The influence of spiritual experience on the brand of religious place

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Abstract

This paper studies a theoretical model of moderated mediation in which religious learning assists as an intervening mechanism that explains the moderated relationships between brand image and the dimensions of travel benefits (tranquility and health). The study also considers the four dimensions of direct effects of a spiritual experience including (Sense of bliss, Elimination of the life concerns, Emotional involvement and Interaction). The results of the study of 384 religious tourists provide support for this integrated model across the dimensions of travel benefits. Furthermore, the results of the studies conducted on the domestic tourists verify this integrated model along with the dimensions of the religious travel advantages. The moderating effect of the religious learning is expected to have a positive impact of the brand image on the religious travel benefits as this learning strengthens the positive linkage. Additionally, the spiritual experiences enhance the positive effect of the religious travel benefits through the brand image. The present findings also indicate that the Religious travel benefit have direct effects on health and tranquility Variables via Brand image and religious learning. A model is implemented here in order to measure the strength of the findings and it is argued how this moderated mediation pattern could be shown using the empirical evidence of the religious beliefs concentrated on the various religious experiences of the tourists.

Keywords: spiritual experience, religious beliefs, brand image, religious learning, religious travel benefit

Introduction

At the same time as industrial change in the world, human life was built on new definitions based on economic values. However, human nature always demands its own needs and directs the human to fulfill them. (Sharpley & Jepson, 2011). As a perfectionist creature, human always seeks to acquire knowledge and travel provides a platform for realizing its semantic orientation (Imani Khoshkhoo & Shahrabi Farahani, ۲۰۱۸). In this situation, tourism can be expected to be used as a means of inducing meaning into life, identity finding and spiritual growth (Ambroz & Ovsenik, 2011). Today the brand image of place, especially in tourism, has become a common approach to promoting the tourism industry, and even a trend among marketers of tourism destinations. On the other hand, competition in tourism is one of the most important issues. On the other hand, this competition is highly influenced by the tourism experience quality. However, quantitative studies have been conducted in order to investigate the competitiveness in terms of the demand (Nadalipour & Chiti, 2018). Muslim religious places attract a great number of tourists every year. A part of every nation's culture, mores and manners derives from its beliefs and thoughts. The culture of different nations and their promotion in various subjects have a direct relationship with their religion. Iranian culture was a phenomenon of the power of humanistic religions (Dorri, 2013). Meanwhile, religion can affect the intensity of intercultural sensitivity which further leads to the communication competence. In this study, the shrine of Imam Reza was studied which located in Mashhad as the second most populous city in Iran and the capital of Khorasan-e Razavi Province. Every year, millions of pilgrims visit this shrine. The shrine of Imam Reza is a complex containing the mausoleum of Imam Reza, the eighth Imam of Twelver Shiites. This complex is one of the tourism destinations in Iran and has been described as "the heart of Shiite Iran" (Hafiz, 2014). In this research, the religious tourism concepts have been discussed including the spiritual experience, sense of bliss, brand image, religious learning, religious travel benefit, tranquility and health.

Spiritual Experience

Spirituality, as a mental-objective category, is perceptible in all types of tourism which its effects on the quality of tourist's life are undeniable. It is a generic term covering a wide range of spiritual experiences, even beyond the

34

boundaries of religion (Pretorius, 2008). This term has been expanded to include the whole life of the faith as well as the individual's life as a whole, including its physical, mental, social and political dimensions (Schneiders, 1989). "Enhanced spirituality may be considered *as an* important outcome in itself*; yet spiritual experiences also may *be* related *to greater* quality *of* life" (*Underwood & Teresi, 2002; cited by Greeson et al., 2011). The* spiritual experiences are the deep moments of personal transcendence, connection and wonder. The knowledge acquired through the spiritual experience is often recognized as an epistemology, with high clarity, confidence and certainty, rather than the doubt (Genia, 1991; James, 1988). The explanations included in such experiences are associated with the positive feelings and sense of meaningfulness (Gopnik, 1998; Preston & Epley, 2005), which helps resolve the existential uncertainty (Laurin et al., 2008; Valdesolo & Graham, 2014), protect against anxiety and concerns (Inzlicht & Tullet, 2010), and provide answers to the unanswered questions for the science (Preston & Epley, 2009). In religion terminology, blessing is the infusion of something with holiness, spiritual redemption, spiritual salvation or divine will. Spiritual bliss is designed to enlighten and inspire one to ascend into his/her highest self.

Sense of Bliss
Bliss helps one to feel balanced and self-empowered with spiritual knowledge and tools to enhance every aspect of the practical life. The idea of achieving happiness, bliss and eternal pleasure is reflected in various religions (Gravand & Mafakheri, 2017). Besides, the religious travel can increase the spiritual experience. So, Spiritual tourism is not a specific type of tourism, but rather a sense of bliss that the tourist finds in attaining immaterial values while traveling (Vargheese et al., 2012). Coles (1991) believes that the sense of bliss is the way in which people interpret their own causes through their acquired spiritual experiences. So, these interpretations and reaching the reasons of Life bring about a change of thinking and a pattern of thought of the individual or society. On the other hand, achieving the meaning of life while one is accustomed to habituation and stillness is not an easy task; religious tourism can provide a sense of bliss for one who interested in change.

Elimination of the life concerns
The tourist's purpose and motivation accounts for the most important issue for starting a journey. Considering the nature of human being, which is always

looking for meaning, it is possible to reach the semantic effects in the destination as part of the tourism. Therefore, the spiritual experiences acquisition during the tourism creates the concept of religious tourism (Hasani & Bastenagar, 2016), which yields the relaxation, life concerns suppression and improves the individual's mental health. Due to the necessity of attention to the security, peace sensation and elimination of the life concerns in the field of tourism, in a large metropolis of Iran i.e. Mashhad, with a huge potential of annually pilgrimage tourism attraction, the main concerns of the officials and managers are the cultural heritage, municipality, police forces and other relevant organizations, promotion of the social capital's quality, trust and quality of the services, social security and psychological relaxation of tourists and religious visitors (Azimi Hashemi, 2005).

Emotional involvement

In today's business world, the ability of companies to increase their revenues through positive mental and emotional involvement of customers due to the psychological and mental activity is of high prominence (Harris and Goode, 2004; Ohnemus, 2009). The emotional involvement of the tourists refers to the examination of temporary emotions of the individuals in developing the tourists' mentality involvement within the situations of traveling or deciding to travel. While the central emotion is to perceive the human communication with the place, the attachment to the place in the leisure literature is a multidimensional structure including the location identity and dependence as well (Williams & Vaske, 2003). Mansouri et al. (2012) showed that the Internet, which is the most important tool for tourists to access the destinations information, influences the emotional involvement of tourists. In this way, the emotional image of the tourists who use the Internet as their source of information and who do not use the Internet is completely different.

Interaction

The quality of interaction between the tourists and residents helps the tourists to experience and understand the destination and also acceptance and tolerance of tourists by the residents (Armenski et al., 2011). On the other hand, the mutual social and cultural interactions between the residents and tourists is inevitable, as tourist movements, in confronting with various societies and regions, contribute to an increasing shift in their differences. Therefore, the quality of interaction between tourists and residents will be

accompanied by the tourist's experience and understanding of the visited destination and will help the reception and tolerance of the tourists by the residents. Several elements of the national cultures such as the values, norms or rules have a significant impact on the behavior of tourists, vacation expectations, satisfactions and consequently repeated visits (Reisinger et al., 2003). Therefore, tourism is a set of interactions taking place during the process of attracting and hospitality between tourists, travel agencies, state of origin, host countries and local people (Soleimanpour, 2006).

Brand image

Brand image is defined as the set of all associations related to that brand in the consumer's memory (Aaker, 1991). Aaker (1994) came to this conclusion that brand image creates value for the brand for at least five reasons: it helps the consumer process information on the product, it differentiates the product and its positioning. Brand image can vary in different ways. What's changing rapidly is the change in brand composition. This could be done by combining new associations in the brand image or removing outstanding associations in it (Gaustad et al., 2018). Zhang and Zhao (2009) showed that successful branding for tourist sites depends on identifying the distinctive features of that place. Similarly, other researchers, including the Cai (2002), believe that people nowadays encounter of choosing different places that have similar characteristics including quality and convenience, beautiful landscape or lovely people, so not only does the place have these qualities, it must be distinct and unique enough to be chosen as the final decision of the people. So, according to the results of Roosta and Moghaddam (2011), it can be stated that branding activities would be successful if the four factors of specialization, differentiation, concentration and continuity are used.

Religious learning

Religious learning is a complex concept and has different meanings in different cultures. In this type of learning, people are acquainted with religious principles, religious beliefs, rituals and prayers directly and indirectly and in a participatory manner. In fact, in religious tourism, religious learning is more indirect. In other words, the most enduring and enjoyable learning is indirect or observational learning. In this type of learning, the learner, in accordance with his / her own desires and motivations, consciously and without any compulsion and pressure, focuses all his attention on the desired behavior, and

37

with a pleasant feeling he/she adds to his/her cognitive knowledge and experience. One of this type of learning is religious learning. In this type of learning, tourists become familiar with religious rituals through visual and aural learning. It can be said that Religious tourism is considered as one of the primary types of tourism. Religious travelling is still an important part of the tourism market and travel industry. Authorities of the religious destinations should understand the behavioral patterns of the tourists in order to expand the social and economic benefits that religious tourism offers. Many researchers believe that any market understanding begins with identifying the tourist incentives and continues by discovering the experiences at the visited destination (Van Vuuren & Slabbert, 2011; Weaver et al., 2009). They have generally focused on the exploration and comparison of the travelers' experiences, such as the tourists and pilgrims (Bond et al., 2015; Nyaupane et al., 2015). However, the results of many studies indicated that the religious tourists with different religions may have different behavioral patterns (Bailey & Sood, 1993; Essoo & Dibb, 2004). Ameli and Molaei (2012) conducted a study considering the intercultural communication and religion which have significant influence on the communication competence between the two different sects (Shia and Sunni Muslims). Their results highlighted the similarities between these two sects rather than the dissimilarities.

Religious travel benefit

In addition to its historical and spiritual significance, religious tourism cannot be underestimated as a kind of economic injection into the local economies. UNWTO (2014) estimated that between 300 and 330 million tourists visit key religious sites every year. Furthermore, the tourism industry development can be a driver to the gross domestic product (GDP) as well as the economic growth of the country. Therefore, religious travelling seems to be accompanied by incentives for constructive powers (Bandyopadhya et al., 2008). Tourism researchers have found that religious tourists may visit holy places for reasons such as nature appreciation, educational and cultural enrichment (Collins-Kreiner, 2010; Ron, 2009). While this is similar to the traditional tourism modeling, it is argued that in the field of religious tourism, such travels do not constitute an internal desire to escape from the religious life of people (Iso-Ahola, 1982; Matheson et al., 2014). Instead, religious

tourism limited daily life, and deeply embedded in religious practices; it also considered the journey to a sacred place as an extension of the religious self. Therefore, the individual religious experiences are very important in understanding motives as many people tend to be changed, cleansed or renewed on the basis of the new and powerful actions (Hyde and Harman, 2011). Although, almost every individual is struggling to succeed in the pilgrimage, the link between aims and outcomes is often unpleasant (Kaell, 2016).

Tranquility

Tranquility is the quality or state of being tranquil and calm; that is free from anxiety and worry (Herzog & Chernick, 2000). The tranquility is originated in positive philosophy which is described as "ultimate good" and "source of happiness" and it is related to a state in which the spirit is peaceful and well resolved (Kim et al., 2017). Searching for peace is a growing phenomenon in tourism. While tranquility is often used in tourism motivational literature, it is unclear what it means in tourism and how to recognize it in the tourism motive (Han, 2019). As a research topic, tranquility has attracted considerable attention in the literature (Pheasant et al., 2008), while it is not fully connected to the tourism and little effort has been made to verify that tourists seeking it through tourism. This is mainly due to the fact that tranquility is subconscious, intangible, unknown and indistinguishable which is difficult to be expressed. Nevertheless, tranquility is an integral part of the tourism. It is clear that people travel because they want to avoid disturbance or escape from the stress environment (Crompton, 1979). Vacation environment allows people to pacify anxiety, being free from excessive desires, motivate creativity and obtain happiness and well-being (Smith & Diekmann, 2017; Kirillova & Lehto, 2015).

Health

The World Health Organization (Sarafino, 1998) defines health as completeness of the physical, psychological and social well-being which is not merely limited to the lack of diseases and disabilities. Attending to our spiritual life enables us to reach the inner resources of power, equipping us with hope and faith. Spiritual health means having a state or a positive feeling in relationships with others and considering transcendental dimensions that give the person a sense of identity, integrity, satisfaction, beauty, love, respect,

39

positive attitude, inner peace and harmony, purpose and direction in the life (Velasco-Gonzalez & Rioux, 2013). It has two distinct dimensions including the religious and existential health. Religious health refers to one's understanding of spiritual well-being and his relationship with God as the superior power while existential health depends on how a person adjusts him/herself to the community and surroundings, the purpose of life, positive and negative experiences and life satisfaction (Bai & Dixon, 2014). Promoting spiritual health may not treat the disease but it can help a person to feel better, prevent some health and mental problems and affect treatment process (Bai & Lazenby, 2015).

Theoretical Framework

Fig 2 illustrates the conceptual model of this research. in this paper of moderated mediation in which religious learning supports as a dominant mechanism that clarifies the moderate interactions between brand image and the dimensions of religious travel benefits (tranquility and health). The study also reflects the four dimensions of direct effects of spiritual experience (Sense of bliss, Elimination of the life concerns, Emotional involvement and Interaction). This study adapted the concepts of figure 2 regarding the characteristics/ features of spiritual experiences and asserted that tourists' emotional and value evaluation of the travel process achieves satisfaction and behavioral intentions through spiritual experiences that are interaction, an Elimination of the life concerns, provide opportunities for emotional involvement, and Sense of bliss. Nevertheless, the previous studies have not sufficiently explored why or how these differential connotations occur. In this paper, we consider how spiritual experiences might be observed differently in terms of their roles and types. Such types are grounded in the basic idea of religious tourism for religious tourists, behavioral study of religious learning, travel benefits and brand image
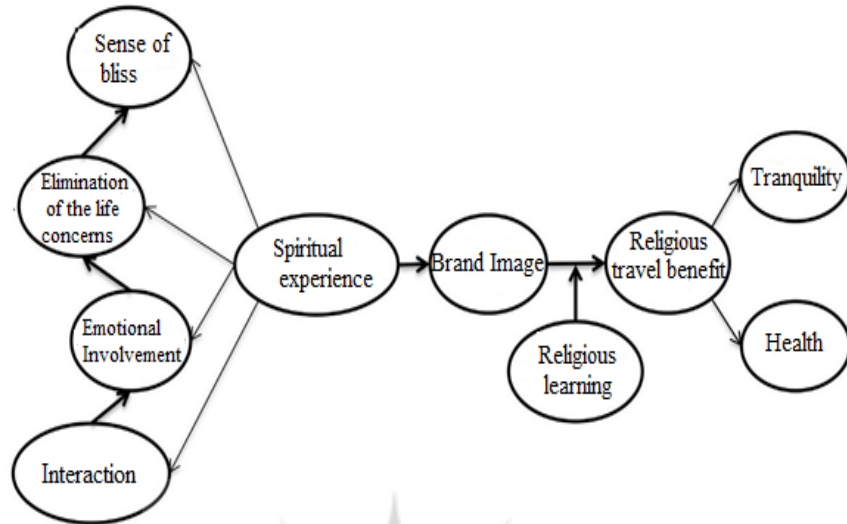
Fig. 1: conceptual model

Hypotheses Research

1- The spiritual experience of religious tourism has a positive and significant effect on the Sense of bliss of religious tourists.

2- The spiritual experience of religious tourism has a positive and significant effect on the Elimination of the life concerns of religious tourists.

3. The spiritual experience of religious tourism has a positive and significant effect on Emotional involvement of religious tourists.

4. The spiritual experience of religious tourism has a positive and significant effect on the Interaction of religious tourists.

5. The spiritual experience of religious tourism has a positive and significant effect on the brand image of religious tourists.

6. Elimination of the life concerns has a positive and significant effect on the Sense of bliss of religious tourists.

7. Emotional involvement has a positive and significant effect on Elimination of the life concerns of religious tourists.

8- The brand image has a positive and significant effect on the religious travel for religious benefits tourists.

9. Interaction of religious of tourist has a positive and significant effect on emotional involvement of religious tourists.

41

10. Religious learning moderates the relationship between the brand image of the destination of religious tourism and the benefits of religious travel

11. The religious travel benefits have positive and significant effect on the health of religious tourists.

12. The religious travel benefits have positive and significant effect on the Tranquility of religious tourists.

Method

The present research is applied in terms of its purpose and research method which is a descriptive survey. The statistical population of the study is the domestic religious tourists visiting Mashhad. The data have been collected from 384 domestic religious tourists regarding their experiences with religious tourism in Mashhad (Shrine of Imam Reza). In 2018, about 2473752 people were transported by airline to Mashhad, 3766311 via railways, 5226819 via bus terminals and 21434823 people came to this city with personal vehicles. Hence, a total number of 32901705 people entered to the city of Mashhad. The data inferential analysis has been performed using the Cronbach's alpha coefficient for measuring the internal consistency of the questionnaire. The KMO and Bartlett tests were used to determine the appropriateness of the sample size and separation of the factors, respectively, and to determine the causal relationship between the variables, the structural equation modeling method was implemented. The conceptual model of the research is based on that presented in Huang & Liu (۲۰۱۸) but some of variables have been changed. In this study, the researcher describes the nature of the research topic, which is to examine the influence of spiritual experience on the brand of religious place. In order to study the Literature review, Library studies have been done. Questionnaires were distributed in field, executive and operational stages in order to collect the required data. The time of this research is from April to June of 2019. The Statistical population of the research were pilgrims and pilgrims where selected by available sampling method to answer the questionnaire. Therefore, the purpose of choosing the research method is to allow the researcher to identify the method which helps him / her get the answers to the questionnaire as accurately, easily, quickly and cheaply as possible.

Findings

The structural equations are based on the analysis of covariance structures, In order to analyses the normality of the data in Amos software, the kurtosis index between -7 and +7 is the normal distribution and the skewness index between 3 and 3 is the normal distribution. Table 1 lists the data collected from the questionnaire. For each of the variables, the minimum and maximum scores, skewness and kurtosis statistics are given as well.

Table 1: Descriptive variables

Variables	Mean	Std. Deviation	Skewness	Kurtosis
Sense of bliss	3.12	1.032	-.322	-.471
Elimination of the life concerns	2.71	1.009	.064	-.363
Emotional involvement	2.73	1.042	.059	-.543
Interaction	3.02	1.029	.160	-.550
Spiritual experience	2.93	1.046	.117	-.414
Brand image	3.02	.938	-.342	.295
Religious learning	2.61	.935	.172	-.085
Religious travel benefit	2.72	.873	.160	.084
Tranquility	3.16	.963	-.111	-.142
Health	2.78	.951	.022	-.062

As would be observed, all of the above variables are in an acceptable range for the two indexes of skewness and kurtosis. It should be noted that the acceptable range is between 2 and -2. In order to determine the content validity and reliability of the questionnaire, expert analysts were used. The value of Cronbach's alpha for all of the research structures is more than 0.70. SPSS software was used to calculate this reliability. Table 2 illustrates the confirmatory factor analysis for investigating the validity and reliability of the indexes in the present research. Validity refers to the logical relationship between questions and the research subject. In fact, Validity is the ability to evaluate what is to be measured. When the test has validity, it means that the test questions accurately measure what the purpose of the research is. Whenever a Variable (hidden variable) is measured on a multi-item (observable variable), the correlation between its items is assessed by convergent validity. If the correlation between factor loadings is high, the questionnaire has convergent validity. This correlation is necessary to ensure

that the test measures what needs to be measured. For convergent validity, the Average Variance Extracted (AVE) must be calculated.

Table 2: Confirmatory factor analysis for investigating the validity and reliability of the indexes

Variables	Item	Loading	Cronbach's Alpha	CR	AVE
Sense of bliss	SB1	.915	.909	.921	.747
	SB2	.945			
	SB3	.913			
	SB4	.649			
Elimination of the life concerns	EL1	.864	.897	.876	.640
	EL2	.826			
	EL3	.860			
	EL4	.782			
Emotional involvement	EI1	.908	.904	.908	.767
	EI2	.888			
	EI3	.829			
Interaction	I1	.763	.759	.776	.635
	I2	.829			
Spiritual experience	SE1	.919	.847	.864	.684
	SE2	.898			
	SE3	.634			
Brand image	BI1	.918	.928	.929	.813
	BI2	.881			
	BI3	.904			
Religious learning	RL1	.889	.925	.913	.725
	RL2	.927			
	RL3	.895			
	RL4	.786			
Religious travel benefit	RT1	.686	.817	.821	.607
	RT2	.848			
	RT3	.794			
Tranquility	T1	.815	.901	.907	.710
	T2	.908			
	T3	.874			
	T4	.767			
Health	H1	.877	.892	.876	.640
	H2	.684			
	H3	.791			
	H4	.878			

In order to analyze the internal structure of the questionnaire and the discovery of the constituent elements of each structure, the structural validity has been performed using the confirmatory factor analysis. In addition, the structural equation modeling (SEM) and path analysis have been used in Amos software to examine the conceptual model and research hypotheses. As a result, by adding covariance between the components of the error, was corrected. Therefore, according to Table (3) and Fig. (2), the modified model has a suitable fit. The path analysis method was used to test the research hypotheses. AMOS22 and SPSS22 software were used for this purpose. In this software, The Path analysis produces fitting indicators which are acceptable within a specified interval and the results are reliable. The first indicator is K/2 degrees of freedom. Values of less than 3 are considered very desirable. Values of above 0.9 for goodness of fit indexes (GFI) and the comparative fit index (CFI) indicates that the model has a good fit. In addition, the Root Mean Square Error of Approximation (RMSEA) is less than 0.1. Although the obtained GFI values are slightly above acceptable levels (greater than 0.9), significant values for other indexes support the path analysis test of the research model using Amos software. The conceptual model for the proposed framework showed Table ٣.

Table 3: Model fitting indicators

| Index name	Chi-square/degrees of freedom	Allowance amount	obtained values
$\dfrac{x^2}{df}$	K/2 degrees of freedom	3<	2/298
RMSEA	Root Mean Squared Error of Approximation	0/08<	0/067
GFI	Goodness of Fit Index	0/90>	0/821
CFI	Comparative Fit Index	0/90>	0/936
AGFI	Adjusted Goodness of Fit Index	0/90>	0/778
NFI	Normed Fit Index	0/90>	0/903
TLI	Non- Normed Fit Index	0/90>	0/925
RFI	Relative Fit Index	0/90>	0/886
IFI	Incremental Fit Index	0/90>	0/937
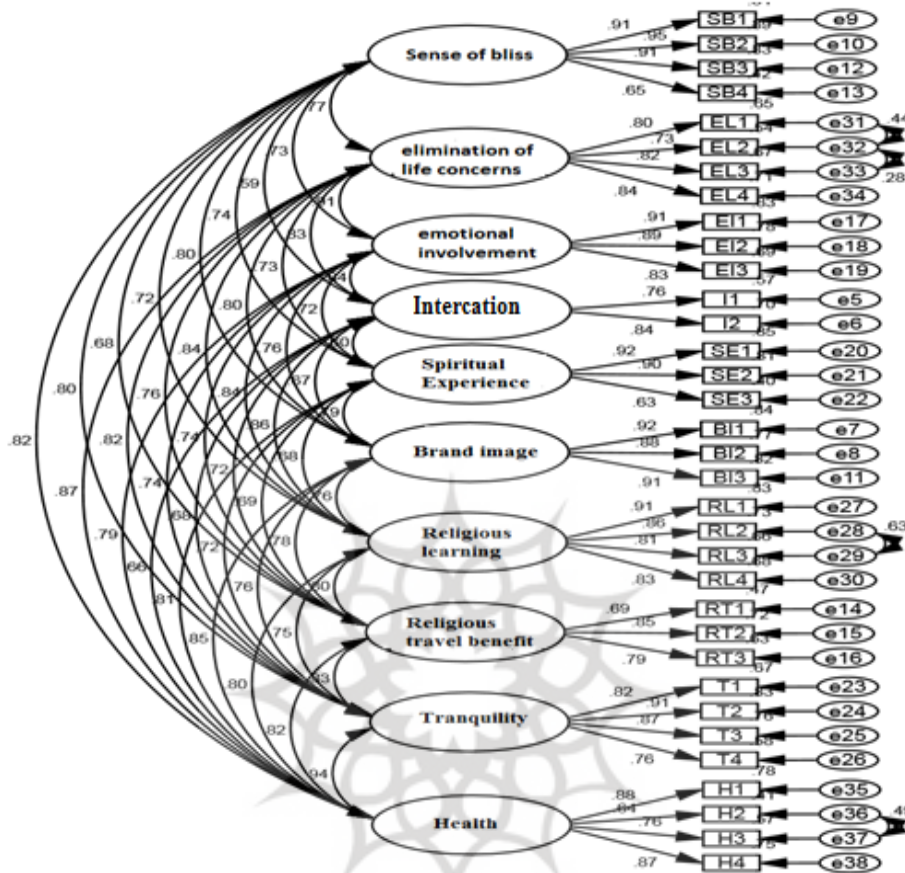
Fig. 2: Fitting indicators test of the conceptual model

Path analysis

As mentioned before, this research is based on ۱۲ hypotheses. To study these hypotheses, the path analysis method has been used in AMOS software's. The significance levels for testing these hypotheses are given in Table 4. The basis for confirming the hypotheses is that the significance level (p-value) for them is smaller than 0.05.
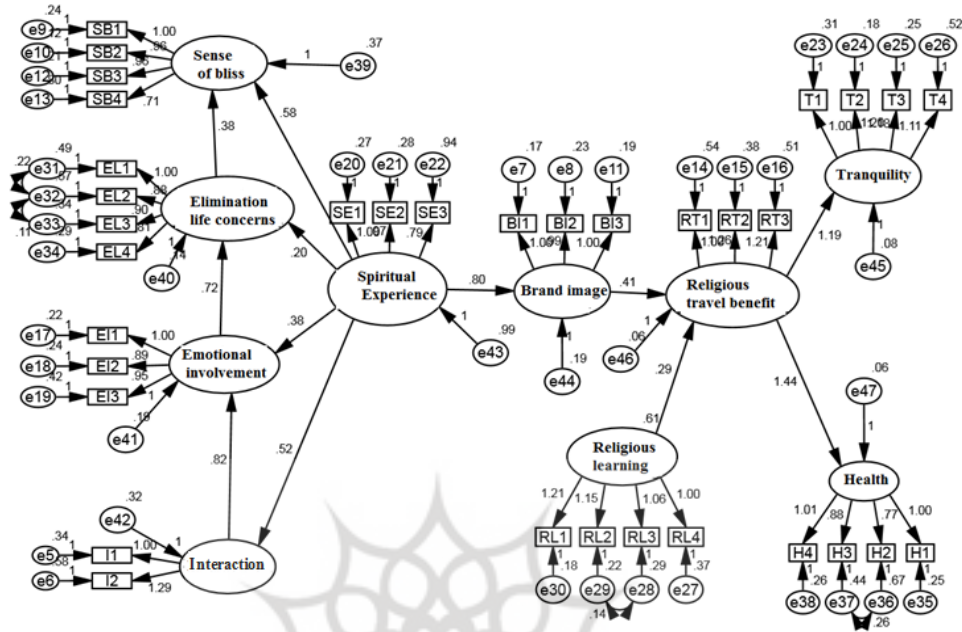
Fig. 3: Research hypotheses test

Table 4: the study of research hypotheses

hypotheses		Path		Estimate	P
1	Sense of bliss	←	Spiritual Experience	.579	***
2	Elimination of the life concerns	←	Spiritual Experience	.203	***
3	Emotional involvement	←	Spiritual Experience	.376	***
4	Interaction	←	Spiritual Experience	.522	***
5	Emotional involvement	←	Interaction	.820	***
6	Elimination of life concerns	←	Emotional involvement	.715	***
7	Sense of bliss	←	Elimination of the life concerns	.375	***
8	Brand image	←	Spiritual Experience	.795	***

hypotheses		Path			Estimate	P
9	Religious travel benefit	←		Brand image	.411	***
10	Religious travel benefit	←		Religious learning	.294	***
11	Tranquility	←		Religious travel benefit	1.186	***
12	Health	←		Religious travel benefit	1.440	***

Results discussion and conclusion

The obtained results indicate the positive and significant influence of the spiritual experience on the sense of bliss, suppression of the life concerns, emotional involvement, interaction and brand image as well. The research achievements showed that the emotional involvement is influenced by the interaction. Also, the emotional involvement has a positive and significant effect on the life problems cancellation which affects the sense of bliss as a consequence. The results further illustrated that the brand image and religious learning has positive impacts on the religious travel benefits. It was found the religious travel benefits affect the tranquility and health. An ever increasing attention has been paid to the cultural studies and examination of the tourists' experiences and behaviors in terms of understanding the values in the religious tourism. This part of the research is in agreement with the results reported by Moaven et al. (2018), Qaemi (2012) and Arasteh and Eilami (2011). The present investigation presented the mediation-moderation model which connects the domestic religious tourists' involvement with religious learning and participation in various cultural contexts to their apprehended religious travel benefits. The presented model clarified that the brand image of domestic religious tourists of Mashhad City, intercedes the relationship between the spiritual experience and travel benefit. Furthermore, the multidimensional process found that the spiritual experiences may affect the mind health of the domestic religious tourists via experiences including the unique involvement and opportunities for eliminating the life anxieties. This part of the research is consistent with the results of Preston and Shin (2017). Mashhad is the spiritual capital of Iran and the second most populous city in the country after Tehran.

The political situation of Mashhad as the center of Khorasan Razavi shows that an annual arrival of one million foreign tourists to Mashhad has created the potential for providing health services (not just medical and therapeutic). In addition, the relationships between brand image and religious travel benefits might be intensified through the religious learning. It was found that the religious travel benefits are improved when tourist involvement in religious learning should be the part of a spiritual experience and the brand image of the religious place of Shrine of Imam Reza would be positive. This part of the research is also consistent with the outcomes of UNWTO (2014), Nyaupane et al. (2015), and Olsen (2017). Further to these, the results indicate that the religious learning of domestic religious tourists is a moderating mechanism which consolidates the relationship between brand image and gain of the religious travelling. This part of the article is consistent with the results of Nassaji Kamrani et al. (2017). Having surveyed the religion's main values with tourism practitioners and educators, George et al. (2009) suggested that learning should be carried out from the local culture point of view. By introducing the new concept of religious learning interaction model to the relationship between the behavior of domestic religious tourists and religious tourism aims, this result confirms that the domestic religious tourists require adequate attitudes of respect, experience, and fully exploit religious experiences. This part of study is in close agreement with the results of Mahmoodi et al. (2015). Finally, the results indicated that different attributes might have common effects and sequences; the religious experience suppress the life concerns of the domestic religious tourists through their perception of emotional involvement and sense of bliss characteristics of different experiences in the Imam Reza shrine, which is consistent with the results of Voyé (2002) and Stump (2000) Shafia and Sabbaghpour Azarban (2016). In addition, the level of religious experiences of Iran provide the domestic religious tourists with high levels of life concerns elimination depending on their sense of bliss from their daily routines and their emotional involvement in the experience. In particular, it was found that if we aim to offer domestic different experiences to the religious tourists and make our culture more attractive, it is necessary to provide a variety of mental and spiritual features of religious tourism in the religious environment such as creating an interactive experience, providing emotional opportunities for involvement, furnishing a sense of bliss, and elimination of the life concerns. On the other

hand, the results indicated that Imam Reza Shrine provides the tourists with life concerns cancellation if they adapt their actions and interests to the religious tourism experience. This part of the research was found to be consistent with the results of Richards & Wilson (2006). Therefore, the resulting effects of the tourism behavior of the domestic religious tourists and their identified important characteristics have highlighted the fact that various mediation relationships can be used among the spiritual experiences, brand image, religious learning and religious travel benefits.

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