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THE ROLE OF EXPERIENCE MEDIATES THE INFLUENCE OF MOTIVATION AND SERVICE QUALITY ON THE INTENTION OF VISITING SPIRITUAL TRAVELERS TO BALI

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ABSTRACT:

Bali remains the door to the world for Indonesia, although now the tourism industry is still completely paralyzed due to the Covid-19 pandemic, this period will gradually pass and Bali's tourism situation will recover. Therefore, this study aims to determine what factors determine the intention of returning spiritual tourists to Bali. The method in this research is the quantitative method by path analysis (*path analysis*) using SPSS *Statistics 23*. The sample in this study amounted to 100 respondents where 56 domestic tourists and 44 people and tourists, were taken by using the technique. *purposive sampling* results showed that all the variables used in this study showed positive results, namely the intention to visit spiritual tourists to Bali again is influenced by spiritual motivation, quality of service either directly or through the mediation of experiences. The implication of this research is to provide an overview for the tourism industry players to take advantage of the moment when visitors arrive for the first time because this moment is used as an experience by them, providing qualities that will motivate them to come to visit again.

INTRODUCTION

Dense activities saturate everyone. This makes you want to make tourist visits so that you feel less tired and can return to doing activities. Experience spiritual tourism as a form of quality tourism, because in practice it appreciates local culture, loves nature, and the surrounding environment, and most tourists come from educated circles. The potential for spiritual tourism to be developed in Indonesia,

especially Bali, because it has several suitable destinations (Arismayanti et al., 2020). Lately around the world, spiritual trends are increasing, many do not discuss religion but talk spiritually. Therefore, destinations for spiritual tourism do not require excessive facilities and infrastructure so that as long as there is accessibility, they are judged to be sufficient. Uniqueness in cultural tourism studies is associated with authenticity which is the deepest value of uniqueness Chen and Huang (2020); Gapha (2020). According to (Chen & Huang, 2020) *authenticity* can be identified through the perception of tourists and the offer of the host. Therefore, states that *authenticity is* separated into two, namely tourist experiences and travel objects. Good environmental quality makes the tourism sector sustainable (Suharto et al., 2020).

The intention to visit again is a visitor's perception of the suitability of revisiting the same tourist destination or a willingness to recommend tourist destinations to others (Chen and Tsai, 2007). Spiritual tourism is a tour of holy places to carry out spiritual activities in the form of prayer, yoga, meditation, meditation, concentration deconcentration, and other terms according to their respective beliefs Parsons et al. (2019); Wardana et al. (2020). Spiritual tourism is a relationship between God, Man and the Environment; only certain circles make this visit, so a promotional strategy is very important in introducing spiritual tourism products (Yasa et al., 2020).

Spiritual motivation is a prime candidate for market development through a diversification strategy targeting special interest tourists (Haq et al., 2015). Spiritual motivation can foster interest in visiting again (Willson & Suhud, 2016). Spiritual motivation as a means of increasing special interest in tourist visits (Nashuddin, 2016). Furthermore, spiritual tourism, health, and quality of life considerations are very important to develop appropriate relationship marketing strategies to increase interest in spiritual tourism travel (Nicolaidis & Grobler, 2017). The state of digitalization and modern life is a source of enhancing spirituality (Cheer *et al.*, 2017). It was explained that spiritual tourism, including in the form of yoga, meditation, and deconcentration which is included in spiritual tourism has been around for a long time, but its existence has only been calculated in recent years. Spiritual tourism based on spiritual motivation combined with the quality of the service can improve the tourist experience which has implications for return intentions.

Service quality gives a good impression to tourists and this impression will have an impact on the process of the expected quality to the perceived quality (Prabaharan, 2008). Service quality is all the characteristics and characteristics of a product or service that affect the ability to satisfy implied needs (Kotler & Keller, 2016). Service quality is centered on satisfying the needs of tourists, where service can meet or exceed consumer expectations. Referring to these services, the level of good service quality will always be seen and measured from the consumer side and the fulfillment of satisfaction with the services it receives. Satisfied tourists will tend to be loyal to repeat their holidays in the future, and allow them to recommend to their friends and relatives to take a vacation to the same place.

The phenomenon that occurs in tourism trends, especially in the world today is the rapid growth of spiritual tourism (Milano *et al.*, 2019). The form of customer loyalty about tourist visits to the purchase of tourism services is referred to as behavioral intention to visit. The higher the quality of service, the higher the interest in returning to visit (Sopyan, 2015); (Suharto *et al.*, 2019). Availability of public facilities and customer service able to encourage interest in returning to visit (Zhu *et al.*, 2019). Technology also is the basis for the traveler driving dating back from how services manage the long hours of waiting and information about the services provided (Ruark, 2019). Then, the attitude, accessibility, additional facilities to support tourism that can increase tourist visits (Okayana & Suryasih, 2015).

The good quality of service provided has not fully become a driving factor for the return of tourists (Sopyan, 2015). The difference in research results from service quality and intention to come back that gives positive and negative results makes the authors provide mediation to overcome these gaps. Unique spiritual experiences can provide benefits, both for domestic tourists and foreign tourists, which will make tourists come back (Sukaatmadja *et al.*, 2017). A person's travel experience is influenced by how a person personally experiences transcendence (Willson & Suhud, 2016; Shabbir *et al.*, 2019). Tourists have a strong interest in doing spiritual tourism as long as they feel calmer, more comfortable, and peaceful (Kusuma & Suryasih, 2016). Spiritual tourism can be seen as a spiritual activity that seeks enrichment and fulfillment of personal purification (Buzinde, 2020; Shabbir *et al.*, 2020). Previous experiences have made marketing from mouth to mouth, tourists who have already visited spiritual tourism in Bali certainly have their assessment of destinations that make tourists later make return visits or recommend to others.

The purpose of this study was to determine the impact of the dimensions contained in the marketing of return visit intentions. To maintain and improve the performance of the tourism industry, it is necessary to add specific tourism products that can be developed significantly. One alternative that can be developed is spiritual tourism.

LITERATURE REVIEW AND HYPOTHESIS

Motivation

Motivation is to move someone to do something (Muflih & Juliana (2020). Furthermore, other researchers argue that motivation is a driving force that compels individuals to take action (Okayana & Suryasih, 2015; Shahid *et al.*, 2019; Siddiqi *et al.*, 2019). Fading motivation can be explained by a desire to escape, rest, good health, fitness, adventure, social interactions, family togetherness, and happiness. Carvache-Franco *et al.* (2020) argues that spiritual motivation is determined by the attractiveness of a destination, for example, beaches, national museums, or traditional culture. That spiritual motivation is a force that encourages individuals to carry out activities based on inner peace or individual experience.

Quality of Spiritual Tourism Services

According to Kazmi (2020), there are five dimensions used by customers in assessing service quality. The five dimensions are (1) physical evidence, which is a physical facility or tangible facilities such as equipment, equipment, and employee appearance. (2) Reliability is the ability to provide accurate and accountable services as promised. (3) Responsiveness is the desire to help customers by providing fast service. (4) Guarantees represent employees' knowledge, politeness, and also their ability to generate confidence and trust. (5) Empathy is an attitude that shows concern as well as giving individual attention from an employee to a customer.

Experiences of Visiting Spiritual Tourists Tourist

Experiences stem from interactions between tourists and services provided by companies or parts of organizations that can have an impact on customer reactions. The real tourist experience is very personal and implies customer involvement at different levels, both rationally, emotionally, sensory, as well as physically and spiritually (Sigala, 2016; Sulaiman et al., 2020; Usak et al., 2019). Customer experience Spiritual tourism visits are internal and subjective responses from tourists who require contact with companies, either direct or indirect contact. Fernandes & Cruz (2016) grouped the tourist experience components into five dimensions that can be used to measure the tourist experience which consists of: *Sense*, namely the senses possessed by humans as a tool to feel the products and services offered. *Feel*, which is the feeling that is displayed through the idea, pleasure, and reputation of customer service. *Think*, the experience demands intelligence to create cognitive experiences and problem solving by involving consumers creatively. *Act*, which is designed to create a consumer experience related to the physical body. *Relate*, namely the existence of a relationship with other people, other social groups (such as work and lifestyle), or a wider social identity.

Intention of Returning Spiritual Tourists

Parsons et al. (2019) suggest that spiritual tourism is a tour to holy places to carry out spiritual activities in the form of prayer, yoga, meditation, meditation, concentration, deconcentration, and other terms according to their respective beliefs. Chen and Tsai (2007) suggest that the intended behavior is a visitor's assessment of the suitability of revisiting the same goal or willingness to recommend tourist destinations to others. Santos et al., (2019) explain that intention returns R the possibility for tourists to repeat activities or revisit a destination.

Relationship between variables and Hypotheses

According to Banerjee (2015); Rana (2015) and Narottama (2016) found through their research that motivation has a significant positive effect on the intention to revisit spiritual tourists, where spirituality is found to be one of the main attractions for foreign tourists through an interest in returning to visit. The same thing was stated by Willson and Suhud (2016); Kusuma and Suryasih (2016) who stated that motivation affects the intention to revisit spiritual tourists who personally

experience transcendence. Then, Kasim (2017); Dabholkar *et al.* (2000) also argued that motivation has a significant positive effect on the intention to revisit spiritual tourists. Meanwhile, Sukadi *et al.* (2013); Rana (2015), and Wendri (2016) found that service quality has a significant positive effect on the intention of returning to customers.

Research results by Haq *et al.* (2015); Willson and Suhud (2016) suggest that motivation has a significant positive effect on the tourist experience. Then, Nashuddin (2016) revealed that motivation has a significant positive effect on increasing interest in experiences. Zhu *et al.*, (2019) state that perceptions of service quality and satisfaction are good predictors of experiential interest. The form of tourist loyalty about tourist visits and the purchase of tourism services is referred to as tourist experience. Okayana and Suryasih (2015) found that the availability of attitudes, accessibility, facilities, and tourism supporting facilities, can enhance the experience for tourists.

Sopyan (2015) suggests that the higher the quality of service, the higher the tourist experience. Also found infrastructure as an important aspect of marketing spiritual tourism. Santos *et al.* (2019) suggest that the tourist satisfaction variable is used as an important variable that influences intention behavior, particularly intention to return visit behavior. Zhu *et al.*, 2019 found in their research that the experience of tourists has a significant positive effect on the intention to visit again.

Furthermore, Indrawati *et al.* (2013); Jahanian (2017), and Su *et al.* (2020) stated that the experience of tourists has a significant positive effect on the intention to visit again. Likewise, the research of Zhang *et al.* (2017) experience affects the intention to return to visit. Results of research by Vesci and Botti (2019); Rajaratnam *et al.* (2014) and Fadiryana and Chan (2019) suggest that service quality has a significant positive effect on the intention to revisit tourists. Based on some of the results of previous research, the following hypothesis can be formulated in this study.

H1: Motivation has a significant positive effect on the experience

H2: Service quality has a significant positive effect on the experience.

H3: Motivation has a positive and significant effect on the intention to revisit spiritual tourists.

H4: Service quality has a significant positive effect on the intention to revisit spiritual tourists.

H5: Experience has a significant positive effect on the intention to revisit spiritual tourists.

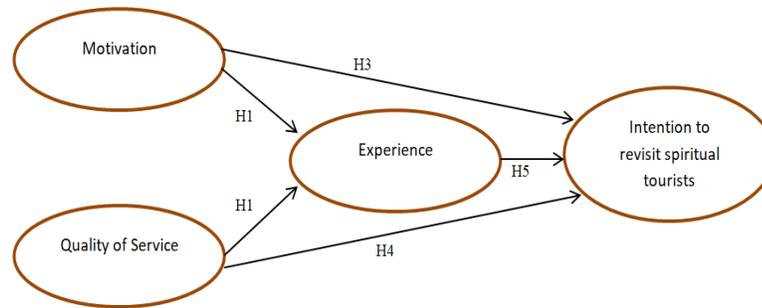


Figure 1. Conceptual framework

RESEARCH METHODOLOGY

METHOD AND DATA

Due to the Covid-19 pandemic, the scope of this research is limited to Tabanan, Badung, and Gianyar Regencies in Bali Province. These three agencies have branded themselves as “Spiritual Tourism”, indicating that many of them are still tourists visiting for spiritual tourism. The three districts were selected, based on the latest data obtained, namely in 2018 the highest number of tourist visits to Bali was Tabanan the highest with 5,533,745 people, Badung as the second highest with 4,816,649 people, and Gianyar as the third highest with 4,550,940 people (baliprov.go.id).

The exact data has not yet been obtained on how many tourists specifically visit spiritual tourism, but based on interviews with Drs. Jero Wayan Witama, MM as a tourism business actor stated that spiritual tourism activities in Tabanan Regency are mostly carried out in Tanah Lot and Batu Karu. Meanwhile, spiritual tourism activities in Badung Regency are mostly carried out in Uluwatu and Petang, while in Gianyar, spiritual tourism activities are mostly carried out in Tampak Siring and Ubud. The analysis study of this research is tourists who visit spiritual places and the samples in this study are tourists who have visited spiritual tourism in Bali in the last two years, using a formula of 5 - 10 times the indicator or dimension analyzed from hair (). This study uses 14 indicators so that the sample size is in the range 70-140. Based on these considerations, the sample size of this study was determined to be 100 respondents because it represented the adequacy of the sample. In this study, the sampling method used is *non-probability sampling*, which is a sampling technique that does not provide equal opportunities or opportunities for each element or member of the population to be selected as samples. The research instrument with a questionnaire was distributed via a google form, and the data taken was only 100 respondents who were deemed to meet the requirements.

Components of spiritual motivation in two physical and spiritual dimensions adopted from the research of Sukaatmadja et al. (2017) and Banerjee (2015), service quality can be measured using five dimensions. The five dimensions according to Parasuraman *in* (Lupiyoadi, 2013; Kotler and Keller (2016). Fernandes and Cruz (2016) grouped the components of the tourist experience into five dimensions,

namely, sense, feel, think, act, and relate. And the return visit intention variable is from the research of Octaviany and Utami (2017), and Yuniarti and Finardi (2016).

In this study, the analysis technique used is the technique of path analysis (*path analysis*).

Sub-structural 1

$$M = \beta_1 X_1 + \beta_2 X_2 + e_1 \dots \dots \dots (1)$$

$$Y = \beta_3 X_1 + \beta_4 X_2 + \beta_5 M + e_2 \dots \dots \dots (2)$$

Information

- Y = Intention to return
- X₁ = Spiritual motivation
- X₂ = Quality of service
- M = Customer experience
- β₁, β₂, β₃, β₄, β₅ = variable regression coefficient
- e = Error

RESULT & DISCUSSION

Table 5.1 Characteristics of tourists on spiritual tourism objects in Bali

No	Characteristics	Classification	Number of Respondents (people)	Percentage of Respondents (%)
1	Gender	Male	46	46.0
		Female	54	54.0
		Total	100	100
2	Age	<18 Years	6	6
		19-29 Years	17	17
		30-40 Years	22	22
		41-51 Years	19	19
		> 52 Years	20	20
		Total	100	100
3	Last Education Level	High School	40	40.0
		Diploma	1	1.0
		Bachelor	55	55.0
		Postgraduate	3	3.0
		S3	1	1.0
	Total	100	100	
4	Occupations	Students	31	31.0
		Doctors	1	1.0
		Entrepreneurs	19	19.0
		Hotel Staff	1	1.0
		Private Employees	33	33.0
		Civil Servants	9	9.0
		Students	2	2.0
		Teachers	4	4.0
		Total	100	100
5	Origin	Indonesia	56	56.0
		International	44	44.0
		Total	100	100

Table 5.1 shows the majority of tourists at tourist attractions spiritualists in Bali are women aged 30-40 years with a Bachelor's latest education level and have worked as private employees, and are predominantly from Indonesia.

The calculation of the coefficient was *path* carried out using *SPSSsoftware 18.0 for Windows*, and the results were obtained as shown in Table 1 below:

Table 1. Test Results Path Analysis (Structure 1)

	Unstandardized		Standardized	t count	Sig. t-test
	Coefficients		Coefficients		
	B	Std. Error	Beta		
(Constant)	2.307	1.508		1.530	0.129
Motivation spiritual	0.248	0.074	0.320	3.328	0.001
Quality of care	0.137	0.025	0.526	5.457	0.000

Primary Data, 2020

Based on the results of path analysis substructure 1 as shown in Table 1, it can be made of the structural equation as follows:

$$M = 0.248 X_1 + 0.137 X_2 + e_1$$

The regression coefficient value of the variable spiritual motivation and service quality is positive with a t-test significance value of less than 0.05. This shows that all independent variables, namely spiritual motivation (X_1) and service quality (X_2), have a significant positive effect on the experience variable. (Y_1).

Table 2. Test Results Path Analysis (Structure 2)

Variable	Unstandardized		Standardized	t count	Sig. t-test
	Coefficients		Coefficients		
	B	Std. Error	Beta		
(Constant)	1.042	0.709		1.471	0.145
Motivation spiritual	0.077	0.037	0.235	2.120	0.037
Quality of care	0.028	0.013	0.250	2.082	0.040
Experience	0.147	0.047	0.344	3.109	0.002

Primary Data, 2020

Based on the results of path analysis substructure 2 as shown in Table 2, it can be made equal structural as follows:

$$Y = 0.077 X_1 + 0.028 X_2 + 0.147 M + e_2$$

The value of the regression coefficient for each independent variable is positive with a significance value of the t-test less than 0.050. These show that all the independent variables, namely spiritual motivation (X_1), service quality (X_2), and experience (M), have a significant positive effect on the intention to visit spiritual tourists (Y).

In this statistical calculation, the value of R^2 used is *adjusted R2* because this is an indicator to determine the effect of adding an independent variable to a regression equation. The results of the determination coefficient test in this study can be seen in full which are summarized in Table 3 as follows:

Table 3. The results of the coefficient of determination of the

structure of the	equation	R Square	Adjusted R Square
1	$M = 0.248 X_1 + 0.137 X_2 + e_1$	0.640	0.632
2	$Y = 0.077 X_1 + 0.028 X_2 + 0.147 M + e_2$	0.577	0.564

Primary Data, 2020

Table 3 shows in structural equation 1 (path 1 analysis) the magnitude of the influence of the independent variables on the dependent variable as indicated by the value of determination (*Adjusted R Square*) of 0.632 means that 63.2 percent of the variation in experience influenced by variations in spiritual motivation (X_1), and quality of service (X_2), while the remaining 36.8 percent was explained by other factors not included in the model.

Then, the structure of equation 2 (analysis lane 2) the influence of the independent variables on the dependent variable indicated by the value of determination (*Adjusted R Square*) of 0.564 means that the variation of 56.4 percent rating spiritual intention to come back affected by variations spiritual motivations (X_1), service quality (X_2), and experience (M), while the remaining 43.6 percent is explained by other factors not included in the model.

Based on the substructure 1 and 2 substructure models, the final path diagram model can be drawn up. Before compiling the final path diagram model, first, the standard error values are calculated as follows:

$$Pe_i = \sqrt{1 - R_i^2} \sqrt{1 - R_i^2}$$

$$Pe_1 = \sqrt{1 - R_1^2} \sqrt{1 - R_1^2} = \sqrt{1 - 0,632} \sqrt{1 - 0,632} = 0.606$$

$$Pe_2 = \sqrt{1 - R_2^2} \sqrt{1 - R_2^2} = \sqrt{1 - 0,564} \sqrt{1 - 0,564} = 0.660$$

The effect of error (Pe_1) is 0.606 and the effect of error (Pe_2) of 0.660 with a total coefficient of determination as follows:

$$R^2_m = 1 - (Pe_1)^2 - (Pe_2)^2$$

$$= 1 - (0.606)^2 - (0.660)^2$$

$$= 1 - (0.367) - (0.436)$$

$$= 1 - 0.160$$

$$= 0.840$$

The total determination value of 0.840 means that 84 percent of the variation in the intention to return to spiritual tourists is influenced by variations in spiritual motivation, service quality, and experience, while the remaining 16 percent is explained by other factors not included in the model.

Sobel Test Results

To test the significance of the indirect effect, the z value of the ab coefficient is calculated by the following formula:

$$S_{b_1b_5} = \sqrt{b_5^2 S_{b_1}^2 + b_1^2 S_{b_5}^2 + S_{b_1}^2 S_{b_5}^2}$$

$$S_{b1b5} S_{b1b5} = \sqrt{(0,147)^2(0,074^2) + (0,248)^2(0,047)^2 + (0,074)^2(0,047)^2}$$

$$\sqrt{(0,147)^2(0,074^2) + (0,248)^2(0,047)^2 + (0,074)^2(0,047)^2}$$

$$S_{b1b5} S_{b1b5} = 0.016318$$

Description:

Sb1b5 = the amount of indirect
 Sb1 = standard error= standard error coefficient b1
 Sb5 = standard error coefficient b5
 b1 = path X₁ to M
 b5 = path M to Y₂
 b1b5 = path X₁ to M (b₁) with path M to Y₂ (b₅)

To test the significance of the indirect effect, calculate the z value of the ab coefficient with the following formula:

$$Z = \frac{b1b5}{Sb1b5}$$

$$Z = \frac{(0,248)(0,147)(0,248)(0,147)}{0,016318}$$

$$ZZ = 2.2340$$

Therefore $Z_{count} 2.2340 > 1.96$. That is, experience (M) is a variable that mediates spiritual motivation (X₁) on the intention to revisit (Y) spiritual tourism objects in Tabanan, Badung, and Gianyar regencies or in other words spiritual motivation indirectly affects the intention to return to the object. Spiritual tourism in Tabanan, Badung, and Gianyar regencies through experiences.

To test the significance of the indirect effect, the z value of the ab coefficient is calculated by the following formula:

$$S_{b2b5} = \sqrt{b5^2 S_{b2}^2 + b2^2 S_{b5}^2 + S_{b2}^2 S_{b5}^2}$$

$$S_{b2b5} S_{b2b5} = \sqrt{(0,147)^2(0,025)^2 + (0,137)^2(0,047)^2 + (0,025)^2(0,047)^2}$$

$$\sqrt{(0,147)^2(0,025)^2 + (0,137)^2(0,047)^2 + (0,025)^2(0,047)^2}$$

$$S_{b2b5} S_{b2b5} = 0.007506$$

Description:

Sb2b5 = the standard error of indirect
 Sb2 = standard error of coefficient b₂
 Sb5 = standard error of coefficient b₅
 b2 = path X₂ to M
 b5 = path M to Y
 b2b5 = path X₂ to M (b₂) with path M to Y (b₅)

To test the significance of the indirect effect, calculate the z value of the ab coefficient with the following formula:

$$Z = \frac{b2b5}{Sb2b5}$$

$$Z = \frac{(0,137)(0,147)(0,137)(0,147)}{0,007506}$$

$$ZZ = 2.6829$$

Therefore Z counts of $2.6829 > 1.96$. This means that experience (Y) is a variable that mediates the quality of service (X_2) on the intention to revisit (M) spiritual tourism objects in Bali or other words, the quality of service has an indirect effect on the intention to return to spiritual tourism objects in Bali through experience.

Results

Hypothesis 1: Based on the results of the analysis of the influence of spiritual motivation on experience, the regression coefficient value is 0.248 then the t value is 3.328 and a significance value is $0.001 < 0.050$ which indicates that H_0 is rejected and H_1 is accepted. This result means that spiritual motivation has a significant positive effect on the tourist experience of spiritual tourism objects in Bali. The results of the analysis in this study indicate that spiritual motivation has a significant positive effect on the intention to visit again. This means that the higher the spiritual motivation of the tourists, the more they will increase their intention to revisit tourists to spiritual tourism objects in Bali.

Hypothesis 2: Based on the results of the analysis of the effect of service quality on experience, the regression coefficient value is 0.137 then the t value is 5.457, and a significance value of $0.000 < 0.050$ which indicates that H_0 is rejected and H_2 is accepted. This result means that service quality has a significant positive effect on the experience of tourists when visiting spiritual tourism objects in Bali. The results of the analysis in this study indicate that service quality has a positive and significant effect on the intention to return to visit. This means that the better the quality of service those tourists get when visiting spiritual tourism objects, the more tourists want to visit spiritual tourism objects in Bali.

Hypothesis 3: Based on the analysis of spiritual motivation influence on the intention to come back the spiritual traveler's regression coefficient values obtained value 0.077 then t 2.120 and 0.037 significance value < 0.050 indicating that H_0 is rejected and H_3 is accepted. This result means that spiritual motivation has a positive and significant effect on the intention of returning spiritual tourists to spiritual tourism objects in Bali. The results of the analysis in this study indicate that spiritual motivation has a significant positive effect on the experience. This means that the higher the spiritual motivation of tourists, the more frequent tourists do spiritual activities so that the spiritual experience will increase.

Hypothesis 4: Based on the results of the analysis of the effect of service quality on the intention to return to spiritual tourists, the regression coefficient value is 0.028 then the t value is 2.082, and a significance value of $0.040 < 0.050$ which indicates that H_0 is rejected and H_4 is accepted. This result means that the quality of service has a significant positive effect on the intention of returning spiritual tourists to spiritual tourism objects in Bali. The results of the analysis in this study indicate that service quality has a positive and significant effect on the experience. This means that the better the quality of service that tourists get when visiting spiritual tourism objects, the more they will increase the intention of tourists to visit again to increase the spiritual experience they get.

Hypothesis 5: Based on the results of the analysis of the effect of experience on the intention to return to spiritual tourists, the regression coefficient value is 0.147 then the t value is 3.109 and the significance value is $0.002 < 0.050$ which indicates that H_0 is rejected and H_5 is accepted. This result means that experience has a significant positive effect on the intention of returning spiritual tourists to

spiritual tourism objects in Bali. The results of the analysis in this study indicate that experience has a significant positive effect on the intention to return to visit. This means that the more experience tourists get when visiting spiritual tourism objects, the more tourists will want to revisit spiritual tourism objects in Bali.

Discussion

The effect of spiritual motivation on experience

The results of this study indicate that the indicators that form the variable of spiritual motivation are well perceived and have a significant impact on the intention of returning tourists to spiritual tourism objects in Bali. This means that if tourists have physical motivation such as a sense of comfort and safety towards the surrounding environment, a sense of belonging to the surrounding environment, self-actualization of the surrounding environment, and a sense of satisfaction with the surrounding environment when visiting spiritual tourism objects, it will be even more encourage the desire of tourists to revisit spiritual tourism objects in Bali. Also, if tourists have spiritual motivation such as having self-confidence in life, feeling proud of them, and having peace in their hearts when carrying out spiritual tourism activities, this will further encourage the desire of tourists to revisit spiritual tourism objects in Bali.

This research is by the results of research conducted by Banerjee (2015) who found through his research that motivation has a significant positive effect on the intention to revisit spiritual tourists, where spirituality is found to be one of the main attractions for foreign tourists through an interest in returning to visit. Furthermore, Rana (2015) states that spirituality is the main attraction where tourists are not looking for luxury, but the intention of returning spiritual tourists. Narottama (2016) also found that motivation has a significant positive effect on the intention to revisit spiritual tourists. The same thing was stated by Willson and Suhud (2016) which stated that motivation affects the intention to revisit spiritual tourists who personally experience transcendence. Likewise, Kusuma and Suryasih (2016) state that tourists have a strong interest in carrying out spiritual tourism activities because they feel calmer, more comfortable, and peaceful. Then, Kasim (2017) also argues that motivation has a significant positive effect on the intention to revisit spiritual tourists.

The effect of service quality on experience

The results of this study indicate that the indicators of service quality variables are well perceived and have a significant impact on the intention of visiting tourists again. This means that if a spiritual tourism object in Bali can show the appearance of a neat officer with traditional characteristics in serving spiritual tourism customers, then it can provide comfort in spiritual tourism services, provide convenience in the process of spiritual tourism services and provide staff discipline in performing spiritual tourism services. then this will further encourage the desire of tourists to increase their intention to return to spiritual tourism objects in Bali.

Also, if spiritual tourism objects in Bali have officers who are careful in serving spiritual tourism, have clear service standards in spiritual tourism, the ability of the officers is good in using tools in the spiritual tourism service process, and the officers' expertise in using tools in the process spiritual tourism services, then this will further encourage the desire of tourists to intend to return to spiritual tourism

objects in Bali. The increasing desire of tourists to increase their intention to revisit spiritual tourists is also influenced by the responsiveness of the officers such as being able to provide fast, precise, timely service and respond immediately to all customer complaints.

Another factor, namely the guarantee is also able to contribute to increasing the intention of tourists to revisit spiritual tourism objects in Bali. If the officer can provide timely guarantees in spiritual tourism services, guarantee costs in spiritual tourism services guarantee legality in spiritual tourism services and guarantee certainty of costs in spiritual tourism services, and then this will further encourage the intention of tourists to visit again. Spiritual tourism objects in Bali. Furthermore, if empathy factors such as officers prioritizing the interests of customers, officers serving with a friendly attitude, officers serving with courtesy, and serving officers in a non-discriminatory manner can be increased then this will also further encourage the desire of tourists to increase their intention to return to spiritual tourism objects in Bali.

This study is by the research results of Dabholkar *et al.* (2000) who stated that the existence of a company is required to maximize the quality of its services to be able to create the intention to return to its customers. Meanwhile, Sukadi *et al.* (2013) found that service quality has a significant positive effect on the intention of returning to customers. Rana (2015) also suggests that service quality has a significant positive effect on the intention to revisit spiritual tourists. Wendri (2016) also suggests that service quality has a significant positive effect on the intention to revisit spiritual tourists.

The effect of spiritual motivation on the intention to visit spiritual tourists again.

The results of this study indicate that the indicators that form the spiritual motivation variable can be perceived well and have a significant impact on the tourist experience. This means that if tourists have physical motivation such as a sense of comfort and safety in the surrounding environment, a sense of belonging to the surrounding environment, self-actualization of the surrounding environment, and a sense of satisfaction with the surrounding environment when visiting spiritual tourism objects, it will make it, even more, encourage the desire of tourists to add to their spiritual experiences. In all, if tourists have spiritual motivation such as having confidence in life, feeling proud of themselves, and having peace in their hearts when doing spiritual tourism activities, then this will further encourage the desire of tourists to add to their spiritual experiences.

This study in accordance with the results of research conducted by Haq *et al.* (2015) which suggests that motivation has a significant positive effect on the tourist experience. Willson and Suhud (2016) found that also motivation able to cultivate interest inexperience. Furthermore, Aditya *et al.* (2016) also found that the motivation of tourists who carry out spiritual tourism activities has a significant positive effect on the experience. Then, Nashuddin (2016) revealed that motivation has a significant positive effect on increasing interest in experiences.

The effect of service quality on the intention to visit spiritual tourists again.

The results of this study indicate that the indicators forming the service quality variable can be perceived well and have a significant impact on the tourist experience. This means that if a spiritual tourism object in Bali can show the appearance of a neat officer with traditional characteristics in serving spiritual tourism customers, then it can provide comfort in spiritual tourism services, provide convenience in the process of spiritual tourism services and provide staff discipline in performing spiritual tourism services. then this will further encourage the desire of tourists to add their spiritual experience to spiritual tourism objects in Bali.

Also, if spiritual tourism objects in Bali have officers who are careful in serving spiritual tourism, have clear service standards in spiritual tourism, the ability of the officers is good in using tools in the spiritual tourism service process, and the officers' expertise in using tools in the process spiritual tourism services then this further encourages the desire of tourists to add their spiritual experience to spiritual tourism objects in Bali. The increasing intention of tourists to add to the spiritual tourism experience is also influenced by the responsiveness of officers such as officers being able to provide services quickly, precisely, at the right time, and all customer complaints are responded to by officers.

Another factor, namely the guarantee is also able to contribute to increasing the intention of tourists to add to their spiritual tourism experience. If the officer can provide timely guarantees in spiritual tourism services, guarantees the certainty of costs in spiritual tourism services, guarantees legality in spiritual tourism services, and guarantees certainty of costs in spiritual tourism services, then this will further encourage the intention of tourists to increase their spiritual experience. to spiritual tourism objects in Bali. Furthermore, if empathy factors such as officers prioritizing the interests of customers, officers serving with a friendly attitude, officers serving with courtesy, and serving officers in a non-discriminatory manner can be improved, this will further encourage the intention of tourists to add their spiritual experience to spiritual tourism objects in Bali.

This study is by the research results of Zhu et al., (2019) who found that service quality significant positive effect on the experience. Basiya and Rozak (2012) also state that there is a significant positive effect of post-purchase satisfaction on business performance. Tourists who are satisfied with their purchases can have a significant positive effect on post-purchase behavior. The form of tourist loyalty, about tourist visits and the purchase of tourism services, is called the role of the tourist experience. Okayana and Suryasih (2015) found that the availability of attitudes, accessibility, facilities, and tourism supporting facilities, can enhance the experience for tourists. Sopyan (2015) suggests that the higher the quality of service, the higher the tourist experience. Rana (2015) also found infrastructure as an important aspect of marketing spiritual tourism.

The Effect of Experience on the Intention of Returning to Spiritual Tourists **The**

Results of this study indicate that the indicators forming the experiential variable can be perceived well and have a significant impact on the intention to revisit tourists. This means that if tourists feel hospitality (*Sense*), then feel happy with the services provided (*Feel*), get a unique experience (*Think*), get to experience

spiritual and physical tranquility (*Act*), and get experience with a wider social group (*Relate*), then this will further encourage the intention of tourists to revisit spiritual tourism objects in Bali.

This study is by the results of research by Santos et al. (2019) which states that the tourist satisfaction variable is used as an important variable that influences intention behavior, in particular the intention to visit again. Zhu et al., 2019 found in their research that the experience of tourists has a significant positive effect on the intention to visit again. Furthermore, Indrawati et al. (2013) stated that the experience of tourists has a significant positive effect on the intention to visit again.

Conclusion

All parties related to spiritual tourism objects in Tabanan, Badung, and Gianyar regencies should maintain and improve service quality to form *reviews* positive of tourists on spiritual tourism objects in Bali. Management in spiritual tourism objects should add attractive photo spot areas in collaboration with local photographers to make it more attractive to tourists so that it will increase tourists' motivation to visit. It is necessary to add spiritual attractions that attract attention and can make tourists involved in these attractions so that other tourists who have not visited become more interested and have an interest in visiting spiritual tourism objects in Bali.

Tourism actors and local governments should be more active and active in promoting spiritual tourism objects in Bali on social media or websites or in collaboration with well-known You Tubers to show interesting attractions and the beauty of spiritual tourism objects in Bali. Tourism actors and local governments should conduct electronic communication more frequently to tourists to encourage other visiting decisions. Further researchers are advised to conduct tests on all spiritual tourism objects in Bali so that the results can be generalized in a wider scope.

Limitations

Research this research is only conducted at a certain point in time (*cross-section*), while the environment changes (dynamic) every time, so that research on spiritual tourism which is currently trending is important to be re-examined in the future.

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