

# Ethnic Festivals and Revisiting Intentions: A Study of Cultural Tourism at Bali's Ogoh-Ogoh Festival

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## ABSTRACT

**Purpose:** This study aims to map the trends, major themes, theoretical frameworks, and key determinants of revisit intention within the literature on ethnic festivals, with a special focus on Bali's cultural tourism context.

**Design/Methodology/Approach:** A mixed-method approach was employed, integrating bibliometric analysis and systematic literature review (SLR) based on the SPAR-4-SLR protocol, encompassing the stages of assembling, arranging, and assessing. Literature searches and selections were conducted through the Scopus-indexed Emerald and ScienceDirect databases for the period May 2014–May 2025, yielding 22 core articles for analysis.

**Findings:** The findings reveal that cultural authenticity, symbolic experience, and local community engagement are critical factors in creating memorable experiences and fostering tourists' intention to revisit. The Ogoh-Ogoh and Nyepi festivals demonstrate distinctive symbolic and spiritual dimensions, although the international database on Ogoh-Ogoh remains scarce. These results underscore the need for collaborative, interdisciplinary research and broader theoretical integration to advance understanding of ethnic festivals' roles in sustainable tourism. This study provides both conceptual and practical foundations for developing innovative, authentic, and sustainable strategies for cultural destination management at both local and global levels.

**Keywords:** *Revisiting Intention; Memorable Experience; Cultural Tourism; Ogoh-ogoh; Bali*

## INTRODUCTION

Ritual and cultural tourism has emerged as a central pillar of the global tourism industry, with approximately 40% of international travelers engaging in activities rooted in cultural heritage and authentic experiences (Richards, 2018; UNWTO, 2018). This

phenomenon is further amplified by the growing trend of spiritual tourism, wherein over 330 million tourists annually seek journeys that offer meaning, spiritual connection, and closeness to local traditions (WRTN, 2025). This shift in preferences underscores the increasing interest of tourists in local rituals, festivals, and vibrant cultural practices embedded within host communities.

In Southeast Asia, Indonesia—particularly the island of Bali—stands as a primary representation of cultural and spiritual tourism. Bali, which accounts for approximately 41% of the nation's tourist visits, is widely recognized for its rich Hindu traditions, ceremonial rituals, and well-preserved cultural festivals (Permen Parekraf No.11, 2022). The island's allure lies not only in its natural beauty but, more importantly, in its cultural authenticity and the continuity of indigenous ceremonial practices (Hanita et al., 2024).

One of the most prominent cultural rituals is the Ogoh-Ogoh festival, held annually on the eve of Nyepi, the Balinese Day of Silence. Ogoh-Ogoh, a parade of towering effigies symbolizing malevolent spirits, functions not only as a form of spiritual purification in Balinese Hindu belief but has also evolved into a spectacular cultural attraction that captivates both domestic and international tourists (Kresna, 2023). The popularity of Ogoh-Ogoh demonstrates how ethnic festivals can seamlessly integrate religious significance, cultural preservation, and economic magnetism through the medium of cultural tourism.



Sources: Sekaa Teruna Tunas Remaja, 2025

Figure 1. Ogoh-Ogoh Kungkang Siwa

Rituals and ethnic festivals have become central elements within tourism, offering tourists profound meaning and immersive engagement. In the context of tourism, rituals are defined as symbolic, expressive, and structured sequences of activities performed repetitively, bearing both social and spiritual significance, and involving public or communal participation—serving purposes such as cultural preservation, identity formation, and the provision of authentic experiences (Chen et al., 2024; Lu et al., 2024). Ethnic

festivals, as manifestations of collective rituals, provide a stage for cultural interaction between local communities and tourists, facilitating the creation of symbolic spaces that foster solidarity, shared emotions, and the reinforcement of social values (Lu et al., 2024). As ritual studies in tourism evolve, interaction ritual theory—highlighting four core dimensions: contextual elements, ritual symbols, structured processes, and shared emotions—emerges as a framework that enriches tourist experiences and strengthens social bonds within cultural destinations (Lu et al., 2024). Over time, rituals and ethnic festivals have expanded beyond their religious origins to become social practices that shape both individual and collective identities, while significantly contributing to the development of cultural and spiritual tourism.

The concept of authenticity has become a foundational principle in cultural tourism and festivals, as contemporary tourists increasingly seek experiences perceived as genuine and distinct from their everyday lives. Authenticity is no longer limited to the genuineness of objects or traditions, but also encompasses emotional involvement and the pursuit of meaning experienced by tourists during their participation in cultural festivals (Zatori et al., 2018). Emotionally, mentally, and socially engaging experiences—particularly those resembling a flow state—have been shown to intensify perceptions of authenticity and create memorable moments. Authentic, personalized, and interactive festival experiences can generate deep and lasting memories, which in turn influence tourist behavior, including the likelihood of recommending or revisiting a destination (Rivetti et al., 2024; Zatori et al., 2018).

The concept of memorable tourism experience (MTE) is also a powerful variable linking tourist engagement, cultural uniqueness, and revisit intention. Empirical studies have consistently affirmed that memorable tourism experiences, especially those enriched by intense cultural immersion and intercultural encounters, enhance destination loyalty and strengthen tourists' intention to return (Chen & Rahman, 2018; Lee et al., 2017). Additionally, cultural branding strategies are highly relevant in constructing destination identity. Cultural brands not only highlight physical attractions or events but also embed values, collective memories, and a sense of local pride into the image of the destination (F. Tan et al., 2023). Thus, the integration of authentic, memorable experiences with cultural branding emerges as a powerful formula for establishing sustainable and competitive festival destinations in the modern tourism era.

Although research on cultural festivals, authentic experiences, and tourists' revisit intentions continues to develop across various destination contexts (Chen et al., 2024; Chen & Rahman, 2018; Lee et al., 2017; Lu et al., 2024; Rivetti et al., 2024; F. Tan et al., 2023; Zatori et al., 2018), a systematic review of international academic literature—particularly from the Scopus and Web of Science

databases—reveals a significant gap in studies specifically addressing the Ogoh-Ogoh festival. Most publications concerning festivals in Bali tend to employ generalized terms such as 'cultural festival' or 'ritual tourism,' without offering deeper exploration into the role or cultural significance of Ogoh-Ogoh. Accordingly, this study contributes by synthesizing relevant literature and offering a novel conceptual framework that positions Ogoh-Ogoh within the broader context of cultural tourism and tourists' revisit intentions.

The urgency of this research lies in the need for a comprehensive understanding of the position and potential of the Ogoh-Ogoh festival as a cultural tourism phenomenon in the era of modern tourism. With the rising interest among tourists in authentic experiences and local culture, it is essential to map how academic literature has examined the trends, theories, key themes, and variables associated with ethnic festivals and tourists' revisit intentions, particularly within the Southeast Asian context. This study seeks to fill that gap through the SPAR-4-SLR method, which not only highlights the quantitative progression of research (publication trends and thematic networks) but also offers a deep synthesis of the theoretical, conceptual, and determinant factors in ritual tourism. Furthermore, the findings of this research are expected to serve as a foundation for future research agendas, strengthen the position of Ogoh-Ogoh as a cultural icon, and provide strategic recommendations for developing heritage-based destinations that are sustainable and competitive.

To address the identified research gap and the need for a comprehensive mapping of the literature in this domain, the present study is guided by the following seven key research questions:

RQ1. What are the publication trends in academic literature related to ethnic or cultural festivals in connection with revisit intention and cultural tourism?

RQ2. What are the major themes that emerge in the literature on cultural festivals and revisit intention?

RQ3. How do ethnic or cultural festivals influence tourist experiences and revisit intentions within the context of cultural and ritual tourism?

RQ4. What roles do symbolic and ritualistic elements of festivals such as Ogoh-Ogoh and Nyepi play in shaping tourists' behaviors and experiences?

RQ5. To what extent does perceived cultural authenticity in ethnic festivals influence tourist satisfaction and revisit intention?

RQ6. What theoretical frameworks have been employed in prior studies to explain the relationship between cultural festivals and tourists' revisit intentions?

RQ7. What factors influence tourists' intention to return after participating in cultural or ritual festivals in Bali?

## METHODS

This study adopts a multi-methods approach to produce a comprehensive and in-depth mapping of the literature concerning the Ogoh-Ogoh festival within the context of cultural tourism. The methodology integrates bibliometric analysis to identify publication trends, core journals, influential authors, and thematic clusters in the field, with a systematic literature review (SLR) that applies content analysis at both the within-study and between-study levels. All research procedures follow the SPAR-4-SLR protocol (Nord & Nord, 1995), which consists of three main stages:

### 1. Assembling: Literature Collection

In the assembling phase, this study focuses its literature search on core topics encompassing ethnic or cultural festivals, revisit intention, cultural tourism, and ritual tourism. The disciplinary scope is multidisciplinary, covering the fields of business, tourism management, hospitality, social sciences, and cultural studies. To ensure scholarly rigor, sources are limited to peer-reviewed journal articles indexed in Scopus, specifically retrieved from the Emerald and ScienceDirect databases. The inclusion criteria define the publication window as between May 2014 and May 2025 (see Table 1).

The literature search was conducted using a combination of targeted keywords:

"(ethnic festival OR cultural festival) AND (Ogoh-Ogoh OR Nyepi OR Bali festival) AND (tourist behavior OR revisit intention) AND (cultural tourism OR ritual tourism)", to ensure high relevance with the research objectives.

An initial search yielded 212 articles. Following a filtration process based on publication period, article type (research and review articles), and thematic relevance, a final selection of 98 articles met the inclusion criteria and were retained for further analysis.

Table 1. Inclusion and Exclusion Article Criteria

Inclusion	Exclusion
Ethnic/cultural festivals, revisit intention, cultural tourism, ritual tourism.	Topics unrelated to ethnic/cultural festivals, revisit intention, or cultural/ritual tourism.
Business, tourism management, hospitality, social sciences, cultural studies	Disciplines outside the scope (e.g., pure sciences, engineering, medical studies)
Scopus-indexed journal articles (Emerald & ScienceDirect)	Articles from non-Scopus indexed sources or outside Emerald/ScienceDirect

Peer-reviewed scholarly articles	Non-peer-reviewed content, editorials, book chapters, theses, popular reviews, opinion pieces
May 2014 – May 2025	Publications outside the specified time frame

Source: Author's work, 2025

## 2. Arranging: Article Organization

In the arranging phase, all collected literature was systematically coded into two primary categories: bibliometric data and content analysis data. The bibliometric data includes author identity, year of publication, article title, journal name, and citation count for each article. Meanwhile, content analysis data was coded based on the main research themes, theoretical frameworks employed, key variables or influencing factors analyzed, and the research methods adopted in each study.

The final selection process followed the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) flowchart (depicted in Figure 2), which involved a series of rigorous screening steps to ensure both the quality and relevance of the literature.

In the second to fourth screening stages, the following exclusions were made:

- 5 articles were excluded due to a lack of full-text access,
- 54 articles were excluded for lacking a clear topical background relevant to the study, and
- 17 articles were excluded for being thematically irrelevant to the core research focus.

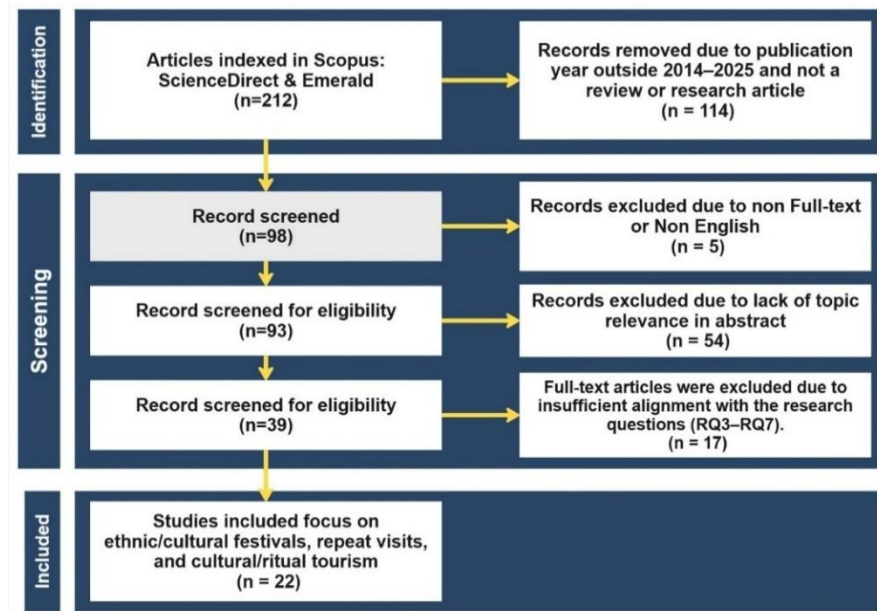
As a result, a total of 76 articles were removed from the analysis. The final number of articles that fulfilled all inclusion criteria and were retained for in-depth analysis was 22 articles (see Table 2).

Table 2. Inclusion Articles

Code	Authors	Publisher	Year
A1	Ee & Kahl	Elsevier	2014
A2	Duran & Hamarat	Emerald	2014
A3	Duran et al.	Emerald	2014
A4	Denissa et al.	Elsevier	2015
A5	Zainuddin et al.	Elsevier	2016
A6	Pharino et al.	Elsevier	2018
A7	Wang et al.	Elsevier	2019
A8	Yang et al.	Elsevier	2019
A9	Phau et al.	Emerald	2014
A10	Bakas et al.	Emerald	2019
A11	Remoaldo et al.	Elsevier	2020

A12	Bayih & Singh	CelPress	2020
A13	McKercher et al.	Elsevier	2021
A14	Shi et al.	Emerald	2022
A15	K. K. H. Tan & Kusumo	Emerald	2022
A16	Anaya & Lehto	Elsevier	2023
A17	Lin & Rasoolimanesh	Emerald	2023
A18	Hussain et al.	Emerald	2023
A19	Kusumawati et al.	Emerald	2020
A20	Aksenova et al.	Emerald	2022
A21	Milman	Emerald	2023
A22	Nghiêm-Phú et al.	Emerald	2024

Source: Author's own work, 2025



Source: Author's work, 2025

Figure 2. PRISMA Flow

### 3. Assessing: Evaluation and Analysis

The assessing stage involves two core analytical processes: bibliometric analysis and systematic literature review (content analysis). These approaches are employed to obtain a comprehensive understanding of the literature's evolution and the substantive findings emerging from prior research.

#### Bibliometric Analysis

In the bibliometric analysis, this study utilizes VOSviewer software to map and analyze the literature dataset quantitatively. Several techniques are applied:

1. Performance analysis to identify publication trends by year, the most productive journals, and the most influential articles in the field of cultural festivals and revisit intention.

2. Science mapping, including Co-citation analysis, which highlights pivotal or highly referenced articles, Keyword co-occurrence analysis, which maps the main thematic clusters of the research domain, and Bibliographic coupling, which reveals inter-article relationships based on shared references.

The results of these analyses are presented in the form of publication trend graphs, article and keyword network diagrams, and thematic tables that align with the research focus.

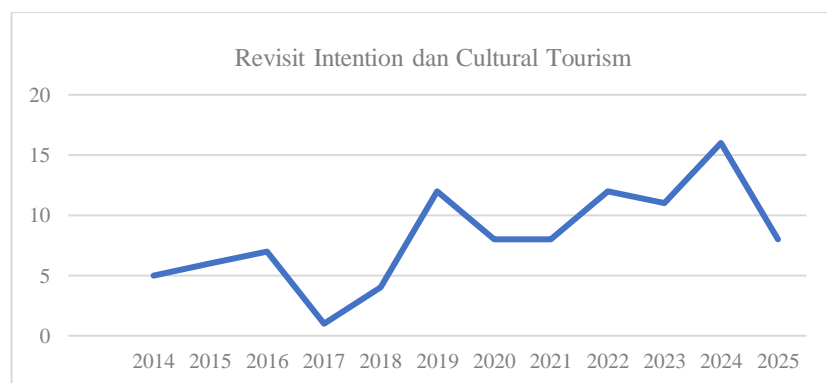
### Systematic Literature Review (Content Analysis)

Simultaneously, a systematic literature review using content analysis is conducted at both the within-study and between-study levels:

1. The within-study analysis examines each article individually, focusing on theoretical frameworks used, primary variables (e.g., perceived authenticity, symbolic elements, tourist experience, revisit intention), and the research methodologies adopted (quantitative, qualitative, or mixed-methods).
2. The between-study analysis involves comparing, contrasting, and synthesizing findings across articles to generate an integrated understanding that directly addresses research Questions (RQ) 3 through 7. The output of this stage includes:
  - a) A synthesis of the theories, methods, and key influencing factors found in the literature,
  - b) A conceptual integration across studies,
  - c) And a thematic synthesis, offering a holistic view of emerging issues and research trends related to ethnic festivals and tourists' revisit intentions.

## RESULTS

**RQ1. What are the publication trends in academic literature related to ethnic or cultural festivals in connection with revisit intention and cultural tourism?**

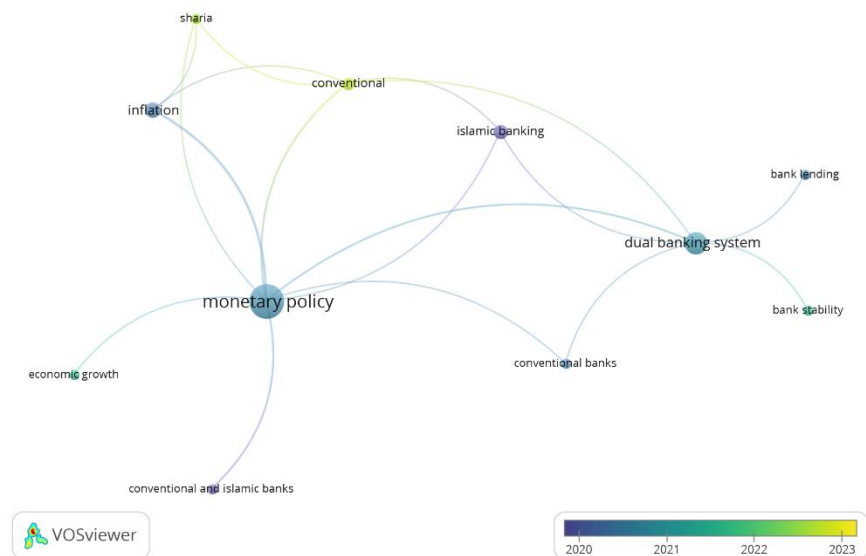


Source: Author's work, 2025

Figure 3. Publication Trends

Between 2014 and 2018, academic literature exhibited a growing trend in exploring the interrelationship between cultural festivals, revisit intention, and cultural tourism. The peak year of publication during this period was 2016, with a total of seven articles, followed by six articles in 2015, and five articles in 2014. This pattern reflects an increased scholarly interest in the early years of the last decade, indicating the emerging significance of this topic in tourism and cultural studies.

Several influential contributions during this period include studies by Ali et al. (2016) and Fatanti & Suyadnya (2015), which emphasized the role of tourist experience, cultural perception, and local identity in shaping destination loyalty. These works laid the groundwork for subsequent research on how ethnic and ritual festivals contribute to memorable and authentic tourism experiences, further reinforcing revisit intention.



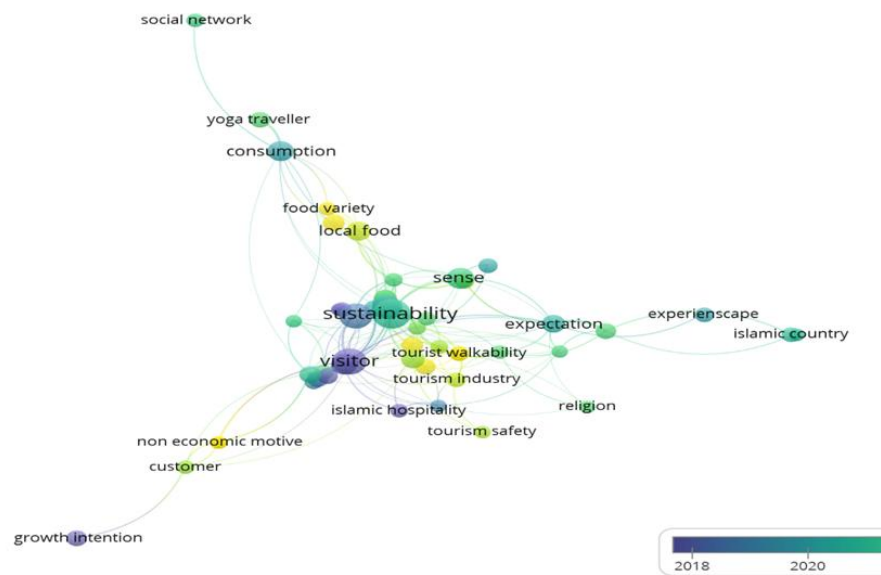
Source: VOSviewer, 2025  
Figure 4. Co-authorship Pattern

The author collaboration analysis reveals a relatively loosely distributed connectivity pattern, with only a few researchers exhibiting strong co-authorship ties. As illustrated in Figure 4, author pairs such as Duran et al. (2014), Duran & Hamarat (2014), as well as Ali et al. (2016) and Lin & Rasoolimanesh (2023), demonstrate collaborative relationships, as reflected in the linkage of their network nodes.

However, the majority of authors—including Miocevic & Kock (2025), McKercher (2023), Remoaldo et al. (2020), Bakas et al. (2019), and Tsaur et al. (2019)—appear as isolated entities without

significant co-authorship connections. This pattern suggests that although the topic of cultural festivals and revisit intention is gaining scholarly traction, the field remains relatively fragmented in terms of inter-researcher collaboration.

This observation points to a clear opportunity for enhancing cross-disciplinary and cross-geographic research collaboration, particularly among scholars focusing on the symbolic dimensions and tourist behavioral aspects of cultural tourism. Strengthening collaborative networks may foster more interdisciplinary and holistic approaches, thereby enriching our understanding of the interconnections between cultural elements, tourist experience, and destination loyalty.



Source: VOSviewer, 2025  
Figure 5. Co-occurrence Pattern

The keyword co-occurrence analysis reveals frequent thematic clusters that include terms such as destination branding, Islamic hospitality, cultural motivation, and paranormal tourism. These recurring terms reflect an underlying emphasis on cultural, identity-based, and symbolic dimensions within the literature (see Figure 5). Although not all articles explicitly mention terms like "ethnic festivals" or "ritual tourism", a substantial portion of the content overlaps significantly with these themes. This indicates a gradual academic shift toward a deeper understanding of how cultural and ritual values influence tourist perceptions and behaviors, particularly with revisit intention in culturally rooted destinations.

The visualization further reinforces the notion that research on tourist experience and revisit intention within the context of cultural festivals is evolving toward contemporary issues, such as sustainability and authentic, locally grounded experiences. These findings validate the

positioning of the present study within the broader domain of sustainable tourism, where festivals are not merely framed as entertainment events but are increasingly seen as strategic mediums for reinforcing community values and extending visitor engagement cycles. The integration of revisit intention into the broader discourse on cultural sustainability and meaning-based tourism is thus strongly supported.

In addition to identifying dominant research themes, the keyword mapping also reveals several underrepresented but high-potential topics for future research. Keywords such as yoga traveller, experienscape, religion, and growth intention appear in peripheral positions within the network map. Nonetheless, they exhibit meaningful thematic associations with ritual and spiritual festivals, including the Ogoh-Ogoh and Nyepi celebrations.

These emergent themes present opportunities to broaden the current literature beyond traditional constructs of perception and satisfaction, toward more profound dimensions such as spiritual meaning, cultural value interaction, and transformative experiences. Future research may benefit from integrating frameworks of experiential consumption, ritual authenticity, and identity formation as novel approaches for understanding tourist loyalty in the context of cultural and spiritual destinations.

## **RQ2. What are the major themes that emerge in the literature on cultural festivals and revisit intention?**

A systematic review of the literature about cultural festivals and revisit intention reveals several recurring themes that have consistently captured the attention of scholars. These include: (1) Cultural Authenticity – referring to tourists’ perceptions of the genuineness of cultural experiences encountered during festivals. (2) Emotional and Hedonic Experience – emphasizing the role of affective engagement in shaping both tourist satisfaction and destination loyalty. (3) Symbolic Value and Ritual Meaning – highlighting how spiritual elements, local beliefs, and religious symbolism enhance the attractiveness and perceived depth of cultural festivals. In addition, frequently discussed topics include destination image, community social value, and tourist–resident interaction, all of which collectively influence revisit intention in culturally themed tourism settings.

These themes indicate that revisit intention in the context of cultural festivals is influenced not only by functional factors such as infrastructure and accessibility but also by affective and symbolic dimensions embedded within the tourist experience. Several studies have also integrated established behavioral theories—most notably the Theory of Planned Behavior (TPB) and the Experience Economy Theory—to explain how perceptions of authenticity, emotional value,

and social interaction shape tourists' attitudes and behavioral intentions regarding repeat visitation. As a result, understanding revisit intention has become increasingly complex and holistic, reinforcing the need for a multidisciplinary approach in examining the dynamics of cultural festivals as strategic instruments for sustainable destination development.

### **RQ3. How do ethnic or cultural festivals influence tourist experiences and revisit intentions within the context of cultural and ritual tourism?**

Tourist experiences within the setting of ethnic or cultural festivals are shaped by multiple elements that influence their perception of a destination, including sociocultural values, cross-cultural interactions, and the perceived authenticity of ritual performances. Within the framework of cross-cultural tourism, such experiences transcend mere observation, engaging visitors in deep symbolic and identity-based dimensions. Research suggests that sociocultural adaptation is a critical factor in generating meaningful experiences and fostering emotional closeness between tourists and the local culture (Miocevic & Kock, 2025). The perception of authenticity in cultural experiences acts as a trigger for emotional engagement, which ultimately strengthens revisit intentions.

The experiential dimension of cultural festivals—shaped by sensory elements, atmospheric conditions, and symbolic representations—has been found to significantly contribute to tourist loyalty. The physical environment of a festival, including its aesthetics, ambiance, and embodiment of local identity, cultivates a sense of emotional attachment, thereby enhancing satisfaction and fostering long-term relationships between visitors and destinations. These findings align with prior research indicating that experiences designed with emotional and contextual sensitivity enhance the appeal of cultural destinations and serve as effective instruments in sustainable tourism development strategies (Ali et al., 2016; Lin & Rasoolimanesh, 2023).

Furthermore, in the context of cultural consumption, festivals are not merely perceived as entertainment events but function as meaning-making platforms that bridge local values with the expectations of global tourists. Festival experiences enable visitors to directly engage with cultural symbols, generating personal, reflective, and often transformational meanings. This is evident in the growing motivation among tourists to participate in symbolic and spiritual consumption, where emotional resonance with local cultural experiences becomes the foundation of sustained revisit intentions (Nautiyal et al., 2022).

### **RQ4. What roles do symbolic and ritualistic elements of festivals such as Ogoh-Ogoh and Nyepi play in shaping tourists' behaviors and experiences?**

The symbolic and ritualistic dimensions of cultural festivals such as Ogoh-Ogoh and Nyepi play a pivotal role in shaping meaningful and immersive tourist experiences. These festivals go beyond visual spectacle and cultural attraction; they actively communicate the spiritual, social, and cosmological values inherent in the local Balinese worldview. Within this context, the symbolism embodied in the Ogoh-Ogoh effigies—representing malevolent forces—and the rituals of purification during Nyepi serve as educational and reflective media, enabling tourists to engage with and internalize the philosophical underpinnings of Balinese culture.

Aligned with this perspective, Nautiyal et al. (2022) emphasize that tourist engagement in symbol-laden and ritualized activities fosters emotional closeness to the host culture, thereby amplifying both the resonance of the experience and the formation of positive attitudes toward the destination.

The representation of symbolic and spiritual values has also been shown to influence tourist behavior, particularly in terms of sharing experiences and developing revisit intention. Within the framework of transformational experience, festivals such as Nyepi offer not only physical retreat but also emotional and spiritual pause, which contributes to the formation of personal narratives about the destination. As McKercher (2023) notes, the ritual silence and collective stillness of Balinese religious ceremonies can create distinctive emotional impressions that set the destination apart from conventional tourism experiences.

Therefore, the symbolic and ritual uniqueness of cultural festivals emerges as a powerful mechanism in cultivating tourist loyalty, primarily through authentic and reflective experiences that are rare and deeply memorable.

#### **RQ5. To what extent does perceived cultural authenticity in ethnic festivals influence tourist satisfaction and revisit intention?**

Perceived authenticity stands as a foundational concept in cultural tourism literature, particularly within the context of ethnic and ritual festivals. Tourists' perception of authenticity reflects their assessment of the genuineness of cultural expression, the involvement of local communities, and the spiritual values conveyed through celebrations such as Ogoh-Ogoh and Nyepi. Festivals that deliver minimally commercialized and unmodified cultural experiences allow tourists to engage in authentic and symbolically rich practices (Nautiyal et al., 2022). This emotional connection is further enhanced when tourists participate not merely as observers but as active participants in rituals that facilitate a deeper understanding of local identity (Schau et al., 2023).

A growing body of literature has shown that perceived cultural authenticity significantly contributes to tourist satisfaction. When cultural experiences are deemed authentic, they tend to generate more favorable evaluations of the destination and enhance the affective dimension of satisfaction (McKercher et al., 2021). Within this framework, physical and atmospheric elements of festivals—such as traditional architecture, symbolic expressions, and community participation—play critical roles in constructing the narrative of authenticity (Ali et al., 2016). Moreover, when authenticity intersects with spiritual or religious values, as found in ritual tourism contexts, the experience often takes on a deeply transformative quality (Bouchon & Rawat, 2016).

Importantly, perceived authenticity also serves as a strong predictor of revisit intention. Tourists who perceive their experiences as genuine reflections of local culture are more likely to return to the destination and recommend it to others (Miocevic & Kock, 2025). This supports the argument that authenticity not only shapes short-term experiential outcomes but also serves as a foundation for long-term behavioral loyalty. In the context of ethnic festivals, perceived authenticity functions as both an emotional and symbolic bridge between tourists and destinations, helping reconcile global tourist expectations with culturally grounded expressions that maintain their essence (McKercher et al., 2021; Zainuddin et al., 2016).

#### **RQ6. What theoretical frameworks have been employed in prior studies to explain the relationship between cultural festivals and tourists' revisit intentions?**

In the body of tourism literature exploring the relationship between cultural festivals and revisit intention, the application of theoretical frameworks remains relatively limited. Among existing approaches, the Theory of Planned Behavior (TPB) emerges as the most widely adopted. TPB posits that individuals' behavioral intentions are influenced by their attitudes toward the behavior, subjective norms, and perceived behavioral control (McKercher et al., 2021). Studies utilizing TPB indicate that internalized social norms, derived from participation in cultural rituals, significantly shape tourists' intentions to return. Moreover, TPB provides a useful structure for identifying the role of tourists' perceptions of accessibility, comfort, and festival authenticity in informing revisit decisions (Zainuddin et al., 2016).

The relevance of TPB in the context of cultural festivals lies in its ability to explain how symbolic elements, social norms, and collective values embedded in festivals shape positive attitudes toward destinations. Events such as Ogoh-Ogoh and Nyepi offer more than visual spectacle—they serve as transmission channels for cultural and spiritual values, strengthening emotional and cognitive connections

between tourists and local communities. When experienced positively, these engagements can enhance perceptions of cultural integrity and stimulate long-term destination loyalty (Miocevic & Kock, 2025). This aligns with findings by Swanson & Ardoin (2021), who highlight the role of emotional value and social engagement in shaping revisit intentions, particularly within the scope of culturally immersive tourism.

Nonetheless, the limited theoretical diversity within the existing literature presents a significant opportunity to broaden conceptual approaches in understanding tourist behavior. Contemporary frameworks such as the Experience Economy Theory, Symbolic Interactionism, and Cultural Value Theory remain underutilized, despite their potential to illuminate the psychological and symbolic dynamics of cultural tourism experiences. For instance, Bouchon & Rawat (2016) underscore the importance of symbolic and emotional consumption in creating personal meaning, which plays a critical role in the formation of tourist loyalty, especially in the context of transformative experiences.

Accordingly, the development of more interdisciplinary and context-sensitive theoretical frameworks is essential to comprehensively understand the complex relationship between local cultural values, festival experiences, and tourist behavioral intentions in the contemporary tourism landscape (McKercher et al., 2021; Zainuddin et al., 2016).

### **RQ7. What factors influence tourists' intention to return after participating in cultural or ritual festivals in Bali?**

The analysis of relevant literature reveals several key factors influencing tourists' intention to return after attending cultural or ritual festivals in Bali. The most prominent determinant is perceived cultural authenticity, where tourists feel that their experiences genuinely reflect unmanipulated local values. This authenticity fosters emotional resonance and deepens the sense of attachment to the destination, ultimately acting as a behavioral loyalty trigger (Schau et al., 2023). Authentic experiences—particularly within ritual festivals such as Nyepi and Ogoh-Ogoh—intensify tourists' connections to the spiritual and symbolic dimensions of Balinese culture (McKercher et al., 2021). These elements contribute to the formation of profound, reflective experiences, which often serve as the foundation for revisit intention (Bouchon & Rawat, 2016).

Beyond authenticity, another critical factor is the physical and social environment of the festival. Elements such as the festival atmosphere, comfort of participation, and social interaction between tourists and local communities have been consistently identified as primary determinants of positive destination attitudes, as they foster a sense of

connection and immersive cultural experiences (McKercher et al., 2021; Miocevic & Kock, 2025; Stephenson, 2014; Zainuddin et al., 2016). Studies have shown that tourists' perceptions of the physical quality of the festival environment—including the aesthetic appeal, cleanliness, and spatial design—are directly associated with increased satisfaction and loyalty. A visually appealing and well-organized setting not only enhances comfort but also elevates perceived destination value (Richards, 2020; Zakaria et al., 2016).

Furthermore, public space design that encourages participatory and culturally engaging activities significantly contributes to positive tourist experiences, particularly in festivals emphasizing artistic expression and local creativity (Duran et al., 2014; Duran & Hamarat, 2014). An optimal physical setting reinforces both cognitive and affective processing, ultimately strengthening the intention to return (Ali et al., 2016).

In addition to environmental factors, social dimensions such as collective norms, community involvement, and tourist acceptance play a vital role in shaping behavioral intentions. Festivals that provide space for inclusive cross-cultural interaction and community engagement promote a sense of belonging and emotional attachment to local traditions (Bakas et al., 2019). Spiritual values and communal solidarity, particularly in ritual-based events, deepen the personal meaning embedded within the tourist experience (Kuokkanen & Kirillova, 2024).

Therefore, in the context of Balinese cultural tourism, revisit intention is shaped not merely by service and infrastructure quality but significantly by the emotional and symbolic engagement that occurs during tourist interactions with local culture and community (Miocevic & Kovacevic, 2025).

## DISCUSSION

The results of the SLR and bibliometric analysis demonstrate a growing scholarly interest in the intersection between ethnic festivals, revisit intention, and cultural tourism over the past decade. Despite this momentum, the field remains fragmented in author collaboration, with key contributions focusing predominantly on tourist experience, perceived authenticity, and emotional–social engagement as the core determinants of visitor loyalty. These focal points reflect a shift from service-based determinants to experience-centered factors in cultural tourism studies.

Three dominant themes consistently emerge across the literature: (1) cultural authenticity and emotional experience, (2) symbolic value and ritual meaning, and (3) community participation and tourist–resident interaction. Collectively, these dimensions are essential in

shaping memorable tourism experiences, which in turn influence revisit intentions. These findings reinforce the idea that loyalty in cultural festival tourism is not primarily driven by infrastructure or service quality, but by the affective and symbolic depth of the experience.

In this regard, Balinese festivals such as Ogoh-Ogoh and Nyepi offer unique symbolic narratives and spiritual experiences that are meaningful not only for tourists but also for the local community. Ritual elements such as the Ogoh-Ogoh parade and the silent observance of Nyepi serve as cultural signifiers that shape visitors' perceptions of Balinese identity and spiritual authenticity, thereby enhancing emotional resonance and fostering behavioral loyalty. The current lack of international scholarship specifically focused on Ogoh-Ogoh highlights a significant research gap, presenting opportunities to position this festival as a flagship case study within Southeast Asian cultural tourism research.

From a theoretical perspective, the Theory of Planned Behavior (TPB) remains the dominant framework used to explain revisit intention, although more recent studies have begun to incorporate perspectives from Experience Economy Theory and Symbolic Interactionism. The core determinants of revisit intention include perceived authenticity, festival environment quality, community engagement, and the spiritual and symbolic value perceived by tourists. These factors interact dynamically to create both cognitive and affective responses, leading to long-term tourist loyalty.

Theoretically, this study reinforces the relevance of authenticity, memorable experience, and social involvement as critical constructs for understanding loyalty in festival tourism. The recognition that symbolic depth and spiritual resonance influence revisit intention supports the development of a new conceptual model, especially for ritual festivals like Ogoh-Ogoh and Nyepi. Practically, the findings offer valuable insights for destination managers and tourism stakeholders in Bali, emphasizing the importance of promoting cultural branding, tourist participation, and transformative experiences to foster competitive and sustainable destination appeal.

Finally, this study acknowledges certain limitations, particularly the scarcity of specific literature on Ogoh-Ogoh and the restricted time frame and database coverage. Future research should address these gaps by incorporating primary data collection (e.g., tourist surveys or ethnographic observation), expanding theoretical integration with frameworks such as Cultural Value Theory, and promoting interdisciplinary and cross-national collaboration. Longitudinal studies and explorations of new variables such as experiential consumption, spiritual meaning, and destination cultural branding are

also recommended to deepen understanding and enhance the practical relevance of ethnic festivals in sustainable cultural tourism.

## CONCLUSION

This study shows that innovation and technological advancements have a significant impact on handphone sales at Sikapaiya Majene. Innovation and technological advancements can improve product quality, add new features, and enhance user experience, ultimately increasing sales. Additionally, innovation and technological advancements can also help handphone businesses increase brand awareness and customer loyalty, as well as reduce production costs and improve efficiency. The practical implication of this study is that handphone businesses in Sikapaiya Majene need to prioritize innovation and technological advancements in their marketing strategy to increase sales and maintain a competitive advantage. Thus, this study contributes to marketing theory and business management, and provides practical implications that can be applied in the handphone business in Sikapaiya Majene to increase sales and business success.

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