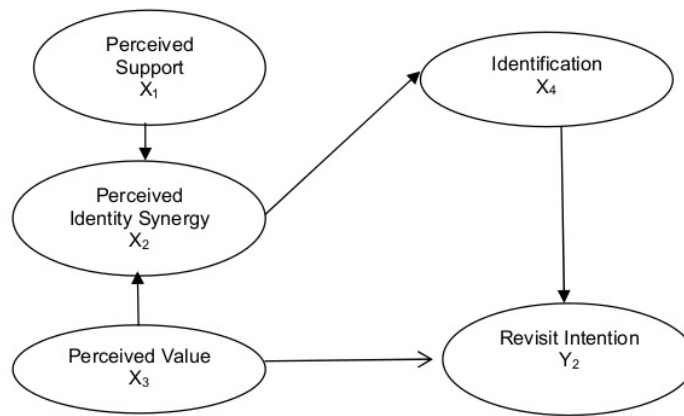

Figure 1 – Conceptual Framework

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.*, 2013). In this case, the research hypothesis is as follows:

H_5: Identification has significant influence on pilgrims' intention to revisit Gus Dur's tomb.

METHODS OF RESEARCH

Sampling and data collection. With the largest pilgrims in East Java and in order to have a representative data, thepresent 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 variated religion

backgrounds, with Islam featuring dominantly as many as 91,8%, Christian 11%, Hindhu 18%, and Budha 12%.

Even thought most of them are first-timers (69%), the proportionsbeyond that are reassuring, with second-timersare as much as 24%, third-timer 4, 60%, fourth-timer 1,60%, and fifth-timer 0,8%. Even so, some of first-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, emotional value, reputation (Petrick, 2002), functional value (Sheth *et al.*, 1991; Sanchez *et al.*, 2006), social value and espitemic value (Sheth *et al.*, 1991). Two dimensions representing cost aspect include inconvenience (Chen *et al.*, 2013), time and effort (Gallarza *et al.*, 2013).

Forperceived identity synergy construct, the present study adapts it from Carlson (2008) 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 Ashforth and Mael (1992) consists of three components. They respectively representation to other people's attitude and accept anceto brand one identifies with; consideration that the brand isthe extension of one' self; and concern with brand's prospect in thefuture as one' s own.

Revisit intention constructis adapted from Cronin *et al.* (2000) 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 Smart PLS, 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 OF RESEARCH

Measurement model evaluation. 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 more than 0.70, which lays ground to state that the instruments are reliable. Regarding to convergent validity, the study applies heterotrait-monotrait ratio (HTMT), with results stating that the spreading values of the variables in question is less than 1.0 and confidence interval value is less than 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 less than 3. Inner-VIF analysis confirms the validity with all values being less than 10.

Hypothesis testing. P *values* of relationship between perceivedsupport and perceived identity synergy is 0,000 which is smaller than 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 less than 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 increasedperceived identity synergy will give positive effect on identification.

P *values* of relationship between perceived value and perceived identity synergy is 0,000 which is less than 0,005. It is confirmed that perceived value has a significant influence

on perceived identity synergy. Its estimated influenceon 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.

P *values* of relationship between perceived value and revisit intention is 0,350, which is more than 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.

Table 1 – Path Coefficients dan Significance

n/n	Original Sample (O)	Sample Mean (M)	Standard Deviation (STDEV)	T Statistics (|O/STDEV|)	P Values	Status
X1 -> X2	0,288	0,286	0,073	3,951	0,000	Significant
X2 -> X4	0,350	0,355	0,046	7,535	0,000	Significant
X3 -> X2	0,379	0,397	0,062	6,085	0,000	Significant
X3 -> Y	0,038	0,104	0,098	0,386	0,350	Insignificant
X3.1 -> X3	0,090	0,092	0,071	1,261	0,104	Second Order and insignificant
X3.2 -> X3	0,491	0,483	0,094	5,244	0,000	Significant
X3.3 -> X3	0,141	0,140	0,066	2,141	0,016	Significant
X3.4 -> X3	-0,108	-0,109	0,071	1,528	0,064	Second Order and insignificant
X3.5 -> X3	0,202	0,197	0,071	2,844	0,002	Second Order and Significant
X3.6 -> X3	0,256	0,251	0,066	3,890	0,000	Second Order and Significant
X3.7 -> X3	0,141	0,130	0,077	1,829	0,034	Second Order and Significant
X3.8 -> X3	-0,155	-0,146	0,070	2,212	0,014	Second Order and Significant
X4 -> Y	0,233	0,216	0,067	3,469	0,000	Significant

Results of mediating effects. Analysis of indirect effects brings up four significant mediation relationships. They are as follows:

1. First, indirect relationship between perceived support (X1) and identification (X4) through perceived identity synergy (X2) as a mediator is proven as significant with p-*value is of* 0.000.
2. Second, indirect relationship between perceived support (X1) and revisit intention (Y) through perceived identity synergy (X2) and identification (X4) is proven as insignificant with p-*value*is as high as 0,006.
3. Third, indirect relationship between perceived identity synergy (X2) and revisit intention (Y) through identification (X4) as mediator is proven as significant with p-*value* is of0,001.
4. Fourth, indirect relationship between perceived value (X3) and identification(X4) through perceived identity synergy (X2), is proven as significant with p-*value*as of 0,000.

Table 2 – Indirect Effect of Research Variables

	Original Sample (O)	Sample Mean (M)	Stand. Dev.	T Stat	P Values	Information
X1 -> X4	0.101	0.104	0.029	3.456	0.000	X1 influences X4 through X2 -->significant
X1 -> Y	0.024	0.022	0.009	2.512	0.006	X1 influences Y through X2 and X4 -> insignificant
X2 -> Y	0.082	0.075	0.027	3.071	0.001	X2 influences Y through X4 -->significant
X3 -> X4	0.133	0.141	0.032	4.096	0.000	X3 influences X4 through X2 -->significant

Table 3 – VAF Analysys for Mediation

n/n	Direct	Indirect	Total Effect	VAF
X1 ->X2->X4->Y	0.233	0.024	0.257	0,093
X3 -> X2->X4->Y	0.038	0.487	0.525	0,927

Based on the table above, mediation model of X1->X2->X4->Y2 is under 0.20, which means that the influence of perceived identity synergy and identification as mediators in the relationship between perceived support and revisit intention is minimal. In contrast, the influence of perceived identity synergy and identification as mediators in the relationship between perceived value dan revisit intention is great, over than 0.20. It indicates that perceived value should heighten cognition ground for it to make people identify with and stick to it. Without identification, perceive value hardly have strong influence on revisit identification. Perceived support has potential direct effect on revisit intentionover which mediation served by perceived identity synergy and identification provide a little effect.

DISCUSSION OF RESULTS

Perceived value does not necesarilly 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 occured, 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 others'.

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. Fom 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.

RESEARCH 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 sufficientevidence 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 charactestic 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 toout-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 autencity. 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 showopen to all people might be held routinely. It can attract not only Moslem population but alsoout-grouppeople. The mixture of puppet show and religious values might become uniqueness and autencity 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 toSunanBonangthat was well-known of gamelan.

Limitations and future research. 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 authencity variable of Gus Dur. Different variables apply to different tombs. So generability becomes certain issue.

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.

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