

ISLAMIC HERITAGE MARKETING: THE UMRAH EXPERIENCE

Babak Taheri ^a, Sean Lochrie ^a, Kevin O’Gorman ^a, Emma Hill ^a, Martin Gannon ^b

^a *Heriot-Watt University*

^b *University of Strathclyde*

Abstract

A potential visitor’s image of a destination and its attributes is likely to influence their behaviour before, during, and after their trip. However, there is a lack of research into Islamic destination image (Jafari & Scott, 2013; Stephenson, 2014). Existing studies have commented on the differentiation between the expectation formation of Muslim and non-Muslim tourists; however these are often restricted to more secular destinations such as Turkey. Moreover, much of the literature which focuses solely on the Muslim community fails to explore beyond the realms of religious satisfaction of their experiences. This paper explores the journey of experience of Muslim pilgrims during the Islamic pilgrimage to the Umrah. Globally, the Hajj is one of the greatest traveller movements, demonstrating a significant rationale for the study of Islam within the heritage tourism domain. Islamic texts, such as the Quran, endorse traveling with a view to attaining social, physical and spiritual objectives. As such, tourism of various categories is compatible with Islam and inspired by its principles. However, the Hajj and Umrah is a highly commanded activity encompassing devout and monetary planning. Therefore, for some Muslims Hajj is a sacred obligation rather than form of heritage tourism. With this in mind, religious pilgrimage is likely to have a very strong destination image in the minds of Muslim visitors. Therefore, this paper looks not only at sacred obligation but also attitudes such as hedonic value, motivations, socialisation, gift, and evidence. Therefore, our study contributes to a wider understanding of the perceptions and behavioural outcomes of visitors toward Islamic destination image. To do so, we develop a conceptual model based on the theory of the ‘commodity fetishism’. The term ‘commodity fetishism’ refers to the system through which capitalist societies treat ‘commodities as if value inhered in the objects themselves, rather than in the amount of real labour expended to produce the object’. Thus, this paper attempts to address two gaps, firstly examining the symbolic importance to pilgrims of material objects of pilgrimage, and secondly examining this symbolic experience in the Islamic context of Umrah. Our survey data was collected in a number of tourists agents within Iran from Muslim pilgrims preceding their visit to the Umrah and returning home. Structural equation modelling is tested with a sample of 538 visitors. The empirical validation of the conceptual model supports a majority of the research hypotheses. These findings contribute to a better understanding of Islamic destination image in the heritage tourism context and a series of implications are proposed.

Keywords: Islamic Image, the Umrah, Heritage

Introduction

In recent years, several studies in tourism and travel research have focused on Islamic experience of those attending destinations (Eid, 2012; Eid & El-Gohary, 2014; Jafari & Scott, 2014; Prayag & Hosany, 2014). Whilst prior research has posited and explored potential antecedents of destination image and its consequences, including: motivation (Beerli & Martín, 2004; Hsu, Wolfe, & Kang, 2004); socialization (Nicholson & Pearce, 2001; J. Z. Park & Smith, 2000); religiosity (Zamani-Farahani & Musa, 2012); hedonism and hedonic value (Grappi & Montanari, 2011; Hyde & Harman, 2011); and souvenirs and recollecting experience (Gordon, 1986; Swanson, 2004; Wilkins, 2010), most studies have focused on the behavioral, affective responses of pilgrims. Meanwhile, to our best knowledge, no studies focus on the importance of more market-based, object-orientated experiences of pilgrimage, which are similarly influenced by the antecedents of destination image and have behavioral consequences. In addition, relatively few previous studies (Chen, Chen, & Okumus, 2013; Prayag & Hosany, 2014) have examined the relationships between destination image, its antecedents and behavioral consequences in Islamic context. This paper attempts to address these two gaps, by firstly examining the symbolic importance to pilgrims of material objects of pilgrimage, and by secondly examining this symbolic experience in the Islamic context of Umrah.

Theoretical Foundation and Conceptual Model

The conceptual underpinning model (Figure 1) is built upon an understanding of the semiotic systems of commodity fetishism. It understands the non-religious, ‘push’ factors of pilgrimage (such as shopping, self-expression or socialization) as evidence of an instinct towards commodity fetishism, in which objects purchased

on pilgrimage (such as souvenirs or gifts) are understood not only as *signs* of pilgrimage, but as signs of something more – something which will eventually enhance the purchaser’s social status. In contrast to previous scholarship, which understands commodity fetishism as either one semiotic system *or* another, this model accounts for the escapist context of pilgrimage, in which pilgrims experience objects and relations in a transformed manner to the usual consumer/tourist experience (Whyte, 2011). The term ‘commodity fetishism’ refers to the system through which capitalist societies treat ‘commodities as if value inhered in the objects themselves, rather than in the amount of real labor expended to produce the object’ (Felluga, 2012). This model further facilitates various commodity fetishisms – for instance, fetishisms which emphasize the importance of the signified (i.e. a Marxist interpretation) and the importance of the sign (i.e. a Baudrillardian interpretation) – destination image, as an informant of the sign, remains particularly relevant.

[Figure 1 here]

In the following section, we review the various factors which make up our model. We begin with expanding the concept of ‘destination image’ in an Islamic concept, before moving on to deal firstly with the antecedents and secondly the behavioral consequences shown in the model (Figure 2).

[Figure 2 here]

Destination Image

There is a lack of research into destination image and Islamic culture given the extent of the practice in reality (Chen et al., 2013). Much of the existing literature focuses on traditional multi-cultural tourist destinations in Islamic countries (Battour, Ismail, & Battor, 2011; Din, 1989; Zamani-Farahani & Henderson, 2010). Further to this, Prayag and Hosany (2014) consider the factors which together build an overall picture of a location for Arab tourists to Western countries, though many of these are of importance to other tourists groups. These are the availability of customized activities and amenities; the accessibility of a destination; luxury services, people, and reputation; luxury shopping and dining experience; the culture and weather (Prayag & Hosany, 2014). For the Islamic tourists food service requirements and the availability of Halal food is of obvious importance (Battour et al., 2011). Battour et al. (2011) also state that Islamic image destination is shaped by a number of other attributes, such as the number and availability of places of worship (Mohsin & Ryan, 1997); attitudes to alcohol consumption and gambling (Din, 1989; Henderson, 2003); and dress-code (Henderson, 2003; Zamani-Farahani & Henderson, 2010).

When considering pilgrimage, where tourists often seek something “less tangible than the trip [itself] and more rewarding than just being there” (Mannell & Iso-Ahola, 1987, p. 348) and thus destination image in Islamic locations can perhaps be filtered further. For Muslims undertaking Hajj or Umrah, for example, the assertion of Prayag and Hosany (2014) that visitors are likely to question whether local cuisine is in compliance with their religious beliefs is likely to be irrelevant. Furthermore, when considering culture and enjoyment, those undertaking religious pilgrimage are likely to be fully aware of the culture and religious importance of the sites they are visiting, and the journey itself, and are perhaps unlikely to be influenced with regards to their decision to visit somewhere of religious importance to them based on things such as hedonic outcomes such as buying gifts. This leads Henderson (2011) and Jafari and Scott (2014) to suggest that the modern Hajj or Umrah is an emerging and interesting area for research, and particular attention should be paid to the antecedents and behavioral consequences of those undertaking such a pilgrimage.

Antecedents

Religiosity

Having shaped much of human history, religiosity is considered to be an important cultural phenomenon with the ability to shape and influence an individual’s behavior (Sood & Nasu, 1995; Zamani-Farahani & Musa, 2012). Although there is no concrete academic definition of religiosity (Granger, Lu, Conduit, Veale, & Habel, 2014), a number of scholars agree on two key dimensions of religiosity (Batson, Schoenrade, & Ventis, 1993; Eid & El-Gohary, 2014; Marks & Dollahite, 2001; Zamani-Farahani & Musa, 2012). The first of these is ‘belief’; there is a God, believing in God is important, and the importance of considering oneself as ‘religious’ (Granger et al., 2014). The second is associated with ‘practice’; attending a place of worship, regular reading of Holy Texts, regular prayer, the undertaking of pilgrimages (King & Boyatzis, 2004; Zamani-Farahani & Musa, 2012). These two key components are important for many of the world’s leading religions, with Islam being no different.

There is a link between religiosity and destination image, and is evident in more than one way. At sites of religious importance and pilgrimage locations, Islamic belief and practice converge and provide a strong

religious image for sites such as Makkah which is bolstered by its underlying importance to the Islamic faith (Eid & El-Gohary, 2014). This is further enhanced when considering Makkah as more than the sum of its parts, with the religious importance and connotations of the site far outweighing its tangible and physical attributes (Woodward, 2004). Further to this, religiosity (Jafari & Scott, 2014), is evident through the perception that the pilgrimage can encourage spiritual kinship, togetherness, and a sense of belonging (Essoo & Dibb, 2004; Mahallati, 2011). Simply acknowledging that the pilgrimage is likely to engender or enforce such belief through the shared experience and collective mind-set further emphasizes the pilgrimage as a worthwhile religious endeavor.

Shopping Motivation

Shopping has become an important motivational characteristic identified in tourism research (Hanqin & Lam, 1999; Horneman, Carter, Wei, & Ruys, 2002). While early research on tourist motivations tended to overlook shopping, most recent studies have incorporated shopping as a motivational characteristic of a place (Sirakaya, Uysal, & Yoshioka, 2003). Previous research highlights the significance of shopping as a motivator for choice of the destination (Hanqin & Lam, 1999; Timothy, 2005). However, Jang and Cai (2002) suggest that shopping motivations are not as important as other pull factors such as, for example, relaxation, escape or the atmosphere.

Other research has identified that the perception of shopping, plays a role in relation to destination image (Beerli & Martín, 2004; Hsu et al., 2004). However, shopping as a variable in destination image formation differs from country to country (Stepchenkova & Morrison, 2008). Some studies have linked tourism shopping involvement to the psychological state of hedonism (Havitz & Howard, 1995; Hu & Yu, 2007). For tourists, shopping motivations often focus on the importance of souvenir purchasing as a leisure activity. Regarded as one of the most important motivations for shopping among tourists (Timothy & Butler, 1995), authors have documented that importance of souvenir buying among tourists (Jansen-Verbeke, 1991; Kim & Littrell, 2001), especially within differing societies (M. Park, 2000). For example, Kim and Littrell (1999) highlights that hedonic value have a direct positive casual on recreational tourism activities – including shopping for souvenirs. Others have suggested shopping for souvenirs is driven by the consumers/tourists desire to obtain unique items that allow them to capture the memories of their visit in a distinctive way and socialization (Arnold & Reynolds, 2003; Swanson & Horridge, 2006; Turner & Reisinger, 2001).

Socialization

A number of studies have found that socialization is an important element of the tourism experience (Crompton, 1979; Formica & Murrmann, 1998; Lee, Lee, & Wicks, 2004; Nicholson & Pearce, 2001; D. B. Park & Yoon, 2009). Some studies suggest that the need for socialization has a positive relationship with religious and spiritually motivated travel and consumption (J. Z. Park & Smith, 2000). However, Granger et al. (2014) found that the need for social interaction and/or socialization does not moderate the relationship between religiosity and frequency of service attendances. They argue that worshipers do not attend religious services primarily for social interaction. They suggest that this may be the result of the ease of mobility of modern society and that people can now socialize through many different mediums. For religious-event based socialization this goes deeper than simply acting upon a desire to belong and toward a *need* to belong, as rejection from the *group* in this instance can be devastating for an individual depending on the strength of and affiliation to their faith. Ultimately, despite some negative and hedonic aspects, socialization is known to have a positive impact when considering consumption in areas with spiritual or religious elements (Cornwall, 1989; Granger et al., 2014; J. Z. Park & Smith, 2000); but how is this manifest in the overtly religious pilgrimage? Does the pilgrimage event satisfy this pre-pilgrimage desire for socialization? Or, are there other post-pilgrimage behavioral outcomes that supersede social interaction and contact with like-minded individuals upon reflection?

Behavioral Consequences

Hedonism

Hedonic value is traditionally driven by the fact that pilgrimage offers the pilgrim “an adventure, an escape, or a chance to experience worldly pleasures denied them at home” (Hyde & Harman, 2011, p. 1345). Nonetheless, the fundamental personal pleasure and escapism derived from visiting such sites has often been viewed as a secondary consideration. Whilst the belief that undertaking a religious pilgrimage is of spiritual worth is well-established (Cohen, 1992; Digance, 2003; Hyde & Harman, 2011), there is little exploration of whether this in turn could have some hedonic value for the pilgrim. The hedonic feelings experienced by the consumer have an influence on the perceived value of the service, product, or experience (Babin, Lee, Kim, & Griffin, 2005). Pilgrims can experience stimulation and education from the journey and experience (Mason & Paggiaro, 2012). For those already au fait with the significance of a pilgrimage site, their interest can be solidified and ratified through visitation and the experience. Indeed, travel is encouraged in some faiths, such as in Islam, where believers are often encouraged to experience the greatness of God through travel (Din, 1989). This can be self-

affirming in so much as their belief can be reinforced, or their decision to travel justified on the basis that the experience was enjoyable, informative, and reassuring. Thus, some hedonic value can be derived from this sense of faith-affirmation or reassurance.

Evidence and Gifts

As tourism is suggested to be like a “sacred journey” (Sharpley & Sundaram, 2005), visitors feel that they need to solidify the experience by possessing a tangible fragment of the trip (Gordon, 1986). Importantly, souvenirs act as evidence to prove to others of their experience or proof of travel (Litirell et al., 1994; Peters, 2011), and as a means of communicating their experiences with others (M. Park, 2000; Swanson, 2004). Morgan and Pritchard (2005) even suggest that an individual’s social and personal identities are connected to the object. Therefore, as evidence, souvenirs function as a symbol of status for the owner, and can even act as conversation pieces (Hobson & Christensen, 2001; Morgan & Pritchard, 2005; Wilkins, 2010). As Wilkins (2010, p. 246) argues “use of souvenirs as conversation pieces...clearly reflects the importance of travel experiences in the construction of the self and as status consumption products.”

Within consumer research, the act of gift giving has become an important area (Keown, 1989; Wooten, 2000). Some have explored souvenir purchasing of cultural groups and the social obligations when traveling (M. Park, 2000). Additionally, research has also highlighted the links between religion and gift giving (Moufahim, 2013; Silber, 1995). For example, exploring gift-giving in the context of Islamic pilgrimage, Moufahim (2013) found that the consumption of material objects is a vital element to pilgrimage rituals and converts the non-psychical experience into something physical. Others link the purchasing of gifts the need for socialization with others (Kim & Littrell, 2001). Kim, Timothy, and Hwang (2011) argue there is a positive relationship between collective experiences and travelling in groups and the motivation to visit a particular place for shopping, and so purchasing souvenirs is more pleasurable when done with others. Purchasing gifts for oneself is also seen as a way to relieve boredom or a response to bad weather (Kim & Littrell, 2001). Studies have also commented on the link between the role of souvenirs in relation to destination, or brand, image (Balakrishnan, 2009). For example, Balakrishnan (2009) suggests that as conversation pieces, souvenirs have the ability to influence the possible image of a destination. Thirumaran, Dam, and Thirumaran (2014) suggest that souvenirs are a valuable way to promote a destination’s image as they can convey a message about a destination, either intended or unintentionally, that the tourist takes with them.

Methodology, Analysis and Results

Through convenience sampling, our survey data was collected in a number of tourists agents within Iran from Muslim pilgrims preceding their visit to the Umrah and returning home (sample size=538). We measured the eight constructs (including Islamic belief, Islamic practice, shopping motivation, socialization, Islamic destination image, hedonism, gift and evidence) by multiple-item scales adapted from previous studies. Respondents were asked to indicate their levels of agreement with each item on a seven-point Likert scale (1 - completely disagree, 7 - completely agree). The questionnaire was translated into Farsi. We used back-translated to verify the intended meaning of the question and answer categories.

Partial Least Squares (PLS) was selected as the method of analysis because it suits predictive applications, exploratory research and theory building (Alexander, MacLaren, O’Gorman, & Taheri, 2012; Hair, Hult, Ringle, & Sarstedt, 2014; Taheri, Jafari, & O’Gorman, 2014). The constructs’ composite reliability (ρ_{cr}) scores range from .88 to .96 above the recommended cut off of .7 (Hair, Black, Babin, & Anderson, 2010). Convergent validity was assessed using average variance extracted (AVE) and the factors scored .62 and .81 once again meeting the .5 threshold suggested (Hair et al., 2010; Hair et al., 2014). Finally, discriminant validity of the scales was measured by comparing the square root of. All appear to support the reliability and validity of the scales. To examine the hypotheses, the structural model (Table 1) was simultaneously tested within SmartPLS (Ringle, Wende, & Becker, 2005).

The model’s predictive relevance can be tested by means of the Stone-Geisser test criterion Q^2 which is part of soft modelling approach of PLS (i.e. blindfolding procedure in SmartPLS) and therefore a good match (Chin, 2010). The redundancy Q^2 for all scales measured with multiple items, indicates positive redundancy Q^2 for all scales. This means that the proposed model has good predictive ability. The overall GoF is .54, which indicates a good very model fit. The model explains 45 percent of destination image, 25 per cent of evidence, 71 per cent of gift and 75 per cent of hedonism. Table 1 shows the significant direct relationships between the constructs. The path coefficients for the significant results, range from -.13 to .75.

[Table 1]

Discussions

Despite studies that suggest that tourists often bring back tangible evidence of their experiences (Gordon, 1986; Litirell et al, 1994; Wilkins, 2010), our results suggest a negative relationship ($\beta = -.13, p < .01$) between Islamic destination image and a desire to bring back evidence of the pilgrimage. The social status and proof to others often afforded by a tourist bringing evidence back from their trip, which has been highlighted by previous studies (Morgan and Pritchard, 2005; Wilkins, 2010), is also not supported by our findings. Our findings suggest a negative relationship between Islamic practice and evidence ($\beta = -.24, p < .001$) and Islamic belief and evidence ($\beta = -.49, p < .01$). For religious pilgrims, evidence of the trip is not required and is superseded by the act of pilgrimage itself (Collins-Kreiner, 2010; Eid, 2012) although for general travel this is contested by previous research which highlights the importance of evidence as a tangible reminder of the experience (Gordon, 1986; Litirell et al, 1994; Wilkins, 2010; Hitchcock and Teague, 2000). Furthermore, we find a positive relationship between Islamic practice and Islamic destination image ($\beta = .40, p < .01$). This is supported by Eid and El-Gohary (2014) who suggest that Muslim tourists evaluate travel destinations based on whether they fit criteria specific to their religious belief. As such, our findings suggest that if a destination has characteristics which allow an individual to practice their faith it is likely to engender a positive destination image in-line with previous studies (Zamani—Farahani and Henderson, 2010; Battour et al, 2011; Mohsin and Ryan, 1997). This positive relationship is also extended by non-religious elements such as the safety of the location, the availability of luxury shopping and services, and the social status engendered by undertaking the experience (Eid and El-Gohary; Prayag and Hosany, 2014).

In line with Moufahim (2013), our findings suggest a positive relationship ($\beta = .35, p < .001$) between pilgrimage and/or Islamic destination image and the purchase of gifts. Our results are supported by Park (2000), Wilkins (2010), and Kim and Littrell (2001) who highlight the importance of gift-giving as a part of the overall travel experience. Park (2000) extends upon this by considering gifts for others as a social obligation when travelling, which is again supported by our findings despite the negative relationship between the purchase and 'bringing-back' of evidence (to oneself of the trip) and Islamic destination image. Also, the link between destination image and the spiritual worth of religious travel is well-established (Cohen, 1992; Digance, 2003; Hyde and Harman, 2011). However, our results extend upon this by suggesting a positive relationship ($\beta = .15, p < .001$) between Islamic destination image and hedonism. As such, our findings suggest that religious travel can be in-line with more secular-related travel with regards to the perceived hedonic value of the experience (Grappi and Montanari, 2011; Babin, Darden, and Griffin, 1994; Babin, Lee, Kim, and Griffin, 2005).

These positive relationships also cohere theoretically with a semiotic system of commodity fetishism that is close to Marx's original model (i.e Diagram 2 in Figure 1). Here, pilgrims are motivated to go on pilgrimage to buy gifts because the gifts, ostentatiously signify the destination image. However, here we can argue that there is a more complex connection between pilgrimage and gift-buying than a signifying/signified relationship. In this instance, the gifts have symbolic value because they are obtained *through* the act of pilgrimage – they have value not only because they symbolize the destination, but because the purchaser has been to the destination. The commodity's semiotic value is disjointed (see Diagram 2, Figure 1): on the face of things it directly signifies the thing which gives it 'currency' (the destination image); however, this face-value occludes the thing to which the commodity-as-sign ultimately refers, and which gives it meaning (the act of pilgrimage).

Our results also highlight a positive relationship between shopping motivations and the act of gift-giving ($\beta = .42, p < .001$). This reveals another element of our theoretical model – this time, Baudrillardian commodity fetishism. Here, the direct relationship between the antecedents and the behavioral consequences implies that the power of the gift is not dependent on the destination image. In this case, the value of the gift is not focused on its ability to signify pilgrimage; instead it is focused on the object form of the gift itself. As such, we could argue, the commodity becomes the 'total medium of communication, mediating all social exchange [...] It makes little difference whether the contents of material production or the immaterial contents of signification are involved' (Baudrillard, 1981, p. 146). Here, the importance for the pilgrim is in the object of the commodity itself – the commodity *is* value, divorced from any process of signification of its origin.

The coherence of two apparently contradictory forms of commodity fetishism identified here through our data can also be supported by our results. Our results find a positive relationship between socialization and Islamic destination image ($\beta = .37, p < .001$), alongside a positive relationship between socialization and evidence ($\beta = .27, p < .001$) and socialization and gift giving ($\beta = .42, p < .001$). This is also evident in existing research (Kim and Littrell, 2001; Kim, Timothy, and Hwang, 2011) whereby it is suggested that purchasing souvenirs (as gifts or evidence) is more pleasurable when done in a group setting or with others. Here, the pleasure of gift-giving is reflected in the original motivation of Marxist commodity fetishism, which is ultimately and ontologically concerned with the 'social relation between people' (Felluga, 2012). In contrast, souvenirs (as gifts or evidence) can be used

as a means to augment one's social status (Hobson and Christensen, 2001; Wilkins, 2010), as in Baudrillardian commodity fetishism, in which the purchaser's fixation on the form-value of the souvenir could be interpreted as a preoccupation with social advancement.

Our findings show a strong relationship between socialization and hedonism. The hedonic nature of socialization is evident under the guise of the joys of escapism and a desire for social identification with others, such as attendees at festivals (Grappi and Montanari, 2011; Nicholson and Pearce, 2011). This is also manifest at its most basic by the hedonic value of simply doing something or visiting something which an individual can enjoy (Chang, 2006). We find a positive relationship between shopping motivation and hedonism ($\beta = .22, p < .01$), which is in accordance with existing consumer research (Babin, Darden, and Griffin, 1994; Childers, Carr, Peck, and Carson, 2002). The pilgrimage environment could extend this by increasing the hedonic value of obtaining the product (the shopping experience) and an impassioned sense of connection with like-minded shoppers (Arnold and Reynolds, 2003; Babin et al., 1994; Holbrook and Hirschman, 1982; Jones, Reynolds, and Arnold, 2006; Teller, Reutterer, and Schnedlitz, 2008). It could be suggested that in our theoretical context, the escapist, hedonic atmosphere of pilgrimage also allows for the co-existence of two forms of commodity fetishism which may be otherwise mutually exclusive in everyday life.

Limitations and Future Research

Just like any other piece of research, this study is not limitation-proof. First, we used eight constructs in our model in order to understand the Islamic destination image and its antecedents and behavioral consequences. Future studies may include other constructs such as self-expression, flow, satisfaction, materialism and emotional connection. Second, we used only Iranian sample and their Umrah experience (i.e. single case study approach), future research should investigate the destination image, its antecedents and behavioral consequences in different types of socio-cultural contexts as behavior is shaped by multiple socio-cultural, economic, and political factors. This can help to cross-validate the existing findings. Third, our study was quantitative in nature. Thus, we suggest that a holistic understanding of Islamic destination image would require a longitudinal research using both qualitative and quantitative methods.

Tables and Figures

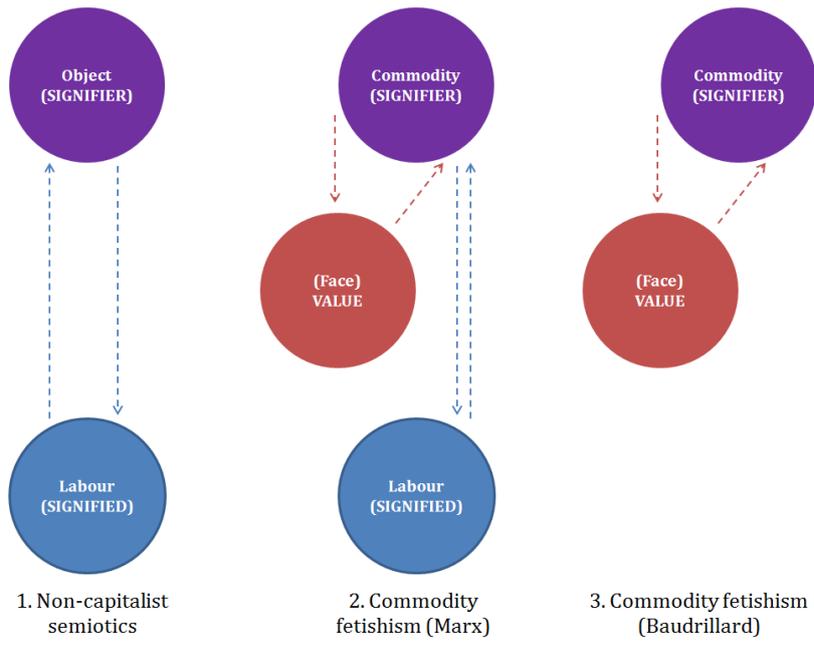


Figure 1. Commodity fetishism as a semiotic system

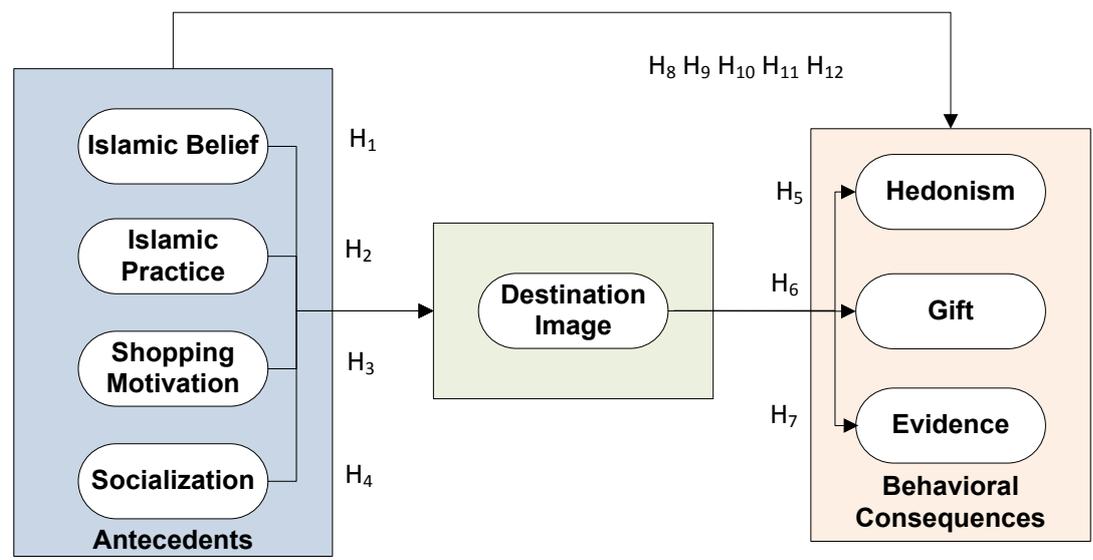


Figure 2. Proposed theoretical framework and hypotheses.

Table 1. Hypothesis testing results.

Hypothesized relationships	Standardized path coefficients	Standard error	<i>t</i> -statistic
Destination image → Evidence	-.13	.05	2.60
Destination image → Gift	.35	.02	14.11
Destination image → Hedonism	.15	.02	5.84
Islamic belief → Evidence	-.49	.05	9.43
Islamic practice → Destination image	.40	.03	10.96
Islamic practice → Evidence	-.24	.06	3.71
Shopping motivation → Gift	.42	.03	6.51
Shopping motivation → Hedonism	.22	.03	2.71
Socialization → Destination image	.37	.03	9.91
Socialization → Evidence	.27	.04	5.61
Socialization → Gift	.42	.03	12.41
Socialization → Hedonism	.75	.02	28.14

Note: Only the significant relationships (supported test result) are shown in the Table. *t*-values for the item loadings to two-tailed test: $t > 1.96$ at $p < .05$, $t > 2.57$ at $p < .01$, $t > 3.29$ at $p < .001$.

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