Tourists' Intention to Visit Royal Cemetery as a Dark Tourism Destination: The Role of Destination Image, Self-Congruence, and Destination Personality

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Abstract

This study seeks to investigate the effect of destination image, self-congruence, and destination personality on the visitors' intentions to visit the Imogiri Royal Cemetery, Yogyakarta Special Region, Indonesia. The cemetery is considered a historical and cultural place wherein a few kings and sultans who once ruled Java lie buried. Thousands of tourists visit this place throughout the year, especially on dates that have great significance in the Islamic and Javanese calendars. Data were collected from a convenience sample comprising of 220 tourists in Yogyakarta. Results show that destination image is an antecedent to destination personality, while self-congruence and destination personality each positively relate to the visit intentions of tourists. Conversely, one's destination image does not predict self-congruence. In contributing to the literature at the intersection of royal and dark tourism, this underpins sustainability in tourist tourism, destination marketing, and consumer behaviour. The implications of such a study are found to fall in line with the United Nations SDGs, specifically Goal 8: Decent Work and Economic Growth, regarding the promotion of sustainable tourism, which brings in income and provides employment; and Goal 11: Sustainable Cities and Communities, due to the fostering of conservation and promotion at the cultural heritage sites.

Keywords: *Dark Tourism, Royal Dark Tourism, Sustainable Tourism, Destination Marketing, Consumer Behaviour.*

Introduction

It is argued that royal cemetery tourism destination is a wedge between royal and dark tourism destinations. Royal tourism destinations refer to locations related to members of monarchies, kingdoms, empires, and sultanates-for example, residences, vacation spots, parks, and entertainment venues (Baxendale, 2007; Butler, 2007; Cahyadi, 2019; Selamat & Othman, 2016; Suhud et al., 2023). Raad et al. (2021) were interested in the wedding of the royal members, which, since the date of engagement up to the announcement of the wedding, had influence on increasing the value of the destination where these two events were held, especially in image destination, brand awareness, brand knowledge, and brand equity. Sapio (2013) that what is meant by tourism royalty is when members of the royal family make trips out of town or even abroad. Any destination to be visited by a royal member creates a national destination memory and identity; people will go to visit the same destinations from all over the provinces in Indonesia. Palmer and Long (2018) proffer that royal tourism economically influences the places visited by the members of a royal family. Consequently, members of a royal family represent a country; hence, their visit develops a socio-cultural tool and context as well. Thirumaran (2016) encouraged visitors in Singapore - a non-kingdom country-to enjoy royal tourism. In the past, however, there used to be a big sultanate that ruled in Singapore, leaving behind a palace that is being actively promoted today as a tourist attraction museum. In Malaysia, royal tourism wraps up heritage tourism practices referring to three distinctive icons of palaces, galleries, and state mosques.

On the other hand, dark tourism destinations refer to a place that emerged after a tragic death, suffering, misfortune, and macabre, which include an area or building left by war, disasters, fatal accidents, massacres, holocaust, genocide, as well as prisons which are no longer functioning anymore. Fonseca et al. (2015) depict dark tourism not as purely dark but as a spectrum ranging from 'very dark' destinations to 'very light'

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dark. More specifically, the very dark tourist destinations are associated with places of death and suffering and the infrastructure supporting tourism is underdeveloped. Whilst there are destinations in highly luminous dark tourism places with developed tourism infrastructures that are associated with death and suffering sites. In this case, the cemeteries of the monarchy, kingdom, empire, and sultanate play the role of royal dark tourism sites. Several countries which have adapted or embraced these systems are potential destinations to develop this kind of tourism product.

These two aspects-royal tourisms and dark tourism-have already attracted considerable attention from scholars of various hues. However, the issue of tourists' behaviour about royal dark tourism evokes interest in a very few people, probably because the institution of monarchy, kingdom, empire, and sultanate is unavailable in many countries (Mansoor and Paul, 2022). Therefore, this study tries to fill this lacuna, and it aims to investigate factors affecting the intention of tourists to visit the royal cemetery, including destination image, self-congruence, and destination personality as predictors. Some countries experienced kingdoms, empires, or sultanates in the past or experience them at present.

The concept of dark tourism, regarding war and tragedy sites, is influenced by a few factors that shape the intention of tourists to visit. Juan et al. (2020) stressed that personal perceptions of war-that is, one's views on war, or VOW-social influences, and educative or patriotic reasoning for visiting are crucial in determining visit intentions. Meanwhile, Bowal and Ghosh (Bowal & Ghosh, 2023) attribute media influences and curiosity for historical comprehension to revisits of dark tourism destinations in India. Similarly, prison-related or disaster sites are considered dark tourism destinations in India by Qian et al. (2021), who further emphasize that such resources are based on the image of the destination, tourist motivations, and experiences onsite, from which, as in Beichuan of China, tragic history plays an important role in influencing their visit intentions. Wang et al. (2021) and Tsai (2021) further elaborate on authenticity, emotional experiences, and national identity as key factors that shape the intention to visit dark tourism attractions, such as the Memorial of Victims of the Nanjing Massacre and the religious festivals of Welcome Royal Lord Festival in Taiwan.

While there are various studies have explored the factors affecting tourists' visit intentions in the context of dark tourism, research into royal tourism, let alone dark royal tourism, is limited. Furthermore, predictors such as destination personality and self-congruence are also rarely used in this respect. Thus, this study is well-driven by its desire to explore how destination image, destination personality, and self-congruence influence visit intention, as these concepts are very fundamental to understanding the behaviour of tourists. Destination image is important since it involves the perceptions and expectations that tourists may form about a place, and such features guide tourists on whether to visit a destination or not. For example, destination personality adds an emotional dimension where tourists can relate to the location on a better scale, aligning the characteristics with their own personal traits. This connection is further enforced by self-congruence, which is the alignment between a tourist's self-image and the perceived image of a destination. This would enhance personal relevance and, therefore, satisfaction efficiently. By including these predictors, this present study provides a deeper insight into forming an intention to visit dark royal tourism sites, becoming particularly relevant at this time when traveling experiences that are more personalized and emotionally alive are increasingly sought.

In Imogiri, tourism supports the culturally and historically rich Imogiri Royal Cemetery. As Savitri (2021) identified, the community has identified local wisdom that maintains their cultural heritage and promotes their benefit within tourism activities. The traditional crafts that form part of this wisdom include batik, making a keris (typical knife from Java with a curved blade), and cultural rituals, all of which contribute to the appeal for tourists. In Imogiri, tourism development is not just economically important but also focuses on efforts toward cultural preservation and enhancing the quality of life within the local community. According to Ayu et al. (2020), tourism in Imogiri has contributed to an increase in local customs maintenance and development, such as Uba Rampe and Caos Dhahar sophisticating ceremonies that have been initiated to give deeper meaning to the cultural and religious meaning of this place. Suhud et al. (Suhud et al., 2022) further highlight that this inclusion of visitors in traditional Javanese attire to the cemetery not only would help in preserving cultural practices but also provide an immersing experience for tourists. In general, tourism in Imogiri acts as a multifaceted platform that not only preserves and promotes cultural

heritage but educates people about the historical and cultural values embedded within the Imogiri Royal Cemetery.

Literature Review

Destination Image

A destination image is a set of perceptions, expressions, impressions, imaginations, emotions, opinions, beliefs, and expectations of tourists about a destination (Aksoy & Kiyci, 2011; Echtner & Ritchie, 1991; Jenkins, 1999; Kastenholz, 2010; Phillips & Jang, 2008). A tourist can perceive a destination even though he has never visited such destination. The knowledge and experiences people gain connected to the destination shape how they perceive it (Suhud & Allan, 2022). Thus, tourists' opinions of a place can occasionally alter as their knowledge and experience increase, including their ways of interpreting the information they receive about the destination.

Several scholars raised the destination image of dark tourism. For example, Wang et al. (2019) studied dark tourism for destinations that suffer ex-natural disasters, and they demonstrated that dark tourism motivations determine the dark destination image. They assert that reasons for engaging in dark tourism relate to entertainment and self-development, community welfare and education, and witnessing and exploring disaster areas. According to Wang et al. (2019) the division of the destination picture into cognitive and affective images and their connections to the entire image are additional features. The typology of dark tourism destination images, such as images of memorial places, educational locations, recreational places, and frightful places, are also identified by Qian et al. (Qian et al., 2021). These four images refer to the general activities of tourists visiting dark sites. Elsewhere, Ghorbanzadeh et al. (2021) chose the setting of war tourism and stated that the destination image determines tourist satisfaction and visiting intention. Furthermore, Kim and Barber (2022) pointed to the Korean Demilitarized Zone as the object of research and involved tourists visiting the destination to measure tourists' future intentions, and they further link the destination image to tourists' engagement and upcoming plans.

Destination Image and Destination Personality

It should be note that the link between destination image and destination personality remains an under-researched side of tourism studies. However, a few available studies, such as Matzler et al. (2016) and Ajanovic et al. (2016), suggest that the positive image of the destination would enormously affect perceived personality. On the contrary, a good and positive destination image may positively affect the tourists' perceptions of the personality traits of the destination, such as excitement, sophistication, and sincerity, which in turn can heighten their intention to visit the destination. It also corresponds with the self-concept theory where the congruence of a destination image and a tourist's self-concept reinforces one's motivation to visit the destination. Furthermore, citing Sander et al. (2021), they point out that the emotional bond which can be developed with a good image can even enhance one's brand personality, where the destination becomes more appealing to prospective visitors. In addition, Murphy et al. (2007) and Yang et al. (2020) further outline that in relation to this, demographic factors and self-congruity are important, which de facto presupposes that one's destination image and personality may be viewed differently by different groups and received accordingly. Taken together, these findings further pinpoint that marketers of destinations need to carefully create and manage the image and personality of the destination in such a way that it fits with those of the targeted audience, since this might be the driving factor in encouraging tourists to engage themselves and acquiring visiting intentions.

Destination Image and Self-Congruence

The relationships of destination image and self-congruence from many previous studies have shown that a strong and positive destination image can compose a great contribution to increasing the tourists' self-congruence. According to Ardyan and Wibisono (2019), a destination image which fits into one's self-concept may satisfy his need for coherence of self-concept and self-esteem, then influencing his decisions to travel. As Guo et al. (2024) further explain, this alignment of destination image and self-congruence has

the potential to raise a tourist's perceived congruity of actual and ideal self-versus destination, thus increasing the intention to visit. Shahabi et al.(2022) uses self-congruity theory to argue that the destination brand image, when it is complementary to the self-concept of tourists, will result in an increase in visit intention and even brand support, provided this is reinforced with positive cultural experiences. Yang et al. (Yang, Isa, Wu, et al., 2020) and Frias et al. (2019) further indicate that self-congruence mediates the relationship between destination image and variations in post-travel intentions among tourists. This shows that an effectively aligned destination image has not only been able to provide initial visit intention but has also been seen to increase the chances for tourists to revisit and recommend the destination. These findings indicate that developing a destination image consistent with consumer self-concepts is crucial in enhancing both visit intention and destination loyalty.

The following hypotheses are designed using the findings of the study mentioned above:

H₁ – Destination image will have a significant influence on self-congruence.

H₂ – Destination image will have a significant influence on destination personality.

Destination Personality

In this respect, destinations are discussed by scholars concerning destination personality in relation to brand personality theories. More specifically, a brand is defined as: a set of elements which become the identity of a product - including brand name, how to pronounce the brand name, logo, shape and font of the logo, colour, aroma, slogan, jingle and packaging. Product categories are related to goods, services, ideas, talents, and destinations. It is, therefore, more proper to consider destination personality to be equated with any product personality, service personality, or even talent personality. The term destination personality refers to the entire personality that a destination has for tourists, including personality traits, characteristics, and lifestyle if it were a human destination.

However, Aaker (1997) develops the dimension of brand personality, specifically sincerity, excitement, competence, sophistication, and ruggedness. Some scholars later adopt these dimensions into brand personality, and result sincerity, excitement, and conviviality Ekinci and Hosany (Ekinci & Hosany, 2006; Hosany et al., 2006, 2007). A sincere personality is reliable, intelligent, successful, and wholesome. Besides, excitement presents an exciting, online, original, and spirited personality. While conviviality represents friendly, family-oriented personality and charming personality. Other studies present different dimensions of destination personality. To exemplify, Usakli and Baloglu (2011) have vibrancy, sophistication, competence, contemporary and sincerity. Behavioural intention and self-congruity are associated with destination personality in this study. While Chi et al. (2018) conducted a study showing that conviviality, sophistication and vibrancy make up destination personality. Additionally, Sharifsamet et al. (2020) have depicted the dimensions of destination personality which include competence and contemporary-feminine. Unfortunately, in the study only the competence dimension can change brand trust and destination attitude. Some studies have examined the tendencies of tourists regarding destination personality while considering their relationships with destination satisfaction, self-congruity, overall image, and destination trust (Chi et al., 2018; Kumar, 2016; Papadimitriou et al., 2015). Other studies have treated destination personality as a moderator. For example, in the study of Xu and Tavitiyaman (2018), destination personality moderates motivation and behavioural intention.

Destination Personality and Visit Intention

The role played by destination personality in influencing tourists' behavioural intentions to revisit and recommend has been at the forefront of research on this concept. Indeed, various studies have established a positive link between the perceived personality of a destination and tourists' intentions to either return to the destination or recommend it to others. These include, among others, the works of Ekinci et al. (2007), Hultman et al. (2015), Usakli and Baloglu (2011), and Zhang et al. (2022). Nevertheless, the latter relationship does point to the fact that when a destination has a clear and attractive personality-whether that be adventurous, relaxing, or culturally seriously rich-the tourists are likely to develop one positive

emotional bond with the place that could influence their future travel behaviours. For example, if a destination is perceived as colourful and dynamic, then tourists who feel the pulse matching their heartbeat will have an overwhelming desire to revisit or recommend the destination to friends.

This is further demonstrated by Ekinci et al. (2007), who studied how the host image and destination personality would appear in the eventual return intentions and recommend the destination among the tourists. Their study targeted foreign tourists who came to Turkey as a group of tourists and showed that destination personality significantly influenced these behavioural intentions. A tourist who perceives the personality of the destination as being in congruity with his or her preferences and self-concept is more likely not only to revisit but also to recommend the destination actively to others. This finding suggests that forming a strong and appealing personality, which is to be congruent with target audiences, is of strategic importance for destinations. By allowing this to happen, destinations allow themselves the opportunity to develop closer and deeper emotional bonds with tourists. Such emotional involvement can lead to higher visitor satisfaction, repeat visits, and positive word-of-mouth recommendations. The insights gained in this study advances our understanding of destination personality as an important driver for tourism marketing strategies intended to enhance visitor loyalty and foster positive travel behaviours.

Destination Personality and Self-Congruence

As illustrated by previous studies, destination personality and self-congruence are significantly related, and therefore tourists' perception about the character or personality of a destination significantly affects their alignment to the destination. Meanwhile, on the basis of the research by Ardyan and Wibisono (2019), Kumar (2016), Phucharoen (2016), Usakli and Baloglu (2011), Yang et al. (2019), and Zhang et al. (2022), if tourists perceive the personality of a destination-a destination which, for example, is adventurous, relaxing, or sophisticated-then in such a case, when that is matched with their self-concept and the destination image, the intention toward self-congruence becomes effective. It is, therefore, integral to their decision-making and influences not only their attitudes toward the destination but also their intentions to visit. The underlying notion behind this concept is that the more the personality of a destination appeals to the self-image of an individual, the stronger the bond with it, which then again raises the likelihood of opting for the destination in travel.

A special case of these is the research conducted by Yang (2019), on international tourists visiting Seoul. Therefore, Yang has investigated the effects of destination personality, self-congruity, functional congruity, tourism product involvement, and destination satisfaction on place attachment. The findings showed that destination personality had a meaningful influence on self-congruity, hence enhancing the notion that tourists' perceptions about the destination's character deeply impacted their levels of personal alignment with the place. This may mean that destinations with projected clear and appealing personality dimensions have a greater chance of attracting tourists who reflect on a destination as a parallel expression of themselves.

In view of these findings, destination personality as a means of facilitating self-congruence does indeed call for further examination to which the researchers are thus motivated to go more deeply into this linkage regarding its implications for tourism behaviour by forwarding two propositions.

H₃ – Destination personality will have a significant influence on visit intention.

H₄ – Destination personality will have a significant influence on self-congruence.

Self-Congruence

According to Sirgy and Su (2000), self-congruity implies the match between the destination visitor image and tourists' self-concept (actual, ideal, social, and ideal social self-image). Yang et al. (2023) predict that self-congruity may enhance tourist revisit intention and the recommendation intention of a destination. Whereas Kumar (2016) claims that self-congruence leads to destination trust and satisfaction. Furthermore, Yang et al. (2023) state that self-congruence develops tourism product involvement.

Meanwhile, some scholars divide self-congruence into actual self-congruence and ideal self-congruence in their studies. For example, Zogaj et al. (2021) uses self-congruence and ideal self-congruence to test the credibility dimension, namely perceived trustworthiness and perceived competence. While Olk (2021) chose ideal self-congruence for measuring perceived authenticity, actual self-congruence serves as the moderator for the path of ideal self-congruence and perceived authenticity. Meanwhile, Huber et al. (2018) developed congruence into three constructs of actual congruence, ideal-self congruence, and ought self-congruence and set them as predictors of emotional brand attachment. Other studies show that Zogaj et al. (2021) apply actual self-congruence, ideal self-congruence, dan functional congruence for measuring loyalty.

Self-Congruence and Visit Intention

In tourism research, it is widely recognized that self-congruence, referring to correspondence between the self-image perceived by an individual and the destination image, serves as a salient predictor for visit intention. According to Phucharoen (2016), Usakli and Baloglu (2011), and Zhang et al. (2022), congruence of self is considered as one of the most important determinants of a tourist's decisions to visit a destination. When there is the perceived superior congruence of tourists' self-concept and destination image, they tend to create a more positive attitude toward the visit because the destination reflects their identity and rhymes with their self-perception. Stronger psychological connections may, therefore, make a destination more valuable for potential tourists.

Zhang et al. (2022) examined the relationships among destination image, destination personality, self-congruence, and behavioural intention in golf tourism to Hainan, China, amidst the Covid-19 pandemic. These findings suggested that self-congruence has a significant effect on visit intention, an important factor even in the specialized segment of golf tourism. The findings showed that when the image of the destination was perceived by golf tourists to match their self-concept, they were more likely to visit the destination. This also shows that self-congruence may apply to various forms of tourism, which underlines its core in shaping the behaviour of tourists with respect to various contexts.

Therefore, the following hypothesis has been proposed as follows:

H_5 – Self-congruence will have a significant influence on visit intention.

It is proposed in that the hypothesized linkages between destination image, destination personality, self-congruence, and visit intention are indicated. In accordance with this model, it has been assumed that the destination image influences directly both destination personality (H1) and self-congruence (H2) while destination personality is perceived as a direct affecting element to self-congruence (H3) as well as an element of visit intention in a direct manner (H4), and lastly, self-congruence is predicted as an influencing element on visit intention (H5). This structural model seeks to understand and elicit how these variables interrelate: how the perceived image and personality of a destination can affect a tourist's self-congruence and, in turn, their intentions to visit the destination. This model will lead in testing the relationships and understanding of factors driving tourist behaviour with respect to the Imogiri Royal Cemetery as a site of royal dark tourism.
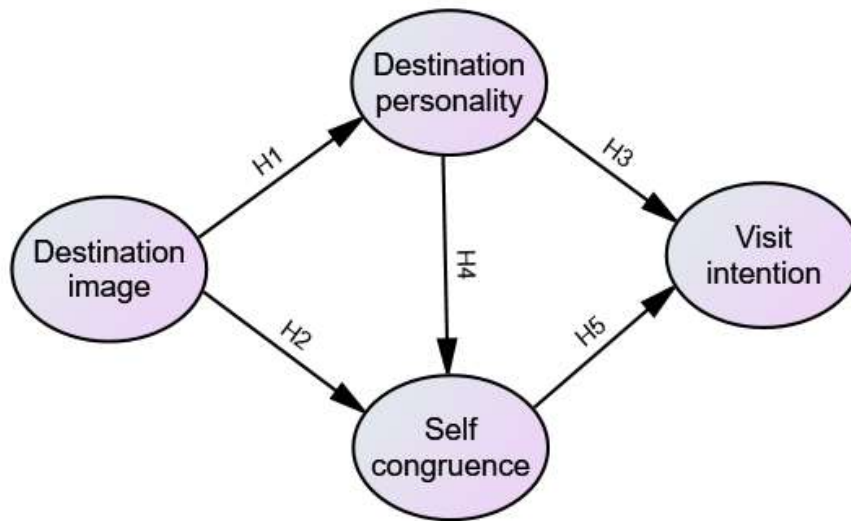
Figure 1. The Proposed Model

Methods

Measures

This present study has incorporated five variables, each measuring through the adapted set of indicators from existing research. Destination image indicators were adapted from Hosany et al. (2017), indicators to assess self-congruity and destination personality were adapted from Kumar and Nayak (2018) and visit intention was measured through indicators from Khan et al. (2017) and Suhud and Wilson (2016). The indicators were measured using a 6-point Likert-type scale, from 1, 'Strongly Disagree,' to 6, 'Strongly Agree.' These place the measures within this study on more solid methodological footing since the measures are based on previous research and thus provide a better scaffold for analysing the existing relationships between the variables.

Data Analysis Techniques

The processing of quantitative data from this study applies several steps. First, a data validity test is conducted using exploratory factor analysis; this is to determine whether the dimensions exist among the variables included. We set the minimum score for factor loading to at least 0.4, since the participants who took part reached a minimum of 200 participants (2016). Second, data reliability testing is conducted by observing Cronbach's alpha score. We consider a rule of thumb such that a construct-that is, a variable or dimension-is considered reliable if it sustains an alpha score of 0.7 or higher (2016). The last step involves hypothesis testing through a structural equation model. Table 1 presents the chosen criteria to establish the fitness of the tested structural model. In this case, we chose probability scores, CMIN/DF, CFI, and RMSEA. Besides, a hypothesis is significant if it obtains a critical ratio of 1.98 and above.

Table 1. Criteria of a Fitted Model

Criteria	Rule of thumb	Resources
Probability	$0.05 < p < 1.00$	Schermelleh-Engel et al. (2003)
CMIN/DF	$0 \leq CMIN/DF \leq 2$	Tabachnick et al. (2007)

CFI	$0.95 \leq CFI \leq 1.00$	Hu and Bentler (1995)
RMSEA	$0 \leq RMSEA \leq 0.06$	Hu and Bentler (1999)

Results

Participants

The data collection in this study was carried out in Yogyakarta, Indonesia. The participants in this study included tourists who have or have never visited the Imogiri Royal Cemetery Complex. Those participants from each country were recruited using the convenient sampling method. Those who agreed to participate in the survey provided a link to an online questionnaire that they could open and complete with their mobile phone. Of the total, 222 participants (96.5%) stated that they had visited the burial complex of the Javanese kings.

As shown in Table 2, which summarizes the participants' profiles, there were a total of 230 participants. Of them, 110, or 47.8%, were men, while the remaining 120, or 52.2%, were women. By age brackets, 77, or 33.5%, were in the age group of 25 to 29 years old, while 68 were in the bracket of between 21 and 24 years old. Also, 42 participants were between 30 and 34 years old and 29 participants fell between 17 and 20 years as well. The remainder were aged between 35 and 49 years old. This therefore puts the employment status at 137 employed, 61 unemployed, and 31 self-employed participants. The rest were retired. For marital status: 130 participants who stated unmarried constitute 56.5%, married-78-33.9%, and separated/divorced 15 participants or 6.5%. The rest, stay. When asked what level of education they had completed, 101 participants, 43.9%, indicated that they were undergraduates; 82 participants, 35.7%, graduated from high school; while 45 participants, 19.6%, graduated from diplomas. Others had postgraduate education levels.

Table 2. Profile of Participants

Profile		Frequency	Percent
Sex	Male	110	47.8
	Female	120	52.2
	Total	230	100.0
Age	17-20	29	12.6
	21-24	68	29.6
	25-29	77	33.5
	30-34	42	18.3
	35-39	11	4.8
	40-44	1	0.4
	45-49	2	0.9
Occupational status	Employed	137	59.6
	Unemployed	61	26.5
	Self-employed	31	13.5
	Retired	1	0.4
Marital status	Unmarried	130	56.5
	Separated/divorced	15	6.5
	Married	78	33.9
	Widowed	7	3.0
Educational level has been completed	Diploma	45	19.6

Profile		Frequency	Percent
	Postgraduate	2	0.9
	Graduate	101	43.9
	High school	82	35.7

Validity and Reliability Data Tests

Results in Table 3 show the validity and reliability of the various constructs measured in this study, as evidenced by high factor loadings and Cronbach's alpha values across all variables. Cronbach's alpha values for constructs are as follows: Destination Image 0.924, Self-Congruity 0.930, Destination Personality ranging from 0.830 to 0.920, Destination Personnel 0.840, and Visit Intention 0.952; all these values are above the threshold value and hence reflect excellent reliability. In other words, indicators used for assessing the constructs bear high reliability. Factor loadings for all individual items within each construct were greater than 0.591, which further confirms the validity of the measurement model. These findings ensure appropriateness of the constructs, thus giving support to the overall validity and reliability of data used for assessing factors that influence tourists' intentions to visit Imogiri Royal Cemetery.

Table 3. Results of Data Validity and Reliability Tests

	Variables and Indicators	Factor Loadings	Cronbach's Alpha
	Destination Image		0.924
Di3	Ugly x Pretty	0.837	
Di8	Isolated x Easily accessible	0.835	
Di1	Unpleasant x Pleasant	0.833	
Di7	Cold x Friendly	0.825	
Di4	Gloomy x Exiting	0.819	
Di9	Boring x Interesting	0.811	
Di2	Distressing x Relaxing	0.761	
Di5	Noisy x Quiet	0.753	
	Self-Congruity		0.930
Sc4	The image of tourists visiting this destination is like how I would like to see myself.	0.884	
Sc6	The image of tourists visiting this destination is like how I would ideally like to be seen by others.	0.883	
Sc5	The image of a tourist visiting this destination is like how I want others to see me.	0.871	
Sc1	The image of tourists visiting this destination is like my image.	0.863	
Sc3	The image of tourists visiting this destination is what I wanted.	0.855	
Sc2	The image of tourists visiting this destination is like how other people see me.	0.810	
	Destination Personality (3)		0.920
Dp9	Vigorously	0.906	
Dp6	Excited	0.877	
Dp8	Enthusiastic	0.825	
Dp5	Adventurer	0.808	
Dp15	Energetic	0.803	
Dp7	Live	0.787	
Dp10	Fun	0.733	
	Destination Personality (2)		0.830
Dp11	Religious	0.901	
Dp12	Spiritualist	0.862	
Dp13	Calm down	0.787	

	Variables and Indicators	Factor Loadings	Cronbach's Alpha
Dp14	Traditional	0.673	
	Destination Personnel (3)		0.840
Dp2	Polite	-0.923	
Dp3	Honest	-0.851	
Dp1	Welcoming	-0.808	
Dp4	Sincerely	-0.591	
	Visit Intention		0.952
V2	I intend to visit this destination in the next two years.	0.886	
V8	I will likely visit this destination in the next two years.	0.870	
V5	I want to visit this destination in the next two years.	0.863	
V3	I intend to visit this destination in the next three years.	0.860	
V1	I intend to visit this destination within the following year.	0.855	
V7	I will likely visit this destination within the following year.	0.842	
V9	I will likely visit this destination in the next three years.	0.836	
V6	I want to visit this destination in the next three years.	0.828	
V4	I want to visit this destination within the following year.	0.820	
	Novelty Seeking		

Hypotheses Testing

The theoretical framework embarks on postulating the actual inter-linking levels between destination image and destination personality, self-congruence, and visit intention, as shown in Figure 2. This model shows how the destination image markedly influences the personality of a destination, as seen from a path coefficient of 0.75, meaning that a positive image about the destination shapes the personality perceived in the destination. Taken collectively, destination image, however, has a relatively negligible direct effect on self-congruence-the path coefficient is 0.02-only it may not completely result in the congruence of the perceived image to the self-concept of the tourists. On the other hand, destination personality exerts an extremely significant effect on self-congruence with a path coefficient of 0.79 and on visit intention with a path coefficient of 0.48, showing its pivotal role in shaping the alignment of tourists to the destination and their intention to pay a visit. Also, self-congruence has a direct effect on visit intention with a path coefficient of 0.34, further confirming that alignment of personal identity serves to enforce the tourist behavioural process. This model presents the interplay of destination image with personality and self-congruence to determine visit intentions.
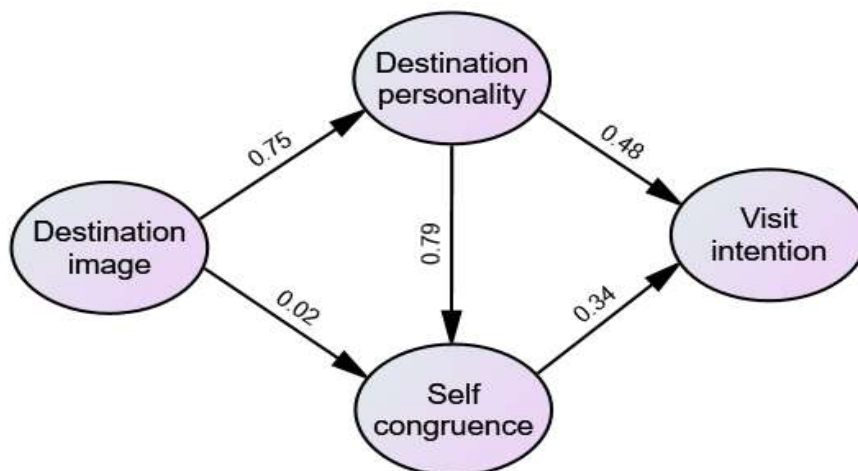

Figure 2. Structural Model of the Hypotheses Testing

As can be seen from the hypotheses testing results presented in Table 4, there are some significant relations between the studied variables. H1, being destination image influencing destination personality, was accepted as the C.R. coming at 4.548 *** and significant, showing a strong positive relation. However, H2, which was stating that destination image influences self-congruence, was refused since the C.R. The value of 0.134 and the p-value of 0.894 were insignificant. In its opposite direction, H3 was accepted since it appeared that destination personality significantly influenced self-congruence with a C.R. of 3.261 and a p-value of 0.001. Again, H4 was also accepted since destination personality positively influences visit intention. This is supported by the C.R. of 2.793 and the p-value of 0.005. Last but not least, Hypothesis 5 (H5) was supported, meaning self-congruence has a significant impact on the visit intention-as evinced by its C.R. value of 2.458 and p-value of 0.014. These findings underline the significant role destination personality and self-congruence may play in an interaction which stipulates tourists' intentions to visit a destination.

Table 4. Results of Hypotheses Testing

Hypotheses	Paths	C.R.	P	Results
H$_1$	Destination image > Destination personality	4.548	***	Accepted
H$_2$	Destination image > Self-congruence	0.134	0.894	Rejected
H$_3$	Destination personality > Self-congruence	3.261	0.001	Accepted
H$_4$	Destination personality > Visit intention	2.793	0.005	Accepted
H$_5$	Self-congruence > Visit intention	2.458	0.014	Accepted

Discussion

Therefore, the first hypothesis, that destination image positively influences destination personality, was accepted with a significant C.R. value of 4.548 and less than 0.001 p-value. The result also supports previous studies by Matzler et al. (2016) and Ajanovic et al. (2016) that a strong and positive destination image adds much to create a perceived personality for a destination. On the other side, a good destination image, in the context of Imogiri Royal Cemetery, which carries strong cultural and historic values, may foster its personality positively, hence making it more attractive for tourists. The acceptance of this hypothesis views the way tourists perceive an image of Imogiri as important in forming its destination personality. This relationship indicates that it is very important to manage the destination's image properly because the better-structured the image is, the more attractive will be the destination personality that also drives tourists' intentions to visit a destination. Probably, the reason why this hypothesis stands supported is that from a positive destination image, the implication to how tourists emotionally and symbolically view the destination can be clearly and directly derived, which in turn supports the findings of earlier studies.

The second hypothesis, predicting that destination image positively influences self-congruence, is not confirmed. Its C.R. is 0.134; the p-value is insignificant, at 0.894. This result runs opposite to studies that had been conducted by Shahabi et al. (2022) and Frias et al. (2019), in which the relationship between destination image and self-congruence was positive and significant. The disdaining of this hypothesis against the background of Imogiri Royal Cemetery means that an image of a destination on its own would not be able to resonate with the self-concepts of tourists who visit this historical site. Unlike other tourist destinations in which a strong and positive image directly enhances the self-congruence of the tourists, the unique cultural and historical characteristics of Imogiri need more specific elements, such as personal values or cultural interests, to cause congruence. The rejection of this hypothesis suggests that factors other than just the general image of the destination may play a more critical role in aligning with tourists' self-concept, such as a personal link to the historical and cultural importance of Imogiri. This thus presents a discrepancy from previous findings, hence indicating the complexity of tourist behaviour at destinations that are deeply cultural and historical, where the image per se does not fully capture the nuanced elements necessary to influence self-congruence.

Destination personality significantly influences self-congruence. The C.R. value for the third hypothesis was 3.261, while the p-value was 0.001, and thus accepted. This is consistent with earlier studies by Ekinci et al. (2007), Hultman et al. (2015), and Usakli and Baloglu (2011) because the stronger and more distinctive

the destination personality, the greater would be its influence on the self-congruence of the visitors receiving them. In the case of the Imogiri Royal Cemetery, say, a place of historic and abundant cultural personality, tourists would find good correspondence between personality traits perceived by them in the destination and their self-concept. What this really means, in accepting this hypothesis, is that the distinctive features and symbolic meanings of Imogiri appeal well to the tourists' self-perception and thus act in the reinforcement of personal identity. Other unique dimensions of personality characterizing the Imogiri Royal Cemetery are historical, cultural, spiritual atmosphere, among others, and, for this reason, they create congruence among its visitors who identify themselves with such attributes. This congruence between destination personality and self-concept is that which is more relevant to enhance, from a destination perspective, the overall appeal of the destination, and fortifies the intentions of the tourists to pay a visit.

For the fourth hypothesis, it was to test whether destination personality positively influences visit intention. Therefore, with a C.R. of 2.793, whose p-value was significant at 0.005, and therefore it was accepted. This confirms earlier results obtained by Ardyan and Wibisono (2019), Kumar (2016), and Phucharoen (2016), whose studies indicated the appropriateness of destination personality in influencing the intentions of tourists to visit. In this regard, Imogiri Royal Cemetery would surely be able to offer powerful and special personality traits of the destination, such as historical depth, cultural plenitude, and spiritual associations, since these probably strongly awakened the intentions to visit among visitors. Confirmation of the above hypothesis enables one to draw the conclusion that indeed unique and compelling attributes attached to the cemetery enhance the perception of tourists and raise in them a desire to personally experience the destination. This, in turn, enhances their intention to visit, since the congruence between what is represented by the destination and what tourists seek in a travel experience is strong, which confirms the important role of destination personality in influencing tourist behaviour.

Since the C.R. value is at 2.458 with a p-value of 0.014, the fifth hypothesis presented that self-congruence had a positive impact on visit intention was accepted. Such findings also agree with those of Phucharoen (2016), Usakli and Baloglu (2011), and Zhang et al. (2022), highlight cases where tourists perceive a strong match in self-concept between the destination and their intention to visit. Where the self-concept of visitors coincides with the cultural, historical, spiritual image of Imogiri Royal Cemetery, there would be much greater likelihood for a large increase in their desire to visit. Self-congruence strengthens a tourist's emotional and psychological connection to the destination; therefore, where tourists have self-congruence, there is a greater chance they will commit to visiting a destination. Approval of this hypothesis would mean that destination marketing strategies should relate to elements of the destination that match potential visitors' self-identities and can trigger their overarching intention to visit.

Conclusion

This research attempts to evaluate the drivers of tourists' intention to visit one of the most famous destinations in royal dark tourism: Imogiri Royal Cemetery. The results show that destination image has a meaningful effect on destination personality, which also collectively influences self-congruence and eventually the intention of tourists to visit. Destination personality and self-congruence emerge as the decisive drivers of the tourists' visits to the destination. However, the expected direct effect of destination image on self-congruence was not significant; thus, destination image shapes the personality of the site as perceived by the tourists, not their personal match up with the destination. In conclusion, this study suggests that creating a compelling and appealing destination personality leads to increased intentions of tourists to visit, and this is particularly true for dark tourism in royal sites like it is in Imogiri.

Theoretically significant, this study contributes to a better understanding of the variables that influence tourists' intentions to visit royal dark tourism destinations, such as the Imogiri Royal Cemetery. For the first time, these studies further the application of destination image, destination personality, and self-congruence theories in the context of dark tourism-a relatively underexplored area in tourism studies. These findings confirm the significant mediating role of destination personality in the relationship between destination image and self-congruence as well as visit intention, hence providing novel insights into how the personality of a destination influences tourist intentions to visit a place. It therefore contradicts the

direct relationship between destination image and self-congruence, which postulates that the impact of destination image on visit intentions is complex and perhaps better contextualized in the mediating role of destination personality. To this effect, the present research adds to the theoretical body relating to destination marketing and consumer behaviour within niche tourism segments, such as royal dark tourism.

The valuable managerial contributions that this study could provide with a great help to all stakeholders concerned with the promotion and management of royal dark tourism destinations in general, and particularly that of Imogiri Royal Cemetery. Results suggest that the development of a destination's personality significantly shapes or influences the tourist's intention to visit a place. Managers are thus encouraged to work out specific suggestions for how to effectively communicate a unique and attractive personality of the Imogiri Royal Cemetery, highlighting its unique cultural and historical significance that may draw in visitors. In addition, even though destination image alone cannot exert a direct impact on self-congruence, the destination personality may well match the tourist self-image, which enhances their visit intention. Therefore, marketing strategies should be more directed towards the establishment of a strong and positive destination personality that would appeal to the identities of potential visitors. This can be achieved through effective storytelling, targeted marketing initiatives, and the provision of a tourist experience that is aligned with the character of the destination and will result in more tourists visiting the site.

Although this study has highlighted some important factors influencing tourists' visiting intentions to the Imogiri Royal Cemetery, it also has some limitations. The first limitation is related to the nature of the sampling method, as this study is based on convenience sampling, which has limited generalization to a larger population. It only focused on one form of dark tourism-royal sites-only and may therefore not capture the variation in experiences and motivations across other forms and sites of dark tourism. This study cannot, because of its cross-sectional nature, also allow an examination of changes in tourists' intentions over time. In this respect, any future research should try to target a more heterogeneous and representative sample, with possible inclusion of longitudinal data to observe how perceptions and intentions from tourists change. Another thing is that the research scope could be expanded to different forms of dark tourism destinations, which could give a greater overall understanding of what drives visit intention in various contexts. Finally, other psychological factors include fear, curiosity, and cultural affinity, which might also be explored to develop a deeper understanding of how tourists make their decisions to visit dark tourism sites, such as the Imogiri Royal Cemetery.

The findings of the present study fall within the framework of the United Nations' SDGs: Goal 8, Decent Work and Economic Growth, and Goal 11, Sustainable Cities and Communities. This research can be considered to help develop tourism practices in a sustainable manner so that it will enable the preservation of cultural heritage while promoting economic growth in the local community via knowledge about factors that influence tourists' intentions to visit cultural and historical sites such as the Imogiri Royal Cemetery. By developing royal dark tourism in a manner that is respectful yet educative, it supports efforts toward sustainable cities that duly value and preserve cultural heritage, contributing to the broader agenda of responsible tourism and cultural preservation as part of the SDGs.

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