

A STUDY OF THE INFLUENCE OF INTANGIBLE CULTURAL HERITAGE HANDICRAFT PRODUCT VALUE PERCEPTION ON CONSUMERS' PURCHASE INTENTION

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Abstract: This paper takes the value perception of intangible cultural heritage handicrafts products as the starting point, combined with the actual situation of the consumer market, studies the mechanism of the impact of product value perception on consumers' purchase intention, as well as the role of cultural identity and product familiarity. Based on referencing relevant research results from scholars at home and abroad, as well as conducting in-depth interviews with experts and scholars, a theoretical model was constructed to explore the impact of perceived value of intangible cultural heritage handicraft products on purchase intention. A survey was conducted on consumers who have experienced intangible cultural heritage handicraft products, and the collected data was analyzed using descriptive statistics, reliability and validity analysis, correlation analysis, and regression analysis, and the research hypotheses were tested. The results show that perceived value significantly and positively affects consumers' purchase intention and cultural identity. Cultural identity also significantly and positively influences consumers' purchase intention and acts as a mediator between perceived value and purchase intention. Additionally, product familiarity has a significant moderating effect on consumers' purchase intention. Based on this conclusion, this paper puts forward some marketing suggestions to improve consumers' value perception and purchase intention, and provides valuable theoretical guidance for promoting the innovation of intangible cultural heritage handicrafts.

Keywords: Intangible Cultural Heritage Handicraft Products, Value Perception, Cultural Identity, Product Familiarity, Purchase Intention

Introduction

The industrialization transformation brought about by the change and innovation of production technology has had a huge impact on the survival and development of intangible cultural handicraft products. Compared with standardized industrial products, intangible cultural handicraft products have defects such as long production cycle, low production efficiency and high production cost. This defect makes the market they own gradually crowded out, and even some intangible cultural handicraft

products face the dilemma of losing their craftsmanship, replaced by mass-produced industrial products. The contradiction between traditional uses and modern needs, the craftsman spirit of slow work and meticulous work, and the culture of fast consumption has also made some intangible cultural handicraft products enterprises realize that they must drive the improvement of product value through innovation, and improve consumer satisfaction with products through the optimization of marketing strategies. The productive protection of intangible cultural handicrafts has gradually received social attention.

In March 2017, the Ministry of Culture, the Ministry of Industry and Information Technology, and the Ministry of Finance jointly issued the "Chinese Traditional Crafts Revitalization Plan", which specifically made an overall plan for the revitalization and protection of intangible cultural heritage handicrafts. It also provided detailed guidance on the establishment of intangible cultural heritage handicraft databases, the construction of inheritors, the improvement of intangible cultural heritage handicraft product production skills, the innovation of intangible cultural handicraft products, and the promotion of products in various fields of production, circulation, and sales. The plan effectively promoted the implementation of intangible cultural heritage handicraft revitalization work and laid a policy foundation for the productive protection of intangible cultural handicrafts. With the improvement of living standards, people began to pursue the satisfaction of spiritual needs, and intangible cultural handicraft products with local cultural characteristics in various places have also attracted more and more attention.

According to the "2021 Intangible Cultural Heritage E-commerce Development Report" released by China Tourism News, the Public Opinion Laboratory of the Chinese Academy of Social Sciences and Alibaba, among the sales of Taobao platform in the past year, there are 14 intangible cultural heritage handicraft industries with an annual turnover of over 100 million yuan, of which nearly half are located in the county and below, such as Dehua Porcelain Industry Belt, Jingdezhen Ceramic Industry Belt, Chaozhou Ceramic Industry Belt, etc. The intangible cultural heritage industry is becoming the main industry in these regions. In addition, the consumption of intangible cultural heritage handicraft products on the Taobao platform shows the following three characteristics: first, the supply has increased, and the number of intangible cultural heritage handicraft product stores will exceed 35,000 in 2021; second, the sales have increased, and the annual sales of intangible cultural heritage handicraft products have increased by more than 20% year-on-year for two consecutive years; third, the consumer population has expanded, and the scale of the number has reached 100 million. Among them, the post-85s and post-90s have become the main consumers of intangible cultural heritage handicraft products. At the same time, the rise of cultural tourism has also led to the development of the intangible cultural heritage handicraft industry, and the emergence of a new "intangible cultural heritage +" format, combined with tourism, scenic spots, traditional settlements, theme venues, etc., gives intangible cultural heritage handicraft products more opportunities to display, and also allows consumers to

experience the connotation of intangible cultural heritage handicraft products at a deeper level, and enhance the awareness and recognition of intangible cultural heritage handicraft products.

Research Objectives

1. To explore the impact of different value perceptions (functional, emotional, intellectual-educational, social) of intangible cultural heritage artefacts on consumers' purchase intentions.
2. To analyse how value perceptions of intangible cultural heritage artefacts influence consumers' cultural identity.
3. To study how cultural identity affects consumers' purchase intention.
4. To verify the mediating role of cultural identity between value perception and purchase intention of intangible cultural heritage handicrafts.
5. To examine the moderating role of product familiarity between value perception and purchase intention of intangible cultural heritage artefacts, and its moderating role on different dimensions of value perception (functional, emotional, intellectual-educational, social).
6. To evaluate the moderating role of product familiarity between cultural identity and purchase intention.

Literature Review

Intangible Cultural Heritage Handicraft Products

Intangible cultural heritage carries the history of mankind and is the concentrated embodiment of a people's culture. According to the Convention for the Safeguarding of Intangible Cultural Heritage (hereinafter referred to as the "Convention") issued by UNESCO in 2003, the so-called "intangible cultural heritage" refers to various social practices, expressions of ideas, expressions, knowledge, skills, and related objects, tools, cultural sites and handicrafts, which are regarded by communities or individuals as part of their own cultural heritage. These intangible cultural heritage are continuously recreated through generations. In the process of adapting to the surrounding environment and interacting with nature and history, they provide communities and individuals with a continuous sense of identity and enhance respect for human creativity and cultural diversity. On the basis of the Convention, China promulgated the Intangible Cultural Heritage Law of the People's Republic of China in 2011, which defines intangible cultural heritage as the various traditional cultural expressions and objects and places related to them that are passed down from generation to generation by people of all ethnic groups and regarded as their cultural heritage. Including traditional oral literature and the languages used; traditional festivals, rituals and other folk customs; traditional music, art, drama, calligraphy, dance, folk arts and acrobatics; traditional recreational arts and sports; traditional skills, calendar and medicine; and other intangible cultural heritage. For objects and places that are part of intangible cultural heritage,

the relevant provisions of the law shall apply. To sum up, this article will follow the definition of intangible cultural heritage in the relevant laws of our country, and define intangible cultural heritage as various traditional cultural expressions passed down from generation to generation by all ethnic groups and regarded as their cultural heritage, as well as objects and places related to the expression.

Intangible cultural heritage handicrafts refer to the unique style of arts and crafts made by manual labor, mainly including firing crafts, woodworking crafts, casting and forging crafts, weaving crafts, dyeing and weaving crafts, painting and decoration crafts and sculpture crafts. Intangible cultural heritage handicrafts refer to products based on traditional skills in intangible cultural heritage, sourced from local materials, made by hand or with the help of tools. The handwork of craftsmen is the main source of finished products. There are many varieties of intangible cultural heritage handicrafts, such as ceramics, embroidery, clothing, wood carving, clay sculptures, paper cutting, etc. It carries a long history of traditional crafts, is rich in local customs, contains a strong local characteristic culture, and has religious or social symbolic significance. It integrates practicality, craftsmanship and memorabilia, and has certain aesthetic value and collection value. It is an important bridge for individuals to experience the local culture. Chen (2012) regarded intangible cultural heritage handicrafts as objects with traditional cultural and spiritual connotations and believes that the production process of each handicraft is a process of skill creation. In the process, the craftsman will integrate the understanding of cultural inheritance and life as well as his own creative thinking. The work itself contains the inner character of the craftsman and strong regional characteristics. The owner of the object can feel the texture of the material and communicate with the spiritual atmosphere of the object during the process of playing, and this recognition and spiritual communication make the object able to express the owner's emotions. Ma Zhen (2014) believes that intangible cultural heritage handicraft products are all produced by hand, or although they rely on tools, the main part is handmade products, which can meet the needs of consumers' psychological individuality and "strange" experience.

Therefore, this article defines an intangible cultural heritage handicraft product as a product based on intangible cultural heritage handicrafts and produced entirely by hand, or with the help of tools, but mainly relying on the manual work of craftsmen. This product carries a long tradition of craftsmanship, is rich in local customs, contains a strong local culture, and has a certain symbolic significance.

Cultural Identity

Cui (2004) defined cultural identity as the affirmation of shared beliefs and cultures among individuals or between individuals and groups. This identification is based on the use of the same cultural symbols, the adherence to shared thought patterns and behavioral norms, and common cultural concepts. One of the basic functions of culture is identity, so having a common culture is usually the basis for national identity and social identity. Individual identification with society is mainly reflected

in the socialization of individuals, that is, learning and accepting the culture created and owned by society; social identification with individuals is reflected in the popularization, promotion and acceptance of basic cultural norms in society among individuals. Cultural identity between individuals is expressed as the two parties share the same or similar cultural background and cultural atmosphere or the recognition and acceptance of each other's culture.

Dong (2014) believed that, from a macro perspective, cultural identity consists of two aspects. One is ethnic identity, which is the identification of the national culture to which one belongs; the other is national identity, which is the identification of the culture of the country to which one belongs; from a micro perspective, cultural identity contains multi-dimensional characteristics, including psychological processes such as cognition, attitude and emotion towards a particular community. Cultural identity not only exists at the individual level, but also at the social level. It is the process by which individuals make decisions about self-positioning and cultural attitudes in different situations and groups, and gradually adapt to a community. Yu (2022) defined cultural identity as the sharing and sharing of knowledge, emotions and beliefs among community members. Shaping a certain self-image together, cultural identity is the process by which individual emotions and identities match that image. The process of cultural identity involves two levels, one is the individual level, that is, the individual's identification with the subject's identity; the other is the collective level, that is, the individual's identification with the national and national culture. The two levels of cultural identity are interrelated and formed in the interaction between the individual and the subject's status. As far as intangible cultural heritage is concerned, at the level of personal identity, when an individual experiences intangible cultural heritage, he will re-recognize the culture, self and society in his heart, and re-discover the social role of himself, and then develop an identification emotion with the local culture. At the level of collective identity, collective identity is the embodiment of identifying with a wide range of intangible cultural heritage practices and symbolic intangible cultural heritage, establishing connections between the past, present, and future through media, disseminating the values required to form behavioral norms and identity, forming a cohesive structure, and building cultural scenes and memory sites, in order to consolidate shared attachment emotions.

Product Familiarity

Park (1981) believed that product familiarity reflects the level of consumer-acquired experience related to a certain product and is an important dimension for judging the buyer's product-related knowledge. There are two main measures of product familiarity, one is subjective familiarity, which represents consumer self-rated familiarity with the product; the other is objective familiarity, which reflects consumer's true understanding of the product. Yuan (2007) divides product familiarity into subjective and objective familiarity. Subjective familiarity measures consumers' own subjective perception of the level of product understanding. Studying subjective familiarity can promote

understanding of consumers' systemic biases in decision-making and choice evaluation; while objective familiarity mainly considers consumers' long-term product memory. Studying objective familiarity helps to clarify the impact of memory knowledge on consumer evaluation and choice decisions.

Lou (2010) defined product familiarity as the degree of customer self-evaluated understanding of products or services. Familiarity with products or services will make customers feel more controllable and less risky, and then dare to try and participate; conversely, unfamiliarity with products or services will make customers feel strong uncertainty and therefore dare not try easily. Product familiarity directly affects consumers' cognition, reaction and evaluation of external factors, and also affects consumer behavior. Usually, familiarity improvement will help customers build a more rigorous cognitive structure. Customers with different product cognition levels and familiarity often refer to different standards and different information when evaluating the same product. When judging the same product, they will give different weights or select different attributes to the same attribute.

Therefore, the concept of product familiarity adopted in this paper refers to the customer's self-perceived level of understanding of the product or service. Product familiarity not only affects consumers' willingness to act, but also affects their perception, evaluation and reaction to other external factors.

Social identity theory

Tajfel (1971) used the minimalist group paradigm to conduct "micro-group experiments". Based on the experiments, he proposed a theory of social identity, which proposed that the basis of group behavior is the identification of individuals with groups. Later, Tajfel continued to refine the theory, and in 1986 explained the effect of identity on the consistency of group behavior. Social identity is divided into three basic processes: classification, identification, and comparison. Classification refers to the individual's incorporation into a community; identification is the perception that they have the general characteristics of the people in that community; comparison is the evaluation of the status, advantages, and disadvantages of a self-identified community compared to other communities. Through these three processes, people can improve their social status and self-esteem.

Economic progress and development prompt people to explore a series of processes related to social identity in depth, thus promoting the development of relevant theories and practices. Liu (2013) believes that individuals' experience of local culture and positive emotions formed through psychological activities are the internal mechanisms for forming identity. In this field, cultural identity is the core of social identity, and culture plays a key role in it. The phenomenon of cultural identity is caused by the development of cultural identity, and the development of cultural identity requires extensive social contact with individuals with different beliefs and values. Therefore, the proper application of social identity theory to the study of the value perception of intangible cultural heritage as an important cultural resource is conducive to analyzing individuals' identification with intangible

cultural heritage.

S-O-R Theory

The S-O-R theoretical model was originally proposed in the field of psychology to explain the influence of the external environment on an individual's psychological and behavioral responses. The model consists of three elements, namely environmental stimulus (S), organism state (O) and organism response (R). Among them, environmental stimulus (S) represents an external stimulus variable. This stimulus can be political, cultural, economic and other factors, as well as product characteristics, marketing methods and other factors, which can directly or indirectly affect consumers' individual reactions and individual states. Organism state (O) is between the stimulus variable and the individual response variable. It is the process by which the influence of the external environment is internalized into the organism, reflected in the individual's emotional state and psychological cognition. Response variable (R) is an individual's emotional and cognitive changes after being affected by stimulus variables, and then there are internal or external reactions. Generally, the internal response is reflected in the individual's willingness and attitude, and the external response is reflected in the consumer's approach or avoidance. Many scholars have applied S-O-R theory to study consumer behavior. Xiang Persistence (2022) applies S-O-R theory to study the impact of user experience on user stickiness in virtual communities. Pan Taotao (2022) explores the impact of social support based on emotional mediation mechanism in online health communities on customer engagement based on S-O-R model. Therefore, this paper uses S-O-R theory to study the purchase intention of intangible cultural heritage handicraft products and its influence mechanism.

Conceptual Framework

This paper selects four dimensions: functional value, emotional value, knowledge education value and social value to measure the value perception of intangible cultural heritage handicraft products, and constructs a theoretical framework that takes the value perception of intangible cultural heritage handicraft products as an independent variable, cultural identity as an intermediary variable, product familiarity as a regulatory variable, and consumer purchase intention as a dependent variable.

Hypothesis

H1: The value perception of intangible cultural heritage handicraft products has a positive impact on purchase intention.

H1a: Functional value perception has a positive impact on purchase intention.

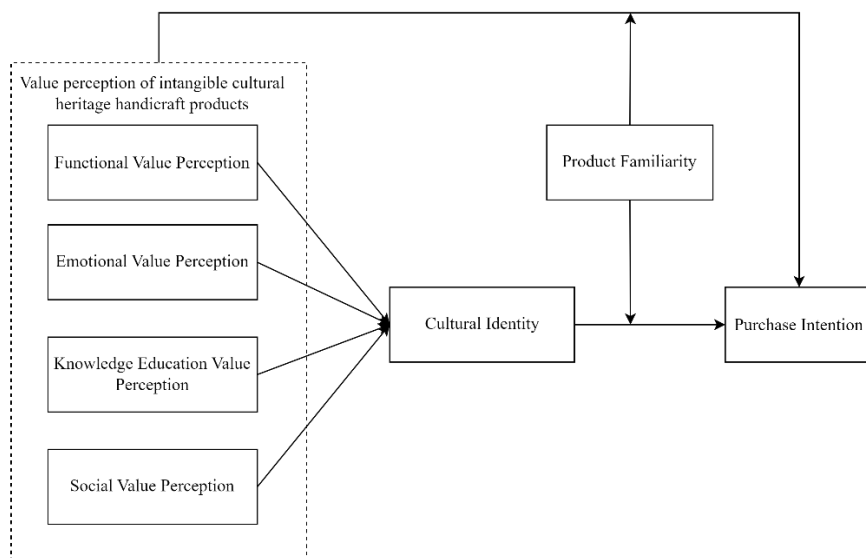
H1b: Emotional value perception has a positive impact on purchase intention.

H1c: Knowledge education value perception has a positive impact on purchase intention.

H1d: Social value perception has a positive impact on purchase intention.

H2: The perception of the value of intangible cultural heritage handicraft products has a positive impact on cultural identity.

- H2a: Functional value perception has a positive impact on cultural identity.
- H2b: Emotional value perception has a positive impact on cultural identity.
- H2c: Knowledge education value perception has a positive impact on cultural identity.
- H2d: Social value perception has a positive impact on cultural identity.
- H3: Cultural identity has a positive impact on purchasing intentions.
- H4: Cultural identity plays a mediating role between intangible cultural heritage handicraft product value perception and purchase intention.
- H4a: Cultural identity mediates between functional value perception and purchase intention.
- H4b: Cultural identity plays a mediating role between emotional value perception and purchase intention.
- H4c: Cultural identity plays a mediating role between knowledge education value perception and purchase intention.
- H4d: Cultural identity plays a mediating role between social value perception and purchase intention.
- H5: Product familiarity plays a moderating role between intangible cultural heritage handicraft product value perception and purchase intention
- H5a: Product familiarity mediates between functional value perception and purchase intention
- H5b: Product familiarity mediates between emotional value perception and purchase intention
- H5c: Product familiarity plays a moderating role between knowledge education value perception and purchase intention
- H5d: Product familiarity plays a moderating role between social value perception and purchase intention
- H6: Product familiarity plays a moderating role between cultural identity and purchase intention



Picture 1: Conceptual Framework

Methodology

In this paper, quantitative research methods were used to collect a total of 366 questionnaires. After screening the collected questionnaire results one by one, invalid questionnaires were excluded, including too short answer time (less than 60 seconds), selection of "No experience of intangible cultural heritage handicraft products" and questionnaires with the same answers to each question. Finally, 330 valid questionnaires were obtained, and the effective collection rate for questionnaires was 90.2%. The sample data were analyzed by SPSS.

Results

Through the analysis, the Cronbach's α coefficient of the Functional Value Perception Scale is 0.946, the Cronbach's α coefficient of the Affective Value Perception Scale is 0.919, the Cronbach's α coefficient of the Knowledge Education Value Perception Scale is 0.928, the Cronbach's α coefficient of the Social Value Perception Scale is 0.907, the Cronbach's α coefficient of the Cultural Identity Scale is 0.938, the Cronbach's α coefficient of the Product Familiarity Scale is 0.929, and the Cronbach's α coefficient of the Purchase Intention Scale is 0.886. The Cronbach's α coefficient of all variable scales is higher than 0.8, indicating that the scale meets the requirements of internal consistency and has good stability and reliability.

Table 1: Results of Reliability Analysis for Each Variable

Variable	Number of questions	Cronbach 's α
Functional Value Perception	6	0.946
Emotional Value Perception	4	0.919
Knowledge Education Value Perception	4	0.928
Social Value Perception	4	0.907
Cultural Identity	5	0.938
Product Familiarity	4	0.929
Purchase Intention	4	0.941

Table 2: Functional Value Perception KMO and Bartlett's Test^a

Kaiser-Meyer-Olkin Measure of Sampling Adequacy		0.937
Bartlett's Test of Sphericity	Approx. Chi-Square	1727.107
	df	15
	Sig.	0.000

It can be seen from Table 2 that the KMO value perceived by functional value is greater than 0.7, which is 0.937, and the significance of Bartlett spherical test is less than 0.05, which is 0.000, all of which meet the requirements.

Table 3: Emotional Value Perception KMO and Bartlett's Test^a

Kaiser-Meyer-Olkin Measure of Sampling Adequacy		0.850
Bartlett's Test of Sphericity	Approx. Chi-Square	953.685
	df	6
	Sig.	0.000

It can be seen from Table 3 that the KMO value of emotional value perception is greater than 0.7, which is 0.850, and the significance of Bartlett spherical test is less than 0.05, which is 0.000, all of which meet the requirements.

Table 4: Knowledge Education Value Perception KMO and Bartlett's Test^a

Kaiser-Meyer-Olkin Measure of Sampling Adequacy		0.862
Bartlett's Test of Sphericity	Approx. Chi-Square	1026.710
	df	6
	Sig.	0.000

It can be seen from Table 4 that the KMO value of the perceived value of knowledge education is greater than 0.7 and is 0.862, and the significance of the Bartlett spherical test is less than 0.05 and 0.000, all of which meet the requirements.

Table 5: Social Value Perception KMO and Bartlett's Test^a

Kaiser-Meyer-Olkin Measure of Sampling Adequacy		0.852
Bartlett's Test of Sphericity	Approx. Chi-Square	847.316
	df	6
	Sig.	0.000

It can be seen from Table 5 that the KMO value of the perceived value of knowledge education is greater than 0.7, which is 0.852, and the significance of the Bartlett spherical test is less than 0.05 and 0.000, all of which meet the requirements.

Table 6: Cultural Identity KMO and Bartlett's Test^a

Kaiser-Meyer-Olkin Measure of Sampling Adequacy		0.905
Bartlett's Test of Sphericity	Approx. Chi-Square	1397.733
	df	10
	Sig.	0.000

It can be seen from Table 6 that the KMO value of cultural identity is greater than 0.7, which is 0.905, and the significance of the Bartlett spherical test is less than 0.05, which is 0.000, all of which meet the requirements.

Table 7: Product Familiarity KMO and Bartlett's Test^a

Kaiser-Meyer-Olkin Measure of Sampling Adequacy		0.860
Bartlett's Test of Sphericity	Approx. Chi-Square	1051.851
	df	6
	Sig.	0.000

It can be seen from Table 7 that the KMO value of product familiarity is greater than 0.7, which is 0.860, and the significance of Bartlett spherical test is less than 0.05 and 0.000, which all meet the requirements, so it is suitable for further factor analysis.

Table 8: Purchase Intention KMO and Bartlett's Test^a

Kaiser-Meyer-Olkin Measure of Sampling Adequacy		0.838
Bartlett's Test of Sphericity	Approx. Chi-Square	717.428
	df	6
	Sig.	0.000

It can be seen from Table 8 that the KMO value of the purchase intention is greater than 0.7, which is 0.838, and the significance of the Bartlett spherical test is less than 0.05, which is 0.000, all of which meet the requirements.

In the data fitting index of confirmative factor analysis, this study comprehensively considers the determination methods of the values of the RMR, RMSEA, AGFI, GFI, and the value-added adaptability indicators NFI and RFI in the data fitting index of confirmative factor analysis. χ^2/df is the ratio of chi-square to degrees of freedom. The smaller the value of χ^2/df , the better the model effect. Generally speaking, the value of χ^2/df should be less than 3. In the absolute adaptability index, RMR represents the root mean square residual value. Normally, the value of RMR should be below 0.05, indicating that the model adaptability is good. RMSEA is the root mean square of the approximate error. Normally, RMSEA should be less than 0.8. GFI refers to the goodness of fit index. The closer its value is to 1, the higher the fit of the model. The value of GFI is usually above 0.9. AGFI is an adjusted good fit index. Its value range is $0 < AGFI < 1$. When the value is closer to 1, it indicates that the model has a higher fit degree. In the value-added fit index, NFI is the standard moderation index. Its value range is $0 < NFI < 1$. When the value is closer to 1, it indicates that the model has a better fit degree. When $NFI > 0.9$, it indicates that the model has a good fit degree. RFI is a relative fit index. Its value range is $0 < RFI < 1$. When the value is closer to 1, it indicates that the model has a better fit degree. When the RFI is higher than 0.9, it indicates that the model fits well.

The overall model goodness of fit results are as follows, $\chi^2/df = 1.166 < 3$; $RMR = 0.052$, $RMSEA = 0.022$, $GFI = 0.915$, $AGFI = 0.897$, all meeting acceptable standards; $NFI = 0.945$, $RFI = 0.939$, all greater than 0.9, the above results show that the overall model fits well.

In this study, the correlation coefficients among independent variables, dependent variables,

intermediate variables and regulating variables were analyzed to further determine whether there is a correlation between the variables and the direction of the correlation. The four dimensions of intangible cultural heritage handicraft product value perception, cultural identity, product familiarity and purchase intention have significant positive correlations with each other ($p < 0.001$). In addition, it can be seen that the maximum correlation between each two variables is 0.624 (< 0.8), indicating that there is no serious collinearity problem between the variables. Education level had a significant impact on purchase intention ($\beta = -0.171$, $p < 0.01$), income level had a significant impact on purchase intention ($\beta = 0.109$, $p < 0.01$), and purchase purpose had a significant impact on purchase intention ($\beta = -0.145$, $p < 0.05$), indicating that differences in education level, income level and purchase purpose will make consumers have different needs for intangible cultural heritage handicraft products. Value perception had a significant positive impact on purchase intention ($\beta = 0.738$, $p < 0.001$), assuming H1 holds. Functional value perception had a significant positive impact on consumer purchase intention ($\beta = 0.367$, $p < 0.001$), assuming H1a holds. Sentimental value perception had a significant positive impact on consumer purchase intention ($\beta = 0.293$, $p < 0.001$), assuming that H1b was established. The perceived value of knowledge education has a significant positive impact on consumers' purchase intention ($\beta = 0.330$, $p < 0.001$), assuming that H1c holds. Social value perception had a significant positive impact on consumer purchase intention ($\beta = 0.416$, $p < 0.001$), assuming that H1d was established.

Value perception had a significant positive impact on cultural identity ($\beta = 0.676$, $p < 0.001$), assuming H2 holds. Functional value perception had a significant positive impact on cultural identity ($\beta = 0.385$, $p < 0.001$), assuming that H2a holds. Perceptions of affective value had a significant positive impact on cultural identity ($\beta = 0.260$, $p < 0.001$), assuming H2b holds. The perceived value of knowledge education significantly positively influenced cultural identity ($\beta = 0.302$, $p < 0.001$), assuming that H2c was established. Perceptions of social value significantly positively influenced cultural identity ($\beta = 0.341$, $p < 0.001$), assuming H2d holds. Cultural identity had a significant positive impact on purchasing intention ($\beta = 0.398$, $p < 0.001$), assuming that H3 was established.

Value perception has a significant positive impact on purchase intention ($\beta = 0.604$, $p < 0.001$), cultural identity has a significant positive impact on purchase intention ($\beta = 0.198$, $p < 0.001$), the normalization coefficient of value perception decreases from 0.738 to 0.604, and the adjusted R^2 increases from 0.416 to 0.453. Therefore, the mediating effect of cultural identity between value perception and purchase intention is significant and partially mediated. Functional value perception has a significant positive impact on purchase intention ($\beta = 0.252$, $p < 0.001$), cultural identity has a significant positive impact on purchase intention ($\beta = 0.301$, $p < 0.001$), and the normalization coefficient of functional value perception decreases from 0.367 to 0.301. After adjustment, R^2 increases from 0.250 to 0.345.

Therefore, the mediating effect of cultural identity between functional value perception and

purchase intention is significant and partially mediated. Emotional value perception significantly positively affected purchase intention ($\beta = 0.204$, $p < 0.001$), cultural identity significantly positively affected purchase intention ($\beta = 0.339$, $p < 0.001$), the normalized coefficient of emotional value perception decreased from 0.293 to 0.204, and the adjusted R^2 increased from 0.198 to 0.331. Therefore, the mediating effect of cultural identity between functional value perception and purchase intention is significant and partially mediated, assuming that H4b holds. The perceived value of knowledge education has a significant positive impact on purchase intention ($\beta = 0.233$, $p < 0.001$), cultural identity has a significant positive impact on purchase intention ($\beta = 0.321$, $p < 0.001$), the normalization coefficient of knowledge education value perception decreases from 0.330 to 0.233, and the adjusted R^2 increases from 0.229 to 0.345. Therefore, the mediating effect of cultural identity between knowledge education value perception and purchase intention is significant and partially mediated, assuming that H4c holds. Social value perception had a significant positive impact on purchase intention ($\beta = 0.315$, $p < 0.001$), cultural identity had a significant positive impact on purchase intention ($\beta = 0.296$, $p < 0.001$), and the normalized coefficient of social value perception decreased from 0.416 to 0.315. After adjustment, R^2 increased from 0.287 to 0.384. Therefore, the mediating effect of cultural identity between social value perception and purchase intention was significant and partially mediated.

In this paper, hierarchical regression analysis is used to study the moderating effect of product familiarity. Firstly, the perception of value and its four dimensions, cultural identity, product familiarity and purchase intention are data-centralized, and then the moderating effect of product familiarity is tested through three steps: first, the regression of dependent variables to independent variables; secondly, the regression of dependent variables to independent variables and regulatory variables; finally, the regression of dependent variables to independent variables, regulatory variables, and the intersection terms of dependent and regulatory variables. If the R^2 of the third-level regression is significantly higher than that of the first and second-level regression, or the coefficient of the intersection term is significant, the moderating effect is significant. In the third-level regression, value perception, product familiarity, and value perception \times product familiarity were taken as independent variables, and purchase intention was taken as dependent variable. The results showed that value perception \times product familiarity had a significant impact on purchase intention ($\beta = -0.285$, $p < 0.001$), and after adjustment, $R^2 = 0.516$, which was significantly larger than R^2 in the first and second-level regression. This shows that product familiarity plays a negative moderating role in the influence of value perception on purchase intention and the moderating effect is significant, assuming that H5 is true. In the third-level regression, functional value perception, product familiarity, functional value perception \times product familiarity was taken as independent variables, and purchase intention was taken as dependent variable.

The results showed that functional value perception \times product familiarity had a significant

impact on purchase intention ($\beta = -0.276$, $p < 0.001$), and after adjustment, $R^2 = 0.485$, which was significantly larger than R^2 in the first and second-level regression. It shows that product familiarity plays a negative moderating role in the influence of functional value perception on purchase intention and the moderating effect is significant, assuming that H5a is true. In the third-level regression, the perception of emotional value, product familiarity and emotional value \times product familiarity were taken as independent variables, and the purchase intention was the dependent variable. The results showed that the perception of emotional value \times product familiarity had a significant impact on the purchase intention ($\beta = -0.220$, $p < 0.001$), and the adjusted $R^2 = 0.377$, which was significantly larger than the R^2 of the first and second-level regression. It shows that product familiarity plays a negative moderating role in the influence of emotional value perception on the purchase intention and the moderating effect is significant, assuming that H5b is true. In the third-level regression, the perceived value of knowledge education, product familiarity, and perceived value of knowledge education \times product familiarity were taken as independent variables, and purchase intention was taken as dependent variable. The results showed that the perceived value of knowledge education \times product familiarity had a significant impact on purchase intention ($\beta = -0.187$, $p < 0.001$), and the adjusted $R^2 = 0.383$, which was significantly larger than the R^2 of the first and second-level regression. It shows that product familiarity plays a negative regulatory role in the impact of perceived value of knowledge education on purchase intention and the regulatory effect is significant, assuming that H5c is true. In the third-level regression, social value perception, product familiarity and social value perception \times product familiarity were taken as independent variables, and purchase intention was taken as dependent variable. The results showed that social value perception \times product familiarity had a significant impact on purchase intention ($\beta = -0.222$, $p < 0.001$), and the adjusted $R^2 = 0.419$, which was significantly larger than the R^2 of the first and second-level regression.

This shows that product familiarity plays a negative moderating role in the impact of social value perception on purchase intention and the moderating effect is significant, assuming that H5d is true. In the third-level regression, cultural identity, product familiarity, and cultural identity \times product familiarity were taken as independent variables, and purchase intention was taken as dependent variable. The results showed that cultural identity \times product familiarity had a significant impact on purchase intention ($\beta = -0.250$, $p < 0.001$), and after adjustment, $R^2 = 0.489$, which was significantly larger than the R^2 of the first and second-level regression. It shows that product familiarity plays a negative regulatory role in the influence of cultural identity on purchase intention and the regulatory effect is significant. Assume that H6 is true.

Discussion

First, the value perception of intangible cultural heritage handicraft products and its four

dimensions significantly positively affect consumers' purchase intention. The analysis results show that the higher the value perceived by consumers, the stronger their purchase intention. Among them, social value perception has the greatest impact on purchase intention, followed by functional value perception, followed by knowledge education value perception and emotional value perception. Social value perception has the greatest impact, indicating that a very important reason for consumers to buy intangible cultural heritage handicraft products is to hope to decorate themselves through products, or to show their excellent side in front of the public by purchasing products that match their own temperament and image, so as to gain group recognition and improve their status in the group. The influence of functional value perception is second, indicating that consumers will pay attention to the practical value of the product when purchasing the product, and the choice of the product is based on the premise that the basic functional needs are met, that is, consumers perceive that the functional value of the product exists is what they need. The perception of the value of knowledge and education significantly positively affects the purchase intention, indicating that consumers buy products because they hope to understand the cultural connotation, symbolic meaning and aesthetic characteristics behind the product. Through the "storytelling" of the product, they can satisfy their own needs of "listening to stories" and enrich their own knowledge reserves. The perception of emotional value significantly positively affects the purchase intention, indicating that the product can bring satisfaction to consumers' emotional needs, such as making consumers feel novel and happy, which also affects consumers' purchasing behavior.

Second, the perception of the value of intangible cultural heritage handicraft products and its four dimensions significantly positively affect cultural identity. The higher the value perceived by consumers, the easier it is to form an identification with the local culture. Intangible cultural heritage handicraft products carry the local culture, and their use and morphological semantics reflect the cultural emotional connotation and aesthetic laws that match the product category. By experiencing products, consumers can not only understand the functional value of the product, but also understand the cultural value contained behind the product. In the interaction between people and products, they can achieve emotional satisfaction and enhance their own value.

Third, cultural identity has a significant positive impact on purchasing intention. The higher the degree of consumer identification with local culture, the stronger the willingness to buy intangible cultural heritage handmade products. Consumers buying intangible cultural heritage handicraft products is essentially a kind of cultural consumption, and consumers are more concerned about the symbolic meaning and connotation symbolized by the items.

Fourth, cultural identity plays a part of the intermediary role between the value perception of intangible cultural heritage handicraft products and their four dimensions and purchase intention. The analysis results show that consumer value perception will significantly affect cultural identity, that is,

the higher the value consumers perceive from products, the easier it is to feel the unique charm of local culture, so as to achieve resonance with local culture and generate identification emotions. Cultural identity will significantly affect consumers' purchase intention, that is, the higher the degree of consumer identification with local culture, the more likely they are to want to learn more about local culture, and intangible cultural heritage handicraft products, as a carrier of local culture, are easy to stimulate consumers' purchase intention.

Fifth, product familiarity plays a negative regulatory role in the perception of the value of intangible cultural heritage handicraft products and the impact of its four dimensions and cultural identity on purchase intention. This paper argues that the reason for this negative regulatory effect may be that intangible cultural heritage handicraft products are relatively expensive in consumer cognition. Because most consumers buy products for collection, for consumers who are familiar with the product, if the product is what they remember and cannot bring other surprises, the expensive price will reduce their willingness to buy.

Conclusions

This paper took consumers who have experienced intangible cultural heritage handicraft products as the research object and conducts research on the impact of value perception on consumers' purchase intention. On the basis of existing research, combined with the characteristics of intangible cultural heritage handicraft products, the value perception of products is divided into four dimensions: functional value perception, emotional value perception, knowledge education value perception and social value perception. On this basis, using rational behavior theory, social identity theory and S-O-R theory as the theoretical basis, in-depth analysis of value perception and its four dimensions and the influence relationship between purchase intention, value perception and its four dimensions and the influence relationship between cultural identity, the influence relationship between cultural identity and purchase intention, the mediating role of cultural identity and the regulatory role of product familiarity. In the study, 330 valid questionnaires were collected, and descriptive statistical analysis, reliability and validity analysis, correlation analysis and regression analysis were carried out on the questionnaire data through statistical software, and the hypotheses put forward in the study were tested.

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