



## Pro-Environmental Behavior on Relegic Tourism Attraction: A Review of Eliciting Awe, Destination Image and Tourist Satisfaction

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**ABSTRACT:** As a sector that regularly outgrows the world economy, the tourism industry faces the challenge of minimizing its negative impact on the environment. Tourist destinations that become tourist attractions in Bali are very diverse and interesting to visit. One of them is the temple. The most frequent temples that are visited by tourists are Lempuyang Dasar, Uluwatu, Besakih, and Tirta Empul temples. To maintain the sanctity and environment of the temple, it is necessary for tourists to behave pro-environmentally. In order to maintain the temple's environment and its beauty, it is necessary for visitors to always behave green or pro-environmental behavior (PEB), this is intended so that tourists who uphold sustainable behavior and do so with an environmentally friendly message strategy PEB is a person's behavior to minimize negative impacts on nature and is categorized as a tool for sustainable tourism management. The aims of this study are to (1) analyze pro-environmental behavior on religious tourism attractions; and (2) identify the effect of eliciting AWE, destination image, and tourist satisfaction on pro-environmental behavior of tourists on religious tourism attractiveness. This study uses a quantitative analysis approach that adopts Partial Least Square (PLS). The specific aim of the research is to analyze the pro-environmental behavior of tourists in increasing environmental sustainability in the attractiveness of religious tourism in Bali. The results show that AWE has a significant effect on PEB. CS has a significant effect on PEB. DI has a significant effect on PEB. CS has a higher influence than the AWE and DI variables directly on the PEB variable.

**KEYWORDS:** Destination image, Eliciting awe, pro-environmental behavior, Tourist satisfaction.

### INTRODUCTION

The tourist business has long encouraged travel to places of worship (Norman, 2011). Even religious tourism provides exceptional chances to help people advance spiritually through both religious and non-religious tourism encounters. The number of spiritual tourists in Asia and around the world has grown quickly in the last ten years, which has an effect on the local environment and way of life (Sirirat, 2019). Even though many tourist attractions fall short of reducing the detrimental effects on the environment, religious tourism will have a significant impact on the existence of religious tourism attractions themselves (Alipour et al., 2017). Increasing tourists' pro-environmental conduct is vital to lessen the effects of environmental harm.

Environmental knowledge—a word used to refer to one's understanding and awareness of environmental issues—is required to raise awareness of pro-environmental conduct (Taylor et al., 2021; Zsóka et al., 2013). Environmental literacy plays a critical role in promoting ecologically sustainable behavior. A greater amount of environmentally friendly conduct is displayed by people when they have enough environmental knowledge (Blok et al., 2014). According to the aforementioned notion, it is hypothesized that environmental awareness significantly improves PEB.

Pro-environmental behavior (PEB) is being carried out with an environmentally friendly message approach and is increasingly being echoed as support for sustainable conduct (Kwon & Boger, 2021; Pearce, 2005). According to Ramkissoon et al. (2012), PEB is a person's behavior that seeks to reduce adverse effects on the environment. It is categorized as a tool for sustainable tourism management. The majority of pro-environmental research on visitor behavior at tourist destinations has been conducted on hotel and academic staff (Blok et al., 2014). Furthermore, another study by Unsworth et al. (2013) demonstrated that participation in the behavior does not necessitate the existence of a long-term intervention if pro-environmental goals are activated and the behavior is self-conforming. The stimulation will encourage the behavior in the short term. Through the activation of green behavioral goals with interventions, the behavior will be supported in the near term (Cheema et al., 2020; Ruepert et al., 2017; Unsworth et al., 2013).



AWE, destination image, and visitor pleasure can all be used to influence pro-environmental behavior. Positive emotional experiences can result from evoking AWE as the rise of AWE in religious tourism (Coghlan et al., 2012). A religious context may promote environmental behavior. Religious tourism promotes AWE, a typical positive emotional experience (Coghlan et al., 2012). Confusion, sympathy, terror, and delight are just a few of the complex emotions it encompasses (Keltner & Haidt, 2003). Tourists frequently experience awe when they come face to face with natural or holy religious attractions. Tourists can easily be inspired by AWE when they interact with religious culture, see statues of famous deities, view historic structures and religious artwork, and learn about the gods' mythology (Lu et al., 2017). The idea of adoration and methods for measuring it, however, still require further study (Coghlan et al., 2012). According to other study (Lu et al., 2017), adoration has a positive impact on tourists' pleasure and loyalty. The empirical literature on how adoration influences visitor value is, however, scarce. The role of appreciation is demonstrated in a number of studies, which is to make people feel "lowered" but also fostering a sense of connection to others or the natural world (Lee et al., 2015). According to Piff et al. (2015) and Prade & Saroglou (2016), eliciting AWE can result in people who are eager to share, look out for, and assist one another through pro-social conduct. This is advantageous for both nature and civilization.

The promotion of tourist destinations relies heavily on the destination image, which is also crucial for boosting competitive advantage in the worldwide market (Boiral et al., 2015). The term "destination image" refers to a mental picture of the numerous features, benefits, and effects sought from a destination and is composed of beliefs and impressions based on information processing from multiple sources throughout time (Mesmer-Magnus et al., 2011). Both the community that supports it and the visitors who go there must uphold the noble principles that make Bali's religious tourism so alluring. The supportive community is presently taking environmental protection measures in order to preserve cultural values. It is essential to understand what motivates tourists to adopt more pro-environmental conduct if they are to actively participate in safeguarding the environment for Bali's religious tourist attractions. Understanding the factors that lead to visitors acting sustainably can help tourist attractions address shortcomings in environmental protection.

The authors are interested in increasing the Pro-environmental behavior of tourists at religious tourist attractions: a review of evoking awe, destination image, and tourist satisfaction. This is based on the previous description and the fact that there isn't much pro-environmental research on religious tourist attractions. Discussions on destination sustainability are typical of pro-environmental behavior (Wang & Lyu, 2019). Awe-inspiring, destination image, and visitor happiness are just a few factors that affect pro-environmental behavior at tourist destinations. According to Coghlan et al. (2012), evoking awe can result in pleasurable emotional experiences that might be used to justify religious travel. Confusion, sympathy, terror, and delight are just a few of the complex emotions it encompasses (Keltner & Haidt, 2003). AWE can readily be motivated by having spiritual experiences (Lu et al., 2017). The idea of adoration and methods for measuring it, however, still require further study (Coghlan et al., 2012).

According to earlier research (Prade & Saroglou, 2016), admiration has a positive impact on travelers' pleasure and loyalty. The empirical literature on how adoration influences visitor value is, however, scarce. Numerous studies demonstrate the role of appreciation, which is to make people feel "lowered" but also fostering a sense of connection to others or the natural world (Piff et al., 2015). As a result, people engage in pro-social behavior such as sharing, caring for, and supporting one another, which is advantageous to both nature and society (Piff et al., 2015; Prade & Saroglou, 2016). An essential component of destination advertising, destination image is crucial for boosting competitive advantage in the worldwide market (Boiral et al., 2015). According to Mesmer-Magnus et al. (2011), a destination image is a compilation of beliefs and perceptions based on the processing of information from numerous sources over time, which results in a mental representation of the various features, benefits, and effects sought from a destination.

Understanding the variables that can have an impact on the environment and engaging in pro-environmental behavior (PEB) can help According to Coghlan et al. (2012) and Wang & Lyu (2019), PEB has a significant significance for enhancing environmental sustainability. Individual behavior that supports environmental sustainability and can be used at work or at home is referred to as PEB (Tyler & Brownlee, 2012).

PEB can be divided into five categories: (1) Protection. (2) Avoidance of harm: This covers activity that lessens or minimizes harm to the environment (i.e., pollution prevention); (3) Transformation: This focuses on behavior that conserves resources and prevents waste (e.g., recycling); It focuses on adapting and altering behavior to be more sustainable (such as purchasing eco-friendly goods and using renewable energy); (4) Influencing others: It focuses on social conduct that promotes sustainability (such as inspiration, instruction, and rewards); (5). According to Ramkissoon et al., (2012), PEB refers to human activity that has a detrimental



effect on natural behavior and is characterized as a tool for managing sustainable tourism. Similar to this, Gordon et al. (2016) looked into how residents' motivation and engagement in pro-environmental conduct were related, and they discovered that pro-environmental behavior was correlated with both selfish and altruistic motivation.

Religious tourism promotes AWE (admiration), a typical good emotional experience (Keltner & Haidt, 2003). One of the tourist experiences that people expect the most is awe. It is, however, little discussed in tourism studies. Three main characteristics provide a framework for assessing tourist adoration (Keltner & Haidt, 2003): 1) "Physiological Response" element (example: surprise); 2) "Comparative Uniqueness" element (example: unique); and (Tyler & Brownlee, 2012); 3) "Scheme Change" element (example: humble). The Antarctic tourism experience was examined by Stellar et al. (2017), who divided it into five categories: 1) nature-human connection, 2) spiritual connection, 3) transforming experiences, 4) purpose clarification, and 5) humility. Then, some research (Prade & Saroglou, 2016) employ adoration to talk about visitor destination satisfaction and loyalty. As a positive emotion, admiration is now acknowledged by a number of researchers to have a significant impact on tourists' behavior, including their pro-environmental actions (Gordon et al., 2016).

AWE is a feeling that people experience when they come across something so enormous that it contradicts their existing conceptual framework and forces them to revise it (Keltner & Haidt, 2003). Positive emotions including amazement, astonishment, admiration, and AWE are associated with AWE (Keltner & Haidt, 2003; Zhang et al., 2014). Despite the terror that might accompany the admiration experience, adoration is typically seen as a good, prosocial feeling (Rudd et al., 2012; Yang et al., 2016). Awe can be a strong emotional reaction that can be triggered by a variety of stimuli, including stunning natural wonders, amazing human achievements, intellectual awakening, and religious experiences (Lu et al., 2017).

According to Shiota et al. (2014), admiration is the emotion of self-transcendence that encourages people to rise above their fleeting desires, lessens the emphasis on one's own self and self-interest, and increases one's awareness of the needs and concerns of others. Positive appreciation is a powerful motivator for pro-social action and can improve the welfare of others in daily life (Cheung & Fok, 2014; Prade & Saroglou, 2016; Zhang et al., 2014). In economic games, the dispositional inclination to experience AWE is positively correlated with more altruism, and experimentally inducing AWE leads participants to support moral decision-making, act kindly toward others, and develop a variety of prosocial ideals. Admiration effectively lowers hostility and other antisocial conduct (Jia & Yu, 2021). The idea of self-transcendence is congruent with the subjective experience of awe (Hahm et al., 2018). According to earlier studies (Gartner, 1994; Pike, 2002), when self-transcendence ideals are validated, people are more likely to act in ways that benefit the environment. As a result, given the reasoning above and the environment's usually prosocial nature, appreciation is anticipated to be positively associated to environment.

Destination image is a three-dimensional construct that includes a cognitive image, an affective image, and conative image, and the overall image (Echtner et al., n.d.; Gallarza et al., 2002; Prayag et al., 2017). Four features of the destination image, namely complex, multiple, relativistic, and dynamic. Moreover, in terms of measuring destination image, earlier researchers proposed that destination image can be measured as an overall construct, which has been supported by other researchers. Destination image influences positive emotion towards the destination and is significantly and positively related to satisfaction. On the other hand, image goals directly or indirectly drive behavioral intentions and future goal choices.

Satisfaction is an expression of emotional or affective responses to a tourism product or service. It articulates comfort, pleasant feeling, and acceptance of consuming a product or service. Findings from several studies reveal a direct effect of image goals on satisfaction. Chan & Wang (2012) argue that "overall destination image has an indirect impact on behavioral intentions through satisfaction". Lam concluded that satisfaction was influenced by image of a destination when studying online reviews on social media platforms. Suhartanto et al. (2020) state that tourist behavior is one of the successes of tourist attractions in creating tourist satisfaction. Tourist satisfaction is a combination of tourists' expectations during and after the trip (Chen & Chen, 2010)..

## MATERIALS AND METHODS

The locations for this research are four religious tourism attractions selected based on the highest number of tourist visits, namely; Luhur Lempuyang Basic Temple, Agung Besakih Temple, Tirtha Empul Temple and Luhur Uluwatu Temple. There were several stages of data collection methods that were carried out in this research such as literature study and questionnaire. This study used self-administered questionnaires to collect data. The questionnaire was adapted from previous studies and responses were measured using a five-point Likert scale. The questionnaire consists of several parts. The first part aims to collect profile information about



the respondents, including gender, age, length of stay, and level of education. This demographic information helps provide context for analyzing survey responses and understanding possible differences based on different respondent characteristics. The second part of the questionnaire contained items that asked respondents to rate the items using a Likert scale. These items may relate to the most important structures or variables of interest in the study. By rating the items on the Likert scale, respondents provided their subjective opinions or perceptions related to those specific statements or constructs. On this scale, respondents are asked to rate their agreement or disagreement with a statement, with 1 indicating "strongly disagree" and 5 indicating "strongly agree". The sampling technique used is purposive sampling. Sampling according to Malhotra (2009, at least has four or five times the number of question items. In this study there were 12 question items, this study used 150 respondents to make the data more valid.

**RESULTS**

Table 1 depicts that the respondents are mostly female (54.7%) between 19-30 years old (41.3%), the country of origin is Australia (38%), and their marital status is married (58.7%) the average frequency of most respondents.

**Table 1.** Respondents’ characteristics (N=150)

<b>Characteristics</b>	<b>Frequency</b>	<b>Percentage (%)</b>
<b>Gender</b>		
Male	68	45.3
Female	82	54.7
<b>Age (in years old)</b>	50	100
19-30	62	41.3
31-40	51	34.0
41-50	28	18.7
>50	9	6.0
<b>Country of Origin</b>		
Australia	57	38.0
Columbia	3	2.0
England	1	.7
English	4	2.7
India	27	18.0
Malaysia	14	9.3
Rusia	15	10.0
Singapore	5	3.3
South Korea	2	1.3
Thailand	6	4.0
United States	5	3.3
Others	11	7.3
<b>Marital Status</b>		
Single	48	32.0
Married	88	58.7
Others	14	9.3

Measurement model testing is carried out to show the results of validity and reliability tests. In this research, a validity test was carried out to determine whether the construct met the requirements to be continued as research or not. Convergent validity measurement model with items having a value based on the correlation between the item score and the value constructed. The Convergent Validity Index is measured by the AVE factor, composite reliability, R square, and Cronbach's alpha. AVE index results, composite reliability, R square, and Cronbach alpha.



A. Testing the measurement model (outer model)

Convergent Validity Test

Testing of the measurement model (outer model) was carried out to show the results of validity and reliability tests. In this research, a validity test was carried out to determine whether the construct met the requirements to be continued as research or not. Convergent validity measurement model with items having a value based on the correlation between the item score and the value constructed.

Table 2. Value of Loading Factor on Model PBE

Construct	Item Code	Loading Factor	Remarks
AWE	AWE1	0.801	Valid
	AWE2	0.825	Valid
	AWE3	0.753	Valid
	AWE4	0.866	Valid
	AWE1	0.801	Valid
CS	CS1	0.703	Valid
	CS2	0.822	Valid
	CS3	0.814	Valid
	CS4	0.702	Valid
DI	DI1	0.808	Valid
	DI2	0.880	Valid
	DI3	0.814	Valid
PEB	PEB1	0.774	Valid
	PEB2	0.864	Valid
	PEB3	0.816	Valid

Based on Table 2, it can be seen that the loading factor for all items is > 0.6 so it can be stated that all items can be used in the model, so that the model obtained can be described as in Figure 1.

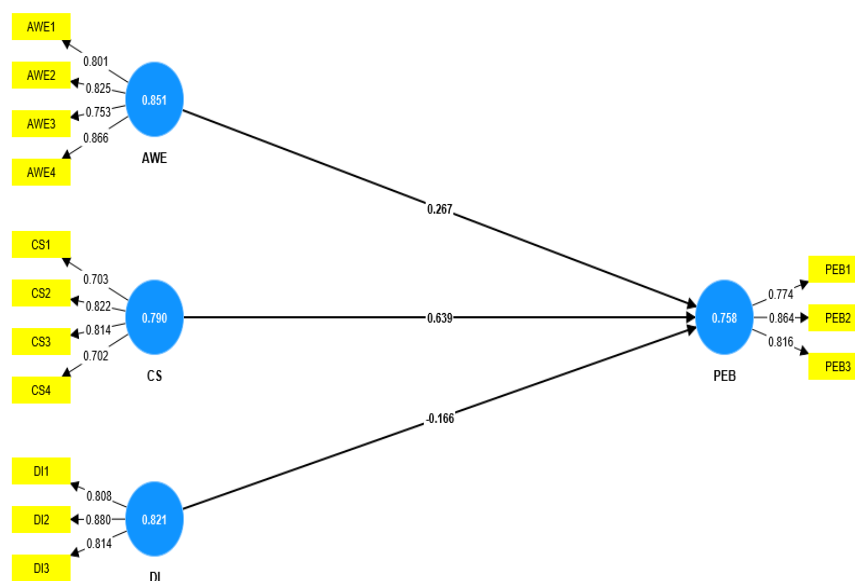


Figure 1. Outer Model Test Results



According to Chin (1998) in Ghozali (2012: 25), convergent validity is said to be fulfilled if it has a loading value greater than 0.5. The output shows that the loading factor provides a value above 0.5. So that the indicators used in this research have met convergent validity.

**Discriminant validity test**

For reflective indicators, it is necessary to test discriminant validity by comparing the values in the cross-loading table. An indicator is declared valid if it has the highest loading factor value for the target construct compared to the loading factor value for other constructs.

**Table 3.** Cross Loading Value

Item Code	AWE	CS	DI	PEB
AWE1	0.801	0.451	0.391	0.445
AWE2	0.825	0.382	0.540	0.363
AWE3	0.753	0.200	0.440	0.251
AWE4	0.866	0.313	0.463	0.360
CS1	0.491	0.703	0.494	0.437
CS2	0.325	0.822	0.376	0.603
CS3	0.289	0.814	0.322	0.592
CS4	0.239	0.702	0.339	0.362
DI1	0.464	0.529	0.808	0.255
DI2	0.559	0.366	0.880	0.292
DI3	0.320	0.312	0.814	0.166
PEB1	0.306	0.569	0.219	0.774
PEB2	0.412	0.601	0.312	0.864
PEB3	0.390	0.476	0.190	0.816

**Reliability Test**

A latent variable can be said to have good reliability if the composite reliability value is greater than 0.7 and the Cronbach's alpha value is greater than 0.7 (Sarwono and Narimawati, 2015).

**Table 4.** Reliability and Validity Constructs

Variable	Cronbach Alpha	Composite Reliability	Remarks
AWE	0.831	0.851	Reliable
CS	0.764	0.790	Reliable
DI	0.787	0.821	Reliable
PEB	0.753	0.758	Reliable

Based on Table 4, it is known that all latent variables are reliable because they have Cronbach Alpha and Composite Reliability values > 0.7

**B. Evaluate the outer model**

Evaluation of the structural model in SEM with PLS was carried out by carrying out the R-squared test (R2) and significance testing by estimating path coefficients.

**R2 Testing**

The R-squared (R2) value is used to measure how much influence a particular independent latent variable has on the dependent latent variable. According to Chin (1998) in Ghozali (2012: 27), the R2 result of 0.67 indicates that the model is categorized as good. Table 5 shows the R2 value of this study is 0.491, which means the correlation is moderate.



Table 5. R-Square

Item	R-Square	R-Square Adjusted
PEB	0.502	0.491

**Significancy Test**

The significance test in the SEM model with PLS aims to determine the effect of exogenous variables on endogenous variables. Hypothesis testing using the SEM PLS method is carried out by carrying out a bootstrapping process using smart PLS 3.0 so that the relationship between the influence of exogenous variables on endogenous variables is obtained as follows:

Table 6. Bootstrapping Result

	Original sample (O)	Sample mean (M)	Standard deviation (STDEV)	T statistics ((O/STDEV))	P values
AWE → PEB	0.267	0.267	0.078	3.402	0.001
CS → PEB	0.639	0.649	0.088	7.225	0.000
DI → PEB	-0.166	-0.159	0.076	2.180	0.029

The highest original sample estimate value that influenced PEB was obtained for the CS variable, namely 0.639. This shows that the CS variable has a higher influence than the AWE and DI variables directly on the PEB variable.

**CONCLUSION**

Eliciting AWE, Destination Image and Tourist Satisfaction greatly influence tourist behavior while visiting religious tourism attractions. AWE has a significant effect on PEB. The interest of tourists in visiting religious tourist attractions is of course because religious tourist attractions such as Besakih Temple, Lempuyang Temple, Tirta Empul Temple and Uluwatu Temple have very strong magical powers. This is also supported by people who always protect the environment so that tourists can follow it. Customer Satisfaction also has a significant influence on tourists' pro-environmental behavior. Tourists who are satisfied with the service, and their perceptions and expectations are appropriate, tourists will carry out promotions by providing information to their relatives to visit religious tourist attractions. Destination Image significantly influences the tourist environment. It can be concluded that the image of religious tourism attractions in Bali is very well known to foreign tourists.

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