

## Dynamics of Cultural Loyalty Among Keroncong Music Fans: Roles of Cultural Values, Heritage Image, and Community Involvement

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**Abstract.** This study investigates the factors influencing cultural loyalty among fans of keroncong - a traditional musical art form in Indonesia. Utilizing a survey of 220 keroncong enthusiasts in Surakarta City and analysis through structural equation modeling, it examines the relationships between cultural values, perceived heritage image, community involvement, and commitment in shaping individuals' loyalty towards keroncong. The findings reveal that cultural values held by the community and their involvement in keroncong activities have significant positive impacts on cultural loyalty. Additionally, the perceived image of keroncong as a cultural heritage asset affects the community's cultural values, while involvement further reinforces these values. However, the moderating role of cultural commitment was not supported. Notably, cultural values mediated the effects of heritage image and community involvement on loyalty. This research highlights strategies for sustaining keroncong's legacy, including nurturing associated cultural value systems, projecting a positive heritage perception, and fostering grass-roots engagement. Insights further academic discourse on cultural product marketing and loyalty drivers while offering implications for preserving traditional arts through committed communities.

**Keyword:** Heritage image, cultural involvement, cultural value, cultural commitment, cultural loyalty, keroncong.

## 1. Introduction

Analysis of consumer behaviour is not only emphasised on the product or service being sold. But more broadly, consumer behaviour is part of the marketing of traditional music such as keroncong as an effort to preserve culture. Keroncong music is part of Indonesia's unique and distinctive cultural heritage. It reflects national identity and cultural richness that is distinct from other countries. Preserving keroncong music helps maintain a sense of pride and cohesiveness as a nation with a rich and diverse heritage (Vivadi et al. 2022). To make these efforts, it is necessary to understand the behaviour of keroncong music fans so that it is clear how the most appropriate strategy is to increase the cultural loyalty of the community, especially in preserving keroncong music (Supiarza & Sobarna, 2019).

Preserving culture must be combined with the right marketing techniques. The biggest challenge in maintaining cultural preservation in society is the rapid development of the times that presents various substitutive aspects to culture including keroncong music (Rochsun et al. 2022). Therefore, maintaining public loyalty to the art of keroncong music requires collaborative efforts from various parties including the government, music community, media, and the general public (Supiarza & Sobarna, 2019). On the other hand, creative, innovative and planned strategies are needed in marketing the cultural value of keroncong music so that it can continue to live and develop, enrich Indonesian culture and attract the interest of future generations.

Future research on consumer behavior becomes very interesting as companies try to get loyal customers (Wardhana, Aditya, et., 2022), based on consumer behavior theory according to Hooward and Sheth., (1970) In consumer behavior theory that focuses on various factors such as consumer behavior, significant stimuli, symbolic stimuli, and social stimuli that determine consumer purchasing decisions. In-depth studies in understanding how consumer loyalty in increasing market share and company position have been widely conducted. Loyalty has been emphasized by several authors as one of the most important factors that determine the success of marketing goals (Anser et al., 2023; Kartika et al., 2020; Wilson et al., 2021). It can be concluded that loyalty formed from consumer behavior becomes a predictor of a person to decide on doing something such as loyal in cultural preservation and become loyal to the culture. Day, (1976); Dick & Basu, (1994) state that loyalty can be understood as a concept that emphasizes the flow of purchases. According to Hill et al., (2018). Buying decisions are influenced by social, personal, and psychological factors that determine interest in art. According to Kimmel (2018) Product perception involves psychological processes in understanding the environment and reality, through the selection, organization, and interpretation of information. People's interest in keroncong decreases because it does not meet individual needs, values, and expectations as well as the influence of psychological factors. However, low interest does not mean there are no loyal consumers for keroncong. Consumer loyalty is shown through their willingness to enjoy keroncong products repeatedly, one of them is like seeing Repeated keroncong performances. Isoraite (2016) said that basically customer loyalty is a user who continues to buy and recommend the company's products.

According to Francois (2017), Consumer satisfaction involves a chain of events from emotions, beliefs, values, Involvement, to repeat intentions and recommendations. Positive emotions build trust and create value, which affects satisfaction and loyalty. Focus on understanding those factors important to retain customers (Lewin et al., 2014). Every week, keroncong performances in Surakarta at Taman Sriwedari or Taman Budaya are attended by more than one hundred spectators. According to Wartono, former Chairman of HAMKRI Surakarta, consumer loyalty is related to fulfilling the value desired by customers. Grigsby (2016) Consumer loyalty is when they return, recommend a brand to others, even become brand ambassadors by spreading the positive word.

Mollen and Wilson (2010) Regarding customer Involvement, the things to watch out for are emotional bonding, fun and satisfaction. Cheung et al., (2011) The participation of consumers and keroncong art actors maintains the existence of keroncong by creating shared value. Keroncong, by involving various corporations and artists, has a unique image. Vanhamme et al., (2012) Explain the corporate image formed from marketing activities affects consumer loyalty. (Van Riel and Fombrun, 2007). Consumer

perceptions of the company and rumbling affect their interests. It is important to better understand keroncong as a cultural artistic heritage, which will be examined in this study. The theory of consumption value, according to Sheth, J.N., Newman B.I., (1991) Emphasizes that consumers' choices are influenced by the value they expect from products, which are determined by attributes, emotions, culture, benefits, sacrifices, needs, and cultural factors. Product value influences consumer actions and attitudes and distinguishes between events, objects, and situations (Khan and Mohsin 2017). According to Agrawal and Rahman (2015) Keroncong reflects the cultural values of the community. Art actors need to understand consumer expectations to create shared value. Customers want the benefits of keroncong, including meaningful lyrics, modern arrangements, and product availability.

According to Cropanzano and Mitchell (2005) Social interaction provides symbolic benefits and encourages responsibility. It is important for keroncong actors to get community commitment to maintain the sustainability of keroncong. Long-term relationships between consumers and companies create mutual advantages. Community commitment reflects loyalty that is crucial for the continuity of keroncong (Groth, 2005; P. Bansal, 2005; Karaosmanoglu et al., 2016), The development of keroncong is closely related to consumer loyalty, values, image as cultural heritage, and community participation. Consumer loyalty is influenced by the value received from the company (Siu et al., 2013). Products that match the value expected by consumers increase the company's chances of gaining loyalty. Keroncong, as a cultural art, reflects the company's image that can help restore services (Fatt et al., 2000), the company's image has an influence on customer value in the form of cultural values of the community and is an important determinant of customer loyalty (Wulansari, 2013). For keroncong recovery, customer participation is also needed to play a role in value creation activities in producing products (Xie et al., 2008). Mustak, M., Jakkolla E., (2013) Customer participation increases loyalty. Consistent customer commitment can change behavior in the future. (Oliver, 1997). This customer commitment reflects personal relevance in conducting interactions with the company, which contributes to good social exchange relations in the long run.

This study focused on gaps in the literature especially in the context of keroncong. The first research gap is the rarity of marketing analysis of a culture in Indonesia, especially in keroncong music. Marketing keroncong music in Indonesia requires a creative and multichannel approach. By utilising collaboration, social media, events, education, and compelling stories, keroncong music can gain a greater place in the hearts of Indonesians and the world. This strategy will not only preserve, but also develop and introduce keroncong to a wider audience.

The second gap is the influence of inconsistent company image on customer loyalty. Research results Moorthy et al., 2018; Yun-Yun Lv; Kai He, Sebastian Klaus, (2018) The study concluded that company image had no significant effect on customer loyalty, in contrast to other research findings that showed otherwise. According to (Dick & Basu, 1994; Moorthy et al., 2018; Wallin Andreassen & Lindestad, 1998), This study explores the relationship between corporate image, consumer participation, and customer loyalty, taking into account customer value as a mediator. The goal is to understand the cause-and-effect process more comprehensively. (Frazier et al., 2004), so that intermediary processes can be identified that lead from independent variables (image variables, cultural arts heritage and cultural involvement) to dependent variables, in the form of Cultural Loyalty; (Mueller et al., 2005). In a simple mediational model, the independent variable (the image of cultural artistic heritage and the cultural Involvement of the community) is considered to influence the mediator (the Cultural Value), and in turn, the mediator influences the dependent variable (Cultural Loyalty). For this reason, mediating effects are also referred to as indirect effects, intermediate effects, or intervening effects (MacKinnon et al., 2002).

The third research gap is on the role of affective commitment variables. In research conducted by (Evanschitzky et al., 2011), among other things, suggests that affective commitment is relevant in mediating the impact of service reliability and customer loyalty. Other studies have also explained the role of the independent variable affective commitment in directly affecting loyalty, as suggested by

(Dick & Basu, 1994) states that the stronger the commitment, the more likely the buyer is to overcome potential obstacles in the buyer-seller relationship, resulting in customer loyalty. So does research (Izogo, 2017) Research shows that affective commitment affects loyalty significantly.

In this study, affective commitment acts as a moderation variable, moderating the relationship between cultural values and Heritage Image to cultural Loyalty. Further research is still needed on customer loyalty related to keroncong as an Indonesian cultural art in marketing. This research is interesting because it discusses aspects that have not been explored before (Grabe & Zhang, 2013), Also based on the search for novelty, which reflects the desire to seek new information and stimuli (Hirschman, 1980). Next to discussing unknown or different items (Grabe & Zhang, 2013), novelty also concerns the degree of contrast between past experience and present perception (Lee & Crompton, 1992), as well as relating to objects that can be expressed in terms of time or experience (Hutt, S.J. & Hutt, 1970). Therefore, this research questions and analyses the aspects that can increase community culture loyalty, especially to keroncong music. This study aims to explain the novelty and gap of previous research by examining the relationship between Cultural Loyalty and Cultural Value variables, Cultural Art Heritage Image, Cultural Involvement, and Cultural Commitment.

## 2. Literature Review

### 2.1. The Relationship Between Heritage Image and the Cultural Loyalty.

Heritage image is the process by which customers, creditors, internal and external stakeholders perceive the identity or image of the heritage which in turn builds a brand reputation (Herstein et al., 2008). For this reason, the heritage image must reflect the cultural preservation goals, values and ethics to secure its reputation in a competitive environment. It helps the organization to differentiate the corporate image from its competitors by presenting a sense of individuality. The image of the company as a reflection of the perception of an organization seen in associations stored in the memory of consumers, becomes something that distinguishes the organization compared to other competitors (Alexander & Nedunchezian, 2012), where is this image depending on one's beliefs, feelings, ideas, and impressions, and aided by information provided by the company through communication (Dowling, 1988). Gronroos (1982) argues that image is very important to service companies and is largely determined by customers' assessment of the services they receive. Companies that have a positive image, have a great opportunity to gain customer loyalty which is an important element for the continuation of the company and to gain higher trust from consumers.

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*H1 Heritage Image Affects the Cultural Loyalty*

### 2.2. The Relationship Between Cultural Involvement and Cultural Loyalty.

Furthermore, cultural loyalty can also be fostered in communities when people are directly involved in cultural activities or indirectly feel the impact of culture (Japutra, 2022; Lin & Kang, 2022). Active and

sustained cultural engagement can build loyalty to keroncong music by deepening people's emotional connections and knowledge of keroncong. By utilising strategies such as education, community, collaboration, and innovation, keroncong music can remain relevant and earn a firm place in the hearts of the masses (Shunchao, 2023).

Secara teori, consumer participation in formulating values, is an integral part of the concept of consumer behavior. Consumers are seen as *co-creator* value is proactively rather than passively receiving value, and companies are thus urged to take on the role of facilitators in the value creation process (Payne et al., 2008). This consumer behavior reflects more than just the way how a product is acquired by a person at a time. Consumer behavior does not necessarily reflect the actions of an individual who engages in consumer behavior by taking one or more roles, reflecting efforts in producing shared services (Chan et al., 2010), and such participation allows companies to acquire closer and more profitable relationships with their customers (Bendapudi & Leone, 2003). Based on the explanation above, the following hypothesis is compiled:

*H2 Cultural Involvement affects Cultural Loyalty.*

### **2.3. The Relationship Between Cultural Value and Cultural Loyalty.**

Loyalty will survive with value (Qi et al. 2023; Xu et al. 2023; Li et al. 2022). Likewise, in cultural preservation efforts, community loyalty to a culture will grow if the value conveyed by a culture can be felt and understood by the community (Xu et al. 2023). Keroncong culture for the people of Indonesia has deep values and meanings, keroncong provides educational and historical values where through keroncong people can learn musical techniques as well as explore the historical values of a particular region and region (Vivadi et al. 2022). Furthermore, keroncong also provides the value of social integration and community togetherness, through music festivals, competitions and art performances, keroncong can unite people with different backgrounds. These values must be well packaged and adapted to the times so that they can increase the cultural loyalty of the community in this era (Supiarza & Sobarna, 2019).

It is very difficult for companies to gain loyalty from consumers in the long run, therefore companies must try to provide satisfactory value in every interaction (Kandampully et al., 2015). Consumer value is an important component for companies to build closer relationships with their consumers. A company's understanding of consumer value is a differentiating factor with other companies. Customers look for two forms of service value, namely value related to economic / transaction aspects, related to perceived prices, and value related to psychological / emotional and cognitive aspects in choosing products (Gallarza & Gil Saura, 2006). As long as the company is able to provide products that are in accordance with the value expected by consumers, the company will have a great chance to gain consumer loyalty in the long run. According to (Siu et al., 2013) said that consumer loyalty is influenced by the perceived value of the company's offerings. The same thing is also said by Chang (2013) who states that value is closely related to customer loyalty.

*H3 Cultural Value affect Cultural Loyalty*

### **2.4. The Relationship Between Heritage Image and the Cultural Value.**

Because the position of other music genres is more desirable than keroncong, the image of keroncong plays an important role in attracting people to be attracted to keroncong and also related to the perceived value of customers. The concept of customer value extends not only to the functional aspect, but also includes the more hedonic, social, emotional, and experiential components (Barry J. Babin, 1999). A positive image makes the consumption experience more satisfying, thus helping customers enjoy pleasant social and emotional benefits. Heritage Image has an influence on customer value in the form of cultural values of the community, where company image is an important determinant of customer loyalty (Wu, 2013; Mehmood et al. 2018; Foroudi et al. 2020). Andreassen and Lindestad (1998)

conclude the same thing, namely that for complex and rarely purchased services, company image is a major predictor of customer loyalty. Basically, keroncong music has a high value and deep meaning for the community. The problem is the delivery of this value to the community in the modern era, especially the younger generation. Therefore, it is necessary to improve the image of keroncong music cultural heritage in the community so that it can increase the cultural value in keroncong music (Supiarza & Sobarna, 2019).

*H4 The Heritage Image affects the Cultural Value.*

## **2.5. The Relationship Between Cultural Involvement and Cultural Value.**

Before consumers can make a decision, they must have some source of knowledge or information on which to base their decision. Including in building cultural values in society, participation in the culture to be preserved must first be increased (Chan et al. 2010; Yin et al. 2023). The value of a culture will be realised and understood if it is felt by the community and this can be achieved through participation. Therefore, participation is an important aspect to build the value of a culture (Lin et al. 2018). In keroncong music, people must participate in enjoying keroncong music through social media, music festivals and other digital platforms that are widely accessed by modern society.

This source, in the form of psychological values that include motivation, abilities, and opportunities and others; that can be contributed to the development of culture value (Chan et al., 2010). In particular, customer participation is an important component of the value creation process. Shared value creation is a core principle of service-dominant logic, and a key premise of customer participation. Customer participation has been shown to provide value to customers and the company. Research shows that service customers need extrinsic as well as intrinsic rewards as motivation to participate in service tasks (Yim et al., 2012).

*H5 Cultural Involvement affects the Cultural Value.*

## **2.6. The Mediation Role of Cultural Value**

Cultural differences will give rise to more heterogeneous behavior, where culture has become a useful explanatory factor for predicting and explaining consumer behavior (Netemeyer, Durvasula and Lichtenstein, 1991). In the context of services, any cultural product, including keroncong music, has an image that reflects the size of the brand that the company presents and on the other hand represents the customer's attitude towards the product (Klein and Dawar, 2004). Evaluation of consumer attitudes towards company behavior in the past becomes a perception of trust, which has been empirically confirmed business relationships between service providers to consumers (Sichtmann, 2007) Stakeholders and customers trust reputable products because they are considered more competent, honest, and reliable in meeting their needs (Keh and Xie, 2009).

The impact of the image of keroncong art products as cultural heritage on customer value is based on the argument that service is difficult to evaluate and hence, when customers evaluate service, depends on the image of the product presented by the service provider (Erdem and Swait, 1998). This means customers use the image to ensure the quality and intangible value that the company delivers (Sajtos et al., 2010). Product image (Heritage Image), according to Brodie et al., 2009; Sajtos et al., 2010), will have a specific impact on customers on loyalty, which is driven by Cultural Value that reflect trust. Geyskens et al., (1998) found that value serves as a mediator between image and loyalty.

The emotional connection of customers to the company has an important role in maintaining the closeness of the customer relationship with the company. According to Marshall (2010), the emotional attachment associated with affective commitment contributes to the "partnership" relationship. The direct impact of these feelings is on the positive role of consumers towards the company. Given the impact of continuity reflected through affective commitment and ignoring alternative options due to emotional attachment, it is expected that there will be a relationship between affective commitment and

purchasing behavior, which among other things relates to the value of customers towards keroncong cultural art products that reflect the Cultural Value. The cultural value of this community, reflects what the community wants towards keroncong.

What the community wants for Keroncong, is seen as what factors the community really values. Consumers value a product, if the consumer has confidence. Khan and Mohsin (2017) states that value refers to the beliefs and concepts that govern desired circumstances. The value perceived by consumers, is based on the perception of what is received and what is given (Zeithaml et al., 2010). The perceived value of customers will influence purchasing decisions that reflect the level of customer loyalty. The identification that customers feel towards the company often translates into positive feelings expressed to others (Harrison-Walker, 2001). This identification of customer feelings, reflects affective commitment that impacts customer loyalty. The greater the affective commitment that the community has to the existence of keroncong, the greater the influence of the community's cultural values on community loyalty to keroncong cultural art.

*H6 Heritage Image has an indirect effect on Cultural Loyalty, with the mediation of Cultural Value.*

*H7 Cultural Involvement has an indirect effect on Cultural Loyalty, with the mediation of Cultural Value*

## 2.7. The Moderation Role of Cultural Commitment

Corporate image as a picture of perception about an organization as reflected in associations stored in the memory of consumers, is a factor that distinguishes an organization compared to other competitors (Alexander & Nedunchezian, 2012). Due to the underdeveloped condition of keroncong, the image that is owned needs to be improved in order to attract people to care about keroncong, because after all the image of a corporation is an important determinant of customer loyalty (Wu, 2011). The image of keroncong cultural art heritage has a positive impact on the perceived value of customers and loyalty manifested in Cultural Loyalty to keroncong. A positive image of the company, will be more likely to stand out in the market, attract new customers and retain existing ones (Banks & O'Connor, 2021). Customers who hold true to a commitment to repurchase a preferred product or service consistently, regardless of situational influences and marketing efforts, have the potential to cause future behavioral shifts (Oliver, 1997). Thus, the greater someone has affective commitment, the more it will strengthen the influence of Heritage Image on people's cultural loyalty to keroncong products.

Consumer experience in consuming a product, will elicit a mixed response, which essentially indicates dissatisfaction or satisfaction. According to Hill et al., (2018) said that dissatisfaction or satisfaction is a response generated by consumers, obtained from the form of combining consumer participation, observations, and other experiences obtained and taking into account shared value creation opportunities. To gain public loyalty to keroncong cultural arts, all keroncong artists and industry players need to be service-oriented that provides opportunities for consumers to participate in value creation. Community participation can be manifested in their Involvement in enrichment, change and willingness to maintain the preservation of Keroncong. Shared value creation opportunities are the process of identifying how customers feel about the company, often translated into positive feelings expressed to others about the company. (Harrison-Walker, 2001). said that the identification of customer feelings towards the products offered, reflects affective commitment that has an impact on customer loyalty. The greater the affective commitment that customers have, the greater the influence of community Involvement on community loyalty in participating in maintaining the existence of keroncong cultural art.

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- H8 The Cultural Commitment of the Community as a moderator, determines the magnitude of the influence of Heritage Image on Cultural Loyalty.*
- H9 Cultural Commitment has a moderation role, in determining the magnitude of the influence of Cultural Involvement on Cultural Loyalty.*
- H10 Cultural Commitment has a moderation role, in determining the influence of Cultural Value on Cultural Loyalty.*

### 3. Methods

The research method used is quantitative with survey method, which is research conducted on a population by analyzing data obtained from a population and research on behavior. This type of investigation uses correlation (presence or absence of a relationship) and relationship (there is a causal relationship). The respondents in this study were Keroncong music fans who were scattered keroncong fans in Surakarta, Indonesia. From the research population including keroncong music fans in Surakarta, then sampling was conducted using the convenience sampling method. The research sample has several criteria including fans of keroncong music, living in Surakarta and active in keroncong music activities. From these criteria, the number of samples in this study was 220 respondents. Furthermore, to maintain data quality, researchers selected and selected enumerators as coordinators in sampling and research data. The collected data were analysed using Structural Equation Model with Smart PLS.

Structural Equation Modeling is used as a hypothesis testing method and processed using SmartPLS Software Version 4.0, as for what is studied in this study. Taking too many samples will cost a lot of money, therefore researchers need to determine a reasonable number of samples, that is, the number of samples that can reflect the state of the population, while saving research time and costs can also be obtained. For data analysis, Structural Equation Modeling from the AMOS statistical software package is used to model and study hypotheses. A Structural Equation Model (SEM) is a set of statistical techniques that allows testing a series of relatively "complex" relationships simultaneously (Ferdinand, 2020). The advantage of the application of SEM in management research is its ability to confirm the dimensions of concepts or factors and its common use in management, its ability to measure the effects of theoretically constructed relationships.

This research is a quantitative study that empirically analyses several research variables namely: Cultural Loyalty and Its Relationship with Cultural Value Variables, Cultural Art Heritage Image, Cultural Involvement and Cultural Commitment. The variables in this study are measured by several measurement items referring to previous literature as presented in table 1. The measurement of each

variable is an adaptation of some previous literature that has the same point of view as this study and still made adjustments to the understanding of research respondents who are all Surakarta residents. Therefore, the questionnaire items in this study have been adjusted to the current conditions on the object of research and have been tested in advance with good results.

Furthermore, the measurement items were distributed to research respondents using a questionnaire with two methods, namely direct distribution with a questionnaire and online distribution with google form. The research questionnaire was arranged on a 1-5 likert scale with the meaning of assessment 1 means strongly disagree to assessment 5 which means strongly agree. The scale shows how far the application of research variables by respondents in the context of preserving keroncong music culture. The results of the respondents' assessment are shown in the table 1.

Table 1. Construct and Measurements

Variable	Indicator	Mean	Description
Heritage Image (Barich dan Kotler (1991); Abratt 1989; Kotler dan Gertner 2002; Kennedy (1977); Bravo et al., (2010))	I easily get quality keroncong songs	4.264	Very High
	I easily find keroncong performances	4.245	Very High
	The keroncong performance is worth watching	4.173	Very High
	Today's keroncong songs follow today's tastes	4.277	Very High
	Beautiful keroncong songs to enjoy	4.277	Very High
	I was moved to participate in preserving keroncong	4.186	Very High
	Keroncong songs adjust to development decade	4.233	Very High
	By listening to keroncong, I can fulfill my need for entertainment	4.115	Very High
Cultural Involvement  Fang (2008); Poetz dan Schreier (2012); Yi dan Gong (2013);	I am easy in finding information about keroncong	4.273	Very High
	I am easy to get more explanation about keroncong	4.273	Very High
	I am willing to give input to keroncong artists	4.068	Very High
	I am willing to inform the other party about the activities of the keroncong	4.245	Very High
	I am willing to inform the role of keroncong as an authentic Indonesian music	4.236	Very High
	Keroncong is a cultural art heritage that must be preserved	4.164	Very High
	I support the organization of keroncong activities	4.114	Very High
	I appreciate keroncong music which is different from other types of music	4.245	Very High
	I know the perpetrator of keroncong firsthand	4.245	Very High
	I try to interact with keroncong perpetrators, either directly or in the media social	4.314	Very High
Cultural Value Olaru dan Purchase, (2007); Sweeney dan	I feel comfortable when I listen to keroncong music	0.794	Very High
	I listen to keroncong, beneficial for me personally	0.730	Very High
	The price I pay to enjoy keroncong songs is very appropriate	0.763	Very High

Variable	Indicator	Mean	Description
Soutar, (2001); Sheth et al. (1991)	Every time I listen to a keroncong song, I am reminded of it as a heritage art	0.824	Very High
	Keroncong song has a deep meaning about the values of kindness	0.732	Very High
	By loving keroncong songs, it means participating in preserving keroncong	0.805	Very High
	I buy keroncong songs when there is a new work	0.807	Very High
	I want to find out more about keroncong	0.807	Very High
	The current keroncong has more novelty than the old keroncong	0.790	Very High
Cultural Loyalty  Bhatti et al. (2017); Oliver (1999); Kandampully et al., (2015); Piha dan Avlonitis, (2015); dan Baumann et al., (2012)	I took people around to watch the keroncong show	4.173	Very High
	I am actively involved in the development of keroncong I am actively involved in the development of keroncong	4.277	Very High
	I encourage people around to get to know keroncong more closely	4.277	Very High
	I made keroncong songs as one of the main choices in listening to music	4.186	Very High
	I buy keroncong songs when there is a new work	4.233	Very High
Cultural Involvement of Community  Allen dan Meyer, (1990) ; Geyskens et al. (1996), Bloemer dan Schroder (2003); Pritchard et al., (1999)	I love Indonesian culture, especially keroncong	4.115	Very High
	My need for entertainment, represented by listening to keroncong	4.273	Very High
	I chose to listen to keroncong because it is different from other music	4.273	Very High
	I actively participate in preserving keroncong	4.068	Very High
	Limited information about keroncong, does not prevent me from loving keroncong	4.245	Very High
	The rarity of new keroncong works, does not bother me to keep loving keroncong	4.236	Very High

Table 1 shows that all measurement items on each variable analysed show the value of respondents' answers with "Very High" criteria. These results indicate that the research variables including Cultural Loyalty, Cultural Value Variables, Cultural Art Heritage Image, Cultural Involvement and Cultural Commitment have been implemented and rated well by the community. These results mean that the community has realised the importance of preserving culture, especially keroncong music. Respondents recognised that keroncong music has a high value for the community, and a good image in the community. In addition, respondents' involvement in cultural activities is also quite good.

#### 4. Results and Discussion

There are two stages of analysis in Partial Least Square, namely outer model analysis and inner model analysis. Outer model analysis tests the quality of research data and the ability of research instruments

to describe research variables. Furthermore, the inner model analysis serves to test the influence between research variables. The first stage is outer model analysis which includes convergent validity, construct validity and reliability. The convergent validity analysis refers to the loading factor value with the criteria for Loading Factor > 0.5 (Hair et al. 2011). The convergent validity analysis in this study shows that all measurement items have met the criteria > 0.5 on all research variables (Table 1 Appendix). These results indicate that all measurement items are valid.

The next analysis of outer model is discriminant validity using cross-loading. The results of the cross-loadings calculation show that the loading value of each indicator item of a variable has a loading value that is greater than the other variables. Thus, it can be explained that all variables already have better discriminatory validity compared to other variables.

Table 2. Output Results of PLS Average Variance Extracted (AVE)

Variable	Average Variance Extracted (AVE)
Cultural Involvement	0.536
Cultural Commitment	0.731
Cultural Loyalty	0.668
Heritage Image	0.545
Cultural Value	0.621

The next outer model analysis is construct validity based on AVE value. AVE value of each variable must be more than 0.5. From the AVE results, it can be concluded that the variables used in the study are valid and can be continued for further testing. In the AVE calculation in the table above, it can be seen that the AVE values of each variable, namely Cultural Involvement Cultural Commitment Cultural Loyalty Heritage Image Cultural Value are more than 0.5. Then the variables used in the study can be said to be valid.

Table 3. Cronbach's Alpha PLS Output Results

Variable	Cronbach's Alpha
Cultural Involvement	0.902
Cultural Commitment	0.925
Cultural Loyalty	0.832
Heritage Image	0.860
Cultural Value	0.920

The next analysis is reliability test using Cronbach Alpha. The Cronbach alpha value of all variables is > 0.7 which further reinforces that the Cronbach alpha value of all variables is > 0.7 which further strengthens that the variable used has met the criteria as a reliability variable. The variable with the highest Cronbach alpha value is Cultural Value 0.920 and the lowest is Cultural Loyalty 0.832. A questionnaire is said to be reliable if respondents' answers to the statement are consistent or stable. Based on the results of the validity and reliability test of all variables, it can be concluded that all instruments used in the research variables are good and reliable. Based on the results of validity and reliability tests conducted on all indicators of each of the above variables, it can be concluded that overall, the instruments used in this study have passed the validity and reliability tests.

Analisis pada tahapan selanjutnya adalah inner model analysis untuk mengetahui hubungan antar variabel. Pada inner model analysis mencakup analisis koefisien determinasi dan analisis jalur atau uji hipotesis. Tabel 4 menunjukkan nilai koefisien determinasi atau  $R^2$

Table 4. Results of R-Square Value

	R Square	R Square Adjusted
Cultural Loyalty	0.805	0.798
Cultural Value	0.440	0.435

The R-square value of the Cultural Loyalty variable is 0.805 which indicates that 80.50% and 19.50% are influenced by other variables etc. The R-square value of the Cultural Value variable is 0.440 which indicates that the influence between variables is 44.0% and 66.00% is influenced by other variables. The next analysis for inner model is path analysis to prove the hypothesis in this research. Based on the results of research on the influence of Cultural Loyalty and its relationship with variables of Cultural Value, Heritage Image, Cultural Involvement and Cultural Commitment through descriptive analysis and inferential analysis with *SmartPLS 4.0* software, the following results were obtained.

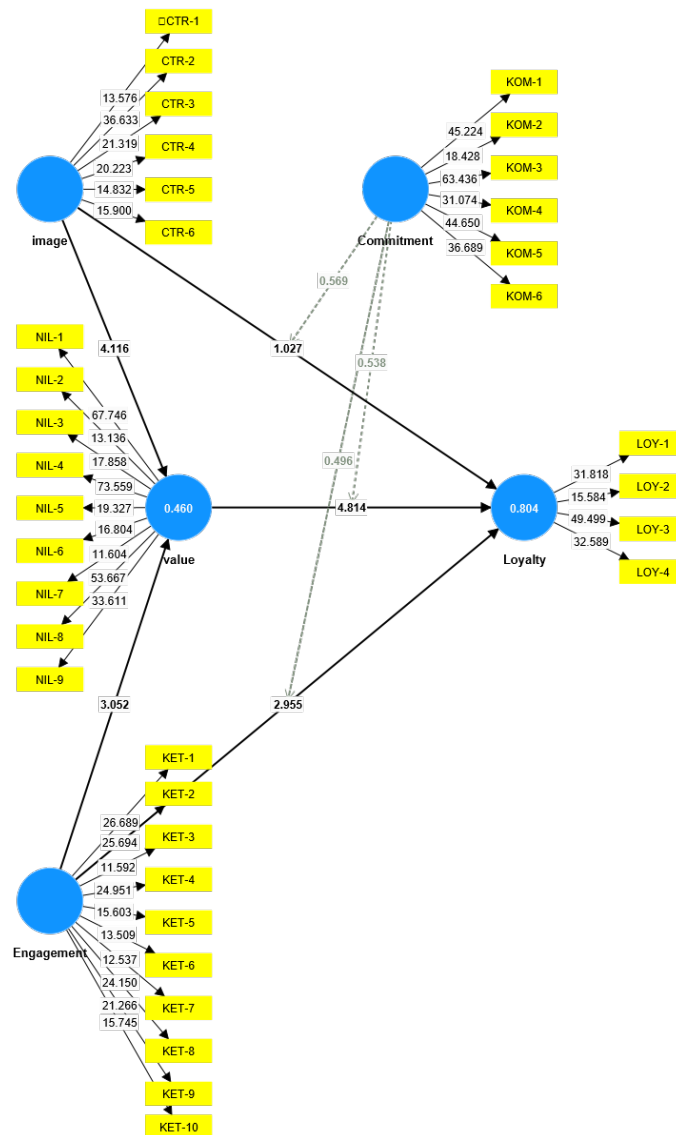


Fig 3. Structural models

The results of this study explain the structural model of the relationship between different constructs, the researcher can proceed to estimate the value of *t* with the bootstrapped internal structure model with repeated samples (Anderson, 2014). First, all latent constructions must be ensured. It can be illustrated

as a structural model that has been executed in the process of modeling structural equations. Path coefficients in structural models, are checked for factors to ensure consistent processes.

In seeing the effect of exogenous variables on endogenous variables, it refers to the path coefficient table where the original sample value describes the direction of influence of a variable. A positive original sample value indicates a positive influence and a negative original sample value indicates a negative influence. Furthermore, the significance of the influence of variables on other variables is known from the t-statistic value and p-value with the criteria  $t\text{-statistic} > 1.96$  and  $p\text{-value} < 0,05$ .

Table 5. T-Statistics Test Results

Variable	Original sample (O)	Average sample (M)	Standard deviation (STDE)	T statistics ( O/STDE V )	P Value	Description
Image -> Loyalty	0.219	0.219	0.085	2.571	0.010	H1 Accepted
Involvement -> Loyalty	0.320	0.330	0.076	4.203	0.000	H2 Accepted
Values -> Loyalty	0.420	0.433	0.091	4.623	0.000	H3 Accepted
Image-> Values	0.408	0.406	0.099	4.114	0.000	H4 Accepted
Involvement -> Values	0.298	0.304	0.098	3.047	0.002	H5 Accepted

The above model means that the Heritage Image carried out by the Keroncong business unit in Surakarta with its environment, directly affects to the emergence of Cultural Loyalty in the Keroncong industry in Surakarta. This is tested statistically through the t-count value obtained, which is  $2.571 >$  of  $1.96$  with a  $p$  value of  $0.010$  (greater than  $0.05$ ). These results indicate that H1 is accepted, so that the better the image of keroncong music among the public, the more the community's cultural loyalty to keroncong music increases. These results are supported by some previous literature by Deb (2021; Pramanik, 2023; Ji, 2023) which also found the role of image in building cultural loyalty. By utilising various marketing strategies and active participation, keroncong music can continue to live and thrive as an important part of Indonesia's cultural identity. Empirically, several studies have also proven that keroncong can be packaged innovatively so that it is accepted by the easy generation, especially generation Z (Supiarza & Sobarna, 2019; Rochsun et al, 2022).

The next results of this test confirm that directly *Cultural Involvement activities* can increase the cultural loyalty of the community directly. This is tested statistically through the t-count value obtained, which is  $4.203$  (greater than  $1.96$ ) with a  $p$  value of  $0.000$  (greater than  $0.05$ ). These results indicate that H2 is accepted and empirically proven that increasing cultural involvement in keroncong music can increase cultural loyalty in the community. These results are in line with the findings by Japutra (2022; Lin & Kang, 2022) who also confirmed the role of involvement in fostering cultural loyalty. Practically, these findings apply because direct or indirect involvement in keroncong music culture can deepen people's emotional connections and knowledge about keroncong. By utilising various strategies such as education, community, collaboration, and innovation, keroncong music can remain relevant and gain a firm place in the hearts of the community (Shunchao, 2023).

The next results of this test confirm that *Cultural Value* has been proven to be able to have a significant positive influence on increasing Cultural Loyalty in the Keroncong business unit in Surakarta significantly at a calculated t value of  $4.623$  (greater than  $1.96$ ) with a  $p$  value of  $0.000$  (smaller than  $0.05$ ). This means that H3 accepted in means that the higher the *Cultural Value activities* carried out by the Keroncong business unit in Surakarta, the greater the Community's Cultural Loyalty to the business unit. These results are supported by several previous studies by Qi et al. (2023; Xu et al. 2023; Li et al. 2022). Likewise, in cultural preservation efforts, community loyalty to a culture will grow if the value conveyed by a culture can be felt and understood by the community (Xu et al. 2023). Keroncong culture for the people of Indonesia has deep values and meanings, keroncong provides

educational and historical values where through keroncong people can learn musical techniques as well as explore the historical values of a particular region and region (Vivadi et al. 2022).

The results of further analysis show that heritage image has a positive and significant effect on structural value. These results confirm that H4 is accepted, where the better the image of keroncong music, it will increase community loyalty to preserve keroncong music. These results are supported by several previous studies by Wu, (2013; Mehmood et al. 2018; Foroudi et al. 2020). Therefore, this study emphasises the importance of maintaining and developing the image of keroncong music in modern society. The problem is the delivery of these values to people in the modern era, especially the younger generation. Therefore, it is necessary to improve the image of the cultural heritage of keroncong music in society so that it can increase the cultural value of keroncong music (Supiarza & Sobarna, 2019).

Further findings state that cultural involvement has a positive and significant effect on cultural value. These results are indicated by a t-statistic value  $> 1.96$  and a p-value  $< 0.05$  so that H5 is accepted. These findings prove that the better the cultural involvement in the community, it can increase the cultural value of keroncong music, especially in Surakarta. These results are in line with the findings of Chan et al. (2010; Yin et al. 2023) which also emphasises the important role of cultural involvement. The value of a culture will be realised and understood if it is felt by the community and this can be achieved through participation. Therefore, participation is an important aspect to build the value of a culture (Lin et al. 2018). In keroncong music, people must participate in enjoying keroncong music through social media, music festivals and other digital platforms that are widely accessed by modern society.

The next analysis in this research is about mediation role of cultural value. Mediation refers to the indirect influence of the independent variable on the dependent variable passing through the mediator variable (Shrout and Bolger, 2002). Mediation analysis seeks to identify an intermediary process that leads from the independent variable to the dependent variable (Muller *et al.*, 2005). In a simple mediation model, the independent variable is considered to cause the mediator, and in turn, the mediator causes the dependent variable. For this reason, mediating effects are also referred to as indirect effects, surrogate effects, intermediate effects, or intervention effects (MacKinnon *et al.* 2002).

**Table 6. Indirect influences**

	<b>Original Sample (O)</b>	<b>T Statistics ( O/STDEV )</b>	<b>P Values</b>	<b>Description</b>
Image -> Value -> Lolyality	0.171	3.022	0.003	H6 Accepted
Involvement -> Values -> Lolyality	0.125	2.344	0.019	H7 Accepted

Cultural Value (NIL) have a perfect mediating influence, because Heritage Image (CT) and Cultural Involvement (KT) affect Cultural Loyalty (LY). With the loss of direct influence from the predictor (Heritage Image and Cultural Involvement) on *criterion* (Cultural Loyalty), it can be said that Cultural Value have a perfect mediation influence (*full mediation*). According to Sharma et ai. (1981) defines a pure moderator as one that interacts with an independent variable to produce an effect but is not linearly related to the dependent variable. They point out that this requirement appears in the psychometric literature because if both the moderator and the independent variable are linearly related to the dependent variable, then one of the variables can be considered a moderator. Current usage eschews this strict interpretation, recognizing that theory must determine the appointment of moderators. However, Sharma et ai. (1981) Delineation, a separate category given to moderators who are also linearly related to the dependent variable. A quasi-moderator is one who independently predicts variance in the dependent variable as well as interacts with the independent variable to produce an effect. Other authors do not distinguish between the two. According to Coulton and Chow (1992) showed that in non-experimental studies moderator and independent variables are often correlated. The common

element in all these definitions of moderators that distinguishes them from mediators is that the magnitude of the influence of the independent variable on the dependent variable differs significantly at different levels of the moderator variable.

The role of cultural value in preserving keroncong music culture is proven through testing in this study. Basically, keroncong for Indonesian people has deep values and meanings, keroncong provides educational and historical values where through keroncong people can learn musical techniques as well as explore the historical values of a particular region and region (Vivadi et al. 2022). Furthermore, keroncong also provides the value of social integration and community togetherness, through music festivals, competitions and art performances, keroncong can unite people with different backgrounds. These values must be well packaged and adapted to the times so that they can increase the cultural loyalty of the community in this era (Supiarza & Sobarna, 2019).

Table 7. Moderation Variables: Cultural Commitment of Community (KOM)

Variable	Original Sample	T Statistics	P Values	Information
Commitment x image -> Loyalty	0.053	0.748	0.454	H8 No Accepted
Commitment x Involvement -> Loyalty	-0.053	0.704	0.482	H9 No Accepted
Commitment x value -> Loyalty	-0.034	0.542	0.588	H10 No Accepted

The Effect of Cultural Value (NIL) on Cultural Loyalty (LOY) cannot be moderated by Cultural Commitment (KOM) because  $t_{\text{count}} (0.542) < t_{\text{table}} (1.97)$  and P Values  $(0.588) > 0.05$ . The Effect of Cultural Involvement (KET) on Cultural Loyalty (LOY) cannot be moderated by Cultural Commitment (KOM) because  $t_{\text{count}} (0.704) < t_{\text{table}} (1.97)$  and P Values  $(0.482) > 0.05$ . The Effect of Heritage Image (CTR) on Cultural Loyalty (LOY) cannot be moderated by Cultural Commitment (KOM) because  $t_{\text{count}} (0.478) < t_{\text{table}} (1.97)$  and P Values  $(0.454) > 0.05$ .

The results of this study reveal interesting findings related to the influence of Keroncong Heritage Image in Surakarta, which is still in the category of quite effective, showing that ideal conditions have not been achieved. However, there has been an increase in the Cultural Art Heritage Image. In addition, there was a significant positive influence between Cultural Value and Cultural Loyalty. The analysis also shows that Cultural Involvement positively affects Cultural Loyalty. Furthermore, this study found that the Heritage Image has a significant positive influence on the Cultural Value. In addition, Cultural Involvement also positively affects the Cultural Value. However, there was no significant influence between Cultural Commitment as moderator on the relationship of Image, Values, and Involvement with Loyalty. Another finding is that Nilai acts as a successful mediator in mediating the influence of Cultural Art Heritage Image and Cultural Involvement on Cultural Loyalty.

Cultural commitment, while important, does not always moderate the influence of image and cultural engagement on community loyalty to keroncong culture in Surakarta due to various factors, including lack of integration in daily life, negative public perceptions, changing musical trends, low cultural engagement, and limited effectiveness of preservation programmes. To increase community loyalty to keroncong, a more holistic approach is needed that includes education, media promotion, innovation in keroncong music presentation, and increased community participation and engagement at large.

Research contribution is the greatest expectation of the research process, so it has a meaningful impact and has the hope of providing solutions, as for research contributions. Based on theoretical Contribution, this research can enrich references in building a model of Cultural Loyalty and Its Relationship with Cultural Value Variables, Cultural Art Heritage Image, Cultural Involvement, and Cultural

Commitment. Research confirms that the implementation of a good ethical climate and national culture in public organizations can reduce the tendency of deviant behavior (Banks & O'Connor, 2021). In addition, image and community Involvement can increase loyalty, especially among keroncong music fans. Some models of customer loyalty discussion cannot be separated from the concept of Customer Relationship Management (CRM). Cultural values influence the formation and development of individual beliefs, and personal values also play a role in the influence on culture (Chan et al., 2010). Corporate image plays an important role in identifying an organization, and Heritage Imagery reflects keroncong identity. Community Involvement in cultural activities generates cultural capital with the emergence of new knowledge (Gronroos & Raval, 2011).

The cultural commitment of Community, often associated with social exchange theory, plays a role in the relationship between individuals and organizations. Customer commitment reflects the psychological connection between the customer and the organization, allowing for an ongoing relationship. In addition, consumer participation and the perceived value of a company's offerings also influence consumer loyalty (Oliver, 1997). This study also found that the image of keroncong cultural art heritage has a positive impact on the perceived value of customers and community loyalty to keroncong (Wu, 2011). A positive corporate image can attract new customers and retain existing ones. The identification of customer feelings towards the product reflects an affective commitment that impacts customer loyalty (Harrison-Walker, 2001). The results of this study support the theory that culture is a determinant of consumer behavior. The visitor experience of "heritage" tourism also has a significant impact on behavioral satisfaction and intention (Chan et al., 2010). A positive brand image can increase brand value and influence consumer behavior, including loyalty to the brand (Keller, 1993). This research makes an important contribution in understanding the factors that influence people's cultural loyalty to keroncong music, as well as the complex relationships between these variables. The practical implications of this research are divided into several significant aspects. First, the findings of this research can be a guide for academics to develop further research, as well as a basis for the preparation of a framework of thought in the study of other cultures. Second, it is necessary to develop better measurement models to evaluate people's participation, values, loyalty, and cultural commitment to keroncong music. Third, active community participation in cultural activities, such as keroncong music performances, has proven to have a positive impact on improving related cultural values. Therefore, it is advisable to hold more cultural events that involve direct community participation. Fourth, the promotion of a deeper understanding of the history, traditions, and cultural values associated with keroncong music is expected to increase appreciation of the music among the public. Fifth, a deeper understanding of the cultural values represented by keroncong music can form a strong emotional connection between the community and keroncong music, encouraging them to become loyal customers and supporting the preservation of keroncong music as part of their cultural identity. Lastly, although not directly addressed in this study, it is important to note that the cultural commitment of the community also plays a key role in maintaining the sustainability of keroncong music. This can be reflected in active efforts to support keroncong music performances, organize related cultural events, or participate in organizations that promote keroncong music. Thus, the government, cultural institutions, and other stakeholders are advised to devise effective strategies to promote, preserve, and develop keroncong music in Surakarta. This includes creating an environment that supports community participation in culture, reinforcing related cultural values, and building strong emotional bonds between the community and keroncong music as an integral part of Surakarta's cultural heritage.

## 5. Conclusion

Based on the results and discussions described above, it can be concluded that the relationship between cultural values, heritage image, community involvement, and cultural commitment among keroncong fans in Surakarta City is quite good and can bring changes to increase Cultural Loyalty to keroncong

enthusiasts. Novelty in this study can identify factors that influence people's loyalty to keroncong music. Practical implications include guidance for continued research, development of better measurement models, community participation in cultural activities, promotion of understanding of keroncong music, and establishment of a strong emotional connection between Community and keroncong music. It is recommended that the government and cultural institutions devise strategies to promote, preserve, and develop keroncong music in Surakarta, including strengthening related cultural values. This study emphasizes the importance of developing an image of cultural artistic heritage and community Involvement in increasing loyalty to keroncong music. The findings highlight the role of people's cultural values and the need for effective communication strategies from governments and cultural institutions. A holistic approach is needed to understand the relationship between the image of cultural artistic heritage and the Cultural Value. Keroncong music promotion strategies must consider the direct role of the community, taking into account the Cultural Value as a mediator between community Involvement and their loyalty.

## 6. Theoretical and Managerial Implication

Based on theoretical Contribution, this research can enrich references in building a model of Cultural Loyalty and Its Relationship with Cultural Value Variables, Cultural Art Heritage Image, Cultural Involvement, and Cultural Commitment. Research confirms that the implementation of a good ethical climate and national culture in public organizations can reduce the tendency of deviant. Based on managerial implication this research suggests to government and keroncong community to increase heritage image specially in keroncong by publishing keroncong through social media and music festival and other platforms. In other hands, the involvement of society in cultural activities specially keroncong must be increased and developed. through direct and indirect engagement with keroncong music culture can deepen people's emotional connections and knowledge of keroncong. By utilising various strategies such as education, community, collaboration and innovation, keroncong music can remain relevant and gain a firm place in the hearts of the people. The next is improving cultural value in society. the value of keroncong music must be well packaged and adapted to the times so that it can increase the cultural loyalty of the community in this era.

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## Appendix

Table 1. Outer Loadings of the Four Reflective Constructs

Variable	Dimension	Indicator	Outer Loading	Description
Heritage Image	Functional Components	CTR-1	0.682	Valid
		CTR-2	0.827	Valid
		CTR-3	0.788	Valid
	Component Emotional	CTR-4	0.745	Valid
		CTR-5	0.684	Valid
		CTR-6	0.719	Valid
Cultural Involvement	Information Search	KET-1	0.839	Valid
		KET -2	0.733	Valid
	Information Sharing	KET -3	0.765	Valid
		KET -4	0.632	Valid
		KET -5	0.818	Valid
	Responsible Behavior	KET -6	0.687	Valid
		KET -7	0.633	Valid
		KET -8	0.626	Valid
	Personal Interaction Information Search	KET -9	0.754	Valid
Cultural Value	Functional Value	KET-1	0.839	Valid
		NIL-1	0.908	Valid
		NIL -2	0.675	Valid
	Emotional Value	NIL -3	0.703	Valid
		NIL -4	0.914	Valid
		NIL -5	0.759	Valid
	Social Values	NIL -6	0.726	Valid
		NIL -7	0.628	Valid
	Epistemic Value	NIL -8	0.899	Valid
Cultural Loyalty	Behaviour	NIL -9	0.818	Valid
		LOY-1	0.795	Valid
	Attitude	LOY -2	0.714	Valid
		LOY -3	0.891	Valid
		LOY -4	0.851	Valid
Cultural Commitment	Position Involvement	LOY-1	0.795	Valid
		KO-1	0.885	Valid
	Choice of Will	KO-2	0.749	Valid
		KO-3	0.919	Valid
	Information Complexity	KO-4	0.831	Valid
		KO-5	0.893	Valid
		KO-6	0.841	Valid