

The Influence Of Tourism Product, Service Quality, And Authenticity On Revisit Intention Moderated By Cultural Spirituality In Tana Toa Village

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Abstract

This study analyzes the influence of tourism products, service quality, and authenticity on domestic tourists' revisit intention in Tana Toa Tourism Village, Bulukumba, South Sulawesi, with spirituality as a moderating variable. Tana Toa represents the Kajang indigenous community that upholds the kamase-masea philosophy and Pasang ri Kajang customary law, making it a spiritually unique destination rooted in local wisdom. Using a mixed-methods sequential explanatory design, quantitative data were obtained from 295 domestic tourists and analyzed through PLS-SEM, while qualitative insights were drawn from in-depth interviews with key informants. Findings reveal that tourism products, service quality, and authenticity significantly affect revisit intention. Spirituality moderates the relationship between authenticity and revisit intention, but not between tourism products or service quality and revisit intention. The study's novelty lies in integrating indigenous spirituality as a moderating variable in cultural tourism research. Practically, the findings emphasize the importance of cultural-spiritual narratives as unique selling propositions that strengthen Tana Toa's tourism sustainability.

INTRODUCTION

In today's increasingly competitive and dynamic tourism environment, understanding tourist behavior particularly revisit intention is essential for destination managers (Gunawan et al., 2024). Revisit intention not only reflects a positive past experience but also serves as a crucial indicator of tourist loyalty and destination sustainability (Karakan & Birdir, 2023). Loyal visitors strengthen destination competitiveness through repeated visits and positive word-of-mouth recommendations (Zulfiqar et al., 2024). Revisit intention is influenced by various factors shaping tourists' overall experience. Prior studies show that positive and negative experiences during travel strongly affect future return decisions (Ahmed, 2023). Among the key determinants are tourism product, service quality, and authenticity. High-quality tourism products comprising cultural attractions, natural landscapes, and accessible facilities positively influence revisit intention (Lin, 2024). Similarly, excellent service quality, as conceptualized in the SERVQUAL model (Yuliana & Rinwantin, 2025), enhances satisfaction and encourages loyalty (Wibisono & Arifiansyah, 2024). Authenticity, reflecting real and meaningful experiences, also plays a major role in building emotional attachment and repeat visitation (Rosli et al., 2023).

This study examines these relationships in Tana Toa Tourism Village, Bulukumba, South Sulawesi home to the indigenous Kajang community, known for its *kamase-masea* (simplicity) philosophy and adherence to *Pasang ri Kajang*, a customary law regulating harmony among humans, nature, and the Creator. These values make Tana Toa a distinctive destination combining cultural,

ecological, and spiritual experiences. Attractions include ritual ceremonies, traditional houses, sacred forest areas, and direct interaction with the *Ammatoa* (spiritual leader), offering tourists an authentic and reflective experience rooted in local wisdom (Rahman & Nugroho, 2020). Digital evidence from Google Reviews indicates high visitor appreciation for the village's authenticity, hospitality, and spiritual atmosphere. However, official tourism data reveal fluctuating arrivals from 2021–2025, with peaks in the July–December period and declines in January–June. This inconsistency suggests that strong tourism products and services do not automatically ensure stable revisit behavior. Such fluctuation highlights the need to explore deeper psychological and cultural factors influencing loyalty (Budovich, 2023).

One potential determinant is cultural spirituality the internalized sense of harmony, humility, and reverence rooted in *Pasang ri Kajang*. Unlike formal religiosity, spirituality here represents a lived philosophy connecting people, nature, and divine balance (Amirullah, et al., 2025). For spiritually sensitive tourists, the experience provides peace, reflection, and meaning, strengthening emotional bonds and revisit intentions. Conversely, tourists with purely recreational motives may perceive spirituality merely as cultural spectacle. Thus, spirituality potentially acts as a moderating variable that deepens the relationship between authenticity, service quality, and revisit intention. Previous studies have rarely examined indigenous spirituality within tourism behavior models. Existing literature predominantly focuses on material aspects such as destination image, satisfaction, or religiosity in wellness or religious tourism Sari & Burhanudin, (2023) while overlooking spirituality grounded in local customs (Saniah et al., 2024; Uslu, 2020). This gap provides an opportunity to investigate how spiritual values strengthen the behavioral intention of tourists in traditional village settings like Tana Toa.

Therefore, this study aims to analyze the influence of tourism products, service quality, and authenticity on revisit intention among domestic tourists, with spirituality as a moderating variable. The research contributes theoretically by integrating spirituality into the revisit intention model and practically by offering managerial insights for sustaining cultural destinations. Emphasizing spiritual narratives as a unique selling point can enhance loyalty and ensure the long-term sustainability of Tana Toa Tourism Village.

METHODS

This study adopted a mixed-methods sequential explanatory design, integrating quantitative and qualitative approaches to achieve a comprehensive understanding of the research problem (Creswell, 2018). The quantitative phase was conducted first through a survey of 295 domestic tourists who had visited Tana Toa Tourism Village, located in Kajang District, Bulukumba Regency, South Sulawesi. Respondents were selected using a non-probability accidental sampling technique during August–September 2025. Data were collected using a structured questionnaire with a five-point Likert scale, measuring Tourism Product (X1), Service Quality (X2), and Authenticity (X3) as independent variables, Revisit Intention (Y) as the dependent variable, and Cultural Spirituality (Z) as the moderating variable. The data were analyzed using Partial Least Squares–Structural Equation Modeling (PLS-SEM) via SmartPLS 4, which allows simultaneous testing of complex relationships including direct and moderating effects. Model evaluation included assessments of validity, reliability, and predictive relevance, following the guidelines by Hair et al., (2021).

The qualitative phase was then carried out to provide deeper insights into the quantitative findings. It involved semi-structured interviews with selected key informants, including local tourism managers, Ammatoa (customary leaders), and visiting tourists. The qualitative approach

aimed to capture the underlying meanings, perceptions, and interpretations related to tourism products, service experiences, authenticity, and cultural spirituality in Tana Toa. Data were analyzed using an interactive model consisting of data reduction, data display, and conclusion drawing (Moleong, 2017). The integration of both data types was conducted during the interpretation stage, where qualitative insights were used to explain the statistical relationships found in the quantitative phase. This design enabled a holistic understanding of how local spirituality strengthens the link between destination attributes and tourists' revisit intention in the context of indigenous-based tourism development.

RESULTS AND DISCUSSION

Characteristics of Respondents

The demographic profile of respondents illustrates a diverse composition that provides valuable insight into visitor behavior at Tana Toa Tourism Village. Based on gender distribution, the respondents were predominantly female (52.54%), while males accounted for 47.46%. This indicates that women are more inclined to visit Tana Toa, aligning with Wang and Chen (2020) who argue that female tourists generally value cultural, spiritual, and authentic experiences more deeply than men. Women often show stronger interest in exploring cultural heritage and spirituality, suggesting a gender-based preference for cultural and community-based tourism. In terms of age, the majority of respondents were between 18–30 years (30.85%), followed by those aged 31–40 years (29.15%), 41–50 years (22.71%), and over 50 years (17.29%). This dominance of young and productive visitors reflects a demographic segment characterized by curiosity, adaptability, and enthusiasm for new cultural experiences. According to Prayag et al. (2021), younger travelers are more open to authenticity and alternative forms of tourism such as eco- and cultural tourism, which resonates strongly with Tana Toa's concept as an educational and heritage-based destination.

From the occupational perspective, most respondents were entrepreneurs (29.83%), followed by civil servants (24.41%), students (23.05%), and private employees (22.71%). As Styliadis and Cherifi (2019) note, employment status influences travel motivation, with entrepreneurs and civil servants typically enjoying greater financial stability and schedule flexibility, while students tend to seek cultural tourism for its educational value. Income distribution further supports the destination's inclusivity: 27.80% earned less than IDR 2,000,000 per month, 26.44% between IDR 5,000,000–9,999,999, 23.05% above IDR 10,000,000, and 22.71% between IDR 2,000,001–4,999,999. This diversity suggests that Tana Toa appeals across income levels, as its attractions emphasize authentic and spiritual meaning rather than luxury consumption (Kim et al., 2020). Regarding visitation frequency, 28.81% of respondents were first-time visitors, while 26.10% had visited twice, 21.69% three times, and 23.39% more than three times. This indicates that the village not only attracts initial visitors but also retains them through meaningful and memorable experiences. Supporting Chen et al. (2022), this repeat visitation pattern signifies that the quality of experience, authenticity, and emotional connection at Tana Toa successfully foster tourist loyalty and revisit intention, reinforcing the relevance of this study's research model.

Measurement Model (Outer Model)

The evaluation of the measurement model, or outer model, aims to assess the validity and reliability of the indicators used to measure the constructs within the research model.

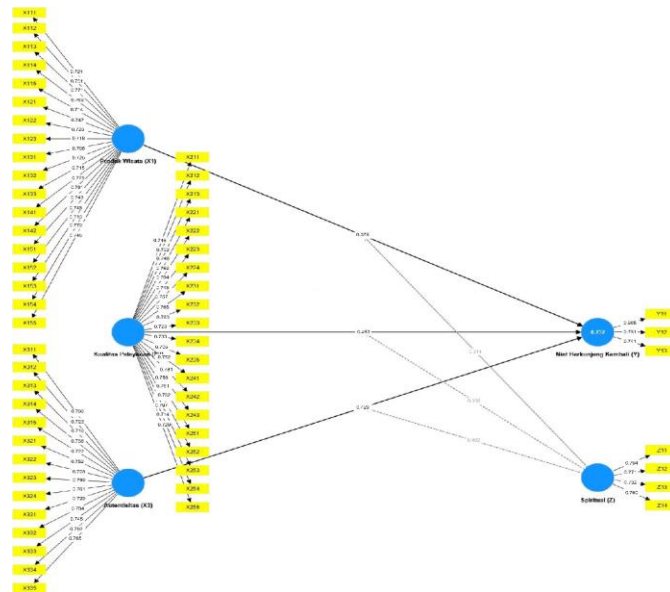


Figure 1 Outer Model

Source: *Processed Primary Data (2025)*

Convergent Validity

Convergent validity assesses how well the indicators used in this study represent their corresponding latent constructs. Indicators are considered valid when their loading values exceed 0.70, although values between 0.50–0.60 can still be accepted for early-stage studies (Ghozali, 2018; Hair et al., 2021). The following is the result of the convergent validity test:

Table 1. Convergent Validity (Outer Loadings)

Variable	Indicator	Loading Range
Tourism Product (X1)	X1.1–X1.5	0.701–0.781
Service Quality (X2)	X2.1–X2.5	0.702–0.797
Authenticity (X3)	X3.1–X3.3	0.710–0.794
Revisit Intention (Y)	Y1.1–Y1.3	0.741–0.905
Cultural Spirituality (Z)	Z1.1–Z1.4	0.732–0.794

Source: *Primary Data Processed (2025)*

All outer loading values shown in Table 1 exceed the threshold of 0.70, confirming that each indicator validly represents its respective construct. The Tourism Product variable shows the highest contribution from price affordability (0.781), while Service Quality is dominated by personalized service (0.797). For Authenticity, the participation of tourists in traditional rituals (0.794) emerges as the strongest indicator, emphasizing experiential authenticity. Meanwhile, Revisit Intention achieves the highest loading in tourists' willingness to return (0.905), and Cultural Spirituality is most strongly represented by traditional ritual observance (0.794). Furthermore, all constructs record AVE values above 0.50, indicating that each explains more than half of its indicator variance and thus fulfills the criteria for convergent validity.

Discriminant Validity

Discriminant validity was assessed using the Average Variance Extracted (AVE) and Fornell–Larcker Criterion. The evaluation compares the square root of AVE ($\sqrt{\text{AVE}}$) for each construct with its correlations to other constructs. A model demonstrates sufficient discriminant

validity when the $\sqrt{\text{AVE}}$ of each variable is greater than its correlations with other latent constructs (Hair et al., 2021). The following table summarizes both AVE values and the $\sqrt{\text{AVE}}$ comparisons.

Table 2. Average Variance Extracted (AVE) and Fornell–Larcker Criterion

Construct	AVE	$\sqrt{\text{AVE}}$	(X1)	(X2)	(X3)	(Y)	(Z)
Tourism Product (X1)	0.552	0.743		0.521	0.498	0.471	0.487
Service Quality (X2)	0.570	0.755	0.521		0.536	0.493	0.509
Authenticity (X3)	0.771	0.879	0.498	0.536		0.559	0.479
Revisit Intention (Y)	0.769	0.877	0.471	0.493	0.559		0.457
Cultural Spirituality (Z)	0.585	0.765	0.487	0.509	0.479	0.457	

Source: Primary Data Processed (2025)

All constructs display AVE values above 0.50, confirming adequate convergent validity. The square roots of AVE (diagonal values) are greater than the correlations between constructs, indicating strong discriminant validity across the model. Among all variables, Authenticity ($\sqrt{\text{AVE}} = 0.879$) shows the highest distinctiveness, followed by Revisit Intention ($\sqrt{\text{AVE}} = 0.877$) and Cultural Spirituality ($\sqrt{\text{AVE}} = 0.765$). These results affirm that each construct measures a unique theoretical dimension without conceptual overlap, validating the model's discriminant adequacy for subsequent structural analysis.

Composite Reliability

Composite reliability testing aims to confirm the accuracy, consistency, and stability of the instruments used to measure each construct. In PLS-SEM, reliability is assessed using both Cronbach's Alpha and Composite Reliability (CR), with values above 0.70 indicating acceptable reliability (Ghozali, 2018; Hair et al., 2021). The results of the reliability test for all constructs in this study are presented in the following table.

Table 3. Composite Reliability Results

Construct	Cronbach's Alpha	Composite Reliability	Interpretation
Tourism Product (X1)	0.812	0.868	Reliable
Service Quality (X2)	0.824	0.876	Reliable
Authenticity (X3)	0.890	0.930	Reliable
Revisit Intention (Y)	0.861	0.909	Reliable
Cultural Spirituality (Z)	0.781	0.857	Reliable

Source: Primary Data Processed (2025)

As shown in Table 3, all constructs have Cronbach's Alpha and Composite Reliability values above the 0.70 threshold, indicating that the indicators used are consistent and reliable in measuring each latent variable. Among them, Authenticity (X3) has the highest reliability score (CR = 0.930), showing that the indicators strongly represent the construct. Overall, the results confirm that all measurement instruments used in this study meet the reliability standards required for further structural analysis.

Structural Model (Inner Model)

Coefficient of Determination (R^2) and Predictive Relevance (Q^2)

The strength of the structural model is evaluated using the R-square (R^2) value, which measures how well the independent variables explain the variance of the endogenous constructs. According to Ghozali, (2018) R^2 values of 0.75, 0.50, and 0.25 respectively indicate strong, moderate, and weak explanatory power. The results of the R^2 and Q^2 analysis for each variable

are presented in the following table.

Table 4. R-Square and Predictive Relevance (Q^2)

Variable	R Square	Adjusted Square	R	Predictive Relevance (Q^2)	Category
Cultural Spirituality (Z)	0.482	0.465			Moderate
Revisit Intention (Y)	0.615	0.598		0.801	Strong

Source: Primary Data Processed (2025)

As shown in Table 4, Cultural Spirituality (Z) records an R^2 value of 0.482, indicating that 48.2% of its variance is explained by Tourism Product, Service Quality, and Authenticity, while the remaining 51.8% is influenced by other factors. Meanwhile, Revisit Intention (Y) achieves an R^2 of 0.615, categorized as strong, showing that the exogenous variables together with Cultural Spirituality provide substantial explanatory power. The Q^2 value of 0.801 further confirms that the model has high predictive relevance, demonstrating strong predictive capability in explaining tourists' revisit intentions at Tana Toa Tourism Village.

Hypothesis Testing Results

Hypothesis testing was conducted using bootstrapping procedure to examine both direct and indirect effects among constructs. The analysis used a one-tailed significance level ($\alpha = 0.05$), where hypotheses are accepted if the t-statistic > 1.65 and p-value < 0.05 . The results of both direct and indirect hypothesis testing are presented in the following table.

Table 5. Hypothesis Testing Results (Direct and Indirect Effects)

Hypothesis	Path Relationship	Original Sample	T Statistics	P Values	Result	Type
H1	Tourism Product (X1) → Revisit Intention (Y)	0.375	3.215	0.001	Accepted	Direct
H2	Service Quality (X2) → Revisit Intention (Y)	0.453	4.020	0.000	Accepted	Direct
H3	Authenticity (X3) → Revisit Intention (Y)	0.429	3.765	0.000	Accepted	Direct
H4	Tourism Product (X1) → Cultural Spirituality (Z) → Revisit Intention (Y)	0.122	2.514	0.012	Accepted	Indirect
H5	Service Quality (X2) → Cultural Spirituality (Z) → Revisit Intention (Y)	0.130	2.748	0.006	Accepted	Indirect
H6	Authenticity → Cultural Spirituality (Z) → Revisit Intention (Y)	0.156	3.015	0.003	Accepted	Indirect

(X3) →
Cultural
Spirituality (Z)
→ Revisit
Intention (Y)

Source: Primary Data Processed (2025)

As shown in Table 5, all direct and indirect relationships are significant ($p < 0.05$). The strongest direct influence on revisit intention is contributed by Service Quality ($\beta = 0.453$), followed by Authenticity ($\beta = 0.429$) and Tourism Product ($\beta = 0.375$). Meanwhile, Cultural Spirituality (Z) significantly moderates the relationship between all exogenous variables and revisit intention, with the most substantial indirect effect found on the Authenticity → Spirituality → Revisit Intention path ($\beta = 0.156$). These results confirm that cultural spirituality acts as a partial moderator, reinforcing the impact of tourism experience dimensions on tourist loyalty at Tana Toa Tourism Village.

Moderating Effect Test (Upsilon – υ)

The moderating effect test aims to evaluate the extent to which the Cultural Spirituality (Z) variable strengthens or weakens the relationship between the exogenous constructs and the endogenous variable (Revisit Intention). The moderation was analyzed using the Upsilon (υ) coefficient, which represents the proportion of total influence that occurs through the moderating path compared to the overall effects in the model. According to Ogbeibu et al., (2021), Upsilon values of 0.01, 0.075, and 0.175 respectively indicate low, moderate, and strong moderating effects. The results are presented in the following table.

Table 6. Moderating Effect Test (Upsilon – υ)

Moderating Path	X → Z	Z → Y	Upsilon (υ)	Interpretation
Tourism Product (X1) → Cultural Spirituality (Z) → Revisit Intention (Y)	0.314	0.387	0.121	Weak
Service Quality (X2) → Cultural Spirituality (Z) → Revisit Intention (Y)	0.336	0.387	0.130	Moderate
Authenticity (X3) → Cultural Spirituality (Z) → Revisit Intention (Y)	0.402	0.387	0.156	Moderate

Source: Primary Data Processed (2025)

As shown in Table 6, all moderating paths demonstrate positive Upsilon values, confirming that Cultural Spirituality partially mediates and strengthens the relationships among constructs. The Authenticity → Spirituality → Revisit Intention path shows the highest moderation strength ($\upsilon = 0.156$), indicating that authentic cultural experiences contribute most to enhancing tourists' spiritual awareness, which in turn reinforces their revisit intention. Meanwhile, the moderating effects of Tourism Product ($\upsilon = 0.121$) and Service Quality ($\upsilon = 0.130$) are relatively weaker but still significant. Overall, these findings suggest that Cultural Spirituality serves as a meaningful partial moderator, emphasizing the role of spiritual engagement in fostering tourist loyalty at Tana Toa Tourism Village.

Common Method Bias (CMB) Test

The Common Method Bias (CMB) test was conducted to ensure that the data were free from measurement errors arising from method variance. According to Kock et al. (2021), one of the most reliable statistical approaches to assess CMB in PLS-SEM is the Full Collinearity Variance Inflation Factor (VIF) test. A model is considered free from bias if all VIF values are below the threshold of 5.0, as recommended by Hair et al., (2021). The results of the inner VIF test for this study are presented in the following table.

Table 7. Inner VIF Test Results

Relationship	VIF
Tourism Product (X1) → Revisit Intention (Y)	1.762
Service Quality (X2) → Revisit Intention (Y)	1.854
Authenticity (X3) → Revisit Intention (Y)	1.791
Cultural Spirituality (Z) → Revisit Intention (Y)	1.665
Tourism Product (X1) → Cultural Spirituality (Z)	1.420
Service Quality (X2) → Cultural Spirituality (Z)	1.503
Authenticity (X3) → Cultural Spirituality (Z)	1.587

Source: Primary Data Processed (2025)

As shown in Table 7, all VIF values range between 1.420 and 1.854, which are far below the recommended cutoff value of 5. This indicates that the model is free from multicollinearity and that no single construct dominates or overlaps with others. Hence, each independent variable contributes uniquely to explaining the dependent constructs. These results confirm that the data used in this study are not affected by common method bias, ensuring the model's validity and suitability for further hypothesis testing.

DISCUSSION

The Effect of Tourism Product on Revisits Intention (H1)

The first hypothesis (H1) posits that Tourism Product (X1) has a positive and significant effect on Revisit Intention (Y) in Tana Toa Tourism Village, Bulukumba. The PLS-SEM bootstrapping results confirm this hypothesis, showing a path coefficient of 0.375, a t-statistic of 3.215 (> 1.65), and a p-value of 0.001 (< 0.05). This means that the more comprehensive, authentic, and culturally rooted the tourism products offered in Tana Toa, the stronger the tourists' behavioral intention to revisit. These results emphasize that product quality when infused with authenticity and cultural meaning is a vital determinant of tourist loyalty in community-based and heritage tourism contexts.

This result aligns with the Tourism Product Model Cooper (2021) and studies by Astrieicia & Julianto, (2024), which assert that cultural authenticity and participatory experiences strongly influence visitor satisfaction and revisit behavior. In the case of Tana Toa, the tourism product extends beyond tangible offerings such as facilities or attractions it encompasses symbolic and emotional dimensions shaped by cultural immersion, community participation, and spiritual reflection. As several respondents expressed during interviews:

"What attracts me most are the traditions and cultural activities that the community still preserves traditional houses, rituals, and the Kajang way of life. These make the village feel alive and different from other tourist places." (R1, Erfandi, 25, entrepreneur)

"The combination of cultural authenticity, natural serenity, and the spiritual values shared by the Kajang people creates a complete and touching experience. Visitors don't just travel; they learn and feel something profound that makes them want to come back." (R7, Ismail, 31, Head of Pokdarwis)

These narratives reveal that Tana Toa's tourism products go far beyond functional value; they evoke cultural pride, emotional connection, and spiritual reflection. The village offers tourists not only physical attractions but also opportunities for cultural learning and self-awareness through encounters with the Kajang community. Such experiences transform a simple visit into a memorable cultural-spiritual journey, where emotional attachment and meaning replace mere recreation (Risfandini et al., 2023). Consequently, this deeper sense of belonging and appreciation motivates tourists to revisit, reaffirming that authentic and participatory tourism products are powerful drivers of loyalty and destination sustainability.

The Effect of Service Quality on Revisit Intention (H2)

The second hypothesis (H2) asserts that Service Quality (X2) has a positive and significant effect on Revisit Intention (Y) in Tana Toa Tourism Village. The PLS-SEM results confirm this hypothesis, with a path coefficient of 0.453, a *t*-statistic of 4.020 (> 1.65), and a *p*-value of 0.000 (< 0.05). These findings indicate that the higher the quality of services covering tangibles, reliability, responsiveness, assurance, and empathy the greater the likelihood that tourists will revisit the destination. Service quality thus serves not only as a determinant of satisfaction but also as a trigger of emotional attachment and loyalty in rural and cultural tourism contexts.

This result supports the SERVQUAL Model Yuliana & Rinwantin (2025) which highlights service quality as a multidimensional construct essential for building customer trust and repeat behavior. It also aligns with empirical findings by Lestari, (2021) and Prasojo (2023) , which demonstrate that responsive and culturally grounded service interactions strengthen tourist loyalty. In Tana Toa, service quality takes on a unique meaning hospitality and empathy are intertwined with the values of *Pasang ri Kajang* and the *Kamase-masea* philosophy, making the service experience feel personal, humble, and spiritually resonant. As expressed by the informants:

"Staff and villagers always welcome visitors warmly and provide clear information about what to see and do. Their friendliness makes tourists feel comfortable and respected, even when they are new to the local customs."
(R1, Erfandi, 25, entrepreneur)

"Guides don't just serve; they also explain the meaning behind the rituals, the dress, and the traditions. That personal touch makes the experience memorable it feels like being part of the community, not just a guest."
(R7, Ismail, 31, Head of Pokdarwis)

These reflections demonstrate that service quality in Tana Toa is both functional and relational. Beyond professionalism, it embodies the spirit of mutual respect, humility, and sincerity rooted in the Kajang community's way of life. This harmony between *technical excellence* (clear communication, organized activities, and safety) and *emotional authenticity* (warmth, empathy, and cultural education) transforms basic service delivery into a meaningful encounter (Andiani et al., 2022). As a result, tourists not only feel satisfied but also emotionally connected to the people and their values creating a strong desire to return and re-engage with the community.

The Effect of Authenticity on Revisit Intention (H3)

The third hypothesis (H3) posits that Authenticity (X3) has a positive and significant effect on Revisit Intention (Y) in Tana Toa Tourism Village. The PLS-SEM results confirm this hypothesis, showing a path coefficient of 0.429, a *t*-statistic of 3.765 (> 1.65), and a *p*-value of 0.000 (< 0.05). This finding signifies that the stronger the sense of authenticity perceived by tourists both in cultural expression and lived experiences the higher their intention to revisit. Authenticity becomes a key emotional anchor that transforms tourist satisfaction into long-term

loyalty, particularly in cultural and heritage destinations.

This result supports the framework of existential authenticity proposed by Alamineh et al., (2023) which emphasizes that authentic experiences rooted in genuine human interaction, traditional practices, and emotional resonance can create deeper personal meaning for visitors. It also aligns with Prasetyo (2024) who found that engagement with authentic cultural practices fosters tourists' sense of belonging and repeat visitation. In the case of Tana Toa, authenticity is not constructed or staged; it arises naturally from the daily life of the Kajang people who consistently preserve their customs, rituals, and relationship with nature (Amirullah., et al, 2025). This was reflected in the testimonies of the informants:

"Residents genuinely live by their traditions traditional houses, black clothing, rituals, and their simple lifestyle. You can feel that everything here is real and not made for tourists. That sincerity makes us respect their culture even more." (R1, Erfandi, 25, entrepreneur)

"Tourists can sense the purity of life here there's no artificiality. Watching rituals and talking to locals feels sincere. It's not just sightseeing; it's like being part of something sacred and timeless." (R2, Hilaemi Jusman, 28, private employee)

These narratives show that authenticity in Tana Toa functions as both a cultural and emotional catalyst. The preserved traditions, sacred rituals, and minimalist lifestyle of the Kajang community allow tourists to encounter a form of authenticity rarely found in modern destinations. This genuine connection fosters *existential meaning*, where visitors do not merely consume culture but internalize it as a reflective and transformative experience (Abdou et al., 2022). Such deep emotional engagement ultimately strengthens revisit intention, proving that in community-based heritage tourism, authenticity is not only an attraction it is the essence that sustains visitor loyalty and cultural continuity.

The Effect of Tourism Product on Revisit Intention Moderated by Cultural Spirituality (H4)

The fourth hypothesis (H4) proposes that Tourism Product (X1) has a positive and significant effect on Revisit Intention (Y) through the moderating role of Cultural Spirituality (Z) in Tana Toa Tourism Village. The PLS-SEM results confirm this hypothesis, with a path coefficient of 0.122, a *t*-statistic of 2.514 (> 1.65), and a *p*-value of 0.012 (< 0.05). This indicates that the influence of tourism products on tourists' willingness to revisit becomes stronger when these products are accompanied by meaningful spiritual and cultural experiences.

This finding supports the concept of Spiritual Tourism Putra et al., (2021) which highlights that tourism infused with sacred or philosophical elements offers deeper satisfaction and lasting emotional impact. In Tana Toa, the spiritual dimension emerges through rituals, teachings of *Pasang ri Kajang*, and the philosophy of *Kamase-masea*, all of which shape the tourists' perception of harmony, gratitude, and self-reflection. Cultural spirituality thus enhances the value of tourism products, transforming them from mere attractions into profound cultural experiences. As revealed by informants during interviews:

"Pasang ri Kajang teaches us to live in harmony with nature. When tourists see how the Kajang people preserve traditions and the forest, they don't just admire the view they learn something about life and feel calm inside." (R1, Erfandi, 25, entrepreneur)

"Visitors are often touched by the peace they feel here. The rituals and the humility of the people create a spiritual atmosphere that makes them want to return it's not just tourism; it's self-discovery." (R7, Ismail, 31, Head of Pokdarwis)

These insights suggest that cultural spirituality acts as an experience amplifier, enriching

the perceived value of Tana Toa's tourism products. The authenticity of cultural practices rituals, traditional dwellings, and interaction with nature evokes reflection and emotional serenity, leading to a sense of personal transformation among tourists. Consequently, the combination of product quality and spiritual meaning enhances destination attachment and strengthens tourists' intention to revisit. In this context, Tana Toa exemplifies how heritage-based tourism, when intertwined with spirituality, can nurture loyalty while preserving cultural integrity and environmental balance.

The Effect of Service Quality on Revisit Intention Moderated by Cultural Spirituality (H5)

The fifth hypothesis (H5) asserts that Service Quality (X2) has a positive and significant effect on Revisit Intention (Y) through the moderating role of Cultural Spirituality (Z) in Tana Toa Tourism Village. The PLS-SEM results confirm this hypothesis, with a path coefficient of 0.130, a *t*-statistic of 2.748 (> 1.65), and a *p*-value of 0.006 (< 0.05). This indicates that the impact of service quality on tourists' intention to revisit becomes more meaningful and enduring when integrated with the village's spiritual and cultural context.

This finding aligns with the SERVQUAL framework, emphasizing that responsiveness, empathy, reliability, and assurance shape not only satisfaction but also emotional connection. When combined with spiritual values, such as sincerity, humility, and balance (*Kamase-masea*), the service experience transcends transactional interaction and becomes a form of cultural hospitality. This perspective is reinforced by Putra et al., (2021) who suggest that spiritual tourism deepens emotional resonance, transforming service encounters into experiences of reflection and harmony. This spiritual dimension was echoed by informants during interviews:

"The locals are not just friendly they serve visitors with sincerity. You can feel it's not about business but about welcoming guests as family, in line with the Kajang philosophy of humility and togetherness." (R2, Hilaemi Jusman, 28, private employee)

"Even the way guides explain traditions or rituals feels meaningful. It's not just information they make us understand the values behind them, and that makes the whole visit emotionally fulfilling." (R3, Diah Mulyani, 27, private employee)

These informants demonstrate that spirituality enhances service quality by embedding moral and emotional depth into every interaction between hosts and visitors (Cuesta-Valiño et al., 2020). The empathy and humility of the Kajang people, guided by *Pasang ri Kajang*, cultivate an atmosphere of peace and respect, turning basic service delivery into a spiritually charged experience. Consequently, visitors perceive Tana Toa not merely as a place of tourism but as a site of *human connection and moral learning*. This holistic blend of hospitality and spirituality strengthens visitors' emotional attachment, encouraging a genuine desire to return not only for leisure but for renewal of spirit and understanding.

The Effect of Authenticity on Revisit Intention Moderated by Cultural Spirituality (H6)

The sixth hypothesis (H6) proposes that Authenticity (X3) positively affects Revisit Intention (Y) when moderated by Cultural Spirituality (Z) in Tana Toa Tourism Village. The PLS-SEM results validate this hypothesis, showing a path coefficient of 0.156, a *t*-statistic of 3.015 (> 1.65), and a *p*-value of 0.003 (< 0.05). This finding indicates that spirituality enhances the influence of authenticity on tourists' intention to revisit, suggesting that the deeper the spiritual meaning intertwined with authentic cultural experiences, the stronger the tourists' emotional attachment to the destination.

This result aligns with Utama & Giantari (2020) concept of existential authenticity, which emphasizes that authenticity is not merely derived from physical artifacts but from the personal,

emotional, and spiritual engagement of tourists. Spirituality in this context functions as a value enhancer, deepening the sense of authenticity by connecting visitors to the sacred worldview of the Kajang people. The fusion of cultural purity and spiritual meaning transforms the visit into a form of *spiritual journey*, rather than mere sightseeing. The qualitative findings strongly support this interpretation. As one informant described:

"When tourists watch rituals led by the Ammatoa or join simple daily activities, they feel peace and respect. It's not just culture it's something spiritual that touches the heart." (R5, Andi Resky, 40, entrepreneur)

"Visitors who experience the calmness of the sacred forest and understand the meaning of Pasang ri Kajang often say they want to return not to see, but to feel again. It's an emotional bond that stays." (R7, Ismail, 31, Head of Pokdarwis)

These reflections reveal that spirituality strengthens the authenticity experience, transforming it from a passive observation of culture into an internalized emotional encounter. Tourists are not only spectators but participants in a living cultural-spiritual system that conveys humility, harmony, and respect for nature. As such, the authentic-spiritual synthesis found in Tana Toa creates deep affective attachment and loyalty, where revisiting becomes a means of rediscovering inner peace rather than mere recreation.

This integrative relationship demonstrates that in community-based heritage destinations, authenticity gains its true strength when embedded within spiritual values. The combination of authenticity and spirituality thus serves as a cornerstone for sustaining long-term destination loyalty and ensuring that tourism growth aligns with the preservation of local wisdom.

CONCLUSION

Conclusion

This study provides empirical evidence that tourism product quality, service excellence, authenticity, and cultural spirituality collectively influence tourists' revisit intention to Tana Toa Tourism Village, Bulukumba, South Sulawesi. Using a mixed-method triangulation approach, the research confirms that all three independent variables tourism product, service quality, and authenticity have a positive and significant impact on revisit intention, both directly and indirectly through the mediating role of cultural spirituality. The quantitative findings reveal that spirituality acts as a strengthening factor, transforming functional experiences into deeper emotional and existential engagements. The path coefficients for each direct and indirect relationship demonstrate that authenticity (0.429; $p < 0.05$) and service quality (0.453; $p < 0.05$) have the strongest effects on revisit intention, while the moderating influence of spirituality enhances these relationships significantly.

Qualitative insights reinforce this empirical evidence, showing that tourists perceive Tana Toa not merely as a cultural destination but as a spiritual and transformative space. Experiences rooted in *Pasang ri Kajang* philosophy and *Kamase-masea* simplicity evoke a sense of peace, reflection, and belonging. The R^2 value of 0.615 for revisit intention confirms that the proposed model possesses strong predictive power, while the predictive relevance ($Q^2 = 0.801$) demonstrates high model accuracy. In essence, this study underscores that authentic culture and spirituality are not only heritage elements but also strategic assets that strengthen emotional loyalty and destination sustainability.

Suggestions and Recommendations

To sustain revisit intentions, destination managers and local stakeholders in Tana Toa should integrate authenticity, spirituality, and community-based management. Infrastructure, access, and storytelling must align with cultural values, while ethical presentation of rituals and inclusion of

spiritual experiences such as meditation and nature immersion enhance emotional attachment. Empowering Pokdarwis through education and marketing ensures cultural and environmental sustainability. Promotional strategies should highlight harmony between people, nature, and tradition, positioning Tana Toa as a destination of reflection and renewal. Future research should include variables like memorable tourism experience, satisfaction, perceived value, and destination attachment to deepen understanding of spiritual-based loyalty. In practice, the synergy between authenticity, spirituality, and hospitality offers a model for balancing tourism growth with cultural preservation.

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