

The effect of self-congruity and emotional attachment on revisit intention in Penglipuran village as an alternative tourism destination

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ABSTRACT

The tourism trend has recently shifted from mass tourism to alternative tourism. Alternative tourism emphasizes the quality of travel experiences while minimizing environmental degradation. One form of alternative tourism is the tourism village. A tourism village refers to a rural administrative area that possesses distinctive potential and unique attractions, offering visitors the opportunity to experience the lifestyle, traditions, and authenticity of rural communities and their local resources. The problem addressed in this study arises from the tendency of tourists to visit Southern Bali, which results in unstable visitor numbers in Northern Bali, further intensified by competition among alternative tourism destinations in the region. This study aims to analyze the effect of self-congruity on revisit intention with emotional attachment as a mediating variable among visitors to Penglipuran Village. A quantitative approach was employed, involving 110 domestic tourists and travelers who visited Penglipuran Village. Data were analyzed using the Structural Equation Modeling–Partial Least Squares (SEM-PLS) method. The results indicate that self-congruity significantly influences revisit intention, self-congruity significantly affects emotional attachment, and emotional attachment significantly influences revisit intention. Furthermore, emotional attachment serves as a partial mediator in the relationship between self-congruity and revisit intention. Theoretically, this study contributes novelty by employing cognitive, affective, and conative perspectives to measure self-congruity, emotional attachment, and revisit intention, respectively. From a managerial perspective, the findings suggest that the management of Penglipuran Village should recognize that many tourists aspire to live in an environment similar to that of Penglipuran. This implies that the cultural values and atmosphere of Penglipuran Village play a crucial role in attracting tourists and fostering their emotional connection to the destination.

HOW TO CITE ITEM

Primananda, P. G. B. N., Amerta, I. M. S., & Kusuma, A. M. I. W. (2026). The effect of self-congruity and emotional attachment on revisit intention in Penglipuran village as an alternative tourism destination. *Jurnal Pariwisata Pesona*, 11(1), 21–31. <https://doi.org/10.26905/jpp.v11i1.16320>

ABSTRAK

Tren pariwisata baru-baru ini bergeser dari pariwisata massal ke pariwisata alternatif. Pariwisata alternatif menekankan kualitas pengalaman perjalanan sambil meminimalkan degradasi lingkungan. Salah satu bentuk pariwisata alternatif adalah desa wisata. Desa wisata mengacu pada wilayah administratif pedesaan yang memiliki potensi khas dan daya tarik unik, menawarkan pengunjung kesempatan untuk merasakan gaya hidup, tradisi, dan keaslian masyarakat pedesaan serta sumber daya lokal mereka. Permasalahan yang dibahas dalam penelitian ini muncul dari kecenderungan wisatawan untuk mengunjungi Bali Selatan, yang mengakibatkan jumlah pengunjung yang tidak stabil di Bali

Utara, yang semakin diperparah oleh persaingan antar destinasi wisata alternatif di wilayah tersebut. Penelitian ini bertujuan untuk menganalisis pengaruh kesesuaian diri terhadap niat kunjungan kembali dengan keterikatan emosional sebagai variabel mediasi di antara pengunjung Desa Penglipuran. Pendekatan kuantitatif digunakan, melibatkan 110 wisatawan domestik dan pelancong yang mengunjungi Desa Penglipuran. Data dianalisis menggunakan metode Structural Equation Modeling–Partial Least Squares (SEM-PLS). Hasil menunjukkan bahwa kesesuaian diri secara signifikan memengaruhi niat kunjungan kembali, kesesuaian diri secara signifikan memengaruhi keterikatan emosional, dan keterikatan emosional secara signifikan memengaruhi niat kunjungan kembali. Lebih lanjut, keterikatan emosional berperan sebagai mediator parsial dalam hubungan antara kesesuaian diri dan niat kunjungan kembali. Secara teoritis, penelitian ini memberikan kebaruan dengan menggunakan perspektif kognitif, afektif, dan konatif untuk mengukur kesesuaian diri, keterikatan emosional, dan niat kunjungan kembali. Dari perspektif manajerial, temuan menunjukkan bahwa manajemen Desa Penglipuran harus menyadari bahwa banyak wisatawan bercita-cita untuk tinggal di lingkungan yang mirip dengan Penglipuran. Hal ini menyiratkan bahwa nilai-nilai budaya dan suasana Desa Penglipuran memainkan peran penting dalam menarik wisatawan dan menumbuhkan keterikatan emosional mereka terhadap destinasi tersebut.

INTRODUCTION

Bali is Indonesia's premier tourist destination, renowned for its natural beauty, culture, traditions and the warmth of its people. As the industry has evolved, Bali's tourism sector has begun to shift away from mass tourism towards alternative tourism that emphasises quality experiences, sustainability, cultural preservation and the involvement of local communities (Darsana, 2022; Satriawati *et al.*, 2022). In this context, tourism villages represent an important form of alternative tourism as they offer authentic experiences rooted in the daily life, traditions and culture of the local community. However, tourist villages still face challenges in maintaining their appeal as destinations, building visitor loyalty and encouraging repeat visits amidst the competition among tourist destinations in Bali.

Table 1. Domestic Tourist Visits in 2026

Regency	January	February	March	April
Jembrana	81,560	81,322	111,331	85,136
Tabanan	209,801	207,030	229,231	219,464
Badung	602,751	507,615	576,166	555,420
Gianyar	218,163	215,760	235,090	243,492
Klungkung	91,356	79,989	100,080	94,895
Bangli	111,914	97,956	109,973	117,184
Karangasem	201,461	177,147	230,465	255,108
Buleleng	198,329	199,211	250,285	221,605
Denpasar	455,603	426,857	452,753	456,551
Bali	2,170,938	1,992,887	2,295,374	2,248,855

Sumber: BPS Bali (2026)

Table 1 shows that tourism in Bali is still dominated by the Sarbagita region, which comprises Denpasar, Badung, Gianyar and Tabanan, as the areas with the highest number of tourist visits. However, areas outside the Sarbagita region, such as Bangli Regency, also hold significant potential for tourism development. Data on domestic tourists for 2026 shows that Bangli received 111,914 visits in January, 97,956 in February, 109,973 in March, and 117,184 in April. These figures show that visitor numbers to Bangli remain relatively stable, although they are still lower than those in Bali's main tourist areas. Bangli therefore has an opportunity to strengthen its position as a cultural tourism destination, particularly by reinforcing the psychological factors that influence tourists' loyalty and their intention to return.

Tourism villages have great potential to showcase the culture, traditions, and local community life that continue to be preserved by future generations, thereby becoming an attraction for tourists. However, the development of tourism villages is inseparable from various challenges, such as limited operational costs, inadequate facilities, and issues related to visitor safety. (Septemuryantoro, 2021). In addition, competition among tourist attractions in Bali has become increasingly intense along with the growing number of destinations

developed by both the government and private sector. Each destination manager strives to highlight its uniqueness and appeal, ranging from natural beauty and cultural richness to authentic tourism experiences, in order to attract both domestic and international tourists. (Citra & Pitana, 2023; Foroudi *et al.*, 2018; Primananda *et al.*, 2022). This condition poses a challenge for tourism villages as a form of alternative tourism, particularly because special-interest destinations need not only to attract first-time visits but also to build psychological congruence with tourists in order to encourage revisit intention. In this context, Penglipuran Tourism Village in Bangli Regency is relevant to examine, as it is known as a cultural tourism village that continues to preserve its traditional spatial layout, customary values, and unique local culture. Nevertheless, as a cultural destination located outside Bali's main tourism area of South Bali/Sarbagita, Penglipuran still needs to strengthen tourists' psychological factors, particularly self-congruity and emotional attachment, so that tourists are motivated to revisit.

Self-congruity explains that individuals tend to like and choose objects that are perceived to reflect themselves, whether in terms of their actual self, ideal self, or social self. (Sirgy & Su, 2000). In tourism, self-congruity can influence how tourists evaluate a destination and develop a psychological connection with the place they visit. Several previous studies have examined the relationship between self-congruity and revisit intention; however, the findings still show inconsistencies. Kim dan Malek (2016), Sharma *et al.* (2020), Yasri *et al.* (2022), Vinh (2023) dan Nguyen *et al.* (2023) found that self-congruity has a significant effect on tourists' behavioral intention, whereas Yang *et al.* (2022), Yuanita dan Marsasi (2022) dan Strandberg (2023) found different results. These inconsistent findings indicate the need for a mediating variable that can explain how self-congruity encourages revisit intention.

These inconsistent findings indicate the need for a mediating variable that can explain how self-congruity encourages revisit intention. (Han *et al.*, 2019; Hatta *et al.*, 2022; Rabbanee *et al.*, 2020). Based on the Stimulus–Organism–Response (SOR) theory, as seen on figure 1 self-congruity is positioned as a cognitive stimulus that emerges when tourists perceive that the image of Penglipuran Tourism Village is congruent with their self-image. This stimulus then forms emotional attachment as tourists' internal affective response, which ultimately encourages revisit intention as a behavioral response (Angelie, *et al.*, 2025). Therefore, this study aims to analyze the effect of self-congruity on emotional attachment and revisit intention, as well as to examine the mediating role of emotional attachment in the context of Penglipuran Tourism Village, Bangli Regency.

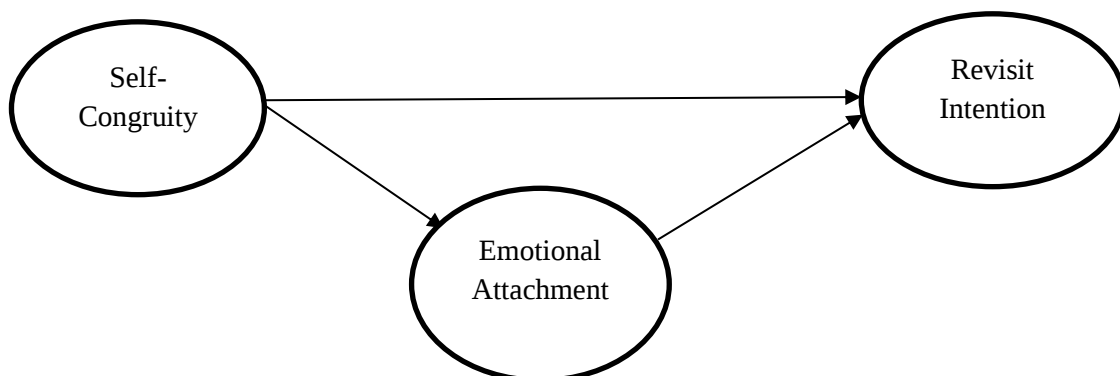


Figure 1. Conceptual Framework of the Study

METHOD

The population of this study consisted of domestic tourists who had visited Penglipuran Village. The sample was determined using a purposive sampling technique, based on specific criteria aligned with the objectives of the study. The respondents involved were domestic tourists who had visited Penglipuran Village within the past year and were over 17 years old. In this study, domestic tourists refer to Indonesian citizens who visited Penglipuran Village, either as same-day visitors or overnight tourists. Same-day visitors refer to local or domestic tourists who visited for less than 24 hours, whereas overnight domestic tourists refer to Indonesian tourists who visited and stayed overnight in Penglipuran Village.

Data were collected through an online questionnaire using Google Forms, which was distributed via WhatsApp messages. All questionnaire items were written in Indonesian to ensure that they could be easily understood by the respondents. The determination of the sample size referred to the general rule in PLS-SEM, namely the number of indicators multiplied by 5 to 10. With a total of 14 indicators, the recommended number of respondents ranged from 70 to 140. This study successfully collected data from 110 respondents; therefore, this number was considered sufficient to meet the minimum sample requirement. Each indicator was measured using a 5-point Likert scale. Furthermore, the data were analyzed using SmartPLS version 4.0. The variables used in

this study consisted of self-congruity with 6 indicators, emotional attachment with 4 indicators, and revisit intention with 4 indicators.

RESULT AND DISCUSSION

The findings of the study in Penglipuran Village begin with a profile of the respondents who visited the village. Female tourists accounted for the majority of visitors to Penglipuran Village, at 52.7 per cent. The largest age group was those aged 28 to 44 years, at 42.7 per cent, followed by those aged 18 to 27 years, at 35.5 per cent. As for the frequency of going on holiday during the year, going twice was the most common, at 36.4 per cent. The table of respondent profiles is presented in Table 2 below.

Table 2. Respondent Profile

Description	Persentase
Respondents	
Male	47.3
Female	52.7
Age	
18 – 27 Years old	35.5
28 – 44 Years old	42.7
45 – 60 Years old	16.4
Over 60 years old	5.4
The frequency of going on holiday over the course of a year	
1 time	30
2 times	36.4
3 times	22.7
More than three times	10.9

Source: Processed data (2025)

To assess the validity of the indicators, an outer loading test is required. Table 3 presents the outer loadings for this study

Table 3. Validity Test

Statement Item	Outer loadings
X3 <- Self-Congruity (Ideal): In my opinion, Penglipuran Village reflects the lifestyle I aspire to have in the future.	0.807
X4 <- Self-Congruity (Ideal): I consider Penglipuran Village to represent the self-standards that I aspire to achieve.	0.913
X5 <- Self-Congruity (Social): In my opinion, people who visit Penglipuran Village are perceived as having concern for culture.	0.921
X6 <- Self-Congruity (Social): I believe that visiting Penglipuran Village reflects a positive social status.	0.924
Y2 <- Revisit Intention (Plan): I have a plan to revisit Penglipuran Village within the next year.	0.885
Y3 <- Revisit intention (Recommendation) I would recommend Penglipuran Village to my relatives	0.922
Y4 <- Revisit Intention (Visiting with Friends): I will revisit Penglipuran Village if invited by my friends.	0.877
Z1 <- Emotional Attachment (Happiness): I am happy to be able to spend my holiday in Penglipuran Village.	0.907
Z2 <- Emotional Attachment (Enthusiasm): I feel excited about spending my holiday in Penglipuran Village.	0.893
Z3 <- Emotional Attachment (Interest): I am interested in the culture of Penglipuran Village.	0.868
Z4 <- Emotional Attachment (Liking): I like spending my holiday in Penglipuran Village.	0.732

Sumber: Data diolah (2025)

The results of the outer loading test showed that all remaining indicators had values above 0.70, indicating that they met the criteria for convergent validity. Indicators X1, X2, and Y1 were removed because they did not meet the validity requirements. In the self-congruity variable, the indicators with the highest values were X6, with a value of 0.924, and X5, with a value of 0.921. This indicates that tourists' self-congruity with Penglipuran Village is more strongly represented by the perception that visiting the village reflects a positive social status and concern for culture. In the revisit intention variable, indicator Y3 had the highest value of 0.922, indicating a strong tendency among tourists to recommend Penglipuran Village to their relatives. Meanwhile, in the emotional attachment variable, indicator Z1 had the highest value of 0.907, indicating that happiness is the strongest emotional aspect in tourists' experiences. To further assess the reliability and convergent validity of the study, Cronbach's alpha, composite reliability, and average variance extracted (AVE) were examined. The results of these tests are presented in Table 4.

Table 4. Reliability and Convergent Validity Tests

	Cronbach's alpha	Composite reliability (rho_a)	Composite reliability (rho_c)	AVE
Self Congruity	0.915	0.938	0.940	0.797
Revisit Intention	0.875	0.877	0.923	0.801
Emotional Attachment	0.872	0.877	0.914	0.727

Source: Processed data (2025)

The results of the reliability and convergent validity tests showed that all research constructs, namely Self-Congruity, Emotional Attachment, and Revisit Intention, had Cronbach's alpha values above 0.80 and composite reliability values above 0.90, indicating that each construct had a very good and reliable level of internal consistency. In addition, the average variance extracted (AVE) values of all constructs were above 0.70, indicating that each set of indicators was able to explain more than 70 percent of the variance in its respective construct. Therefore, it can be concluded that all indicators in this research model demonstrated excellent reliability and convergent validity, making the questionnaire instrument appropriate for further analysis at the structural model evaluation stage.

The next test was the discriminant validity test, which is presented in Table 5. A good discriminant validity result is indicated by an HTMT value below 0.85, suggesting that each construct is clearly distinct from the others.

Table 5. Heterotrait-Monotrait Ratio (HTMT) Test

	Heterotrait-monotrait ratio (HTMT)
Revisit Intention <-> Self-Congruity	0.514
Emotional Attachment <-> Self-Congruity	0.454
Emotional Attachment <-> Revisit Intention	0.539

Source: Processed data (2025)

The results of the discriminant validity test using the Heterotrait-Monotrait Ratio (HTMT) showed that all inter-construct values were below the recommended threshold of 0.85. The relationship between Revisit Intention and Self-Congruity had a value of 0.514, the relationship between Emotional Attachment and Self-Congruity had a value of 0.454, and the relationship between Emotional Attachment and Revisit Intention had a value of 0.539. These relatively low HTMT values indicate that each construct is clearly distinct and that there is no conceptual overlap among the variables. Therefore, it can be concluded that this research model adequately meets the criteria for discriminant validity.

The next test is the R-Square test, presented in Table 6. The criteria for assessing R-Square are based on Chin's classification, whereby a value of 0.19 indicates a weak effect, 0.33 indicates a moderate effect, and 0.67 indicates a strong effect.

Table 6. R-squared Test

	R-square	R-square adjusted
Revisit Intention	0.313	0.300
Emotional Attachment	0.180	0.172

Source: Processed data (2025)

The R-square test results showed that Self-Congruity and Emotional Attachment were able to explain 31.3% of the variation in Revisit Intention, while Self-Congruity explained 18% of the variation in Emotional Attachment. These values indicate that the influence on Revisit Intention is moderate, whereas the influence on Emotional Attachment is relatively weak. Therefore, there are still other factors outside the model that may influence both variables.

The next test was the f-square test, which is presented in Table 7. The criterion for assessing f-square is considered acceptable when the value is equal to or greater than 0.15, indicating that the independent variable has a moderate to strong effect on the dependent variable.

Tabel 7. f-square test

	f-square
Self-Congruity -> Revisit Intention	0.121
Self-Congruity -> Emotional Attachment	0.219
Emotional Attachment -> Revisit Intention	0.142

Source: Processed data (2025)

The f-square test results show that Self-Congruity has a moderate effect on Emotional Attachment with a value of 0.219 and a small effect on Revisit Intention with a value of 0.121. Meanwhile, Emotional Attachment

also has a small effect on Revisit Intention with a value of 0.142. Thus, the effects among variables in the model range from small to moderate.

Table 8. Model Fit

	Saturated model	Estimated model
SRMR	0.077	0.077
d_ULS	0.388	0.388
d_G	0.217	0.217
Chi-square	143.115	143.115
NFI	0.843	0.843

Source: Processed data (2025)

The next test is the model fit test, which is presented in Table 8. The criteria for a good model fit are indicated by an SRMR value below 0.08 and an NFI value above 0.90.

The model fit test results show that the SRMR value of 0.077 is below the threshold of 0.08, indicating that the model has a good fit with the data. Meanwhile, the NFI value of 0.843 indicates an acceptable level of model fit, although it has not yet reached the very good category of 0.90 or higher. Therefore, based on these two main indicators, this research model (figure 2) can be concluded to be feasible and to have an adequate level of fit for use in further structural analysis.

Table 9. Path Analysis

	Original sample (O)	Sample mean (M)	Standard deviation (STDEV)	T statistics ((O/STDEV))	P values
Self-Congruity -> Revisit Intention	0.319	0.330	0.104	3.070	0.002
Self-Congruity -> Emotional Attachment	0.424	0.431	0.088	4.834	0.000
Emotional Attachment -> Revisit Intention	0.345	0.341	0.103	3.355	0.001

Source: Processed data (2025)

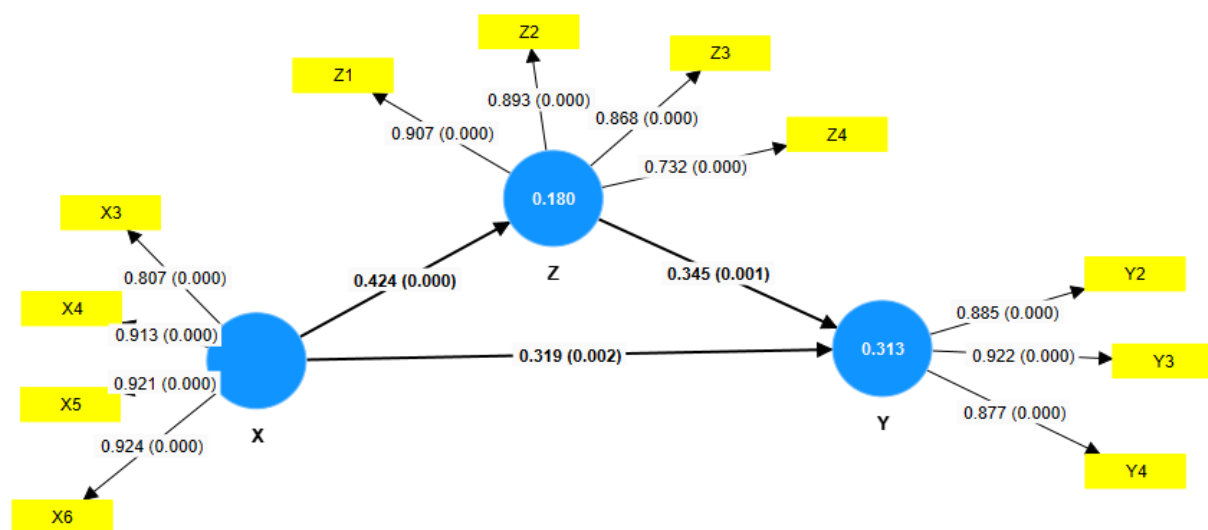


Figure 2. Path Analysis
X: Self-Congruity, Z : Emotional Attachment, Y: Revisit Intention

The path analysis results in Table 9 show that self-congruity has a significant effect on revisit intention. This finding is consistent with the results found by Gravelines *et al.* (2022) who found that self-congruity has a significant effect on behavioral intention. This indicates that Hypothesis 1 in this study is accepted. Another finding shows that self-congruity has a significant effect on emotional attachment. This result is in line with the findings of Rabbanee *et al.* (2020) who found that actual and social self-congruity have a significant effect on brand attachment. This finding indicates that Hypothesis 2 is accepted. Another finding shows that emotional attachment has a significant effect on revisit intention. These findings are consistent with Pandey dan Sahu (2020) who found that brand attachment has a significant influence on the intention to engage in word-of-mouth behaviour. This indicates that Hypothesis 3 of this study is supported.

Table 10. Mediation Test

	Original sample (O)	Sample mean (M)	Standard deviation (STDEV)	T statistics (O/STDEV)	P valu es
Self-Congruity -> Emotional Attachment -> Revisit Intention	0.146	0.145	0.051	2.859	0.004

Source: Processed data (2025)

The mediation effect test results show that the path from Self-Congruity to Emotional Attachment to Revisit Intention has a t-statistic value of 2.859 and a p-value of 0.004 (see table 10). This indicates that the indirect effect of self-congruity on revisit intention through emotional attachment is significant. Therefore, the mediating role of emotional attachment in this study can be categorized as partial mediation.

Stimulus Organism Response

The findings of this study strengthen the relevance of the Stimulus–Organism–Response or SOR framework in explaining tourist behavior in the context of cultural tourism villages. SOR theory explains that environmental stimuli can influence an individual's internal state, which subsequently shapes behavioral responses, either in the form of a tendency to approach or avoid a destination. (Mehrabian & Russell, 1974b; Vieira, 2013). In the context of tourism, Asyraf et al. (2023) emphasize that SOR is widely used because of its flexibility, allowing various destination attributes and tourists' psychological processes to be adapted to the objectives and context of a study. In this study, Penglipuran Village is understood as a cultural tourism environment that provides stimuli through its orderly, clean, harmonious, authentic, and culturally rich destination characteristics. These stimuli are then perceived by tourists through self-congruity, namely the extent to which the characteristics of Penglipuran Village are considered aligned with their self-image, ideal values, and the social image they wish to present. This is consistent with the application of SOR in previous tourism studies, which explain that destination attributes can influence tourists' cognitive and emotional states and subsequently generate loyalty responses, such as revisit intention. (Rosli et al., 2023; Wayan et al., 2024).

The results of the study show that self-congruity has a positive and significant effect on revisit intention to Penglipuran Village. This finding explains that the higher the congruence between tourists' self-image and the characteristics of the destination, the greater their tendency to revisit. In the context of Penglipuran Village, self-congruity is not only formed through the physical attractiveness of the destination but also through the symbolic values embedded in this cultural tourism village. (Mehrabian & Russell, 1974a; Sudhana et al., 2020; Mahiru, et al., 2025). Tourists may perceive a visit to Penglipuran Village as a positive form of self-expression, particularly because the village is closely associated with cultural preservation, the orderliness of its traditional spatial layout, environmental cleanliness, and community life that continues to maintain customary values. Revisit intention is not only determined by rational evaluations of destination attractiveness but also by experiences that are able to build symbolic and emotional connections between tourists and the destination. Therefore, Penglipuran Village needs to maintain the quality of its authentic cultural experiences, as these experiences can strengthen self-congruity, foster emotional attachment, and encourage revisit intention (Fu et al., 2020; M. Zhou et al., 2020).

The findings on the self-congruity indicators show that the social dimension plays an important role in shaping tourists' perceptions. Tourists tend to feel that people who visit Penglipuran Village can be perceived as having concern for culture and as projecting a positive social image. This indicates that Penglipuran Village has strength as a cultural destination that not only offers tourism experiences but also provides social meaning for tourists (Yang et al., 2025). In the context of increasing competition among tourist destinations in Bali, this social meaning becomes important because tourists do not choose destinations solely based on beauty or facilities, but also based on the values they can express through their travel experiences. Therefore, the congruence between tourists' identity and the characteristics of Penglipuran Village can become one of the factors that encourages revisit intention. These results are consistent with Nguyen et al. (2023) who found that self-congruity plays an important role in shaping behavioral intention, although in that study self-congruity was positioned as a mediating variable. However, the findings of this study differ from Strandberg (2023) who found that self-congruity did not have a significant effect on revisit intention. This difference can be explained by the destination context, as Penglipuran Village has strong cultural characteristics, making it easier to establish congruence between tourists' values and the destination image.

This study found that self-congruity has a positive and significant effect on emotional attachment. This relationship represents the strongest path in the research model, indicating that self-congruity is more dominant in shaping tourists' emotional responses than in directly encouraging revisit intention. Congruence with the ideal self also becomes an important aspect in explaining tourists' emotional attachment. Penglipuran Village can be perceived as a representation of an orderly, harmonious, clean life that is closely connected to cultural values. These characteristics can create the impression that the village reflects the expected standard of living, particularly for tourists who seek a calm, authentic, and culturally meaningful tourism experience (Joo et al., 2020). Therefore, tourists can develop emotional attachment because Penglipuran Village represents their ideal self-image as

individuals who appreciate culture, care about tradition, and choose meaningful tourism experiences. This view is in line with Manyiwa (2020), which emphasises that alignment with one's ideal self-image can strengthen emotional attachment to an object or brand.

This finding strengthens the understanding that emotional attachment is an important affective response in cultural tourism experiences. Penglipuran Village does not only offer tourist objects to be observed, but also presents an atmosphere that can shape tourists' emotional experiences. The distinctive village layout, traditional houses, well-organized environment, and interaction with local community life create an experience that differs from mass tourism. Therefore, when tourists feel that the characteristics of Penglipuran Village are congruent with their values and self-image, they tend to develop emotional closeness to the destination (Šegota *et al.*, 2022). These findings are also consistent with Shimul dan Phau (2023), who showed that self-congruity can influence brand love. In this study, this logic is extended to the context of tourism destinations. This means that congruence between tourists' self-image and the destination image can shape emotional attachment to the place. Thus, self-congruity can be understood as an important foundation for building tourists' emotional bonds with Penglipuran Village, which ultimately can strengthen their intention to revisit.

Emotional attachment is proven to have a positive and significant effect on revisit intention. This finding indicates that tourists who feel happy, enthusiastic, interested in culture, and enjoy their tourism experience in Penglipuran Village tend to have a stronger motivation to revisit. In the context of cultural tourism villages, revisit intention is not only shaped by functional aspects such as facilities and accessibility, but also by the emotional impressions that emerge from the experience of enjoying the village atmosphere, cultural uniqueness, and authentic values offered by the destination. These results are consistent with Zhou *et al.* (2022) who explained that in heritage tourism, place attachment plays an important role in encouraging revisit intention. These findings also support Mengkebayaer *et al.* (2022) who stated that place attachment influences tourist loyalty. Thus, emotional attachment can be understood as an affective factor that strengthens the relationship between cultural tourism experiences and tourists' loyal behavior, including the desire to revisit, recommend Penglipuran Village to relatives, and revisit the village when invited by friends.

This study also found that emotional attachment serves as a mediator in the relationship between self-congruity and revisit intention. This role can be categorized as partial mediation, as self-congruity still has a direct effect on revisit intention while also having an indirect effect through emotional attachment. This means that tourists who feel that Penglipuran Village is congruent with their self-image, social values, and ideal self-image may be directly encouraged to revisit. At the same time, this sense of congruity can also foster emotional closeness to the destination, which ultimately further strengthens tourists' intention to revisit. (Yang *et al.*, 2025)

The mediating role of emotional attachment shows that revisiting Penglipuran Village is not only determined by the congruence between the destination image and tourists' self-image, but also by the depth of emotional experience formed during the visit. In other words, tourists who feel congruent with Penglipuran Village are more likely to feel happy, interested, and emotionally connected to the destination. These feelings then become the basis for the emergence of revisit intention. This finding contributes to previous studies that have often positioned self-congruity as a mediating variable, such as Yang *et al.* (2020), Yang *et al.* (2022), Bagaskara dan Marsasi (2023), and Nguyen *et al.* (2023). Unlike those studies, this study positions self-congruity as an independent variable and shows that emotional attachment can serve as a psychological mechanism that explains the relationship between self-congruity and revisit intention in the context of cultural tourism villages.

Overall, the findings of this study confirm that Penglipuran Village has strength not only as a cultural tourism destination, but also as an experiential space that can shape identity congruence, emotional attachment, and tourist loyalty. For the managers of Penglipuran Village, these findings highlight the importance of maintaining the cultural character, cleanliness, traditional spatial layout, and authentic experiences that serve as the main differentiating features of the destination. The development strategy of the tourism village should not only focus on increasing the number of visits, but also on creating experiences that are congruent with tourists' values and able to leave a strong emotional impression. Thus, Penglipuran Village can strengthen its position as a cultural tourism destination that is not only visited once, but also recommended and revisited.

CONCLUSION

This study aims to analyze the effect of self-congruity on revisit intention, both directly and through emotional attachment, in the context of Penglipuran Village as a cultural tourism destination. The results show that self-congruity has a positive and significant effect on revisit intention and emotional attachment. Emotional attachment is also proven to have a positive and significant effect on revisit intention. In addition, emotional attachment mediates the relationship between self-congruity and revisit intention. Thus, the research objective has been addressed, showing that tourists' intention to revisit Penglipuran Village is not only shaped by the congruence between tourists' self-image and the characteristics of the destination, but also by the emotional closeness formed during the tourism experience.

Theoretically, this study strengthens the application of the Stimulus–Organism–Response framework in explaining tourist behavior in the context of cultural tourism villages. Self-congruity serves as a cognitive-

symbolic stimulus, emotional attachment as an internal affective response, and revisit intention as tourists' conative response. This finding shows that the process of tourist loyalty toward a destination is not only rational, but also involves identity congruence and emotional experience. Therefore, this study contributes to expanding the understanding of the role of self-congruity and emotional attachment in shaping revisit intention toward alternative tourism destinations in Bali.

Practically, the findings of this study provide implications for the managers of Penglipuran Village to continuously maintain the cultural uniqueness, environmental authenticity, and quality of tourism experiences that distinguish this village from mass tourism destinations. Strengthening a destination image that is aligned with tourists' self-values can become an important strategy for building emotional attachment and encouraging revisit intention. Therefore, the management of Penglipuran Village should not only be directed toward the provision of tourism facilities, but also toward the preservation of cultural values, an authentic atmosphere, and meaningful experiences that can strengthen tourists' psychological connection with the destination.

The limitation of this study lies in its relatively small number of respondents; therefore, future studies should involve a larger sample size. Alternative tourism covers various forms, including religious tourism, agrotourism, ecotourism, and other types of tourism, so future research may further examine these contexts. The findings of this study also cannot be broadly generalized. Additional variables are needed, particularly because tourism activities often intersect with local culture. Therefore, variables related to culture, such as cultural distance, can be considered as additional variables in future studies. Research on alternative tourism also needs to be further developed so that tourism in Bali does not remain concentrated only in South Bali. Therefore, studies on the sustainability of alternative tourism are needed to support a more balanced distribution of tourism development across Bali.

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