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A Study of Mazuism Religious Tourism in Taiwan: An Example of Dajia Jenn Lann Temple

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Although the study of Mazuism has been popular among scholars, few have attempted to touch upon its religious tourist behaviour; however, as the purpose of their travel is to worship at the Mazu Temple, it is thus, a tourism destination. Therefore, from the perspective of religious sustainable operation, it is important to understand the tourist behavior patterns of religious tourists visiting Mazu Temple. The purpose of this study is to analyze the interrelationships between destination image, service quality, perceived value, satisfaction, and behavioural intention. This study is conducted with convenience sampling methods for tourists visiting Jenn Lann Temple in Dajia, Taichung, Taiwan, and a total of 408 valid questionnaires are obtained. The valid questionnaires collected in this study are statistically analysed using descriptive statistics and PLS. The results show that destination image, service quality, perceived value, and satisfaction have positive impacts on tourists' behavioural intention. According to the results of the above analysis, this study constructs a religious tourism behaviour model of Mazu believers and gives management advice to the Mazu Temple.

Key Words: Destination image, service quality, perceived value, satisfaction, behavioural intention

Introduction

Religious tourism is considered to be the oldest form of tourism (Rinschede, 1992; Vukonic, 1992), and because people fear the power of nature, many different religious beliefs are developed around the world. Religious tourism is a type of heritage tourism based on religious reasons (Olsen and Timothy, 2006). Rinschede (1992) pointed out that 'religious tourism' is a type of tourism, where the main motive or partial motive of the participants is for religion. Mazu is one of the most important folklore religions in the Chinese world. In 2009, the United Nations Educational, Scientific and Cultural Organization classified the Mazu religion as a World Intangible Cultural Heritage. Believers around the world are numerous, and it is the most important folk religion for the Taiwanese.

Every March of the lunar calendar is Mazu's birthday and Mazu temples around Taiwan expand their worship and pilgrimage activities. The Mazu pilgrimage from Dajia Jenn Lann Temple of Taichung City to Xingang Fengtian Temple is the most long-lasting and largest-pilgrimage (Lee *et al.*, 2015). This

pilgrimage involves walking the distance of 340 km over eight nights and nine days and millions of believers welcome the Mazu sedan chair by presenting worshipping tables along the route. More than 100,000 participants undertake the pilgrimage and since it is very well-known, Dajia Jenn Lann Temple becomes an important destinations for religious tourism. Every year, nearly a million tourists are attracted to worship Mazu in the temple. Therefore, studying tourists' behaviour, providing positive service, and the resultant tourists' high satisfaction and revisit intention, are the important criteria for destination marketing.

According to past research of tourist behaviour, their destination image influences their perception of local service quality (Chen and Tsai, 2007; Prayag, 2009), which is associated with perceived value (Kim *et al.*, 2013), future revisits, and intention to recommend to others (Castro *et al.*, 2007; Chen and Tsai, 2007; Park and Njite, 2010). Therefore, the purpose of this study is to treat Dajia Jenn Lann Temple tourists as subjects, and the investigation is based on the perspective of the formation process of behavioural intention. By cognitive psychology modelling, based on the

Figure 1 : Dajia Jenn Lann Temple



<https://upload.wikimedia.org/wikipedia/commons/9/92/%E5%A4%A7%E7%94%B2%E9%8E%AE%E7%80%BE%E5%AE%AE.jpg>

following concepts: cognition (destination image) influences affect (service quality and perceived value); affect then influences attitude (satisfaction); which influences behavioural intention (intention), the findings of this research aim to serve as reference for the tourism sector when planning religious tourism marketing.

Literature Review

Destination image means the impressions of a place in the mind of a tourist. Impressions more or less denote expectations, which influence the considerations and decisions of the tourist, and shape the pattern of his or her decision-making and behaviour (Birgit, 2001; Castro *et al.*, 2007). Vengesai (2010) identified three major components that determine a travel destination:

- a) tangible assets and attractive tourism products, including environment, history, and cultural attractions;
- b) services and facilities at the destination, e.g. entertainment, accommodation, dining choices,

transportation, entertainment, safety, and communication;

- c) human factors, including friendliness of local residents, cultural, and service orientation.

It is evident that various factors, such as local services and facilities and the hospitality of local residents, can all be relevant to examine how attractive a destination is to tourists. Satisfaction or dissatisfaction are normally tied to certain or uncertain expectations. From the perspective of Expectation Confirmation Theory (Oliver, 1980), the comparison and contrast between the service expected and that actually received will be the foundation of satisfaction, which paves the way for future consumption (Parasuraman *et al.*, 1994; Rust and Olivers, 1994).

Service quality at a travel destination is a crucial factor for measuring visitors' intentions of visiting the same place again. It has been determined that the possibility of revisiting a place largely depends on local services and satisfaction with the travel experience (Chi and

Qu, 2008). According to Parasuraman *et al.*, (1988), service quality is the subjective perception of a tourist about the service provided, namely the difference between the feelings resulting from the actual service and the tourist's expectations. In one of their studies in 1985, they developed a model named SERVQUAL, which outlines five dimensions of service quality: tangibility, reliability, answerability, assurance, and empathy. Rust and Oliver (1994) argued that service quality is defined in three ways: service product, service delivery and service environment. In fact, different facilities and personnel exist in different settings, leading to variabilities in service quality depending on the field of service and the service environment. Service provided at a destination may include shopping, attractions, events, accommodation, dining, transportation, personnel of the travel industry, travel information, and the hospitality of local residents (Chi and Qu, 2008; Kim *et al.*, 2013).

Tourism has its price, just like any consumer merchandise. Price refers to what a consumer would give up or pay for, but it is not the only factor that determines a consumer's perceived value. Non-monetary factors, including time, research efforts, and mental distress are also within the realm of perceived value (Ziethaml, 1988). Therefore, perceived value is something a consumer would sacrifice for, whether in the monetary or non-monetary form, in order to obtain a product or service. Monetary form is realised in the expense of money, while non-monetary form involves mental loss (Cronin *et al.*, 2000). When a consumer's perceived value is higher, he or she will be more likely to make a future purchase and vice versa.

Research Methodology

Conceptual model

Research papers on tourism have substantiated the positive correlation between destination image and perceived value, i.e. the better the image, the higher the value one may perceive about service quality, and hence, the higher the satisfaction and the more positive the behavioural intention. In other words, tourists are more likely to revisit the place and recommend it to other people. In the studies of Shuo *et al.*, (2009) on the Dalin Mazu Temple of Chiayi, religious travellers consider such a pilgrimage itself to have the same attraction as their travel destination. Reza *et al.*, (2012) purported three hypotheses in their research on the behaviour of tourists heading for Isfahan, Iran when they discovered that destination images have positive impact on tourist intentions. These are used in

development of the first three hypotheses of this study, which are as follows:

Hypothesis 1: The more compatible the image of Jenn Lann Temple with their pre-travel expectations, the more positive the tourists feel about service quality.

Hypothesis 2: The more compatible the image of Jenn Lann Temple with their pre-travel expectations, the higher their perceived value.

Hypothesis 3: The more compatible the image of Jenn Lann Temple with their pre-travel expectations, the more satisfaction tourists will feel about their trip.

In tourism, customer's perceptions about service quality is key to successful destination marketing, as they shape the choices of travellers (Ahmed, 1991), their consumption of products and services at the destination, and their willingness to return to the destination (Stevens, 1992). Studies generally agree that service quality is an essential premise on which tourists perceive value and satisfaction (Bajs, 2015; Jin *et al.*, 2015; Su *et al.*, 2016), and will further forge the behavioural intentions of tourists, and impact their willingness to recommend the destination to other people (Jin *et al.*, 2015; Phillips *et al.*, 2013; Su *et al.*, 2016).

Hypotheses 4 to 6 follow this literature accordingly:

Hypothesis 4: The higher the service quality tourists perceive at Jenn Lann Temple, the higher their perceived values.

Hypothesis 5: The higher the service quality tourists perceive at Jenn Lann Temple, the higher their satisfaction.

Hypothesis 6: The higher the service quality tourists perceive at Jenn Lann Temple, the higher their future behavioural intentions.

Studies on tourism have concluded that the perceived values of tourists of a destination have an impact on their future behavioural intentions and willingness to recommend the destination to others (Chen and Chen, 2010; Jin *et al.*, 2015; Phillips *et al.*, 2013; Su *et al.*, 2016).

Baker and Crompton (2000) defined satisfaction as a kind of feeling or emotion, be it positive or negative, that stems from the expectations of and experience at the destination. Research shows that, the higher the satisfaction with a destination, the more likely the tourists will revisit the destination and recommend it

other people (Bajs, 2015; Chen and Chen, 2010; Park and Njite, 2010). Thus, the paper offers the following hypotheses:

Hypothesis 7: The higher the perceived value of tourists about Jenn Lann Temple, the more satisfaction they feel.

Hypothesis 8: The higher the perceived value of tourists about Jenn Lann Temple, the higher their future behaviour intentions will be.

Hypothesis 9: The better the satisfaction of tourists, the higher their future behavioural intentions will be.

The above hypotheses are illustrated by the authors in Figure 2 to show the interrelations between different variables.

Research location

Dajia Jenn Lann Temple is located in Taichung City, Taiwan (Figure 1). According to the temple information, Yung-Hsing Lin of Meizhou Island of the Putian Islands of Fujian province introduced the statue of the heavenly goddess from Meizhou Mazu temple to Taiwan, and settled in Dajia to make a living. At the time, the immigrants believed in Meizhou Mazu, and they all visited at the temple to worship Mazu. The local elite recognized the popularity of Mazu, and upon Lin's agreement, constructed a temple in 1732 on the site. In 1770, they established a temple named 'Tianhou Temple', and in 1787, the temple was reconstructed and renamed 'Jenn Lann Temple'.

Every March of the lunar calendar, the 'heavenly goddess' pilgrimage occurs, which is the largest and most important activity of the year for the temple. The Dajia Mazu pilgrimage originated from the Meizhou pilgrimage during the foundation of the temple, and at the time, they sailed directly to Meizhou from Dana Harbour or Wenliao Harbour. The Meizhou pilgrimage was held once every 12 years during the period of the Qing dynasty, and lasted until the Japanese colonial period when Dana Harbour was abolished. The Japanese government strictly forbid the Cross-Strait exchange, and finally, in the late Qing dynasty and early Republic of China, pilgrimage to Meizhou was halted. Afterwards, the private religious behaviour of worshipping was based on the economic activity of cattle trading by sellers who frequently made the round-trip between Dajia and cattle market of Beigang. This was the origin of the Dajia group pilgrimage to Beigang Chaotian Temple. 1987, it was the 1000th year of Mazu's realization, and the Meizhou temple invited national and overseas participants to return to the temple, thus, Jenn Lann Temple participated in the group pilgrimage to Meizhou temple and worshipped in the ancestral temple of Gangli, which is the birth place of Mazu. Since then, the relationship with Meizhou temple has continued. In 1988, the annual pilgrimage was changed to Xingang Fengtian Temple, which has lasted to the present (see Figures 3 and 4). As the date of the annual Dajia Mazu pilgrimage was not fixed, the date and time of departure was decided by the president of the temple, who cast lots during annual Lantern Festival. During the entire pilgrimage

Figure 2 : Conceptual model

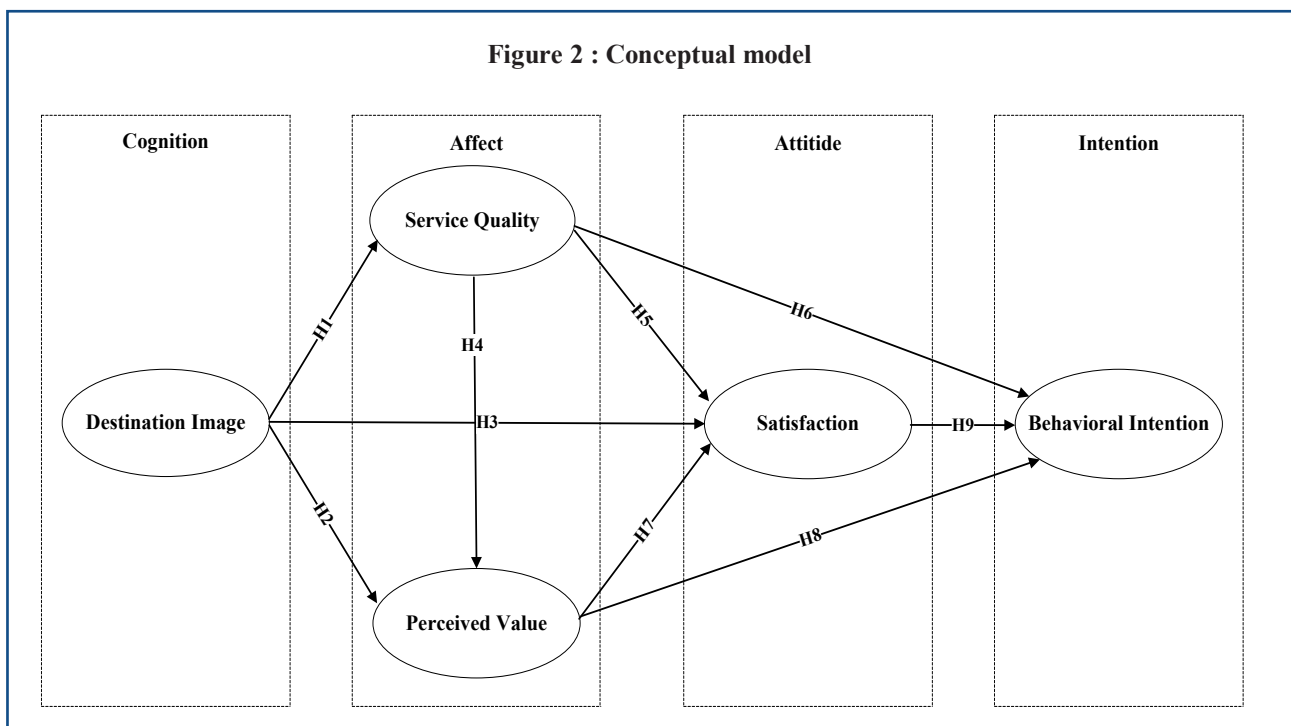


Figure 3 : Mazu pilgrimage around the island of Taiwan

(Photo: Hsiao-Ming, Chang)

of eight nights and nine days, according to tradition, the temple holds worshipping rites, including 10 major ceremonies: Jiao Gao, setting the flag upright, praying for peace, boarding, departure, proceeding, blessing, birthday wishing, return, and placement. Each ceremony is based on formal procedures, place, and time for the pious practices (Dajia Jenn Lann Temple, 2019).

Subjects and Sampling

This study adopted convenience sampling and treated the visitors to Taichung City Dajia Jenn Lann Temple as subjects. The questionnaires were completed by the subjects at the entrance of the temple. Since two members of the research team are long-term Mazu believers, they were familiar with the believers' worshipping behaviours.

Figure 4 : Mazu pilgrimage around the island of Taiwan

(Photo: Hsiao-Ming, Chang)

Before the questionnaire survey, by observations, this study explored the behaviours of the believers and tourists at the temple. According to the observation results; on ordinary days, local believers worship in the temple; some tourists visit the temple, but they are not believers. In addition, around the temple, there are vendors and stores, and some local people rest and chat with each other in the area. After observing the previous situation, upon the agreement with the temple, this study launched a questionnaire survey. Before the questionnaire survey, the researcher observed the people in front of the temple, their worshipping intentions, and inquired about their original residential places. Once they were recognised as believers from other places (who were not residents in Dajia or neighbouring towns), and upon their agreement, the researchers invited them to complete questionnaires. From October 1, 2017 to October 29, 2017, this study conducted an investigation of the Dajia Jenn Lann Temple, distributed 450 questionnaires, and retrieved 438 questionnaires; after this the researchers removed 30 invalid questionnaires and thus obtained 408 valid questionnaires for a valid return rate of 90.66%.

Questionnaire

The questionnaire contents include 6 parts. Part 1 is the 'destination image scale of Dajia Jenn Lann Temple', which aims to recognise tourists' belief in Mazu of the Jenn Lann Temple, and the situation of the religious place, local culture, and image of the Mazu pilgrimage over the nine days and eight nights. The scale is designed upon research related to Mazu and destination image (Cheng and Chen, 2014; Echtner and Ritchie, 1993; Shuo *et al.*, 2009), and there are 21 items. Part 2 is the 'service quality scale of Dajia Jenn Lann Temple', which aims to explore tourists' perceptions of service quality at the Temple, and the scale is designed upon service quality theory (Kim *et al.*, 2013; Parasuraman *et al.*, 1994). The researchers designed the scale according to all staffs, hardware services, and field studies of the stores around the temple and their historic interest, and there are 19 items. Part 3 is the 'scale of perceived value', which aims to explore tourists' perceived value regarding the money, time, and energy spent to visit Dajia Jenn Lann Temple, and there are 4 items based on the research on perceived value (Cronin *et al.*, 2000; Ziethaml, 1988). Part 4 is tourists' personal satisfaction with their overall visit to Dajia Jenn Lann Temple, and there is only one item, as based on the argument of Oliver (1997), meaning that consumers' satisfaction refers to their overall psychological satisfaction after consumption. Part 5 is the 'scale of behavioural intention', which aims to

explore tourists' revisit intention to worship Mazu at the Dajia Jenn Lann Temple and recommend it to others, and there are two items, as based on the research of tourism destination behavioural intention (Chen and Tsai, 2007).

The 5 scales are measured by a 5-point Likert scale, from 'Strongly agree' (5 points), 'Agree' (4 points), 'Fair' (3 points), 'Disagree' (2 points), to 'Strongly disagree' (1 point). The last part of the scale offers demographic variables, including gender, age, religion, education, marital status, occupation, personal average monthly income, residential place, and the purpose of visiting Jenn Lann Temple.

Data Analysis

Statistical analysis of the retrieved valid questionnaires is shown in the following steps: 1. By SPSS for Windows 21.0, and through the frequency distribution of descriptive statistics and percentage, this study analyses the distribution of tourists' demographic variables. 2. By Warp PLS 5.0 and the statistical method of partial least squares (PLS), this study analyses the reliability and validity of the scales, and the relationship among the 5 variables. The measures of reliability and validity are based on composite reliability (CR) and Cronbach's α , where the standard should be equal to or higher than .70 (Fornell and Larcker, 1981; Nunnally and Bernstein, 1994). The convergent validity of the latent variables is judged by the factor loadings of observation variables reaching .50 and Average Variance Extracted (AVE) of latent variables equal to or higher than .50 (Hair *et al.*, 2010). In addition, the measurement of discriminant validity is based on the method of Chin (1998), who stated that the square root of the average variance extracted from latent variables should be higher than the covariance relationship between the latent variables and other latent variables in the model (Chin, 1998). Venkatesh *et al.*, (2012) suggest that the standard of the AVE square root should be at least higher than or equal to .70. Model structural relation analysis (hypothesis model) depends on (1) the statistical significance of standardised path coefficients and (2) the explained power of the model measured by R^2 (Fornell and Larcker, 1981; Nunnally and Bernstein, 1994).

Findings

Profiles of respondents

Of the 408 valid questionnaires collected, 217 are female respondents, accounting for 53.4%; most (162)

Table 1. Summary of Reliability & Validity Analysis of Scales of Images on Jenn Lann Temple

Latent variables	Observed variables	Factors loading	CR	Cronbach's Alpha
Religious place	3. Many tourists and pilgrims in March (lunar calendar), the month of Mazu's birthday	.80	.89	.86
	2. A great variety of celebrative festivities in March (lunar calendar)	.78		
	1. A center of Mazuism belief	.73		
	4. High local popularity	.70		
	6. Many pilgrims visit for prayers and worshipping purposes	.76		
	5. Strong religious ambience	.73		
	7. Spiritual feedback from Mazu	.70		
History & culture	10. Rich in historical heritage (e.g. temples, retro-style buildings)	.83	.89	.84
	11. Rich in historical and cultural resources	.84		
	12. A traditional old town	.75		
	8. Lots of festivities with local characteristics	.74		
	9. Shows brought by pilgrims	.75		
Locality	17. Inexpensive consumption	.76	.87	.82
	16. Attractive local handcraft specialties	.79		
	14. Special local street foods	.73		
	18. Great travel atmosphere	.70		
	15. Attractive local specialties	.76		
	13. Friendly residents	.72		
Operation & management	20. Inconvenient parking during high season	.87	.81	.74
	21. Lack of management of street food vendors during high season	.78		
	19. Pilgrims throng the temple during high season	.83		

respondents are between 21 and 30 years of age, accounting for 39.8%; 61.8% of respondents (248) are unmarried and 50.2% (204) have a bachelor's degree. The greatest population (32.8%) is found to be in the service industry, at 134 people; the most popular income range is between NTD 40,001~60,000, (c. €1,200-€1,800) accounting for 28.2% (114 people). The main purpose for 236 respondents (57.8%) visiting Jenn Lann Temple is to worship Mazu, followed by 164 respondents (40.2) confirming their mixed purposes of worshipping Mazu and sightseeing.

Reliability and Validity Analysis of Scales of Images on Jenn Lann Temple

According to Table 1, the CR and Cronbach's α are greater than .70, showing high reliability. As question loadings are more than .70, and the AVE is more than .50, it demonstrates excellent convergent validity.

Reliability and Validity Analysis of Service Quality Scales

According to Table 2, the CR and Cronbach's α are greater than .70, showing high reliability. As question loadings are more than .70, and the AVE is more than .50, it demonstrates excellent convergent validity.

Reliability & Validity Analysis of Scales of Perceived Value and Satisfaction

According to Table 3, the CR and Cronbach's α are greater than .70, showing high reliability. As question loadings are more than .70, and the AVE is more than .50, it demonstrates excellent convergent validity. Regarding the satisfaction scale, it is not possible to measure it, as there is only one question with each indicator being 1. As the scale has its theoretical basis, content validity already exists.

Table 2. Summary of Reliability & Validity Analysis of Service Quality Scales

Latent variables	Observed variables	Factors loading	CR	Cronbach's Alpha
Quality of environment	15. Cleanliness of tourist attractions	.89	.90	.85
	16. Cleanliness of Jenn Lann Temple's neighborhood	.83		
	17. I think that travel quality is good in general	.78		
	14. Public toilets are clean and tidy	.81		
	13. Directions and signs are clear and understandable	.76		
Service	11. Staff at Jenn Lann Temple are friendly	.78	.86	.79
	12. Souvenirs and specialties are reasonably priced	.72		
	10. Service is excellent	.81		
	9. Festivities are attractive	.74		
	8. Quality of docent's guide is good	.75		
Travel information	6. Sufficient travel information	.85	.85	.73
	7. Rich display of historical relics	.83		
	5. Unique historic sites	.74		
Public amenities	2. Convenient access	.77	.84	.75
	3. Various choices for dining	.83		
	1. Adequate parking facility	.71		
	4. Reasonably priced foods and drinks	.75		

Table 3. Summary of Reliability & Validity Analysis of Scales of Perceived Values and Satisfaction

Latent variables	Observed variables	Factors loading	CR	Cronbach's Alpha
Perceived value	2. I think the time spent on my trip to Jenn Lann Temple has been worthwhile	.91	.93	.90
	3. I think the efforts spent on my trip to Jenn Lann Temple have been worthwhile	.89		
	1. I think the money spent on my trip to Jenn Lann Temple has been worthwhile	.86		
Satisfaction	4. In General, I feel satisfied with my trip to Jenn Lann Temple	.86	1	1

Table 4. Summary of Reliability & Validity Analysis of Scales of Behavioral Intentions

Latent variables	Observed Variables	Factor Loading	CR	Cronbach's Alpha
Behavioral Intentions	2. I would recommend that my friends and relatives visit Jenn Lann Temple	.92	.92	.82
	1. I would love to visit Jenn Lann Temple again	.92		

Reliability & Validity Analysis of Behavioural Intentions Scales

According to Table 4, the CR and Cronbach's α are greater than .70, showing high reliability. As question loadings are more than .70, and the AVE is more than .50, it demonstrates excellent convergent validity.

Analysis of Discriminant Validity

Table 5 shows that all the AVE square roots of the latent variables in this study are between .71 and 1, which is greater than the threshold of .70. Each AVE of the latent variables is greater than all the coefficients listed in the same column and row, which meets our expectations and shows that the scales have excellent discriminant validity.

Table 5. Summary of Discriminant Validity Analysis

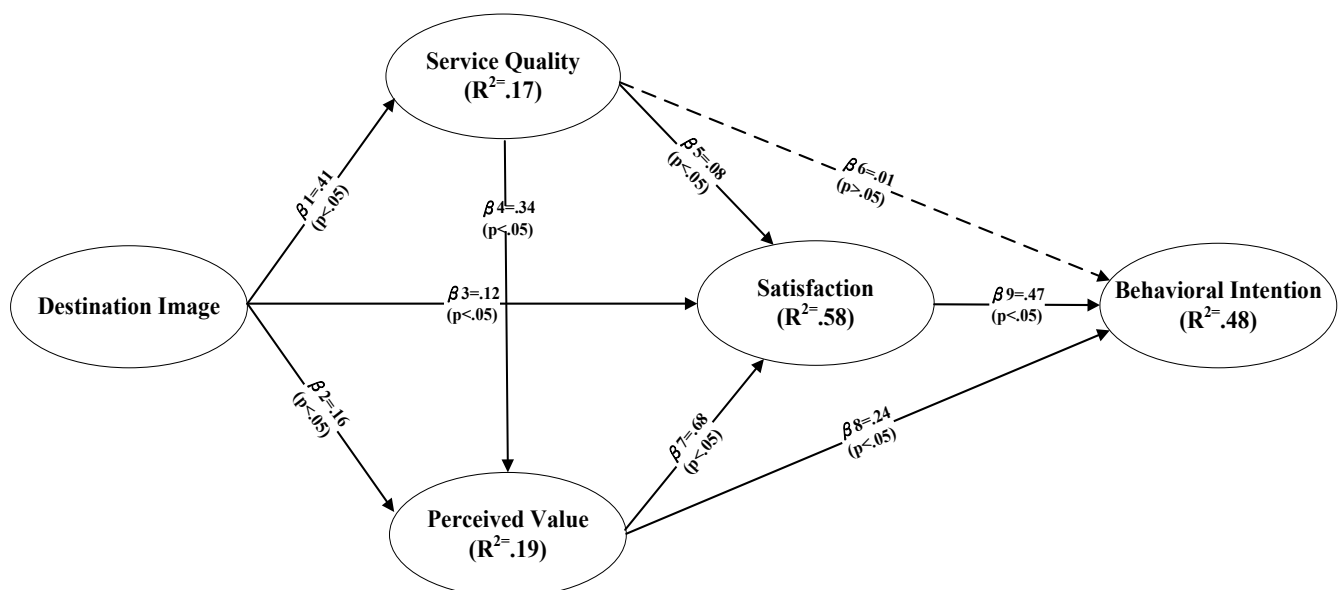
Variables	DI	SQ	PV	SA	BI
DI	.71				
SQ	.41	.76			
PV	.31	.41	.90		
SA	.35	.39	.74	1	
BI	.39	.33	.61	.67	.92

1. Square roots of average variances extracted;
 2. DI=Destination image, SQ=Service quality, PV=perceived value, SA=satisfaction, BI=Behavioral intention

Analysis of Structural Model

The five factors featured in the study are analysed using PLS, which yields the structural model in Figure 5. In the figure, the value of the line indicates that the path coefficient is a standardised regression coefficient (β value). Destination image has positive influence on service quality ($\beta_1=.41$, $p<.05$), perceived value ($\beta_2=.16$, $p<.05$), and satisfaction ($\beta_3=.12$, $p<.05$). Service quality has positive influence on perceived value ($\beta_4=.34$, $p<.05$) and satisfaction ($\beta_5=.08$, $p<.05$), but it does not have positive influence on behavioural intention ($\beta_6=.01$, $p>.05$). On the other hand, perceived value has a positive influence on satisfaction ($\beta_7=.68$, $p<.05$) and behavioural intention ($\beta_8=.24$, $p<.05$). Lastly, satisfaction has positive influence on behavioural intention ($\beta_9=.47$, $p<.05$).

Regarding the explained power of the model (Figure 5), R^2 means the prediction power of the research model. In other words, the percentage of the explained variance of extraneous variables on endogenous variables refers to the prediction power of the research model. When the value is higher, the prediction power is more significant. In Figure 5, the religious destination image can explain 17% of the service quality of Jenn Lann Temple. Destination image and service quality can explain 19% of tourists' perceived value. Destination image, service quality, and perceived value can explain 58% of tourists' satisfaction. Finally, destination image, service quality, perceived value, and satisfaction can explain 48% of tourists' behavioural intention regarding Jenn Lann Temple.

Figure 5 : The Structural Model

Discussions and Recommendations

Discussions

According to the analytical result, regarding the relationship among the latent variables in the model; first, the religious destination image positively influences service quality, thus, H1 is supported, and this result is consistent with research on tourism behaviour. Tourists' destination image significantly influences their view of local service quality (Chen and Tsai, 2007; Kim *et al.*, 2013). The main reason is that destination image means tourists' expectation of the destination, and refers to tourists' psychological impression of the religious destination. The impression results in tourists' expectations, thus, tourists consider, select, and decide their tourist destination (Birgit, 2001). Thus, when tourists obtain an image of the 'religious place of Mazu' from Jenn Lann Temple, and consider Dajia as a place with historical culture and local features, they anticipate that the temple and local service quality (quality of environment, service, travel information, and public amenities) will meet their expectation. The previous finding reveals that the service quality of Jenn Lann Temple meets their expectation.

Destination image positively influences perceived value, thus, H2 is supported. The analytical result supports research on tourist behaviour, meaning tourists' destination image significantly influences their perceived value (Chen and Lu, 2013; Kim *et al.*, 2013; Park and Njite, 2010; Prayag, 2009). According to the previous result, tourists think that their time, money, and energy spent to visit Jenn Lann Temple is worth it, and they are satisfied with the pilgrimage, meaning that their image meets their expectation, and after worshipping Mazu, they express that the pilgrimage is valuable and satisfying. According to the Expectation Confirmation Theory (Oliver, 1980), consumers compare the expected and received service, and the result can influence their satisfaction (Parasuraman *et al.*, 1994; Rust and Olivers, 1994), which is the criterion for repurchase and reuse.

Related tourism research has demonstrated that when tourists' destination image is more positive, their perceived service quality and value will be higher, and the perception of destination satisfaction will be more significant (Chen and Lu, 2013), thus, H3 of this study is supported.

Based on the above, when tourists' destination image is higher, and they realise that the service quality of Jenn Lann Temple meets their expectation, their perceived

value and satisfaction will be higher and more positive. This study recognises that the service quality of Jenn Lann Temple positively influences tourists' perceived value and satisfaction, thus, H4 is supported.

According to previous results, tourists have a positive image of the quality of the environment, service, travel information, and public amenities of Jenn Lann Temple, and thus, they think the time, money, and energy spent on this pilgrimage are worth it, and they are satisfied with the worshipping experience, thus, H5 is supported.

Previous analytical results demonstrate the research findings of tourism behaviour, which suggest that service quality is an important antecedent of tourists' perceived value and satisfaction (Bajs, 2015; Jin *et al.*, 2015; Su *et al.*, 2016), and it influences tourists' future behaviour intention (Jin *et al.*, 2015; Phillips *et al.*, 2013; Su *et al.*, 2016), as well as their intention to recommend the destination to others (Phillips, *et al.*, 2013). However, in this study, service quality does not influence behavioural intention, thus, H6 is not supported. Based on this finding, although tourists show 'religious tourism' behaviour, their revisit intention and intention to recommend the temple to relatives and friends are not directly influenced by 'service quality'. The researcher infers that, according to the destination image of this study, tourists' future behavioural intention is not influenced by the service quality of the temple, meaning temple tourists are not consumers and they arrive at Jenn Lann Temple for worshipping and praying for peace.

The results demonstrate the positive effect of perceived value on satisfaction, and show that, for visitors, religious tourism in Jenn Lann Temple, time cost, searching cost, and spiritual cost are worth it, meaning their perceived satisfaction is high, and H7 is supported. The previous finding suggests that when tourists' perceived value is higher, their satisfaction with the destination will be higher (Bajs, 2015; Chen and Lu, 2013). In addition, perceived value positively influences behavioural intention, which reveals that it is worth it for tourists to visit Jenn Lann Temple, and their future revisit intention and intention to recommend the temple to relatives and friends are higher, thus, H8 is supported.

This study is consistent with the research results of tourism, which argue that tourists' perceived value of destination tourism influences their behavioural intention regarding the destination (Chen and Chen, 2010; Jin *et al.*, 2015; Phillips, *et al.*, 2013; Su *et al.*,

2016), as well as their intention to recommend it to others (Phillips, *et al.*, 2013). Finally, this study realises that tourists' overall satisfaction with Jenn Lann Temple is high, and their revisit intention and intention to recommend the temple to relatives and friends are significant, thus, H9 is supported. This reveals that when tourists' satisfaction with the destination is higher, their behavioural intention is more positive, and their revisit intention and intention to recommend the temple to others are higher (Chen and Tsai, 2007, Kim *et al.*, 2013; Prayag, 2009), which is consistent with research on tourism behaviour. When tourists' satisfaction with the destination is higher, their revisit intention and intention to recommend the destination to others are higher (Bajs, 2015; Chen and Chen, 2010; Park and Njite, 2010).

Conclusions

Based on the previous discussion, the conclusions are shown below. Religious destination image influences tourists' expectations toward the service quality of Mazu Temple, and influences their perceived value to visit and worship in Mazu Temple, as well as their satisfaction with visiting the site. When tourists realise that the service quality of Mazu Temple is positive and meets their expectation, their perceived value of religious tourism will be higher and more positive, thus, overall satisfaction will be higher, and their behavioural intention to revisit Mazu Temple will be more significant.

Suggestions for Temple Management

Since Jenn Lann Temple is well-known in the world, it is not necessary to reinforce its promotion. Nevertheless, some aspects of the temple should be improved. First, the guidance of circulation in the temple should be more specific, as the tourists and believers who worship in the temple are not familiar with the environment, it tends to be crowded. In addition, volunteers' guidance is important, as groups of tourists and believers often arrive at the temple, and because they are numerous, it influences the quality of tourists' worshipping; therefore, volunteers should provide specific guidance at the entrance. In addition, outside of the temple, there are often some unrelated people, and their dress and behaviour influence the sacredness of the temple. They are local people, and they hang around every day in the temple. In order to retain the solemn atmosphere of the temple, the personnel in the temple should persuade them to leave. Since there are many potential pilgrims in the Asia-Pacific area, the previous situations and suggestions can serve as criteria for temple management.

Suggestions for Local Authorities

The roads leading to Jenn Lann Temple are straightforward, and the temple is not far away from the train station, it is convenient for tourists to arrive at the site; however, general tourists cannot identify the temple as a religious place of Mazu. Local government should consider applying patterns or totems of cute Mazu figures on public facilities in addition to instructions, in order that tourists can recognise the place as one of important bases of Mazuism. Although there are paid parking lots around the temple, and the parking fees are inexpensive, sometimes illegal parking is serious on the roads outside of the temple, which influences the circulation of vehicles, and pedestrians' safety. Thus, it is suggested that local police should enforce bans, and address the random location of vendors' stands, as well as their impact on the image of the town.

Limitations and directions for future research

Regarding the respondents, some elderly tourists and believers responded that they could not fill in a questionnaire due to vision problems and lack of education; therefore, there were fewer subjects above 61 years old. It is suggested that, in the investigation of elderly believers, researchers should conduct interviews or offer personal explanations, in order to explore elderly believers' behavioural intention. In addition, although this study probes into tourists' worshipping behaviour of Mazu from the perspective of religious tourism, in the process of investigation, tourists' responses were limited by the questionnaire items designed by the researchers. In fact, the motives for their religious tourism are mainly 'religion', 'identification with Mazu', and 'praying for Mazu's blessing for peace, business performance, and health'. Nevertheless, the researcher's items did not indicate these aspects. Hence, it is suggested that in similar investigations in future research, the motivations for religious tourism and frequency of pilgrimage can be included, in order to more specifically recognise the religious tourism behaviours of tourists and believers.

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