

RELIGIOUS TOURISM MOTIVATION, TOURISM IMAGERY, TOURISM SATISFACTION, HAPPINESS AND LOYALTY OF TOURISTS TO FOGUANG TEMPLE OF WUTAI MOUNTAIN: LITERATURE REVIEW, EXPERT EVALUATION AND PRE-RESEARCH

Zhenyang Lyu*, Niyom Suwandej**

* *Suan Sunandha Rajabhat University, Bangkok, Thailand*
E-Mail: s63484945131@ssru.ac.th

** *Suan Sunandha Rajabhat University, Bangkok, Thailand*
E-Mail: niyom.su@ssru.ac.th

ABSTRACT

Wutai Mountain Foguang Temple is located in Wutai County, Xinzhou City, Shanxi Province. Foguang Temple of Wutai Mountain is listed as World Cultural Heritage by UNESCO and is a world-famous religious tourism mecca. At present, religious tourism is becoming the main way of tourism and economic growth point, in order to understand the religious tourism motivation, tourism image, tourism satisfaction, happiness and loyalty of tourists in Foguang Temple. In this study, literature review, expert evaluation (IOC), validity and reliability testing were used to sort out and analyze the existing literature, and 77 pre-survey questionnaires were issued. Through software analysis, the reference values of each scale are obtained. The validity and reliability of the scale are verified, which lays a foundation for further research.

Keywords: Religious Tourism Motivations, Nostalgia, Scale development

INTRODUCTION

In terms of human activities and behavior, religious tourism has existed since ancient times. However, the analysis and summary of religious tourism from an academic research perspective mainly began in the 1970s. In early research, religion and tourism were two completely different or even contradictory concepts. The two seem to run counter in terms of activities, concepts, and rules: tourism is a secular activity aimed at enjoying, pursuing, and satisfying subjective well-being. On the other hand, religion needs to find hidden places to communicate with contacts and gods, and engage in sacred religious activities. Religion usually requires adherence to established rituals, laws, and regulations, and is a relatively strict activity. On the other hand, the tourism industry emphasizes self-pleasure and unrestricted freedom.

Therefore, in the context of combining religion and tourism, religious tourism places more emphasis on "religion" as the purpose, and carries out ancient tourism activities aimed at pilgrimage, seeking Dharma (Bao Jigang et al., 1996), and preaching (Song Yunfei et al., 2006; Hu Baicui, 2008). In fact, the earliest religious tourism model was a "grand tourism" activity, which aimed primarily at "preaching" and spreading its religious concepts and ideas from the main source of religious tourism, Europe, where Christianity and Catholicism were prevalent, from the inside out (Brodsky, 1981).

In 1973, Dean MacCannell's (1973) research completely changed the end of the conflict between religion and tourism. He believes that tourists often have a psychological state of "admiration" and "awe" when viewing "tourist attractions", which can be considered a devout pilgrimage by "secular pilgrims". Turner (1978) further supported this viewpoint. People

believe that every tourist is a 'co-existence' of both tourists and pilgrims (if the pilgrim is on a half journey, then one journey is half a pilgrimage). The Vatican Vatican has also provided a specific definition of "religious tourism", believing that "in areas managed by the Vatican, any religious tourism destination related to faith, regardless of its size, the services it can provide, whether it is based on religious activities, non-religious activities, or related parties, can be considered religious tourism.

Different scholars have theoretically defined religious tourism from different directions and perspectives. Rinschede (1992) was the first person to pay attention to and provide a specific definition of religious tourism. He believes that religious tourism is "an inclusive and complementary tourism model with other types of tourism, such as cultural, artistic, and historical tourism," and is "a multifunctional and multi-perspective tourism activity. In ancient times, religion dominated, while in modern times, religious motivation weakened. He defines religious tourism from a temporal perspective. He believes that it can be a short-term trip to the nearest place of worship, such as a one-day trip to a Buddhist temple, or a long-term sightseeing activity. For example, traveling to religious sites both domestically and internationally (such as Buddhist temples, churches and mosques) may take several days to several weeks for a more time-consuming long-term religious tourism model. For example, the current popular form of travel is to visit Buddhist destinations in India, such as the Shakyamuni Shrine, for sightseeing and sightseeing, and to learn about the "Buddhist worship groups" that continue to worship Buddha for several weeks.

The research on religious tourism in China began in 1986, marked by a paper published by Chen Chuankang and Xu Junliang. Two years later, he published another paper discussing the development of reasonable policy measures to implement religious tourism. Unfortunately, he did not provide his own definition of religious tourism. Over the next 30 years, Chinese scholars conducted long-term and in-depth research. (See Table 1)

Table 1 Definition of Religious Tourism by Different Chinese Scholars

scholar	define
Dacong Lin (2010)	Participate in religious activities such as welcoming gods, temple fairs, and Mazu pilgrimage groups, while achieving a sightseeing effect
Ruzhen Yu (2012)	Tourists visit religious sites to engage in religious activities, worship ceremonies, and other activities, or appreciate the architecture of the temple and explore the natural and cultural landscapes around the temple
Haoran Sun (2013)	The Integration of Tourism Based Religious Activities and Religious Based Tourism Activities
Yinxuan Lai (2014)	All tourism activities related to religion, such as pilgrimage based on faith, or activities for general tourists, non-pilgrims based on their interests, curiosity, and leisure experience purposes
Xie Ruoling (2016)	A sacred tourism model
Krzysztof Rejman et al(2016)	Take religious tourism as a kind of tourism product
Qi Guijuan(2020)	Religious tourism can be seen as a diverse experience that organically combines religious beliefs with travel methods, which can both Showing

	the characteristics of religious beliefs can also reflect the joy of travel. Including religious tourism activities (religious cultural tourism) and tourism religious activities (religious belief tourism)
Guo Yajing's (2021)	Religious tourism is based on religious culture as the core, relying on corresponding historical, natural, cultural and other tourism resources to carry out activities with religious purposes, including pilgrimage for religious believers, preaching, and traveling, as well as various general tourism activities such as sightseeing, recreation, and scientific research for non-religious believers.
Zhang Ruiqiong (2022)	Tourism activities triggered by the experience of religious resources as the main purpose and Place of worship or religious activities as the main tourist attractions

Source: Compilation of this study

As of November 1, 2019, research on the topic of "religious tourism" has been conducted through the China National Knowledge Infrastructure (CNKI) and Taiwan's doctoral thesis system (including Google Academic search for "religious tourism"). Referring to Xie Ruolin's (2016) data, a total of 558 Chinese literature and 326 English works related to religious tourism over the years were found. Meanwhile, according to the two indicators of "Academic Attention on Religious Tourism" and "Academic Exchange on Religious Tourism" of the China National Knowledge Infrastructure Index Center, it can be seen that 2012 was the peak period of literature since 1981, consistent with the statistical data from 2011 to 2015. The research on religious tourism in China mainly focuses on developing and utilizing religious tourism resources. Since 2011, some scholars have also begun to study the needs and psychological motivations of stakeholders and participants in religious tourism. Although there is little research, they have all made pioneering and innovative work. The research on religious tourism in non-Chinese literature is quite extensive, covering tourism resources, stakeholders, tourist motivation, tourism enterprise marketing, cultural heritage protection, public transportation methods, customer experience, etc. It is particularly noteworthy that Taiwan, China, has a very rich and high-quality researches on religious tourism. According to relevant literature searches, Taiwanese scholars have made contributions to religious tourism motivation, tourism image, tourism quality, tourists' subjective well-being, satisfaction, loyalty, and other aspects, especially in empirical research, which has important reference significance.

Mount Wutai, located in Xinzhou City, Shanxi Province, China, is one of the four famous Buddhist mountains in China and one of the World cultural Heritage sites. Mount Wutai, named after its five peaks like Wutai, is an important pilgrimage site and Buddhist cultural center in ancient China, and an important part of the World cultural Heritage.

This study takes Foguang Temple of Wutai Mountain as the carrier and focuses on the areas that scholars pay less attention to in religious tourism, namely, tourism motivation, tourism image, tourism satisfaction, subjective well-being and loyalty. The research of this paper can fill the gap of relevant theoretical research, aiming at deepening the comprehensive understanding of religious tourism.

Research objectives

To understand tourists' motivation, tourism imagery, tourism satisfaction, subjective well-being, and loyalty to the tourism of Foguang Temple.

Literature Review

1. Religious Tourism Motivation

The motivation to explore religious tourism cannot be separated from Smith. In 1992, he classified religious tourists according to their route maps, namely pilgrim travel routes. He believes that there is no completely clear distinction between tourists with religious beliefs and tourists without religious beliefs in religious tourism. Therefore, many customers visiting places of worship should be between b and d (see Figure 1 Pilgrimage Tour Route Map). Most tourists, whether religious or non-religious, actually visit places of worship with the motivation of "respecting, admiring, wanting to learn more about relevant knowledge" and "learning more about religion and historical culture". As for whether awe and admiration surpass learning knowledge, or whether the latter surpasses the former, it is not important. In Smith's (1992) theory, tourists can become religious tourists. Pilgrims at point and pure tourists at point cannot be considered religious tourists in the general sense.

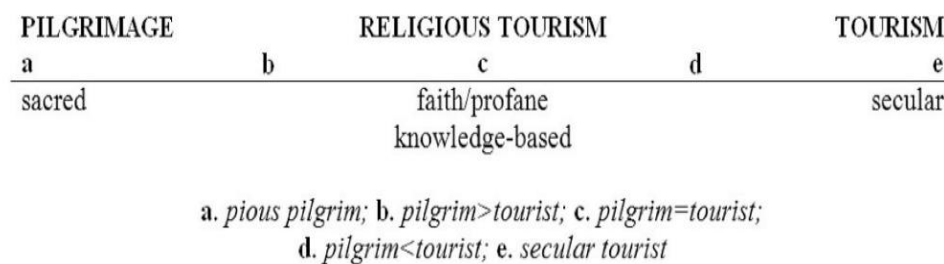


Figure 1 Pilgrimage Tour Route Map
Source: This study was organized by Smith (1992)

Collins Kreiner and Kilot (2000) conducted a more in-depth study on the basis of Smith, believing that the two-dimensional theoretical structure of the "pilgrim tourism path" is insufficient to showcase the full picture of religious tourism. They proposed a new theoretical framework and divided it into five dimensions, based on sacred and secular, tourism, and pilgrimage (see Figure 2 Classification of Pilgrims and Tourists)

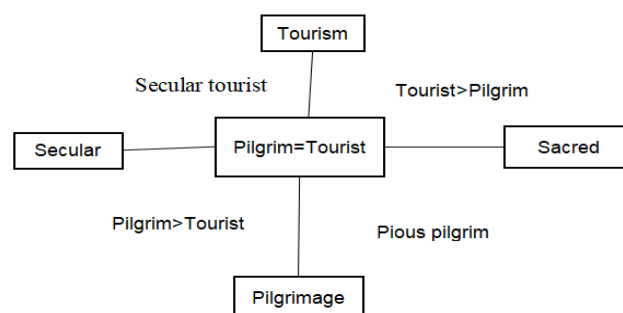


Figure 2 Classification of Pilgrims and Tourists
Source: This study was organized by Collins Kreiner and Kilot (2000)

The research by Smith (1992), Collins Kreiner, and Kilot (2000) is of great significance. They innovatively divided the sacred and secular dimensions of religious tourists by classifying them, namely the difference between spirituality and materiality. This provides a theoretical basis for in-depth research on the public's motivation to choose religious tourism destinations. With the development of the times, more and more Chinese and foreign scholars have shifted from classifying religious tourists and developing religious tourism products to studying the motivation of religious tourism. (See Table 2)

Table 2 Classification of Religious Tourism Motivations by Different Scholars

Main scholars	Motivation for religious tourism
Wang Longshan (2019)	Accompanying relatives and friends, enhancing emotions, appreciating Buddhist architecture and literature
Piramanayagam,S etal(2020)	Three religious motivational dimensions that were: (1) Religious beliefs, (2) quality of service, and (3) the history, architecture, and cultural aspects of religious sites.
Zhang Yiran (2022)	Feeling of awe and perceived value
Tahani Hassan(2022)	Religion, society, and culture, as well as shopping motivations
Arisara Seyanon(20220	Spiritual motivation, motivation for meditation practice and worship of sacred objects, motivation for leisure, motivation for learning and personal development.
Wolniak, R., & Santos, G(2023)	religious, touristic, social

Source: Compilation of this study

There are significant differences in the definition and connotation of religious tourism motivation at different historical stages. Overall, the motivation behind religious tourism is a development concept, with its connotation constantly extending and expanding. The measurement dimensions of religious tourism are becoming increasingly complex. Based on the practical needs of this study and relevant references, this article defines the motivation of religious tourism as the motivation to travel to Foguang Temple, and measures it from six dimensions: sacred faith, divine protection, self pursuit, learning and exploration, social emotions, and sightseeing and curiosity. Considering the strong correlation between nostalgia and tourism, especially religious tourism, this study also considers nostalgia as a motivation for religious tourism.

2. Tourism imagery

Tourism Destination Image, also known as the image of a tourist destination. Since Hunt (1971) gave a preliminary definition of tourism imagery in his doctoral thesis in the early 1970s, tourism imagery has gradually become one of the hot areas of tourism research. For decades, although many scholars have studied its concept and connotation, there has been no consensus on the concept of tourism imagery. Some researchers, such as Gunn (1972), believe that tourism perception imagery is the subjective perception of a destination by tourists. However, more researchers believe that tourism perception imagery is a psychological

structure composed of cognition and emotion. Based on the research of Hunt, Gunn, and others on the connotation and formation process of tourism destination imagery, the connotation of tourism imagery in this study is defined as: the response of the image of a tourism destination in the tourist's brain, that is, the tourist's perception of the tourism destination, which belongs to the subjective category of concepts. In the process of research, starting from the theories of primitive, induced image and complex image, and adopting the research results of Liao Xianyi (2010), the tourism image is divided into three dimensions: landscape image, social and cultural image and activity image.

3. Tourism satisfaction

In the past five years, a total of 24 studies on religious tourism have focused on the satisfaction of religious tourism as a variable. Due to the fact that religious holy sites promote the spirit of religious compassion and charity, rather than enterprises pursuing profit as the main body, when introducing marketing strategy methods for research, the measurement method has been slightly modified and extracted through exploratory factor analysis. When Zhang Qingyuan (2012) studied the relationship between religious tourism satisfaction and happiness at the Tianhou Palace in Lugang, he extracted two dimensions: religious culture and religious belief through factor analysis; Chen Xiuhua (2011) explored the relationship between religious tourism motivation, tourism imagery, satisfaction, and loyalty in Thailand's Fa Shen Temple, and found that religious tourism satisfaction developed from four aspects: environment, transportation and accommodation, services, and religious culture. The psychological experience, religious recreational activities, religious recreational service facilities, and religious recreational environment, which were obtained from the research results of Huang Zongcheng, Huang Yuewen, and Yu Xingjuan (2000) on Nankun, were the four dimensions of religious tourism satisfaction. There are also six aspects identified in Wu Baoxiu's (2010) study of Buddhist worship activities in nine temples in Bangkok, Thailand, including novelty and self-satisfaction, interpersonal communication, leisure adjustment, religious spiritual experience, pursuit of religious interests, and preference for religious relics. The remaining dimensions roughly include recreational activities, recreational environment, service facilities, overall satisfaction, etc.

Based on the research of many scholars, this study defines satisfaction as an emotional or cognitive feedback on certain things or times, which varies depending on individual expectations and preferences. If there is a difference between expectations or cognition and actual experience, satisfaction is determined. If the actual experience is higher than expectations, satisfaction is considered higher. If there is no difference, satisfaction is considered moderate, assuming it is lower than expectations, satisfaction is lower (Oliveira Alessandro V.M, 2023). The Foguang Temple of Wutai Mountain in this study also belongs to the World cultural Heritage. Therefore, based on the research results of Zhou Weiwei (2011) on Longmen Grottoes, satisfaction is divided into five dimensions.

4 Tourism happiness

In recent years, academic research on subjective well-being has been increasing, and the understanding of the composition of subjective well-being has also been expanding. The psychological community believes that subjective well-being is a multidimensional and multi-

level structure, mainly including three aspects: subjective well-being, psychological well-being, and social well-being. As the main representative of subjective well-being, Dina proposed that subjective well-being originates from the theory of subjective well-being, which is a comprehensive evaluation of tourists' quality of life based on their own standards. PwC originated from the theory of realization, which not only includes the subjective well-being of tourists in tourism, but also includes their own potential and desire for a healthy life. Psychological well-being and subjective well-being focus on tourists' own perception and experience, while social well-being focuses on individual social significance, balancing the shortcomings of subjective well-being and psychological well-being that only focus on individual perspectives. Keith pointed out that the main goal of social subjective well-being is to connect individuals with others and the environment, emphasizing the challenges faced by individuals in society, and interpreting subjective well-being from the perspective of individual social value, social contribution, and good social presence. Due to different definitions of subjective well-being, researchers have differences in research methods, measurement tools, and evaluation indicators.

In addition to the above mentioned subjective well-being, the academic community has gradually paid attention to the research on tourism and well-being since 2000. The existing research on tourism and happiness basically focuses on the following four types of questions:(1) A speculative study on the relationship between tourism and happiness. That is, whether tourism activities can affect tourists' happiness.(2) Research on influencing factors of tourist happiness. Nawijn, J (2011) et al show that women are more likely to get happiness from travel than men, and vacation tourism activities can improve tourists' happiness more than sightseeing tourism activities.(3) Study on outcome variables of tourist happiness. Tung, V. W. S (2011) et al believe that tourist happiness is helpful to improve people's life satisfaction and quality of life, improve family relations, and help people find the meaning of life.(4) Research on the concept and connotation of tourist happiness. Filep, S (2015) believes that tourist happiness is a short-term positive emotion and pleasant feeling, and a subjective sense of happiness. Some scholars believe that tourist happiness goes beyond the short-term perspective of pleasure and is a long-term and comprehensive experience (Nawijn, J., 2016).

In the above four kinds of research, the core and fundamental question is what is tourist happiness. Most of the existing researches on tourist happiness have adopted the doctrine of "taking over", which directly draws on the research of psychology. That is, tourists' happiness is equated with Subject Well-being (SWB) or Psychological Well-being (PWB) in psychology. On the basis of its research model, the author directly analyzes the influence of tourism activities on tourist happiness and the influence of tourist happiness on other outcome variables.

5 Loyalty

Currently, there seems to be no clear and unified definition to explain tourist loyalty, most scholars agree with the "behavior+attitude" two-dimensional structure of destination tourist loyalty initially proposed by Day (Germany); Backman&Crompton (Germany, Bachmann, and Crompton) began research on the concept of tourist loyalty by foreign scholars in 1991, but the research mainly focused on the field of tangible products. Direct research on the concept of destination loyalty continued until the late 1990s, with typical representatives including Oppermann M (Oberman, 1999) conducted research on tourist loyalty in the leisure,

entertainment, and hospitality industries related to tourism (21); Liu Deguang and Zhang Jie (2023) used a combination of quantitative and qualitative research methods based on SOR theory to construct a model of the impact of red tourism atmosphere on tourist loyalty, and conducted sufficient and necessary conditions and path analysis to conclude that red tourism atmosphere has an indirect impact on tourist loyalty; Tourist engagement, red tourism experience, and tourist satisfaction are necessary and sufficient conditions for tourist loyalty; The comprehensive effects of red tourism atmosphere, tourist participation, red tourism experience, and tourist satisfaction form tourist loyalty, revealing the antecedents and complex relationships of red tourism tourist loyalty.; Darmell&Johnson (2001) and others, after the in-depth analysis of various reasons for tourist destination customers' revisiting behavior, believe that factors such as tourist destination accessibility, material and cultural environment, social background, and tourist destination reputation play a dominant role; Yoon&Uysal (2005) used the structural equation model to effectively analyze the causal relationship between tourism motivation, tourist satisfaction, and tourist loyalty. In terms of measuring tourist loyalty, some scholars have proposed various related measurement methods, but after comprehensive summary, they can be roughly divided into three methods: behavior, attitude, and composite measurement. For example, Oppermann (2000) evaluated and measured tourist loyalty in tourist destinations using two behavioral indicators: purchase ratio and purchase probability . Selnes (1993) measured tourist destination loyalty using two attitude indicators: willingness to revisit and willingness to recommend to others; Gronholdt et al. (2000) The dual composite indicators of attitude and behavior are used to measure tourism destination loyalty, including tourists' willingness to revisit, willingness to recommend to others, product price tolerance, and willingness to cross-purchase. However, from the analysis of literature retrieved from foreign countries, it can be seen that although scholars have many different tools and methods for measuring tourist loyalty, their reliability is not strong, and different methods and indicators are used for measuring loyalty, resulting in incompatibility between research results and obstacles to the accumulation of academic research results.

METHODOLOGY

1 Reliability analysis

Reliability analysis is mainly used to determine whether the questionnaire is stable and reliable. It is generally believed that the testing procedure for quantitative variables is as follows: (1) After questionnaire collection, the load of each factor should be above 0.5, and p should only be less than 0.05. (2) Cronbach α It should be greater than 0.7. (3) The combined reliability should be greater than 0.7. Use the above three standards to test the reliability of the scale. Qiu Haozheng (2006) believes that the higher the reliability, the more stable the scale can measure the same concept. Wu Tongxiong (1985) provided relevant reliability reference range data .

2 Effectiveness Analysis

Validity mainly tests whether the scale has validity, accuracy, and correctness. Jiang Xiaohua (2010) believes that commonly used effectiveness indicators include six aspects: surface effectiveness, content effectiveness, correlation effectiveness, structural effectiveness, aggregation effectiveness, and differentiation effectiveness. There are many effectiveness

indicators, and generally speaking, the effectiveness of a scale mainly depends on three aspects: surface, content, and structure.

3 Variable measurement

Based on the theoretical foundation and variables mentioned earlier, this section will introduce the design of scales involving variables, aiming to transform abstract variables into actionable definitions. The operational variables involved in the study include religious tourism motivation, tourism imagery, tourism satisfaction, tourism happiness, and loyalty. The measurement method adopts the scale measurement method, and the questionnaire is designed in the form of a rating scale (Likert's scale rating scale for five levels of statistical opinion) to collect the basic information of tourists who go to the Foguang Temple in Mount Wutai, the cognition of religious tourism motivation, tourism image, tourism satisfaction, tourism happiness, loyalty, and the related conditions of tourism to religious tourism destinations.

RESULTS

1Expert evaluation

After forming the scale through literature review, the Index of Item Objective Congruence (IOC) analysis should be carried out first to ensure that the developed problems are consistent with the theoretical content. The theory of this evaluation technique is derived from the work of Rovinelli and Hambleton (1977), who developed the project Goal Consistency Index, which is a procedure used in pre-survey questionnaires to assess the validity of content during the pre-survey. Implementing this technique usually requires three or more experts to examine the criteria of the problem. The Boonphak and Sisan (2019) study confirmed that the standard values used for IOC evaluation are between 0.6 and 1.0. However, the study of Brown (2005) also shows that if the index of IOC is between 0.5 and 1.00, it means that the scale is acceptable, but if the IOC is below 0.5, it means that the item is inappropriate and must be deleted or reevaluated.

Through the above methods and techniques, five experts(A-E) were invited to score the questionnaire after it was compiled. Formula for calculating IOC:

$$IOC = (\sum R)/N$$

R = consistency score value N = number of experts

Therefore, the score is shown in the Table 3:

Table 3 Summary of IOC ratings by five experts

ID	Part I Basic information about the respondent								Part II Tourism characteristics					Part III Scale				
	1	2	3	4	5	6	7	8	1	2	3	4	5	1	2	3	4	5
A	1	1	1	0.8	1	1	1	1	0.9	1	0.9	0.8	1	0.9	0.8	0.9	0.8	0.9
B	1	1	1	0.9	1	0.8	1	1	1	0.8	1	0.9	0.9	0.8	1	0.8	1	0.8
C	1	1	1	1	0.9	0.9	0.8	1	1	1	0.8	0.7	0.9	1	0.9	1	0.8	1

D	1	1	1	0.9	0.8	0.9	0.9	1	0.8	0.9	1	0.8	1	1	1	0.8	1	0.9
E	1	1	1	1	0.7	0.8	0.7	1	0.9	1	0.9	1	1	0.9	0.8	0.8	0.9	1
score	1	1	1	0.9	0.9	0.9	0.9	1	0.92	0.94	0.92	0.84	0.96	0.92	0.9	0.9	0.9	0.9

Source: Compilation of this study

To sum up, it can be seen from the expert scores in Table 3 that all items in the questionnaire are above 0.6, which meets the requirements, and pre-survey work can be carried out.

2Pre-survey test

Reliability refers to the consistency and stability of two measurement results before and after. The consistency of measurement refers to whether the measurement items measure the same content. Stability refers to whether the measurement tool is reliable for repeated measurements of a uniform survey group at different time points. In Likert scales, the degree of internal consistency is usually expressed by the “Cronbach alpha”(Cronbach’s α) coefficient. Wu Minglong (2010)’s Cronbach’s α of the total scale is above 0.8, and the Cronbach’s α of the subscale is above 0.7, then the entire scale The questionnaire has good reliability. When the Cronbach’s α of the scale is less than 0.6, it is necessary to consider removing or adding relevant items of the scale to improve the internal consistency coefficient. This study uses SPSS28.0 software to calculate the CITC value of each item and the Cronbach’s α coefficient value of the corresponding scale of each dimension. The test results are shown in Table 4Table 5Table 6Table 7Table 8.

Table 4 Reliability test results of pre-test sample data (Religious Tourism Motivation)

Variable	Observational Variable	Measurement Item	CITC	Item deleted Cronbach’s α	Cronbach α
Religious Tourism Motivation	Divine Faith	DF1	0.763	0.868	0.896
		DF2	0.797	0.855	
		DF3	0.715	0.887	
		DF4	0.806	0.851	
	Divine Protection	GB1	0.862	0.887	0.927
		GB2	0.860	0.890	
		GB3	0.837	0.907	
	In Search of Self	SS1	0.871	0.911	0.936
		SS2	0.884	0.905	
		SS3	0.802	0.933	
		SS4	0.852	0.916	
	Learning Exploration	LX1	0.837	0.922	0.937
		LX2	0.858	0.919	
LX3		0.819	0.924		
LX4		0.836	0.922		

		LX5	0.767	0.93	
		LX6	0.754	0.932	
	Social emotion	SE1	0.776	0.886	0.902
		SE2	0.848	0.827	
		SE3	0.796	0.867	
	Sightseeing and Curiosity Hunting	SH1	0.829	0.909	0.929
		SH2	0.857	0.904	
		SH3	0.817	0.911	
		SH4	0.770	0.92	
		SH5	0.789	0.917	
	Nostalgia	NL1	0.849	0.976	0.977
		NL2	0.881	0.975	
		NL3	0.845	0.976	
		NL4	0.886	0.975	
		NL5	0.855	0.976	
		NL6	0.805	0.977	
		NL7	0.834	0.976	
		NL8	0.866	0.976	
		NL9	0.878	0.975	
NL10		0.869	0.975		
NL11		0.882	0.975		
NL12		0.852	0.976		
NL13		0.832	0.976		
NL14		0.887	0.975		

Source: Compilation of this study

Table 5 Reliability test results of pre-test sample data (Tourism imagery)

Variable	Observational Variable	Measurement Item	CITC	Item deleted Cronbach's α	Cronbach α
Tourism imagery	Landscape image	LI1	0.545	0.862	0.871
		LI2	0.511	0.864	
		LI3	0.534	0.863	
		LI4	0.517	0.864	
	Social and cultural imagery	SCI1	0.458	0.868	
		SCI2	0.605	0.858	
		SCI3	0.57	0.86	
	Activity image	AI1	0.668	0.853	
		AI2	0.543	0.862	
		AI3	0.665	0.853	
		AI4	0.689	0.852	

Source: Compilation of this study

Table 6 Reliability test results of pre-test sample data (Tourism happiness)

Variable	Observational Variable	Measurement Item	CITC	Item deleted Cronbach's α	Cronbach α
Tourism happiness	Personal growth	PG1	0.792	0.906	0.922
		PG2	0.781	0.908	
		PG3	0.77	0.911	
		PG4	0.804	0.904	
		PG5	0.857	0.893	
	Immersion experience	IE1	0.829	0.931	0.941
		IE2	0.855	0.925	
		IE3	0.856	0.925	
		IE4	0.837	0.929	
		IE5	0.838	0.928	
	Social connection	SC1	0.813	0.908	0.925
		SC2	0.836	0.900	
		SC3	0.815	0.907	
		SC4	0.843	0.897	
	Achievement experience	AE1	0.836	0.886	0.92
		AE2	0.87	0.859	
		AE3	0.815	0.905	
	Feeling of control	FOC1	0.803	0.881	0.906
		FOC2	0.847	0.836	
FOC3		0.802	0.878		
Positive emotions	PM1	0.792	0.841	0.891	
	PM2	0.82	0.815		
	PM3	0.751	0.875		

Source: Compilation of this study

Table 7 Reliability test results of pre-test sample data (Tourism satisfaction)

Variable	Observational Variable	Measurement Item	CITC	Item deleted Cronbach's α	Cronbach α
Tourism satisfaction	World Heritage Resources	WHR1	0.511	0.926	0.928
		WHR2	0.466	0.927	
		WHR3	0.544	0.926	
		WHR4	0.53	0.926	
	Landscape and experience content	LAEC1	0.497	0.927	
		LAEC2	0.46	0.927	
		LAEC3	0.624	0.924	
		LAEC4	0.527	0.926	
	Environment and accessibility	EAA1	0.515	0.926	
		EAA2	0.458	0.927	
		EAA3	0.523	0.926	
		EAA4	0.662	0.924	

	Scenic area management	SAM1	0.52	0.926	
		SAM2	0.489	0.927	
		SAM3	0.538	0.926	
		SAM4	0.586	0.925	
		SAM5	0.475	0.927	
	Scenic Area Reception and Service	SARC1	0.635	0.924	
		SARC2	0.689	0.924	
		SARC3	0.748	0.923	
		SARC4	0.718	0.923	
		SARC5	0.674	0.923	
		SARC6	0.679	0.924	
		SARC7	0.744	0.923	

Source: Compilation of this study

Table 8 Reliability test results of pre-test sample data (loyalty)

Variable	Observational Variable	Measurement Item	CITC	Item deleted Cronbach's α	Cronbach α
loyalty	Recommended retour	RR1	0.781	0.878	0.899
		RR2	0.765	0.879	
		RR3	0.801	0.876	
		RR4	0.745	0.882	
		RR5	0.735	0.882	
	Preference to dedication	PD1	0.521	0.901	
		PD2	0.586	0.895	
		PD3	0.556	0.898	

Source: Compilation of this study

According to the results in Table 4, Table 5, Table 6, Table 7, Table 8 it can be seen that the comprehensive reliability of the pre-test questionnaire exceeded 0.9, indicating that the questionnaire has very ideal reliability. The reliability of different subscales is also higher than 0.7, which shows that the different subscales in the questionnaire have high reliability.

3 Summary

Through literature review, expert evaluation (IOC), validity and reliability test, the influencing factors and measurement scales of five variables, namely religious tourism motivation, tourism image, satisfaction, happiness and loyalty, were obtained to provide basis for further research.

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