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## The impact of Wushu Image on Self-Congruity and Loyalty of Chinese College Students

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### Abstract

*The subjects of this study were college students who participate in Wushu in China. A total of 300 people, 189 male and 111 female, were sampled as research subjects through convenience sampling by sharing the questionnaire link online and sending emails. The research tool used in this study was a questionnaire. Based on the questionnaire that had secured reliability and validity in previous research, it was modified and supplemented to suit this study. The statistical analysis used for data analysis was frequency analysis, exploratory factor analysis, reliability analysis, and multiple regression analysis using SPSS Windows 20.0 Version. First, Wushu image was found to have a partial effect on self-congruity. Second, Wushu image was found to have a partial effect on loyalty. Third, the self-congruity of Wushu participants was found to partially affect loyalty.*

**Keywords:** *Wushu Image, Self-Congruity, Loyalty, Chinese College Student*

## 1. INTRODUCTION

Wushu in China is a sport with unique cultural characteristics and is loved and participated by people internationally. Wushu was a means of survival in primitive times, and food and other means of sustaining life were mainly used through fighting and fighting. This use of force and reverence for the spirit of martial arts developed at the level of state governance and Anbang at the time, and many such cases are recorded in ancient books [1]. With the development of history, the concepts, functions, and values of martial arts have constantly changed and developed. In other words, many aspects such as concept, function, and value have constantly changed during the long historical development process. Among the martial arts in China, Tai Chi is the martial art that is loved by the people. Tai Chi is managed as an intangible asset under national support, and is considered a very important traditional cultural asset that is representative of Chinese culture [2]. In this way, the development of a country's unique traditional martial arts is of great significance in improving the country's image. In other words, compared to other sports events, culture can be inherited and developed more powerfully in terms of learning methods and dissemination forms [3]. In addition, the transmission and development of water arts is carried out on a cultural basis, and Wushu itself can be seen as a cultural product

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[4]. This trend can be seen by looking at the development of Taekwondo in Korea. Taekwondo is Korea's representative martial art and sport, and the concepts of etiquette, national loyalty, and filial piety that emerge from the spirit of Taekwondo are appearing as an image symbolizing Korea around the world. This is seen as a positive image of Korea. As society develops and culture matures, Wushu has functions such as physical health, mental support, and social service, regardless of East or West, and can have a positive impact on the nation by conforming to the principles of modern sports science [5]. Accordingly, it can be said that the perceived value of Wushu participants can best express the symbolism of the brand and reveal self through Tai Chi activities. In other words, Wushu participants preferred brand images and personalities that well expressed their own image, and believed that they could form a unique image for the brand through the interaction of products and services. The formation of awareness of a brand image through brand loyalty goes through a complex psychological process, and the brand image continuously influences potential memories. Brand image refers to consumers' perception of brand functions and emotions, and the consumer brand's perception, evaluation, and positively imprinted brand are related to self-congruity. Looking at previous research related to this, it was argued that brand image influences and even changes consumers' perception of the brand [6, 7]. In addition, dimensions such as mystery, boredom, attractiveness, dynamism, experientiality, accessibility and playfulness in Taekwondo images are examined and are known to be the influence of consumers' behavior toward the image that reveals Taekwondo [8]. Today's sports participants place greater emphasis on self-expression when deciding which sport to choose. They simply pay more attention to the symbolic attributes that show whether the sport matches their image rather than the functional attributes such as price, performance, and service of the sport itself or the brand product. However, most sports-related self-image congruence studies are conducted on sports brands, sports events, professional sports teams, sponsor brands, and host cities, and there is no empirical research related to Wushu [9, 10]. In addition, Wushu's loyalty can only be improved by participants identifying, controlling and improving the whole cause of its creation and formation. In wushu, it is possible to increase the likeability of wushu and the loyalty of participants by promoting the congruence between the brand image and the participant's ideal self-image and strengthening the qualitative connection with the overall perception of the participant's overall value. Therefore, the purpose of this study is to identify the causal relationship between Wushu image and self-congruity and loyalty of Chinese college students participating in Wushu, and to create a culture of transmission and continuous development, a spirit that can effectively practice Wushu. There is a need for research to present basic data for

## 2. ANALYSIS METHOD AND SURVEY TOOL

### 2.1 Study Subjects

University students participating in Wushu in China were selected as the study subjects, and a total of 300 people, 189 male and 111 female, were sampled as research subjects through convenience sampling by sharing the questionnaire link online and sending emails. The details of the study subjects are shown in <Table 1>.

**Table 1. Study Subjects**

Variable		N	%
Gender	Male	189	63
	Female	111	37
Grade	1 Grade	70	23.3
	2 Grade	61	20.3
	3 Grade	101	33.7

	4 Grade	68	22.7
Household income (won)	200 ↓	61	20.3
	200 ↑ -300 ↓	82	27.4
	300 ↑	157	52.3

## 2.2 Research Tool

The research tool used in this study was a questionnaire. Based on the questionnaire that had secured reliability and validity in previous research, it was modified and supplemented to suit this study.

Wushu image refers to the overall perspective, perception and evaluation of the characteristics and external expression of Tai Chi, and consists of seven images: mysterious image, dynamic image, boring image, accessible image, attractive image, experiential image, and playful image. It was composed of three factors [11]. Self-congruity refers to the fixed image that Wushu itself has and the degree to which it adheres to that image, and is composed of two factors: actual self-congruity and ideal self-congruity [12]. Loyalty means that no matter how the external environment changes, one's preference for Wushu does not change, continues to participate, has positive evaluations, and recommends Tai Chi to others. It was composed of two factors: attitudinal loyalty and behavioral loyalty [13, 14]. The detailed composition of the questions on the test paper is shown in <Table 2>.

**Table 2. Questionnaire Composition Indicator**

Factor	Sub-factor	Number of questions
Demographic characteristics	Gender	1
	Grade	1
	Household income	1
Wushu images	Seborrheic images	7
	Dynamic image	5
	Mysterious image	4
	Attractive image	4
	Accessibility images	4
	Play images	3
	Experiential image	3
Self-congruity	Ideal self-congruity	3
	Actual self-congruity	3
Loyalty	Attitudinal	4
	Behavioral	3

## 3. VALIDITY AND RELIABILITY OF THIS STUDY

### 3.1 Exploratory Factor Analysis

The results of exploratory factor analysis on Wushu images are shown in <Table 3>. Looking at this specifically, the seven questions showing high factor loadings (over 0.761) on factor 1 are 16, 14, 11, 12, 10, 15, and 13, all of which are related to seborrheic images. The five questions showing high loadings (over 0.809) on factor 2 are 6, 7, 8, 9, and 5, all of which are related to dynamic image. Factor 3 has four questions, 1, 3, 2,

and 4, that show high factor loadings (over 0.799), all of which are related to the mysterious image. Item 11 was removed because the factor loading value was low. The four questions showing high factor loadings (over 0.782) for Factor 4 are 22, 23, 24, and 21, all of which are related to attractive image. The four questions showing high factor loadings (over 0.791) for factor 5 are 20, 19, 17, and 18, all of which are related to accessibility image. The three questions showing high factor loadings (over 0.790) for factor 6 are questions 29, 28, and 30, all of which are related to the playful image. The three questions showing high factor loadings (over 0.761) for factor 7 are questions 26, 27, and 25, all of which are related to experiential images. And the cumulative ratio explaining the seven factors of the Wushu image: seborrheic image, dynamic image, mysterious image, attractive image, accessibility image, play image, and experiential image was 82.757%.

**Table 3. Exploratory factor analysis of Wushu images**

Question	Factor 1	Factor 2	Factor 3	Factor 4	Factor 5	Factor 6	Factor 7	
Seborrheic images	Q16	0.874	0.131	0.091	0.129	0.184	0.106	0.132
	Q14	0.830	0.159	0.101	0.162	0.131	0.076	0.164
	Q11	0.830	0.177	0.147	0.167	0.157	0.075	0.099
	Q12	0.814	0.164	0.121	0.185	0.165	0.106	0.151
	Q10	0.808	0.197	0.133	0.138	0.140	0.174	0.110
	Q15	0.784	0.158	0.157	0.144	0.168	0.122	0.171
	Q13	0.761	0.112	0.129	0.113	0.242	0.259	0.118
Dynamic image	Q06	0.152	0.885	0.108	0.115	0.144	0.129	0.117
	Q07	0.193	0.841	0.148	0.137	0.122	0.073	0.104
	Q08	0.151	0.822	0.145	0.131	0.166	0.141	0.148
	Q09	0.219	0.817	0.205	0.134	0.102	0.118	0.120
	Q05	0.186	0.809	0.152	0.092	0.133	0.228	0.086
Mysterious image	Q01	0.147	0.155	0.888	0.155	0.091	0.120	0.128
	Q03	0.112	0.198	0.828	0.195	0.138	0.126	0.092
	Q02	0.198	0.145	0.822	0.166	0.135	0.112	0.100
	Q04	0.185	0.196	0.799	0.212	0.151	0.098	0.125
Attractive image	Q22	0.150	0.113	0.193	0.867	0.130	0.100	0.129
	Q23	0.217	0.155	0.191	0.820	0.132	0.144	0.144
	Q24	0.245	0.197	0.172	0.801	0.155	0.108	0.106
	Q21	0.236	0.128	0.226	0.782	0.190	0.183	0.173
Accessibility images	Q20	0.215	0.120	0.107	0.141	0.869	0.110	0.104
	Q19	0.236	0.177	0.151	0.084	0.809	0.078	0.188
	Q17	0.234	0.187	0.130	0.198	0.801	0.141	0.112
	Q18	0.268	0.165	0.154	0.180	0.791	0.176	0.152
Play images	Q29	0.203	0.227	0.169	0.130	0.133	0.851	0.098
	Q28	0.246	0.161	0.155	0.151	0.158	0.826	0.151
	Q30	0.199	0.243	0.124	0.211	0.169	0.790	0.161
Experiential image	Q26	0.258	0.132	0.139	0.147	0.138	0.152	0.850
	Q27	0.253	0.206	0.171	0.167	0.242	0.136	0.767
	Q25	0.235	0.212	0.149	0.222	0.173	0.133	0.761
Characteristic value	5.663	4.231	3.388	3.327	3.319	2.542	2.358	
Dispersion %	18.877	14.102	11.294	11.088	11.065	8.472	7.859	
Accumulation %	18.877	32.980	44.274	55.362	66.427	74.899	82.757	

The results of the exploratory factor analysis on self-congruity are shown in <Table 4>. Looking at this in

detail, the three questions showing high factor loadings (over 0.916) on Factor 1 are three questions, 4, 6, and 5, all of which are related to ideality consistency. The three questions showing high loadings (over 0.912) on factor 2 are questions 2, 1, and 3, all of which are related to actual consistency. And the cumulative ratio explaining the two factors of self-congruity, ideal and actual congruence, was found to be 89.651%.

**Table 4. Exploratory factor analysis of self-congruity**

Question		Factor 1	Factor 2
Ideal self-congruity	Q04	0.931	0.229
	Q06	0.923	0.201
	Q05	0.916	0.237
Actual self-congruity	Q02	0.208	0.922
	Q01	0.248	0.916
	Q03	0.208	0.912
Characteristic value		2.708	2.671
Dispersion %		45.130	44.521
Accumulation %		45.130	89.651

The results of the exploratory factor analysis on loyalty are shown in <Table 5>. Looking at this specifically, the four questions showing high factor loadings (over 0.863) on Factor 1 are four questions: 7, 4, 5, and 6, all of which are related to attitudinal loyalty. The three questions, 2, 3, and 1, that show high loadings (over 0.905) on factor 2 are all related to behavioral loyalty. And the cumulative ratio explaining the two factors of attitudinal loyalty and behavioral loyalty was found to be 88.860%.

**Table 5. Exploratory factor analysis and of loyalty**

Question		Factor 1	Factor 2
Attitudinal	Q07	0.925	0.231
	Q04	0.895	0.276
	Q05	0.893	0.282
	Q06	0.863	0.308
Behavioral	Q02	0.255	0.920
	Q01	0.297	0.905
	Q03	0.281	0.905
Characteristic value		3.431	2.790
Dispersion %		49.008	39.851
Accumulation %		49.008	88.860

### 3.2 Reliability Analysis of This Study

The results of the questionnaire reliability analysis in this study are shown in <Table 6>. The Cronbach's  $\alpha$  value of Wushu image was found to be 0.90 to 0.96, and the Cronbach's  $\alpha$  value of self-congruity was found to be 0.94 to 0.95. Additionally, Cronbach's  $\alpha$  value of loyalty was found to be 0.95. In this study, the Cronbach's  $\alpha$  value, which is the reliability coefficient for all factors, was found to be at a high level, making it a reliable item.

**Table 6. Reliability analysis**

Factor	Sub-factor	Cronbach's $\alpha$
Wushu images	Seborrheic images	0.96
	Dynamic image	0.94
	Mysterious image	0.93
	Attractive image	0.93
	Accessibility images	0.93
	Play images	0.92
	Experiential image	0.90
Self-congruity	Ideal self-congruity	0.95
	Actual self-congruity	0.94
Loyalty	Attitudinal	0.95
	Behavioral	0.95

#### 4. STATISTICAL ANALYSIS

For the collected data, double-entered and un-entered data were excluded from the analysis, and only valid samples were coded according to coding guidelines. After individually entering the information into the computer, frequency analysis, exploratory factor analysis, reliability analysis, and multiple regression analysis were performed using the statistical program SPSS Windows 20.0 Version. The statistical significance level was set at  $p < 0.05$ .

#### 5. RESULTS

##### 5.1. The impact of wushu image on self-congruity.

The results of a multiple regression analysis to determine the impact of academic resilience on acculturation stress are shown in <Table 7>.

**Table 7. Multiple regression analysis of the effect of wushu image on self-congruity**

Variable	Actual self-congruity		Ideal self-congruity	
	$\beta$	t	$\beta$	t
Constant		0.989		0.089
Play images	0.169	2.743**	0.051	0.862
Mysterious image	0.055	0.965	0.145	2.630**
Accessibility image	0.218	3.833***	0.146	2.653**
Dynamic image	0.097	1.642	0.156	2.746**
Experiential image	0.070	1.178	0.069	1.198
Attractive image	0.128	2.127*	0.154	2.690**
Seborrheic images	0.106	1.814	0.167	2.959**
$R^2$	0.392		0.431	
F	26.888***		31.637***	

\* $p < 0.05$ , \*\* $p < 0.01$ , \*\*\* $p < 0.001$

The results of multiple regression analysis to determine the effect of Wushu image on self-congruity are shown in <Table 7>. Looking at this specifically, in the final regression equation, Wushu image was found to have a statistically significant effect on actual self-congruity and ideal self-congruity at the 0.1% level. The attractiveness of the wushu image was found to have a significant effect on the actual self-actuality of self-congruity at the 5% level, the play at the 1% level, and the accessibility image at the 0.1% level. , Accessibility Image, Dynamic Image, Attractive Image, and Seborrhic Image were found to have a statistically significant impact at the 0.1% level. Looking at the beta ( $\beta$ ) value, which represents the relative contribution, the wushu image's accessibility (0.219), play(0.169), attractiveness (0.128), seborrhic (0.106), and dynamism (0.097) to actual self-congruity, experiential (0.070), and mystery (0.055) were found to have an influence in that order, with an explanatory power of 39.2%. In addition, the Wushu image's dynamism (0.156), attractiveness (0.154), Seborrhic (0.167), accessibility (0.146), mystery (0.145), experiential (0.069), and play of the Wushu image in terms of ideal self-congruity. It was found to have an influence in the order of (0.051), with an explanatory power of 43.1%. Looking at previous studies based on the results of this study, it is said that consumers tend to better remember information that matches their self-image and prefer brands that match their self-image [15, 16], and the image of events and brands It is said that if they match, the image of the brand is strengthened [17]. Wushu participants tend to have a positive attitude and participate in brands that match their current self-image due to a sense of self-congruity that seeks to protect and maintain their self-identity and beliefs about their values. Accordingly, the internal wushu image of a wushu participant can be seen as a factor that induces self-image congruence, so it is believed to have a positive correlation with participation in the wushu movement.

## 5.2. The impact of wushu image on loyalty

The results of multiple regression analysis to determine the impact of Wushu image on loyalty are shown in <Table 8>.

**Table 8. Multiple regression analysis of the impact of Wushu image on loyalty**

Variable	Behavioral		Attitudinal	
	$\beta$	t	$\beta$	t
Constant		.382		-0.233
Play images	0.150	2.441*	0.156	2.681**
Mysterious image	0.278	4.863***	0.236	4.344***
Accessibility image	0.072	1.275	0.071	1.318
Dynamic image	0.154	2.630**	0.132	2.371*
Experiential image	-0.003	-0.043	0.136	2.411*
Attractive image	0.124	2.070*	-0.002	-0.037
Seborrhic images	0.050	0.864	0.174	3.160**
R <sup>2</sup>	0.395		0.456	
F	27.288***		34.980***	

\*p<0.05, \*\*p<0.01, \*\*\*p<0.001

Looking at this specifically, in the final regression equation, Wushu image was found to have a statistically significant influence on attitudinal loyalty and behavioral loyalty at the 0.1% level. Play and attractiveness of Wushu image on behavioral loyalty were found to have a statistically significant effect at the 5% level, dynamism at the 1% level, and mystique at the 0.1% level. On attitudinal loyalty, the dynamism and experience

of the Wushu image were found to have a statistically significant effect at the 5% level, Play and Seborrheic were found to have a statistically significant effect at the 1% level, and mystique was found to have a statistically significant effect at the 0.1% level. Looking at the beta ( $\beta$ ) value, which indicates the relative contribution, the mystique (0.278), dynamism (0.154), play (0.150), attractiveness (0.124), and seborrheic (0.050) of the Wushu image were related to behavioral loyalty. accessibility (-0.003) was found to have an influence in that order, with an explanatory power of 39.5%. In addition, attitudinal loyalty was influenced by Wushu image's mystique (0.236), seborrheic (0.174), play (0.156), experiential (.136), dynamism (0.132), accessibility (0.071), and attractiveness (-0.002), with an explanatory power of 45.6%. Looking at previous studies based on the results of this study, This study is supported by reporting that the creation of shared value perceived by users of complex cultural spaces not only influenced brand image, but that brand image ultimately has a positive effect on forming brand loyalty [18, 19]. In addition, in a study targeting professional baseball spectators, a significant correlation was found between brand image and behavioral loyalty, and the results reported that there was no effect on attitudinal loyalty, partially supporting this study [20]. Therefore, Wushu's brand image acts as an important antecedent variable that determines participants' loyalty, so it can have a positive impact on the overall brand image evaluation of Wushu participants from the perspective of Wushu's perceived value.

### 5.3. The impact of wushu participants' self-congruity on loyalty.

The results of multiple regression analysis to determine the effect of Wushu participants' self-congruity on loyalty are shown in <Table 9>.

**Table 9. Multiple regression analysis of the effect of self-congruity on loyalty**

Variable	Behavioral		Attitudinal	
	$\beta$	t	$\beta$	t
Constant		4.056		3.634
Actual self-congruity	0.292	5.730***	0.412	8.528***
Ideal self-congruity	0.432	8.477***	0.373	7.721***
R <sup>2</sup>	0.387		0.450	
F	93.922***		121.286***	

\*\*p<0.01, \*\*\*P<0.001

Looking at this specifically, in the final regression equation, self-congruity was found to have a statistically significant effect on attitudinal loyalty and behavioral loyalty at the 0.1% level. It was found that actual self-congruity and ideal self-congruity had a statistically significant influence on behavioral loyalty in the order of 0.1%. In addition, actual self-concordance and ideal self-concordance were found to have a statistically significant effect at the 0.1% level on attitudinal loyalty. Looking at the beta ( $\beta$ ) value, which indicates relative contribution, it was found that ideal self-congruity (0.432) and actual self-congruity (0.292) influenced behavioral loyalty in that order, with an explanatory power of 38.7%. Self-congruity was found to have an influence on attitudinal loyalty in the order of actual self-congruity (0.412) and ideal self-congruity (0.373), with an explanatory power of 45%. Looking at previous studies based on the results of this study, Consumers have a more favorable attitude and purchase intention toward brands that they perceive as consistent with their image, and conversely, they have relatively less favorable attitudes toward brands that they perceive as inconsistent with their image [21, 22]. In addition, consumers select brands and products based on brand



personality and self-image congruence, and can be seen to construct their ego and express their image accordingly, and product and brand preference based on ego congruence. By securing trust, brand loyalty can ultimately be established [23]. Therefore, if loyalty to Wushu is high, it is judged that Wushu activities to achieve the ultimate goal of one's participation in sports activities increase.

## 5. CONCLUSION

The purpose of this study is to investigate the causal relationship between wushu image and self-congruity and loyalty among Chinese college students who participate in wushu. The results obtained to identify the purpose of this study are as follows.

First, Wushu image was found to have a partial effect on self-congruity. In other words, the higher the perception of the play, accessibility, and attractiveness of the wushu image, the higher the perception of actual self-congruity, and the higher the perception of the mystique, accessibility, dynamism, attractiveness, and seborrheic image of the wushu image, the higher the perception of the ideal self. It was found that consistency was highly perceived. Second, Wushu image was found to partially influence loyalty. In other words, the higher the perception of the Play, mystery, dynamism, and attractiveness image of the Wushu image, the higher the perception of behavioral loyalty, and the higher the perception of the Play, mystery, dynamism, experientiality, and Seborrheic image of the Tai Chi image. Attitudinal loyalty was found to be highly perceived. Third, wushu participants' self-congruity was found to partially affect loyalty. In other words, the higher the actual and ideal self-consistency, the higher the perception of behavioral and attitudinal stratification.

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