



## **Investigating the Role of Spiritual Orientation on Tourists' Morale with the Mediating Role of Spiritual Well-being**

**Akbar Bahmani<sup>1\*</sup>, Samira Motaghi<sup>2</sup>, Farshid Aslani<sup>3</sup>**

<sup>\*1</sup>Assistant Professor of Public Administration, Payame Noor University, Tehran, Iran  
*bahmani.akbar@gmail.com*

<sup>2</sup>Assistant Professor, Department of Economics, Payame Noor University, Tehran, Iran  
*samira.motaghi@gmail.com*

<sup>3</sup>Assistant Professor of Public Administration, Payame Noor University, Tehran, Iran  
*f.aslani@pnu.ac.ir*

Received: 05-08-2020

Accepted: 06-05-2021

### **Abstract**

In modern eras, travels with spiritual motivation have been accompanied by significant growth. The present study is aimed to investigate the role of spiritual orientation on the morale of tourists with the mediating role of spiritual wellbeing. In terms of purpose, the present study is applied research, and in terms of method, it is a descriptive research and a survey and correlational research. The statistical population in this study includes tourists and travelers to the sights of Tehran. The statistical sample size of the study was obtained using the Morgan table, as 384 individuals were selected using the convenience cluster sampling method. The data collection instrument is Allport's Religious Orientation Questionnaire (short form), Lemon and Ann Wangheim Tourist Morale, and Spiritual Well-being Scale by Ellison. The questionnaire reliability was verified using Cronbach's alpha and composite reliability. Its validity was verified using convergent validity and content validity by the opinion of experts regarding the study topic. SPSS and AMOS software were also used to determine the correlation and data analysis. At a 95% confidence interval, spiritual orientation and spiritual well-being positively and significantly affected tourists' morale. Also, the mediating role

of spiritual well-being in the relationship between spiritual orientation and tourists' morale was confirmed.

**Keywords:** Tourist, Tourism industry, Spiritual orientation, Tourists' morale, Spiritual well-being

### **Introduction**

Tourism and travel are an excellent opportunity for countries to accelerate national development, get rid of limited foreign exchange resources and unemployment, and achieve a sustainable economy (Yousefi, 2018), but are also considered cognitive resources that can bring a lot of awareness. Visiting the history and culture of a region can help a lot to discover, know and perceive the world that is intertwined with the human soul and psyche (Imani Khoshkhoo, & Shahrabi Farahani, 2018). Human beings in their life attempt to discover the world, and in the meantime, travel and tourism is one of the actions that people take in search of knowledge and experience to connect with the creator of the universe and find the meaning of life (Willson, McIntosh, & Zahra, 2013). One of the goals of tourism is to raise awareness, vitality, peace, and satisfaction, and spending leisure time using natural and cultural resources strengthens the morale of tourists (Bagherni & Ahmadian, 2014). Hill et al. (2000) believe that any thought and behavior that causes a transcendent sense in a person can be considered spiritual as travel and movement drive the recovery of the human spirit to affect the human soul. It causes the induction of spiritual basics in the human soul (Imani Khoshkhoo, 2016). On the other hand, it can be said that tourism is a system of meaning in which each person moves from place to place with a purpose and understands the series of experiences and events (Olsen, 2003). Therefore, travel can play a crucial role in meeting the spiritual and social well-being demands of individuals. Some scholars consider travel and tourism a spiritual category (Hill et al., 2000), while others believe that tourism only includes trips that lead to sacred values and transcendence, which depends on two factors. The first factor is travel motivation, which today tourists travel with more developed bases to meet sublime needs

(Coles, 1991). Coles believes that one seeks to answer his questions and is always restless to understand where he came from, where he is going, and his ultimate destination. He seeks new experiences, interacting with new people, and connecting with the environment to give meaning to his life. The next

factor determining the effect of spirituality in tourism is the experience of travel. This is achieved if immaterial incidents occur and lead to a sense of transcendence and sanctity in the mind of individuals (Shafia & Sabbaghpour Azarian, 2016). Any tourism has the spiritual capabilities of achieving excellence, reaching meaning, but this critical issue needs to be studied and analyzed. Therefore, spirituality in tourism includes all the hidden and apparent dimensions that will remain in the tourist internally and externally. Even the feeling of satisfaction and pleasure that is perceived and considered A tourist trip is achieved, it can be called a part of the spirituality obtained from tourism (Shafia & Sabaghpour Azarian, 2017).

Considering the significant potency and capacity of Tehran metropolis in attracting tourists and also considering the importance of tourism in the economy of this city and its dependence on economic and social factors, travel characteristics, characteristics of tourist destinations, etc., it is necessary to identify these factors using systematic and scientific methods so that policymakers in the field of tourism in the metropolis of Tehran can provide appropriate and effective programs to improve satisfaction and consequently the morale of tourists. On the other hand, in the modern eras, travels with spiritual motivation have been accompanied by significant growth. In the traditional society of Iran, tourism with spiritual approaches has a special place in filling the leisure time of its citizens. Studies show that so far, no research has examined in detail the relationship between tourism morale, spiritual orientation, and spiritual well-being. In this regard, considering the vital role of spirituality and spiritual orientations, researchers decided to investigate the effect of spiritual orientation on the morale of tourists with the mediating role of spiritual wellbeing in Tehran.

### **Theoretical foundations of research**

Spirituality is the result of a set of actions with the source of belief in God, trusting him and obeying the commands, and avoiding the prohibited activities of God. This feeling is motivating and brings some spiritual characteristics such as sacrifice, self-sacrifice, effort, and salvation of human beings (Hosseini, 2007). Achieving authentic spirituality is indeed respecting a human being's position in all aspects of life. Achieving such a thing makes a person closer to God, and the correct implementation of divine commands is also attained in society (Hemmati Mamo, Marvati, Ardeshiri, & Rezaei, 2017). Spirituality is the desire to find the ultimate and desirable goal and live

by these goals (Purnamasaria & Andamaliah, 2015). According to Islamic principles, spirituality is paying attention to the inner theoretical and practical teachings of religion and, in general, paying attention to the internal and unseen existence and purifying the soul from belonging to the material world and adorning it with the spirituality of the rules and orders of Islam (Amiri, 2013). Based on this, it can be said that spirituality is defined as religious commitment and the intra-individual and trans-individual excellence of human beings and behavior guided by specific principles and values (Long & Mills, 2010). The dimensions of spirituality identified for this variable by the scholars include meaningful work at the individual level, a sense of cohesion at the group level, and alignment of values at the organizational level (Milliman, Czaplewski, & Jeffery, 2003).

Spiritual orientation is one of the concepts that has been proposed and developed in the light of the global attention and interest of psychologists in the field of religion and spirituality. Spiritual orientations and religious beliefs are excellent alternatives to emotional relationships because emotional relationships can be fragile and lack persistence in addiction treatment and re-tendency. In contrast, spiritual orientation and religious beliefs by manifesting in acts and lifestyle can provide the basis for promoting mental well-being and continuing treatment (Keshavarz, Qamrani, Bagherian, & Rezaei, 2014).

Spiritual well-being is an essential component in the framework of health and other dimensions of well-being such as physical, mental, and social well-being (Steinmann, 2008; Tharin, Thanarpan, & Kandawsri, 2019). Based on studies in spiritual well-being, relationships with self, others, and sacred things cause excellence and gaining spiritual strength. (George, Larson, Koenig, & McCullough, 2000). Also, some of the theorists consider spiritual well-being as a sense of connection, harmony between self, others, and nature, and transcendent existence through a coherent and achievable dynamic process that leads to awareness of the ultimate goal and meaning of life (Hungelmann, Kenkel-Rossi, Klassen, & Stollenwerk, 1985). Gomez and Fisher (2003) have defined spiritual well-being as a state of being, positive emotions, recognition of one's relationship with oneself, and a supernatural force that, if having it, gives one a sense of identity, perfection, satisfaction, love, respect, comfort and internal balance (Moaven, 2020). In recent years, spiritual well-being has been accepted as a concept in the context of spirituality, along with the social, emotional, spiritual, and physical dimensions of human well-being. Spiritual well-being is the central core of

the concept of health that brings a kind of integration and harmony between the internal components that form a person's identity (Shivandi & Hassanvand, 2020).

Tourism ends with a tour due to physical movement, moving from a point and returning to it after a process. Thus, this tour depends not only on the physical displacement of the individuals but also on the experiences of the individuals before the journey, at the beginning of the movement from the origin, to the destination, and back to the starting point of the trip. Since travel encourages tourists to search for meaning, tourism can be interpreted as a reproductive body of spirituality. Primitive view of spirituality in tourism has considered spirituality one of the motivating factors of travel, and the tourist is interested in individual spirituality (Shafia & Sabbaghpour Azarian, 2016).

Shafia and Sabbaghpour (2016), in explaining the concept of spirituality in tourism using content analysis, showed that spirituality is manifested in all types of tourism and is not only focused on religious tourism but spirituality in tourism in their research in three dimensions was also conceptualized in three dimensions of achieving meaning, excellence and gaining mutual understanding. Shafia and Sabbaghpour (2017), in a study "An Investigation on the Concept of Spirituality in Tourism: Content Analysis Abstract," explain that spirituality can have long-term physical and psychological effects on all levels of human life should be defined as a goal of tourism. Pourang, Ghayour Baghbani, Rojoui, & Behboodi (2020), in a study "The role of spirituality and commercialization in the formation of the brand of religious tourism destinations," with a data-grounded theory, considered some factors such as travel motivators, comprehensive urban development, the occurrence of events, and welfare of migrants and religious recommendations as to the sufficient causal conditions in the role of spirituality in the formation of the brand of tourism destinations. Also, they considered education and culture, entrepreneurship orientation, and reform of the structure of stakeholders as intervening conditions and cultural development, increasing security, sustainable development, and improving visitors' well-being as model outcomes. Also, Khoshebast et al. (2015), in studying the impact of tourism on spiritual intelligence and promoting spirituality by conceptualizing different dimensions of spiritual intelligence components in tourism, showed that tourism and travel as an influential factor in strengthening the elements of spiritual intelligence and thus promoting one's spiritual intelligence, help individuals to understand spirituality in life. According to a study done by Sharpley (2016), "spirituality and tourism" investigated the relationship

between these two components. The relationship between these two components has existed for a long time. According to him, tourism is a sacred journey and a secular spiritual experience. His research examined the gap between spirituality and tourism. Also, it investigated spirituality from different views, and to discover the complexities of the spiritual dimension of tourism, contemporary understanding of the relationship between these two components is challenged. Yashwant and Vikas (2020), in a study "The emergence of spiritual tourism and its effect on the hotel industry," explains that spiritual tourism has caused the emergence of a new dimension in the tourism industry while its effect on the economy and culture of society is defined. The emergence of spiritual tourism when talking about tourism in the Uttarakhand region has promoted the tourism industry.

Bayighomog and Arasli (2021), in a study "Reviving employees' essence of hospitality through spiritual well-being, spiritual leadership, and emotional intelligence," explains that spiritual leadership and emotional intelligence were curvilinearly related to spiritual well-being, COBSB, and creative performance. Specifically, too much spiritual leadership was not necessarily a good thing, and the less emotionally intelligent can sometimes be better off. Moreover, spiritual well-being mediated the relationship of emotional intelligence and spiritual leadership with COBSB and creative performance. Implications for theory and practice are discussed further.

### **Research method**

According to the study and analysis of variables relationships, the present study is applied research in terms of purpose and descriptive research in data collection. In addition, it is considered a sub-branch of field studies and is causal in terms of the relationship between research variables. The most important advantage of the survey method in this research is the ability to generalize the results. The statistical population of the present study includes tourists and travelers in the tourist areas of Tehran who went to one of the tourism centers of Tehran from January 2020 to July 2021. Due to the unknown size of the population and using the available cluster sampling method, 384 people with Cochran's formula were selected as the sample. After informing about the optionality of participation in the research, a questionnaire was provided to tourists. Therefore, participation in this research was performed satisfactorily and consciously. According to Table 1, three questionnaires were used to collect information. For this purpose, the

Allport Religious Orientation Scale (short figure) (1967), which consists of 15 items (the first nine items measure intrinsic orientation and the following six items measure extrinsic orientation), has been used to measure spiritual orientation. The test-retest reliability of this scale is 0.75, and the content validity in the central culture is 0.68. This test was translated by Janbozorgi in 1999 and validated in the Iranian population. The reliability and content validity coefficients have been reported as 0.72 via split-half and 0.53 through factor analysis (Emad & Hadianfard, 2019). Glasgow, Geller, Le, & Hankey (2018) Scale, which is one-dimensional, with nine questions, was used to measure the morale of tourists. Finally, Ellison's (1983) spiritual well-being scale was used to measure spiritual well-being, which contains 20 items and has the dimensions of religious and existential well-being, with ten items each. In this study, the dimension of religious well-being has been used with ten items. The reliability of this questionnaire in Iran was obtained by Seyed Fatemi et al. (2006) based on Cronbach's alpha coefficient equal to 0.82, and its validity was verified by content validity (Shivandi & Hassanvand, 2020).

**Table 1. Applied questionnaires**

Questionnaire	Indices	Number of items	Reference
Spiritual orientation	Intrinsic orientation	9	Allport & Ross (1967)
	Extrinsic orientation	6	
Tourists' morale	--	9	Lemon and Ann Wangheim (2010)
Spiritual well-being	--	20	Ellison (1983)

To measure the validity, the content, convergent and discriminant validity methods were used, and to test the reliability of the questionnaire, Cronbach's alpha method and composite reliability were used. The reliability coefficient for the research variables is shown in Table 2.

**Table 2. Cronbach's alpha coefficients and reliability and validity of research variables**

<b>Indices</b>	<b>Cronbach's alpha coefficient</b>	<b>CR</b>	<b>AVE</b>
Spiritual orientation	0/814	0/813	0/694
Tourists' morale	0/726	0/783	0/631
Spiritual well-being	0/736	0/822	0/647

The closer the Cronbach's alpha index to 1, the more significant the internal correlation between the questions and, consequently, the more homogeneous the questions. Cronbach suggested a reliability coefficient of 45% low, 75% moderate and acceptable, and a 95% high. In many references, values above 0.7 are considered desirable in the test. Composite reliability is a measure in which structures are calculated not absolutely but according to their correlation with each other compared to Cronbach's alpha. CR values with the standard value of 0.7 indicate the suitability of this criterion. The Average Variance Extracted (AVE) criterion represents the shared average variance between each structure with its indices. AVE values with a standard value higher than 0.5 indicate that this criterion is suitable. According to Table (2), the research indicators have acceptable reliability.

**Table 3. Discriminant validity of research variables**

	<b>Spiritual orientation</b>	<b>Tourists' morale</b>	<b>Spiritual wellbeing</b>
<b>Spiritual orientation</b>	0.852		
<b>Tourists' morale</b>	0.399	0.871	
<b>Spiritual wellbeing</b>	0.553	0.451	0.831

The requirement for divergent validity confirmation is that the square root value of the AVE is more significant than all the correlation coefficients of the variable related to the other variables. According to Table (3), the square

root value of the AVE, for all variables, is greater than the correlation of that variable with the other variables, which is shown at the bottom of the original diameter as the Pearson correlation coefficients. All coefficients are significant at the error level less than 0.01. This is true for all research constructs and shows confirmation of discriminant validity.

**Results**

Descriptive findings showed that about 40% (153 people) of tourists were women and 60% (231 people) were men. The largest number of tourists - about 60% (231 people) - were in the age group of 40 to 50 years. Religion, 95% of tourists, were Shiites and the rest were Sunnis.

After collecting data through a questionnaire using SPSS25 and AMOS26 software, the obtained data were analyzed. A correlation test was used to examine the relationship between variables, a t-test was used to investigate variables' status, and a structural equation model was applied to test the research hypotheses.

The Shapiro-Wilk test was used to test the normality of the factor scores obtained to ensure the normality of the data. When testing the normality of the data, we test the null hypothesis that the data distribution is expected at the 5% error level. Therefore, if a test statistic greater than or equal to 0.05 is obtained, there is no reason to reject the null hypothesis. In other words, we can say the data is expected. The results of this test are presented in Table (4).

**Table 4. Results of Kolmogorov-Smirnov test**

<b>Indices</b>	<b>Kolmogorov-Smirnov test</b>	<b>Sig</b>
Spiritual orientation	2/798	0/127
Tourists' morale	1/518	0/202
Spiritual wellbeing	1/800	0/113

According to the data obtained in Table 4, the research indicators' significance level (sig) is greater than 0.05. Also, since the Shapiro–Wilk test results confirmed the normality of the data, parametric statistics were used to test the hypotheses and other statistical tests.

In this study, the mean test of a population was used to determine the appropriateness of the factors. According to this test, wherever the significance value is greater than 0.05, there is no significant difference between the status of the variable and the given average. The variable has a moderate condition, but if the significance value is less than 0.05, there is a significant difference between the variable status and the given average. If the upper and lower limit values are positive, the status of the variables is suitable. If the upper and lower limits are negative, the status of the variables is not proper. Table (5) shows the results of this test.

**Table 5. Results of research indices in terms of suitability**

Indices	T	d.f	sig	Mean difference	interval 95%		Confidence
					Upper limit	Lower limit	
Spiritual orientation	19/142	383	0/000	0/721	0/795	0/647	
Tourists' morale	11/786	383	0/000	0/357	0/417	0/298	
Spiritual wellbeing	0/607	383	0/000	0/332	0/408	0/256	

Also, in this study, the Pearson correlation test was used to examine the relationship between the indicators. Suppose the population's correlation coefficient is  $\rho$  and the sample  $n$  is the volume  $n$  of the population  $r$ . In that case,  $r$  may be obtained randomly. For this purpose, the correlation coefficient significance test is used. This test examines whether the two variables are random and independent or not. In other words, whether the correlation coefficient of the population is zero or not? This coefficient calculates the degree of correlation between two interval or relative variables, and its value is between +1 and -1. If the value obtained is positive, changes in the two variables occur in the same direction, i.e., with an increase in each variable, the other variable also increases. Vice versa, if the value of  $r$  is negative, it means that the two variables also act in the opposite direction. By increasing the value of one variable, the values of the other variable are decreased, and

vice versa. If the value obtained is zero, it indicates that there is no relationship between the two variables. The results of the Pearson test are shown in Table 6.

**Table 6. Correlation test results between research variables**

Independent variable	Dependent variable	Error level	Significance level	Correlation coefficient
Spiritual orientation	Tourists' morale	0/01	0/000	0/399
Tourists' morale	Spiritual well-being	0/01	0/000	0/553

According to the results of Table (6), the findings show a significant relationship between the research variables at the 99% confidence interval.

### **Factor analysis results**

After data collection, to determine the extent to which measurement indicators (observation variables) are acceptable for measuring latent variables, first, it is necessary to test all observed variables separately. Therefore, the general fit indices for the measurement models (confirmatory factor analysis) were evaluated. The test of the fit indices for the confirmatory factor analysis models indicates that the measurement indices (observed variables) can measure latent variables well.

The results of confirmatory factor analysis (Table 7) with the partial index P were examined to test the acceptability of the factor load for each variable, and the value of appropriate factor loads and the amount of partial P were less than 0.05, so it can be concluded that the questions measure the observed variables well.

**Table 7. Results of confirmatory factor analysis with partial P index for each question**

P	Factor loading	Observed variable	Latent variable	P	Factor loading	Observed variable	Latent variable
0/000	0/82	ST1	Tourists' morale	0/000	0/40	SO1	Spiritual orientation
0/000	0/68	ST2		0/000	0/60	SO2	
0/002	0/57	ST3		0/000	0/83	SO3	
0/000	0/51	ST4		0/000	0/84	SO4	
0/000	0/41	ST5		0/000	0/75	SO5	
0/000	0/53	ST6		0/000	0/49	SO6	
0/000	0/60	ST7		0/002	0/75	SO7	
0/000	0/76	ST8		0/000	0/68	SO8	
0/001	0/59	ST9		0/001	0/67	SO9	
0/000	0/72	SH1	Spiritual wellbeing	0/000	0/55	SO10	
0/000	0/71	SH2		0/000	0/63	SO11	
0/000	0/54	SH3		0/000	0/64	SO12	
0/000	0/58	SH4		0/000	0/73	SO13	
0/000	0/70	SH5		0/000	0/71	SO14	
0/000	0/68	SH6		0/000	0/66	SO15	
0/000	0/71	SH7					
0/000	0/55	SH8					
0/000	0/52	SH9					
0/000	0/65	SH10					

**Structural equation model results**

In the present study, two partial indices of critical value CR and P have been used to test the significance of the hypotheses. Based on the significance level of 0.05, the critical value should be greater than 1.96, the value of the parameter less than this is not considered necessary in the model, also values less than 0.05 for the P-value indicate a significant difference between the calculated value for regression weights with zero value at the level 0.95. Structural equations and AMOS26 software were used to test the research hypotheses; the software output is shown in Figure (1).

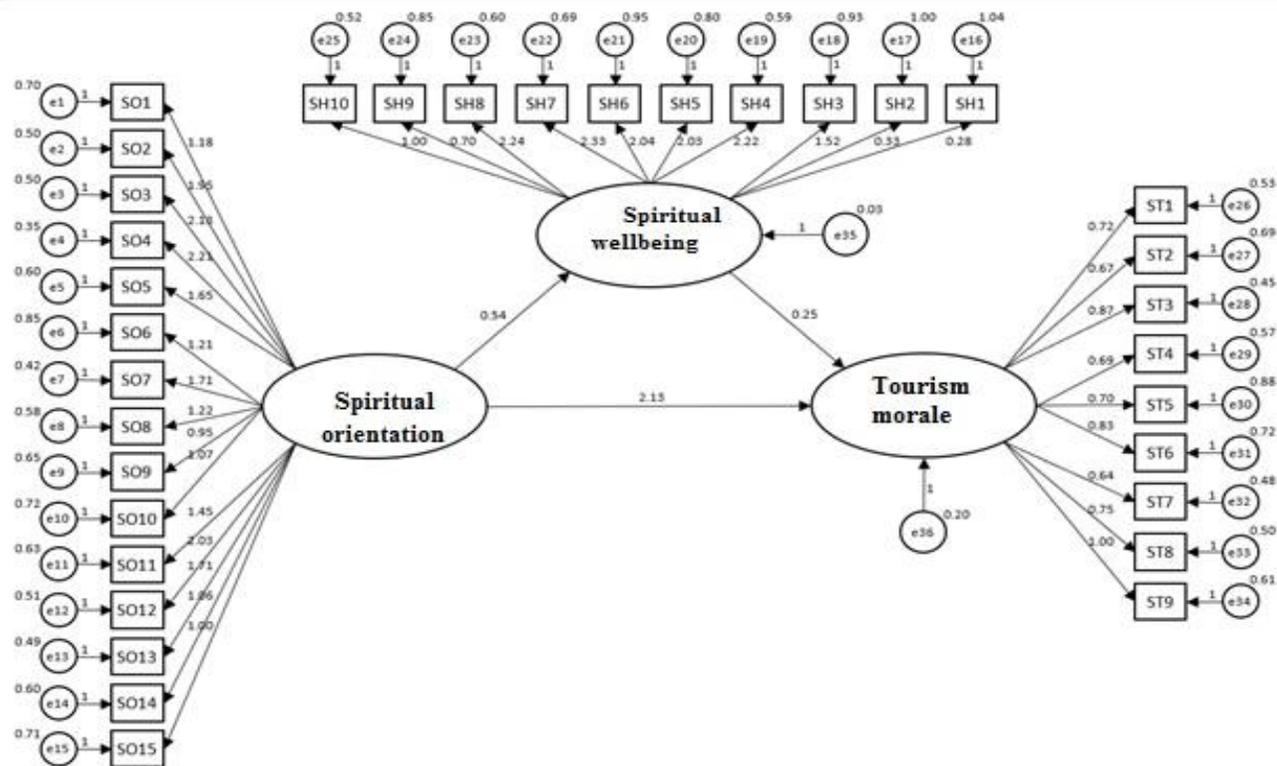


Figure 1. AMOS software output

In this study, the suitable fit indices of the model, including the root mean square error approximation (RMSEA), in which the value below 0.08 indicates the appropriate fit of the model. On the other hand, researchers find the suitable relative chi-square to be less than three as acceptable. The scores of GFI, AGFI, RMSEA, NFI, TLI, IFI, and CFI are ranging between zero and one, and as it is closer to one, it indicates the suitable fitting of the model. The scores above 90% have the most appropriate fit of the model. The estimation method used is maximum likelihood. This method reports more appropriate indicators than other estimation methods. Of course, in this method, some pre-requirements such as multivariate, outlier, and suitable sample must be examined. In this study, no outlier was observed, and it was normal and confirmed by Shapiro–Wilk test. To fit the above model, AMOS software has been used; the general characteristics are shown in Table 8.

**Table 8. Conceptual model fitting**

CIMN	CIMN/ DF	P	GFI	NFI	RMSE
131/11	2/27	0/000	0/901	0/900	0/002

According to the information in the table above, it can be seen that the model has a perfect fit. Considering the model analysis results, the research hypotheses have been tested, and the results are presented in Table 9.

**Table 9. Regression coefficient and values of partial indicators related to hypotheses**

Hypotheses	Regression coefficient	Critical value	P	Result
H1: Spiritual orientation has a significant effect on spiritual well-being.	0/54	2/362	0/000	Supported
H2: Spiritual well-being has a significant effect on the tourists' morale.	0/25	4/375	0/000	Supported
H3: Spiritual orientation has a significant effect on tourists' morale	2/13	4/901	0/000	Supported

According to Table 9 and testing the main hypotheses of the research, it is observed that the main hypotheses of the study are supported at a 95% confidence level. In explaining the test of the main hypotheses, it should be said that according to the critical value (CR), which for all hypotheses has a value greater than 1.96 and the value (P), which is less than the error level of 0.05, the main research hypotheses are supported at the 95% confidence interval.

**Bootstrap test results**

In the present study, the bootstrap method is used to test the mediating role of the variable of tourists' attitudes. The fourth and fifth research hypotheses analysis results using the bootstrap method are presented in Table (10).

**Table 10. Bootstrap results for the mediating path of the proposed research model**

Hypothesis	Path	Bootstrap	Bias	Standard error	Lower limit	Upper limit
H4	Spiritual orientation/spiritual well-being/ tourists' morale	0/48	0/0011	0/011	0/05223	0/07523
H4 Spiritual orientation / spiritual well-being/morale of tourists						

The contents of Table (10) for the path of spiritual orientation / spiritual well-being/morale of tourists show the lower limit with the value of 0.0522 and the upper limit with the value of 0.075. According to the results of the bootstrap test and not considering zero in this confidence indicates the significance of this indirect path. Therefore, according to the results of the above table, it can be said that spiritual orientation through spiritual wellbeing has a positive and significant effect on the morale of tourists at the 95% confidence interval.

**Conclusion**

Today, the phenomenon of tourism is raised as a socio-cultural phenomenon, referring to the greatest mobility and movement of human beings, and achieving excellence, meaning, and achieving mutual understanding are recognized as the main dimensions of the concept of spirituality in tourism. Here, travel and tourism as a platform and capability for moving the person allow the tourist to get rid of his habits and state of stagnation and be exposed

to change and transformation. Change can be achieved by receiving new concepts and themes derived from human exchanges, dealing with natural attractions and elements, or achieving a level of supernatural communication. Indeed, it should be said that it is only a necessary condition for change, and insight and reason are the perfect conditions. Therefore, this study attempts to investigate the relationship between spiritual orientation on tourists' morale and the mediating role of spiritual well-being in tourists and travelers in the tourism attractions of Tehran.

The results of this study showed that there is a positive and significant relationship between spiritual orientation and tourists' morale.

According to Allport (1950), individuals with spiritual orientation find their main motives in religion, and other motives, no matter how strong, are less worthy than this motive. Such people believe that their religious behavior and beliefs arise from their inner beliefs. Because they have internalized their religious teachings, they can tolerate others and use their power to cope with difficulties. In general, religious coping is based on religious beliefs and activities, and this method helps tourists control emotional stress and physical discomfort. Having meaning and purpose in life, feeling of belonging to a high source, hoping for God's help in difficult conditions in life, having social support, spiritual support, etc., are all resources that tourists can enjoy in exposure to stressful life events to inflict minor damage. Religion can play a significant role in all factors in creating stress. It can reduce the psychological problems in evaluating a situation, and one's cognitive assessment, coping activities, support resources, etc. This study showed that the tourists who have spiritual orientation have better mental wellbeing and morale.

The results showed that there is a positive and significant relationship between spiritual orientation and spiritual well-being. This finding is consistent with the study of McFarland (2009), Kunst, Tajamal, Sam, & Ulleberg (2012), Chui, Cheng, & Wong (2013), Janbozorgi (2007), Arefi and Mohsenzadeh (2011), and Ashouri, Saffarian, & Yousefi (2014). Based on these findings, it can be said that tourists with spiritual orientation consider religion as a goal and have a robust intrinsic value system. Spiritual orientation also promotes a sense of commitment, conscientiousness, and satisfaction of tourists, increasing their travel and tourism satisfaction. Finally, this will strengthen their well-being. On the other hand, the tourist believes in a transcendent origin. Relying on the divine power and trust in the omnipotent God, such a person increases the probability of pleasant events in travel and

easily overcomes unpleasant circumstances by relying on the strength of his faith. This makes him more spiritually healthy.

The results showed that there is a positive and significant relationship between tourists' morale and spiritual well-being.

In addition, it was found that spiritual orientation has a positive and significant effect on the morale of tourists through spiritual wellbeing. These results are consistent with the findings of Shafia and Sabbaghpour Azarian (2016), Jesurajan and Prabhu (2012), Ambroz (2011), Haq and Newby (2009). In this finding, it can be said that the tourist goes beyond the objective and seeks to discover the truth of life and to understand the true meaning of phenomena. His adventurous and exploratory morale provides the basis for achieving mental experiences. Since there are multiple confrontations between the tourist with nature, society, the individual, and supernatural aspects, a correct understanding of specific, pure, and even familiar themes can create spirituality. Where realities, religion, natural order and harmony, patterns and lifestyles, culture and moral values, effective communication, and understanding of new concepts are assumed as sub-components of achieving mutual understanding. The results show that the tourists who want religion to meet their social needs and ignore its principle are not psychologically well. Religious beliefs act as a shield against the stresses of life and thus contribute to one's coping strategies. In this study, the results show that tourists attempt to consider events more positively and, as a result, consider them as an opportunity for growth and development. Indeed, tourists with inner religion attempt to consider possibilities more positively and in the form of divine experiments. As a result, they consider them an opportunity for growth and progress. Because of their abilities, these individuals try to use personality patterns similar to psychological hard-working to fight against life crises.

This research has several executive limitations. One of the most important limitations is the limited statistical population of travelers and tourists in Tehran, which has reduced the generalizability and external validity of the research. Also, due to the multi-causal nature of psychological concepts, another limitation of the study was to suffice with a specific variable. It is recommended to consider the spiritual approach at different levels of tourism-related planning and strengthen the foundations of sustainability, effectiveness, and affect by involving the spiritual components of tourism such as spiritual orientation and spiritual well-being.

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