

INFLUENCE OF CULTURAL IDENTITY ON REVISIT INTENTION: A CASE STUDY OF INLAY REGION IN MYANMAR

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Htin Kyaw Lin

Myanmar Imperial College, Department of Management Studies, Yangon, Myanmar.

htinkyawlin48@gmail.com, ORCID: 0009-0004-4033-7879

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ABSTRACT

Purpose - Cultural tourism is essential for fostering cultural variety and for forming, and maintaining cultural identities. It gives tourists the chance to discover the traditions, values, and practices of a particular area, which enhances entire experience of tourists and helps to comprehend the local context better. Cultural identity plays a crucial part in the field of cultural tourism. As people and groups engage with various cultural influences, cultural identity changes throughout time, reflecting the fluidity of culture itself. It includes the feeling of being a member of a specific culture or group, which can be influenced by nationality, ethnicity, language, religion, and past experience. This study aimed to analyze the influence of cultural identity on tourist satisfaction and to examine the influence of tourist satisfaction on revisit intention of Inlay region in Myanmar.

Methodology - Quantitative analysis was employed with 385 samples in this study and which was gathered by convenience sampling. Multiple regression, reliability analysis utilizing Cronbach's alpha, and descriptive statistical analysis were employed in this study. There were four parts to the survey. Demographic questions were posed in Part A. The components of this study are located in Parts B through D.

Findings - The findings indicated that all cultural identity dimensions, namely; cognitive, emotional and behavioral, have significant positive effect on tourist satisfaction and the tourist satisfaction also has a significant positive effect on revisit intention of Inlay region.

Conclusion - To support the cognitive cultural identity of the heritage tourists, the authorities should need to conduct more public education and media publicity about cultural evidence such as floating gardens, leg rowing habits, stilt houses, handicrafts and traditional clothing, history of civilization and beliefs of Inlay region. Tourism businesses in that destination should create the opportunities for tourists that include participating in traditional ceremonies, cultural festivals and rituals, hand-on cultural workshops to engage emotionally with the Inlay culture. In order to easily conduct tourism activities, visiting and interaction to Inlay region, the authorities and local community leaders should make the investment to improve the infrastructures of Inlay region and encourage and support businesses that promote cultural tourism, such as heritage hotels, cultural tours, and local craft shops. Additionally, they should make investments in cultural heritage site protection and restoration, guaranteeing that these assets will always be essential components of the destination's identity.

Keywords: Cultural identity, tourist satisfaction, revisit intention, cultural heritage

JEL Codes: Z13, Z32, L83

1. INTRODUCTION

The tourism industry is one of the most significant service sectors that boosts a country's Gross Domestic Product (Yoopetch, 2022). In 2021, the World Tourism Organization stated that the tourism industry is essential to economic development, particularly in developing nations. In 2023, the total contribution of travel and tourism to the global GDP was approximately 4% less than in 2019, the year prior to the COVID-19 pandemic. All things considered, 9.9 trillion US dollars were contributed by travel and tourism to the world economy in 2023 (Statista, 2024). The tourism industry has been evolving and upgrading, which has enhanced tourists' cultural tastes and elevated cultural heritage tourism to a major industrial standing.

Middleton (2015) defines tourism as the activity of an individual who visits a destination outside of their usual environment for leisure. The significance of intangible cultural heritage as a tourist attraction and resource has increased in light of the global travel and tourism industry's recent boom. Throsby (2010) asserted that cultural heritage is a valuable resource that upholds both cultural and economic worth. According to Bortolotto and Skounti (2023), cultural heritage is the legacy of tangible items and intangible characteristics of a civilization that are passed down from previous generations, preserved in the present, and conferred for the benefit of future generations. It contains both intangible heritage, such as customs, languages, rituals, and knowledge and tangible heritage, such as monuments, structures, and landscapes (Smith, 2020). Thus, by exercising the social and cultural worth of cultural heritage, tourism offers a vital avenue for direct communication and

engagement between the people and cultural heritage (Luo & Ren, 2020). In order to support the growth of cultural endeavors and achieve the profitability and sustainability of tourism, a nation must integrate cultural heritage with tourism (Luo, 2022).

Cultural tourism and cultural heritage are closely related since cultural heritage is the cornerstone of cultural tourism (Timothy, 2011). The author defines cultural tourism as travel intended to experience and interact with a destination's cultural legacy, which may include going to historical sites, participating in festivals, and learning about local customs. Furthermore, cultural tourism is defined by the World Tourism Organization (WTO) as a form of travel where the primary goal of the tourist is to learn about, explore, experience, and consume the physical and intangible cultural attractions and goods of the travel destination (WTO, 2018). As a result, cultural tourism, a sizable portion of the larger tourism sector, is centered on tourists who want to interact with and comprehend the local culture.

Furthermore, cultural tourism is essential for fostering cultural variety and for forming, and maintaining cultural identities. It gives tourists the chance to discover the traditions, values, and practices of a particular area, which enhances entire experience of tourists and helps to comprehend the local context better. Therefore, cultural tourism may assist destinations in creating a sustainable tourism strategy by leveraging cultural identities as a primary attraction. Additionally, this type of tourism promotes community pride by guaranteeing the preservation of arts, crafts, and cultural customs (Cohen & Cohen, 2019). Hence, cultural tourism serves as a social as well as an economic instrument, assisting in the preservation of intangible cultural assets.

Cultural identity plays a crucial part in the field of cultural tourism. As people and groups engage with various cultural influences, cultural identity changes throughout time, reflecting the fluidity of culture itself (Erikson, 1998). It includes the feeling of being a member of a specific culture or group, which can be influenced by nationality, ethnicity, language, religion, and past experience (Phinney, 1990). Hall (1993) also asserts that cultural identity is more about becoming than being, emphasizing that social interactions and cultural practices shape identities. A group or nation's common values and features, including its language, customs, religion, and history are referred to as its cultural identity (Hall & Du, 2020). Tourists are frequently drawn to destinations with a unique cultural identity since it makes for a distinctive and genuine experience.

Furthermore, cultural identity influences the satisfaction and behavior of tourists, since tourists look for where that match their values and interests (Cohen, 2019). The quality and genuineness of the cultural experience offered have a direct impact on how satisfied tourists are with cultural tourism (Cohen & Cohen, 2019). Tourists who satisfied with the destinations are more inclined to spread the word about those locations, come back and support the local economy. Research has demonstrated that a number of criteria, including the degree of service offered by tourism businesses, the accessibility of cultural places, and the authenticity of cultural experiences, all have a substantial impact on tourist satisfaction (Richards, 2018).

A country with a strong cultural identity, Myanmar, is distinguished by a wide variety of ethnic groups, languages, and customs. There are more than 135 different ethnic groups in this Southeast Asian country, each of which adds to the rich cultural environment of the country with its own customs, beliefs, and languages (Htin, 2019). Cultural heritage is especially noteworthy in areas like Shan State, Mandalay, and Bagan. Although these distinctive cultural heritages provide great opportunities for the growth of cultural tourism, there is little study on how this sector might optimize tourist satisfaction through better cultural identity and improved tourist experience (Zaw, 2021). Furthermore, while there is a wealth of study on cultural tourism worldwide, there are not many studies that particularly address cultural tourism of Myanmar, and the tourism sector of the country is not as developed as that of its neighbors in Southeast Asia (Tun, 2019). Therefore, additional research is required to determine how Myanmar can use its cultural identity to improve tourist pleasure.

The Inlay region was selected as the research location because it has beautiful mountainous topography and a wealth of intangible and tangible cultural heritage. One of Myanmar's eight ASEAN Heritage Parks is Inlay Lake (Thar, 2022). It is situated close to Nyaung Shwe Township, Taunggyi City, Southern Shan State, Myanmar, in the deepest center section of the Nyaung Shwe Valley. It is tucked between two mountain ranges that run from south to north. Therefore, this study attempts to close the gap by investigating the function of cultural tourism in Inlay region of Myanmar, the influence of cultural identity on satisfaction of tourists, and the ways that can be utilized to increase the satisfaction of tourists.

Objectives of the study are to analyze the influence of cultural identity on tourist satisfaction of Inlay region in Myanmar and examine the influence of tourist satisfaction on revisit intention of Inlay region in Myanmar

2.LITERATURE REVIEW

In this section, the concept of cultural identity including theoretical framework of cultural identity, three dimensions of cultural identity which is used in this study, concept of tourist satisfaction and concept of revisit intention are discussed.

2.1. Concept of Cultural Identity

Cultural identity, which describes a person's feeling of inclusion in certain cultural group, is dynamic and ever-changing. It is formed by common beliefs, customs, language, history, and social customs and is influenced by personal experiences and interactions with others within and outside of that culture. According to cultural identity theory proposed by Hall (1993), cultural identity is a process that is shaped by past and present events rather than a permanent essence. Additionally, Tajfel and Turner's (1979) social identity theory suggests that cultural identity is the result of a cognitive process in which individuals classify self and others according to common cultural markers like religion, nationality or ethnicity. The author claims that this classification fosters a feeling of cultural group membership, which influences how people view one another and themselves. Moreover, cultural capital theory developed by Bourdieu (2011) explains cultural identity is defined as the ways in which people acquire cultural knowledge, abilities and behaviors that are indicative of social standing and cultural identity. In a variety of social and cultural situations, including travel and tourism, these cultural resources can affect how people interact with and express identities.

Since the continuous growth of tourism sector, researchers focused on more tourism related topics in which cultural identity of specific destination is one of the consideration factors as well. González (2008) argues that intangible cultural heritage tourism provides tourists with a variety of ways to identify with places that highlight the value of cultural identity in the context of globalization. Cultural identity is the affirmation of a shared culture between people and groups based on their cultural upbringing and environment. According to Wang and Hu (2014), the concept of cultural identity of intangible cultural heritage is the recognition of one's own identity and cultural worth as a reflection of interactions between individuals and the culture that such heritage symbolizes. Cultural identity has been shown to have a significant influence on purchase decisions of consumers in a number of marketing-related studies (Wang & Hu, 2014). People employ symbols to construct a psychological identity and feeling of self during the consuming process (Belk, 1978; Elliott, 1997). A person's inclination to consume will develop in tandem with the development of their cultural identity.

Cultural representation is predicated on cultural identity, and the degree to which locals identify with their culture affects the representation's shape, substance, and effect (Xingfu & Lin, 2014). Cultural identity then refers to tourists' understanding and recognition of local culture as intangible cultural heritage tourism grows (Chen & Lu, 2011). In the tourism environment, the dimensions into which identity can be distinguished are cognitive identity, emotional identity and behavioral identity (Hsu, Cai, & Li, 2010) and cultural identity in this study refers to tourists' understanding and recognition of the cultural value demonstrated by the destination's intangible cultural assets. Thus, the study's evaluation of cultural identity is predicated on the fundamental structure of its three components: cognitive identity, emotional identity, and behavioral identity.

Cognitive Identity - Cognitive identity is the mental model that a person uses to observe, classify, and understand cultural experiences and heritage (Sam & Berry, 2010). It stands for the awareness, knowledge and understanding that people have about own culture, including beliefs, traditions and conventions. This aspect of cultural identity, according to the author, is formed through socialization, in which people pick up cultural information via families, schools, the media, and contacts with others in the community. As a result, this aids people in knowing cultural heritages and is crucial for comprehending location in society and the group belong to. McKercher and Cros (2002) assert that since tourists are usually motivated by a desire to learn and acquire cultural insights, cognitive cultural identity play a significant role in determining the expectations and preferences of cultural tourists. As a result, tourists can have more fulfilling travel experiences as tourists actively seek out the places' interpretative and educational features.

Emotional Identity - Emotional identity is the term used to describe the sentiments and emotional connections people have with particular cultural group (Phinney, 2007). It includes the feeling of pride, belonging, and emotional ties to one's own cultural history, values, and customs. Furthermore, a strong emotional cultural identity can foster stronger unity within the cultural group, particularly when shared experiences, such as celebrations or historical struggles, evoke strong emotions in the group (Tim-Toomey, 2013). This emotional identity has a big impact on how tourists are motivated and behave when it comes to cultural tourism (Kim & Jamal, 2007). The author also claims that because of emotional relationship to the customs, beliefs, and symbols that define cultural identity, tourists frequently look for cultural experiences that enable to discover other cultures or re-establish a connection with own history. Tourist satisfaction is frequently increased by this emotional connection, which can result in return or referrals to others (Hughes & Allen, 2005). In order to produce experiences that are both emotionally and meaningful for tourists, cultural tourism operators must have a solid grasp of emotional cultural identity.

Behavioral Identity - Behavioral identity is the way people show cultural identity via daily routines, behaviors and rituals (Matsumoto, 2007). It includes the outward expression of cultural identity, such language use, traditional attire, cuisine, religious rituals, and social conduct. According to the author, behavioral identity is shaped through repeated cultural interactions, reinforcing one's connection to cultural heritage. Furthermore, behavioral identity is frequently changed as people negotiate multicultural settings, where people may acquire new behaviors while preserving important facets of own culture (Triandis, 2001). Behavior identity in cultural tourism refers to the consumption of genuine cultural experiences, as tourists watch and occasionally take part in cultural events, festivals, and activities that are based on the host community's

behavioral identity (Richards, 2018). As a result, this identity is crucial as tourists look for behaviors interacting with local's everyday routines, traditions, and customs.

2.2. Concept of Tourist Satisfaction

The idea of customer satisfaction may be used to understand tourist satisfaction. The degree of enjoyment that tourist experience following a trip or other tourism-related activity is known as tourist satisfaction. Since it affects tourists' propensity to return, refer others to a place, or look for a comparable experience elsewhere, tourist satisfaction is important in the tourism industry. Pre-trip expectations of tourists and the extent to which experience fulfill or surpass are frequently linked to the idea of tourist satisfaction (Oliver, 1980). Tourist satisfaction, according to El-Adly (2019), is the level of contentment that tourists experience following their stay. In a similar vein, Luo (2023) defines tourist satisfaction as the actual psychological impression following a variety of travel experiences and tourism-related activities.

Tourist satisfaction, according to Dabphet (2017), is a comprehensive evaluation of how happy tourists are with the surroundings, infrastructure, social services, and landscape of tourism. Given the increasing frequency of tourism-related activities, it is critical to evaluate how satisfied tourists are emotionally within the journey. Additionally, it is linked to perceived authenticity of the travel experience, destination image, and service quality (Parasuraman, Zeithaml, & Berry, 1988). Furthermore, a number of elements, such as the physical surroundings, hospitality, facilities, cultural experience, and cultural identity, affect how satisfied tourists are (Kozak & Rimmington, 2000). The investigation of the connection between cultural identity and enjoyment in the context of tourism follows from this.

2.3. Concept of Revisit Intention

The concept of revisit intention is from behavioral intention, which is the act of repeating a previously enjoyable experience (Pratminingsih et al., 2014). The possibility of going back to the same location after the trip is referred to as a revisit intention (Chan et al., 2022). It is also a crucial element in the loyalty of tourists (Seetanah et al., 2020). Travelers' desire to return to the same location is mostly influenced by their positive experiences traveling there (Chan et al., 2022). In recent years, the management of tourism has grown more and more concerned with keeping customers (Liang et al., 2021). Retaining consumers is often seen to be a more cost-effective business approach than gaining new ones, since it increases a destination's profitability and competitive advantage when customers return after their initial visit (Abbasi et al., 2021). According to Shoukat and Ramkissoon (2022), customers who have a strong sense of location are more likely to come back.

3. RESEARCH HYPOTHESES AND RESEARCH MODEL

The relationship between cultural identity and tourist satisfaction, relationship between tourist satisfaction and revisit intention, the development of research hypotheses and research model are discussed in this section.

3.1. Relationship between Cultural Identity and Tourist Satisfaction

According to Wang and Hu (2014), people's acknowledgement of their own cultural values is a fundamental component of cultural identity, which serves as the primary mechanism for the sustained growth of intangible cultural resources. According to Zhang, Qu and Jin (2018), heritage identity is the term used to describe people's subjective ideas, perceptions, attitudes, and evaluation of their heritage. As mentioned in the above literature, cultural identity can be classified into three dimensions: cognitive identity, emotional identity and behavioral identity in tourism environment (Hsu, Cai, & Li, 2010). Each of these dimensions of identity affects how tourists perceive the experiences and satisfaction of tourists with the trip. When a destination aligns with the tourists' cultural identity across these dimensions, satisfaction is more likely to be high. This statement is proved by the research conducted by Luo (2023). In that research, tourist satisfaction was shown to be favorable correlated with cultural identity among heritage tourists. However, in this study, the author only studied cultural identity as independent variable and any dimensions is used to measured cultural identity. This is the primary research gap for current study. Thus, the following hypotheses were developed.

(H1a): Cognitive identity has a positive influence on tourist satisfaction

(H1b): Emotional identity has a positive influence on tourist satisfaction

(H1c): Behavioral identity has a positive influence on tourist satisfaction

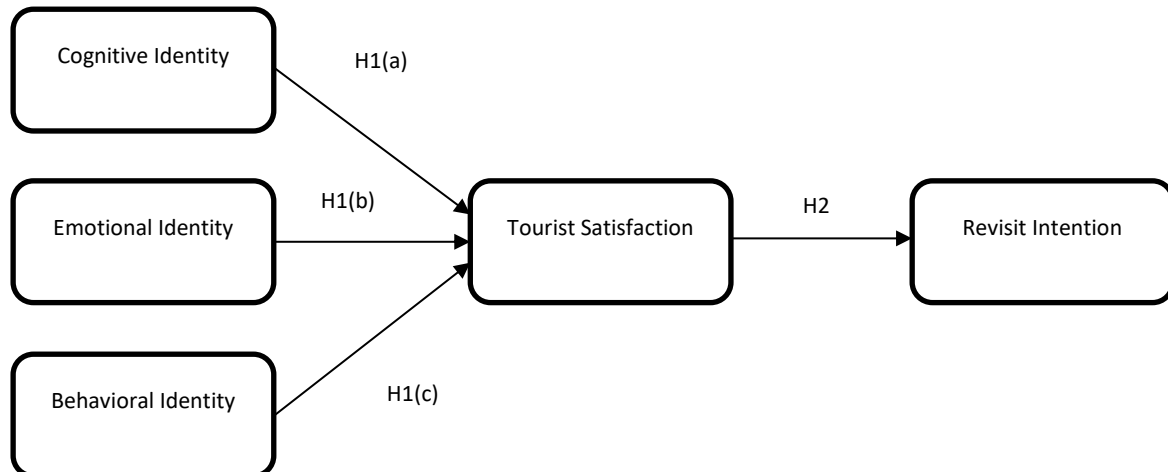
3.2. Relationship between Tourist Satisfaction and Revisit Intention

Satisfaction boosts the intention to visit because it produces a favorable experience that fosters loyalty and trust, enticing people to come back and refer others to the location. When tourists are happy, they are more likely to think that their next visit will live up to or beyond their expectations. Moreover, many academics have proven that revisit intention is correlated with tourist satisfaction, which is why it is commonly employed as an indication of intending to return (Chen & Chen, 2010; He & Luo, 2020). According to Altunel and Erkurt (2015), travelers' desire to return to Istanbul is influenced by their level of happiness, involvement in the event, and the quality of their experience. Tourists' inclination to return to Alishan National

Forest Recreation Area is significantly positively impacted by their level of satisfaction (Sadat & Chang, 2016). As a result, the current study set out the following hypothesis.

H2: Tourist satisfaction has a positive influence on revisit intention

Figure 1: Research Model



Source: Own elaboration based on Luo, Y. F. (2023)

4. EMPIRICAL ANALYSIS OF STUDY AREA

The Shan State of Myanmar is home to the Inlay Lake region, also known as the Inlay region, which is a culturally and ecologically rich area. Its most well-known feature is Inlay Lake, second-largest freshwater lake in Myanmar. It is also a popular tourist attraction for both domestic and foreign travelers and its environs provide a distinctive fusion of ethnic variety, traditional handicrafts, and breathtaking natural beauty. Along with its picturesque scenery, the area has a strong Buddhist cultural legacy, including significant religious landmarks like Phaung Daw Oo Pagoda and a number of historic monasteries.

There are three primary reasons why the Inlay area was chosen. The floating houses in Inlay Lake are among the most breathtaking sights to behold. Their uniqueness led to selection as the initial research area. There are 444 rural communities in all in Inlay, with more than 200 of them on the lake and the remaining ones on land. Bamboo is primarily used in the construction of the floating houses. Some are made entirely of bamboo; they contain no iron.

People rowing boats with their legs is another unusual tradition observed at Inlay Lake. The Inntha people of the Inlay area are known for their unique and well-known leg-rowing style. While some people find it difficult to paddle a boat even with one hand, Inntha, a man, woman, or child, can do it with only one leg. The Inntha continue their custom of leg-rowing every day, even in the face of the increasing popularity of motorized boats.

Another distinctive feature of the Inlay region's culture are its floating gardens and lotus textile weaving enterprises, which manufacture traditional Inlay outfits. Fishing is the most popular source of income in Inlay Lake, although floating garden cultivation is the second most popular. On artificially created floating islands in the water, locals grow vegetables on them. Furthermore, whereas cotton is used to manufacture fabric in other locations, the Inlay region also uses cotton, and lotus textiles are made from the fibers of the lotus plant.

Figure 2: Specific Images of Inlay Region

Leg Rowing Fishermen



Floating House in Inlay Region



Lotus Fabric Weaving and Floating Garden in Inlay Region

5.METHODOLOGY

This study employed a quantitative approach to gather data using questionnaire surveys. The target respondents for this study were domestic visitors to the Inlay area. The survey was carried out in 2024 between May and July. Online data collection method was applied using a Google survey form, and respondents were asked for permission to participate in the study and volunteer. Convenience sampling was used to collect a set of 385 questionnaires for statistical analysis. The collected data was then subjected to a series of analysis utilizing the Statistical Package for Social Science 26.0 (SPSS). Multiple regression, reliability analysis utilizing Cronbach's alpha, and descriptive statistical analysis were employed in this study.

There were four parts to the survey. Demographic questions were posed in Part A. The components of this study are located in Parts B through D. Cultural identity was measured using three variables: cognitive, emotional, and behavioral (Tian, 2020). Twelve measurement items evaluating cultural identity were adapted from previous research, according to the author. The perception of tourist satisfaction and revisit intention were measured by four measurement items (Napaporn Janchai, 2020) and (Nia Budi Puspitasari, 2019). The factors selected were determined by taking into account the location, services offered, and level of community engagement, as well as the suitability of the research locations and context for the current study.

6. MODEL TEST AND RESULTS

For the purposes of this study, 385 valid data were statistically analyzed. Findings showed that women traveling alone made up the majority of tourists. A bachelor's degree was held by the majority of tourists, and the sample's age range was mostly between 21 and 30. "Above 900,000 MMK" was the main source of revenue. Up to three independent visits were made by 70% of tourists to the Inlay area. Approximately 70% of tourists expressed concern for the traditional style of the Inlay region, according to the result.

Table 1: Social-Demographic Characteristics and Travel Information of Tourists

Item	Classification	Number of People	Percentage (%)
Gender	Male	115	29.9
	Female	270	70.1
Marital Status	Single	268	69.6
	Married	117	30.4
Age	Below 21	47	12.2
	21 – 30	145	37.7
	31 – 40	129	33.5
	41 – 50	58	15.1
	Above 50	6	1.5
Education	High School	31	8.0
	Bachelor Degree	226	58.7
	Master Degree	119	31.0
	Ph.D	9	2.3
Monthly Income	300,000 MMK – 500,000 MMK	149	38.7
	500,001 MMK – 700,000 MMK	23	6.0
	700,001 MMK – 900,000 MMK	33	8.6
	Above 900,000 MMK	180	46.7
Visited Time	1 – 3 times	297	77.0
	4 – 6 times	68	17.6
	7 – 9 times	3	1.0
	Above 9 times	17	4.4
Travel Method	Independent trip	253	65.7
	Travel agency	26	6.8
	Corporate organization	35	9.1
	Others	71	18.4
Are You Concerned about Protecting the Traditional Style?	Very concerned	93	24.2
	Care	269	69.9
	Uncertain	12	3.1
	Do not care	7	1.8
	Absolutely indifferent	4	1.0

6.1. Measurement Model Evaluation

Before testing the hypothesized relationships, Cronbach's Alpha reliability coefficient was utilized to examine the consistency of questionnaire variables on each test question in this study. Table (2) shows that all variables had strong reliability, with each variable's Cronbach's Alpha value being more than 0.7. Descriptive analysis result of the variables is also shown in Table 2.

According to Table (2), each variable is measured by four measurement items. The highest mean value of cognitive identity is 4.02 which is from the statement "I believe that the Inlay area has a strong traditional culture". The overall mean value of cognitive identity is 3.87, which shows that the respondents had the good impression about the cultural evidence, history of civilization and belief of Inlay region. "I enjoy the Inlay area's traditional culture" is the statement with the highest mean emotional identity score of 4.10. The overall mean value of emotional identity is 3.99, which shows that the respondents are proud the inheritance and intangible cultural heritage of Inlay region. In behavioral identity, the highest mean value is 3.63 which is from the statement "I am interested in learning about the Inlay area's local customs". The overall mean value of behavioral identity is 3.45, which shows that the respondents have slightly intention the tourism activity and interaction to Inlay region.

The statement "I really enjoyed the visit of Inlay region" has the highest mean score of tourist satisfaction, 4.25. The overall mean score for visitor satisfaction is 4.09, indicating that respondents are in agreement with the satisfaction of the Inlay area.

The statement “In the future, I would like to travel to the Inlay area” has the highest mean score of 4.17 for revisit intention. The overall mean value is 4.00, which shows that the respondents feel that if they satisfy the cultural identity of Inlay region, they will visit again in the future.

Table 2: Results of Measurement Model

Construct	Measurement Items	Mean	Std. Dev.	Overall Mean	Cronbach's Alpha
Cognitive identity	CI 1	3.76	1.0728	3.87	0.894
	CI 2	4.02	1.0023		
	CI 3	3.86	1.0980		
	CI 4	3.84	1.0043		
Emotional identity	EI 1	4.10	1.0570	3.99	0.911
	EI 2	3.85	.91751		
	EI 3	3.99	.95191		
	EI 4	4.04	1.0402		
Behavioral identity	BI 1	3.11	1.1652	3.45	0.821
	BI 2	3.50	1.0683		
	BI 3	3.63	1.0021		
	BI 4	3.57	.97380		
Tourist satisfaction	TS 1	4.25	1.0885	4.09	0.948
	TS 2	4.12	1.0557		
	TS 3	3.91	1.0990		
	TS 4	4.10	1.0731		
Revisit intention	RI 1	3.75	1.0384	4.00	0.923
	RI 2	3.97	.99182		
	RI 3	4.17	1.0720		
	RI 4	4.12	1.1133		

6.2. Hypothesis Verification

A multiple linear regression model was used to evaluate the influence of cultural identity on tourist satisfaction and the influence of tourist satisfaction on return intention in the Inlay area.

Table 3: Multiple Regression Result of Cultural Identity and Tourist Satisfaction

Model	B	t	Sig.
Cognitive Identity	.464***	7.504	.000
Emotional Identity	.440***	6.825	.000
Behavioral Identity	.091*	1.947	.052
R square		.696	
Adj R square		.694	
F value		290.883 (P Value = 0.000)	

Source: *** means 1% significant level, * means 10% significant level

According to Table (3), the F value is 290.883 (sig. = 0.000), and the significance test of the regression equation shows that there is a linear correlation between independent and dependent variables. Two independent variables namely cognitive and emotional identity were significant in the model at a significance level of 0.01 (1%) and the remaining independent variable namely behavioral identity was significant at 0.1 (10%). The adjusted R square value is 0.694, indicating that the closeness of the relationship between independent and dependent variables is 69.4. The result found that all independent variables have a positive relationship with tourist satisfaction. The cognitive identity was $B = 0.464$, $p = 0.000$, emotional identity was $B = 0.440$, $p = 0.000$ and behavioral identity was $B = 0.091$, $p = 0.052$.

Table 4: Linear Regression Result of Tourist Satisfaction and Revisit Intention

Model	B	t	Sig.
Tourist Satisfaction	.826***	34.781	.000
R square		.760	
Adj R square		.759	
F value		1209.717 (P Value = 0.000)	

Source: *** means 1% significant level

According to Table (4), the F value is 1209.717 (sig. = 0.000), and the significance test of the regression equation shows that there is a linear correlation between independent and dependent variables. Tourist satisfaction was significant in the model at a significance level of 0.01 (1%). The adjusted R square value is 0.759, indicating that the closeness of the relationship between independent and dependent variables is 75.9. The finding indicates that there is a strong relationship between tourist satisfaction and intention to revisit. The tourist satisfaction was $B = 0.826$, $p = 0.000$.

6.3. Summary of Hypotheses Test

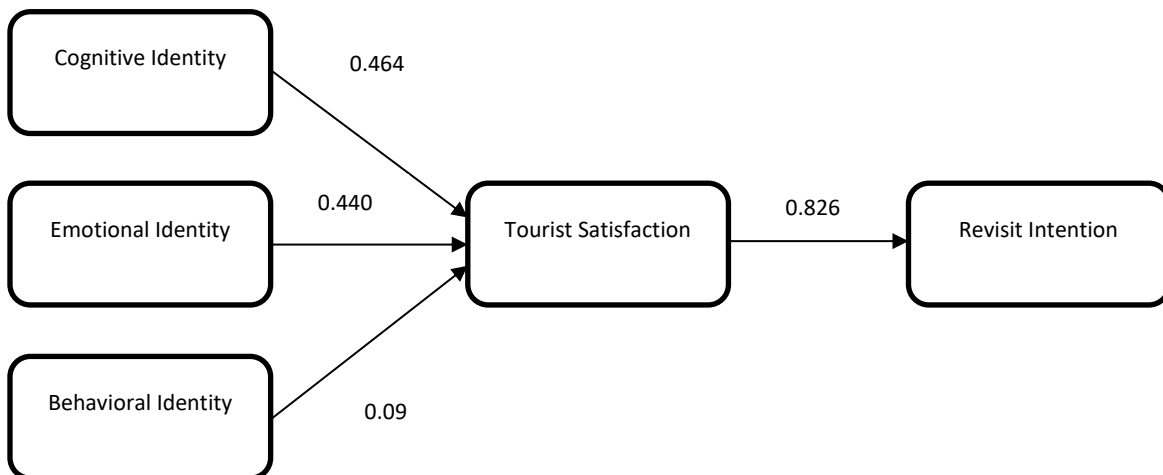
All three dimensions of cultural identity—cognitive, emotional, and behavioral identity—have a considerable positive effect on tourist satisfaction, according to an analysis of the regression results. Additionally, revisit intention is significantly positively effect by tourist satisfaction. Thus, all the results are consistent with the proposed hypotheses.

Table 5: Summary of All Hypotheses

Items	Hypotheses	Result
H1(a)	Cognitive identity has a positive influence on tourist satisfaction	Accepted
H1(b)	Emotional identity has a positive influence on tourist satisfaction	Accepted
H1(c)	Behavioral identity has a positive influence on tourist satisfaction	Accepted
H2	Tourist satisfaction has a positive influence on revisit intention	Accepted

Source: Survey Data (2024)

Figure 3: Result of Variables Value on Framework



7. DISCUSSIONS AND CONCLUSIONS

In this section, theoretical contribution and practical implications that result from findings and limitation and direction for future research are discussed.

7.1. Theoretical Contribution

Based on the theoretical foundations and literature, this study investigated the influence of cultural identity on tourist satisfaction and intention to revisit the Inlay area of Myanmar. The results include the following. According to multiple linear regression analysis, the study model unveiled that the three cultural identities, namely, cognitive, emotional and behavioral identities have a positive effect towards tourist satisfaction in the context of Inlay region, as hypothesized. This finding indicated that a destination with a higher cultural identity could satisfy the tourists who visited that destination. This result is congruent with the previous research conducted by (Su, Li, & Zhang, 2020; Tian, 2020) but is contrast to the outcome of previous study conducted by (Luo, 2023) which reported that the relationship between cultural identity and tourist satisfaction is not statistically significant.

As mentioned above, the cultural identity is comprised three dimensions by reviewing previous studies and literature. Although the aforementioned assessments of earlier research only demonstrated the effect of cultural identity on tourist satisfaction, the current study clearly demonstrates the contribution of three cultural identity aspects to tourist satisfaction. Among these cultural identity dimensions, the significance of cognitive identity was most predictor and emotional and

behavioral identities were second and third predictors towards tourist satisfaction. Thus, this was different fundamental theoretical contribution provided by this study.

Furthermore, this study contributes to the existing literature review on the influence of tourist satisfaction on revisit intention. According to the result of analysis, tourist satisfaction has a direct positive effect on the tourists' willingness to revisit and this outcome is in line with the research conducted by (He & Luo, 2020). This means that the greater level of tourist satisfaction perceived the greater revisit intention. Thus, this implies that if tourists are satisfied with the destination which is rich in cultural identity, or if they felt that they had a great time at that destination, they would want to return there as a tourist destination and would wish to travel again in the future.

7.2. Practical Implications

Based on the above theoretical contribution into the environment of Inlay region in Myanmar, recommendations and implications are suggested for the growth and management of intangible heritage tourism at that destination and it is also anticipated that related sites would profit by reviewing current study.

Firstly, the results showed that all cultural identity components of Inlay area positively significantly influence tourist satisfaction. Thus, it is important to preserve and develop cultural identity in specialized heritage tourism. To support the cognitive cultural identity of the heritage tourists, the authorities should need to conduct more public education and media publicity about cultural evidence such as floating gardens, leg rowing habits, stilt houses, handicrafts and traditional clothing, history of civilization and beliefs of Inlay region.

Tourism businesses in that destination should create the opportunities for tourists that include participating in traditional ceremonies, cultural festivals and rituals, hand-on cultural workshops to engage emotionally with the Inlay culture. In order to easily conduct tourism activities, visiting and interaction to Inlay region, the authorities and local community leaders should make the investment to improve the infrastructures of Inlay region and encourage and support businesses that promote cultural tourism, such as heritage hotels, cultural tours, and local craft shops. Additionally, they should make investments in cultural heritage site protection and restoration, guaranteeing that these assets will always be essential components of the destination's identity.

Secondly, the results showed that tourists' inclination to return to the Inlay region was positively impacted by their level of satisfaction. As a result, internal services at tourist locations have to be tailored to their demands. Increased attention to tourist demands is necessary for the growth of intangible cultural heritage tourism. Furthermore, offering tourists a wealth of knowledge, extra recreational and entertainment options, and artistic value in the variety of celadon things may facilitate their comprehension of intangible cultural heritage and drive return visits.

Finally, as a result of people returning to that place, the local tourist sector will expand more. Therefore, in order to improve the quality of life and financial circumstances for local residents, the government should generate additional economic possibilities. They also need to hang on to the elements of their well-known cultural history in order to maintain a calm and beautiful natural setting and the sustainable development of cultural heritages. This will demonstrate Myanmar's soft power and cultural self-assurance to the rest of the world while also encouraging tourists to return.

7.3. Limitations and Directions for Future Research

Additional research is necessary due to some limitations in this study. The sample for this study only consisted of local tourists which was its initial drawback. Thus, future research can explore the influence of cultural identity on revisit intention of Inlay region on international tourists and additional tests should conduct the influence of tourist satisfaction on tourist loyalty. The study area of current research is also another limitation. Future research might choose to pick cultural identities of additional locations in order to confirm the research model used in this study. Finally, quantitative analysis is the primary foundation of this study. In the future, in-depth in interviews with tourists and relevant individuals can be used as the basis for qualitative analysis, which will produce more useful recommendations.

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