

PROMOTING THE IMAGE OF BANDA ACEH-INDONESIA BECOMES A POPULAR TSUNAMI-TOURISM DESTINATION CITY: THE MODERATING ROLES OF CULTURAL AND ISLAMIC TOURISM OBJECTS

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Abstract: This study aims to explore and analyze the moderating effects of Islamic and cultural tourism objects on the relationship between tsunami-related sites and the image of Banda Aceh city, Indonesia as a tsunami-tourism destination. Of 29.213 tourists who visited the city in 2019, 200 of them were selected as the sample of the study using a simple random sampling technique. The primary data collected through questionnaires and interviews were then analyzed using structural equation modeling (SEM)-based moderated multiple regression techniques. The study documented that tsunami-related sites and Islamic and cultural tourism objects have promoted the image of the city as a tsunami-tourism destination. Additionally, the cultural and Islamic tourism objects strengthened the effect of tsunami-related sites on the city image as a tsunami tourism destination. Thus, to further promote the city image as the tsunami-tourism destination, the tsunami-related sites, Islamic and cultural tourism-related objects must be preserved and enhanced.

Key words: tsunami-related sites, Islamic and cultural tourism objects, tsunami-tourism city image

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INTRODUCTION

Since the last few decades, the role of the tourism sector has become increasingly important in the economic development of cities in both developed and developing countries, including the city of Banda Aceh in Indonesia. Banda Aceh, the capital city of Aceh Province, which is located in the westernmost province of Indonesia, is among 514 cities in Indonesia. Since the independence of the Republic of Indonesia on August 17, 1945, the municipal Banda Aceh City has made various efforts to attract tourists, nationally and internationally. One of them is to portray a good image of the city in three forms.

Prior to the 1980s, Aceh Province is imaged as the verandah of Mecca. Aceh is the first place Islam entered Indonesia and the majority of its citizens are committed Muslims. In addition, Muslims from other provinces across Indonesia who performed Hajj pilgrims to Mecca by sea should transit in Aceh, while preparing all supplies to sail to Mecca. During the 1980-2003 periods, Aceh has been imaged as the western gateway to Indonesia. Apart from being located in the western tip of Indonesia, Aceh also has beautiful panoramic views and rich historical heritage, including the largest graves of Dutch soldiers in the city. Various traditional dances and historical relics were inherited from the Islamic Kingdom of Pasai (1267-1517 BC) and the Kingdom of Aceh Darussalam (1496-1903 BC), including the Grand Mosque of Baiturrahman, has been promoted to attract tourist visits. However, the number of foreign tourists visiting Aceh has been far from expected.

On December 26, 2004, a huge tsunami wave hit Aceh, causing massive physical destruction and the death of around 200,000 people. The tsunami disaster that was reported globally has exposed the name of Aceh to almost the entire universe. After the tsunami disastrous incidence, the number of foreign tourists visiting Banda Aceh has dramatically increased by 138.85% from 288 foreign tourists in 2004 to 4,287 foreign tourists in 2005 and increased by more than 300% to the year 2010. Over the 2010-2019 period, the number of foreign tourist visits has reached 54,588 people, showing a 431.68% increase. However, a pandemic Covid-19 that was firstly discovered in Hubei, China on November 17, 2019, and spread over Indonesia with the first case found on March 2, 2019, has caused a decline in foreign tourist visits to Aceh, Indonesia by -99.47% in the end 2020 (BPS - Statistic Indonesia, 2021). The 2004 tsunami tragedy has left many unpleasant memories and tsunami-inherited objects. Present-day, various traces of serious damage caused by the 2004-tsunami can be easily found in the city of Banda Aceh. These include a floating boat, a boat stuck on the roof of a house, a

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PLTD floating ship (*kapal apung*), the citrus park thanks to the world, mass graves, Baiturrahim Mosque (*Ulee Lheu*), and Rahmatullah Mosque (*Lampu'uk*). The mosques that were located about 20 meters from the edge beaches have remained intact and they had been only slightly damaged when the tsunami hit the city. All tsunami-related relics are documented and displayed in the tsunami museum in downtown Banda Aceh. The presence of tsunami-related objects has attracted more tourist visits to the city as the tsunami-tourism destination. Apart from the tsunami-related objects, various other tourism objects related to local religious and cultural values also existed in Banda Aceh city, but their presence is only complementary. This is evidence in our preliminary survey on 15 foreign tourists who acknowledged that their main purpose of visits is to witness how the 2004 tsunami disaster has hit the city, while visiting other Islamic and local cultural tourism objects, buying the traditional local handicrafts, and enjoying local culinary are seen as their peripheral motive. This preliminary evidence is supported by Hughes (2002) and Okumus et al. (2012) who classified tourist visits into the core and peripheral motives. Thus, in this context, the image of the city as a tsunami tourism destination is viewed as the most crucial factor attracting tourist visits in addition to peripheral factors of cultural and Islamic tourism objects.

Many previous studies have explored the determinants of the image of the tourism destination city. The tourism destination city's image does not only rely on a single tourism object but it depends on various tourist attractions that are complementary to each other (Ritchie et al., 2011). For example, in developing the image of the tourism destination city, Turkey has promoted the coastal areas of the Mediterranean and the Aegean (Tosun et al., 2003), various natural attractions of unspoiled landscape with forests, rivers, and mountains (Yolal, 2016), cultural heritages, such as the epochs of prehistoric times of the Hittite period, early iron epoch, Greek period, and Byzantium period, and Islamic tourism relics of the glory of Islam, such as the Seljuks and Ottomans heritages (Tavmergen and Oral, 1999).

Similarly, Abu-Dhabi, the capital of UAE has promoted its coastal tourism city equipped with a maritime museum of the Louvre Abu-Dhabi, Guggenheim Abu-Dhabi, the Sheikh Zayed National Museums, and a performance arts center as a global tourism destination. The city has also built a cultural district as a truly fantastic cultural tourism center (Hazime, 2011; Henderson, 2017) and it has appeared as a Muslim travel friendliness, *halal* travel destination, and Muslim shopping destination (Smith et al., 2017). Qatar, on the other hand, in its Tourism Master Plan and National Vision 2030 has set a long-term strategy to position its capital city as political, business, sport, and cultural arenas on the international tourism map (Hazime, 2011; Henderson, 2017). As a cultural and Islamic tourism destination city, Qatar has developed the world-class museum of the New Doha's Islamic Art (Hazime, 2011; Henderson, 2017).

Likewise, other major cities in the world include Beijing (Zhang and Zhao, 2009), Seoul, Taipei, Hong Kong, Singapore (Yun, 2019), Paris, Britain, Johannesburg, Cape Town, and Toronto (Carmichael, 2002) have also been imaged as global-scale tourism destinations through various cultural events. For example, during the 1988 Olympic event, Seoul held the cultural "Hi Seoul Festival", Taipei, Hong Kong, and Singapore had developed cultural film industries (Yun, 2019). During the 2008 Olympic event, Beijing has introduced Olympic mascots, articulated from the traditional Chinese culture of grace, peace, and kind-heartedness, which reflected Beijing as the famous cultural entity (Zhang and Zhao, 2009). Beijing has also promoted Muslim tourism attractions, including the largest and oldest Aitiduer Mosque in Kashi, which was built in 1442. In addition, along the sea Silk Road, several UNESCO Islamic cultural heritage sites were found in the city (Zhao, 2015). Similarly, in improving its image as a world-tourism city, Singapore has preserved old heritage buildings (Chang, 1997; Yun, 2019) and promoted its city as the Muslim friendliest tourism destination (Marlinda et al., 2021).

In the context of Indonesia, Bali, which is iconic as the Island of the Gods (Budhi et al., 2022), has recently built Islamic tourism destinations by preserving the 200-year-old Nurul Huda Mosque in Gelgel Village. Yogyakarta is another city in Indonesia that has promoted its image as an impressive religious tourism object of the Kauman Gede Mosque, Heroes' Cemetery, King's Tomb of Kotagede, Gondomanan Temple, and Poncowinatan Temple (Nurozi, 2021).

The above-reviewed studies showed the importance of cultural and Islamic tourism objects to create a strong cities image as a tourism destination. However, none of those studies has investigated the effects of tsunami-related sites combined with the cultural and Islamic objects on the image of the tourism destination city. In addition, the previous studies only explored the direct effects of cultural and Islamic tourism objects on the image of the tourism destination city, but ignored the potential moderating roles of cultural and Islamic tourism objects in enhancing the image of the tourism destination city. Thus, the previous studies failed to provide a comprehensive finding that can be used as a holistic policy reference to enhance the image of a city as a tourism destination either directly or through the moderating effects of cultural and Islamic tourism objects. Motivated to fill the existing gaps in the previous studies, this paper aims to measure and analyze the extent to which tsunami-related sites, cultural tourism objects, and Islamic tourism objects have an impact on the image of Banda Aceh, Indonesia as the tourism destination city. It also attempts to investigate and analyze the extent to which Islamic tourism objects and cultural tourism objects have moderating effects on the relationship between tsunami-related sites and the image of the city as a tsunami-tourism destination. Using a moderated multiple regression analysis based on the Structural Equation Modeling (SEM), the findings of the study are hoped to enrich the existing literature on the determinants of tourist destination image and become a policy reference by tourism-related authorities enhance the tourist destination image, travel agencies to attract tourist visits through the promotion of tourist destination image.

The rest of the study is structured in the following manner. A literature review on which the hypotheses are developed and tested is discussed in Section 2. Section 3 provides research methods and followed by the presentation of findings, discussion, and their implications in Section 4. Finally, Section 5 concludes the paper.

LITERATURE REVIEW

In this section, the relevant concepts and theories on tourism city image are discussed. The determinants of the city

image, comprising tsunami-related sites, Islamic tourism objects, and cultural tourism objects are also discussed. Finally, the study proposes the hypotheses to be tested, developed based on the relevant existing theories and literature.

City image

In general, the previous researchers measured the image of a tourism destination city using two approaches, namely a holistic approach and a specific approach. The former approach defines city image as a set of beliefs, ideas, and impressions that people keep in mind about a destination city (Crompton, 1979). It is a profound expression of all knowledge, impressions, prejudices, and emotional thoughts that a person remembers about a particular place, city, or other objects (Fakeye and Crompton, 1991). On the other hand, Pike and Ryan (2004) argue that the image of a tourism destination or a city image is a pre-existing impression corresponding to the destination branding. Sekhniashvili (2021) and Chia et al. (2021) views city image as a totality of what a person already knows or perceives about that destination from different sources. The image of a city has been measured using only a general construct (Fakeye and Crompton, 1991) and a multi-dimensional approach, comprising functional, emotional, rational (Beerli and Martin, 2004; Supriono and Yulianto, 2021; Azeez, 2022), and religiosity dimensions (Carboni et al., 2014).

In their study, Beerli and Martin (2004) opine that the functional dimension relates to the tangible aspect of a product, while the emotional dimension relates to the side of how employees provide excellent services to visitors so that they can give a deep impression on their souls. Meanwhile, Pike and Ryan (2004) argue that rational image refers to the rational memories that a person has about the attributes of a tourism destination city. These attributes are destination views that attract tourists to visit a destination city or place (Beerli and Martin, 2004), while the emotional image is related to tourists' emotional memory of the tourism destination city (Baloglu and McCleary, 1999; Baloglu and Mangalolu, 2001).

In short, many scholars come to an agreement that the city image construct is established by two interconnected factors, namely rational and emotional (Okumus and Yasin, 2009; Styliadis et al., 2017). The mixture of the images can better describe the actual overall image rather than being presented in one dimension (Chan et al., 2021; Nam et al., 2022).

Tsunami-related tourism objects

The tsunami that hit Aceh province, Indonesia on December 26, 2004, was initially caused by the 9.0-9.3 Richter scale earthquake that lasted for about 10 minutes (Nazaruddin and Sulaiman, 2013). Within less than 15 minutes after the earthquake, a wall of water of about 30 meters or as high as a nine-story building appeared as the deadly wave raced the coast of Aceh province, Indonesia (Nazaruddin and Sulaiman, 2013). Compared to 14 other countries hit by the 2004-tsunami, Banda Aceh as the capital city of Aceh Province was one of the most devastating disaster areas. It has caused severe physical damage and the death of more than 200,000 people. During the recovery and rehabilitation period, various tsunami sites have been repaired and preserved. These include the tsunami museum, PLTD floating ship, *Lampulo* floating ship, the monument of Aceh thanks to the world, tsunami education park, Baiturrahim Mosque (*Ulee Lheu*), and Rahmatullah Mosque (*Lampu'uk*). These tsunami-related sites had become monuments to commemorate the tsunami tragedy, tsunami-tourism sites, and tsunami-related education and research objects.

For instance, a floating ship is one of the tsunami-related sites located in the Punge Blang Cut Village, Banda Aceh. The 2,600-ton ship was previously at sea at the Ulee Lheu ferry port, was dragged 2.4 km inland due to an earthquake and a tsunami wave as high as 9 meters. In 2012-2013, the ship was renovated, equipped with two towers, a monument, a walkway, and a fountain. Visitors can board the ship and witness the enormity of the tsunami tragedy throughout the history of human civilization (Fahmi et al., 2018). Another well-known tsunami tourism object is Tsunami Museum. The museum was deliberately built to be a silent witness to the historical tragedy of the tsunami by displaying photos and various tsunami-related objects. The visitors could easily find various relics of the tsunami disaster.

Cultural tourism

Previous studies provide various definitions of cultural tourism due to its broad concept. For example, according to McIntosh and Goeldner (1994), cultural tourism comprises all aspects of travel, whereby travelers learn about the history and heritage of others or their contemporary ways of life or thought. Richards (2006) argues that cultural tourism has a broader scope than tourism itself as it becomes a culture or a way of life to quote the most frequent usage of the term. A similar view is given by ICOMOS in its Cultural Tourism Charter, which widened its definition over time.

Initially, the definition of cultural tourism was limited only to visits to monuments and sites of civilization heritage. In the 1990s, its definition was expanded to include visits to other places where tourists can gain experience about all aspects of cultural tourism, including cultural contemporary lifestyle, food, topography, environment, towns, historic sites, and cultural art performances (McIntosh and Goeldner, 1994). The World Tourism Organization (1985) categorized all human activities into cultural tourism as they can satisfy the human need for diversity, raise the cultural level of the individual, and give new knowledge, experiences, and encounters.

Culture itself covers broad aspects of human life. It portrays characteristics and knowledge of a particular group of people, encompassing language, religion, cuisine, social habits, music, and arts, beliefs (right or wrong) including how we sit at the table, how we greet visitors, how we behave with loved ones, and a million other things (Richards, 2006; Moira, 2018). All these cultural elements become tourism products or cultural tourism objects which are called by various terms such as cultural tourism; heritage tourism object, arts tourism object, and ethnic tourism object (Richards, 2006). Considering the broad definition of cultural tourism objects, in this study, the objects of cultural tourism are only limited to all tourism objects that have no relation to religious tourism objects and tsunami-related sites.

Islamic tourism objects

An increasing trend of Muslims traveling across the globe has attracted scholars to define what Islamic tourism is. Abdullah et al. (2020), for example, defines Islamic tourism as the activity of visiting areas or tourism objects related to Islamic values and Islamic heritage. Other experts argue that Islamic tourism activities are driven by Islamic (*halal*) principles (Zamani-Farahani and Handerson, 2010), and a leisure interest equipped with several facilities, services (Battour and Ismail, 2016), and hospitality provided by the community, entrepreneurs, and governments following the teachings of Islam (Abdullah et al., 2020). Unlike conventional tourism concept, Islamic tourism is related to characteristics of tourism activities, objects, services, and all other tourism aspects that are permissible (*halal*) (Carboni et al., 2014) and free from all prohibited (*haram*) elements based on the Islamic tenets (Battour and Ismail, 2016). The concept of *halal* and *haram* can be viewed from religious and business perspectives. From an Islamic perspective, Muslim tourists can only consume foods and drinks following Islamic guidance, while from a business perspective, producers need to guarantee the *halalness* of tourism objects by attaching the halal logo (Abdullah et al., 2020). Islamic tourism objects include cultural heritage (Elrawi, 2017), Grand Mosque (Amri et al., 2020), tolerance of multi-ethnic society, implementation of sharia law in social life (Zulkifli et al., 2019), historical monuments, and sharia hotel that provides no alcoholic beverages and a distinct swimming pool and sauna with Islamic facilities for men and women (Abdullah et al., 2020).

PREVIOUS RELATED STUDIES: HYPOTHESES DEVELOPMENT

Tsunami related-sites and tourism city image

The image of a tourism destination can be viewed from various spectrums (World Tourism Organization, 1985). These include the spectrum of cultural values (Alvarez and Korzay, 2011), certain events such as the Olympic (Zhang and Zhao, 2009; Yun, 2019), natural panoramic views such as mountains and beaches (Hafasnuddin, 2017; Raihan, 2021), the Roman Empire and the World War II historical relics (Yolal, 2016), and specific natural disastrous events such as a tsunami (Rindrasih, 2019). Other scholars argued that the image of a tourism city can also be formed through its religious values (Abdullah et al., 2020). According to Beerli and Martin (2004), the city image spectrum can be studied through two dimensions, namely the rational and emotional value dimensions. In general, the tourism-event objects are classified into two categories, namely happy and unhappy/memorial events. The Olympics in Beijing (Zhang and Zhao, 2009) and Seoul (Yun, 2019), for example, can be grouped into happy events, while war relics in Istanbul, Turkey, and Nagasaki, Japan (Yolal, 2016) and catastrophic 2004-tsunami can be grouped into unhappy events. These events shape the image of the tourism destination city (Nazaruddin and Sulaiman, 2013; Rindrasih, 2019). More specifically, the globally reported 2004-tsunami tragedy that struck 11 countries and caused heavy damages and the death of 200.000 people in Aceh, Indonesia had made Aceh becoming a well-known tourism destination city by the world community. After the tsunami tragedy, the number of foreign tourists visiting Aceh has dramatically increased until 2020 when pandemic Covid-19 spread over the world, including Indonesia (BPS-Indonesia Statistics, 2021). On this basis, the study proposes the first hypothesis, as follows:

H1: The tsunami-related sites influence the image of Banda Aceh as a tsunami tourism destination city.

Cultural tourism objects and tourism city image

The image of a tourism destination can be formed through the spectrum of cultural values (World Tourism Organization, 1985). Hazime (2011) argues that specific local culture has shaped the image of the tourism destination city. More specifically, the cultural values of historical heritage (Chang, 1997; Alvarez and Korzay, 2011), cultural attractions such as life habits, dances, traditional songs, music, ceremonies (Azahari et al., 2021), and food (Hashim et al., 2007) have shaped the image of the city as a cultural tourism destination.

In their study, Kudumović (2020) find that Mostar city, Bosnia-Herzegovina has a variety of unique resources used to form the city image. These include specific rural, agro-environmental, aquatic, religious, cultural tourism objects used as the suitable basis for building a distinctive image of the desired tourist destination city. Hafasnuddin (2017) also finds a direct relationship between cultural factors and the city image. On this ground, the study proposes the following second hypothesis:

H2: Cultural tourism objects influence the image of Banda Aceh as a tsunami-tourism destination city.

Islamic tourism objects and tourism city image

Islam is a way of all aspects of life (Ali, 1989, The Holy Qur'an 2: 208). In the context of Islamic tourism, Islam guides people to travel to obtain blessings from the Almighty God and His messenger (Ali, 1989, The Holy Qur'an 4: 100). Thus, the devout Muslims are motivated to travel to places that have Islamic tourism objects to enjoy useful Islamic ritual experiences as one of the ways to enhance their good deeds and piety to Almighty God.

Previous studies found that the image of a tourism city can also be formed through its religious values. Mohsin et al. (2016), for example, argue that the person in charge of tourism management should manage tourism objects based on Islamic teachings to attract Muslim tourists to visit due to its good Islamic city image. Henderson (2010) and Samori et al. (2016) also find that well-packaged Islamic tourism objects, such as mosques and Islamic historical relics, accompanied by the availability of halal restaurants and hotels had promoted the image of the tourism destination city. Thus, Islamic values can become tourism objects (Abdullah et al., 2020). These include Islamic attributes, such as mosques that provide the Holy Qur'an, prayer facilities (Battour and Ismail, 2016), the availability of halal food and drinks (Hashim et al., 2007), the Qibla directions, and Islamic dress codes in tourism sites (Zamani-Farahani and Henderson, 2010).

Furthermore, Salleh et al. (2010) find that an increasing trend of Muslims from the Middle East visiting Malaysia since 2001 was due to the promotion of Islamic tourism objects by the Malaysian government (Samori et al., 2016). Kuala Lumpur

is a popular halal destination tourism city among Middle Eastern tourists, especially for the desired honeymoon destination (Ibrahim et al., 2011). In satisfying Middle Eastern tourists, Malaysia has improved tourist services with Islamic nuances, providing Middle Eastern food menus, multi-language information brochures, Arabic-written signboards, Arabic fluent hotel employees, and travel agents (Albury and Ooi, 2017; Ahmed et al., 2018). Starting from 2010 onwards, the Malaysian government has set high halal standards by displaying halal certificates, especially, in public restaurants and hotels to ensure halal menus (Henderson, 2010). Finally, Okumus et al. (2012) discover Turkey as the top 10 country most visited by foreign tourists. Turkey has succeeded in portraying Istanbul as a tourism city by diversifying tourism products, especially cultural and Islamic tourism objects as the main icons to form an image as a well-known tourism destination city. Based on the above explanation, the study proposes the third hypothesis, as follows.

H3: Islamic tourism objects influence the image of Banda Aceh as the tsunami-tourism destination city.

Tsunami-related sites and city image: Moderating effects of cultural and Islamic tourism objects

The image of a tourism destination does not only rely on one type of tourism destination objects but on various types of tourism objects that are a complement and connected each other (Ritchie et al., 2011). To promote the city image, the city does not only need to offer unique tourism objects but it should also differentiate its tourism objects (Dwyer et al., 2009) with a creative innovation (Richards and Wilson, 2006). Previous studies find that cultural and Islamic objects have attracted the tourist's primary motive to visit (Okumus et al., 2012; Yolal, 2016). The cultural and Islamic objects have contributed to portraying the image of the city as a tourism destination (Yun, 2019; Kudumović, 2020).

Previous studies also identify the potential roles of cultural and Islamic objects to enhance the effects of existing tourism objects on the image of tourism destination city (Yolal, 2016). The cultural and religious-based tourism objects play a moderating role to improve the image of a tourism destination (Mohsin et al., 2016). Similarly, Islamic tourism objects have a potential role to attract tourist revisits (Raihan, 2021) due to its image (Hafasnuddin, 2017). On this ground, the study proposes the following last two hypotheses:

H4: Cultural tourism objects moderate the influences of tsunami-related sites on the image of Banda Aceh as the tsunami tourism destination city.

H5: Islamic tourism objects moderates the influences of tsunami-related sites on the image of Banda Aceh as the tsunami tourism destination city.

The above-formulated hypotheses will be tested to the following proposed research model, as illustrated in Figure 1.

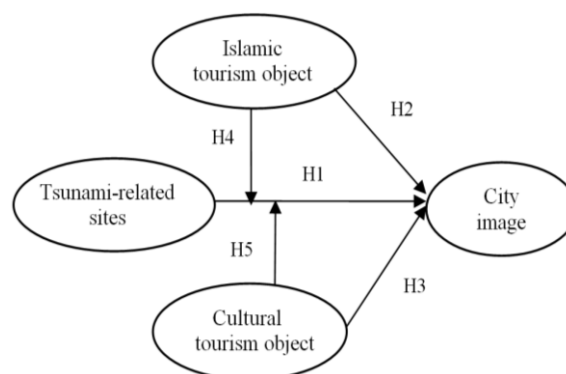


Figure 1. A proposed research model

RESEARCH METHODS

This study explores the effects of tsunami-related sites, Islamic and cultural tourism objects on the image of Banda Aceh, Indonesia as the tsunami-tourism destination city. It also attempts to examine the moderating effects of Islamic and cultural tourism objects on the relationship between tsunami-related sites and the city image as the tsunami-tourism destination city. Thus, the study involves four variables, namely tsunami-related sites (exogenous variable), Islamic tourism object and cultural tourism object (moderating variables), and image of Banda Aceh as the tourism destination city (endogenous variables). This study focuses on foreign tourists who visited Banda Aceh, Indonesia. Of 29.213 foreign tourists who visited the city in 2019 (BPS – Statistics Indonesia, 2021), 200 of them were selected as the study's sample using a simple random sampling technique. The sample size is determined based on the Slovin formula and the need for the minimum sample size for the Structural Equation Modeling (SEM), which is five to ten times the number of indicators (Hair et al., 2019). Since the four variables measured in the study comprise 16 indicators, thus the minimum sample size required is 80 to 100. The 200 selected sample size is more than sufficient to represent the entire population.

To gather the data, 400 questionnaires were distributed to the respondents and 200 of them were returned and completely filled out (50% response rate). The respondents were asked to select the best answer reflecting their perception using a five-point Likert scale, comprising 1 (strongly disagree), 2 (disagree), 3 (quite agree), 4 (agree), and 5 (strongly disagree). Some interviews were also conducted with the selected respondents to enrich the research findings. The collected primary data are then analyzed using SEM-based moderated multiple regression techniques.

In measuring investigated variables, three indicators are used for tsunami related-sites variable, namely: i) information about the tsunami-related sites (Nazaruddin and Sulaiman, 2013); ii) traces of the preserved tsunami-related sites (Nazaruddin and Sulaiman, 2013; Hafasnuddin, 2017); and iii) facilities and services surroundings tsunami-related objects (Raihan, 2021). The variable of Islamic-related objects is measured by five items, namely: i) the practice of Islamic teachings or lifestyle in various areas of local community life; ii) *halal* food and drinks provided by hotels; iii) *halal* food and drinks provided by restaurants (Abdullah et al., 2020); iv) the availability of prayer avenues (Battour and Ismail, 2015), and v) the *halal* services provided in various places (Abdullah et al., 2020).

Furthermore, the variable of cultural tourism objects are measured using four items, namely: i) heritage and buildings that express local cultural values (Filomena et al., 2019); ii) the habits and daily life of the local people (Okumus et al., 2012); iii) traditional local dances, songs, and arts (Hazime, 2011); and iv) historical artifacts (Yolal, 2016). Finally, the image of Banda Aceh as a tsunami tourism destination city was measured using four items, namely: 1) tsunami inundation

monuments to commemorate the tsunami tragedy (Nazaruddin and Sulaiman, 2013; Raihan, 2021), ii) the atmospheres of the city that has ever hit by tsunami (Raihan, 2021), iii) the existence of public facilities for tsunami escape (Hafasnuddin, 2017), and iv) diversified tsunami-related souvenirs (Raihan, 2021). Referring to prior studies (Hashim et al., 2007; Alvarez and Korzay, 2011; Samori et al., 2016; Rindrasih, 2019; Okumus et al., 2012; Azahari et al., 2021), the effects of tsunami-related sites, cultural and Islamic tourism objects on the image of Banda Aceh as the tsunami tourism destination city, as illustrated in Figure 1, is estimated using the following equation:

$$CIM = \rho_{11}TRS + \rho_{12}CTO + \rho_{13}ITO + \varepsilon_1 \tag{1}$$

where *CIM* is the city image of the tourism destination city; *TRS* is the tourism-related sites; *ITO* is the Islamic tourism objects; ρ_{ii} is the estimated loading factors of each variable, and ε is the structural error terms. Furthermore, referring to previous studies by Yolal (2016), Mohsin et al. (2016), Hafasnuddin (2017), and Raihan (2021), the study proposes the following equation to measure and analyze the moderating effects of Islamic tourism objects and cultural tourism objects on the relationship between tsunami-related sites and the city image as the tsunami tourism destination:

$$CIM = \rho_{21}TRS + \rho_{22}CTO + \rho_{23}ITO + \rho_{24}TRS^xCTO + \rho_{25}TRS^xITO + \varepsilon_2 \tag{2}$$

where *CIM* is the city image of the tourism destination city; *TRS* is the tourism-related sites; *ITO* is the Islamic tourism objects; *CTO* is the cultural tourism objects; ^x is the interaction between variables to measure the moderating effect, ρ_{ii} is the estimated loading factors of each variable, and ε_i is the structural error terms. However, before estimating the Equations (1) and (2), the study performs serial tests of model measurement of Confirmatory Factor Analysis (CFA) and goodness of fit indices to ascertain the specification and robustness of the estimated proposed research model.

RESULTS AND DISCUSSION

Characteristics of respondents

A number of 400 questionnaires were distributed to the foreign tourists who visited Banda Aceh City, Indonesia, and 200 of them were completely filled up and returned (response rate 50%) and used for further analysis. The majority of the tourists were male (57.4%) with the age of 35-50-year-olds (62.7%) and graduated Bachelor's degree (54.9%). In terms of country origin, 41.9% of them were from Malaysia, followed by China (29.1%), Australia (19.5%), Japan (7.3%), and Saudi Arabia (2.2%). In view of the length of stay, the majority of them spent between 2-3 days (33.2%), between 1-2 days (21.9%), 3-4 days (17.6%), 4-5 days (5.5%), more than 5 days (9.7%), and less than 1 day (2.1%). On average, the majority of them spent between IDR1.5 – 2.0 million (40.3%) per day, followed by IDR1.0 – 1.5 million (23.8%), IDR2.0 – 2.5 million (19.2%), more than IDR2.5 million (13.4%), and IDR0.5 – 1.0 million (3.3%). Finally, the tourists were motivated to visit the city due to tsunami-related sites (21.7%), Islamic tourism objects (20.7%), *halal* tourism objects (16.3%), cultural tourism objects (14.9%); friendliness tourism destination (9.1%); culinary destination (9.0%); and cheap tourism destination (8.3%).

Measurement model

Before model estimation, the study performed the Confirmatory Factor Analysis (CFA) to ascertain the validity and reliability of indicators (Figure 2). Figure 2a showed that, of 16 indicators measuring four variables, only one indicator of the cultural tsunami objects (i.e., indicator 4 - historical artifacts) was found to be invalid. This is evidenced by its loading values of 0.427, which is lower than the minimum value of 0.5 (Hair et al., 2019). Meanwhile, all other indicators showed loading values greater than 0.5. The invalid indicator was then dropped from the model and the study re-estimated the adjusted measurement model (Figure 2b). The findings showed that all 15 indicators now became valid as their loading values were greater than 0.7. These valid indicators were then used to measure variables' interactions using the SEM technique.

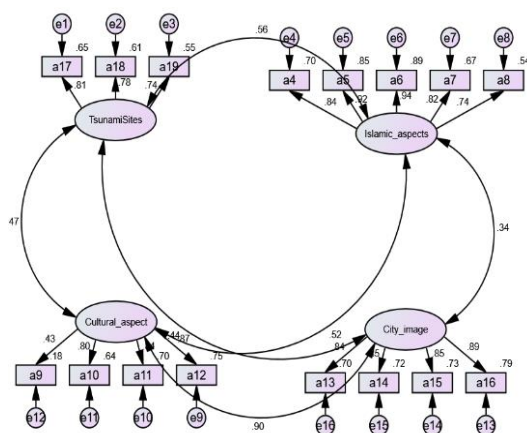


Figure 2a. Model measurement

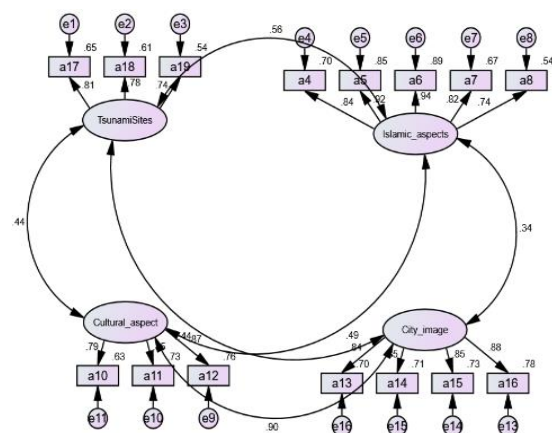


Figure 2b. Adjusted model measurement

Source: Primary data, processed (2021) using SEM-AMOS

In the next step, the study measured the Goodness of Fit Indices (GoFI) to ensure the best fit estimated model measurement (Table 1). As observed from Table 1, the estimated goodness of fit indices are as follows: χ^2 -Chi-square = 101.201 (p-value = 0.000), CMin/df = 1.973, Root Mean Square Error of Approximation (RMSEA) of 0.079, Goodness of Fit Index (GFI) of

0.903, Adjusted GFI (AGFI) of 0.907, Comparative Fit Index (CFI) of 0.909, and Tucker-Lewis Index (TLI) of 0.904. Thus, our proposed estimated model is found to be the best fit since all estimated indices met the set criteria.

Table 1. Goodness of Fit Indices (GoFI) (Source: Primary data, processed (2021) using SEM-AMOS)

GoFI	Cut-off value	Finding	Remark
X ² -Chi-square	≤ 118.599	101.201	Best fit
Probability	≥ 0.05	0.000	Best fit
CMin/df	≤ 2.00	1.973	Best fit
RMSEA	≤ 0.08	0.079	Best fit
GFI	≥ 0.90	0.903	Best fit
AGFI	≥ 0.90	0.907	Best fit
CFI	≥ 0.90	0.909	Best fit
TLI	≥ 0.90	0.904	Best fit

After ensuring the goodness of fit of our estimated model, the study preceded to test the effects of tsunami-related sites, Islamic and cultural tourism objects on the image of Banda Aceh as the tsunami tourism destination city (Table 2) and the moderating effects of Islamic and cultural tourism objects on the relationship between tsunami-related sites and the image of Banda Aceh as the tsunami tourism destination city (Table 3).

The effects of tsunami-related sites, cultural and Islamic tourism objects on the image of Banda Aceh as a tsunami-tourism destination city

As reported in Table 2, the study found that the tsunami-related sites, cultural tourism objects, and Islamic tourism objects had positively influenced the image of Banda Aceh as the tsunami tourism destination city at the 1% level with estimated values of 0.494, 0.740, and 0.326, respectively. Specifically, our findings denoted that an increase in tsunami-related sites, cultural tourism objects, and Islamic tourism objects by one unit on the Likert scale has enhanced the city image, respectively, by 0.494, 0.740, and 0.326 units on the Likert scale. Overall, our findings showed the non-rejection of the first three proposed hypotheses (H1, H2, and H3) in the study.

Some interesting findings can be put forward for further elaboration. First, the non-rejection of the first hypothesis means that the tsunami-related sites that are built to commemorate the tsunami tragedy have a positive significant effect on the image of Banda Aceh as a tsunami tourism destination city. This indicates that the tsunami-related sites, such as tsunami museum, floating PLTD floating ship, Lampulo boat on the house, Aceh thanks to the world monument, tsunami education park, *Ulee Lheu* Baiturrahim and *Lampu'uk* Rahmatullah Mosques, and other tsunami-related sites have become a special and the main attraction for tourists (Azahari et al., 2021) that enhanced the city image as the tsunami-tourism destination city. This finding is in line with the results of previous studies that documented the importance of tsunami-related sites to promote the city image for tourists to visit (Nazaruddin and Sulaiman, 2013; Kudumović, 2020; Raihan, 2021).

Second, the Islamic tourism objects have a positive significant effect on the city's image. Tourism objects with Islamic nuances have promoted the city image. This finding implies that aspects of the Islamic religion in the city have shaped the city image as the tsunami-tourism city with an Islamic characteristic. These Islamic aspects include practices of Islamic teachings or lifestyle in various areas of local community life, hotels and restaurants that provide *halal* food and drinks, prayer avenues that are easily found in various places, and other *halal* services provided in various places in the city.

The importance of Islamic tourism objects for creating the image of the city is witnessed by several foreign tourists during the interview. They have seen and enjoyed the atmosphere of religious life that contains Islamic values which are impressive in the daily life activities of Muslims in Banda Aceh, such as the sound of Azan's voice heard throughout the city as a sign of a call to perform congressional prayers in mosques, Acehese dances (e.g., *saman*, *seudati*, and *ranup lampuan*) that have Islamic nuances, and the prohibition of unmarried couples to sit together after 6.00 pm, such as in *Ulee Lheu* Beach. In addition, several Islamic Holy Places, such as Baiturrahman Grand Mosque, *Lampu'uk* Rahmatullah Mosque, and *Ulee Lheu* Baiturrahim Mosque are among Islamic tourism objects that are closely related to the tsunami disaster. The mosques only suffered minor damages and still remained intact after the tsunami tragedy devastated the city massively.

Our finding of the significant impact of Islamic tourism objects on the city image as the tourism destination is supported by previous studies. For example, Salleh et al. (2010), Samori et al. (2016), and Abdullah et al. (2020) found that the Islamic tourism objects have promoted the image of the destination tourism city. A similar finding is also found that Kuala Lumpur, Malaysia has become a popular city for Middle Eastern tourists due to its *halal* tourism attractiveness (Ibrahim et al., 2011).

Finally, the non-rejection of the third hypothesis showed that cultural tourism objects significantly contributed to the promotion of the city image as the tsunami-tourism destination. Various local cultures, such as weddings, local dances, Acehese songs, traditional clothes, cultural heritages, traditional houses, cultural parks, and *Pintu Khop* (a monument to the bathing place of the consorts of the Kings of Aceh) have strengthened the city image as the tsunami-tourism destination city. An annual presentation of the cultural events in the city and the local dances to welcome foreign tourists landed through Sultan Iskandar Muda (SIM) International Airport have promoted Banda Aceh as the popular tourist destination city, especially for foreign tourists from Malaysia. The finding of the importance of Islamic tourism objects to promote the

Table 2. Tsunami-related sites, cultural and Islamic tourism objects, and image of the tourism destination city (Source: Primary data, processed (2021) using SEM-AMOS)

Variable	Estimated Value	Critical Ratio	P-value
Tsunami-related sites	0.494 ^{***}	6.891	0.000
Cultural tourism objects	0.740 ^{***}	6.024	0.000
Islamic tourism objects	0.459 ^{***}	5.665	0.000

Note: ^{***} and ^{**} indicate significances at 1% and 5% levels

Table 3. Tsunami-related sites and city image: Moderating effects of cultural and Islamic tourism objects (Source: Primary data, processed (2021) using SEM-AMOS)

Variable	Estimated Value	Critical Ratio	P-value
Tsunami-related sites	0.399 ^{***}	4.742	0.000
Cultural tourism objects	0.657 ^{***}	4.742	0.000
Islamic tourism objects	0.326 ^{***}	4.886	0.000
City image ^x Cultural tourism objects	0.907 ^{***}	11.073	0.000
City image ^x Islamic tourism objects	0.453 ^{**}	2.276	0.023

Note: ^{***} and ^{**} indicate significances at 1% and 5% levels

image of the city as a popular traveling destination is supported by many previous studies (Okumus and Yasin, 2009; Henderson, 2010; Albury and Ooi, 2017; Ahmed et al., 2018; Raihan, 2021). All these studies found evidence of the important role of Islamic tourism objects to enhance the image of the city for tourist visits.

The moderating roles of cultural and Islamic tourism objects in strengthening the effect of tsunami-related sites on the city image

Table 3 presents the findings of the moderating roles of cultural and Islamic tourism objects on the relationship between tsunami-related sites and the image of Banda Aceh as the tsunami-tourism destination city. As for the direct effect of tsunami-tourism sites, cultural and Islamic objects on the city image (H1, H2, and H3), the findings confirmed our earlier evidence (Table 2) on the positive contribution of tsunami-tourism sites, cultural and Islamic objects in enhancing the city image as the tsunami-tourism destination city. As observed from Table 3, when the Islamic tourism object variable is estimated as a moderating variable, the variable is found to have a significant positive moderating effect on the relationship between tsunami-related sites and the city image with an estimated value of 0.907 at the 1% level. This indicates that when various Islamic tourism objects are enhanced by 1 unit on the Likert scale, it has strengthened the influence of tsunami-related sites on the city image by 0.907 units on the Likert scale. The presence of Islamic-tourism objects, such as Islamic nuances of *seudati* and *ranup lampuan* dances, Baiturrahman Grand Mosque, *Lampu'uk* Rahmatullah Mosque and *Ulee Lheu* Baiturrahim Mosque that remained intact after hardly hit by 2004-tsunami has strengthened the contribution of tsunami-related sites on the image of Banda Aceh as the tsunami-tourism destination city.

The above finding is in harmony with the previous studies by Hughes (2002) and Okumus et al. (2012). Tourist visits to Banda Aceh City have been motivated by two motives, namely visiting the tsunami-related sites as the core motive and visiting Islamic tourism objects as the peripheral motive. The presence of Islamic tourism objects has strengthened the city's image as a tsunami-tourism destination city (Raihan, 2021). Besides, the practices of Islamic teachings by the Acehese citizens in the city that is well-known as the verandah of Mecca have shaped the image of Banda Aceh as the tsunami tourism city with high Islamic characteristics. Furthermore, Table 3 also showed that cultural tourism objects positively and significantly moderated the influence of tsunami-related sites on the city image with an estimated value of 0.453 at the 5% level. This signifies that when the cultural tourism objects are enhanced by 1 unit on the Likert scale, it has strengthened the influence of tsunami-related sites on the city image by 0.453 units on the Likert scale. The relatively lower moderating role of cultural tourism objects as compared to Islamic tourism objects on the city image could be partly because the foreign tourists rarely watch and understand aspects of the cultural tourism objects, such as the Islamic nuances of *saman* and *ranup lampuan* dances that are presented in the local languages at certain traditional cultural arts' performance.

Our significant finding of the moderating role of Islamic tourism objects on the relationship between tsunami-related sites and the city image is consistent with previous studies. For example, Hughes (2002) and Okumus et al. (2012) stated that visiting Islamic tourism objects as the peripheral motive has strengthened the influence of the main motive of the tourist, in our case is visiting tsunami-related sites, to support the city image become a popular tourism destination. Our finding is also similar to those of Hafasnuddin (2017) and Raihan (2021) on the moderating role of Islamic tourism objects in creating the city image for tourism destinations. Finally, in view of the roles of Islamic tourism objects and cultural tourism objects as the moderating variables, the study found both variables functioned as the quasi moderators.

This is simply due to their significant direct effects on the city image and their moderating effects on the tsunami-related sites and the city image as the tsunami-tourism destination city. In short, the main purpose of foreign tourists visiting Banda Aceh is to view and enjoy the legacy of the impact of the devastating 2004-tsunami tragedy, while visiting the cultural and Islamic tourism objects are seen as their second goal to visit the city. Overall, our findings imply that further efforts to promote Banda Aceh become a popular tsunami-tourism destination city should be focused on preserving, enhancing, and marketing the tsunami-related sites, cultural and Islamic tourism objects.

CONCLUSIONS

This study empirically explored and analyzed the influences of tsunami-related sites, cultural and Islamic tourism objects on the image of Banda Aceh, Indonesia as a tsunami-tourism destination city. It also attempted to investigate and analyze the moderating effects of cultural and Islamic tourism objects on the relationship between tsunami-related sites and the city image. Using the SEM-based moderated multiple regression analysis, the study documented that the tsunami-related sites and cultural and Islamic tourism objects had promoted the image of the city. Additionally, the cultural and Islamic tourism objects contributed toward making Banda Aceh become a popular tsunami-tourism destination city.

To further promote the image of Banda Aceh becoming a popular tsunami-tourism destination city, the relevant government authority should further enhance the tourism-related objects, including tsunami-related sites, Islamic and cultural tourism-related objects. Specifically, various tsunami-related relics have shaped the image of Banda Aceh as a tsunami-tourism destination city. This shows the importance of making tsunami-related sites a mainstay icon of the city of Banda Aceh in the future. Therefore, the municipal government should pay more attention to the pattern and quality of services in tsunami-related tourism sites to attract more foreign tourist visits. The practices of Islamic teachings by the local community have also shaped the image of Banda Aceh as the tsunami-tourism destination city, but the level of its influence was smaller than tsunami-related sites. Serious efforts should be taken by the relevant government authority to preserve Islamic atmospheric nuances, such as visitors' security, friendliness of the residents, honesty of hotel managers and employees, polite and honest behavior of traders, *halal* food and drink menus, and clean mosques. Acehese local culture, such as traditional dances of *rapai*, *saman*, *ratoeh jaroe*, *seudati*, and *ranup lampuan*, and various other cultural events should be presented and performed regularly to support the image of Banda Aceh as a tsunami-tourism destination city.

To provide more comprehensive and enriching empirical findings on the determinants of tourism city image, future studies might identify the image of the city as the tsunami-tourism destination from the views of domestic and foreign tourists with a comparative treatment. Investigating both pulling- and pushing-factors of tourist visits could also enhance the findings of potential determinants of the tourism city image. Finally, a comparative study of tourism city images across Muslim countries would also enrich the existing literature on tourism city image.

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