

## **The Effects of Social Identity, Perceived Values, Familiarity, and Attachment on Revisit to Gys Dur's Timb in Jombang Regency, East Java, Indonesia**

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**ABSTRACT:** *Gus Dur's tomb gets the largest visitors compared to all other wali tombs (TribunNews.com Network, 2012). To grasp the phenomenon fully, the present study intend to compare the effects of social identity, values, and familiarity on relation between attachment and loyalty for NU and non-NU visitors. The study assumes that it is social identity, values and familiarity that makes Gus Dur's tomb stand out, separating it from other Walis'. The variables' ability to attract both NU dan non-NU visitors make Gus Dur's tomb stand out ever more. The study intends to uncover which variable has a more significant effect to revisit for both NU and non-NU visitors. The result will be beneficial to management knowledge that put increasing significance to ability to embrace consumers coming from than one social identity.*

**Keywords:** *Social Identity, Perceived Values, Familiarity, Attachment On Revisit To Gys Dur's Timb, Jombang.*

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### **I. INTRODUCTION**

Tourism is apparently one of most potential sectors needs to develop for its prospect to be sustainable public income. Many countries have come to rely on tourism sector as a main economic resource (UNWTO, 2011). The present time has featured religious tourism as an increasingly important part of tourism industry as a whole and will be persistently so in the future (UNWTO, 2011).

According to UNESCO, 60% of global population performs religious activity and set a strong base for religious tourism. It is estimated that there has been around 6 hundred millions of religious and spiritual journey nationally and internationally in the world, dan 40% of which takes place in Europe and the rest in Asia. While blessed with abundant nature tourism, Asia and Pacific in particular bestowed with as much religious tourism. They are characterized as its largest pilgrims and religious tourists, domestically and internationally. They are not only rich in religious sites but also serve as centers of pilgrimage, religious festivals and other related activities (UNWTO, 2011).

Prominent religious figures' tombs are among religious sites deserves mentioning. In Indonesia, especially Java, prominent religious figures cover Wali, kyai, and syekh. One of those tombs compelling attention in Indonesia is Gus Dur's which is located at Jombang, East Java. According to Chief of East Java Culture and Tourism Office's Tourism Product Development Sunarmadji, of all existing pilgrimage sites in East Java, including five walis' tombs, Gus Dur's tomb gets the largest number of visitors (TribunNews.com Network, 2012). The average number is 2000 a day, compared to in other tombs. Running up to fasting month, it can amount to 20.000 a day, compared to the counterparts. Ditinjau dari semua jenis wisata di kabupaten Jombang sendiri, according to 2013 Jombang Youth, Sport, Culture and Tourism Office's data, in 2012 number of visitors of Gus Dur's Tomb amounts to 982.649 or 70,51% from total tourist number in Jombang regency. The obvious trend is that the Gus Dur's share tends to increase over time.

Gus Dur is a prominent figure related to the largest Muslim mass organization so-called Nahdlatul Ulama (NU) in Indonesia. This organization is characterized as maintaining and practicing cultural Islam, which combines Islam teachings and local wisdom. It is then not surprising that the majority of Gus Dur's tomb visitors has relation to NU. Instead of this fact, it is evident that the visitors are not limited to NU. Many of them are found to have no relation to NU and even come from different religions. It supposedly stems from Gus Dur's struggle during his life time to promote democracy, pluralism, equality, and unity amid prevailing fragmentary, distorted and arbitrary views. This inevitably makes Gus Dur not only represent NU population but also non-NU one who respect, empathize and even follow his pro-social ways of thinking. This serves as a base for the present study to explore variables affecting the visit to Gus Dur's tomb from the perspectives of NU and non-NU populations. Since it takes into account of the two perspectives, social identity theory is a relevant tool to employ. To shed light on non-NU visit to Gus Dur's tomb, self-expansion theory can expectedly serve the purpose. The latter can extrapolate the relation of a person to an object or other person as well as the inclusion of an object or other person into oneself. The relation can develop into emotional ties with place, certain ways of thinking, or activity

of an included person. The connectedness developed into attachment can permeate all kinds of boundaries, place, region, or even social identity. It is so when internalized object or person has special values over others that make them have overriding appeal. Space transfer can take place from internalized person to the related place (tomb), by-passing boundaries (regions, states, or social identities).

Once space transfer takes place, attachment develops. The present study attempts to explore relationship between social identities and attachment, especially between people to a person from different social identity. In order to have enriched management knowledge, the present study goes further by exploring relationship between attachment and revisit.

Thesurges in visitor number on certain days, especially on weekends, holidays, religion-related days, haul (date of Gus Dur's passing) and NU conferences signify the existence of routine or repeated visit. The existing consistence in visitor number and its pattern provide this study with justification to the exploration of relation between attachment and revisit.

The exploration of the relation between the variables becomes important since literature so far provides mixed results, so further study to ascertain the result is required. For instance, Belaid dan Behi' study (2011) asserts negative relation between brand attachment and loyalty, of which repeat behavior is a part. Mechinda *et al.* (2009) find the difference between domestic and foreign tourists in relation between attachment and attitudinal/behavioral loyalty. Sementara itu, dalam studinya tentang wisata musik di AS menunjukkan bahwa ikatan emosional memiliki hubungan yang kuat dengan getok tular (*word of mouth*).

As to relations between social identity, attachment and loyalty, in this case revisit, some studies provide support. For instance, studies of Joung *et al.*, (2011) and of Hur *et al.* (2011) to name but a few. The relations is strengthened by existence of movement intended to keep and nurture all Gus Dur's ways of thinking related to democracy, pluralism, unity and equality so-called Gus Durian. Its membership even covers non-NU figures but fascinated by Gus Dur's ideas.

The present study views the above values serve as part of perceived values driving people to revisit Gus Dur's tomb. Values as a fore-runner in promoting democracy, pluralism, equality, and unity within the framework of religion might serve as one that set Gus Dur apart from walis.

Several studies have explored the relationship between perceived values and attachment with mixed results. For instance, Theng *et al.* (2013) and Vlachos *et al.* (2010) with mixed results. The Nilai dapat mengarah pada keutamaan atau kelebihan yang dimiliki obyek atau orang, atau manfaat yang dapat diperoleh oleh konsumen dalam aktivitas konsumsinya. Vlacos *et al.* (2010) show that values (self-empowerment, self-indulging, and self-enrichment values) has relation to attachment. Mohamed and Borhan (2014) shows contrary result, confirming that value (represented by *service encounter* in ritel industry) has no relation to attachment.

The present study also holds view that familiarity also might make Gus Dur stand out from other walis' tombs. While Gus Dur has the most recent time framework, He was also prominent figure inseparable to the largest mass organization in Indonesia, namely, Nahdlatul Ulama (NU), which today still plays important part in Indonesia social and political life. NU (founded in 1926) is a mass organization initiated by his grandfather, KH. Hasyim Al Asy'ari. Gus Dur himself has made his way to position of top leader in this organization (1984-1989, 1989-1994, dan 1994-1999). NU members in 2011 amount to more or less 70 millions (Antara News, 2011). It accounts for 35 % of all Indonesian population, 40% of all Indonesian muslims (BPS, 2010), and 60 % of all East Java population, 24.487.914, (*NU Online*, 2013). It means that there is still remaining 60% or 124.176.162 non-NU muslimin Indonesia. Above of all, Gus Dur has taken position as president for two years (1999-2001). Thus it can be inferred that almost all people in Indonesia and other countries have a close familiarity with, not to mention a live witness and direct contact, Gus Dur during his life time. Moreover, Gus Dur was one of Indonesian reformation figures played dominant part during Suharto's and his New Order regime downfall, and has given a significant influence to the country way to the future.

Several studies have explored the relationship between familiarity, attachment, and loyalty. Study of Murphey (2014) and of Sinha *et al.* (2011), for instance, confirm the relations between familiarity, attachment, and loyalitas. Yang dan Wang' study (2010) shows that familiarity does not have a relation to loyalty. This inconsistency provides a base to incorporate familiarity in the relation between attachment and loyalty.

## II. RESEARCH GAP

Some studies have inconsistent results on the relation between attachment and loyalty. Belaid dan Behi' study (2011) shows that attachment has no relation to loyalty. Study of Theng *et al.* (2013) shows the contrary. Mechinda *et al.* (2009) show that relation between attachment and revisit differs between domestic and foreign tourists.

Regarding to familiarity, Yang dan Wang' study (2010) shows that familiarity does not affect loyalty. In contrary, Mechinda *et al.* (2009) shows that familiarity (*knowledge*) affects loyalty. As to values, study of Thenget *al.* (2013) show that not all values affect attachment. While, Mohamed and Borhan' study (2014)

confirms that value does not affect attachment. While Lopez et al (2013) finds that values (perceived benefit) affects and attachment.

Since there are still few studies which explore the relation between social identity and loyalty, this one will surely serve to fill the gap in literature. Besides, this also can be counted as among few studies which analyze religious tourism by means of quantitative method. Above all, the present study stands out for its focus on figure as a central attraction for pilgrims' loyalty as most other religious studies look at place, location or service as determinants for loyalty.

The present study takes into account of social identity in terms of *in-group* (in this case NU) and *out-group* (in this case Non-NU, or those without affiliation to NU). As far as the author's knowledge, this area is rarely explored, especially in religious tourism literature

## **Chapter 2**

### **Familiarity**

Familiarity is defined as the number of product-related experiences (advertising exposures, information search, and product experience) that have been accumulated by consumers (Alba & Hutchinson, 1987). Similarly, destination familiarity can be defined as the number

Several researchers also argued that familiarity represents early stages of learning and, therefore, should be examined as consumers' perception of how much s/he knows about the attributes of various choice alternatives s/he is considering (Gursoy, 2001; Gursoy & McCleary, 2004a, 2004b; Moorthy, Ratchford, & Talukdar, 1997). Other researchers believed that there might be more than one type of familiarity (Baloglu, 2001; Prentice, 2004). Baloglu (2001) identified three types of familiarity: informational, experiential and self-rated. Later, Prentice (2004) added two more types: educational familiarity and proximate familiarity.

### **Loyalty**

Loyalty may be defined as a non-random behavior, expressed over time, which depends on psychological processes and closeness to brand commitment. The concept of loyalty includes a psychological link (affective loyalty) and a behavioral component (Backman & Crompton, 1991; Backman & Veldkamp, 1995; Bloemer & de Ruyter, 1998; Jacoby & Chestnut, 1978; Pritchard & Howard, 1997). Both components of loyalty have originated several perspectives to measure it. Thus, Jacoby and Chestnut (1978) analyze loyalty measurements classifying them in attitudinal, behavioral and compound measurements. Although marketing literature offers several studies in which loyalty is measured emphasizing the aspects mentioned above (Backman & Veldkamp, 1995; Heiens & Pleshko, 1996; Selin, Howard, Udd, & Cable, 1988), some authors have remarked on the difficulty of measuring the psychological aspects of loyalty (Opperman, 2000). Consequently, it is more common to use behavioral scales (O'Mally, 1998), such as the frequency of visits to a store or the percentage of expense (Nilsson & Olsen, 1995). This article considers this type of behavioral scales. *Social Identity Social identification* is defined as "the individual's knowledge that he/she belongs to certain social groups together with some emotional and value significance to him/her of the group membership" (Tajfel 1982:31). A **social identity** is the portion of an individual's self-concept derived from perceived membership in a relevant social group.<sup>[1]</sup> As originally formulated by Henri Tajfel and John Turner in the 1970s and the 1980s,<sup>[2]</sup> social identity theory introduced the concept of a social identity as a way in which to explain intergroup behaviour. Perceived belonging to a social group occurs when an individual recognizes similarities between oneself and others making up that group (i.e. similar skin color, attitudes, behavior) – creating a sense of "we-ness" (Hogg 1992). To the extent that the similarities between self and others are strong, and group membership membership is attractive and desirable, the individual defines himself/herself as a group member.

### **Attachment**

An attachment figure, the object of one's affections, proximity-seeking, and security, can be found among a wide range of sources. Bowlby (1969/1982) and others assumed this person to be one's mother, who commonly attains the attachment figure role partly because she is often a primary caregiver, and partly because societal expectations may place her in this role (e.g., Trinke & Bartholomew, 1997). Fathers are also acknowledged as important attachment figures (Main & Weston, 1981), although fewer studies have involved them. Alternatively, caretakers, suitable adults, and grandparents can be attachment figures, especially when mothers and fathers are absent (Ainsworth, 1989). Attachment figures may be found among friends or siblings (Tancredy & Fraley, 2006; Trinke & Bartholomew, 1997). Studies on sibling attachment explain this tie as a function of genetic relatedness, shared activities, empathy felt for the sibling, and including the sibling into one's self concept (Tancredy & Fraley, 2006). Related to this, twins are more likely than non-twins to view their sibling as an attachment figure (Tancredy & Fraley, 2006). Others suggest that attachment figures do not always have to be people, but can be nonhuman entities such as a god (e.g., Beck, 2006; Granqvist, Mikulincer, & Shaver, 2010; Kirkpatrick, 1999), or objects, such as possessions (Belk, 1988; Prelinger, 1959).

### **Perceived value**

Typical definitions of consumer perceived value rely heavily on terms such as utility, worth, benefits, and quality Woodruff (1997). Woodruff (1997) argues that his definition broadens the consumer perceived value concept by incorporating both desired and received value and emphasizing that value stems from consumers' learned perceptions, preferences, and evaluations. Although Woodruff (1997) defined a broader concept of consumer perceived value, which provides conceptual richness (Parasuraman, 1997), he still emphasizes rational and goal-oriented consumer behavior that leads to purchase process. With a broadened view of the consumer behavior, a definition of consumer perceived value that includes experiential consumption is sorely needed. More recently, however, service marketing literature has begun to view customer perceived value not just as something that is produced for customers, but rather as something that relates to 3 customer experience and value-in-use (Heinonen, 2009; Sandström *et al.*, 2008).

In the literature there are two main approaches regarding the conceptualization of perceived value. The first approach emphasizes perceived value as being divided into two parts: one is made of benefits (economic, social and relational), and the other one is composed by the sacrifices made (price, time, effort, risks and opportunities) by the consumers (Grewal *et al.*, 1998; Cronin *et al.*, 2000). As defined by Zeithaml (1988), perceived value results from the personal comparison of the benefits obtained and personal sacrifices made after the purchase act has been done. Therefore, this concept is a very subjective and personal one (Parasuraman *et al.*, 1985). Perception contains components related to consumer benefits and sacrifices. On one hand, the "benefit" component -what a consumer receives when he/she acquires a product- includes

perceived service quality and psychological benefits (Zeithaml, 1988). Sacrifices, on the other hand, are both monetary and non-monetary. The latter ones are related to time, energy, effort and inconvenience. Thus, in order to determine the consumer to purchase particular services or to buy again specific products, these have to be delivered with value, either by incorporating benefits or by reducing sacrifices. Sanchez-Fernandez and Iniesta-Bonillo (2007: 428) note that the concept of customer perceived value "has become one of the most overused and misused concepts in the social sciences in general and in the management literature in particular". In their recent systematic review of the customer-perceived value literature, Sanchez-Fernandez and Iniesta-Bonillo (2007) identified two research trajectories. The first research stream, which is characteristic of earlier studies and widely embraced in the marketing literature, conceptualizes consumer value as a uni-dimensional construct (e.g. Monroe, 1979; Zeithaml, 1988; Bolton and Drew, 1991). One-dimensional approach has negative aspects too: it is perceived as being too "narrow", "arcane" or "simplistic" to what customers might experience. The second approach is based on a multidimensional approach in order to build perceived value (Woodruff, 1997; Sweeney and Soutar, 2001; Sánchez *et al.*, 2006). This concept includes functional dimension and affective dimension, examining consumer's purchasing behavior. Functional value is determined by the rational one, too, but *International Conference "Marketing – from information to decision" 6th Edition 2013* also by consumers' economic evaluations and quality of services that form this dimension. Affective dimension is divided into an emotional and a social dimension. Sheth (1991) identified five dimensions of the concept of value: social, emotional, functional, epistemic and conditional.

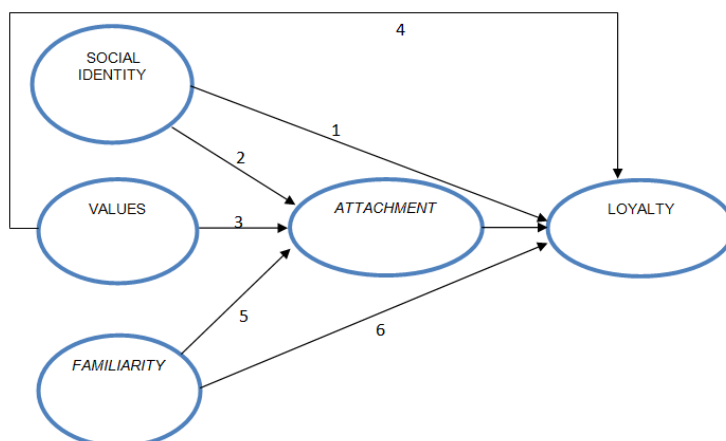
1. Functional value is defined as the perceived usefulness of the service.
2. Emotional value consists in feelings or affective states generated by consumption experience.
3. The social value is given by the acceptability at the individual level and the relations with social environment.
4. Epistemic value is given the ability of service to arouse curiosity and to satisfy the desire for knowledge. An alternative brand may be chosen to alleviate boredom with an existing brand, to satisfy a desire to learn or experience something new, or in response to an arousal of interest. Due to this cognitive-affective multi-dimensional nature of customer perceived value, it is important to evaluate customer perceived value from the perspective of the individual's consumption experience. Value is created by the customer based on the "value-in-use". While the firm can create and communicate value propositions, it is the customer, not the firm that creates value through dynamic situational specific value creating processes (Holbrook, 2006; Gronroos, 2008).
5. The conditional value relates to situational factors such as the disease or specific social situations (Sheth *et al.*, 1991). In a later study of Sweeney and Soutar (2001) were not taken into account the size of epistemic and conditional dimensions. These authors have reduced the original five dimensions to three: functional value, social value and emotional value and have elaborated a scale designed to measure the value; the scale is known as PERVAL scale.

## **CHAPTER III**

### **Conceptual Framework**

Conceptual framework is put forward to reflect positions of variables and their relations to each other. From this inference can be drawn on the magnitude of influence between value, social identity and familiarity on

attachment and loyalty. Whether value, social identity and familiarity work on its own or in combination to pave the way to loyalty.



**Operational Definition**

Operational Definitions of all variables examined in the study is set forth as follows:

1. Social identity: group’s identity forming behavior and tendency of its members (Ellemers *et al.* ,1999)
2. Values: consumers’ judgment over advantages of a product based on their perception on what they receive compared to what they have given away to get the product (Sweeny dan Soutar, 2001)
3. Attachment: affiliation every individual makes to something (people or object), as a way to meet human basic need (Proshansky *et al.*, 1983)
4. Familiarity: the extent of interaction, experience, and knowledge an individual possess on a certain people or object (Moorthy *et al.*, 1997).
5. Revisit: The persistent interaction between a consumer to a product, service or brand, and his/her part in its promotion (Oppermann, 2000; Yoon dan Uysal, 2005).

**Table 3.1**

Variabel	Dimensi	Indikator	Sumber
Social Identity	Cognitive	I am a member of my social group. I must contribute to my social group Saya harus memberi kontribusi pada kelompok sosial saya I, other members and my social group have complementary interaction.	Ellemers <i>et al.</i> ,1999
	Affective	I feel excited of being member of my social group I am encouraged to tighten relationship with other members. I spend a lot of time for my social group.	
	Evaluative	I am proud of my contribution to my social group I am sure other members do the same to the group. I am proud of the group’s achievement I am sure outsiders have positive impression toward the group.	
Values	Fungtionality/ quality	Gus Dur is internationally reputable figure Gus Dur somehow succeeded in keeping nation From being fragmentary	Sweeny dan Soutar, 2001
	Epistemic	s Dur concerned with equality issues	

	Social	Gus Dur concerned with democratic issues Gus Dur concerned with pluralism issues  (visiting) Gus Dur heightens other appraisal (visiting) Gus Dur heightens interaction with other social groups	
	Emotional	Gus Dur is part of the group's identity The group respects what Gus Dur has fought for The group thinks what Gus Dur has achieved necessary to hold on	
Familiarity		I am quite familiar with Gus Dur I am quite attracted to Gus Dur I understand Gus Dur's ways of thinking I follow some of Gus Dur's ways of thinking	Moorthy <i>et al.</i> , 1997
Attachment		Gus Dur means a lot to me I like to visit Gus Dur's tomb more than other places I feel attached to Gus Dur's ways of thinking	Proshansky <i>et al.</i> , 1983
Revisit		On religious holidays, I or family whether in a travelling group or not usually make time to visit Gus Dur's tomb. I will recommend to put pilgrimage to Gus Dur's tomb in the visiting list	Input from several caretakers of pondok pesantren in Walis' tombs

Variabel, dimensi dan indikator

### III. RESEARCH LOCATION

The research will be carried out at Gus Dur's tomb in Jombang Regency. It has become the main religious tourism in east Java, generally, and in Jombang, specifically. The tomb has provided the right setting to conduct research on antecedents of loyalty among pilgrims of different social identity backgrounds. Population and Sample Population in this research is all pilgrims to Gus Dur's tomb in Jombang regency, East Java. Published data confirms that daily number of pilgrims to Gus Dur's tomb amount to average 3.000 people. Early survey will be conducted for seven days, so that population amounts to 21,000 people. To have a representative part of the population, the study employs quota-based sampling method. To do so, Slovin's formula (Sekaran and Bougie, 2013) is considered to be able to serve the goal. It runs as follows :

$$n = \frac{N}{1 + N(e)^2}$$

Where :

n = sampel size

N = Population size

e = latitude percentage, which is 10%

By means of this formula, sample number required can be calculated as follows :

$$n = \frac{21.000}{1 + 21.000 (0,1^2)} n = 99,5$$

This leads to functional number of 100. For sound result, sample number of 200 is considered as appropriate.

Variable measurement

The study employs 5-point Linkert scale, starting from highly agree to highly disagree. It is purposely designed to test and measure the extent of respondents' attitude, opinion and perception of social phenomenon. Even though still debatable, it is generally seen as interval scale (Sekaran dan Bougie, 2013: 221).

### Data collection

Sekaran and Bougie (2013: 113) set clear that data can be collected from primary or secondary sources. The present study relies on data from primary source, obtained directly by means of questionnaire distributed to and filled by respondents.

### Validity and reliability tests

Validity is measuring the extent to which an instrument can be inferred as valid. An instrument is regarded as valid if it measures what should be measured, which means that it can measure as researcher expects. In this study, the test for instrument validity is performed by applying confirmatory factor analysis by looking at test result of convergent validity and discriminant validity. An instrument has convergent validity when its factor loading is 0.7 and its p value is significant (< 0,05). An instrument has discriminant validity when square root of AVE for every construct is bigger than one for inter-construct correlation.

Reliability is an index indicating to what extent an instrument is trustworthy or reliable. According to Sakaran and Bougie (2013), indications of an instrument reliability are biasfree and consistent over time. Alpha Cronbach can be considered as an appropriate reliability index. Reliability coefficient value provides guidance to see whether an instrument is reliable or not. It ranges from 0 to 1. The closer it gets to 1, the more reliable the instrument will be. The value of over 0.6 signifies reliability. (Sekaran dan Bougie, 2013)

## IV. DATA ANALYSIS

In analyzing and interpreting data, the study applies descriptive method. It is important to do so in order to have a clear picture of roles social identity, values, familiarity, and attachment have on pilgrims' loyalty to Gus Dur's tomb in Jombang regency.

Descriptive analysis is derived from examination over answers respondents provide to every statement in questionnaire. Every answer is assigned a given score according to 5-point Likert scale, which is presented in the following

<i>Answer options</i>	<i>Score</i>
Highly agree	5
Agree	4
Hesitant	3
Disagree	2
Highly disagree	1

The next step is to make classification of highest and lowest scores to find out score range by applying the following formula:

$$\text{Score range} = \frac{\text{highest score} - \text{lowest score}}{\text{Classification number}}$$

### Inference analysis

For inference analysis, the study applies *Structural Equation Modeling (SEM)* within WarpPLS 4.0 program. SEM analysis comprises of confirmatory factor analysis (CFA), regression analysis/path analysis, which can be applied to examine validity and reliability of research instruments (Solimun, 2006).

The choice of SEM within warpPLS program are based on following reasons (Sholihin and Ratmono, 2013) :

- It can provide expected solution even on complex model.
- It does not require concerned variables to meet parametric analytical criteria such as multivariate normality and large sample size.
- It can provide parametric estimation to model with formative latent variable and moderating effect
- It can automatically estimate pvalue for path coefficient.
- It can provide several indicator fit models useful to compare the best model among the existing different models.
- It can provide full collinearity test that can be applied to analyze vertical and lateral multicollinearity.
- Algorithm in warpPLS can minimilise multicollinearity problem between latent variables.
- WarpPLS can produce indirect effect, total effect, pvalue, standard error, and effect size.

### Hypotesis testing

Hypotesis testing ( $\beta$ ,  $\gamma$ , dan  $\lambda$ ) is carried out by means of *resampling Bootstrap* method. For statistic test, the present study applies t test (Solimun, 2012). Relationship between variables are significant if the result of t test presents *p-value*  $\leq 0,05$  (alpha 5 %) and *path coefficient* reveals that relationship between variables is positive. The relationship is not significant if the result of t test present the contrary.

### **Mediation test by means of VAF method**

The model of the study contains intervening/mediation variable. VAF method developed by Preacher dan Hayes (2004, 2008) does not require any assumption on variable distribution so that it can be applied to small sample size. According to (Hair et al, 2013) mediation testing procedure in SEM-PLS have following requirements:

1. Direct effect ( $P_{13}$ ) must be significant before mediating variable ( $Y_2$ ) put into the model.
2. After mediating variable ( $Y_2$ ) put into the model, direct effects ( $P_{12}$ ,  $P_{23}$ ) must be significant.  $P_{12}$  dan  $P_{23}$  must be significant to meet these conditions.
3. Variance Accounted For (VAF) is accounted by means of following formula :  
indirect effect/total effect, where total effect is direct effect + indirect effect.

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