THE IMPACT OF MEMORABLE UMRAH AND HAJJ EXPERIENCES ON THE SUBJECTIVE WELL-BEING ON PILGRIMS IN MALAYSIA

BY

NUR ATHIRAH BINTI HAZMAN (H20A1480)

NUR ATHIRAH BINTI HUSSAINI (H20A1481)

NUR ATHIRAH BINTI MOHAMAD NORDIN (H20A1482)

NUR ATIQAH BINTI AMRAN (H20A1486)

Bachelor of Entrepreneurship (Tourism) with Honour

A report submitted in partial fulfilment of the requirements for the Degree of

Bachelor of Entrepreneurship (Tourism) with Honour

Faculty of Hospitality, Tourism, and Wellness

UNIVERSITI MALAYSIA KELANTAN

2023

APPENDIX B: DECLARATION

DECLARATION

I hereby certify that the work embodied in this report is the result of the original research and has not been submitted for a higher degree to any other University or Institution

√	**ACCESS**	I agree that my report is to be made immediately available as hardcopy or on-line open access (full text)
	CONFIDENTIAL	(Contains confidential information under the Official Secret Act 1972) *
	RESTRICTED	(Contains restricted information as specified by the organization where research was done) *

I acknowledge that Universiti Malaysia Kelantan reserves the right as follow.

The report is the property of Universiti Malaysian Kelantan
The library of Universiti Malaysia Kelantan has the right to make copies for the purpose of research only
the library has the right to make copies of the report for academic exchange

Certified by

Nur ATiqah Amran

_____
Signature of Group Representive

Name Group Representive: Nur Atiqah
Binti Amran
Date: 26 June 2023

_____
Signature of Supervisor

Name Group Supervisor: NurZehan Abu Bakar
Date : 26 June 2023

ACKNOWLEDGEMENT

We, Group T35 from PPTA 2 have been assigned to make a report about a compilation of the first three chapters learned in the Research Methodology course for this project. First of all, we want to thank and appreciate our lecturer Madam NurZehan Binti Abu Bakar for giving us the opportunity to explore more about multiple methods used to make a research paper, and teaching us about the importance of a completely well-made research thesis in any field and industry. We would also like to expend our deepest gratitude to each member of our assignment group for doing such excellent work in completing the tasks given despite other unexpected incidents. The research fields are important to the overall growth of all other industries. Thanks to the many research projects and thesis in past, people managed to continue building and improving all sorts of inventions and accommodations in their lives. Thus, it is not surprising to learn and apply the methods gained from this subject to any thesis and projects in the future. As such, we hope this research project will do well in grading for the final assessment.

TABLE OF CONTENT

CONTENTS

LIST OF TABLES

LIST OF FIGURES

LIST OF SYMBOLS & ABBREVIATIONS

Abbreviations

UNWTO	United Nations World Tourism Organization
DMOs	Destination Management Organization
MTEs	Memorable Tourism Experiences
MTES	Memorable Tourism Experience Scale
SPSS	Statistical Packages for the Social Sciences
IV	Independent Variable
DV	Dependent Variable

ABSTRACT

This study was proposing to examine the impact of memorable umrah and hajj experiences on the subjective well-being of pilgrims in Malaysia. The independent variable of this study consists the knowledge, refreshment, local culture, and meaningfulness. Next, this study has three objectives to examine the relationship between knowledge and visitor subjective well-being among umrah and hajj pilgrims, to examine the relationship between refreshment and visitor subjective well-being among umrah and hajj pilgrims, examine the relationship between meaningful and visitor subjective well-being among umrah and hajj pilgrims, and to examine the relationship between local culture and visitors' subjective well among umrah and hajj pilgrims. This study is believed to provide notable insights to the host country, tour operator and travel agent in organizing memorable experiences umrah and hajj.

Keyword: Umrah, Hajj, Memorable Tourism Experience and subjective well-being

CHAPTER 1

INTRODUCTION

1.1 INTRODUCTION

Traveling outside one's home country or region for pleasure, business, or employment is a social, cultural, and economic phenomenon known as tourism. (Walton, 2018). Tourism and the travel sector are important economic activities allover the world as they provide employment opportunities and improve local income andstandard of living. (Walton, 2018). According to Walton (2018). There are many different kindsof tourism, including pilgrimage tourism, rural tourism, urban tourism, and cultural tourism.

One of the earliest forms of tourism, pilgrimage is also referred to as religious, spiritual, sacred, or faith tourism. It dates back thousands of years (Collins, 2019). Travel's spirituality is acknowledged by almost all world religions. Different places are given great significance in the Bible because of the roles they play in various belief systems. Gods are said to have been born in some places, while others are thought to be gods' gifts, religious leadership centers, or simply magnificent places of worship. (Suemadha, 2012). For instance, Muslim holy sites are known asMakah and Madinah in Saudi Arabia. The pilgrimage is called the Hajj and it happens everyyear (Stainton, 2022). Every adult Muslim who is physically and financially capable of doingso must perform this obligatory duty at least once in their lifetime. Following is some of thethere are numerous breathtaking places of worship that draw devotees from all over the world. (table1.1):

1

Table 1.1: Centers of Worship That Draw Devotees from All Around the World

City	Religion
Lumbini	Buddhism
Vatican City	Catholicism
Western Wall	Judaism
Golden Temple	Sikhism
Sri Pada	Buddhism, Christianity, Islam, Hinduism

According to World Tourism Organization (UNWTO) statistics, each year, 330 million people travel for religious and educational purposes, visiting important pilgrimagesites all over the world (Griffin & Raj 2017). Numerous factors, such as the search for locations The expansion of tourism infrastructure in pilgrimage centers, the renewal of tours along pilgrimage routes, the emergence of new pilgrimage routes, the growth of the automotive industry, and the desire to meet "oneself" and God are all factors that affect the growth of pilgrimages and religious tourism (Roszak 2017; Mróz 2019).

For Umrah and Hajj alone, The General Authority for Statistics from Saudi Arabia reported the total number of pilgrims. A total of 899,353 pilgrims made the journey in 2021, 779,919 of whom arrived from outside Saudi Arabia via various ports (returning after a two-year absence due to the COVID-19 pandemic). The remaining 119,434 pilgrims were both citizens and residents. The statistical report of the Ministry of Saudi Arabia revealed thatthe total number of pilgrims majority come from Indonesia with 127,789 pilgrims, 90,253 pilgrims from Pakistan, and a total of 54,287 pilgrims from India (Saudi Gazette, 2022).

Umrah and Hajj are two religious rites that Muslims carry out. One of Islam's most inspirational and purifying rituals is Umrah. It is a Prophet Muhammad Sunnah and a spiritual act of worship that Muslims all over the world are strongly advised to engage in. Millions of pilgrims travel each year to Makkah in Saudi Arabia with the goal of performing Umrah and

seeking blessings and atonement for their sins. (Al Ma'ad, 2020).Millions of Muslims from all over the world visit Mecca each year to perform the hajj. The annual pilgrimage known as Hajj is the fifth tenet of Islam. Therefore, performing the Hajj at least once during one's lifetime is required of all Muslims who are physically and financially capable. (Chowdury, 2019).

Most pilgrims perform Umrah and Hajj many times because they describe the closeness pilgrims feel to the Prophet while standing in 'Arafat: Most people generally aim to obtain happiness and everlasting well-being in their life (Hadijah, 2019). Other than that, Islamists travel on spiritual pilgrimages called hajj and umrah to seek Allah's blessings. By doing this, pilgrims gain spiritual merits and have a chance to renew themselves. Moreover, when a Muslim travels to a holy mosque to pray, their reward is greatly increased. This is especially true if they perform Salat in Mecca, Medina, or Makkah (Mosque of-Nabawi). Knowledge of the "guest of Allah" psychological state of experienced positive emotions, levelof engagement, perceived positive relationships, awareness of the meaning, and sense of accomplishment, will provide much-needed information on this greatest annual human gathering of the world (Ayob et al.,2013). The act of being religious is a form of reverence foran experience that is believed to bring happiness in this life and the next. Such unforgettable experiences provided during the Hajj and Umrah show how crucial it is for pilgrimage destinations to promote unforgettable experiences in order to completely rely on this type of tourism for their revenue (Stainton, 2022). Hence, this study is designed to examine visitors' memorable experiences in performing umrah and hajj.

1.2 PROBLEM STATEMENT

Every year, millions of Muslims travel to Makkah, Saudi Arabia, to perform Hajj, an Islamic pilgrimage ritual (Khan, 2018). The Muslim pilgrimage to Mecca in Saudi Arabia is one of the five pillars of Islam and is required of every financially and physically capable Muslim at least once in their lifetime. This pilgrimage draws millions of worshippers for Umrah, and approximately two to three million people from various countries around the world gather for the annual Hajj rituals (Alqahtani, 2016). According to (Gatrad et al., 2005) although Muslims are only required to travel once in their lifetime, many Muslims, especially those who live in the West, will travel more frequently. Hajj and Umrah are pilgrimages that Muslims all over the world are obligated to perform to bring good fortune (Haq & Jackson, 2009). It's also common knowledge among those who have made the Hajj that nothing can truly prepare one for the overwhelming beauty of the pilgrimage or the overwhelming sense of humility it engenders. Travelers can pursue their desires for blessings, inner strength, firmness of faith, and occasionally even for blessings and abundant wealth (McClendon & Riedl, 2019).

However, the hajj and umrah cover up a significant problem. Numerous instances of fraud committed by individuals posing as umrah service providers have occurred (Kurniawan, 2021). Consumers who do not pay attention to the small indicators and are easily swayed by the low prices offered are always victims of fraud (Kurniawan, 2021). However, travelers may run into some risks and threats. In such a physically taxing journey, older pilgrims are vulnerable to the risks of illness and injury (Ahmed, 2006). Crowds commonly increase these risks and increase the possibility of contracting communicable diseases. According to the interview conducted by (Sherbini, 2019) with 7 Umrah past performers and travel agents' coordinators in Malaysia. In terms of transportation, they complained about the long wait times

4

for buses to and from the Masjid. Furthermore, the rest (R&R) stops on the highway between Makkah and Madinah are filthy, and the toilet water pressure is low. Furthermore, their accommodations are of lower quality than expected and are located far from the Masjid in Makkah. When compared to hotels in Madinah, Makkah hotels are not as satisfying. Furthermore, pilgrims complained about the food provided by Umrah operators, which was unappealing and served in small portions. Most of them believe it is better to buy food outside of the hotel because there is a wide variety available in Makkah and Madinah.
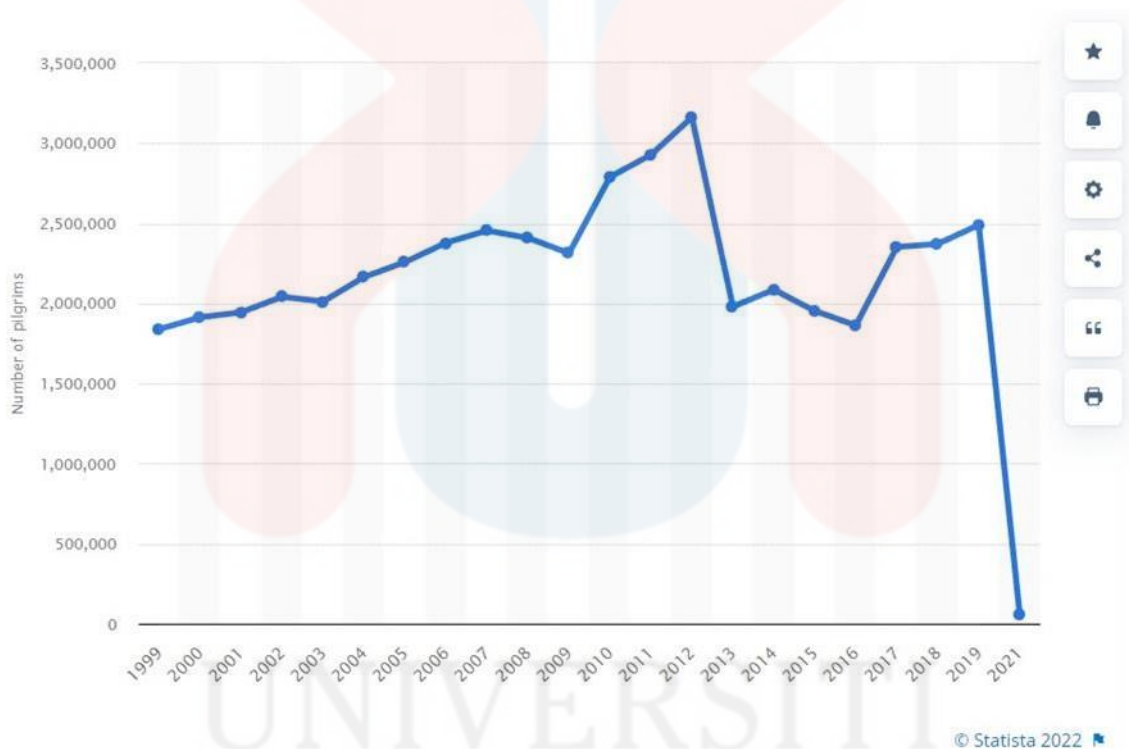
Figure 1.1: Annual number of Hajj pilgrims to Saudi Arabia from 1999 to 2021source: Statista (2022)

Such concerns were reflected in the number of tourist arrival by Statista (2022). Based on figure 1, the annual number of Hajj pilgrims to Saudi Arabia from 1999-2021 has been fluctuating from 2008 until 2021. This brings up the question of why people want to perform the Hajj and Umrah. Have they found happiness or even life satisfaction as a result of the

memorable experience they had in performing umrah and hajj. Despite concerns discussed in the previous paragraph

In response to this scenario, Urgent efforts should be made by Saudi Arabia or DMOs Tourism. Saudi Arabia's tourism agency must work harder to promote a more appealing and affordable package for Muslims so that the number of people performing Hajj and Umrah continues to rise in the coming years. Aside from that, DMOs and travel agencies should begin improving the Umrah and Hajj experiences to attract more Muslim pilgrims. Furthermore, it assists DMOs and Saudi Arabia in developing a competitive advantage and increasing subjective well-being (Bianchi, 2017).

Despite the importance of travel experience and subjective well-being in pilgrimage tourism, study on pilgrimage experience is still limited. So far, the experience was only discussed in the field of cultural tourism (Siamak et al, 2019), urban tourism (Chao et al, 2019), museums (Islam et al, 2020), and heritage destinations (Mostafa et al, 2021). Hence this study is designed to conduct on the investigated relationship between visitor memorable experiences and subjective well-being in the context of Umrah and Hajj.

1.2 RESEARCH OBJECTIVE

1. To examine the relationship between knowledge and visitor subjective well-being among umrah and hajj pilgrims
2. To examine the relationship between refreshment and visitor subjective well-being among umrah and hajj pilgrims
3. To examine the relationship between meaningful and visitor subjective well-being among umrah and hajj pilgrims

6

4. To examine the relationship between local culture and visitors' subjective well-among umrah and hajj pilgrims

1.3 RESEARCH QUESTION

1. What is the relationship between knowledge and visitor subjective well-being among umrah and hajj pilgrims?

2. What is the relationship between refreshment and visitor subjective well-being among umrah and hajj pilgrims?

3. What is the relationship between meaningful and visitors' subjective well-being among umrah and hajj pilgrims?

4. What is the relationship between local culture and visitors' subjective well-being among umrah and hajj pilgrims?

1.4 SIGNIFICANT OF STUDY

This study will make numerous significant theoretical and managerial contributions to academics and event users in general. This study will add to a growing body of knowledge in academics about memorable pilgrimage tourism experiences. The body of research in pilgrimage tourism study could also be expanded by future researchers. The result may help practitioners in the event sector gain insight into how to grow their companies in the highly complex and cutthroat business environment of today.

From a practical perspective, this study will help the (general) public to comprehend the different pilgrimage-related challenges. Furthermore, the environment and programs should be developed and designed by destination managers to be viewed as thrilling, delightful, and interesting (Gursoy, Spangenberg, & Rutherford, 2006). Destination managers also must

provide activities that allow tourists to express themselves while also broadening their perspectives on life and society. A journey to Macca and Madinah, for example, may allow tourists to experience the meaning of "grateful," that is, how It affects how the locals experience umrah and hajj emotionally, psychologically, and socially. Prioritizing tourism activities that foster relationships with fellow travelers and strengthen existing ones will make for a more fulfilling experience and increase the likelihood that an occasion will be remembered (Chandralal & Valenzuela, 2015). Additionally, A variety of memorabilia, such as souvenirs, can be provided by destination managers as well as more commonplace items like nail clippers that act as meaningful keepsakes rather than novelty items (Wilkins, 2011). Tourism activities that promote a meaningful experience and raise the possibility that an occasion will be more memorable, such as deepening relationships with traveling companions and forming new ones with other tourists, should also be given priority. Furthermore, destination managers can provide a wide range of memorabilia, which consists of meaningful keepsakes rather than novelty items, such as nail clippers as well as souvenirs like trinkets. This research will assist the pilgrimage tourism industry in developing a variety of activities and packages that are suitable and capable of entertaining visitors in addition to allowing them to take in the mood of the Macca and Madinah environment.

From an academic perspective, this study made a significant addition by expanding the literature review on memorable experiences and pilgrimage tourism. This study would also serveas a guideline for future research advancement, especially in fields relating to pilgrimage tourism. Additionally, this would support researchers in coming to a strong conclusion regarding the findings of theories, hypotheses, and inquiries.

1.5 DEFINITION OF TERM

LOCAL CULTURE

- Local culture refers to a nation's particular behaviors values, and traditions, which can range from how people work and interact with one another to how they eat and dress. Connecting with the locals is at the center of any vacation (Reisinger & Turner, 2003). Carmichael (2005) identifies social interaction between tourists and locals as both an essential and memorable part of the tourism experience (Morgan & Xu, 2009).

REFRESHMENT

- One of the main reasons people travels is to get a new start or feel better. Another name for this is renewal, relaxation, and refreshment. People frequently experience better mental and physical health after vacations (Uysal, Perdue, & Sirgy, 2012). The most fundamental element of tourism is refreshment, which has an impact on how visitors will remember their travels (Kimet al., 2012). Refreshment is concerned with your feelings and the value you derive from an experience. They also arouse strong emotions in you. People place a high value on being renewed as a psychological benefit of travel. (Uriely, 2005).

MEANINGFULNESS

- Meaning could be discovered in tourism in a number of ways, one of which is through meaningfulness (Jamal, 2008). Making sense of one's experiences is how one makes sense of their life and leaves a lasting impression (Sutherland, 2011). When a traveller returns home, meaning can help them change and grow. They may view their regular

lives in a new light, and what they experienced and learned while travelling may start to influence how they live their lives (Tarssanen, 2007).

KNOWLEDGE

- The subjective component of tourism that includes education and learning is knowledge (Morgan & Xu, 2009). Depending on how much they enjoy learning, individuals can choose their destination and what to do once they arrive (Poria, Butler, & Airey, 2004). Hirschman and. Holbrook (1982) says that Consumption feelings can result in enjoyment, fun, and pleasure, and the stream of associations can result in learning. (McKercher & du Cros, 2002) tell that travelers can gain a lot of knowledge from their travels. These new practical skills, knowledge, skills of application, and consciousness are the results of this learning.

CHAPTER 2

LITERATURE REVIEW

2.0 INTRODUCTION

The independent variable, the hypothesis, and the conceptual framework are all covered in this chapter. Umrah and hajj are the dependent variables, both of which are memorable tourist experiences. A brief introduction to the local culture, a refresher on subjective well-being, and a discussion of the significance of subjective well-being will open this discussion. A hypothesis, often known as a scientific hypothesis, is a declaration regarding how a scientific investigation will turn out. For a hypothesis to be considered a legitimate research hypothesis, it must possess three characteristics: specificity, testability, and falsifiability. The conceptual framework represented what you expect to gain from your investigation. It identified the factors relevant to your research and showed how they may be related.

2.1 MEMORABLE TOURISM EXPERIENCE

It is expected in the spiritual and religious contexts that a person's satisfaction with the services received will strengthen their adherence to Islam, which could have an effect on their overall experience. The food and dining experiences tourists have while visiting a particular place can be enjoyable and memorable, and they can go beyond the simple nutritional value of the food consumed (Hassan, 2022). By using the example of Medjugorje (2013), it was demonstrated that visitors' satisfaction with the lodging options, gift shops, and restaurants at

one of the most important Marian shrines in the world significantly influenced their overall experience. In a different study, it was discovered that pilgrims' expectations are shaped by more than just their travel-related motives expectations for the local infrastructure's ease of use in terms of transportation and other related aspects (Olsen, 2006).

The tourism experience began to be better understood by academics in the 1990s. From Csikszentmihalyi's (1975) initial conceptualization and the service quality model (Parasuraman et al.,1988), Ritchie and Hudson (2009) chart this development to satisfactory (Ryan, 1995), quality (Jennings & Nickerson, 2006), and memorable experiences. Kim et al. (2012) defined an unforgettable travel experience was defined as one that is "positively remembered and recalled after the event has occurred" more than ten years ago. Existing research shows that fosteringmemorable experiences has a variety of advantages for tourism service providers (Stone et al.,2018). For instance, return visits are more likely for guests who have a positive memorable experience (Coudounaris & Sthapit, 2017), develop a connection to the location (Tsai, 2016; Vada et al., 2019a), and feel subjectively well-off. Theoretically crucial as well as helpful to destination competitiveness, the study of memorable tourism experiences (Stone et al.,2018).

However, because memorable tourism experiences are multifaceted, on theorizations and measurement, there is little consensus (Bigné et al., 2020). Existing scales fall short of capturing what makes a memorable travel experience (Tung & Ritchie, 2011), whereas unstructured techniques offer richer accounts of travel experiences. The research settings (e.g., Sthapit et al., 2022; Zhang et al., 2018) and sampling designs also differ significantly. Despite the fact that memorable tourism experiences are Studies on the subject have been contradictory and dispersed, despite being a significant and developing research area (Coelho et al.,2018; Sthapit & Barreto,2018). By reviewing conceptual and intellectual aspects of customer experience and tourism experience, researchers have advanced knowledge recently (e.g.,

Becker & Jaakkola, 2020; Kranzbühler et al., 2018; Lemon & Verhoef, 2016). However, a comprehensive and timely synthesis of recent research on memorable travel experiences is still lacking.

2.2 UMRAH AND HAJJ

Umrah in terms of language is a pilgrimage. In terms of syara', it means to visit the Al-Haram Mosque at any time to perform certain acts of worship with certain conditions. Umrah can be performed at any time an individual wishes. However, there are times when we cannot perform Umrah, which is the time of Hajj. Performing Umrah is an act of worship like a person offering himself to Allah SWT. Every moment when you are there will be best used for worship. (Siti Hadijah, 2021). The annual Muslim pilgrimage known as Hajj is regarded as one of Islam's five pillars. The Prophet Muhammad established the rituals that are practiced during this journey. However, the Quran claims that these traditions go back to Prophet Ibrahim, who was told to leave his wife and son behind in the desert of Mecca. Islamic teachings hold that doing these rites out of trust in Allah represents obedience to God and gives merit (Omar Ayoub, 2019). The Hajj, which is a yearly pilgrimage, is one of the five most important parts of Islam. The ceremonies for this tripwere planned by the Prophet Muhammad. But the Quran says that these customs go back to the Prophet Ibrahim, who left his wife and son in the desert of Mecca when he went to war. Islam says that doing these things out of faith in Allah is a sign of giving up to God and gets you a reward. (Zain, 2019). While, Umrah is the name of the annual pilgrimage that Muslims make to Mecca. Muslims call it a "small pilgrimage" because it makes a traveler clean and forgives them for wrongs and crimes they have done in the past.

2.3 SUBJECTIVE WELL BEING

The cognitive evaluation of one's own life as positive, which may include pleasure with one's existence, the lack of unpleasant emotions, and enjoyment. subjective health, according to Vingerhoets (2010), concentrates on the things that make individuals feel good and can be conceptualized based on experience in a particular domain such as job, consumption, family, tourism, or health or on overall life satisfaction as a result of a person's current life position. Subjective well-being is frequently described in terms of happiness and life satisfaction (McCabe & Johnson, 2013).

Martin (2008) defines happiness as subjective well-being because it has been shown that changes in objective circumstances only slightly increase happiness (Layard, 2006). To be happy, one must feel content and enjoy their life generally on a subjective level (Tsaur, Yen, & Hsiao, 2013). According to Gilbert & Abdullah (2004), happiness can also be viewed as the result of a series of small pleasures or special moments. The "degree to which an individual judges the quality of one's life" is a definition of life satisfaction that favorably impacted the overall quality of his life (Veenhoven, 1991). The degree to which one is satisfied with various aspects of one's life, such as their community, family, job, and social life, has an impact on their overall level of life satisfaction. Reduced levels of life concerns within that domain, for example, have an impact on satisfaction with a particular life domain (such as social life). In this way, assessments of a person's life concerns have an impact on their level of happiness.

CRITICAL REVIEW OF INDEPENDENT VARIABLE (IV)

2.4 LOCAL CULTURE AND VISITOR SUBJECTIVE WELL-BEING

According to BDC, Local culture is the set of beliefs, lifestyles, and customs that are common in a country. (Cléroux, 2021) This includes how people eat, dress, work, and talk to each other. Local features of cultural, historical or lifestyle specific to the destination visited. (Peire, 2022). Connecting with the locals is at the center of any vacation (Reisinger & Turner, 2003). Carmichael (2005) identifies social interaction between tourists and locals as both an essential and memorable part of the tourism experience (Morgan & Xu, 2009). Furthermore, in addition to happiness and life satisfaction, subjective well-being is frequently used as a synonym. Veenhoven (1997) therefore describes happiness as "the degree to which a person evaluates the overall quality of life in his present life as a whole positively". It has to do with a person's mental health and the "Human State of Happiness."(Cummins, 2000). People have always been curious about what makes a good life. Scientists who study subjective happiness think that one of the most important parts of Having a good life means that the person likes her own life (Diener et al., 2002). Hence, the following hypothesis is proposed:

H1: Tourists' subjective well-being is associated positively with local culture.

2.5 REFRESHMENT AND VISITOR SUBJECTIVE WELL-BEING

'Refreshment' according to Cohen (1979), tourism is "just a momentary reversal of normal activity—it is a state of no work, no care, and no thrift." When traveling, people look for isolation or leisure to satisfy their psychological requirements and to get away from the monotony of their daily lives. The empirical study highlights the significance of escape and renewal in the travel experience; for instance, Leblanc (2003) discovered that visitors who attend special events and festivals do so primarily for relaxation. Kim (2010) found that

remembering travel memories is enhanced when one is feeling refreshed. Traveling is characterized as leaving one's comfortable surroundings and going somewhere new, which creates a sense of vulnerability while also being incredibly liberating (Croce & Perri 2010). Additionally, Turner and Ash (1975) assert that travelers' brief absence from their customary milieu enables people to think outside of the box and adopt new perspectives. The value of refreshment in travel and tourism experiences and its favorable impact on travelers' journey memories are supported by empirical research (Morgan and Xu, 2009; Kim, 2010, 2018) Refreshment emphasizes the mental state and level of experiential involvement. This meeting is emotionally charged as well as exciting. As a psychological advantage of their travel experience, people highly value refreshments (Uriely, 2005). People are said to go for Umrah and Hajj to have a spiritual connection, gain lasting benefits, spend a lot of time with loved ones, relax, and explore places like historical sites. Henceforth, the following hypothesis is anticipated:

H2: Tourists' subjective well-being is associated positively with refreshments.

2.6 MEANINGFULNESS AND VISITOR SUBJECTIVE WELL-BEING

"Meaningfulness" is important but, at least in contemporary secular moral theory, an underappreciated aspect of happiness (Wiggins,1976). Living a meaningful life is better than a meaningless life, which is a rational conclusion. What gives meaning to life and what distinguishes a meaningful life? According to this, meaningfulness should be defined in terms of the appropriateness of feelings of fulfilment and admiration. This feeling is only appropriate when it contributes to the meaning of life (Kauppinen, A.2012).

When we look at the meaningfulness of life as a whole, more features are highlighted, whether it is our own or someone else's. In particular, we can observe that in a meaningful life,

the goals achieved have lasting value rather than temporary, both in life and beyond. In a lifetime. Achievements have long-term value when they impact the lives of others and even future generations (Kauppinen, A.2012).

As already indicated, the umrah and hajj can easily create a strong sense of joy and meaningfulness. Seeing the Ka'ba for the first time is a very emotional experience for hajj pilgrims, and some of the participants in our study even said they started crying when they saw it. Togetherness is fostered by the experience of traveling, eating, and sleeping together. These feelings are heightened by the fact that all hajj participants wear ihram clothing. The belief that men and women are equal before God, regardless of their socioeconomic status or outward appearance, is the commonly cited ideal explanation for why everyone wears the ihram (Larsson et, al, 2021) As a result, it's reasonable to assume that meaningfulness closely related to subjective well-being. It is because the pilgrims get new experiences when they perform umrah and hajj.

A person's expectations, their feelings either during or after the event, and how well those memories are retained all contribute to what is known as a memorable tourist experience (MTE). A memorable experience is one that piques a person's senses of taste, hearing, sight, touch, and smell as well as their emotions regarding the occasion and the environment, as well as their changing perceptions and behaviors while the event is happening (Ballantyne et al., 2011). According to Gilbert and Abdullah (2004), it enhances happiness, personal fulfilment, and meaningfulness. Thus, the following hypothesis is suggested:

H3: Tourists' subjective well-being is associated positively with meaningfulness.

2.7 KNOWLEDGE AND VISITOR SUBJECTIVE WELL-BEING

The acquisition of new knowledge and talents is linked to the acquisition of knowledge (the educational component of the travel experience) (Kim 2016; Kim and Ritchie 2014). As a result, self-education drives travel to historically and culturally significant areas, improving knowledge and talents. According to studies, tourist enjoyment has a benefit and return plan (Yoon and Uysal 2005; da Costa Mendes, Oom do Valle, Guerreiro and Silva 2010; Kim, Woo, and Uysal 2015; Tapar, Dhaigude and Jawed 2017). Moreover, Kim, Woo, and Uysal (2015) demonstrated that a high level of enjoyment of the leisure experience increased the likelihood of return visits.

One of the driving forces that encourage people to travel, according to tourism motivation research, is a desire to learn. Many people, for example, travel in order to learn more about the locations they visit. In a study that attempted to identify the "essence" of MTEs, Tung and Ritchie (2011) discovered that intellectual growth is one of the most essential characteristics of MTE. According to several responders, one of the most memorable experiences was learning something new about the areas they visited on vacation. Tung and Ritchie (2011) discovered that travel experiences that incorporate the acquisition of new knowledge or skills are more memorable than those that do not.

Meanwhile, Hirschman and Holbrook contend that learning can occur through the flow of connections and that consuming experiences can provide pleasure, satisfaction, and emotional pleasure. Travel experiences provide a wealth of amazing learning opportunities for tourists (McKercher & Cros, 2002), with user learning taking the shape of practical skills, knowledge, practical wisdom, and newly acquired self-awareness. Thus, the following hypothesis is anticipated:

H4: *Tourists' subjective well-being associated positively with knowledge*

18

2.8 CONCEPTUAL FRAMEWORK

A study framework was established based on the literature evaluation in order to explore the link between subjective well-being and the impact of memorable tourism experiences. Figure 2 depicts the suggested conceptual framework, which includes the independent variables of local culture, refreshment, meaningfulness and knowledge. The dependent variable is subjective well-being.

INDEPENDENT VARIABLE   DEPENDENT VARIABLE

LOCAL CULTURE — H1

REFRESHMENT — H2

MEANINGFULNESS — H3

KNOWLEDGE — H4

SUBJECTIVE WELL-BEING
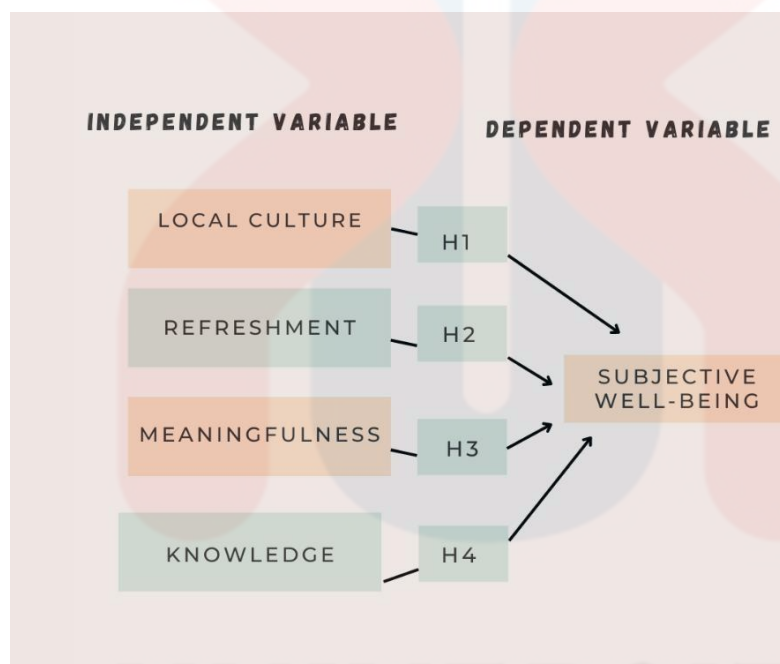
Figure 2.1: Proposed Conceptual Framework Adapted from Erose Sthapit & Dafnis N.

Coudounaris 2017

2.9 HYPOTHESIS

The hypothesis of the study is to find out whether there are any correlations or relationships between dependent variables and independent variables:

H1: Tourists' subjective well-being is associated positively with local culture.

19

H2: Tourists' subjective well-being is associated positively with refreshments.

H3: Tourists' subjective well-being is associated positively with meaningfulness.

H4: Tourists' subjective well-being is associated positively with knowledge.

3.0 SUMMARY

Overall, this chapter has thoroughly reviewed prior literature and discussed the MTEs model adopted in the current study in the context of Umrah and Hajj. This Model by Sthapit & Dafnis N. Coudounaris servesas a foundation for this study because it supports the favorable links between MTEs and otheroutcome which is subjective well-being. This chapter has also detailed the hypothesis development based on the research questions, previous studies, and the proposed conceptual model, which comprises four main constructs of MTEs and subjective well-being. Briefly, four research questions and four main hypotheses have been established in this study as summarized in Table 2.1.

Table 2.1 Summary of research questions and literature

Research question	Description	Hypothesis
RQ1	What is the relationship between knowledge and visitor subjective well-being among umrah and hajj pilgrims?	**H1:** Tourists' subjective well-being is associated positively with local culture.
RQ2	What is the relationship between refreshment and visitor subjective well-being among umrah and hajj pilgrims?	**H2**: Tourists' subjective well-being is associated positively with refreshments.

20

RQ 3	What is the relationship between meaningful and visitors' subjective well-being among umrah and hajj pilgrims?	**H3:** Tourists' subjective well-being is associated positively with meaningfulness.
RQ 4	What is the relationship between local culture and visitors' subjective well-being among umrah and hajj pilgrims?	**H4**: Tourists' subjective well-being is associated positively with knowledge.

CHAPTER 3
METHODOLOGY

3.1 INTRODUCTION

In this chapter, researchers would explain more about the process of data collection and data analysis. Research methodology is essential so that the research carried out has the most appropriate and effective methods in responding to the problems of the study. In collecting and processing, the data associated with this study comprises actions and procedures taken through the study's methodology. Therefore, this chapter includes research design, population, sample size, sampling method and data collection procedure. At the end of this chapter, the researcher will elaborate on the data collection process and the practice of analyzed the data that the researcher is used.

3.2 RESEARCH DESIGN

Research design can be defined as a method for answering our research question based on empirical data. In addition to anticipating and defining the countless decisions involved in carrying out data collection, processing, and analysis, research design also provides a logical justification for these choices (Hanry, 1977). The available knowledge in the specific area being researched will influence the research design. Research design can be divided into two design which is a quantitative design and a qualitative design.

This study used a **quantitative research design**. Quantitative research design can be defined as the procedure for gathering and analyzing numerical data. It can be used to

identify trends and averages, make predictions, check the validity of causal hypotheses, and extrapolate findings to larger populations.

A quantitative research design is used in this study as the study objective of the study is to investigate the possible outcome variables, such as local culture, knowledge, refreshment, and meaningfulness on the subjective well-being to study the experiences of pilgrims. Hence quantitative research design is found appropriate for the study.

3.3 POPULATION

The population is referred to as a clandestine meeting of people, creatures, or objects that can be identified through a daily knowledge and investigation level. (Hengen & Thomson, 2007). While Merriam-Webster (2022) states a population is a collection of people, objects, or items from which samples are taken for statistical analysis. In this study, the targeted respondents have been chosen from a group of people regardless of age who have experience inperforming Hajj and Umrah. The population studied in this research is more focused on Malaysians who have performed Hajj and Umrah. To get reliable feedback for this study, respondents were chosen to share their experiences in performing Umrah and Hajj,whether it was a good experience or otherwise. Based on the Berita Harian report (2022), the number of pilgrims performing Umrah and Hajj is estimated to be 1,267,490 people in 2022.

3.4 SAMPLE SIZE

Compared to a larger group, a sample is a condensed, manageable representation. It's a smaller population with characteristics from a larger one. Samples are used in statistical testing

when population sizes are too large for all potential test subjects or observers to be included. To obtain information about the group, the researcher selects and contacts a representative group of people or components from the target demography. Based on the results, the researcher groups the characteristics of the population into estimates of the typical features. The procedure of surveying to gather data from a sample is referred to as a "sample survey."

In this study, the number of pilgrims performing Umrah and Hajj is used to determine the sample size. The study summarized the number of congregations which is 1,267,490 in 2022. The study will determine the sample size based on **Krejcie and Morgan (1970).** Based on the table in Table 1, 1,267,490 people are the number of pilgrims who perform Umrah and Hajj. Therefore, this study used the largest sample size of **211 respondents**. This study distributed 211 questionnaires to respondents who have performed Umrah and Hajj and had an unforgettable pilgrim experience. This is considered an appropriate sample size since similar studies were conducted in similar areas (tourist experience) for instance, Kim (2017) and Gohary et al. (2018) used a sample of 390 and 375 respondents, respectively, to investigate their study.

Table 3.1: Educational and Psychological Measurement reference for determining

sample size from a given population

TABLE FOR DETERMINING SAMPLE SIZE FROM A GIVEN POPULATION

N	S	N	S	N	S	N	S	N	S
10	10	100	80	280	162	800	260	2800	338
15	14	110	86	290	165	850	265	3000	341
20	19	120	92	300	169	900	269	3500	246
25	24	130	97	320	175	950	274	4000	351
30	28	140	103	340	181	1000	278	4500	351
35	32	150	108	360	186	1100	285	5000	357
40	36	160	113	380	181	1200	291	6000	361
45	40	180	118	400	196	1300	297	7000	364
50	44	190	123	420	201	1400	302	8000	367
55	48	200	127	440	205	1500	306	9000	368
60	52	210	132	460	210	1600	310	10000	373
65	56	220	136	480	214	1700	313	15000	375
70	59	230	140	500	217	1800	317	20000	377
75	63	240	144	550	225	1900	320	30000	379
80	66	250	148	600	234	2000	322	40000	380
85	70	260	152	650	242	2200	327	50000	381
90	73	270	155	700	248	2400	331	75000	382
95	76	270	159	750	256	2600	335	100000	384

Note: "N" is population size
"S" is sample size.

Krejcie, Robert V., Morgan, Daryle W., "Determining Sample Size for Research Activities",
Educational and Psychological Measurement, 1970.

3.5 SAMPLING METHOD

Instead of focusing on a single person, sampling is a technique that enables researchers to learn more about a population from a sample of their findings. Instead, researcher choose their sample using probability or non-probability sampling from a full sampling frame of all eligible people.

Purposive sampling is a **non-probability sampling** that is also referred to as selective, subjective, and judgmental sampling will be used in this study. It is a sampling technique where the researcher selects members of the population to take part in the study based on their own evaluation (Saunders, M., Lewis, P. & Thornhill, A., 2012). In accordance with Saunders et al. (2012), "components chosen for the sample are picked based on the researcher's opinion,"

making it a non-probability sampling technique. Many times, researchers believe that by exercising good judgment, they can obtain a representative sample while also saving time and money.

Purposive sampling is used as a sampling method in the current study as the researcher believes that the information or data obtained from the questionnaire can only be provided by respondents who have previously participated in umrah and hajj. The sample techniques, data collection tools, predicted and predictor variables, and data collection processes are described in the next section.

3.6 DATA COLLECTION PROCEDURE

The process of gathering, calculating, and assessing the appropriate view points for a study in accordance with established protocols is known as data collection. Researchers can assess their hypothesis based on the data gathered. Data collection is usually the first and most important step, regardless of the study's topic. Primary data have been used in this study. Information is gathered through surveys, interviews, and experiments as part of primary data collection. Additionally, a Google form have been used to create an online survey for this study. It is the best option available to researchers because it eliminates the need for face-to-face interaction and facilitates data collection. There are up to 211 participants in this study.

Data collection for this study has lasted approximately one month, from February 2023 to March 2023. The reason for choose this time frame is that the researcher thinks it would allow for adequate response collection. The researcher began contacting tourists with the questionnaire starting with Instagram, Facebook, and WhatsApp. The researcher got in touch with the visitor and conduct preliminary screening questions, such as whether they have

recently or in the previous five years visited Macca and Madinah. The person would be questioned about their interest in taking part in the survey if it is known that they have ever performed Umrah and Hajj. These actions are taken to assess the suitability of the study's participants. The survey respondents have been questioned about their memories of previous travelto Macca and Madinah as well as their responses to the survey questions. The respondents also be informed of the research's objectives. This is to help survey participants who are having trouble understanding the questionnaire. After finishing the survey, the respondent will later submit the Google form.

3.7 RESEARCH INSTRUMENT

The researcher's tools for gathering data are known as research instruments. Based on the format, function, nature, and accessibility of an instrument, there are various types of them (Sathiyaseelan, 2015). A questionnaire is a research tool that includes a set of questions intended to collect information from respondents as well as a different set of questions for the purpose of conducting a survey or statistical study (Adi, 2018).

Three sections make up the questionnaire. Section A, the first section, contains questions about the respondent's demographic data, including gender, age, and status. The question in section B is in relation to the independent variable. The dependent variable is the focus of the questions in section C. Section A's questionnaire structure uses nominal and interval scales, while sections B and C use the Likert Scale. The questionnaire provided duo language, English and Malay, since the respondents are likely to answer the questionnaire. The 5 Likert scales will be used in this study. The measurement on the 5-Likert scale is as follow: 1- strongly disagree, 2- disagree, 3-neutral, 4-agree, 5-strongly agree.

| Strongly Disagree | 1 | 2 | 3 | 4 | 5 | Strongly Agree |

Table 3.2 Breakdown of Measure

Section	Variables	No. of Items	Scale	Resources
A	Demographic Profile	7 Items	Nominal and Interval scale	Researcher
B	Local Culture	3 Items	Likert Scale 1-5	Kim, Jong-Hyeong; Ritchie, J. R. Brent; Tung, Vincent Wing Sun (2010)
	Knowledge	3 Items		
	Meaningfulness	5 Items		
	Refreshment	6 Items		
C	Subjective Wellbeing	4 Items	Likert Scale 1-5	Kim, Jong-Hyeong; Ritchie, J. R. Brent; Tung, Vincent Wing Sun (2010)
	Total Items	28 Items		

Section A is made to collect data on respondents' demographics. The items that will be asked are their gender, age, status, race, religion, and educational background. The thing about section A can be seen from Table 3.2 below.

28

Items	Measures	Resources
Gender	Male/Female	Researcher
Age	Less than 20/ (21-30)/ (31-40)/ (41-50)/ (51 and above)	
Status	Single/Married	
Race	Malay/Chinese/Indian/Other	
Religion	Islam/Christian/Hindu/Buddha/other	
Education Background	SPM/Diploma/Degree/Postgraduate/Master/PhD	

Section B consists of 4 variables: local culture, knowledge, meaningfulness and refreshment, with 20 items that measure the impact of memorable tourism experience on umrah and hajj. Out of all items, for (3) items in local culture, five (4) items go to knowledge, five (5) belongs to meaningfulness and six (6) items in refreshment.

No	Items	Resources
Knowledge Q1	I gained a lot of information during the trip	Erose Sthapit & Dafnis N. Coudounaris (2017)
Q2	I experienced new culture	
Q3	I gained a new skill	

Local culture Q5	I can see different types of people from different parts of the world	
Q6	I had a good impression about the local culture	
Q7	Local in Arab were friendly	
Meaningfulness Q10	I did something meaningful	
Q11	I did something important	
Q12	Learn something important about myself	
Q13	Appreciation for self	
Q14	the quality of having great value or significance	
Q15	It was an unforgettable memory.	
Refreshment Q16	relived stress during performing umrah and hajj	
Q17	had a refreshing experience	
Q18	an incredible sense of calm	
Q19	peaceful soul	
Q20	Revitalized	
Q21	I felt better after performing umrah and hajj	

Section C is all about the dependent variable, the respondent's subjective wellbeing. This section consists of four (4) items. The respondent will be asked to present the research objectives in this section. All of the items can be seen from the table below:

Table 3.3: Item Representing the Subjective Wellbeing

No	Items	Resources
Q1	memorability of the trip experience	Erose Sthapit & Dafnis N. Coudounaris (2017)
Q2	life satisfaction	
Q3	Happiness	
Q4	the absence of negative emotions	

3.8 DATA ANALYSIS

Data analysis is the systematic used of logical and/or statistical approaches to described and demonstrated, summarize and analyze, and evaluate data. According to Shamoo and Resnik, various analytical techniques "provide a mechanism for drawing inductive inferences from data and distinguishing the signal (the phenomenon of interest) from the noise (statistical fluctuations) inherent in the data." Although statistical techniques can be used in qualitative data analysis, analysis is frequently an ongoing, iterative process in which data is continuously collected and processed almost concurrently. Indeed, throughout the entire data collection period, researchers typically look for patterns in observations (Savenye, Robinson, 2004). The format of the analysis is influenced by the type of data and the qualitative method (field study, ethnographic content analysis, oral history, biography, and unobtrusive research.).

3.8.1 DESCRIPTIVE STATISTIC

Descriptive statistics is data analysis that describes or summarizes data in a relevant way. However, it does not allow researchers to draw conclusions about previous analyzed data or hypothesis. This is very important because it is challenging to visualize the data shown when the researcher only presents raw data, especially when there is a large amount of data. As a result, descriptive statistics enable researchers to present data in a more meaningful manner, enabling a simpler interpretation of the data, such as interpreting, rearranging, ordering, and manipulating data toproduce descriptive information (William, 2003).

Descriptive analysis and inferential analysis will be used to analyses the collected data. Demographic profiles, including percentage, frequency, mean, and average mean of respondents, will be described using descriptive analysis. To describe the degree of agreement in Sections B, C, and D, the researchers use descriptive analysis. The likelihood that respondents would agree or disagree with the statements in the questionnaire was calculated using the mean table range. A descriptive analysis is a simple quantitative summary of a collection of data (Morrow Guthrie et al. 2015). By doing this, everyone is informed of the pertinent details that help put the data in context and the researcher can fully understand the experiment or data being sent. Researchers can present the data effectively and make more detailed data clearer by using descriptive analysis (Zohrabi and Mohammad, 2013)

Table 3.4: The relationship between Scale and Level of Agree

Range of Scale	Level of Categories
1	Strongly Disagree
2	Disagree

3	Neutral
4	Agree
5	Strongly Agree

The scale score ranges from 1 it showing the level of categories of disagreeing is strong. When the range of scale 2 indicates different results, the content of scale 3 is neutral. When the values range from 4, it scales the level of countering as agree. Finally, it shows strongly agree when the range is 5.

3.8.2 CORRELATION ANALYSIS

Correlation research is a type of non-experimental research. Correlation is statical method used to measure strength of the linear relationship between two variables and compute their association. (Vishal, 2019.) A strong relationship between two variables is shown by a high correlation. A weak relationship between two variables is shown by a low correlation. researchers use correlation analysis to look at the quantitative data they get from things like surveys and live polls. They look for patterns, significant connections, and trends between two variables or sets of data. A positive correlation occurs when a rise in one variable causes an increase in the other. A negative correlation, on the other hand, indicates that when one variable increases, the other decreases, and vice versa.

One well-liked correlation coefficient in linear regression is called Pearson's correlation (or Pearson's R). A linear relationship between two variables is evaluated using the Pearson correlation coefficient. In contrast, a low correlation suggests that the variables are only weakly related. A high correlation suggests a significant relationship between two or more independent variables.

33

Table 3.5: Rules of Thumb about Correlation Coefficient Size

SIZE OF CORRELATION	DIRECTION AND STRENGTH OF CORRELATION
-1	Perfectly negative
-0.8	Strongly negative
-0.5	Moderately negative
-0.2	Weakly negative
0	No association
0.2	Weakly positive
0.5	Moderately positive
0.8	Strongly positive
1	Perfectly positive

Strength and coefficients are related, as shown in Table 3.5. A perfect negative correlation is represented by a correlation coefficient of -1, a perfect positive correlation by +1, and no correlation at all by a correlation coefficient of 0. There is a significant correlation between the two variables when the coefficient value is between 0.8 and -0.8 (strongly negative). The correlation coefficient is weakly positive when the values of the parameters are -0.2 and 0.2, respectively.

RELIABILITY ANALYSIS

Finding the percentage of systematic variation in the provided scale was used to determine this reliability analysis. The scale that is displayed will assess how the results of

various scales relate to one another. This reliability analysis was also used to evaluate how stable and consistent these evaluation tools were. This study used Cronbach's Alpha to test the internal consistency and reliability of the scale measurements in order to determine the instrument's reliability. According to table (a), there are (also) many sensitive items in this test: (Mohsen Tavakol & Reg Dennick, 2011).

This reliability test's main goal is to verify that the data and research are reliable because that affects the analysis's goals (Chok, N. S, 2010). With Cronbach's alpha, reliability testing gains a common yardstick. Three phases make up the reliability test. The first step is to conduct a pilot test, the second is to assess the results of the pilot test (alpha value), and the third is to examine the correlated items in order to take into account all items.

Table 3.6: Rules of Thumb about Cronbach's Alpha.

Cronbach's Alpha Coefficient	The Strength of the Association
< 0.6	Poor
0.6 to <0.7	Moderate
0.7 to <0.8	Good
0.8 to < 0.9	Very good
0.9	Excellent

By using Cronbach's alpha, a good measurement can be obtained because a strong connection and positive correlation are required (Bohlmeijer et al., 2016). The high internal consistency reliability of the conclusion research study applies, and the excellent reliability of Cronbach's alpha must be closely related to the number 1. Cronbach's alpha must be 0.60 or higher to be considered adequate. When reliability is measured, a value of 0.60 is considered to be poor or not well, while a value of 0.70 is ideal and considered to be acceptable. It is

35

generally accepted that reliability is good when Cronbach's alpha is greater than or equal to 0.80. Not only that, but another reliability test also presumes that anything above or superior to 0.80 is regarded as outstanding.

3.9 SUMMARY

The research methodology that was employed in the study was covered in this chapter. The research design, the data source, the research framework, the sampling strategy, the data collection technique, the research tools, the testing of the research tools, and the statistical analyses performed to test the hypotheses have all been highlighted. In conclusion, this chapter has offered some direction on the study's flow, which improves understanding of the study.

The researcher employed a non-probability sampling technique to carry out this investigation. To accomplish the goals specified by the researcher, the researcher uses this method primarily because it is simpler to implement and can produce more accurate results. Next, the researcher has created several questionnaires that will be delivered via an online survey utilizing Google Forms to apply non-probability sampling research methodologies. Finally, IBM Statistical Package for the Social Sciences (SPSS) software version 26 will be used to evaluate the data gathered from the questionnaire given to the respondents. Both frequency and percentage will be used to illustrate the data. The data analysis summary is presented in Table 3.7 below.

Table 3.7: Data Analysis Summary**.**

RESEARCH QUESTION	ANALYSIS
RQ1: What is the relationship between knowledge and visitor subjective well-being among Umrah and Hajj pilgrims?	- Descriptive statistics - Pearson Correlation analysis - Reliability analysis
RQ2: What is the relationship between refreshment and visitor subjective well-being among Umrah and Hajj pilgrims?	- Descriptive statistics - Pearson Correlation analysis - Reliability analysis
RQ3: What is the relationship between meaningful and visitor subjective well-being among Umrah and Hajj pilgrims?	- Descriptive statistics - Pearson Correlation analysis - Reliability analysis
RQ4: What is the relationship between local culture and visitor subjective well-being among Umrah and Hajj pilgrims?	- Descriptive statistics - Pearson Correlation analysis - Reliability analysis

CHAPTER 4
RESULT AND DISCUSSION

4.1 INTRODUCTION

This chapter covers the descriptive analysis, Cronbach's alpha reliability analysis, and Pearson's correlation tests. Every investigation would clarify and answer the research questions, and the descriptive analysis would show the respondents' demographics. In determining whether the samples collected are accurate and predictable, validity and reliability are essential. As a result, the reliability test would employ Cronbach's alpha. The relationship between the variables would be examined using further analysis and Pearson's correlation test.

4.2 RESPONSE RATE

A total of 211 surveys were delivered online. There were only 211 usable reimbursed surveys from the 211 obtained from the targeted respondents. There are 211 usable questionnaires collected online.

A survey can provide good response rates and better accuracy, but it is less obvious since the research survey was based on a sample. The percentage of respondents, or response rate, is calculated by dividing the number of respondents by the total sample size.

Table 4.1: Total Number of Questionnaire

Number of questionnaires distributed	211
Questionnaires returned and useable to be analysis	211
Response rate	54.9 %
Questionnaire used for analysis	211

Source: Fieldwork Study (2020

4.3 RESPONDENT'S DEMOGRAPIC

There were 211 sets of questionnaires total that were given out by the online platform. The respondents' contextual profiles were present in this segment. This section discusses the background and demographics of the respondents, including their gender, age, status, race, religion, and level of education.

Table 4.2: Respondent Demographic Profile – Gender

Respondent's Profile	Frequency	Percentage %
Female / Perempuan	122	57.8 %
Male / Lelaki	89	42.2 %
Total	211	100 %
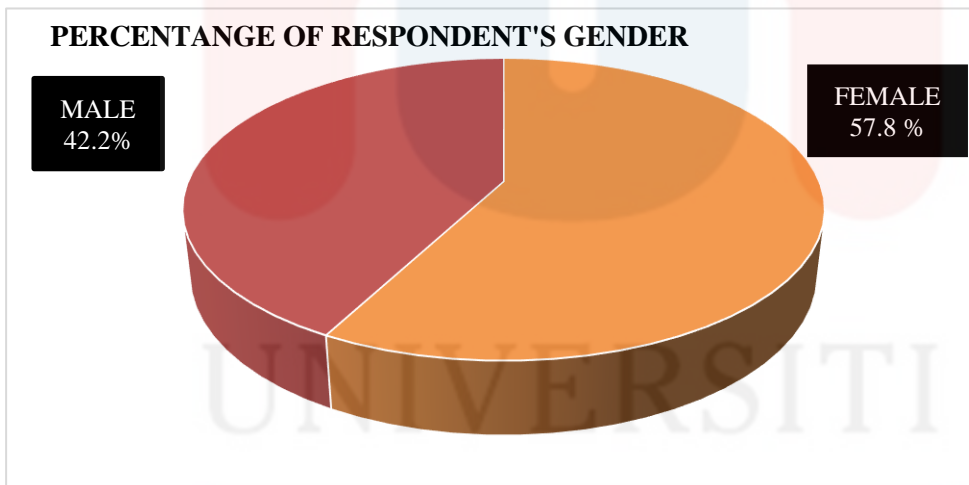
Figure 2: Percentage of Respondent's Gender

Table 4.2 displays common of the respondents are female with 57.8 % (n=122) related to 42.2 % (n=89) are male

Table 4.3: Respondent Demographic Profile – Race

Race	Frequency	Percentage %
Malay/ Melayu	211	100 %
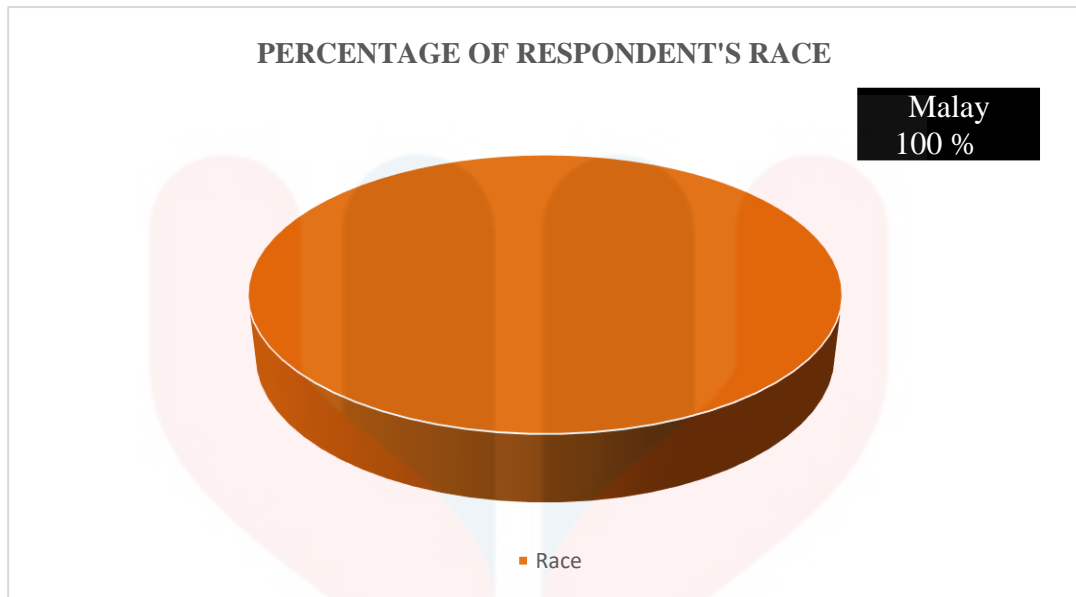
Figure 3: Percentage of Respondent's Race

According to the table, all 211 respondents in the race are Malay (100%). Every Muslim must perform Umrah at least once in his or her lifetime if he or she is physically and financially capable of doing so, but it is not required. Hajj and Umrah are spiritual journeys undertaken by Muslims in order to seek Allah's blessings. (Ayoub, Omar, 2021)

Table 4.4: Respondent Demographic Profile – Age

Respondent's Age	Frequency N= 211	Percentage %
<20	15	7.1 %
21-30	72	34.1 %
31-40	46	21.8 %
41 and 50	47	22.3 %
51 and above	31	14.7 %
Total	211	100 %
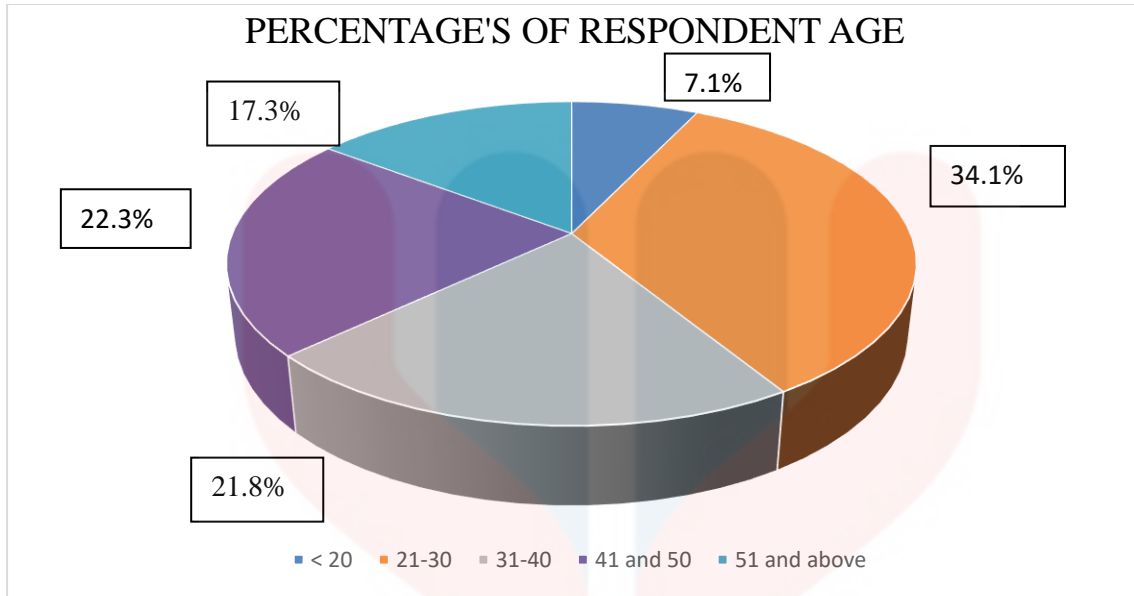
Figure 4: Percentage of Respondent's Age

Table 4.4 shows that 72 (34.1%) of those who responded to this survey were between the ages of 21 and 30. This is tracked by 31-40 years old with 46 respondents (21.8%), age between 20 and 40 with 15 (7.1%), 41-50 years old with 47 respondents (22.3%), and age over 51 with 31 (14.7%).

Table 4.5: Respondent Demographic Profile – Educational Background

Education Background	Frequency	Percentage %
Bachelor Degree / Sarjana Muda	73	34.6 %
Diploma	72	34.1 %
Form 6 / Tingkatan 6	11	5.2 %
Master Degree / Sarjana	17	8.1 %
PhD / Doktor Falsafah	4	1.9 %
Secondary School / Sekolah Menengah	34	16.1 %
Total	211	100 %
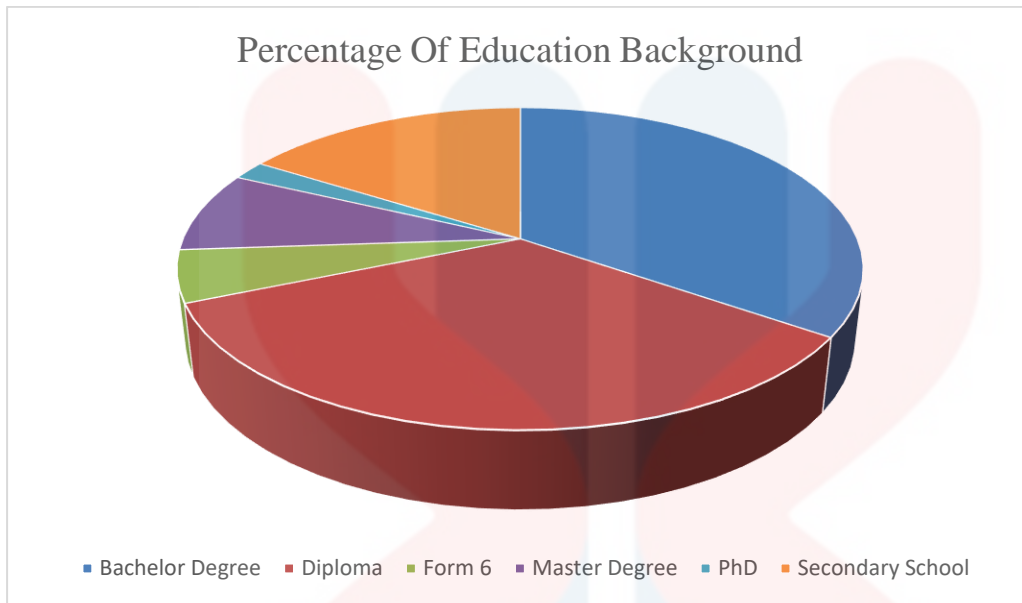
Figure 5: Percentage of Respondent's Educational Background

According to this table, 34.6% of respondents (n=73) graduated In Bachelor Degree. 72 respondents (34.1%) received a diploma, followed by 11 respondents (5.2%) with a Form 6 diploma, 34 respondents (16.1%) with a secondary school diploma, 17 respondents (8.1%) with a Master's degree, and 4 respondents (1.9%) with a PhD.

4.4 RELIABILITY TEST

The ability of the test to be error-free over time and across various sections of the instrument is referred to as reliability (Kumar, 2013). Clear results indicate that a measurement is accurate. Although reliability is an important component of validity, it is not sufficient. The relationship between reliability and validity can be demonstrated using a simple weighing instrument. The weighting system is accurate and valid if it accurately determines the weight. If the apparatus occasionally calculates erratically, it is not correct and cannot be accurate. The calculation's reliability indicates the instrument's stability and precision in calculating the definition, thus contributing to the measure's goodness. The sum of these values approaches

the value. Cronbach Alpha (Cronbach, 1951).

Table 4.7 Rules of Thumb Cronbach's Alpha coefficient size

Alpha Coefficient Range	Strength of Association
< 0.6	Poor
0.6 to < 0.7	Moderate
0.7 to < 0.8	Good
0.8 to < 0.9	Very Good
0.9	Excellent

Source: Hair et al. (2007)

Table 4.8 Result of Reliability Coefficient Alpha for the Independent Variable and

Dependent Variable.

Variable	Number of items	Reliability Cronbach's Alpha	Strength of Association
Knowledge	3	0.921	Excellent
Local Culture	3	0.733	Good
Meaningfulness	6	0.926	Excellent
Refreshment	6	0.935	Excellent
Subjective Well-Being	8	0.880	Very Good

Both the independent and dependent variables in this analysis were significant, as shown in Table 4.8 of the SPSS results. All variables had values generally greater than 0.900, as shown in Table 4.8. Following the approval of the questionnaire, three questions were used to evaluate the memorable Umrah and Hajj experiences of visitors. It has been demonstrated that the Cronbach Alpha score of 0.921 is very good. For knowledge-related questions, the

coefficient was also accurate. Following that, three questions were used to assess the local culture's impact on visitors' subjective well-being in terms of their memorable Umrah and Hajj experiences. The Cronbach's Alpha result was 0.733, which is considered to be favorable. The coefficient found for these questions in the local culture variable was therefore accurate.

After that, six questions were used to calculate the meaningfulness variable for Subjective Well-Being in travelers' memorable experiences performing Umrah and Hajj. The Cronbach Alpha result is also 0.926, which is considered excellent. The coefficient found for this variable's meaningfulness variable was correct.

The Cronbach Alpha result was 0.935, which is very good, and it was used to calculate the refreshment of the intention to Subjective Well-Being in visitors' memorable experiences in performing Umrah and Hajj. Thus, the coefficient found for this refreshment variable was accurate.

The Subjective Well-Being variable was finally calculated using eight questions in relation to visitors' memorable experiences during the Umrah and Hajj, and the Cronbach Alpha result was 0.880, which was deemed to be very good. The subjective well-being variable's coefficient for these questions was therefore accurate.

4.5 DESCRIPTIVE ANALYSIS

According to Will Kenton (2019), a descriptive statistic is a succinct descriptive coefficient that summarizes a specific data set, which may represent the entire population or just a sample of it. Measures of variability and measures of central tendency are two categories for descriptive statistics. While standard deviation, variance, minimum and maximum variables, kurtosis, and skewness are examples of variability measures, meaning, median, and mode are examples of central tendency measures.

4.5.1 Overall Mean Score for Variables

The information in this segment displayed the mean score obtained as descriptive analysis. The 5-point Likert scale was used to determine the overall mean score and standard deviation of the variables and sub-variables (1 = strongly disagree, 2 = disagree, 3 = neutral, 4 = agree, and 5 = strongly agree). As shown in Table 4.6, the overall mean (M) and standard deviation (SD) for each variable and measurement are displayed.

Dimension	N	Mean	SD
Knowledge	211	4.8136	.47699
Local Culture	211	4.6564	.53207
Meaningfulness	211	4.8235	.43840
Refreshment	211	4.8412	.42031
Subjective Well Being	211	4.7451	43505

4.5.2 Descriptive Analysis for Independent Variable (IV) for subjective well-being in visitors' memorable experiences in performing Umrah and Hajj

Table 4.10 Descriptive Analysis for Independent Variables – Knowledge

Knowledge	N	Mean	SD
I gained a lot of information during Umrah /hajj trip	211	4.82	0.551
I experienced new culture during my Umrah/hajj trip.	211	4.81	0.490
I gained a new skill from this Umrah/hajj trip	211	4.82	0.497

Source: Field study (2020)

45

Based on Table 4.10, knowledge makes up of three (3) questions. The mean score of the three (3) questions in knowledge ranges from 4.81 to 4.82. The query with the highest 'I gained a lot of information during Umrah /hajj trip' (M=4.82, SD=0.551) followed by 'I gained a new skill from this Umrah/hajj trip' (M=4.82, SD=0.497) and 'I experienced new culture during my umrah/hajj trip' (M=4.81, SD=0.490).

Table 4.11: Descriptive Analysis for Independent Variables – Local Culture

Local Culture	N	Mean	SD
I can see different types of people from different parts of the world on this Umrah/hajj trip	210	4.83	0.504
I had a good impression of the local culture	211	4.75	0.592
The locals were friendly	211	4.39	0.835

Source: Fieldwork study (2020)

According to Table 4.11, local culture has three (3) questions. The mean score of the three (3) questions in local culture range from 4.39 to 4.83. The highest to lowest score was reported as 'I can see different types of people from different parts of the world on this Umrah/hajj trip' (M=4.83, SD=0.504), 'I had a good impression of the local culture' (M=4.75, SD=0.592) and 'The locals were friendly' (M=4.39, SD=0.835). It assumes that the running event is well received by the respondents and gives more benefits to themselves.

Table 4.12: Descriptive Analysis for Independent Variables – Meaningfulness

Meaningfulness	N	Mean	SD
I did something meaningful during my Umrah/hajj trip	211	4.82	0.554
I did something important during my Umrah/hajj trip	211	4.84	0.487
Learn something important about myself during my Umrah/hajj trip	211	4.86	0.431
I appreciate myself better after my Umrah/haji trip	211	4.84	0.497
The quality of having great value or significance	211	4.74	0.588
Umrah/hajj trip was a memorable experience	211	4.85	0.494

Source: Fieldwork study (2020)

There are six (6) items for meaningfulness, located in part 3 in the questionnaire section B. The mean score of the six (6) substances ranges from 4.74 to 4.86. The most highly rated to lowest score was reported as "Learn something important about myself during my Umrah/hajj trip" scored (M= 4.86, SD 0.431), followed by "Umrah/hajj trip was a memorable experience' scored (M=4.85, SD 0.494). "I did something important during my Umrah/hajj trip" (M= 4.84, SD 0.487). "I appreciate myself better after my Umrah/haji trip" (M=4.84, SD= 0.497) and "I did something meaningful during my Umrah/hajj trip" scored (M= 4.82, SD 0.554). Lastly "The quality of having great value or significance" scored (M= 4.74, SD 0.588). This indicates that most respondents get experience and something new after performing umrah and hajj.

Table 4.13: Descriptive Analysis for Independent Variables – Refreshment

Refreshment	N	Mean	SD
I relieve stress during performing Umrah and Hajj	211	4.84	0.521
I had a refreshing experience	211	4.85	0.464
I had an incredible sense of calm	211	4.85	0.443
I had a peaceful soul during my Umrah/hajj trip	211	4.85	0.470
I felt revitalized from my umrah/hajj trip	211	4.83	0.474
I felt better after performing Umrah and Hajj	211	4.82	0.528

Source: Fieldwork study (2020)

Referring to Table 4.13, there are six (6) items under refreshment. The most highly rated outcome was 'I had a refreshing experience (M=4.85, SD=0.464) similar to 'I had an incredible sense of calm' (M=4.85, SD=0.443) and 'I had a peaceful soul during my Umrah/hajj trip' (M=4.85, SD=0.470). 'I relieve stress during performing Umrah and Hajj' (M=4.84, SD=0.521) followed by 'I felt Revitalized from my Umrah/hajj trip' (M=4.83, SD=0.474) and 'I felt better after performing Umrah and Hajj' (M=4.82, SD=0.528). This indicates that most respondents consider refreshment hoping that there will feel refreshed with running events.

Table 4.14: Descriptive Analysis for Dependent Variables – Subjective Well- Being

Subjective Well-Being	N	Mean	SD
memorability of the trip experience	211	4.8246	0.50949
Life Satisfaction	211	4.8436	0.46720
Happiness	211	4.9100	0.34702
the absence of negative emotions	211	4.83	0.464

Referring to Table 4.14, there are six (4) items under subjective well -being. The most highly rated outcome was happiness (M=4.91, SD 0.34702). The second highest is life satisfaction (M = 4.8436, SD 0.46720). The absence of negative emotions (M= 4.93, SD = 0.464). Lastly, memorability of the trip experience (M= 4.8246, SD = 0.50949).

4.6 SPEARMAN'S CORRELATION

Spearman's correlation coefficient method was used to assess the relationship between the independent and dependent variables. A numerical analysis of the heading and the strength of the direct connection between independent variables and dependent variables may be necessary to determine the correlation coefficient. The title and quality of the direct relationship between independent variables and dependent variables were examined digitally by Spearman. The Spearman's correlation coefficient (r), which measures whether there is a positive or negative correlation, ranges from -1 to +1. Pallant (2007) pointed out that the size of the absolute value sums up information about the relationship's quality. The correlation results between the variables are as follows.

H1: There is a positive relationship between Subjective Well-being and Local Culture.

In this hypothesis, Subjective Well-being and Local Culture are independent and

dependent variables, respectively. The results of the relationship between these two variables are presented in Table 4.14.

Table 4.14: Correlation between Subjective Well-being and Local Culture.

Spearman's rho		Local	Subjective
Local	Correlation	1	.677**
	Sig. (2-tailed)	.	<.001
	N	211	211
Subjective	Correlation	.677**	1
	Sig. (2-tailed)	<.001	.
	N	211	211

The correlation between Subjective Well-being and Local Culture is 0.677, as shown in Table 4.14. The outcome demonstrated the existence of a relationship between the variables. The correlation coefficient of 0.677 indicated that their relationship is extremely positive. As a result, the H1 (measuring the relationship between Subjective Well-being and Local Culture) is accepted.

H2:   There is a positive relationship between Subjective Well-being and Refreshment.

In this hypothesis, Subjective Well-being and Refreshment are independent and dependent variables, respectively. Results of the relationship between these two variables are presented in Table 4.15

Table 4.15: Correlation between Subjective Well-being and Refreshment.

Spearman's rho		Refreshment	Subjective
Refreshment	Correlation	1	.711**
	Sig. (2-tailed)	.	<.001
	N	211	211
Subjective	Correlation	.711**	1
	Sig. (2-tailed)	<.001	.
	N	211	211

According to Table 4.15, the relationship between Subjective Well-being and Refreshment is 0.711. The existence of the relationship between the variables is revealed by this result. The correlation coefficient of 0.711 indicated that their relationship is extremely positive. As a result, H2, which is intended to assess Subjective Well-being and Refreshment, is accepted.

H3:   There is a positive relationship between Subjective Well-being and Meaningfulness.

In this hypothesis, Subjective Well-being and Meaningfulness are independent and dependent variables, respectively. Results of the relationship between these two variables are presented in Table 4.16

Table 4.16: Correlation between Subjective Well-being and Meaningfulness.

Spearman's rho		Meaningful	Subjective
Meaningful	Correlation	1	.698**
	Sig. (2-tailed)	.	<.001
	N	211	211
Subjective	Correlation	.698**	1
	Sig. (2-tailed)	<.001	.
	N	211	211

**. Correlation is significant at the 0.01 level (2-tailed).

According to Table 4.16, the relationship between Subjective Well-being and Meaningfulness was calculated to be 0.698. This result reveals the existence of the relationship between the variables. The correlation coefficient of 0.698 indicated that their relationship was extremely positive. As a result, H3, which is designated to assess the relationship between Subjective Well-being and Meaningfulness, is accepted.

H4: There is a positive relationship between Subjective Well-being and Knowledge.

In this hypothesis, Subjective Well-being and Knowledge are independent and

dependent variables respectively. The results of the relationship between these two variables are presented in Table 4.17.

Table 4.17: Correlation between Subjective Well-being and Knowledge.

Spearman's rho		Knowledge	Subjective
Knowledge	Correlation	1	.760[**]
	Sig. (2-tailed)	.	<.001
	N	211	211
Subjective	Correlation	.760[**]	1
	Sig. (2-tailed)	<.001	.
	N	211	211

**. Correlation is significant at the 0.01 level (2-tailed).

Subjective Well-Being and Knowledge are correlated at 0.760 in Table 4.17, which indirectly strengthens the relatively strong correlation between the variables. It demonstrates a significant, strong, and extremely high positive correlation between Subjective Well-being and Knowledge. As a result, H4, which seeks to quantify the connection between Subjective Well-being and Knowledge, is accepted.

This section presented four (4) hypotheses. The first hypothesis establishes the existence of a positive relationship between Subjective Well-being and Local Culture. The second hypothesis explains why there is a positive relationship between Subjective Well-being and Refreshment. The third hypothesis establishes a positive relationship between Subjective Well-being and Meaningfulness. Finally, the fourth hypothesis establishes the existence of a positive relationship between Subjective Well-being and Knowledge.

4.7 SUMMARY

The research revealed that the study's hypotheses are all accepted. The correlation coefficient for each independent variable varies: for local culture, it is 0.677; for refreshment, it is 0.711; for meaningfulness, it is 0.698; and for knowledge, it is 0.760. The results of the correlations provided an answer to the research query regarding the existence of a relationship between the independent variables and the dependent variable. In conclusion, there is a strong

correlation between knowledge, local culture, and refreshment with regarding subjective well-being.

Table 4.18 Summary result of Spearmen Correlation Coefficient.

Hypothesis	Result	Findings of Data Analysis
H1: There is a positive relationship between Subjective Well-being and Local Culture.	$r = 0.677$, $p = 0.001$ Very high positive	**H1: Accepted**
H2: There is a positive relationship between Subjective Well-being and Refreshment.	$r = 0.711$, $p = 0.001$ Very high positive	**H2: Accepted**
H3: There is a positive relationship between Subjective Well-being and Meaningfulness.	$r = 0.698$, $p = 0.001$ Very high positive	**H3: Accepted**
H4: There is a positive relationship between Subjective Well-being and Knowledge.	$r = 0.760$, $p = 0.001$ Very high positive	**H4: Accepted**

Table 4.18 serves to summarize the findings of this study. Hypotheses that have been tested for this study will be further elaborated as follow:

Hypothesis 1 (H1) proposed that Local Culture is a very high positive relationship with Subjective Well-being. The finding reported in Table 4.15 revealed that the Local Culture recorded value of the Spearmen Correlation Coefficient, which is $r = 0.677$, $p = 0.001$. Thus, the result accepts hypothesis 1 (H1), whereby Local Culture is positively significant with Subjective Well-being. Furthermore, Hypothesis 2 (H2) proposed that Refreshment is a very high positive relationship with Subjective Well-being. The finding reported in Table 4.15 revealed that the Refreshment recorded value of the Spearmen Correlation Coefficient, which is $r = 0.711$, $p = 0.001$. Thus, the result accepts hypothesis 2 (H2) whereby Refreshment is positively significant with Subjective Well-being. Hypothesis 3 (H3) anticipated that Meaningfulness has a very high positive relationship with Subjective Well-being. Based on the

53

finding reported in Table 4.15, the findings showed that Meaningfulness is recorded in Spearmen Correlation Coefficient, r = 0.698, p = 0.001. Thus, the result accepts hypothesis 3 (H3), whereby Meaningfulness is positively significant with Subjective Well-being. Hypothesis 4 (H4) anticipated that Knowledge has a very high positive relationship with Subjective Well-being. Based on the finding reported in Table 4.15, the findings showed that Knowledge is recorded in Spearmen Correlation Coefficient, r = 0.760, p = 0.001. Thus, the result accepts hypothesis 4 (H4), whereby Knowledge is positively significant with Subjective Well-being. The study found that all the variables have a good reliability test in this study. Majority of the respondent are female range around 21-30 and 41- 50 years old. Majority at least have Bachelor Degree and Diploma certificate. Our Respond rate is 54.9 %. All the 4 variables have a strong relationship with Subjective Well- Being. Hence, all hypothesis is accepted. Table 4.18 serves to summarize the findings of this study. Hypothesis that have been tested for this study would be further elaborated and justify in the next chapter.

CHAPTER 5
CONCLUSION AND RECOMMENDATION

5.1 INTRODUCTION

This chapter addresses the three parts of the quantitative study of the findings in Chapter 4. The first section explores and highlights the results supporting the analysis's main objective.

The research objective is as follows:

1.   To examine the relationship between knowledge and visitor subjective well-being among Umrah and Hajj pilgrims.

2.   To examine the relationship between refreshment and visitor subjective well-being among Umrah and Hajj pilgrims.

3.   To examine the relationship between meaningful and visitor subjective well-being among Umrah and Hajj pilgrims.

4.   To examine the relationship between local culture and visitors' subjective well-among Umrah and Hajj pilgrims.

In order to meet the research objectives, the following questions will be formulated:

What is the runner's education experience relationship towards re-participation intention in the running events?

1.   What is the relationship between knowledge and visitor subjective well-being among Umrah and Hajj pilgrims?

2.   What is the relationship between refreshment and visitor subjective well-being among Umrah and Hajj pilgrims?

3.   What is the relationship between meaningful and visitors' subjective well-being among Umrah and Hajj pilgrims?

4.   What is the relationship between local culture and visitors' subjective well-being among Umrah and Hajj pilgrims?

The second section offers advice to the running event's organizer on how to make it better for the tourism industry. In the chapter's final section, the study is summarized.

5.2   RECAPITULATION OF THE FINDINGS

The first hypothesis (H1) said that there is a very strong positive relation between local culture and subjective well-being. Table 4.15 shows that the Local Culture recorded value of the Spearmen Correlation Coefficient is r = 0.677, p = 0.001; this is what the study discovered. So, the result supports the first hypothesis (H1), which says that local culture has a positive effect on subjective well-being. Also, Hypothesis 2 (H2) said that there is a very strong positive relationship between Refreshment and Subjective Well-being. Table 4.15 shows that the Refreshment recorded value of the Spearmen Correlation Coefficient is r = 0.711, p = 0.001; this is what was found. So, the result supports hypothesis 2 (H2), which says that refreshment is related to subjective well-being in a positive way. The third hypothesis (H3) said that Meaningfulness and Subjective Well-Being have a very strong positive relationship. Based on what was found in Table 4.15, the Spearmen Correlation Coefficient for Meaningfulness was found to be r = 0.698, p = 0.001. So, the result supports hypothesis 3 (H3), which says that meaningfulness is related to subjective well-being in a positive way. Hypothesis 4 (H4) said that Subjective Well-Being has a very strong positive relationship with Knowledge. Table 4.15 shows that Spearmen Correlation Coefficient, r = 0.760, p = 0.001, shows that Knowledge is recorded in Spearmen Correlation Coefficient. So, the result supports hypothesis 4 (H4), which says that knowledge is related to subjective well-being in a positive way. The study found that all of the variables passed the test of reliability test. Most of the people who answered are women between the ages of 21 and 30 and 41 and 50. Most of them have at least a bachelor's degree and a diploma. Rate of response Subjective well-being is strongly linked to all four variables. So, we agree with the hypothesis. The findings from this research are summed up in Table 4.18. The following is more information about the hypotheses that have been tested for this study.

5.2.1 DISCUSSION ON OBJECTIVE 1

Table 5.1: Discussion on objective 1 (Knowledge)

Research objective 1	To examine the relationship between knowledge and visitor subjective well-being among umrah and hajj pilgrims
Research question 1	What is the relationship between knowledge and visitor subjective well-being among umrah and hajj pilgrims?
Hypothesis 1	Tourists' subjective well-being is associated positively with local culture.

The main objective of this research, as indicated in Chapter 1, To examine the relationship between knowledge and visitor subjective well-being among umrah and hajj pilgrims. Based on the data collected and output in Chapter 4, reveal that Knowledge and Visitor Subjective well-being have strong relationship. H3 show ($r = 0.677$, $p = 0.001$). Hence hypothesis 1 accepted. This current result is similar with previous study conducted by (Kim 2016; Kim and Ritchie 2014) The acquisition of new knowledge and talents is linked to the acquisition of knowledge (the educational component of the travel experience). The desire to learn affects where people go and what they do while visiting a destination (Poria, Butler, & Airey, 2004). Shameela (2015) reported hajj teach Muslim about brotherhood, harmony, self-control, discipline, kindness, compassion towards others and submission oneself to Allah. Hirschman and Holbrook (1982) suggest that the consumption of such experience could entail such consequences as fun, enjoyment, feelings of pleasure, and that learning can arise from the stream of associations. People who have done the hajj describe it as a mentally and spiritually fulfilling journey that changes them in some way at the end. This study looks at how cognitive and emotional aspects of subjective well-being are related, based on what Malaysians who went on the pilgrimage said. (Ayob Salahuddien, 2015). Happiness and life satisfaction are the most frequently used representations of subjective well-being (McCabe & Johnson, 2013)

5.2.2 DISCUSSION ON OBJECTIVE 2

Table 5.2: Discussion on Objective 2 (Refreshment)

Research objective 2	To examine the relationship between refreshment and visitor subjective well-being among Umrah and Hajj pilgrims.
Research question 2	What is the relationship between refreshment and visitor subjective well-being among Umrah and Hajj pilgrims?
Hypothesis 2	There is a positive relationship between refreshment and subjective well-being.

The second research objective focuses on examining the relationship between refreshment and visitor subjective well-being among Umrah and Hajj pilgrims. The data analysis results in Chapter 4 shows that there is a positive relationship between refreshment and subjective well-being. The outcome of the relationship between the independent and dependent variables indicates the reflection of the H2. The majority of the respondents agree that they can relieve their stress during performing Umrah and Hajj. They also agree that they had a refreshing experience when they perform Umrah and Hajj. The respondents acknowledge that performing Umrah and Hajj also gives them an incredible sense of calm. The result shows that the refreshment increases visitors' subjective well-being among Umrah and Hajj pilgrims. Performing Hajj, which is one of the five pillars of Islam, can be a deeply spiritual and refreshing experience for Muslims. Many Muslims who have performed the Hajj report feeling a sense of inner peace, contentment, and spiritual fulfillment (Gunlu & Okumus, 2010). Such refreshing experience is visible among tourist as well as for them traveling is essentially temporary reversal of everyday activities—it is a no-work, no-care, no-thrift situation (Cohen, 1979). Moreover, empirical studies have emphasized the significance of relaxation and refreshment during travel; for instance, Leblanc, M. (2003) discovered that tourists who attended special events and festivals were primarily motivated by rest and relaxation. While Kim, J.-H. (2010) discovered that the memorability of tourist experiences was enhanced by a

58

sense of refreshment. Hence, performing umrah and hajj can leave a lasting impact on Muslims lives and their faith.

5.2.3   DISCUSSION ON OBJECTIVE 3

Table 5.3: Discussion on objective 3 (Meaningfulness)

Research objective 3	To examine the relationship between meaningful and visitor subjective well-being among Umrah and Hajj pilgrims.
Research question 3	What is the relationship between meaningful and visitors' subjective well-being among Umrah and Hajj pilgrims?
Hypothesis 3	There is positive relationship between meaningfulness and subjective well-being.

The study's third objective is to examine the relationship between meaningful and visitor subjective well-being among Umrah and Hajj pilgrims. Based on the data analysis outcomes in Chapter 4, there is positive relationship between meaningfulness and subjective well-being. It shows that H3 reflects the relationship between independent variable and the dependent variable. The results are consistent with other studies and suggest that among the variety of tourism activities available at the destination, those that provide enjoyment and meaning may enhance travelers' memories of their travel experiences and subjective well-being. For instance, Otto and Ritchie (1996) show that tourists primarily use tourism-related goods and services to indulge in meaningful experience activities and create lasting memories (Dunman & Mattila, 2005). According to Tung and Ritchie's (2011) research, consequentiality also known as meaningfulness has a significant impact on memory. According to them, life-changing travel experiences can help people learn more about the world and broaden their perspectives on life, making them some of the most treasured moments of a person's entire life.

59

Additionally, meaningfulness is a key determinant of subjective well-being because it is linked to the pursuit of life satisfaction and a significant contributor to happiness and pleasure (Baumeister & Vohs, 2002). As a result, it is not surprising that the majority of Muslims reported meaningfulness, as the experience of being in the holy city of Mecca, surrounded by millions of fellow pilgrims, can be humbling and awe-inspiring, and can help to deepen one's connection to Allah and the global Muslim community (Right, 2022). Overall, the experience of performing Hajj can be profoundly meaningful and life-changing for Muslims, leaving a lasting impact on their spiritual, personal, and social lives.

5.2.4   DISCUSSION ON OBJECTIVE 4

Table 5.4: Discussion on objective 4 (Local Culture)

Research objective 4	To examine the relationship between local culture and visitor subjective well-being among umrah and hajj pilgrims
Research question 4	What is the relationship between local culture and visitor subjective well-being among umrah and hajj pilgrims?
Hypothesis 4	Tourists' subjective well-being is associated positively with local culture

The fourth objective is to examine the relationship between local culture and visitor subjective well-being among Umrah and Hajj pilgrims. Based on the data analysis outcomes in Chapter 4, there is positive relationship between local culture and subjective well-being. Tourist experiences are constantly influenced by social interactions and are positioned in the gap between residents and tourists (Auld & Case, 1997). The engagement of visitors is at the heart of the tourism experience. According to Rahmi Zakaria, The cross-cultural differences

experienced by pilgrims during the world's largest religious ritual, Hajj, have yet to be explored. The Findings show that the pilgrims experienced cross-cultural differences in verbal communication, body movement, physical appearance and dress, the use of space, time, touch, voice, and smell. (Kamurzzaman, 2018).

5.3 LIMITATION

The researcher recognizes that there were several limitations to their study. The first limitation is related to the sample size. To overcome this limitation, future related studies must increase the sample size and test this research on pilgrim's experiences more thoroughly in order to achieve a more refined study result. Moroever, the study's relatively limited sample consists of respondents from Malaysia who frequently or have previously performed Umrah and Hajj. respondents from other country were not covered in the current study.

For the second limitation, the researcher only focuses on Malaysian respondents via Google Forms which is distributed through WhatsApp, Facebook, and Instagram. The period of opportunity for distribution of this survey is extremely limited since it is from February to April. Distribution of physical questionnaire at Makkah or Madinah will definitely provide a different result.

The third limitation is the researcher only use four variables due to the time limitation. we should use all seven variables from MTE proposed by Kim et al. (2013). However, if we have enough time, we will use the seven available variables namely hedonism, involvement, novelty, meaninfullness, refreshment, local culture and knowledge

Last but not least, the fourth limitation is that the author only uses Kim et al. (2013) in measuring the experience. A future study could use other experience variables to measure experiences, such as Memorable Tourism Experience by Sthapit (2013), Rasoolimanesh (2021)

5.4   RECOMMENDATION

Based on the previous chapter, some empirical factors that determine the impact of memorable experiences on the subjective well-being on pilgrims in Malaysia. As a result, some recommendations improving the research for future study.

To increase the number of respondents based on umrah and hajj, researchers can

broaden the study area from one state to another (for example, India). This will increase the number of respondents, which may improve the results. Even the number of questions in each section can be increased by comparing places researched by demographics elsewhere.

The second recommendation is more methodological work is needed for the reference of researchers and organizers. It can be done using qualitative to capture the experiences and opinions of umrah and hajj who have mixed or negative experiences.

The researcher can also devise a strategy and do a comprehensive cost-benefit analysis to determine whether or not memorable experiences in research events will be useful. Although methodologically difficult, doing some long-term research to examine the impact of memorable umrah and hajj experiences on the subjective well-being on pilgrims in Malaysia.

Lastly, researcher should use all seven variables from MTE proposed by Kim et al. (2013) and Sthapit and Coudounaris (2017). the seven available variables namely hedonism, involvement, novelty, meaninfullness, refreshment, local culture and knowledge. Moreover, future researcher should consider other experience variables to get more comprehensive result and insight.

5.5 SUMMARY

This study has used a Conceptual Framework Adapted from Sthapit and Coudounaris (2017) to analyze how the four independent variables relate to one another: Local culture, meaningfulness, knowledge and refreshment with the dependent variable which is subjective well-being. The outcome gives an outline of the influence level of independent variables on the dependent variable. According to the findings, it is shown that this is four independent variables was influencing the subjective well-being.

Summary of the relevant knowledge reveals that the entire purpose of this research has been satisfied. Almost all of the respondents responded that they were intended to performing umrah and hajj in the future following the memorable experiences they gained mainly from local culture, knowledge, refreshment and meaningfulness. They enjoyed and felt blessed when

they performing umrah and hajj. Also, they also agree that practicing umrah and hajj makes them feel more serene and refreshed.

The researcher recognizes that there were several limitations to their study. The first limitation is related to the sample size. The study's relatively limited sample consists of respondents who frequently or have previously performed Umrah and Hajj. But in this research, participants in Malaysia could provide accurate information and reach many target respondents within a short period. Besides, not many data or researching about memorable umrah and hajj. It needs to find a similar researching article about umrah and hajj. To overcome this limitation, future related studies must increase the sample size and test this research on pilgrim's experiences more thoroughly in order to achieve a more refined study result.

REFERENCES

Adongo, C., Anuga, S., & Dayour, F. (2015). Will they tell others to taste? International tourists' experience of Ghanaian cuisines. Tourism Management Perspectives, 15, 57–64.

Ali, F., Hussain, K., & Ragavan, A. (2014). Memorable customer experience: Examining the effects of customers experience on memories and loyalty in Malaysian resort hotels. Procedia - Social and Behavioral Sciences, 144, 273–279.

Ali, F., Ryu, K., & Hussain, K. (2016). Influence of experiences on memories, satisfaction and behavioral intentions: A study of creative tourism. Journal of Travel & Tourism Marketing, 33(1), 85–100.

Almuhrzi, H. M., & Alsawafi, A. M. (2017). Muslim perspectives on spiritual and religious travel beyond Hajj: Toward understanding motivations for Umrah travel in Oman. *Tourism Management Perspectives*, *24*, 235-242.

Alqahtani, A. S., Wiley, K. E., Tashani, M., Willaby, H. W., Heywood, A. E., BinDhim, N. F.,Booy, R., & Rashid, H. (2016). Exploring barriers to and facilitators of preventive measures against infectious diseases among Australian Hajj pilgrims: cross-sectional studies before and after Hajj. *International Journal of Infectious Diseases*, *47*, 53-59.

Bashir, H., Beigh, R. A., Rumysa, B. S., & Bazaz, A. Y. (2017). Experience of Umrah Trip to Saudi Arabia from Kashmir India: Model Study on Management and Facilities to Pilgrims by Custodian of Holy Mosques Kingdom of Saudi Arabia. *J Tourism Hospit*, *6*(328), 2167-0269.1000328.

Chandralal, L., & Valenzuela, F. (2013). Exploring memorable tourism experiences: Antecedents and behavioural outcomes. Journal of Economics, Business andManagement, 1(2), 177–181.

Chandralal, L., & Valenzuela, F. (2015). Memorable tourism experiences: Scale development.

Chandralal, L., Rindfleish, J., & Valenzuela, F. (2015). An application of travel blog narrativesto explore memorable tourism experiences. Asia Pacific Journal of Tourism Research,20(6), 680–693.

Cohen, E. (1979). A phenomenology of tourist experiences. *Sociology*, *13*(2), 179-201. Gatrad, A. R., & Sheikh, A. (2005). Hajj: journey of a lifetime. *Bmj*, *330*(7483), 133-137.
Contemporary Management Research, 11(3), 291–310.
Educational and psychological measurement, *30*(3), 607-610.

Gunlu, E., & Okumus, F. (2010). Chapter 14 The Hajj. In *Tourism in the Muslim World* (pp. 221-233). https://doi.org/10.1108/s2042-1443(2010)0000002017

Hosany, S., Sthapit, E., & Björk, P. (2022). Memorable tourism experience: A review and research agenda. *Psychology & Marketing*.

Hosseini, S., Cortes Macias, R., & Almeida Garcia, F. (2021). Memorable tourism experience research: a systematic review of the literature. *Tourism Recreation Research*, 1-15.

Kauppinen, A. (2012). Meaningfulness and time. *Philosophy and Phenomenological Research*,*84*(2), 345-377.

Kaur, P., Stoltzfus, J., & Yellapu, V. (2018). Descriptive statistics. *International*
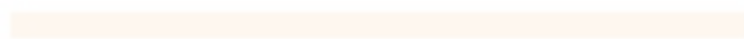
Journal of Academic Medicine, *4*(1), 60.

Khan, E. A., & Shambour, M. K. Y. (2018). An analytical study of mobile applications for Hajj and Umrah services. *Applied computing and informatics*, *14*(1), 37-47.

Kim, H., Koo, C., & Chung, N. (2021). The role of mobility apps in memorable tourism experiences of Korean tourists: Stress-coping theory perspective. *Journal of Hospitalityand Tourism Management*, *49*, 548-557.

Kim, J.-H. (2010). Determining the factors affecting the memorable nature of travel experiences. *Journal of Travel & Tourism Marketing*, *27*(8), 780-796.

Kim, J.-H. (2014). The antecedents of memorable tourism experiences: The development of ascale to measure the destination attributes associated with memorable experiences. Tourism Management, 44, 34–45.

Kim, J.-H. (2018). The impact of memorable tourism experiences on loyalty behaviours: The mediating effects of destination image and satisfaction. *Journal of Travel research*, *57*(7), 856-870.

Kim, J.-H., & Ritchie, J. (2014). Cross-cultural validation of a memorable tourism experiencescale (MTES). Journal of Travel Research, 53(3), 323–335.

Kim, J.-H., Ritchie, J. B., & McCormick, B. (2012). Development of a scale to measure memorable tourism experiences. *Journal of Travel research*, *51*(1), 12-25.

Kim, J.-H., Ritchie, J., & McCormick, B. (2012). Development of a scale to measure memorable tourism experiences. Journal of Travel Research, 51(12), 12–25.

Kim, J.-H., Ritchie, J., & Tung, V. (2010). The effect of memorable experience on behaviouralintentions in tourism: A structural equation modelling approach. Tourism Analysis, 15(6), 637–648.

Kladou, S., & Mavragani, E. (2015). Assessing destination image: An online marketing approach and the case of TripAdvisor. *Journal of destination marketing & management*, *4*(3), 187-193.

Krejcie, R. V., & Morgan, D. W. (1970)

Kurniawan, K. D., & Esfandiari, F. (2022). Law enforcement on criminal actions to prospectiveparticipants of hajj and umrah through deterrence and incapacitation theory approach. *Ahkam: jurnal hukum islam*, *9*(2), 375-400.

Larsen, S. (2007). Aspects of a psychology of the tourist experience. *Scandinavian Journal ofHospitality and Tourism*, *7*(1), 7-18.

Larsson, G., & Sorgenfrei, S. (2021). 'How is one supposed to sleep when the Ka 'ba is over there?': Empirical Data on Swedish Muslims Performing the Hajj. *Journal of Muslimsin Europe*, *10*(3), 309-330.

LeBlanc, M. (2004). Tourist Characteristics and their interest in attending festivals and events:An Anglophone/Francophone case study of New Brunswick, Canada. *Event Management*, *8*, 203-212.

Resnik, D. B. (2003). From Baltimore to Bell Labs: Reflections on two decades of debate aboutscientific misconduct.

Savenye, W. C., & Robinson, R. S. (2013). Qualitative research issues and methods: An introduction for educational technologists. *Handbook of Research on Educational Communications and Technology*, 1030-1056.
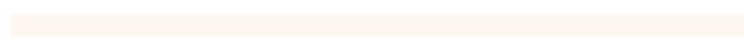
Skavronskaya, L., Moyle, B., Scott, N., & Kralj, A. (2020). The psychology of novelty in memorable tourism experiences. *Current Issues in Tourism*, *23*(21), 2683-2698.

Sthapit, E., & Coudounaris, D. N. (2018). Memorable tourism experiences: Antecedents and outcomes. *Scandinavian Journal of Hospitality and Tourism*, *18*(1), 72-94.

Sthapit, E., Coudounaris, D. N., & Björk, P. (2019). Extending the memorable tourismexperience constructs: an investigation of memories of local food experiences. *Scandinavian Journal of Hospitality and Tourism*, *19*(4-5), 333-353.

Stone, M. J., Soulard, J., Migacz, S., & Wolf, E. (2018). Elements of memorable food, drink, and culinary tourism experiences. *Journal of Travel research*, *57*(8), 1121-11

Yoosuf, Ali, Shameela, (2015). "*6 Beautiful Lesson HAJ teaches us.*" https://www.charityright.org.uk/blog/post/why-is-hajj-important

Gunlu, E. and Okumus, F. (2010), "Chapter 14 The Hajj", Scott, N. and Jafari, J. (Ed.) Tourism in the Muslim World (Bridging Tourism Theory and Practice, Vol. 2), Emerald Group Publishing Limited, Bingley, pp. 221-233. https://doi.org/10.1108/S2042-1443(2010)000