

AUTHENTICITY, CULTURAL MOTIVATION AND PLACE ATTACHMENT AS ANTECEDENTS TO TOURISTS' RECOMMEND INTENTION IN MELAKA AND GEORGE TOWN HERITAGE SITES, MALAYSIA

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By

KHAIRUNNISAK BINTI LATIFF

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Abstract of thesis presented to the Senate of Universiti Putra Malaysia in fulfilment of the requirement for the degree of Doctor of Philosophy

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May 2019

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Melaka and George Town have been inscribed by the United Nations Educational, Scientific and Cultural Organization (UNESCO) as the World Cultural Heritage Sites. However, there are reports indicating that the authenticity of the cultural elements in these two heritage sites were questioned particularly by tourists. Therefore, this study attempts to address the issues by looking at dimensions of authenticity that draw tourists to both heritage sites and how these dimensions influence their place attachment and intention to recommend. By using the Stimulus-Organism-Response (S-O-R) model, this study proposes a conceptual framework with a total of 17 hypotheses to examine the relationship of i) authenticity and place attachment, ii) place attachment and intention to recommend, iii) authenticity and intention to recommend, iv) mediating role of attachment on authenticity and intention to recommend and v) moderating role of cultural motivation on authenticity and place attachment. Ouestionnaires were distributed to tourists who visited Melaka and George Town heritage sites through judgmental sampling. A total of 470 questionnaires filled by tourists were used in the analysis. SmartPLS was used to analyze the data. The findings revealed i) objective authenticity, constructive authenticity and existential authenticity have positive relationships with place attachment, ii) place attachment drives intention to recommend, iii) objective authenticity, existential authenticity, and food authenticity are significant stimuli of intention to recommend, iv) place attachment mediates the relationship between constructive authenticity and intention to recommend and the relationship between existential authenticity and intention to recommend and v) cultural motivation moderates the relationship between objective authenticity-place attachment, constructive authenticity-place attachment, and existential authenticityplace attachment. Drawing from the findings, this study discovered multiple dimensions of authenticity relevant to heritage sites, introduced attachment theory to understand the process in which authenticity impacts intention to recommend and extended the S-O-R model by introducing a moderating variable in understanding the strength of the relationship between authenticity and place attachment. Therefore, destination managers are suggested to emphasize on authenticity and attachment elements because these elements lead to tourists recommending and encouraging their friends and relatives to visit the heritage sites and therefore, indirectly promoting the heritage sites. However, this study did not examine tourists' actual behavior and analyze place attachment at its sub-dimensional level. Therefore, it is recommended for future studies to examine these research gaps.



Abstrak tesis yang dikemukakan kepada Senat Universiti Putra Malaysia sebagai memenuhi keperluan untuk Ijazah Doktor Falsafah.

KEASLIAN, MOTIVASI KEBUDAYAAN DAN EMOSI SETEMPAT SEBAGAI ANTESEDAN KEPADA HASRAT PELANCONG UNTUK MENGESYORKAN TAPAK WARISAN MELAKA DAN GEORGE TOWN, MALAYSIA

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Melaka dan George Town telah diisytiharkan oleh Pertubuhan Pendidikan, Saintifik dan Kebudayaan PBB sebagai Tapak Warisan Budaya Dunia. Walau bagaimanapun, terdapat beberapa laporan yang menunjukkan bahawa keaslian unsur kebudayaan di kedua-dua tapak warisan ini telah dipersoalkan terutamanya oleh pelancong. Oleh itu, kajian ini ingin menangani isu ini dengan melihat aspek keaslian yang menarik pelancong untuk melawat tapak warisan dan bagaimana aspek keaslian ini mempengaruhi emosi setempat dan hasrat untuk mengesyorkan tapak warisan. Dengan menggunakan model ransangan-organisma-tindak balas, kajian ini mencadangkan satu kerangka konseptual yang mempunyai sejumlah 17 hipotesis untuk mengkaji hubungan i) keaslian dan emosi setempat, ii) emosi setempat dan hasrat untuk mengesyorkan iii) keaslian dan hasrat untuk mengesyorkan iv) peranan perantara emosi setempat ke atas keaslian dan hasrat untuk mengesyorkan v) peranan sederhana motivasi kebudayaan ke atas keaslian dan emosi setempat. Borang soal selidik telah diedarkan kepada para pelancong yang telah melawat tapak warisan Melaka dan George Town melalui persampelan pertimbangan. Sebanyak 470 borang soal selidik yang telah diisikan oleh para pelancong digunakan untuk dianalisa. SmartPLS telah digunakan untuk menganalisa data. Hasil kajian menunjukkan i) keaslian objektif, keaslian konstruktif dan keaslian kewujudan mempunyai hubungan yang positif dengan emosi setempat, ii) emosi setempat mendorong hasrat untuk mengesyorkan, iii) keaslian objektif, keaslian kewujudan dan keaslian makanan adalah ransangan yang penting kepada hasrat untuk mengesyorkan, iv) emosi setempat ialah perantara kepada hubungan keaslian konstruktif dan hasrat untuk mengesyorkan dan hubungan keaslian kewujudan dan hasrat untuk mengesyorkan dan v) motivasi kebudayaan ialah pembolehubah sederhana kepada hubungan antara keaslian objektif-emosi setempat, keaslian konstruktif-emosi setempat dan keaslian kewujudan-emosi setempat. Berdasarkan hasil kajian ini, ia menemui pelbagai aspek keaslian yang relevan dengan tapak warisan, memperkenalkan teori emosi setempat untuk memahami proses bagaimana keaslian mempengaruhi hasrat untuk mengesyorkan dan melanjutkan model ransangan-organisma-tindak balas

dengan memperkenalkan pembolehubah sederhana dalam memahami kekuatan hubungan antara keaslian dan emosi setempat. Oleh itu, pengurus tapak warisan dicadangkan untuk memberi penekanan kepada keaslian dan emosi setempat kerana ia mendorong para pelancong untuk mengesyorkan dan menggalakkan rakan-rakan dan saudara-mara mereka untuk melawat tapak warisan dan secara tidak langsung, mempromosikan tapak warisan. Walau bagaimanapun, kajian ini tidak mengkaji tingkah laku sebenar para pelancong dan menganalisa emosi setempat pada peringkat sub-dimensinya. Oleh itu, adalah dicadangkan untuk kajian masa depan untuk mengkaji jurang penyelidikan ini.



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Declaration by graduate student

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LIST OF ABBREVIATIONS

AVE Average Variance Extracted

CB-SEM Covariance Based - Structural Equation Model

CMV Common Method Variance

CR Composite Reliability

f² Effect Size

ICOMOS International Council on Monuments and Sites

NGO Non-Governmental Organization

PLS-SEM Partial Least Square – Structural Equation Model

Q² Predictive Relevance

R² Co-efficient of Determination

SEM Structural Equation Model

SPSS Statistical Package for the Social Science Window software

S-O-R Stimulus-Organism-Response Model

S-R Stimulus Response Theory

UNESCO United Nations Educational, Scientific and Cultural Organization

VAF Variance Accounted For

VIF Variance Inflation Factor

WHS World Heritage Site

CHAPTER 1

INTRODUCTION

1.1 Chapter Overview

This chapter highlights the background of tourism, mainly on cultural tourism and the inscription of Melaka and George Town as the Historic Cities of the Straits of Malacca by United Nations Educational, Scientific and Cultural Organization (UNESCO) World Heritage as well as the practical issues. In the later part of this chapter contains the problem statement, research questions, objectives and significance of study. Also, it outlines the scope of study, organization of study and operational definitions.

1.2 Background of Study

Earlier, culture is defined as an individual's attainment of knowledge, faith, artwork, ethics, rules, practices, and any other competencies and behaviors as an associate of a community (Tylor, 1871). Later, in a broader context, culture refers to the accumulation of layers of knowledge, practical understanding, ethics, characters, behaviors, significances, hierarchies, faith, religion, notions of time, spatial connections, conceptions of the universe, physical items and belongings attained by a group of individuals in the course of generations through individual and group striving (Hofstede, 1997). Overall, these cultural elements can be categorized into visible culture and invisible culture (Hofstede, 2001). Visible culture relevant to touristic activities includes food, building, custom, and color. Invisible culture relevant to touristic experience includes language, beliefs, and values that tourists learned from interacting with local residents.

Culture has been reported to influence tourists' decisions in many aspects. For instance, culture was reported to be a factor in recommending destinations to others (Ramkissoon, Uysal, & Brown, 2011) and food culture was rated as the main reason for traveling to Hong Kong (Kivela & Crotts, 2006). Cultural experience is knowing how tourists behave in exploring for authenticity and sincerity (Trilling, 1972). If authenticity continues to deteriorate, the destination may lose its charm in providing cultural experiences. In Malaysia, there are reports indicating that Melaka and George Town heritage sites are losing its cultural authenticity (Tan, 2010; Noordin, 2015; Chin, 2016). Maintaining cultural heritage is key to sustaining UNESCO World Heritage Site status. Thus, researching these two heritage sites to uncover aspects of authenticity to tourists is timely.

Tourism is a series of activities carried out by an individual momentarily outside of his or her ordinary surroundings for a duration of not more than a year for a wide array of relaxation, professional, spiritual, fitness and personal motives apart from the search of remuneration from within the place visited or long-term change of residency (Smith,

2004). Tourism can be subdivided according to product characteristics such as nature tourism, medical tourism, green tourism, ecotourism and cultural tourism (Pearce, 1988). This study focuses on cultural tourism. In the context of the World Heritage Site (WHS), cultural attractiveness is the main tourism pull factor (Sans & Ramirez, 2013).

Cultural tourism has many definitions (McKercher & Du Cros, 2002). For instance, the ICOMOS Charter for Cultural Tourism defines cultural tourism as an activity that allows individuals to be exposed to other peoples' ways of life. As such, they can gain a first-hand understanding of other peoples' practices, customs, physical surrounding, intellectual viewpoints and those places of architectural, historic, archaeological or other cultural significance which still remain from former times (ICOMOS Charter for Cultural Tourism, 1997). As for the World Tourism Organization (WTO), cultural tourism is interpreted as individuals' movements mainly for cultural motivations. For example, movements to festivals, cultural occasions, heritage sites, monuments, natural surroundings, traditional stories, performing arts and handicrafts and movements as pilgrimages (World Tourism Organization, 1985). Similarly, Richards (1996) defines cultural tourism as movements to cultural attractions which are away from individuals' residency with the purpose to fulfill their cultural desires by collecting new information and experiences. Examples of cultural attractions are heritage places, arts, drama, artistic and cultural exhibitions. Cultural tourism is also defined as visits by individuals who do not come from the host community and are attracted either entirely or partially to the host community's historical, artistic, scientific, lifestyle or heritage offerings (Silberberg, 1995). In short, cultural tourism relates to the motivation of gaining direct contact with cultural elements in a destination.

Cultural tourism is used interchangeably with heritage tourism and there is a discussion among researchers trying to differentiate these two terms (Christou, 2005). Heritage tourism is a category of cultural tourism which generally highlights the destination site's physical attributes (Gelbman & Ron, 2009). Heritage, as a term, refers to a community's past and history that leads and assists in developing their present and future (Mohd, Ahmad, & Mat Suhaimi, 2015). It is an important element of national symbolization because it reflects the symbolic foundations of a nation's ethnicities, nationalities and identities and heritage is often used to continuously remind the community about this symbolization (Park, 2010). Heritage is an extensive concept. It includes the cultural and natural environment and incorporates sceneries, historic sites, physical surroundings, biodiversity, collections, knowledge, ways of life, experiences, former and current cultural traditions (Konrad, 1982). Heritage sites refer to monuments, museums, battlefields, historical structures as well as landmarks (Konrad, 1982).

Cultural heritage is a way society established an articulation of their lifestyle and is handed down from one generation to another. This includes traditions, conduct, sites, materials, arty manifestations, and principles and frequently articulated as tangible and intangible elements (ICOMOS International Cultural Tourism Charter, 2002). Tangible cultural heritage elements comprise tremendous creations and works of humankind. It includes buildings, structures, living places, rural areas, townships, metropolises, official papers, handicrafts, artworks, musical instruments, furnishings, apparel, personal decoration items, spiritual, customary and funerary items, tools, equipment,

machinery and industrial systems (ICOMOS International Cultural Tourism Charter, 2002).

In contrast, intangible cultural heritage elements comprise all kinds of classical and well-known folk culture, cumulative creations invented based on tradition in a particular community. These creations are passed from one generation to another verbally or by body movements and are reformed over a period of time, through a method of cumulative recreation. Examples of intangible cultural heritage are verbal practices, customs, dialects, instrumental sounds, dance, ceremonials, carnivals, traditional remedies and medicine, popular sports, cuisine, culinary arts and all types of distinctive skills associated with a culture's physical elements (ICOMOS International Cultural Tourism Charter, 2002). In view of the vast experiences of tangible and intangible cultural elements a cultural heritage site may offer to tourists, it is imperative for cultural heritage destination managers to identify which of these elements are key to their survival. The authenticity of these key cultural elements can then be maintained to ensure recommendation from tourists because it is reported that recommendations from tourists are the most effective approach to promoting a destination (Kozak & Rimmington, 2000). The following explains cultural heritage in Malaysia and the authenticity criteria which qualifies a destination as a cultural heritage site.

1.2.1 Cultural Heritage Sites in Malaysia

As of now, Malaysia has four heritage sites listed in the World Heritage List. Melaka and George Town, Historic Cities of the Straits of Malacca and Archeological Heritage of the Lenggong Valley were inscribed as World Cultural Heritage in 2008 and 2012 respectively while Gunung Mulu National Park and Kinabalu Park were inscribed as World Natural Heritage in 2000.

This study focuses on the inscription of Melaka and George Town, Historic Cities of the Straits of Malacca because it is Malaysia's first cultural heritage site listed as the WHS. In addition, it is reported that compared to world natural heritage sites, world cultural heritage sites use the WHS title to a larger extent (Hall & Piggin, 2001). Each UNESCO World Cultural Heritage Site must meet a minimum of one out of six cultural selection criteria, namely Selection Criteria (i), (ii), (iii), (iv), (v), and (vi) set by UNESCO. The Selection Criteria are as follows:

- i. heritage site symbolizes a masterpiece of human creative genius
- ii. heritage site displays a significant exchange of human values on developments in architecture or technology, monumental arts, town planning or landscape design within a cultural area of the world or over a period of time
- iii. heritage site bears an exclusive or minimum amount of incomparable testament to a cultural practice or to a human social development which has become extinct
- iv. heritage site represents an exceptional illustration of the architectural, structural or technological landscape that exemplifies a symbolic phase in human history

- v. heritage site represents an exceptional example of a traditional human settlement, land-use or sea-use that represents a culture, cultures or a human interaction with the environment particularly when it has become vulnerable due the irrevocable modification
- vi. heritage site represents a direct or tangible connection with living traditions or events

As for Melaka and George Town, both heritage sites met three selection criteria which are Selection Criteria (ii), (iii) and (iv). Selection Criteria (ii) indicates that Melaka and George Town are incomparable to other historic port cities on the Straits of Malacca or in the East because Melaka and George Town were operated as settlements for almost 500 years by the three great European powers which are the Portuguese, the Dutch, and the British. Also, Melaka and George Town endured a succession of interesting history from the era of the Malay Sultanate, the Chinese, the three successive European colonial and the post-colonial which are rare in the world. Therefore, the inscription is due to both heritage sites symbolizing an outstanding example of multicultural trading towns in the Southeast Asia and the East, molded for almost 500 years from the commercial activities and exchanges of Malay, Chinese, Indian, and European colonial powers culture. Every single era has its own distinctive structural design, urban form, technology and monumental art traces (UNESCO World Heritage Centre, 2018c). This selection criterion corresponds to objective authenticity which is defined as the genuineness of tangible heritage (Nguyen & Cheung, 2016).

Selection criteria (iii) indicates that Melaka and George Town are incomparable to other historic port cities on the Straits of Malacca in Asia because Melaka and George Town provide a vibrant multicultural living heritage. It is because the Malay, Chinese and Indian societies within the heritage zone, generally still practice identical cultural traditions as they used to in the olden days. Both heritage sites offer a multireligious community where each community practices its own heritage values and traditions. In addition, both heritage sites exhibit the architecture of their religious buildings such as mosques, Buddhist temples, Hindu temples, and churches. Therefore, the inscription is due to Melaka and George Town being a living testimony of the multicultural heritage and tradition of Asian and European colonial influences. This multicultural heritage is conveyed in an extensive variety of religious buildings of different beliefs, racial residences, dialects, religious and worship festivals, art, music, dances, attires, cuisine, and everyday routine (UNESCO World Heritage Centre, 2018c). This selection criterion corresponds to constructive authenticity which is defined as the local essence of tourists' experiences (Nguyen & Cheung, 2016).

Lastly, selection criteria (iv) indicates that Melaka and George Town until the present time sustain the town's architectural heritage that includes numerous styles of heritage buildings such as religious buildings, colonial buildings and a great number of townhouses and shophouses. Furthermore, it states that Melaka and George Town are incomparable to other historic port cities on the Straits of Malacca or in Asia because Melaka and George Town offer a wide array of shophouses with unique architecture. Generally, the architecture can be grouped into few categories based on its style and influences. Therefore, the inscription is because Melaka and George Town represent a combination of inspirations that have produced a distinctive architecture, townscape,

and culture that is not similar to any other places in the East and South Asia. Specifically, Melaka and George Town exhibit an outstanding collection of townhouses and shophouses that exhibit various and diverse stages and types of development of the building (UNESCO World Heritage Centre, 2018c). Similar to selection criteria (ii), this selection criteria (iv) also corresponds to objective authenticity which is regarded as the genuineness of tangible heritage (Nguyen & Cheung, 2016).

1.2.2 Melaka World Heritage Site

The Historic City of Melaka is situated in the state of Melaka. Melaka is located on the west coast of Peninsular Malaysia, bordered by the state of Negeri Sembilan to the north, state of Johor to the south and Straits of Malacca to the west as shown in Figure 1.1. There are two conservation zones, the core zone and the buffer zone. The core zone consists of two major areas. First, the St. Paul's Hill Civic Zone, which has the original fortress town, museums, government buildings, churches, and the urban square. The second major area is the commercial zone and historic residential zone which has commercial and residential buildings, shophouses, tombs and religious buildings. This buffer zone surrounds and protects the core zone.



Figure 1.1: Map of Malaysia Showing George Town and Melaka on the West Coast of Peninsular Malaysia
(Reprinted from Experiences of Two UNESCO World Heritage Cities: National and local politics in branding the past by Lai & Ooi, 2015)

In the early stages of inscription in 2008, the core zone only covered 38.6 hectares and the buffer zone only covered 134.0 hectares. However, there were minor modifications done to these two zones in 2011. The modification was to include the Bukit China cemetery in the buffer zone which was recommended by International Council on Monuments and Sites (ICOMOS) resulting in an increase in the area of the core zone from an original 38.6 hectares to 45.3 hectares and the buffer zone from an original 134.0 hectares to 242.8 hectares as shown in Figure 1.2 (UNESCO World Heritage Centre, 2018d). A' Famosa Fort, Dutch Square, Christ Church, St. Paul's Church, Stadhuys, Melaka Sultanate Palace, Kampung Hulu Mosque, Cheng Hoon Teng Temple, Cheng Ho's Museum, Baba Nyonya Museum, Sri Poyyatha Moorthi Temple are a few tourist attractions located in Melaka WHS. Tourists can enjoy a panoramic view of Melaka city from a height of 80 meters at Taming Sari Tower or explore Melaka's heritage by hopping on a Melaka River cruise.

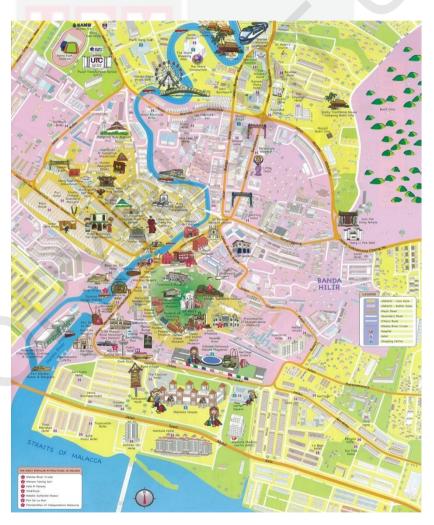


Figure 1.2: Map of Melaka UNESCO World Heritage Site (Reprinted from Melaka State Government, 2016)

1.2.3 George Town World Heritage Site

The Historic City of George Town is situated in the state of Penang. Penang consists of the mainland component of Seberang Prai and Penang Island, which is located off the coast of northern Peninsular Malaysia as shown in Figure 1.1. George Town is located in the Penang Island and is the state capital. Similarly, George Town too has two conservation zones — core zone and buffer zone. The core zone covers an area of 109.38 hectares bounded by Gat Lebuh Melayu and Jalan Dr Lim Chwee Leong to the South-West corner, the Straits of Melaka on the north-eastern cape of Penang Island and Love Lane to the North-West. This zone consists of various historic buildings.

On the other hand, the buffer zone surrounds the core zone with an area of 150.04 hectares which is bounded by the stretch of sea area around the harbor, Transfer Road to the North-West corner and Jalan Perangin to the South-West corner. This area comprises a rich collection of different styles of historic buildings, mainly the angloindian bungalow, shophouses, and several religious buildings (UNESCO World Heritage Centre, 2018d). Fort Cornwallis, St George's Church, City Hall, Penang State Museum, Penang Peranakan Mansion, Kapitan Keling Mosque, Benggali Mosque, Teochew Temple, Yap Kongsi Temple, Mahamariamman Temple, Cheong Fatt Tze Mansion are a few tourist attractions located in George Town WHS. Figure 1.3 exhibits George Town UNESCO heritage site's conservation zone.

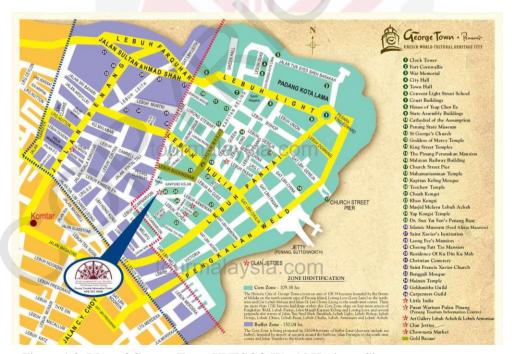


Figure 1.3: Map of George Town UNESCO World Heritage Site (Reprinted from MyPenang, 2016)

1.2.4 UNESCO World Heritage Centre

The world heritage concept begun subsequently due to increasing awareness on the threats occurring toward the natural and cultural heritage around the globe (Leask & Fyall, 2006). In order to address these threats, UNESCO initiated a convention that focuses on protecting cultural and natural heritage around the world. This convention established States Parties in member countries to propose their heritage to be included on the world heritage list (Leask & Fyall, 2006). It is an outstanding work to protect the world's collective history in the form of cultural monuments and landscapes (Frey & Steiner, 2011).

Later, in 1992, the UNESCO World Heritage Centre was established. It acts as the principal body and coordinator within UNESCO for all issues in regards to world heritage. It is also an agency by the United Nations that supports the identification, preservation and protection of cultural and natural heritage around the world which are considered to have exceptional value to humanity (UNESCO World Heritage Centre, 2018a). UNESCO World Heritage has eight missions as follows:

- 1. Ensure protection of heritage by encouraging countries to sign the World Heritage Convention
- 2. Support countries to recommend to the Convention on the insertion of the sites inside their national territory for the World Heritage List
- 3. Support countries to set up management plans and reporting systems on the state of conservation of their World Heritage sites
- 4. Protect World Heritage properties by assisting countries in providing professional training and technical assistance
- 5. Supply urgent aid for World Heritage Sites facing immediate danger
- 6. Encourage community awareness activities organized by countries for World Heritage conservation
- 7. Support local population to participate in preserving their cultural and natural heritage
- 8. Support universal collaboration in conserving cultural and natural heritage around the world

World heritage listing is the utmost award or honor a protected area can obtain (Shackley, 1998). Heritage sites are categorized into three categories, namely cultural, natural, and mixed. In order to be listed on the UNESCO World Heritage list, each site must have outstanding universal values and meet minimally, one out of ten selection criteria: six cultural criteria and four natural criteria. These criteria are revised regularly by the World Heritage Committee (UNESCO World Heritage Centre, 2018b). There are numerous motives for a site to get into the world heritage list, such as to gain higher economic growth from tourism, obtain recognition, prestige, political esteem and the opportunity to access the world heritage fund. These motives are regularly controversial whether the listing actually provides benefits or merely giving challenges (Timothy & Boyd, 2003; Leask & Fyall, 2006).

Despite the controversial benefits-challenges issue, it is reported that there are advantages to having a place recognized as a WHS. Firstly, it brands the place, WHS is an internationally recognized accreditation. Therefore, it enables a place with a WHS to stand out against other places that do not have this accreditation (Ooi, 2011). Secondly, the WHS brand highlights that the place has intrinsic, special, exclusive and distinctive value that should be preserved (Hall & Piggin, 2003). Thirdly, marketing experts cannot create or develop the WHS title because it is assessed and appraised by the UNESCO body itself. As such, it is not just a marketing or commercial gimmick but a genuine and authentic appraisal (Westwood, 2011). It is easier for a city or country to attract tourists and promote its tourism sector and activities if it is rich in heritage and culture (Alberini & Longo, 2006). As a matter of fact, tourist arrivals in heritage sites are increasing across the globe (Gilmore, Carson, & Ascencao, 2007). Therefore, together with the 'World Heritage Site' status by UNESCO, the number of tourist arrivals has been increasing for Melaka as shown in Table 1.1 and for Penang with the exception of year 2009, 2013 and 2015 as shown in Table 1.2. All in all, WHS is a precious title that Melaka and George Town should strive to maintain.

Table 1.1: Tourist Arrivals in Melaka, 2008 – 2017

Year	Local Tourist	Foreign Tourist	Total	Percentage Growth (%)
2008	6,004,1 <mark>04</mark>	1,201,387	7,205,492	-
2009	7,293, <mark>762</mark>	1,611,511	8,905,273	23.6
2010	8,177 <mark>,869</mark>	2,176,792	10,354,661	16.3
2011	9,070 <mark>,901</mark>	3,094,965	12,165,866	17.5
2012	10,198,855	3,512,279	13,711,134	12.7
2013	10,366,594	3,946,123	14,312,717	4.4
2014	10,846,706	4,185,324	15,032,030	5.0
2015	11,270,392	4,466,467	15,736,859	4.7
2016	11,222,455	5,059,626	16,282,081	3.5
2017	11,049,328	5,745,140	16,794,468	3.2

(Source: Melaka Tourism Promotion Division, 2018)

Table 1.2: Tourist Arrivals in Penang, 2008 - 2017

Year	Local Tourist	Foreign Tourist	Total	Percentage Growth (%)
2008	3,496,293	2,811,175	6,307,468	-
2009	2,982,687	2,977,642	5,960,329	-5.5
2010	2,942,544	3,048,320	5,990,864	0.5
2011	2,956,390	3,063,564	6,019,954	0.5
2012	2,996,282	3,096,907	6,093,189	1.2
2013	2,639,182	2,062,917	4,702,099	-22.8
2014	3,617,170	3,230,399	6,847,569	45.6
2015	3,467,719	2,879,899	6,347,618	-7.3
2016	3,467,402	2,911,783	6,379,185	0.5
2017	3,470,322	2,911,429	6,381,751	0.1

(Source: Ministry of Tourism and Culture, Pulau Pinang Office, 2016; Tourism Malaysia, 2018)

1.3 Problem Statement

Literature commonly uses intention to recommend to predict tourists' visitation because it is a good proxy for future behavior (Baker & Crompton, 2000). Therefore, with adequate measures, tourists' future behavior can be predicted effectively (Lin, 2015) such as through intention to recommend. Table 1.1 and Table 1.2 explained earlier show that the tourist arrivals percentage growth rate for Melaka and Penang have been fluctuating from year to year. This fluctuation is likely influenced by recommend intention among tourists who have visited Melaka and George Town heritage sites. Tourists who have visited the heritage sites and have a low level or no intention to recommend are not likely to say positive things about the heritage sites to others or encourage friends and relatives to visit them. Therefore, repeat or new tourists are less likely to visit the heritage sites. This causes the percentage growth rate of tourist arrivals to fluctuate from year to year. Hence, this issue requires research attention and inspires this study to examine the intention to recommend among tourists who have visited Melaka and George Town heritage sites.

Although cultural tourists are attracted to visit World Cultural Heritage Sites like Melaka and George Town, evidence points to the fact that these two heritage sites are losing their cultural charm where the authenticity of cultural elements which have influence on the UNESCO Selection Criteria were being compromised. Firstly, tourists perceived that the heritage inscribed in Melaka and George Town as un-Malaysian as they feel that the sites were western-centric. Also, many pre-war shophouses have been converted to boutique hotels, designer cafes and souvenir shops (Ng & Looi, 2016; Tan, 2019). One of the tourists mentioned that he was pleased to see old traditional shops are occupied and operated by local barbers, cobblers and furniture makers. These are the things that he wanted to capture in his photographs and show to his friends back

home (Noordin, 2015). However, the true multiculturalism was diluted with the conversion of modern, westernized styled restaurants to replace traditional family businesses (Tan, 2010). Therefore, this issue may affect UNESCO's evaluation of Melaka and George Town as selection criteria (ii) indicates that the two heritage sites were recognized for outstanding illustrations of multicultural trading towns forged for almost 500 years from the commercial and cultural exchanges of Malay, Chinese, Indian, Portuguese, Dutch and British (UNESCO World Heritage Centre, 2018c).

Secondly, tourists were unable to view and experience the intangible culture of the sites. In the George Town heritage site, there is a trend of moving original residents off the site. Previously, George Town was occupied by 50,000 original residents. However, this number has decreased to only 9,000 original residents (Noordin, 2015). Specifically, statistics by a community-focused urban regeneration organization in George Town indicated that the number of Chinese households decreased to 1,505 in 2013 compared to 1,701 in 2009 while Indian families nosedived from 304 to 252 (Tan, 2019). This is due to the major increment of rental rates in the heritage site (Noordin, 2015; The Edge Markets, 2019). The heritage site is also about the living culture and its heritage. As a case in point, one Chinese family celebrates about fifteen small or big cultural festivals or rituals in a year. Once this family or the heritage bearers move out from the heritage site, they will also bring along the intangible heritage values and the place becomes barren. In addition, it is reported that there is insufficient protection of living heritage activities around the core heritage buildings (The Star, 2011).

Similarly, Friends of Melaka Museums chairman states that high rentals and a poor road system pressure traditional Malay merchants to move out from the Kampung Pantai area in Melaka. In addition, the President of Badan Warisan Malaysia indicates that preserving Melaka's heritage also refers to protecting the living traditions of the multicultural. Therefore, in order to insert Melaka's old world charm, support and encouragement should be given to traditional businesses and activities such as clog makers, beaded shoemakers, wooden blinds makers, basket weavers, keris makers, and blacksmiths to occupy residencies in the heritage site (Chin, 2016). This issue may impact UNESCO's evaluation of selection criteria (iii) of Melaka and George Town. The selection criteria indicate that Melaka and George Town are the living testimony of Asian and European colonial influences. This multicultural heritage is conveyed in extensive variation by religious buildings of different beliefs, racial residences, dialects, religious and worship festivals, arts, music, dances, attire, cuisine, and everyday routine (UNESCO World Heritage Centre, 2018c).

The third problem concerns the abandonment of heritage buildings. Tourists found that there are some shops that were closed down and many unoccupied buildings which were left to rot and they were an eyesore to tourists (Noordin, 2015). The moving out of original residents led to pre-war shophouses being left empty, neglected and not taken care of. Additionally, the Penang government has been urged to set up a department which exclusively handles the maintenance of the state's historic and heritage buildings because it appears that the Penang local government agencies are paying no attention to upkeep the historic buildings such as the iconic Penang Town Hall building (Kaur, 2019). This issue may also affect UNESCO's evaluation of

selection criteria (iv) of Melaka and George Town as both heritage sites were recognized for reflecting a combination of influences that have generated a distinctive townscape, architecture, and culture without compare in East and South Asia. Specifically, exhibiting an extraordinary collection of townhouses and shophouses (UNESCO World Heritage Centre, 2018c), and deteriorated buildings will only jeopardize Melaka and George Town's position as WHS.

Maintaining cultural heritage and its authenticity are key in sustaining UNESCO WHS status. The issues addressed above are compromising Melaka and George Town's authenticity and UNESCO's evaluation of selection criteria (ii), (iii) and (iv). Therefore, researching these two heritage sites to uncover aspects of authenticity criteria to tourists is timely. It inspires this study to examine the authenticity of these heritage sites, to what extent these authenticity elements desired by tourists are being preserved and what can be done to upkeep the authenticity of the heritage sites.

In fact, tourism literature suggested a few research gaps that require closure. Firstly, there is a lack of empirical studies on dimensions of authenticity that draw tourists to Melaka and George Town. Individuals can perceive authenticity in different ways and the Asian world is lacking in the investigation of the definition of authenticity, thus requiring a closer observation on this (Nguyen & Cheung, 2016). A number of authenticity's scales have been developed and used such as Chhabra (2010), who uses authenticity ideologies to categorize authenticity constructs (objectivist, negotiation, constructivist, and existentialist), Kolar and Zabkar (2010) who uses two dimensions of authenticity (object-based authenticity and existential authenticity) and Nguyen and Cheung (2016) who uses authenticity in different dimensions besides its comparison to expectation dimension (objective authenticity, constructive authenticity, existential authenticity, and comparison to expectation). However, these scales may not be sufficient in describing and reflecting the overall authenticity of Melaka and George Town's heritage sites. For example, the trading town, people and architecture authenticity highlighted as concerns by stakeholders (Tan, 2010; Noordin, 2015; Chin, 2016) were not measured as separate dimensions in the literature review. Thus, there is a research gap to discover dimensions of authenticity that draw tourists to Melaka and George Town.

Secondly, past studies on authenticity focus on adapting the Stimulus-Organism-Response (S-O-R) model developed by Mehrabian and Russell (1974) in nature-based tourism and it is recommended to test the S-O-R model in different contexts of authenticity (Jiang et al., 2016). Therefore, this study responds to this call by adapting the S-O-R model to the cultural heritage tourism context. The stimulus (S) consists of marketing mix variables and other environmental inputs that are external to a person. Organism (O) represents internal manners that intercede in between external stimuli and final responses, actions or reactions. Response (R) is the outcome or behavioral reactions (Bagozzi, 1986). This model is established based on the Stimulus-Response (S-R) theory which indicates that the relationship between a stimulus and a response is due to the simultaneous reaction (Pavlov, 1927).

It is known in the literature that place attachment is a mediator between desired conditions, particularly benefits attained, source credibility and image and favorable outcomes, particularly future visit intention and satisfaction (Kil et al., 2012; Veasna, Wu, & Huang, 2013). The concept of place attachment derived from attachment theory. an influential psychological theory that delineates attachment as a bond of affection between a person and an entity such as place (Bowlby, 1969; Chen, Dwyer, & Firth, 2014). The mediation of place attachment is in line with the S-O-R model. However, the relationship between authenticity as the stimulus, place attachment as the organism and intention to recommend as the response as well as mediating role of place attachment are under-researched particularly in the context of cultural heritage sites like Melaka and George Town. Authenticity may be a desired condition for tourists to visit a cultural heritage destination such as Melaka and George Town while the intention to recommend is a favorable outcome heritage sites intend to achieve. Thus, it is likely that place attachment mediates authenticity and intention to recommend and this relationship has not been tested in the WHS context, specifically on Melaka and George Town heritage sites. Therefore, this relationship will be examined in this research.

Third is the limited studies that examine the moderating role of cultural motivation on the relationship between authenticity and place attachment. The most frequently used motivation theory in the tourism literature is Dann's (1977) push-pull theory that classifies tourism motives into two groups, which are push motives referring to internal and psychological factors, and pull motives referring to external and cognitive factors (Yoon & Uysal, 2005). Pull motives also refers to tourists' perceptions, expectations and the appeal of the destination including tangible properties such as historical, artistic, cultural, natural or culinary heritage (Uysal & Jurowski, 1994). Based on Nguyen and Cheung (2016), cultural motivation pertains to internal, push motives which include pursuit of knowledge and tourists' desire in learning about heritage sites' history and culture. Authenticity reflects on destination attributes, which are genuineness of heritage (Nguyen & Cheung, 2016), product of object's subjective interpretation as compared to immanent belongings (Cohen, 1988a), and emotion or self-achievement that tourists achieve if they experience a state of existentialism as a result of the reciprocal action with items at the destination (Wang, 1999) that pertain to external, pull motives. External motive (authenticity) alone would not make tourists more attached to heritage sites like Melaka and George Town without the existence of internal motive (cultural motivation). In short, there is a gap to assess if the combination of push and pull motives increase tourists' attachment toward heritage sites like Melaka and George Town.

Literature reports that knowledge moderates the relationship between heritage buildings and emotions (Palau-Saumell et. al., 2013). Cultural motivation circles around knowledge motives, authenticity includes tangible heritage such as heritage buildings, while place attachment refers to emotions built toward the destination. Therefore, based on this reported moderating findings as well as the push-pull motivation theory, it is likely that cultural motivation moderates the relationship between authenticity and place attachment. However, empirical support of this moderating relationship was not filled. The three literature gaps above lead to three research questions and objectives outlined next.

1.4 Research Ouestions

In addressing the research gaps highlighted earlier, three research questions were developed as follows:

- 1. What are the dimensions of authenticity that draw tourists to Melaka and George Town?
- 2. Is there a mediating effect of place attachment on the relationship between authenticity and intention to recommend?
- 3. Is there a moderating effect of cultural motivation on the relationship between authenticity and place attachment?

1.5 Research Objectives

From the research questions above, research objectives were constructed. The general objective of this study is to examine the relationships between authenticity of Melaka and George Town, place attachment, intention to recommend and cultural motivation. The specific objectives are as follows:

- 1. To discover dimensions of authenticity that draw tourists to Melaka and George Town heritage sites.
- 2. To examine if there is a mediating effect of place attachment on the relationship between authenticity and intention to recommend.
- 3. To examine if there is a moderating effect of cultural motivation on the relationship between authenticity and place attachment.

1.6 Hypotheses

The following four main hypotheses were developed to achieve the second research objective of this study which is to examine if there is mediating effect of place attachment on the relationship between authenticity and intention to recommend.

- 1. Authenticity has a positive relationship with place attachment.
- 2. Place attachment has a positive relationship with intention to recommend.
- 3. Authenticity has a positive relationship with intention to recommend.
- 4. Place attachment mediates the relationship between authenticity and intention to recommend.

One main hypothesis was developed to achieve the third research objective of this study which is to examine if there is a moderating effect of cultural motivation on the relationship between authenticity and place attachment.

 Cultural motivation moderates the relationship between authenticity and place attachment.

1.7 Significance of the Study

This study provides contributions in theoretical and practical aspects. Theoretical significance is presented in Section 1.7.1 and managerial significance is presented in Section 1.7.2.

1.7.1 Theoretical Significance

In terms of theoretical significance, this study is significant in four ways. Firstly, this study discovers alternative dimensions of authenticity. Individuals perceive authenticity in different ways and the Asian world is lacking in the investigation of authenticity's definition, requiring a closer observation on this (Nguyen & Cheung, 2016). Current scales of authenticity are insufficient in describing and reflecting the overall authenticity of Melaka and George Town's heritage sites. Therefore, this study discovers dimensions of authenticity that draw tourists to Melaka and George Town heritage sites.

Secondly, this study extends the S-O-R model to the cultural heritage tourism context. The S-O-R model is developed by Mehrabian and Russell (1974). Jiang et al. (2016) adapted this model in its study to the World Natural Heritage context. Therefore, this study extends the adaptation of the S-O-R model to the World Cultural Heritage Sites, specifically Melaka and George Town. In this model, an individual's emotional responses are placed as a means between stimuli and behaviors. Stimulus affects emotional reactions and these emotional reactions affect a person's behavior (Mehrabian & Russell, 1974). This model is developed based on the Stimulus-Response (S-R) theory founded by Pavlov (1927). This theory indicates that the relationship between a stimulus and a response is due to the simultaneous reaction (Pavlov, 1927).

Thirdly, it introduces mediators to understand the process in which authenticity impacts intention to recommend by borrowing the S-O-R model. It is reported that place attachment is a significant mediator between desired condition and favorable outcome (Kil et al., 2012). The concept of place attachment derived from attachment theory, an influential psychological theory that delineates attachment as a bond of affection between a person and an entity such as place (Bowlby, 1969; Chen, Dwyer, & Firth, 2014). Therefore, by adapting the S-O-R model and significant mediation in previous studies, this study introduces a mediator which is place attachment to understand the process in which authenticity influences intention to recommend.

Fourthly, this study extends the S-O-R model by introducing moderators in understanding the strength of the relationship between authenticity and place attachment by borrowing the concept of push and pull motivation theory. In the tourism field, motivation can be categorized into two, which are push motivation and pull motivation. Push motivation refers to tourists' internal, psychological factors while pull motivation refers to external factors (Dann, 1977). Cultural motivation pertains to push motivation (Nguyen & Cheung, 2016) while authenticity reflects on destination attributes and pertains to pull motivation. Tourists motivated by both push (cultural

motivation) and pull motivation (authenticity), might enhance their place attachment. Therefore, this study provides empirical evidence to close this gap in the moderating relationship.

1.7.2 Managerial Significance

In terms of managerial significance, this study is significant in three ways. First, it helps the destination managers of Melaka and George Town heritage sites to better manage tourists' expectations of the cultural heritage sites by highlighting authenticity elements expected by tourists. With this information, destination managers will have better insights on authenticity from tourists' eyes and point of view. Hence, destination managers can use this information to polish their current marketing tools and to give them better ideas to attract tourists.

Second, this study helps destination managers in developing sustainability strategies and actions to maintain the heritage sites by highlighting current practical issues that need to be curbed and literature gaps to be filled. Therefore, the destination managers may utilize this information to develop detailed strategies in maintaining authenticity, attachment, recommend intention and motivation.

Third, this study helps the UNESCO task force of Melaka and George Town heritage site to sustain the UNESCO WHS status by highlighting the criteria that performed poorly in order for them to take corrective action. There are authenticity issues raised by tourists which may jeopardize their ability to fulfill the criteria of Melaka and George Town being selected as a WHS. Therefore, the UNESCO task force of the heritage sites would be able to use this information for corrective measures and help in sustaining the UNESCO WHS status.

1.8 Scope of the Study

This study aims to understand authenticity and its impact toward intention to recommend the destination in the context of cultural heritage tourism. This study only covers Melaka and George Town UNESCO World Heritage Sites because these sites are Malaysia's very first cultural heritage sites that are inscribed as the UNESCO World Heritage Site. Also, both heritage sites are jointly inscribed under one inscription. Therefore, these heritage sites are distinctive as compared to other heritage sites in Malaysia. On top of that, there are authenticity issues in these two WHS that require solutions.

This study only concentrates on tourists who have visited Melaka and George Town UNESCO World Heritage Site. Studies that focus on tourists are becoming more and more important in the tourism industry (Petr, 2015). However, information on tourists' micro-level behavior at heritage sites is slightly inadequate regardless of the importance of tourists at heritage sites (Holmes et al., 2006). Therefore, this study is interested in the tourists' opinions.

This study focuses on adapting the S-O-R model to examine and understand authenticity as external stimuli and its impact on place attachment (organism) and intention to recommend (response). Although other studies used authenticity as a mediator while attachment as an antecedent, this study model otherwise. Based on the S-O-R model suggestion, authenticity, which is a stimulus, predicts emotions in the form of attachment which then leads to intention to recommend. The S-O-R was deemed appropriate to address the research questions of this study that looks at how external stimuli combined with internal motivation (cultural motivation) may enhance place attachment, which leads to greater recommend intention.

1.9 Organization of the Thesis

Figure 1.4 describes the organization of this thesis. Chapter 1 of this study gives a brief description of Melaka and George Town as a UNESCO World Heritage Site. Later in the chapter, it discusses practical issues faced by the heritage sites, theoretical research gaps, research questions, objectives, hypothesis, significance and scope of the study. Chapter 2 comprises a review of the literature and relevant studies associated with constructs and theories used in this study, namely authenticity, place attachment, intention to recommend, cultural motivation, and the S-O-R model. Next, Chapter 3 contains details of the qualitative preliminary study conducted to discover dimensions of authenticity to be included in the research framework. The details include the purpose of conducting qualitative approach, sampling procedure, sample size, data collection, data analysis procedure as well as qualitative results and discussions.

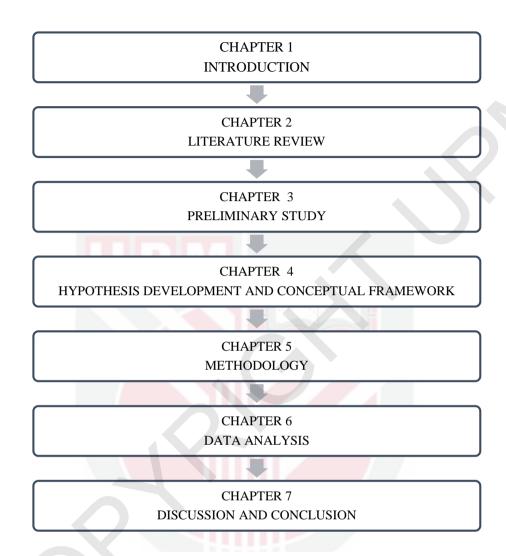


Figure 1.4: Organization of Thesis

Chapter 4 outlines the hypotheses development and the research framework. It focuses on how the relationships between constructs are developed based on theories and previous studies besides describing how these relationships are gathered to build a research framework. Chapter 5 highlights the methodology for the quantitative approach of this study. It discusses the research paradigm, research design, population of the study, sampling method, sample size, data collection, operational definitions, measurement as well as data analysis used for this study. Chapter 6 displays results from the analysis using SPSS and PLS-SEM version 3.0. This chapter deliberates the exploratory factor analysis, measurement and structural model assessment, mediation and moderation effect assessment. It also summarizes the overall hypothesis result. Chapter 7 discusses the overall findings, implications, and limitations of this study. Besides that, it outlines suggestions for future studies.

1.10 Operational Definitions

There are seven main operational definitions employed in this study. These definitions are based on literature and are summarized in Table 1.3.

Table 1.3: Definition of Main Constructs

No.	Construct	Definition	Source (Year)
1	Objective authenticity	Genuineness of tangible heritage.	Nguyen & Cheung (2016)
2	Constructive authenticity	Local essence of tourists' experiences.	Nguyen & Cheung (2016)
3	Existential authenticity	More relaxed and social interactions with family, friends and local people.	Lin (2015)
4	Food authenticity	Food and dining experience which represents characteristics of a particular place.	Kim & Baker (2017)
5	Place attachment	Range of feelings an individual holds when connected with a particular setting.	Jiang et al. (2016)
6	Intention to recommend	Tourists' willingness to recommend and say positive things about the destination.	Bonn et al. (2007)
7	Cultural motivation	Tourists' desire to learn about history and culture of the heritage site.	Nguyen & Cheung (2016)

1.11 Chapter Summary

This chapter provides the background of study and problem statement which leads to highlighting research questions, objectives, hypothesis and significance of study. This chapter also provides scope and organization of study as well as operational definitions of main constructs used in the study. The following chapter discusses the literature review of this study.

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