

Developing Madrasah Tourism Experience Model: Examining Tourist Psychological Variables through Systematic Literature Review

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Abstract: This study investigates the Madrasah Tourism Experience Model (MTEM), focusing on its role in understanding the complex interplay between cultural, psychological, and environmental factors in Madrasah tourism. Despite increasing interest in religious and cultural tourism, there is a significant research gap regarding the specific experiences and psychological impacts of visiting Madrasahs. This research addresses this gap by examining key psychological variables influencing tourists' experiences in these settings. Using a systematic literature review (SLR) methodology, the study analyses 16 carefully selected articles from 327,715 papers to construct a comprehensive model. It highlights how social interaction, cultural engagement, novelty, pleasantness, and relaxation contribute to the tourist experience. The findings extend existing theoretical frameworks by exploring how cultural exchange and hospitality within Madrasah tourism can enhance psychological well-being and satisfaction. Key findings indicate that Madrasah tourism can be significantly improved through tailored experiences, such as guided tours and interactive exhibits, and by creating serene, immersive environments. This approach reaffirms established theories and introduces new insights specific to Madrasah tourism. The implications are significant for both academic researchers and tourism practitioners. The MTEM offers practical guidelines for enhancing visitor experiences and promoting sustainable tourism practices. By integrating cultural exchange and environmental stewardship, Madrasahs can provide more engaging and satisfying experiences, fostering long-term visitor loyalty and contributing to cultural and religious tourism.

Keywords: *Madrasah tourism, psychological variable, Islamic heritage, tourist experience, Systematic Literature Review*

1. Introduction

With their deep roots in the rich history of Islamic education, Madrasahs have transformed significantly, balancing traditional Quranic teachings with contemporary academic knowledge. This evolution has been primarily driven by government support, private initiatives, and individual contributions, marking a substantial shift in their role within the educational landscape (Ismail et al. 2020; Norsalim et al. 2021). The Ministry of Education Malaysia's vision reflects this change, aiming to produce knowledgeable graduates with essential employability skills (Ministry of Education 2015).

A critical element of this transformation is integrating holistic education within the curriculum. The Department of Skills Development under the Ministry of Human Resources ensures that Madrasahs extend their focus beyond Quranic memorization to incorporate academic and practical skills, merging al-Quranic teachings with modern scientific knowledge and contemporary Islamic principles (Norsalim et al. 2021; Mohamad et al. 2016). This integrated approach is designed to provide students with a comprehensive educational experience, preparing them for religious vocations and the challenges of the modern industrial landscape. The curriculum includes practical skills tailored to meet industrial demands, supervised by the Department of Skills Development, thus enhancing the applicability of Madrasah education in real-world contexts (Ismail et al. 2020; Norsalim et al. 2021). This strategy enriches the educational outcomes of Madrasah graduates and equips them with the skills and competencies required to make significant contributions across various sectors.

However, the novel contribution of this paper lies in its exploration of Madrasahs as potential hubs for educational tourism. By examining the psychological impacts on visitors, this study extends beyond the traditional roles of Madrasahs. The research introduces a conceptual model highlighting tourists' emotional and personal experiences visiting Madrasahs, thereby contributing new insights into educational tourism. This

approach not only reaffirms the cultural and religious significance of Madrasahs but also positions them as unique destinations for immersive and intellectually stimulating experiences, aligning with broader trends in tourism that prioritize meaningful engagement over conventional sightseeing (Hosseini et al. 2021)

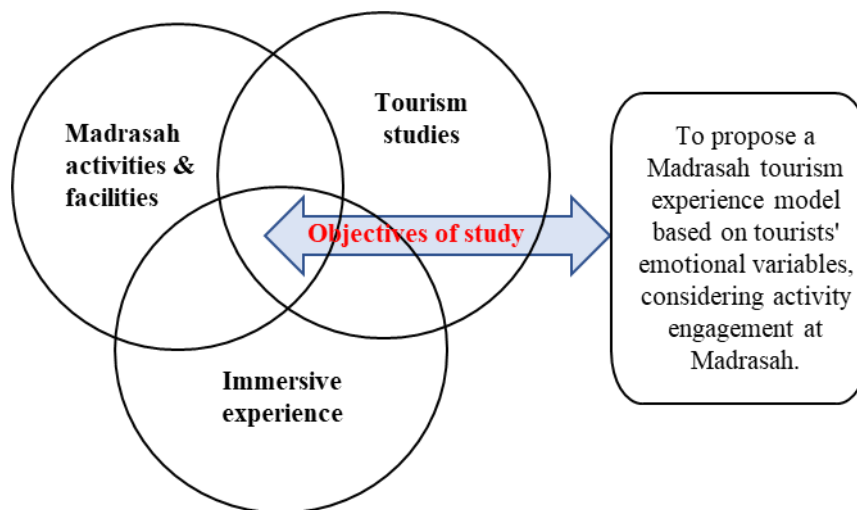
As educational institutions, Madrasahs are integral to preserving cultural and religious heritage. They serve as repositories of Islamic knowledge, fostering an environment where traditional teachings coexist with modern educational paradigms. The commitment to educational excellence and the incorporation of practical skills position Madrasahs as dynamic entities, bridging the gap between traditional and contemporary demands.

In the realm of Madrasah tourism, the significance of these institutions extends beyond religious and educational dimensions. The conceptual Madrasah tourism model proposed by this study seeks to unravel the layers of psychological nuances that shape visitors' experiences. By examining psychological variables, the model aims to provide an understanding of the emotional and personal impact on tourists during their visit to Madrasahs.

The operational challenges addressed in the study not only focus on the aspects of tourism but also examine the cultural and religious sensitivity inherent in Madrasahs. Respectful engagement with these aspects is crucial, as Madrasahs are not merely tourist attractions but living institutions with deep-rooted religious educational significance. Exploring tourism-related resources involves tapping into the rich cultural tapestry surrounding Madrasahs, highlighting their unique architectural features, historical importance, and the cultural richness embedded in their surroundings.

The proposed themes of fulfilling psychological benefits derived from a visit to Madrasahs capture the holistic impact on visitors. This study uniquely contributes by integrating psychological variables such as emotional attachment and well-being, which have not been extensively explored in the context of Madrasah tourism. Our findings suggest that these intangible elements significantly enhance the visitor experience, providing new insights into how educational and cultural tourism can be enriched through a deeper understanding of visitor psychology.

Figure 1: Objectives of the study



2. Madrasah tourism

Madrasah Tourism (MT) refers to a niche segment within cultural and religious tourism, focusing on the visitation and exploration of madrasahs—Islamic educational institutions that serve as centers for religious learning and community engagement. Unlike traditional forms of tourism that often prioritize leisure or entertainment, Madrasah Tourism is deeply rooted in visitors' cultural and spiritual experiences.

In Madrasah Tourism, visitors are drawn to the historical, architectural, and educational significance of madrasahs. These institutions are often repositories of Islamic heritage, offering insights into the Muslim community's religious practices, educational traditions, and cultural values. Madrasahs serve as places of learning and sites where a community's cultural and religious identity is preserved and transmitted across generations.

Tourists in MT typically seek authentic and meaningful experiences connecting them with Islam's spiritual and intellectual legacy. This aligns with perceived authenticity, as Pestana et al. (2020) discussed, where the destination's genuine cultural and religious essence enhances the visitor experience. Moreover, the psychological ownership felt by visitors, as highlighted by Kumar & Nayak (2019), can deepen their connection to the place, fostering a sense of belonging and respect for the cultural site.

Madrasah Tourism also intersects with cultural interchange, as Seyfi et al. (2020) explored. This form of tourism allows for a profound exchange of ideas and cultural practices between tourists and the host community, enriching the visitor's understanding of Islamic culture and education. As Kassean and Gassita (2013) emphasized, the serene ambiance and opportunities for cultural immersion further enhance the overall experience, making madrasahs attractive destinations for those seeking peace, reflection, and learning.

Madrasah Tourism is gradually gaining recognition as an emerging niche within the broader cultural tourism landscape, particularly in nations with a strong Islamic heritage (Yusof & Simpong, 2021). These madrasahs embody Islamic culture's historical and architectural richness and serve as spaces for educational enrichment, making them attractive destinations for domestic and international tourists. This is especially true in countries like Malaysia, where madrasahs are integral to the national identity, reflecting the country's diverse Islamic heritage and hospitality offerings (Aziz, 2018).

Malaysia has positioned itself as a leader in promoting Madrasah Tourism due to its strategic emphasis on Muslim-friendly tourism environments. The availability of halal dining options, prayer facilities, and culturally immersive experiences enhances the appeal of madrasahs, catering specifically to Muslim travelers seeking spiritual and leisurely pursuits (Yan et al., 2017). This focus on meeting the unique needs of Muslim tourists aligns with Malaysia's broader tourism strategy, which increasingly prioritizes halal-friendly amenities and culturally sensitive hospitality services (Sulaiman et al., 2020). The growing global interest in Islamic tourism, reflected in the expanding market of Muslim travelers, further solidifies Malaysia's role as a competitive destination for Madrasah Tourism. This trend is about attracting tourists and promoting Malaysia's commitment to upholding Islamic values in its tourism offerings.

Countries such as Indonesia, Saudi Arabia, Turkey, and Morocco have also recognized the potential of Madrasah Tourism, leveraging their rich Islamic histories and well-preserved madrasahs to attract visitors (Haddade et al., 2024; Salim, et al., 2023). Each country offers unique experiences, from Indonesia's blend of traditional Islamic education and local culture to Saudi Arabia's emphasis on pilgrimage routes (Rahman & Nahiduzzaman, 2019) and Turkey's Ottoman-era madrasahs (Kaynaş & Dişli, 2022). These destinations have successfully integrated madrasah visits into broader Islamic tourism itineraries, creating an immersive cultural and spiritual experience for travelers.

In Malaysia, the emphasis on Shariah-compliant practices within the tourism industry is crucial for the flourishing of Madrasah Tourism. As the country continues to align its tourism offerings with Islamic principles, there is significant potential for this niche market to grow. This development caters to an emerging demographic of Muslim tourists prioritizing destinations that uphold Islamic values and offer authentic cultural experiences. This alignment promotes madrasah tourism and contributes to the overall growth of Malaysia's tourism sector by attracting a significant demographic of Muslim travelers who seek culturally and religiously enriching experiences during their journeys. As Malaysia continues to enhance its Shariah-compliant offerings, the potential for Madrasah Tourism to flourish becomes even more pronounced, providing visitors with an authentic, spiritually fulfilling experience that resonates with their cultural and religious values.

Studies Related to Madrasah Tourism in Malaysia

Recent research on Madrasah-related tourism in Malaysia reveals a growing interest in exploring the role of Islamic institutions within the tourism sector, yet there remains a notable gap in focused studies specifically addressing Madrasah Tourism. The studies reviewed offer insights into how these institutions contribute to and shape the tourism landscape, but they often address broader themes rather than profoundly exploring Madrasah-specific contexts.

Table 1: Madrasah-related tourism in Malaysia

Author(s)	Focus/Topic	Methodology	Key Findings
Faizal et al. (2024)	Challenges and Potential of Pondok Institutions as Islamic Tourism Destinations in Malaysia.	Document analysis	Pondok institutions have potential as Islamic tourism destinations but face significant challenges in establishing themselves due to various obstacles.
Talib & Hamzah (2024)	Mosque's transformation into a center for Islamic education, community engagement, and economic activities	Content analysis	The mosque serves as a center for economic, social, educational, and tourism activities, enhancing the teachings of Islam.
Mat Isa et al. (2024)	Mosque's role as a place of worship and a tourist attraction within a bustling urban environment.	Qualitative (interviews and observations)	The historical significance of the mosque attracts visitors.
Ismail et al. (2024)	Development in Ibadah Tourism for sustainable economic growth in Sik, Kedah.	Documentation and focus group discussions	Strategies include enhancing existing products, introducing new ones, and improving facilities and promotion.
Absah et al. (2024)	Impact of brand image, facilities, services, and accessibility of Islamic cultural needs on halal tourism's economic growth.	Questionnaires from tourists traveling between Indonesia and Malaysia,	Positive correlation between economic growth and brand image, facilities, services, and accessibility of Islamic cultural needs
Yusof & Simpong (2021)	Pondok institutions' potential to enhance Islamic tourism through unique spiritual experiences.	In-depth interviews with Pondok operators	Pondok institutions offer tranquility, educational curricula, quality facilities, and services attractive for Islamic spiritual tourism.

Source: (Author, 2024)

As in Table 1, Faizal et al. (2024) examine the potential and challenges of Pondok institutions as Islamic tourism destinations. Their findings underscore a significant promise in leveraging these institutions for tourism, highlighting their unique appeal but also pointing to substantial hurdles such as financial constraints and inadequate infrastructure. This analysis suggests that while Pondok institutions hold potential, substantial effort is needed to overcome these barriers and fully realize their tourism potential.

Similarly, Talib and Hamzah (2024) explore the transformation of mosques into multifaceted centers for Islamic education, community engagement, and economic activities. Their research reveals that mosques are evolving to serve diverse roles, including educational and tourism hubs, enriching their contribution to Islamic teachings and local economies. This broader perspective highlights the mosques' growing significance beyond traditional worship, pointing to their potential to enhance Islamic tourism. Mat Isa et al. (2024) further illustrate this by focusing on the dual role of mosques as places of worship and tourist attractions within urban environments. Their qualitative study identifies the historical significance of mosques as a key attraction for visitors, emphasizing their potential to function as cultural and spiritual tourism destinations. This perspective

enriches the understanding of how historical and cultural contexts contribute to the appeal of Islamic tourism sites.

In contrast, Ismail et al. (2024) address the development of Ibadah Tourism in Sik, Kedah, focusing on strategies for sustainable economic growth. Their study outlines practical approaches, such as enhancing existing tourism products and introducing new ones, alongside improvements in facilities and promotional efforts. This approach underscores the practical aspects of developing Islamic tourism and suggests actionable strategies for achieving growth in this sector. Absah et al. (2024) contribute to the discussion by examining the impact of brand image, facilities, services, and accessibility on the economic growth of halal tourism. Through surveys conducted with tourists, the study finds a positive correlation between these factors and economic success, highlighting the importance of these elements in enhancing tourist satisfaction and driving economic benefits in halal tourism. This finding underscores the broader context of how infrastructure and branding influence the success of tourism ventures.

Meanwhile, Yusof and Simpong (2021) explore the unique potential of Pondok institutions in offering spiritual tourism experiences. Based on interviews with Pondok operators, their research reveals that these institutions provide a tranquil environment, educational curricula, and quality facilities, which are highly valued by Muslim tourists seeking spiritual enrichment. This focus on the unique offerings of Pondok institutions adds a valuable dimension to the understanding of Islamic tourism.

Despite these valuable contributions, the studies collectively reveal a significant gap in specific research dedicated to Madrasah Tourism. While the literature provides substantial insights into the broader context of Islamic tourism and the roles of various Islamic institutions, it does not sufficiently address the unique aspects of tourist psychological consumption benefits of visiting Madrasah institutions. In particular, the psychological benefits experienced by tourists during their visits to Madrasah or mosque environments are under-explored. Understanding how visits to Madrasah institutions impact tourists' emotional well-being, spiritual fulfillment, and overall psychological experiences remains largely absent from current research. Addressing this gap is crucial for developing a more comprehensive view of Madrasah Tourism. It allows for targeted strategies that enhance visitors' psychological satisfaction and cater to their specific needs, ultimately providing a clearer understanding of its role and potential within the Malaysian tourism sector.

The concept of Madrasah tourism

Madrasah tourism explores century-old Islamic educational institutions, primarily focusing on Malaysia and Indonesia, which hold significant places in Islamic history. From small local schools to globally recognized institutions, these madrasahs offer tours and educational programs, presenting a unique opportunity for visitors to study the intricacies of Islamic history, architecture, and culture. The architectural marvels of these institutions, characterized by intricate designs, domed roofs, and serene courtyards, serve as living testimonials to religious and academic programs, offering a captivating journey for those seeking a deeper understanding.

The immersive experience enables tourists to appreciate the physical grandeur and the intellectual and spiritual richness characterizing these learning centers. Madrasah tourism bridges education and cultural immersion, allowing visitors to acquire knowledge and actively engage with the local culture. This intersection between education and cultural exploration is not only enriching for the visitors but also holds economic significance for the rural areas hosting these madrasahs. A notable aspect of the madrasah visit is its role in conserving its traditional practice of memorizing the Quran. Visitors, drawn by the allure of these institutions, actively contribute to their preservation through their engagement and support. The funds generated through tourism activities aid in the upkeep and maintenance of these institutions, ensuring that they continue to stand as symbols of cultural and religious heritage.

Figure 2 visually illustrates the distribution of madrasahs in Malaysia, showcasing the extensive network of over 31 institutions that actively engage in tourism activities. This location diversity provides tourists with many options, offering a unique glimpse into Islamic history and culture. Table 1 complements this by listing specific institutions that not only offer tours but also provide a range of diverse activities, further enhancing the overall tourism experience.

The multifaceted nature of madrasah tourism, encompassing education, cultural immersion, and conservation efforts, positions it as a holistic and transformative experience for visitors. It goes beyond traditional tourism, offering a journey that intertwines intellectual exploration with cultural appreciation. As the interest in educational tourism continues to grow, madrasah tourism is a unique and compelling option for those seeking a profound and meaningful travel experience. The symbiotic relationship between tourists, madrasahs, and local communities reflects the potential for responsible tourism practices that contribute to both cultural preservation and economic development.

Fig 2: Distribution of Madrasah with tourist-related activities in Malaysia (n=31)



Table 2: List of tourism-related activities at Madrasah

No.	Madrasah	Tourist-related activities	Location
1.	Madrasah Tahfiz Dar Absyir	Archery, horse riding, and gardening	Johor Bahru, Johor
2.	Madrasah Tahfiz Huda Al Islam	Archery, camping, art, and craft	Larkin, Johor
3.	Madrasah Tahfiz Bustanul Jannah	Archery	Masai, Johor
4.	Maahad Tahfiz Darul Ulom Asadul Haramain	Silat	Pasir Gudang, Johor
5.	Maahad Tahfiz Al Quran Ummul Qura	Archery	Kota Kuala Muda, Kedah
6.	Madrasah Tahfiz Al-Ideris	Ping-pong	Bachok, Kelantan
7.	Madrasah Tahfiz al-Furqan	Horse riding lessons, combat archery, archery, Martial arts (Silat), and music	Bachok, Kelantan
8.	Madrasah Khairu Ummah	Archery class	Pasir Puteh, Kelantan
9.	Maahad Tahfiz Sains	Silat	Tanah Merah, Kelantan
10.	Madrasah Ar-Rabbaniyah Darul Ikhlas	Ping-pong, archery and futsal	Krubong, Melaka
11.	Pondok Pengajian Ilmu Wahyu	Archery, swimming pool, and horse riding	Merlimau, Melaka
12.	Maahad Tahfiz As-Sa'idiyyah (MTAS)	Archery	Seremban, Negeri Sembilan
13.	Maahad Tahfiz Al-Hidayah	Taekwondo, archery, ping-pong and chess	Kampung Janda Baik, Bentong, Pahang
14.	Madrasah An Nabawiyyah Lid Dirasatil Islamiyyah	Horse riding, archery, and gardening	Pulau Tawar Jerantut, Pahang

15.	Maahad Tahfiz Al-Quran wa Al-Tarbiyah Al-Diniyah Kg Relong	Archery	Kuala Lipis, Pahang
16.	Madrasah Tarbiah Islamiah	Archery	Mentakab, Pahang
17.	Maahad Tahfiz Al-Furqan (MATAF)	Taekwando	Temerloh, Pahang
18.	Maahad Ad Dirasah Al Islamiah	Archery	Ipoh, Perak
19.	Madrasah Tahfiz Al Iman	Archery	Nibong Tebal, Penang
20.	Maahad Tahfiz Darul Furqan	Culinary and pastry	Sipitang, Sabah
21.	Pusat Tahfiz Al-Fateh	Bakery and sewing	Asajaya, Sarawak
22.	Maahad Tahfiz Sains Fatimah Az-Zahrah	Silat	Batu Caves, Selangor
23.	Maahad Tahfiz AZ Zahrah	Swimming pool	Hulu Langat, Selangor
24.	Maahad Tahfiz Mifhatul Ulum	Archery	Hulu Langat, Selangor
25.	Madrasah Utmaniyyah Smart Tahfiz	Archery, Martial Arts (Taekwando), Ping-pong	Kajang, Selangor
26.	Maahad Tahfiz Vokasional Aman Bistari	Learning survival skills, culinary, automotive, sewing, arts and crafts, gardening	Puchong, Selangor
27.	Madrasah Tahfiz Baitul Farhah Perempuan	Archery and horse riding	Semenyih, Selangor
28.	Madrasah Tahfiz Al Furqan (MTAF)	Archery club	Shah Alam, Selangor
29.	Madrasah Irsyadul QURAN	Archery, horse riding and football	Shah Alam, Selangor
30.	Madrasah Moden Terengganu Besut	Ping-pong and archery	Besut, Terengganu
31.	Madrasah Tarbiyyah Islamiyyah Darul Hijrah	Swimming pool and futsal	Kuala Terengganu, Terengganu

Figure 2 provides a detailed overview of the distribution of Madrasahs across various states in Malaysia, showcasing the diverse range of activities offered by these educational institutions. Johor stands out with four Madrasahs strategically located in Johor Bahru, Masai, Larkin, and Pasir Gudang. These Madrasahs in Johor specialize in archery and silat, offering a unique physical and martial arts focus. Other states like Kedah, Negeri Sembilan, Perak, Penang, Sabah, and Sarawak each boast Madrasahs that concentrate on various activities. These include archery, cooking, pastry making, baking, and sewing, catering to various interests and skill development. Melaka features two Madrasahs in Krubong and Merlimau, equipped with archery facilities, a swimming pool, and horseback riding. In Terengganu, two Madrasahs offer an array of activities, including ping pong, archery, a swimming pool, and futsal.

Kelantan's Madrasahs specialize in teaching silat and archery, with one in Bachok offering the unique experience of battle archery. Pahang's Madrasahs focus on diverse activities, such as taekwondo, silat, gardening, horseback riding, and archery, providing visitors with a comprehensive range of choices. Selangor's Madrasahs predominantly offer programs in equestrian and archery, with one located in Puchong standing out for its vocational skills training. This particular Madrasah in Puchong imparts practical skills such as cooking, car mechanics, arts and crafts, sewing, and survival training, reflecting a commitment to holistic education.

Beyond academic and recreational pursuits, Madrasah communities recognize the importance of engaging and entertaining visitors. As Mohed & Ismail (2015) suggested, incorporating adventurous outdoor activities adds an extra layer to the overall Madrasah tourism experience. This focus on diverse and interactive activities ensures that Madrasah tourism becomes not only an educational journey but also an adventure that captivates and enriches the visitors' experiences.

Figure 3: The approach of the Madrasah Tourism Experience Model (MTEM)

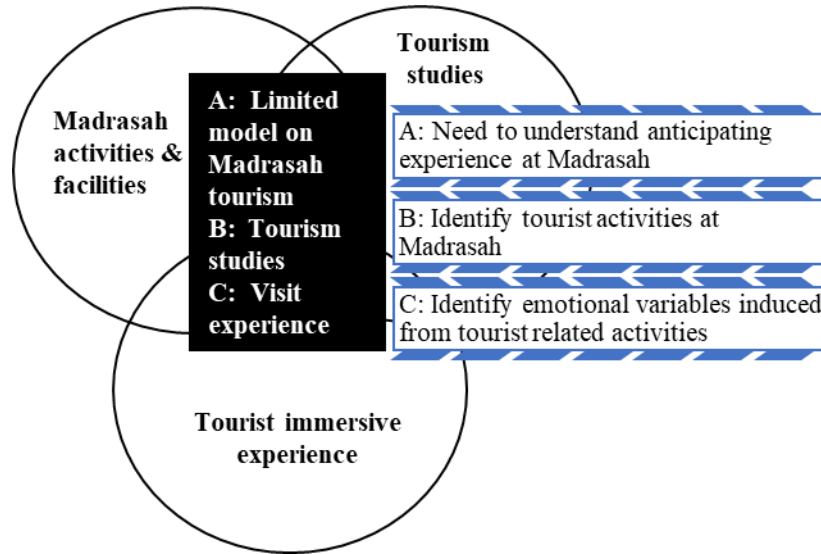


Figure 3.0 highlights the emerging field of Madrasah tourism, where visitors engage with Islamic religious schools. Limited academic attention has resulted in a lack of a comprehensive Madrasah tourism experience model, primarily due to cultural and religious sensitivity challenges these institutions face, hindering tourism theory development.

With tourism diversification, there is potential for increased interest in Madrasah tourism, necessitating further research and theoretical frameworks. The success of educational tourism in Madrasahs relies on improving facilities and infrastructure and incorporating psychological concepts like emotional attachment and well-being. Fostering positive perceptions is crucial, and dynamic elements such as happiness, peace, engagement, and well-being should be considered to attract visitors. Madrasahs can actively support educational tourism by offering diverse activities, from horseback riding to culinary arts. Including such activities persuades visitors to participate in educational programs, especially when showcasing local culture. Hosts must create a positive perception to boost attendance and cultivate unique relationships with tourists for return visits.

“Place attachment,” defined by Kyle, Mowen, and Tarrant (2004), encompasses emotional connections between individuals and locations, including feelings of place, rootedness, insidedness, and environmental embeddedness. Human-place bonding involves affect, cognition, and practice, reflecting emotional connections, thoughts, knowledge, beliefs, and behaviors associated with a place. Iso Ahola (1982) suggests that motivation is driven by optimal arousal, leading individuals to seek environments to achieve psychological balance. Kaplan and Kaplan (1989) emphasize the restorative nature of environments, identifying fascination, being away, extent, and compatibility as essential elements.

In the context of Madrasah tourism, factors like ideology, social level, and religion significantly influence international travelers’ enjoyment of cultural and educational tourism. A positive on-site experience, driven by shared levels of delight between Madrasah communities and tourists through knowledge sharing and pleasant environments, is predicted. The study suggests that satisfaction positively influences tourists’ perspectives, enhances their appreciation for educational tourism, and contributes to mental well-being.

Significance of study

The Madrasah Tourism Experience Model (MTEM) significantly advances the understanding of tourism within Madrasah settings by integrating psychological variables such as social interaction, cultural engagement, novelty, pleasantness, and relaxation. This model enhances existing theories and offers a fresh perspective on how these factors influence visitor satisfaction and well-being.

The study's essential contribution lies in exploring the role of cultural and environmental elements in shaping Madrasah tourism experiences. By aligning with the findings of Seyfi et al. (2020) and Gou and Shibata (2017), the MTEM underscores the importance of cultural exchange and hospitality in fostering a sense of belonging and psychological ownership among tourists.

The MTEM emphasises the importance of tailored experiences, such as guided tours and interactive exhibits, and creating tranquil environments to enhance visitor satisfaction and loyalty. These recommendations address emotional and cognitive engagement, which is crucial for repeat visits and positive word-of-mouth.

The MTEM also paves the way for future research by highlighting the need for more comprehensive studies incorporating primary data to refine the model further. The MTEM enriches tourism theory and provides valuable insights for improving Madrasah tourism experiences.

3. Methodology

This study employs a Systematic Literature Review (SLR) to assess the psychological experiences of attending site attractions, aiming to provide a comprehensive understanding of the current knowledge and gaps in the field of madrasah tourism. Two techniques for SLR include meta-analysis and conventional narrative reviews. While narrative reviews are common, they can be subjective and biased, relying on the author's expertise rather than statistical analysis.

By mapping potential tourism services and visitor psychological benefits, the study seeks to inform decision-making for tourism stakeholders, develop tailored experiences for visitors, and contribute to overall sustainability and competitiveness in the tourism industry. The two critical justifications for conducting an SLR are to explore new variables within disciplines and to map boundaries on known and unknown aspects of the subject. This approach aims to uncover emerging knowledge and identify gaps in the existing understanding of the psychological aspects of site attractions (Pickering & Byrne, 2014; Pickering et al., 2015).

Planning and conducting the review

The authors adopted Tranfield, Denyer, and Smart (2003) and Pickering and Byrne (2014) as the systematic review methodology utilised in this study. This investigation was conducted by synthesising manually from the database. This initial investigation assisted in the identification of keywords for the subsequent stages. The following part covers the review's search, screening, and extraction/synthesis processes.

Table 3: List of keywords and associated terms for the SLR

Keyword	Associated words/terms
Madrasah	Pondok, Madrasah facilities, Madrasah infrastructure, Generate Income, Archery sport, Swimming pool, Equestrian
Edu tourism	Educational
Tourism	Travel, Tourist, Tourist attraction, Tourist experience, Tourist Expectations, Islamic tourism

In an initial scoping of the literature, the search terms "Madrasah", "Edu tourism" and "Tourism" were common keywords from the papers used in recent tourism studies. According to Pickering and Byrne (2014), the keywords chosen in an SLR should identify as much relevant literature as possible but not extend too far into unrelated fields. The academic database Scopus was used as the starting point for the literature search, followed by Science Direct and Google Scholar. Related studies have utilized these datasets (Yang & Khoo-Lattimore, 2017). By connecting the strings (see Table 5) with the Boolean operator, the electronic databases were searched for publications whose titles and abstracts contained at least one of the search phrases from two themes (AND).

Table 4: Search strings

Theme	Search String
Madrasah tourism	(Madrasah facilities* OR educational* OR tourism* OR travel* OR tourist* OR tourist psychological experiences*)

Screening

The ScienceDirect, Scopus, and Google Scholar databases were the most representative and complete social science databases. The following criteria were used to find the pertinent literature. Book chapters, conference papers, and Google information on Madrasahs were included; full-length research publications written in English/Malay language and background information were also identified in the Google database. The keywords “Tourism,” “Edu-tourism,” “Madrasah,” and “Tourism facilities” were used to determine appropriate studies and build the sample. Papers were gathered from the ScienceDirect, Scopus, and Google Scholar databases after searches for titles, keywords, and abstracts.

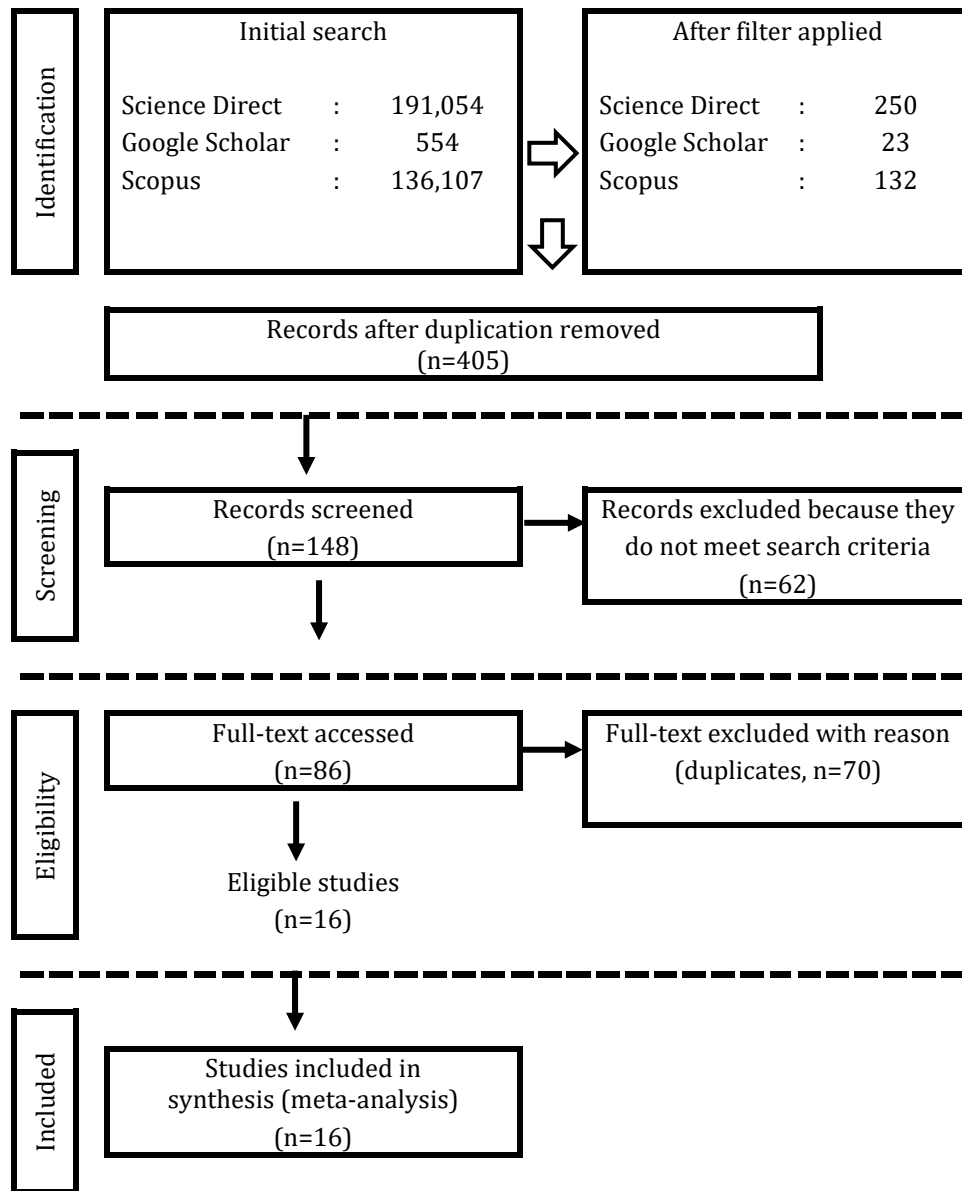
Table 5: Inclusion and exclusion criteria

Criterion	Inclusion	Exclusion
Study	Original empirical and theoretical/conceptual studies Peer-reviewed journal articles Madrasah tourism Islamic educational institution Tourist psychological experience	
Language	English and Malay	Other languages
Sector	Tourism research	Non-tourism related focus

The inclusion and exclusion criteria (see Table 5.0) were used to guide the screening of titles and abstracts at this stage. Even though every article in the databases had undergone peer review, there was a wide range in publication quality. These records were screened to identify original research articles published in English-language peer-reviewed journals, applying Madrasah facilities concepts and Edu tourism theories within the tourism sector. However, identifying journal papers on Madrasah that engage in tourism activities can be pretty challenging. This is because there is limited research on Madrasah and tourism, and the available studies often do not focus on the psychological experience of visitors to Madrasahs. Therefore, it is recommended that general tourism studies conducted at selected destinations be referred to to understand the visitor’s psychological experience.

As shown in Figure 4.0, the preliminary term search yielded 327,715 studies, only 148 of which were psychological experience-specific and papers related to general tourist attractions. The initial search produced results outside the scope and purpose of this systematic literature evaluation. These included abstracts in which the primary focus was outside the range of tourism and disciplines other than the social sciences. After applying these exclusionary criteria, the number of under-study papers decreased to 148. For the final analysis, all the texts of these 148 records were further examined to determine their eligibility.

Figure 4: PRISMA flowchart



Extraction and Synthesis

For the secondary scan, a detailed analysis of each abstract (n=148) was needed to ensure a conscious and meaningful interaction with the idea of a tourist's psychological experience at the destination identified in the preliminary search string. The search yielded various abstracts in which psychological experience was significant to the research goals. Thus, a secondary scan of abstracts excluded another 62 papers since they did not meet the search criteria. For eligibility that the papers specifically qualify for tourist psychological experience at the touristic site, another 70 articles were excluded due to duplicates and not meeting the search criteria. As a result, only 16 tourism-specific studies were obtained as full-text, in-depth reviews. These studies were selected because the abstracts primarily focused on tourists' psychological experience at site attractions across different social science encounters.

The selection of 16 articles resulted from a rigorous and systematic literature review (SLR) process. The authors carefully refined the papers based on specific inclusion and exclusion criteria to ensure that only the most relevant and high-quality studies were considered. This approach was designed to maintain the focus and

relevance of the review rather than expanding the number of articles without a clear purpose. While the number may appear limited, the selected studies provide a comprehensive and insightful understanding of the Madrasah Tourism Experience Model (MTEM). Future research could benefit from examining a broader range of studies to further validate and extend the findings.

In-depth review and thematic content analysis

The review encompassed sixteen carefully selected studies, each contributing unique insights into the psychological dimensions of tourism. We explored the underlying variables from these studies by adopting a thematic content analysis approach. This rigorous process involved an exhaustive examination of each paper to identify recurring themes and subthemes. Notably, the analysis revealed several nuanced psychological factors that had not been previously synthesized in the existing literature. For instance, while earlier research, such as Seyfi et al. (2020) and Sthapit & Coudounaris (2018), had isolated certain psychological variables like cultural interchange and hedonic experiences, our synthesis highlights the intricate interplay between these factors and newer dimensions, such as tourists’ psychological ownership and the role of destination branding as identified by Kumar & Nayak (2019). This finding suggests a more complex psychological framework driving tourist behavior than previously acknowledged.

Furthermore, our study uncovers the significant role of emotional connections and perceived authenticity in shaping memorable tourism experiences, as Pestana et al. (2020) highlighted. This novel insight broadens the theoretical landscape and offers practical implications for enhancing tourist engagement and satisfaction. Such a comprehensive thematic synthesis provides a more holistic understanding of the psychological experiences of tourists, thereby contributing a fresh perspective to the field.

4. Results

Table 6 synthesizes information to explore psychological experiences and identify key findings. The studies are presented below:

Table 6: Eligible studies (n=16)

No.	Author/Year	Objective	Key findings	Emerging psychological variables
1.	Zhang et al. (2022)	To explore the impact of social communication on tourism transportation routes through empirical research.	Tourist flow mediates psychological perceptions and tour routes, and the scenic city’s name, location, and attractions affect tourists’ mentality.	Comfort, convenience,
2.	Wei et al. (2019)	To empirically study the psychological factors influencing memorable tourism experiences (MTEs) for urban residents.	Novelty, participation, social connection, hedonism, and perceived serendipity improved remembering memorable tourist experiences (MTEs).	Novelty, participation, social connection, hedonism, and perceived serendipity
3.	Sthapit & Coudounaris (2018)	To create and validate a scale for measuring memorable tourism experiences (MTE) and identify their specific dimensions.	The MTE scale has six dimensions, i.e., hedonic, intellectual, social, cultural, spiritual, and physical. MTE improves tourists’ contentment, loyalty, and word-of-mouth intentions.	Hedonic, intellectual, social, cultural, spiritual, and physical

4.	Seyfi et al. (2020)	To pinpoint the factors contributing to memorable cultural tourism experiences (MCTEs) for cultural tourists in Paris.	Cultural interchange, particularly residents' helpful, polite, pleasant, social, enjoyable, tranquil, and sharing traits, significantly impacted tourists' experiences.	Perceived experience authenticity, engagement, cultural exchange, gastronomic, service excellence, residents' helpful, polite, pleasant, social, enjoyable, tranquil, and sharing traits.
5.	Pyo, Mihalik & Uysal (1989)	To investigate the perceptions and preferences of pleasure travellers from the United States regarding travel experiences.	The study acknowledges that motivation is only one of many variables that explain tourist attraction attributes.	Leisure and relaxation (visiting cities, natural areas, museums, dining, shopping, attending events, and engaging in outdoor activities)
6.	Pestana et al. (2020)	To develop a model that explains the mediation role of satisfaction in the relationship between motivation, emotion, and behavioural intentions.	Experience moderates satisfaction's impact on intention, and motivational differences exist between younger and older seniors.	Motivation, emotion, satisfaction, and behavioural intentions
7.	San Martín & Rodríguez del Bosque (2008)	To investigate how psychological factors, such as motivations and cultural values, influence the perceived image of a tourist destination.	Destination image is a multi-dimensional concept formed by cognitive and affective evaluations of a place.	Relaxing, peaceful, beautiful landscape, arousing, exciting & pleasant destination, interesting cultural values
8.	Madhavan & Rastogi (2013)	To identify the factors that influence the destination choices of domestic tourists in India.	Visitors value different dimensions depending on the destination. Tourists love these qualities based on their reason for visiting. Factor analysis can reveal tourist preferences.	Perceived attractiveness, leisure, business, cultural events, accessibility, the comfort of stay, entertainment
9.	Kumar & Nayak (2019)	To explore the relationship between tourists' identification and belongingness with a destination and their sense of psychological ownership towards the destination.	Tourists feeling connected to a destination also experience ownership, with brand salience moderating the impact of belongingness and identification on ownership.	Social interaction (destination identification, destination belongingness, destination psychological ownership, destination brand salience, revisit intentions, and intentions to recommend the destination to others)
10.	Kassean & Gassita (2013)	To identify the motivational factors influencing tourists' decision to choose Mauritius as a long-haul leisure and pleasure destination.	Tourists visit Mauritius for relaxation, nostalgia, escape, novelty, and social interaction, drawn by key attractions such as climate, landscape, flora and fauna, beaches, exotic atmosphere, Mauritian hospitality, and authentic culture. Repeat visitors exhibit different motivations compared to first-time visitors.	Relaxation, nostalgia, escape, novelty, social interaction, hospitality, and authentic culture.
11.	Hughes et al. (2013)	To investigate the experiences and motivations of visitors at religious tourism sites.	The Canterbury Cathedral study surveyed visitors, identifying essential services (signage, displays, value, attendants, equal	Satisfaction (fascinating info), emotional connection (closer to God, special place, sense

			access) and suggesting balanced religious and secular interpretations at religious sites.	of awe), cognitive engagement (better historical understanding, learning), interest in conservation (history interest, more likely to donate).
12.	Hsu et al. (2010)	Create an EMA model to explore how expectation, motivation, and attitude interrelate and influence tourists' behaviour.	Tourists' expectations impact their motivation and attitude toward visiting an outbound destination, with motivation mediating the relationship between expectation and attitude.	Expectations (knowledge, relaxation, novelty, shopping), motivation, and attitude
13.	Hosseini et al. (2021)	To systematically assess the literature on memorable tourism experience (MTE.)	The study found that the most common topics in MTE-related articles were how MTEs influenced tourists' perceptions and behaviours and how they shaped destination marketing.	Hedonism, novelty, knowledge, meaningfulness, involvement, local culture, and refreshment
14.	Gou & Shibata (2017)	To identify the natural and cultural landscape elements that contribute to visitors' experiences and verify the visitor's credibility, the photograph (VEP) technique is used as a measuring tool.	The paper suggests ways to enhance the quality of open views and create more interactive opportunities for visitors to explore and engage with local cultures.	Natural and cultural landscape elements in visitors' photographs (nostalgic, knowledge, beautiful)
15.	Ceylan et al. (2021)	To identify tourist typologies based on the intersection of destination familiarity and all-inclusive holiday experience	The study found differences in the clusters of tourist typologies in terms of attitudes and demographic factors influencing destination image.	Exciting, relaxing, pleasant
16.	Çelik & Dedeoğlu (2019)	The study explores the interconnections among personality traits, travel motivations, perceived destination quality, overall destination satisfaction, and behavioral intentions of domestic tourists.	The research findings indicate that traits such as agreeableness and conscientiousness contribute positively to the motivation for relaxation. Moreover, satisfaction indirectly influences behavioral intentions, along with perceived destination quality.	Emotionally relaxed, curious, knowledge, hospitality, outgoing, energetic, considerate/kind, authenticity

The above table provided valuable insights into the psychological variables influencing tourists' experiences, motivations, attitudes, and behavioral intentions. Zhang et al. (2022) found that the city's name, location, and attractions influence tourists' psychological perceptions and tour routes. Wei et al. (2019) identified novelty, participation, social connection, hedonism, and perceived serendipity as essential to improving tourists' memorable experiences. Sthapit & Coudounaris (2018) validated the six dimensions of the MTE scale, i.e., hedonic, intellectual, social, cultural, spiritual, and physical, and found that MTE improves tourists' contentment, loyalty, and word-of-mouth intentions. Seyfi et al. (2020) showed that cultural interchange during the visit, especially residents' helpful, polite, pleasant, social, interesting, tranquil, and sharing traits, influenced tourists' experiences. Pyo, Mihalik & Uysal (1989) acknowledged that motivation is only one of many variables that explain tourist attraction attributes, and other variables should also be considered in decision-making processes. Pestana et al. (2020) found that satisfaction mediates motivation, emotion, and behavioral intentions. San Martín & Rodríguez del Bosque (2008) found that destination image is a multi-dimensional concept formed by cognitive and affective evaluations of a place. Madhavan & Rastogi (2013) reported that visitors value different dimensions depending on the destination and their reason for visiting. Kumar & Nayak (2019) found that when tourists feel a sense of belonging and connection to a destination, they also feel a sense of ownership. Kassean & Gassita (2013) found that tourists were mainly motivated to visit Mauritius for relaxation, nostalgia, escape, novelty, and social interaction. Hughes et al. (2013) surveyed

visitors to Canterbury Cathedral and identified essential services and facilities, including directional signage, displays and exhibits, value for money, attendants, and equal access.

Hsu et al. (2010) examined the relationship between tourists' expectations of an outbound destination and their motivation and attitudes toward visiting the destination. Hosseini et al. (2021) explored the most common topics in articles related to mobile technology in tourism and hospitality, finding that the most frequent issues related to how mobile technology influences tourists' perceptions and behaviors and how it shapes destination marketing. Gou and Shibata (2017) proposed ways to enhance the quality of open views and create more interactive opportunities for visitors to explore and engage with local cultures. Ceylan et al. (2021) investigated the differences in tourist typologies regarding attitudes and demographic factors influencing destination image. Çelik and Dedeoğlu (2019) studied the relationship between personality traits, motivation, and tourists' behavioral intentions. When it comes to madrasah tourism, these studies can provide valuable insights into the psychological factors influencing tourists' experiences and motivations. For instance, Kassean & Gassita (2013) found that tourists were mainly motivated to visit Mauritius for relaxation, nostalgia, escape, novelty, and social interaction. These motivations could also apply to madrasah tourism, with visitors seeking a place to relax, escape from their daily routines, and experience something new and unique. Similarly, Seyfi et al. (2020) found that cultural interchange during the visit, especially residents' helpful, polite, pleasant, social, interesting, tranquil, and sharing traits, influenced tourists' experiences. This finding highlights the importance of providing a welcoming and hospitable environment for visitors to madrasahs, which could enhance their experiences and satisfaction.

The above studies provide valuable insights into the factors influencing tourists' experiences, motivations, attitudes, and behavioral intentions. For example, Zhang et al. (2022) found that the city's name, location, and attractions can affect tourists' psychological perceptions and tour routes, while Sthapit & Coudounaris (2018) validated the six dimensions of the MTE scale and found that MTE improves tourists' contentment, loyalty, and word-of-mouth intentions. These studies highlight the importance of considering a range of variables when trying to understand tourists' experiences and behaviors. The table also highlights the importance of understanding how these findings apply to specific contexts, such as madrasah tourism. For instance, Kassean & Gassita (2013) found that tourists were motivated to visit Mauritius for relaxation, nostalgia, escape, novelty, and social interaction, and these motivations could also apply to madrasah tourism. Similarly, Seyfi et al. (2020) found that cultural interchange during the visit influenced tourists' experiences, emphasizing the importance of providing a welcoming and hospitable environment for visitors to madrasahs.

However, it is essential to note that while these studies offer valuable insights into the psychological factors impacting tourists' experiences, motivations, attitudes, and behavioral intentions, it is crucial to recognize potential limitations in their generalizability. Findings may be specific to particular destinations, populations, or contexts but not universally reflective of all tourists. Furthermore, the focus on psychological factors overlooks the significance of socio-cultural, economic, and environmental elements. Language barriers, cultural differences, accessibility, affordability, and sustainability also shape tourists' interactions and decision-making processes.

The Memorable Tourism Experience (MTE) scale, as delineated by Sthapit and Coudounaris (2018), encompasses six dimensions: hedonic, intellectual, social, cultural, spiritual, and physical. While these dimensions have been well-documented, this study extends the application of the MTE scale to the context of Madrasah tourism, uncovering how these dimensions uniquely manifest in religious and educational tourism settings. The research highlights distinct tourist engagement and satisfaction patterns that emerge in Madrasah environments by conducting a comparative analysis with traditional tourism contexts. This expanded application provides new insights into the psychological and emotional factors that enhance visitor experiences in culturally and spiritually rich destinations, offering a valuable contribution to the existing body of knowledge.

Though the study acknowledges that Pyo, Mihalik & Uysal's (1989) motivation is one of many variables explaining tourist attraction attributes, a deeper analysis reveals that these motivational factors are interwoven with psychological and cultural dimensions that have not been previously explored in the context of Madrasah tourism. For instance, Zhang et al. (2022) highlight the importance of social communication and

its impact on tourism transportation routes, which adds a layer of complexity to the understanding of tourist flows and their psychological experiences. This study expands on these findings by examining how these psychological variables interact with the unique cultural and religious context of Madrasah visits, offering a novel perspective that integrates cultural immersion and spiritual significance as key components of the tourist experience.

The mentioned studies offer valuable insights into factors shaping tourists' psychological experiences and perceptions of madrasahs. For instance, research on destination image and visitor satisfaction can aid in creating positive impressions and enhancing contentment, loyalty, and positive word-of-mouth intentions. Similarly, studies on cultural exchange, gastronomic attraction, and service excellence guide elevating engagement with local cultures, offering unique and memorable experiences. The table forms a foundational understanding of psychological and environmental variables impacting tourists' experiences, motivations, and behavioral intentions. Applying these insights to madrasah tourism can enrich visitor experiences, boost tourism promotion, and positively impact visitors and local communities.

Developing the Madrasah Tourism Experience Model (MTEM)

Based on Table 8. through an in-depth analysis, the Madrasah Tourism Experience Model (MTEM) development involved the meticulous coding of 62 psychological experience variables. These variables were thoughtfully categorized into several overlapping themes, encompassing diverse aspects of the visitor experience. The iterative coding process aimed to capture the richness of the psychological, community, social connection, conservation, environment, cultural, expectation, personal, and other relevant dimensions (Table 9.0). Subsequently, these coded variables were refined and recoded to extract more nuanced and contextually suitable meanings. The culmination of this analytical process resulted in the identification of 10 distinct and comprehensive themes, each encapsulating a cluster of related psychological variables. These themes are integral to shaping the holistic Madrasah tourism experience model. This systematic approach ensures a robust method for understanding and enhancing the diverse facets of the Madrasah tourism experience.

Table 7: Frequency of word count (psychological variables)

No Variable	Word count	Coding	Further coding
1. Social interaction	6	Community	
2. Residents' traits (helpful, polite, etc.)	5	Community	Community and Social
3. Social connection	3	Social connection	connection
4. Interest in conservation	2	Conservation	
5. Peaceful	1	Environment	
6. Beautiful landscape	1	Environment	Environment and
7. Comfort of stay	1	Environment	conservation
8. Natural and cultural landscape elements	1	Environment	
9. Expectations	4	Expectations	
10. Knowledge	4	Knowledge	Expectation and
11. Participation	1	Participation	knowledge
12. Cultural	2	Cultural	
13. Authentic culture	2	Cultural	Cultural Immersion and
14. Local culture	1	Cultural	Authenticity
15. Cultural events	1	Experience	
16. Spiritual	1	Experience	
17. Cultural exchange	1	Cultural	
18. Interesting cultural values	1	Cultural	
19. Leisure & relaxation	6	Experience	
20. Relaxing	3	Experience	Leisure and Relaxation

21. Relaxation	2	Experience	
22. Leisure	1	Experience	
23. Escape	1	Experience	
24. Refreshment	1	Experience	
25. Nostalgia	2	Experience	
26. Gastronomic attraction	1	Experience	
27. Entertainment	1	Experience	
28. Hospitality	2	Experience	
29. Business	1	Experience	Hospitality and Serendipity
30. Arousing	1	Experience	
31. Perceived serendipity	1	Experience	
32. Service Excellence	1	Experience	
33. Intellectual	1	Experience	
34. Perceived experience authenticity	1	Experience	Intellectual Stimulation and Engagement
35. Engagement	1	Experience	
36. Cognitive engagement	1	Experience	
37. Satisfaction (fascinating info)	1	Experience	
38. Social	1	Experience	
39. Behavioral intentions	1	Experience	Social Dynamics and Destination Appeal
40. Exciting and pleasant destination	1	Experience	
41. Perceived attractiveness	1	Experience	
42. Exciting	1	Experience	
43. Novelty	3	Novelty	
44. Hedonic	1	Experience	
45. Physical	1	Experience	
46. Visitors' photographs	1	Experience	
47. Comfort	3	Comfort	
48. Convenience	1	Convenience	Functional and convenience
49. Accessibility	1	Convenience	
50. Business	1	Purpose	
51. Emotional connection	3	Emotional connection	
52. Attitude	1	Personal	
53. Meaningfulness	1	Personal	
54. Involvement	1	Personal	
55. Curious	1	Personal	Psychological and personal
56. Authenticity	1	Personal	
57. Emotionally relaxed	1	Personal	
58. Energetic	1	Personal	
59. Considerate/kind	1	Personal	
60. Motivation	2	Psychological	
61. Emotion	2	Psychological	
62. Satisfaction	2	Psychological	

Table 8: Synthesis of psychological experience that relates to Madrasah tourism (Source: Author)

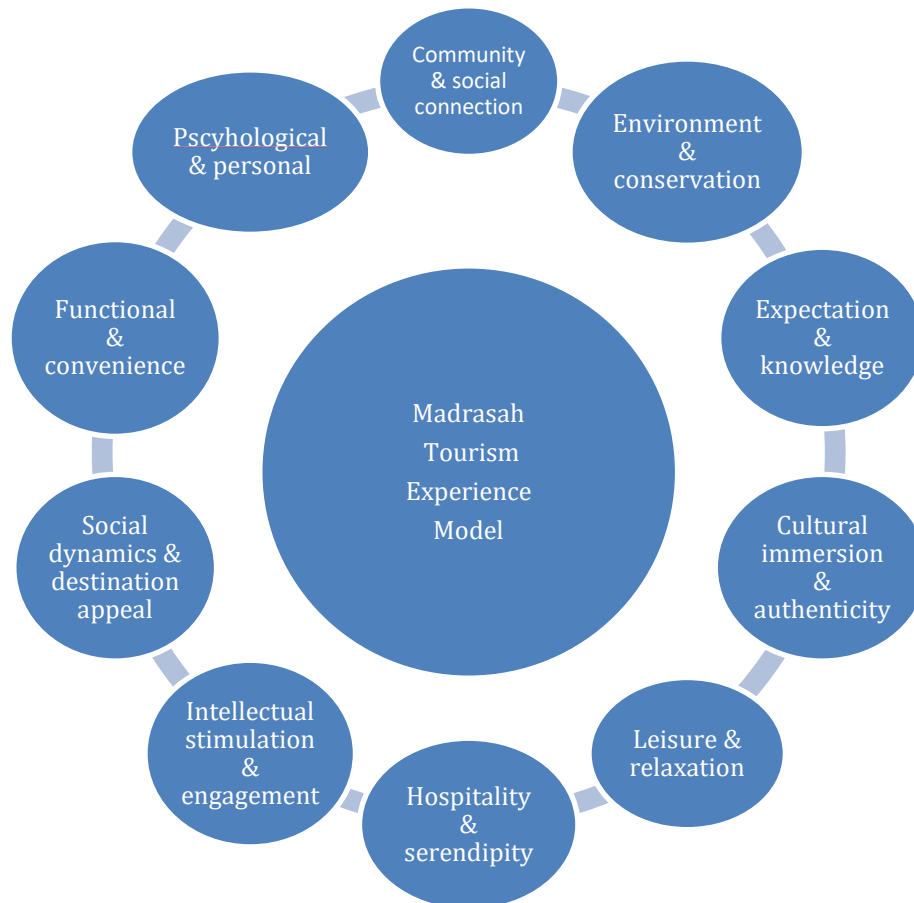
No	Theme	Definition	Anticipating Engagement
1.	Community and Social Connection	Emphasizes the sense of belonging and connection within the community surrounding madrasah tourism.	We are encouraging community participation in events, workshops, and cultural activities.
2.	Environment and Conservation	It focuses on preserving the natural and cultural environment around madrasahs and promoting sustainable practices.	Engaging visitors in eco-friendly initiatives, nature walks, and awareness campaigns for conservation.
3.	Expectation and Knowledge	Involves managing visitor expectations and providing educational insights into the history and significance of madrasahs.	Conducting guided tours, workshops, and interactive sessions to enhance visitors' historical and cultural knowledge.
4.	Cultural Immersion and Authenticity	Aims to offer an authentic and immersive experience of the local culture, traditions, and lifestyle tied to madrasahs.	Facilitating cultural exchanges, traditional performances, and hands-on experiences for visitors.
5.	Leisure and Relaxation	Centers around providing recreational opportunities and relaxation spaces for visitors at madrasah tourism sites.	Creating leisurely zones, gardens, and relaxation spots, along with cultural events to enhance the overall experience.
6.	Hospitality and Serendipity	Focuses on creating a warm and welcoming atmosphere for visitors, promoting hospitality and unexpected positive experiences.	Encouraging local hospitality, surprise events, and personalized services to enhance the visitor's serendipitous moments.
7.	Intellectual Stimulation and Engagement	Involves activities stimulating the intellect and engaging visitors in meaningful experiences related to madrasah history.	Hosting lectures, seminars, and interactive exhibits to encourage intellectual curiosity and deeper understanding.
8.	Social Dynamics and Destination Appeal	Centers around the social interactions and overall appeal of the madrasah tourism destination.	Facilitating social gatherings, events, and marketing strategies to enhance the destination's attractiveness.
9.	Functional and Convenience	Focuses on providing practical amenities and convenience to enhance the overall functionality of madrasah tourism.	Implementing user-friendly facilities, information centers, and easy navigation to ensure a convenient visitor experience.
10.	Psychological and Personal	Explores the psychological impact and personal connections visitors may establish with madrasahs during their visit.	Offering personalized experiences, mindfulness activities, and spaces for self-reflection to enhance the emotional connection.

In formulating the MTEM, as in Table 10, the study investigates the intricate interplay between a tourist's psychological experience and their journey to the Madrasah (see Figure 4.0). The invaluable contributions of various researchers fortify this scholarly endeavor, each adding a distinct layer to our conceptual model. Notably, Zhang et al. (2022) significantly augment our comprehension of the community and social connection theme by highlighting the crucial role of fostering a supportive atmosphere and cultivating a sense of belonging. Their empirical research, examining the impact of social communication on tourism transportation routes, illuminates how shared experiences contribute to the overall visitor experience.

Wei et al. (2019) further underscore the significance of the environment and conservation theme, asserting that the scenic cityscape profoundly influences tourists' psychological well-being. Their empirical study on the psychological factors influencing memorable tourism experiences aligns seamlessly with our emphasis on this thematic element's heightened sense of responsibility and sustainability. In parallel, Hsu et al. (2010) emphasize the importance of managing expectations and providing educational insights, aligning with our focus on the expectation and knowledge theme. Their exploration into how tourists' expectations shape motivation and attitude toward visiting destinations resonates with our commitment to ensuring a well-informed and engaged visitor experience.

Moreover, Seyfi et al. (2020) contribute valuable insights into the cultural immersion and authenticity theme, accentuating the transformative potential of authentic cultural encounters within the Madrasah context. Their exploration of factors contributing to memorable cultural tourism experiences in Paris aligns harmoniously with our emphasis on deepening emotional connections and providing genuine local experiences. Expanding our discourse, Gou and Shibata's (2017) exploration of natural and cultural landscape elements through the Visitor's Experience Photograph (VEP) technique resonates with our discussion on hospitality and serendipity. Their insights into enhancing the quality of open views and creating interactive opportunities align with our assertion that a touch of warmth fosters positive emotions and memorable experiences.

Figure 5: Madrasah Tourism Experience Model



The selection of factors for the MTEM, as in Figure 5, was driven by a deliberate focus on aspects significantly influencing tourist experiences within Madrasah settings. Psychological variables such as environment & conservation, expectation & knowledge, cultural immersion & authenticity, and leisure and relaxation were chosen for their documented impact on enhancing tourist satisfaction and psychological well-being. This choice aligns with Seyfi et al. (2020) and Gou and Shibata (2017), whose studies emphasize the transformative

potential of cultural and environmental elements in fostering positive visitor experiences. By integrating these variables, the MTEM aims to offer a robust model that reflects existing theoretical insights and provides actionable guidelines for improving the quality of Madrasah tourism.

Moreover, the inclusion of factors related to hospitality & serendipity and social dynamics & destination appeal factors is supported by empirical evidence indicating their role in cultivating a sense of belonging and psychological ownership among visitors. The model's design reflects the insights of Zhang et al. (2022) and Pestana et al. (2020), who highlight the importance of emotional and cognitive engagement in fostering repeat visits and positive word-of-mouth. These factors are essential for creating an immersive and emotionally engaging tourism experience, which is vital for the long-term success of Madrasah tourism.

The MTEM's focus on leisure and relaxation also responds to the need to offer visitors a retreat from daily stresses, as identified by Hsu et al. (2010). This approach ensures that Madrasahs are perceived not only as cultural and historical landmarks but also as spaces that cater to the holistic psychological needs of tourists. By addressing these multifaceted aspects, the MTEM provides a comprehensive framework that enhances the theoretical understanding of Madrasah tourism while offering practical recommendations for stakeholders to improve visitor experiences.

The factors selected for the MTEM are justified by their relevance to enhancing the tourist experience, supported by existing literature, and aligned to provide a holistic and enriching tourism model. This careful selection process ensures that the MTEM effectively captures the complexities of Madrasah tourism and contributes valuable insights to both academic research and practical applications in the field.

The chosen factors address gaps identified in existing literature. While previous studies may have explored individual aspects of Madrasah tourism, the MTEM framework integrates these factors to provide a more complete picture of the psychological dimensions of the tourism experience. This approach fills a gap by offering a nuanced model that considers the intricate interplay of various factors in shaping tourists' experiences.

Discussion

The literature synthesis reveals complex psychological factors influencing tourists' experiences, motivations, attitudes, and behavioral intentions, particularly in Madrasah tourism. Our analysis surpasses conventional notions of satisfaction and motivation, offering more profound insights into how psychological ownership, as discussed by Kumar & Nayak (2019), and perceived authenticity, emphasized by Pestana et al. (2020), play crucial roles in shaping tourist behavior.

Specifically, the study by Seyfi et al. (2020) on cultural interchange confirms its significant impact and opens up new avenues for exploring how tailored cultural experiences can enhance tourist engagement. This is complemented by the findings of Kassean and Gassita (2013), which highlight the importance of addressing varied visitor expectations through strategically managing the serene ambiance and cultural immersion opportunities.

Additionally, our findings underscore the importance of emotional connections and psychological well-being in tourism, as evidenced by Wei et al. (2019). This aspect has often been overlooked in previous studies but is critical in fostering repeat visits and positive word-of-mouth, thereby enhancing destination branding and loyalty. By integrating these multifaceted psychological variables into a coherent framework, our study provides a comprehensive and novel contribution to the existing body of knowledge, offering valuable insights for both academic researchers and tourism practitioners.

By synthesizing psychological variables, this study delineates how Madrasah tourism experiences intricately weave social interaction, cultural engagement, novelty, pleasantness, and relaxation themes. Building upon the framework established by Seyfi et al. (2020), this analysis explores the transformative potential of cultural interchange within Madrasah settings, suggesting that such engagements can significantly enhance tourists' psychological well-being and satisfaction. Furthermore, integrating insights from Gou and Shibata (2017), the study emphasizes the role of hospitality and environmental factors in fostering a sense of belonging and

psychological ownership among visitors. This nuanced approach not only reconfirms existing theories but also introduces new cultural and psychological interplay dimensions specific to Madrasah tourism, thereby contributing a fresh perspective to the field.

Reinforcing this idea, Zhang et al. (2022) emphasize the significance of cultural and geographical elements, reinforcing the need for cultural engagement in Madrasah tourism. Furthermore, Gou and Shibata's (2017) study demonstrates the role of hospitality in fostering belongingness and psychological ownership, contributing to positive experiences and repeat visits. Understanding the interplay of satisfaction, emotional connection, and cognitive engagement, as demonstrated by Pestana et al. (2020), is pivotal for cultivating repeat visits and positive word-of-mouth. This is especially crucial, as the successful provision of satisfying and emotionally engaging experiences fosters brand loyalty, amplifying the impact of destination marketing and community engagement.

These insights have profound implications for Madrasah tourism, particularly in guiding stakeholders to develop strategies that enhance visitor experiences and promote sustainable tourism practices. The study's findings advocate for a holistic approach integrating cultural exchange, authentic engagement, and environmental stewardship. For example, the analysis of psychological variables suggests that tailored experiences, such as guided tours and interactive exhibits, can significantly enhance visitors' emotional and cognitive engagement.

Additionally, the emphasis on creating tranquil and immersive environments aligns to foster long-term visitor satisfaction and loyalty. This comprehensive approach enriches the theoretical framework of tourism studies and provides practical guidelines for enhancing the overall quality of Madrasah tourism. Notably, the synthesis indicates that Madrasahs can benefit from a holistic approach addressing cultural exchange, authentic engagement, and creating tranquil environments.

As repositories of cultural and religious heritage, Madrasahs can strategically leverage cultural exchange and authentic engagement for a distinctive visitor experience. This is evident in the studies of Seyfi et al. (2020) and Gou and Shibata (2017), which emphasize the pivotal role of cultural interchange. To implement this effectively, guided tours and interpretive exhibits provide visitors with a profound understanding of cultural and historical significance, fostering engagement.

Recognizing the importance of psychological factors, Madrasahs can create environments that serve as retreats from daily stresses. By incorporating elements identified by Hsu et al. (2010), such as providing spaces for relaxation and ensuring a hospitable atmosphere, perceptions of Madrasahs as peaceful and inviting places are reinforced. This aligns seamlessly with the MTEM, where the thematic element of leisure and relaxation underscores the significance of offering visitors recreational opportunities and fostering a serene ambiance. As the model emphasizes, these psychological considerations contribute to the overall well-being of tourists and the formation of memorable and positive experiences during their Madrasah visits. Implementing such strategies ensures that Madrasahs are not only perceived as cultural and historical landmarks but also as spaces that cater to the holistic psychological needs of the visitors, creating a harmonious interplay between the architectural and cultural richness of Madrasahs and the psychological satisfaction of the tourists.

5. Limitations and Future Directions

The systematic literature review (SLR) has provided valuable insights into the key themes shaping the MTEM. However, it is crucial to acknowledge certain limitations inherent in this study. Firstly, relying on existing literature may introduce a potential bias, as the selected studies may not fully capture the diversity of Madrasah tourism experiences. The availability of literature on this specific topic is limited, which could impact the comprehensiveness of the identified themes. Moreover, the geographical scope of the literature may be a limitation, as most of the studies might focus on specific regions with well-established Madrasah tourism practices, potentially overlooking nuances in other locales. This geographic bias could impact the generalizability of the identified themes to a broader Madrasah tourism context.

Furthermore, the SLR methodology itself may introduce limitations related to the inclusion and exclusion criteria, potentially leading to the oversight of relevant studies. Lastly, the study's reliance on existing literature may limit the depth of understanding of specific themes, as the available literature might not cover every facet of Madrasah tourism experiences extensively. Future research incorporating primary data collection methods and a broader, more diverse set of sources could address these limitations, providing a more nuanced and up-to-date Madrasah Tourism Experience Model.

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