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Religiosity and Tourism Image on Tourist Loyalty: The Mediating Role of Satisfaction at the Great Mosque of Demak

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ABSTRACT
Tourism is becoming one of the main factors in the development of Indonesia's economy, but empirical research on the factors of tourist loyalty at spiritual historical sites such as the Great Mosque of Demak is limited. This research aims to examine the influence of religiosity and perception of tourism on tourist loyalty to revisit. The mediating variable is tourist satisfaction. The quantitative method was used, based on a sample of 105 subjects selected by means of purposive sampling. Data analysis was based on the methodology of PLS- SEM. The results reveal that religiosity and image of tourism have a significant effect on tourist satisfaction, which in turn significantly affects loyalty to revisit. Interestingly, the findings revealed that the direct effects of religiosity and tourism image on loyalty were small, which proved that tourist satisfaction is a full mediator in both relationships. This outcome is the main theoretical contribution of this study, showing that satisfaction is a key mechanism that transforms spiritual motivations and positive perceptions about the destination into actual loyalty. The results of the research indicate that the management of the Great Mosque of Demak should continue to improve the image of the destination and the satisfaction of the visitors so as to foster loyalty for future visits.
Keywords:
Halal Tourism, Loyalty, Tourist Satisfaction, Great Mosque of Demak

Introduction

Tourism has become one of the most important economic sectors in the era of globalization. This industry operates as a driver of the nation's economic development and as a reflection of the nation's cultural identity and civilization (Haini et al., 2023). Indonesia, as the country with the largest Muslim population in the world, has a unique role in the development of halal tourism which has become a global phenomenon (Slamet et al., 2022). This benefit represents more than just demographic statistics; it signifies significant potential that can be utilized to promote economic development and at the same time to preserve Islamic principles in the tourism industry.

According to the 2024 Global Muslim Travel Index (GMTI), Indonesia is the number one halal tourism destination in the world (Mastercard & CrescentRating, 2024). This achievement is a clear evidence that halal tourism in Indonesia is not only preferable for local tourists, but has successfully entered the international market. The tourism industry contributed 4.97% of Indonesia's Gross Domestic Product (GDP) in 2019 and generated foreign exchange revenues of US$16.9 billion before the COVID-19 pandemic (Vanga et al., 2025). Figures such as these emphasize how important tourism is to the country's economy.

Different from conventional tourism that focuses on providing amusement, halal tourism provides an experience that is physically enjoyable and spiritually rewarding to Muslim tourists. According to the DSN-MUI Fatwa 108/DSN-MUI/X/2016, halal tourism sites are required to have

tourist attractions, places of worship, infrastructure, accessibility, and a community united in tourism activities in accordance with the principles of Sharia (DSN-MUI, 2016).

Central Java is strategically located on Java Island and is a prospective area for halal tourism. The province has 1,124 tourist sites in its many regencies and offers a wide variety of tourism experiences, including nature, culture, religion and man-made attractions. In 2024, the total number of visitors in Central Java was 69,480,726, comprising 593,168 foreign visitors and 68,887,558 domestic visitors (Youth Sports and Tourism Agency-Central Java, 2024). Central Java has become a top tourist destination in Indonesia due to this achievement; notably, the province won the 2019 Indonesia Attractiveness Award (IAA) Gold Award in the Large Province Category for Tourism, given by PT Tempo Inti Media Tbk. and Frontier Group (Syarifah, 2019).

One of the main religious tourism destinations in Central Java is the Great Mosque of Demak which has a very strong historical and spiritual background. Constructed by Raden Patah and the Wali Songo (the Nine Muslim Saints) in the 15th century, the mosque is not only a place of worship but a silent witness of the spread of Islam across Java (Demak Tourism Office, 2021). The uniqueness of the mosque is the blend of spiritual tourism and educational tourism. To support the educational tourism, the Great Mosque of Demak Museum has also been established which stores many historical relics such as the jars of the Ming dynasty, saka guru (four main pillars), the tomb of Raden Patah, and ancient Quranic manuscripts. The existence of a library significantly boosts the educational value of this place (Demak Tourism Office, 2023).

Religious devotion is an important factor in determining the behavior of Muslim tourists in the halal tourism context. Religiosity is the level of someone's faith, which affects the tourists' behavior in seeking spiritual rewards (Arta & Fikriyah, 2021). Religiosity is seen not only as a declaration of faith but also as a holistic and multidimensional expression of spirituality. This manifestation is composed of the five essential components. The first part is the ideological part, which is about how much an individual believes in their religious doctrines. The second aspect is the cognitive dimension, which means that a person has an in-depth knowledge of their spiritual doctrines. The third element is the ritualistic character of worship, as demonstrated by the fervor with which religious practices are carried out according to Sharia. The fourth element deals with the important dimension of the internal experience or emotional effect of religious beliefs on the individual. The fifth aspect is about behavioral application (experiential), which is the implementation of religious principles in concrete and daily behavior (Jalaluddin, 2016). People with high religiosity tend to be more selective in choosing destinations that are in accordance with sharia principles. Not only do they consider the uniqueness and attractiveness of a tourist destination, but also the convenience and security of performing religious activities while traveling.

Tourists are influenced not only by religious beliefs, but also by the perception of a tourism destination. The destination image is related to the perception of the individual or collective of a tourist destination that affects the decision to visit (Wibawa et al., 2021). This image is within the framework of religious tourism affected by many interrelated factors: the availability and quality of amenities, hygiene, security, comfort, esthetic appeal of the environment and the general idea of the place as one that gives a deep and spiritually enriching experience. These elements form a destination image that involves both emotional and intellectual aspects, and thus influence satisfaction and revisit intention (Battour et al., 2022). So the destination image is more than just a list of physical attributes, it's a bigger story of how it respects the identity and expectations of its visitors (Cahyono et al., 2021; Battour et al., 2022; Septiani & Samatan, 2023).

The satisfaction of tourists links the religiosity and the perception of tourism with the loyalty to return, according to a large volume of research in this field. This volume of research considers that the image of the destination, the satisfaction and the intention to return are interrelated elements. The perception of a destination and visitor satisfaction have been correlated with the

intention to go back to the destination and thus, loyalty (Abbasi et al., 2021; Wibawa et al., 2021; Battour et al., 2022). These relationships are often explored using the Theory of Planned Behavior (Ajzen, 1991), which suggests that attitudes, subjective norms and perceived behavioral control influence intentions that lead to repeat visitation behavior (Mu'ammar et al., 2023; Wijaya et al., 2024). Furthermore, the Stimulus-Organism-Response (S-O-R) framework provides another perspective, in which religiosity and the tourism image are external stimuli (S) that influence the internal organism (O), which is tourist satisfaction, and finally trigger the behavioral response (R) of loyalty for repeat visits (Zulvianti et al., 2023).

Many previous studies have discussed the relationship of religiosity, tourism image, satisfaction and tourist loyalty. Setiawan & Malik (2022) stated that religiosity has a significant effect on tourist satisfaction when considering halal tourism in West Sumatra. Kadi et al. (2021) found that the image of a destination has a positive and significant effect on visitor satisfaction. Lesmana et al. (2020) suggested that visitor satisfaction will lead to repeat visits. However, there is still a lack of research on the mediating role of tourist satisfaction in the relationship between religiosity, tourism image and repeat visit loyalty, especially to religious tourism sites such as the Great Mosque of Demak which has unique characteristics of religious, historical and educational tourism.

This research aims to fill this gap by analyzing the effect of religiosity and the image of tourism on the loyalty of tourists to revisit the Great Mosque of Demak with tourist satisfaction as a mediating variable . This study is intended to contribute theoretically to Islamic economics, especially regarding halal tourism, by using a quantitative approach and PLS-SEM analysis. In addition, this study also provides practical recommendations for destination managers to improve service quality and tourist satisfaction.

Methods

This research used a quantitative method with a causal approach. The research was conducted at the Great Mosque of Demak, Central Java. The population in this study was all tourists who have visited the Great Mosque of Demak. The sample in this study was 105 respondents taken by purposive sampling technique with the criteria: (1) tourists aged 17 years and over, (2) tourists who have visited the Great Mosque of Demak twice or more for tourism.

The research data is primary data that is obtained from the questionnaire containing statements from indicators representing the research variables. The survey uses a 1–5 Likert scale ranging from "Strongly Disagree" to "Strongly Agree. The variables used in this study are independent variables (X) namely religiosity (X1), tourism image (X2), the dependent variable (Y) is tourist repeat visit loyalty and intervening variable (mediating) variable (Z) is tourist satisfaction.

Table 1. Variables and Indicators

Variables	Indicators
Religiosity (X1)	Belief
	Religious Practice
	Religious Experience
	Religious Knowledge
	Consequential Dimension
Tourism Image (X2)	Destination infrastructure
	Conditions at the destination are comfortable and safe
	Memories of a beautiful environment
	Something delightful about the tourist destination
Tourist Satisfaction (Z)	Feeling satisfied and happy with the trip

	Feeling happy about the decision to visit the tourist destination
	The tourist destinations visited were great
	The trip was as good as expected
	Enjoying a sightseeing trip
	Feeling that the decision to go on a trip was a wise one.
Repeat Visit Loyalty (Y)	Intend to revisit this destination in the future.
	Willing to visit this tourist destination more often.
	Visiting this tourist destination more frequently than other tourist destinations.
	Consider this tourist destination first when planning your next trip.
	Willing to recommend this tourist destination to others.

The main analytical tool of this study is the methodology of Partial Least Squares (PLS) within Structural Equation Modeling (SEM). PLS-SEM is chosen for its capability to identify and confirm relationships among complex latent constructs. Moreover, this approach is useful in providing deep insights into the course, strength and significance of the causal pathways established within the research model, thus allowing the researcher to not only test hypothesis but also to gain a more comprehensive understanding of the interactions between variables (Hair et al., 2022). The PLS-SEM analysis was performed using SmartPLS 3 as the application.

Haryono (2017) explains that the evaluation of PLS-SEM model is done in two main stages. The first stage involves the assessment of the external model or measurement model to determine the degree to which the indicators reflect their corresponding constructs. This assessment will be tested for validity and reliability. Validity assessment has two parts: convergent validity which checks how much indicators are positively correlated with their construct scores, and discriminant validity which makes sure constructs are conceptually distinct. The second stage is the assessment of the internal model or the structural model which describes the causal relationships between the constructs as proposed in the research framework. Now comes the evaluation. The evaluation is to look at the R-square statistic. The R-square statistic tells us how much variance in the dependent variable is explained by the independent variables. Moreover, the importance of the associations among constructs is assessed through the analysis of path coefficients and t-statistic values, which are generated through bootstrapping techniques. This extensive procedure guaranties that the model built is statistically adequate and based on theoretically meaningful relationships.

Results and Discussions

Respondent Criteria

This study involved 105 tourists who had visited the Great Mosque of Demak. Researchers administered questionnaires to respondents, classifying them based on age, gender, highest level of education, occupation, place of residence, and frequency of visits to the Great Mosque of Demak.

Table 2. Respondent Characteristics

Characteristics	Category	Frekuensi (n)	Percentage (%)
Age	17–25 years old	64	61
	26–34 years old	23	21.9
	35–45 years old	10	9.5
	46–63 years old	8	7.6

Gender	Male	33	31.4
	Female	72	68.6
Last Education	Elementary School	7	6.7
	Junior High School	5	4.8
	Senior High School / Vocational High School	62	59
	Bachelor Degree	30	28.6
	>Bachelor Degree	1	1
Employment	Students	28	26.7
	Self-employed	31	29.5
	Private employees	18	17.1
	Civil Servant	8	7.6
	Housewife	9	8.6
	Not yet working	1	1
	Other	10	9.5
Place of Residence	Demak	80	76.2
	Outside Demak (Central Java)	16	15.2
	Outside Central Java	7	6.7
	Did Not Fill In	2	1.9
Visit Frequency	2 times	13	12.4
	3 times	7	6.7
	4 times	6	5.7
	> 4 times	79	75.2

Source: Processed primary data, 2025.

Outer Model Evaluation (Measurement Model)

The evaluation of the outer model in PLS-SEM is conducted through assessments of validity and reliability. Validity is categorized into two types: convergent validity and discriminant validity. A model is considered to meet the criteria for convergent validity if the outer loading value for each indicator exceeds 0.7 and the Average Variance Extracted (AVE) value exceeds 0.5. The outer loading values obtained in this study are presented in Table 3.

Table 3. Outer Loading

	Religiosity (X1)	Tourism Image (X2)	Repeat Visit Loyalty (Y)	Tourist Satisfaction (Z)
X1.1	0.759			
X1.2	0.758			
X1.3	0.709			
X1.4	0.736			
X1.5	0.733			
X1.6	0.706			
X1.7	0.781			
X1.8	0.774			
X1.9	0.718			
X1.10	0.745			
X2.1		0.832		
X2.2		0.805		
X2.3		0.812		
X2.4		0.730		

X2.5	0.859			
X2.6	0.794			
Y.1		0.868		
Y.2		0.901		
Y.3		0.888		
Y.4		0.813		
Y.5		0.733		
Z.1			0.796	
Z.2			0.824	
Z.3			0.860	
Z.4			0.809	
Z.5			0.873	
Z.6			0.848	

Source: Processed data, 2025.

Based on the data in Table 3, all indicators obtained outer loading values greater than 0.7. Consequently, no constructs from any of the variables were excluded from the research model.

In addition, convergent validity testing was conducted by examining AVE values. The results indicate that all variables in this study have AVE values greater than 0.5, thereby meeting the required criteria. Table 4 presents the AVE values for all these variables.

Table 4. *Average Variance Extracted (AVE)*

Variables	Average Variance Extracted (AVE)
Religiosity (X1)	0.551
Tourism Image (X2)	0.650
Repeat Visit Loyalty (Y)	0.710
Tourist Satisfaction (Z)	0.698

Source: Processed data, 2025.

Meanwhile, discriminant validity was tested using the cross-loading criterion. An indicator is considered valid if its cross-loading value on its own variable is higher than on other variables. The complete cross-loading values are presented in Table 5.

Table 5. Cross Loading

	Religiosity (X1)	Tourism Image (X2)	Repeat Visit Loyalty (Y)	Tourist Satisfaction (Z)
X1.1	0.759	0.463	0.386	0.491
X1.2	0.758	0.561	0.394	0.480
X1.3	0.709	0.413	0.356	0.370
X1.4	0.736	0.465	0.416	0.460
X1.5	0.733	0.416	0.517	0.521
X1.6	0.706	0.511	0.517	0.477
X1.7	0.781	0.529	0.393	0.490
X1.8	0.774	0.533	0.505	0.460
X1.9	0.718	0.619	0.576	0.623
X1.10	0.745	0.530	0.508	0.478
X2.1	0.556	0.832	0.563	0.679
X2.2	0.608	0.805	0.603	0.654
X2.3	0.500	0.812	0.572	0.622

X2.4	0.579	0.730	0.613	0.627
X2.5	0.512	0.859	0.595	0.659
X2.6	0.556	0.794	0.644	0.684
Y.1	0.524	0.691	0.868	0.738
Y.2	0.542	0.636	0.901	0.780
Y.3	0.579	0.606	0.888	0.662
Y.4	0.482	0.576	0.813	0.600
Y.5	0.514	0.616	0.733	0.652
Z.1	0.569	0.762	0.693	0.796
Z.2	0.581	0.629	0.622	0.824
Z.3	0.526	0.665	0.694	0.860
Z.4	0.595	0.676	0.701	0.809
Z.5	0.534	0.676	0.753	0.873
Z.6	0.516	0.654	0.630	0.848

Source: Processed data, 2025.

The data reliability indicators for the PLS-SEM model include Composite Reliability and Cronbach's Alpha values. All variables have Composite Reliability values greater than 0.7, thereby meeting the criteria. Additionally, the Cronbach's Alpha values for each variable exceed 0.6. The Composite Reliability and Cronbach's Alpha values are presented in Table 6.

Table 6. Composite Reliability dan Cronbach's Alpha

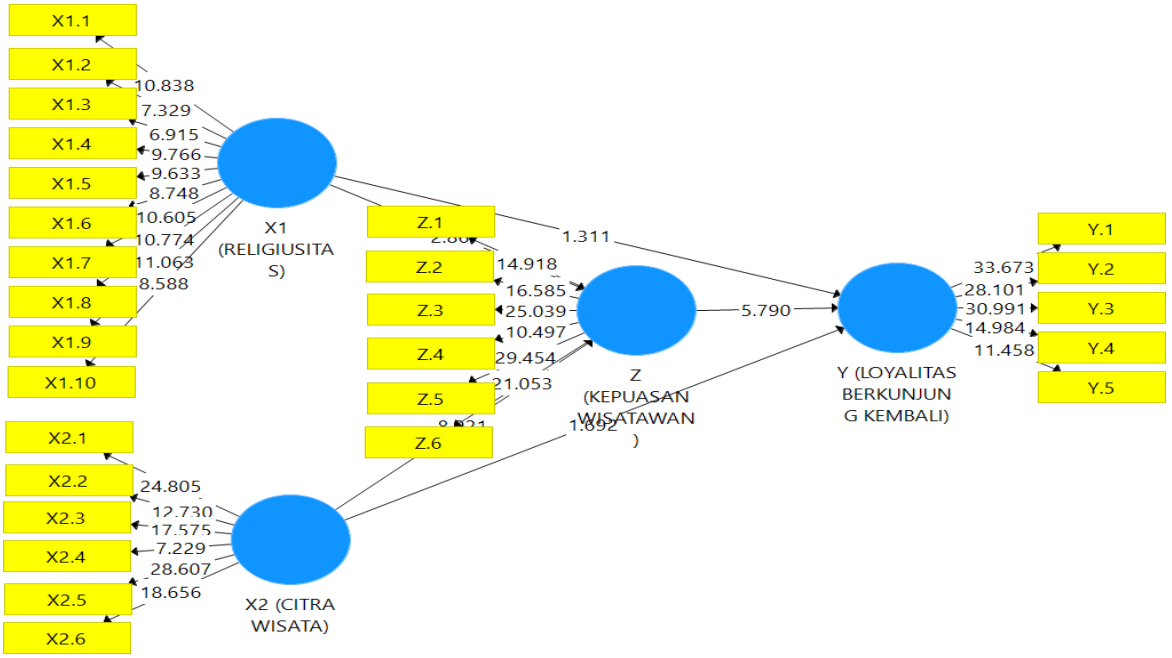
	Cronbach's Alpha	Composite Reliability
Religiosity (X1)	0.910	0.925
Tourism Image (X2)	0.892	0.917
Repeat Visit Loyalty (Y)	0.896	0.924
Tourist Satisfaction (Z)	0.913	0.933

Source: Processed data, 2025.

Inner Model Evaluation (Structural Model)

The structural model in PLS-SEM is evaluated based on the R-square values for dependent variables, as well as path coefficients and t-values from bootstrapping tests to assess the significance of relationships. The sty's structural model is shown in Figure 1.

Figure 1. Structural Model of Research



The evaluation of the internal model using PLS-SEM begins by examining the R-square values. Based on the data analysis, the R-square values are presented in Table 7 below.

Table 7. R-Square

Variables	R Square
Repeat Visit Loyalty (Y)	0.695
Tourist Satisfaction (Z)	0.682

Source: Processed data, 2025.

Table 7 shows that the R-square value for the tourist satisfaction variable (Z) is 0.682. This indicates that the religiosity variable (X1) and the tourism image variable (X2) explain 68.2% of the tourist satisfaction variable, while the remaining 31.8% is explained by variables outside the research model. Furthermore, the R-square value for the repeat visit loyalty variable (Y) is 0.695. This indicates that the religiosity variable (X1), the tourism image variable (X2), and the tourist satisfaction variable (Z) explain 69.5% of the repeat visit loyalty variable, while the remaining 30.5% is explained by variables outside the research model.

Based on Table 8, the following findings were obtained at a 5% significance level:

1. The effect of Religiosity (X1) on Tourist Satisfaction (Z)
   The religiosity variable has a path coefficient of 0.200 with a significance value of 0.006 ($p < 0.05$). This indicates that religiosity has a positive and significant effect on tourist satisfaction.
2. The effect of Tourism Image (X2) on Tourist Satisfaction (Z)
   Tourism image shows a path coefficient of 0.676 with a p-value of 0.000 ($p < 0.05$). This means that tourism image has a positive and significant effect on tourist satisfaction.
3. The effect of Tourist Satisfaction (Z) on Repeat Visit Loyalty (Y)
   Tourist satisfaction has a path coefficient of 0.603 with a significance value of 0.000 ($p < 0.05$). Thus, tourist satisfaction has a positive and significant effect on repeat visit loyalty.
4. The effect of Religiosity (X1) on Repeat Visit Loyalty (Y)
   The t-test results show a path coefficient of 0.101 with a p-value of 0.207 ($p > 0.05$). This means that religiosity does not have a significant direct effect on repeat visit loyalty.
5. The effect of Tourism Image (X2) on Repeat Visit Loyalty (Y)

Tourism image has a path coefficient of 0.184 with a p-value of 0.109 (p > 0.05). These results indicate that tourism image does not have a significant direct effect on repeat visit loyalty.

6. The indirect influence of Religiosity (X1) on Loyalty (Y) as mediated by Tourist Satisfaction (Z)
   The indirect influence of religiosity on loyalty via tourist satisfaction was found to have a coefficient of 0.253, with a corresponding p-value of 0.017 (p < 0.05). This finding demonstrates a statistically significant indirect effect, thus establishing tourist satisfaction as a mediating mechanism in the relationship between religiosity and repeat visit loyalty.
7. The indirect influence of Tourism Image (X2) on Loyalty (Y) as mediated by Tourist Satisfaction (Z)
   The indirect effect of tourism image on loyalty through tourist satisfaction yielded a coefficient of 0.486 with a p-value of 0.000 (p < 0.05). This indicates a significant indirect effect, thereby confirming that tourist satisfaction serves as a mediating variable in the relationship between tourism image and repeat visit loyalty.

Table 8. Path Analysis and Hypothesis Test

	Coefficients	P Values
X1 (Religiosity) -> Z (Tourist Satisfaction)	0.200	0.006
X2 (Tourism Image) -> Z (Tourist Satisfaction)	0.676	0.000
Z (Tourist Satisfaction) -> Y (Repeat Visit Loyalty)	0.603	0.000
X1 (Religiosity) -> Y (Repeat Visit Loyalty)	0.101	0.207
X2 (Tourism Image) -> Y (Repeat Visit Loyalty)	0.184	0.109
X1 (Religiosity) -> Z (Tourist Satisfaction) -> Y (Repeat Visit Loyalty)	0.253	0.017
X2 (Tourism Image) -> Z (Tourist Satisfaction) -> Y (Repeat Visit Loyalty)	0.486	0.000

Source: Processed data, 2025.

Discussion

The research results indicate that religiosity has a positive and significant effect on tourist satisfaction (β=0.200; p=0.006). Muslim tourists with high levels of religiosity consider Sharia-compliant aspects when selecting travel destinations. Facilities and services that align with Sharia principles are a priority for tourists with high religiosity. These findings are consistent with the study by Setiawan & Malik (2022), which states that religiosity significantly influences tourist satisfaction in the context of halal tourism.

Tourism image has a positive and significant effect on tourist satisfaction (H2: β=0.676; p=0.000). Tourists evaluate a destination's image through both rational and emotional aspects, thereby forming the impression and belief that the destination is worth visiting. A tourist destination with a positive image that meets expectations will generate satisfaction among tourists. This study confirms the findings of Hanif et al. (2016) and Kadi et al. (2021), which state that destination image has a positive and significant impact on tourist satisfaction.

Tourist satisfaction has a positive and significant effect on repeat visit loyalty (β=0.603; p=0.000). This indicates that tourists who appreciate the Great Mosque of Demak will demonstrate loyalty. Higher levels of visitor satisfaction enhance tourist loyalty toward a destination. Satisfaction is achieved when tourists' expectations align with their actual experiences during the visit. Satisfied tourists tend to be loyal and are likely to return to the destination. These findings support the research by Lesmana et al., (2020), which states that visitor satisfaction fosters repeat visits.

The finding that religiosity has a positive but statistically insignificant effect on repeat visit loyalty to the Great Mosque of Demak (β=0.101; p=0.207) indicates that, although there is a tendency toward a positive relationship, the influence is not strong enough to be considered statistically significant. This demonstrates that a high level of religiosity among attendees is not necessarily

reflected in higher levels of loyalty in future visits. You could be really religious but a person's satisfaction with the spiritual experience and quality of service counts for a lot if you want to inspire loyalty for a return visit. The result was consistent with Arta & Fikriyah's (2021) result that religiosity influenced the interest to visit, but it was not statistically significant.

The positive influence of the image of tourism on the loyalty of repeat visitors is insignificant (β=0.184; p=0.109). The main reason is the mediating role of tourist satisfaction and the influence of other more dominant factors. Mbira (2024) proposes tourist satisfaction as a partial mediator between destination image and loyalty. The results give evidence that the effect of destination image on loyalty is primarily mediated by tourist satisfaction. To summarize, a good reputation alone does not guaranty tourist loyalty and repeat visits; it needs to be accompanied by a satisfying, tangible experience for the tourist.

The most important theoretical contribution of this research is the finding of full mediation. Two complementary theoretical models can fully account for this outcome. The Stimulus-Organism-Response (S-O-R) framework initially states that external stimuli (S) namely religiosity and the image of tourism affect the internal condition (O) of an individual, which is reflected as tourist satisfaction. This internal state then affects the behavioral response (R) and results in repeat visit loyalty. The triviality of the direct routes demonstrates that the stimuli do not generate an immediate response, but that they must be first processed within the organism (satisfaction) to be able to generate an effect. The second explanation is the Expectancy-Disconfirmation Theory (EDT). Tourists form expectations, based on their religious beliefs and the image of tourism. But loyalty (repeat patronage) comes not only from these expectations. Loyalty from tourists is earned only when they compare their experience with their expectations and judge the two. Contentment is a result of favorable disconfirmation (performance exceeds anticipations). The results of this research indicate that in the absence of positive disconfirmation (i.e. satisfaction), the formative role of religiosity and image is not sufficient to create loyalty. So satisfaction is a full and important mediator.

Tourist satisfaction was identified as a mediator in the relationship between religiosity and repeat visit loyalty (p=0.017), and between tourism image and repeat visit loyalty (p=0.000). Visitors satisfied with the experience in the halal place tend to come back and recommend it (Mustikawati et al., 2022). The higher the satisfaction of tourists, the greater the correlation between the perception of religion and the loyalty to revisit. Basically, contentment is the key ingredient that would turn religiosity and tourism perception into true loyalty. Without satisfaction, these two factors are just initial resources that do not produce lasting behavioral effects.

Conclusion

The research shows the significant effect between the level of religiosity and the image of tourism on tourist satisfaction at the Great Mosque of Demak. Both of these factors were found to have a positive and significant influence on tourist satisfaction, which shows that tourists were more satisfied with increases in religiosity and more favorable views of the tourism image. However, religiosity and the image of tourism did not exhibit a significant positive impact when directly related to the loyalty of repeat visitors. It implies that the strength of religious beliefs or a positive perception of the destination alone is not enough to generate the desire to revisit, and more powerful influences are needed to convert these inclinations into consistent loyalty.

A key ingredient that links this relationship is the satisfaction of tourists. The study found that satisfaction has a positive and significant effect on loyalty of repeat visits and fully mediates the relationship of religiosity and tourism image to loyalty. Thus, people who are satisfied with the spiritual attractions and facilities in the Great Mosque of Demak will be back and refer to others. Based on the results, it is recommended to administration of Great Mosque of Demak to continue

to increase the good reputation and environment of Great Mosque of Demak in an effort to maintain visitor satisfaction to strengthen the loyalty that lasts.

This study has several limitations that should be acknowledged. Firstly, the number of samples i.e. 105 respondents is considered sufficient for PLS-SEM, however the findings may not be applicable to wider population of visitors to Great Mosque of Demak. Secondly, purposive sampling was used in the implementation of this study which may have introduced selection bias. Thirdly, the findings might not be generalizable to other types of tourist places. This research was conducted in only one religious tourism place. Fourth, the cross-sectional approach collects data at one point in time, and thus, causality cannot be established conclusively. Lastly, future studies can add other elements such as service quality, perceived value, or destination trust to develop a more comprehensive model. This study only looked at the effect of religiosity and tourism image as antecedents of happiness and loyalty. The results can be a foundation for other scholars to increase their knowledge on the behavioral dynamics of religious tourists by incorporating more variables and using larger, more diverse samples.

Conflicts of interest

The authors declare that there are no conflicts of interest.

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