

## **CHAPTER V**

### **CONCLUSIONS, LIMITATIONS AND SUGGESTIONS**

#### **5.1 Conclusion**

Based on the results of the research discussed in the previous chapter regarding the variables Emotional Experience, Revisit Intention, and Conative Loyalty, it can be concluded that:

1. Emotional Experience has a positive and significant impact on Conative Loyalty. The more positive emotional experience perceived by visitors, the higher the conative loyalty towards Sunan Ampel Religious Tourism.
2. Emotional Experience has a positive and significant impact on Revisit Intention. The more positive emotional experience perceived by visitors, it can lead to visitors having the intention to revisit Sunan Ampel Religious Tourism.
3. Revisit Intention has a positive and significant impact on Conative Loyalty. If visitors already have the intention to revisit a tourist destination, conative loyalty will be formed. The intention to revisit a tourist destination can influence visitors' attitudes, showing loyalty towards Sunan Ampel Religious Tourism.
4. Emotional Experience has a positive and significant impact on Conative Loyalty through the mediation of Revisit Intention. The better the emotional experience perceived by visitors, the higher the loyalty towards a product, accompanied by actions. Positively understood emotional experiences can influence the intention to revisit, thereby increasing visitors' loyalty to the destination. The emotional experience of visitors does not directly affect conative loyalty unless visitors have the intention or desire to revisit the same destination.

## **5.2 Limitations**

In this study, the researcher is acutely aware that many aspects are far from perfect. Therefore, the researcher acknowledges the limitations encountered during the research process, as follows:

1. The research gap highlighted the ambiguity in the relationship between these aspects in the context of Islamic marketing, particularly in religious tourism destinations.
2. The research findings may not be directly applicable to non-religious tourism. The emotional experiences, revisit intention, and conative loyalty of visitors can vary significantly depending on the tourism context.
3. Religious tourism may involve a considerable diversity in religious practices and beliefs. The limitation of the research to only one location (Sunan Ampel Surabaya) may not encompass the entire diversity and cultural differences that could influence emotional experiences, revisit intentions, and conative loyalty.
4. Changes in the trends of religious tourism or infrastructure in Sunan Ampel Surabaya during the research period may affect the research outcomes.
5. Emotional experiences can vary significantly among individuals. The measurement used may not be capable of capturing all aspects of emotions experienced by visitors.

## **5.3 Suggestions**

Based on the conducted research, the researcher can provide insights and recommendations commonly used for consideration in future studies. Recommendations for future researchers are as follows:

## 1. Recommendations for Tourism Managers

- a. Evaluate visitors' emotional experiences by gathering information, establishing emotional connections, and listening to visitors' suggestions and complaints.
- b. Assess internal performance to provide insights and address areas that may need improvement.
- c. Enhance strategies and services aimed at encouraging visitor behavior to revisit the same destination in the future.

## 2. Recommendations for Future Researchers

- a. If future researchers conduct similar studies, consider expanding the scope to include other religious tourism areas in Indonesia.
- b. If future researchers conduct similar studies, explore additional variables that can provide a more comprehensive understanding of religious tourists' behavior.

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