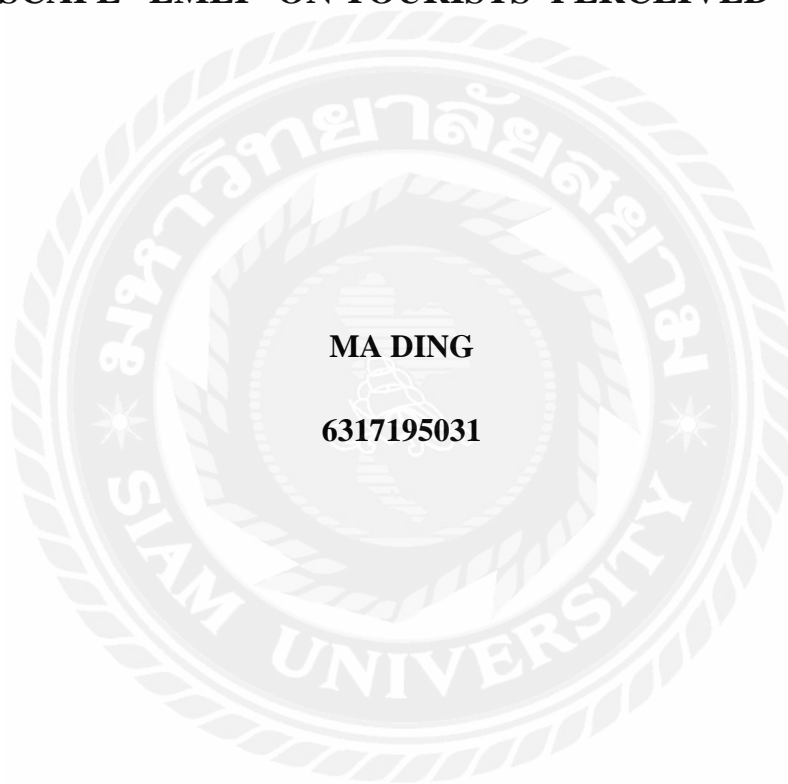




**THE INFLUENCE OF THE ATMOSPHERE OF RELIGIOUS  
LANDSCAPE “EMEI” ON TOURISTS' PERCEIVED VALUE**



**MA DING**

**6317195031**

**AN INDEPENDENT STUDY SUBMITTED IN PARTIAL FULFILLMENT OF THE  
REQUIREMENTS FOR THE MASTER’S DEGREE OF BUSINESS  
ADMINISTRATION GRADUATE SCHOOL OF BUSINESS**

**SIAM UNIVERSITY**

**2023**



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This Independent Study has been Approved as a Partial Fulfillment of the Requirement of  
International Master of Business Administration in International  
Business Management

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(Dr. Zhang Li)


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Title: The influence of the atmosphere of religious landscape “EMEI” on tourists' perceived value  
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Major: International Business Management

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**ABSTRACT**

The country's economy has continued to grow, and people's disposable income has gradually increased, giving people more free time. This has led to a booming tourism industry and an expanding tourism market in China. Religious tourism manifested as the activities of religious believers during the visitation originally arose at the same time with religious beliefs, but nowadays has become mass tourism, popular to all levels and all ages. However, the management of religious scenic spots and other planning and management and publicity planning is not good enough, the commercial atmosphere is heavy, not good enough to pass on the propaganda of its cultural implication, to tourists can perceive the value of the scenic spot many problems. The objectives of this study were 1). To determine the influence of the external atmosphere on tourists' perceived value, 2). To determine the influence of the internal atmosphere on tourists' perceived value, 3). To determine the influence of the local atmosphere on tourists' perceived value, 4). To determine the influence of personnel atmosphere on tourists' perceived value.

Based on the above objectives, this study conducted quantitative research on tourists' perceptions of religious tourism attractions and wrote this study. This study takes the religious tourism site of EMEI as an example and researches the factors influencing the perceived value of religious tourism in scenic areas into the perceived value of tourists. Firstly, this study analyses the current situation of religious tourism research domestic and international, and takes the main relevant theories of atmosphere, perceived value, and environmental psychology as the basis, to explore the theoretical framework affecting the perceived value of religious tourists. Using the S-O-R model as the theoretical basis, the research model is established with ambiance as the independent variable, psychological emotion as the intermediate variable, and tourists' perceived value as the response variable. Based on literature research, a questionnaire was prepared based on fieldwork and interviews with religious tourists in Buddhist scenic areas in EMEI, and a final questionnaire was formed after pre-testing. This study was divided into two research studies, 600 questionnaires were distributed, and 501 valid questionnaires were collected. Statistical analysis software was used to conduct multivariate statistical analysis on

the valid samples collected to study the relevant characteristics of tourists in religious tourism scenic areas of EMEI and to analyze the influencing factors related to tourists' travel to EMEI.

This study hypothesizes that there is a significant positive correlation between the atmosphere and tourists' perceived value. The results of structural equation analysis show that external atmosphere and personnel atmosphere have a significant positive correlation on visitors' perceived value, while the other two atmosphere influencing factors do not correlate with perceived value. This shows that the external atmosphere has the greatest influence on tourists' perceived value, followed by the personnel atmosphere of cultural scenic spots, and religious tourism scenic spots need to increase the construction of the external atmosphere and regulate the behavior of scenic spot personnel.

**Keywords:** religious tourist site, perceived value, atmosphere, emotion response.



## Declaration

*I, Ma Ding, hereby certify that the work embodied in this independent study entitled “The influence of the atmosphere of religious landscape “EMEI” on tourists' perceived value” is result of original research and has not been submitted for a higher degree to any other university or institution.*



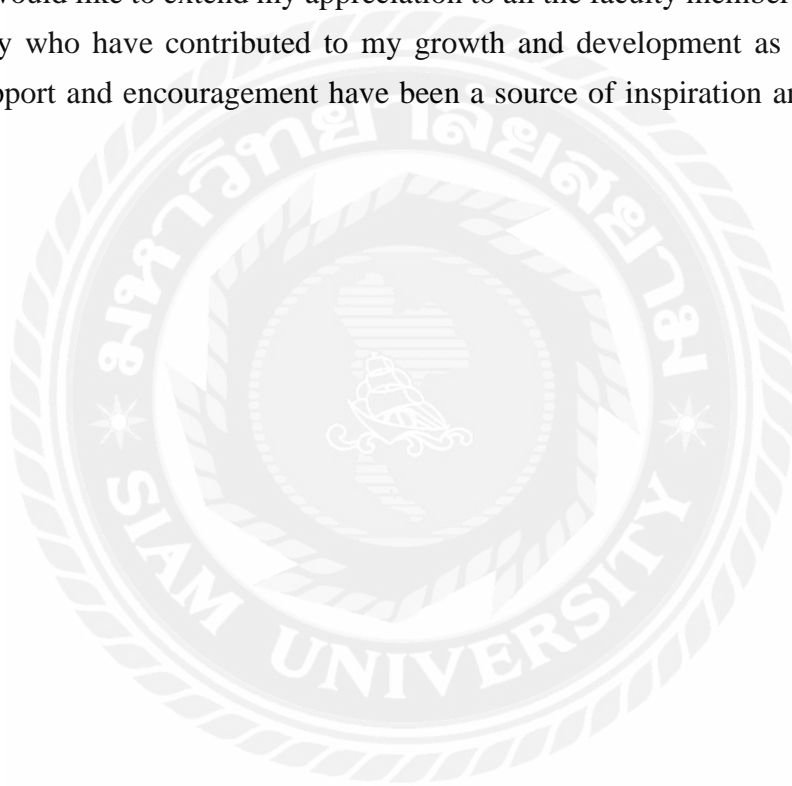
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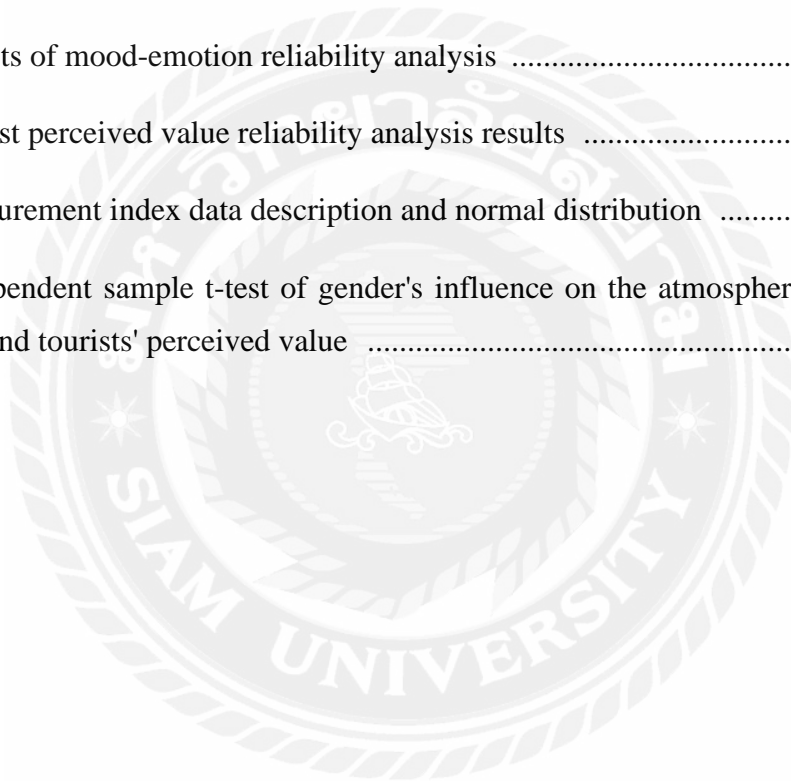
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# Chapter 1 Introduction

## 1.1 Background of Study

Religious tourism is a type of tourism activity where the main motivation is the religious pilgrimage. But nowadays it is not only limited to the faithful but also open to all tourists. Most people in China are not believers, so religious tourist sites are gradually becoming more commercialized and not characterized.

Currently, foreign academics are analyzing four aspects of religious culture, tourists, sustainability, and impact, mainly from the perspectives of sociology, economics, geography, and psychology through the method of the mix. (Gao, 2009). Chinese scholars have analyzed and studied the foundations, types, and openness of resources of religious tourism mainly from geographic and cultural perspectives through qualitative descriptions.

Relatively speaking, domestic scholars have made considerable contributions to the study of religious tourism in just a few decades, yet there is still room for improvement in terms of research areas, levels, and methods. In This study, from the perspective of consumer psychology, the relationship between the atmosphere of religious tourism scenic spots and tourists' perceived value is empirically studied using a combination of qualitative and quantitative methods based on the theoretical basis of customers' perceived value, to fill the research gap in this field at home and abroad.

In relative terms, domestic scholars have made considerable contributions to the study of religious tourism in just a few decades, but there is still scope for improvement in the areas and methods of research. International scholars have explored the factors influencing religious tourism from a variety of perspectives, including economic, environmental, socio-cultural, and resident perceptions. However, there is a lack of systematic analysis of the impact of the overall religious atmosphere on the perceived value of tourists. In This study, the relationship between the atmosphere of religious tourism scenic spots and tourists' perceived value is studied from the perspective of consumer psychology, using a combination of qualitative and quantitative methods as a theoretical basis, to provide appropriate advice to government management and attraction operator departments.

## 1.2 Problem of the study

In relative terms, domestic scholars have made considerable contributions to the study of religious tourism in just a few decades, but there is still scope for improvement in the areas and methods of research. International scholars have explored the factors influencing religious tourism from a variety of perspectives, including economic, environmental, socio-cultural, and resident perceptions (Zhang, 2004). However, there is a lack of systematic analysis of the

impact of the overall religious atmosphere on the perceived value of tourists. In This study, the relationship between the atmosphere of religious tourism scenic spots and tourists' perceived value is studied from the perspective of consumer psychology, using a combination of qualitative and quantitative methods as a theoretical basis, to provide appropriate advice to government management and attraction operator departments.

### **1.3 Objective of the study**

This study is a study of the influence of the atmosphere of religious tourism scenic spots on the perceived value of tourists, using EMEI Buddhist cultural tourism scenic spot as the research object. Based on the theories of consumer perceived value and environmental psychology, This study establishes a model of the relationship between the atmosphere of religious tourism scenic spots and tourists' perceived value, analyzes the specific factors influencing the atmosphere of religious tourism attractions on tourists' perceived value through empirical analysis, and analyzes measures to improve the atmosphere of religious attractions on this basis, to increase tourists' perceived value and revisit rate.

1. To determine the influence of external atmosphere on tourists' perceived value.
2. To determine the influence of internal atmosphere on tourists' perceived value.
3. To determine the influence of local atmosphere on tourists' perceived value.
4. To determine the influence of personnel atmosphere on tourists' perceived value.

### **1.4 Significant of Study**

This study takes EMEI, one of the four major Buddhist holy lands, a World Cultural and Natural Heritage Site in China, as an example. As a national major cultural heritage protection unit, the religious tourism attraction atmosphere of EMEI will have a great impact at the national level Through empirical research, This study analyses how the atmosphere factors of the Buddhist holy tourist attraction of EMEI affect tourists and proposes strategies to improve the atmosphere of the religious tourist attraction. The research results of This study can give a reference for the government's cultural heritage protection policy and will be beneficial to the nation's religious tourist attraction for rational and effective management. This study is based on the relevant theories of environmental psychology and consumer perceived value theory, bridging the gap in domestic research theories.

Tourists are an important element in the development of religious culture, and by improving the atmosphere of religious tourism attractions, the perceived value of tourists can be increased, thereby promoting the rate of revisit, which is conducive to the spread and

development of religious culture and increases the economic benefits of religious tourism attractions.

Finally, as a national major cultural heritage protection area, the religious tourism attraction atmosphere of EMEI will have a great influence on the national level. The research results of This study will provide a greater reference value for governmental policies on cultural heritage protection, which will be conducive to the rational and effective management of religious tourism resorts by the nation.

In summary, This study provides important theoretical and practical implications for the study of the relationship between the atmosphere of religious tourist attractions and the perceived value of tourists.

### **1.5 Limitation of Study**

Since there is no previous empirical research related to the atmosphere of religious tourism scenic spots, so there is a lack of mature scales that can be referred to. This study develops the corresponding atmosphere research questionnaire based on domestic and foreign literature, through field research interviews, and uses pre-tests to validity test the questionnaire, which still has some limitations in its rationality and scientificity. Since some religious tourists are faithful Buddhist believers, they control their psychological emotions and do not express their true evaluation of religious tourism scenic spots in EMEI. Therefore, the research about psychological emotions needs to be improved and measurement errors need to be further reduced. Due to the epidemic, the questionnaires collected in the EMEI area are partially limited, as some areas are closed to tourism due to the epidemic. Therefore, the questionnaire is not representative of the population.

## **Chapter 2 Literatures Review**

### **2.1 Introduction**

EMEI is a religious tourism destination chosen for two reasons: Firstly, it has high popularity, as EMEI has a long history and culture, beautiful scenery and is a World Cultural and Natural Heritage Site with great influence; Secondly, its tourism industry is developing rapidly, with a series of cultural tourism events held throughout the year, including the nationally acclaimed Pusheen Cultural Festival and the large-scale Buddhist event. Every festival and large-scale Dharma event attracts many Buddhist followers, including devotees and tourists.

### **2.2 Foreign Literature Reviews**

#### **2.2.1 Definition of the Religious Tourism**

Rinschede (1992) argues that religious tourism, one of the oldest forms of tourism worldwide, is primarily motivated by religious reasons. Short-term religious tourism refers to excursions to neighboring places of pilgrimage or religious meetings, while long-term religious tourism refers to trips to national and international centers of pilgrimage or religious meetings for a few days or more than a few weeks. The Chinese Encyclopaedia of Tourism (1999) defines religious tourism as travel and excursions that are mainly religious pilgrimage tourism and religious sightseeing tourism, and are related to religious activities. Chen Rongfu (2001) divides religious tourism into high-level religious tourism and low-level religious tourism. High-level religious tourism is dominated by religious believers and researchers, who carry out activities such as religious pilgrimage, missionary work, or study and exchange, while low-level religious tourism is based on religious and cultural tourism resources, mostly by secular travelers or ordinary tourists, whose main motivation is to visit the scenery and experience the religious culture. While Santos (2003) argues that religious tourism refers to voluntary, temporary, non-economic religious activities with religious reasons as the main motivation and religious places as the destination. Blackwell (2007) argues that religious sentiment is an important reason for religious tourism and that tourism activities take place at the sites where religious tourism attractions are located. In other words, the two main motives for religious tourism are pilgrimage for religious believers and cultural experience for tourists in general, while religious tourism resorts, temples, and shrines in Japan are the main places of activity for religious tourism in terms of tourist destinations.

Religious Tourists

Shuo et al (2009) identified religious holy places as a multifaceted product that meets the needs of both believers and other ordinary tourists and analyzed the proportion of religious believers and ordinary tourists through an empirical study of the Dalin Mazu Temple. Andriotis (2009) summarises the five core elements of the authenticity experience - spiritual, cultural, environmental, secular, and educational - by examining the experience of the Greek male sanctuary at Mount Athos. Fleischer (2000) distinguishes between believers and other tourists by comparing the characteristics, behavior, and consumption patterns of tourists traveling to Israel.

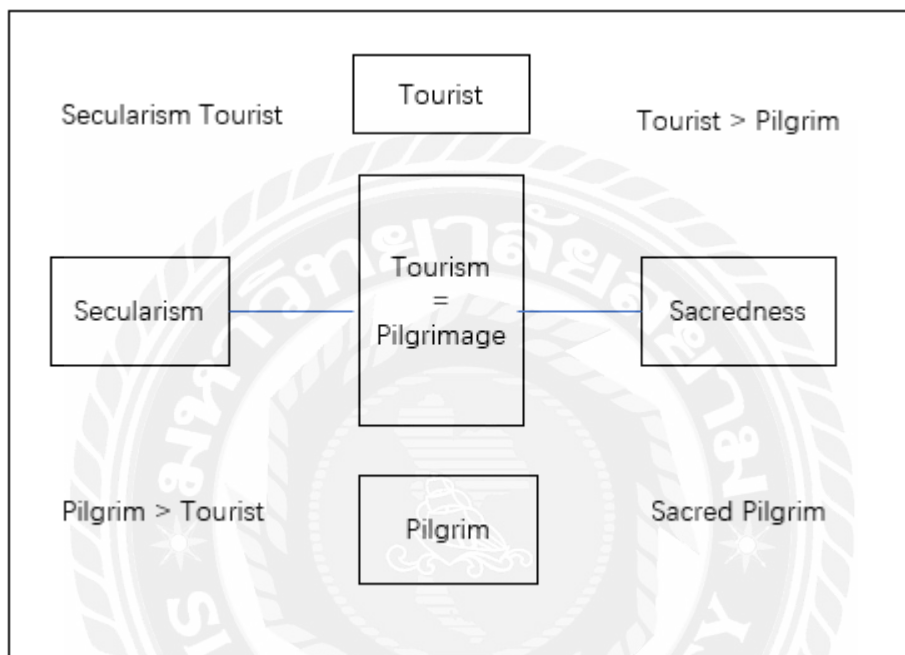


Figure 2.1 Resource from Collins Kreiner & Kliot, 2000.

Cooper et al. (2005) found that there are certain patterns in the behavior of religious pilgrims: firstly, these tourists mainly visit the world's most famous religious and cultural sites, and their choice of destination and time of pilgrimage is generally concentrated. Secondly, this group of tourists is very observant of the relevant religious customs and regulations, and has strict requirements for accommodation, catering, and tourism services during the pilgrimage period; finally, as religious destinations regularly hold various festivals and events every year, most of these tourists choose to go on pilgrimage during specific religious rituals and events, making tourism more seasonal.

#### Religious Tourism Impact

Sandra, et al. (2001) argue that the need for cultural authenticity and nature-based tourism experiences affect all cultures and analyze the multifaceted dilemma of how to maintain traditional cultural images while sharing in global economic development in Bhutan. Dasgupta, et al. (2006) argue that tourism has a huge role to play in socio-economic change and highlight

the impact of pilgrim travelers. Jackowshi & Smith (1992) argue that the Haj tradition is the result of a combination of prior political, social, and economic conditions as well as religious beliefs and that international shrines, such as Czestochowa, can attract 4-5 million visitors from all over the world each year, which creates economic benefits for the local population. Terzidou, Stylidis & Szivas (2008) argue that tourism and religion have been closely linked since ancient times under the pilgrimage system, and using the example of Greeks, they studied the perceptions of residents of religious sanctuaries regarding the socio-economic impact of tourism, showing that economic factors had a greater impact on residents than other factors.

In summary, research on religious tourism has developed relatively rapidly abroad, with an increasing number of studies related to religious tourism from the 1980s onwards. At present, scholars have studied several aspects of the concept of religious tourism, the definition of religious tourists, the impact of religious tourism, and the sustainable development of religious tourism. From the initial conceptual and framework studies, there has been a gradual shift towards structural models and quantitative data studies. At the same time, foreign scholars have studied religious tourism in a more refined manner and have presented a diversity of research perspectives. The current domestic research on religious tourism has made great progress. First, scholars have recognized the important role of religious and cultural tourism resources in promoting the development of regional tourism, research has focused on the relationship between religion and tourism; secondly, on the potential functions of religion in terms of environmental protection and the cultivation of ecological awareness. However, on the whole, there is still much room for improvement in the research on religious tourism by domestic scholars. Firstly, domestic scholars have mainly studied Buddhism and Taoism, especially Buddhist cultural tourism, the scope of which is mainly confined to the country, and there is no research on foreign religious cultural tourism; secondly, domestic empirical research has mainly focused on qualitative research on the development of specific tourism resources, while quantitative research on the degree of tourist beliefs, tourism perceptions, travel patterns, and social background is lacking.

### **2.2.2 Definition of the Customer Perceived Value**

In 1954, Drucker proposed in his book "Management Practice" that "what customers buy and consume is not the product but the value", and the idea of customer perceived value can be traced back to this. In 1981, Forbis and Mehta first proposed the concept of Economic Value of Customers (EVC). On this basis, Michael Porter (1985) was the first to point out in his book "Competitive Advantage" that competitive advantage ultimately arises from the value that a company can create for its customers. Customer perceived value can be expressed in various ways, including consumer value, consumption value, customer value, perceived value, service value, acquisition and transaction value, and monetary value (Teoman Duman, 2002). International academics have analyzed the meaning and characteristics of customer perceived



value from three main perspectives: utility, rationality, and experience. As research progresses, the connotation and dimensions of customer perceived value are gradually clarified and refined.

The results of the above study show that the perceived value of customers is whether what they feel is consistent with what they need in the process of consumption, and make subjective judgments and evaluations of this comparison. In religious tourist attractions, whether the cost of admission or the purchase of incense is consistent with the spiritual comfort that tourists receive is the main basis for their subjective evaluation.

#### Characteristics of customer perceived value

**Subjectivity:** Perceived value is subjective and varies with the customer (Zeithaml, 1985). Whereas customers' perceived mental activities are the basis for carrying out other consumer mental activities (Schifman, 1997; Holbrook, 1996; Woodruff, 1997), the formation of their perceived value is influenced by the perceiver's attribute characteristics and experiences (Holbrook, 1996; Woodruff, 1997), and ultimately in the use situations to arrive at perceived preferences and evaluations of use outcomes.

**Hierarchy:** Woodruff (1997) argues that customer perceived value is hierarchical and develops a corresponding hierarchical model of perceived value. The model assumes that customers form their desired value through the "means-compensated end" approach, from low to high through the attribute level, the outcome level, and the value of the ultimate goal. In addition, for the different levels of customer value, Weingand (1997) classifies customer value into four areas of value: basic, desired, needed, and unanticipated.

**Dynamicity:** The dynamic nature of customer perceived value refers to its constant change over time (Day & Crask, 2000; Vratrappen, 1992; Slater & Narver, 1994), while Gardial, et al. (1994) support the idea through empirical studies that customers, at different stages of the purchase, will perceive value differently and will feel differently in their interactions with the firm. Flint, et al. (1997) argue that customer perceived value includes changes in both the form and intensity of expected value, which is reflected through four main dimensions: level of hierarchy (attributes, outcomes, and goals), innovativeness, and industry standards and priority. Parasueaman (1997) argues that from first-time buyers to long-term loyal customers, their subjective value evaluation criteria change and may become more comprehensive and abstract. This suggests that there is a regular dynamic relationship between customer relationships and value, with customer relationships influencing customers' perceived value.

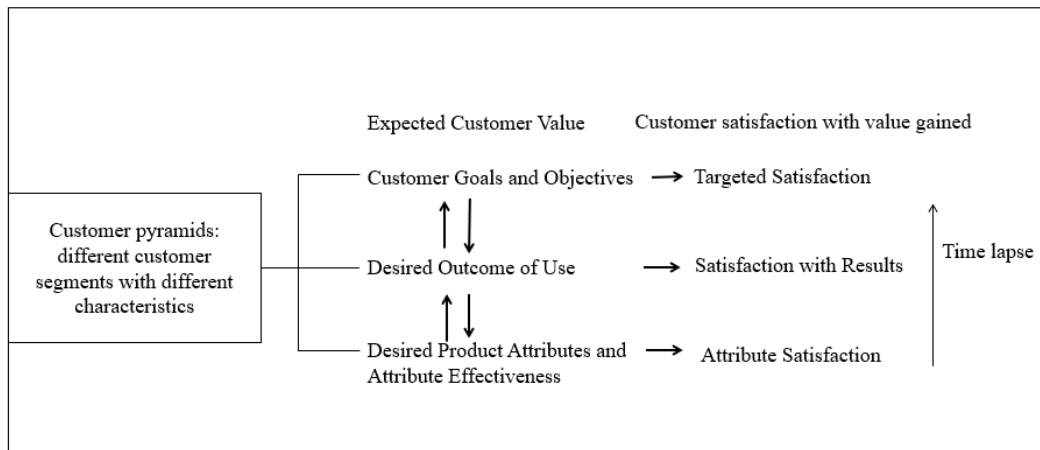


Figure 2.2 The dynamic hierarchy model of customer value

### Customer perceived value measurement and modeling research

As research continues, the measurement of customer perceived value is gradually changing from a single-dimensional, one-item value measure (Bolton & Drew, 1991) to a multi-dimensional, multi-item value measure. Grewal et al (1998) used a twelve-item value scale to measure customer perceived value based on two factors: acquisition value and transaction value, and Sweeney & Soutar (2001) used nineteen items to measure customer perceived value in three dimensions: emotional, social and functional (including both price and quality utility). LeBlanc & Nguyen (1999) categorized perceived value into six value dimensions: functional, emotional, social, image and perception, and used thirty-three items to measure customer perceived value. The main research models of customer perceived value include Kotler's customer conceded value theory (1994), Jeanne et al.'s customer value model (2001), and Woodruff (1997) & Weingand's (1997) customer value hierarchy model. (1) Kotler's theory of transferable value is based on the premise that customers buy products from the company with the highest perceived value expectations. Kotler examines customer perceived value from the perspective of both customer transfer value (the difference between total customer value and cost) and customer satisfaction. (2) Jeanne et al.'s customer value model Jeanke et al. analyze the "design value" that suppliers want to provide, the "expected value" that customers want to receive, and the actual value they receive, based on the perspectives of both suppliers and customers, and then The "perceived value" between the three is derived

### 2.2.3 Definition of The Concept of Ambience

In 1973, Philip Kotler, one of the great figures in marketing, pioneered the concept of ambience. Kotler pioneered the concept of ambience, which is the conscious design of a space to create a particular kind of buyer. In short, a store ambience is a marketing tool that exerts a specific influence on customers through the organization of the environment. However, before

this, other scholars had begun to manipulate factors in the environment in their research (Cox, 1964; Cox, 1970; Smith & Curnow, 1966; Kotzan & Evanson, 1969; Frank & Massey 1970; Curhan 1972). Mehrabian & Russell (1974) consider ambiance as a stimulus that elicits customer evaluations and certain behavioral responses. Milliman & Fugate (1993) consider the environment as a collection of various ambient factors and ambiance as a composite of areas that simulate human perception. Dailey (2002) has just described ambiance as a means of influencing customers in a hard environment as a means of influencing customers in a hard environment. Relatively few domestic scholars have studied ambiance. Among them, Guo (1998) argues that ambiance is the perception and association that people make with stimuli such as color, material, and temperature in the environment. Li (2000) analyses it from two opposing perspectives: the ambiance is a means of marketing for operators to inspire customers to develop emotional or psychological dependence through the design of a unique shopping environment, and for customers, the ambiance is the quality of the environment and space they perceive in the shopping place.

#### The Research Lineage of Ambience

By analyzing 60 articles on the influence of business ambiance from 1960 onwards, Truly & Milliman (2000) found that previous studies were mostly based on the S-O-R model as a theoretical basis, which was further refined in specific empirical studies to a specific stimulus, such as temperature, music, color, space, interior decoration, etc.

Taking tourist attractions as the research object, Ye (2003) proposed that the tourism atmosphere of attractions includes three levels, such as basic tourism atmosphere, core tourism atmosphere, and super value tourism atmosphere. Li and Li (2008) argue that a harmonious atmosphere is conducive to leisure travelers achieving physical and mental harmony and self-liberation and that a harmonious leisure atmosphere includes a harmonious leisure culture, good scene design, a unified and coordinated landscape design, and leisure experiential project activities. Taking the ancient town of Jiangnan as an example, Method Lin and Song (2010) developed the ancient town from three perspectives, including historical cultural atmosphere, realistic cultural atmosphere, and artistic cultural atmosphere, to create a cultural tourism scenic spot with characteristics of the ancient town. Chen and Xie (2010) argue that to promote the development of historical and cultural tourism, the management of the tourist atmosphere in historic cities needs to be strengthened and innovative management of the tourist atmosphere is achieved by using urban environment management, cultural personality refinement, scientific planning, and positioning and development.

To reflect the personalization and artistry of interior decoration, Gong (2009) argues that the creation of an interior artistic atmosphere and the management of ornaments is the main method. Starting from the needs of human visual physiology and environmental psychology, by using indoor lighting, Wu (2008) and Wang (2009) proposed a method of using lighting to create the indoor environment atmosphere of teahouses.

## Atmospheric Influencing Factors Research

In 1986, Baker classified atmospheric influencing factors as ambient environmental factors (including temperature, lighting, music, smell, etc.), design factors (including functional environmental stimuli such as layout, confidentiality, comfort, etc.; aesthetic environmental stimuli such as architectural style, color, decorative materials, etc.) and social factors (including customer and service staff the number, meter and behavior of customers and service staff). In contrast to the Baker typology, Bitner (1992) developed a service landscape model that divides ambiance elements into three categories:(1) the surrounding environment describes contextual features; (2) spatial layout and function; (3) symbolic symbols and artifacts. Based on this, Berman & Evans (1995) further divided the stimuli or factors of ambiance into shop exterior, interior environment, layout and design variables, and shopping point and decoration variables. Similarly, Babin & Attaway (2002), through empirical research, also argued that the external ambiance of a retail shop has a positive or negative impact on customers, which indirectly affects value creation. By summarizing previous studies in the literature, Turley & Milliman (2000) added a fifth typology, namely the people variable, to the existing theories. Currently, a more refined framework of climate influencing factors has been formed after Turley & Milliman's revision as shown in Table 2.3.

Table 2.1 Climate influencing factors after Turley & Milliman's revision

Atmospheric variables	Atmospheric stimuli
External variables	External signage, entrances, external exhibition windows, building height, building size, building color, surrounding shops, lawn gardens, location, architectural style, surrounding area, parking places, traffic conditions, facades
General indoor variables	Flooring and carpets, color scheme, lighting, music, use of radio, general smell, tobacco smoke, corridor width, wall design, paint wallpaper, curtain design, goods, temperature, cleanliness
Layout and design variables	Space layout, merchandise placement, merchandise assortment, work area location, large equipment location, cashier location, waiting area, lounge, service department location, pedestrian flow lines, luggage counter, queuing area, furniture, restricted areas
Shopping points and decorative variables	Point of purchase displays, business card signs, wall decorations, qualifications, pictures, artwork, product displays, instructions for use, price lists, electronic graphics
Personnel variables	Staff characteristics, staff uniforms, sense of crowding, customer characteristics, privacy staff variables

## 2.3 Literature Review of China

### 2.3.1 Definition of the Religious Tourism

#### (1) Definition of the concept of religious tourism

Religion is a tourism activity with pilgrimage and dharma seeking as the main motive (Bao, 1996), which is used to shape a sacred and unique religious tourism atmosphere by repairing and building religious buildings with a religious cultural atmosphere, to attract

various tourists and pilgrims to visit, sightsee and worship, etc. (Cui, 1998). The Chinese Encyclopedia of Tourism (1999) defines religious tourism as travel excursions that are based on religious pilgrimage tourism and religious sightseeing tourism and are related to religious activities. Chen (2001) divides religious tourism into high-level religious tourism and low-level religious tourism. High-level religious tourism is dominated by religious believers and researchers, who carry out activities such as religious pilgrimage, missionary or study exchange; while low-level religious tourism is based on religious and cultural tourism resources, and most of them are secular tourists or ordinary tourists, who visit the scenery and experience the religious culture as the main motive of tourism. Zheng Transiting and Lu Lin et al. (2004) Religious culture and its surrounding environmental atmosphere and natural resources are important carriers of religious tourism, and religious tourism resorts are mainly places that provide religious tourists with activities such as pilgrimage, research, sightseeing, and cultural experiences. Based on previous studies, Gao (2009) subdivided the concept of religious tourism into religious tourism resources such as religious landscapes, activities, and other cultural practices, and religious tourism motives such as viewing, study, cultural experience, and faith pilgrimage.

## (2) Religious tourism resources development research

The value of religious tourism has been recognized and valued by the majority of scholars, while scholars have gradually studied specific religious tourism sites and religious tourists' behavior from an empirical perspective (Li, Fan, and Zhang, 1990). Ma (1997) focused on four major religions in China, including Buddhism, Taoism, Islam, and Christianity, fully analyzed the tourism resources of these religions, and proposed corresponding development suggestions and strategies after the empirical study. After the empirical study, he proposed corresponding development suggestions and strategies. In contrast, Zhang (2002) analyzed the more popular Taoism, Buddhism, and Islam in China and further elaborated on the development of tourism resources. (2002) analyzed and studied Taoism, Buddhism, and Islam, further elaborating the differences and similarities among these three religions. Chinese Religious Culture Chinese religious culture is rich in connotation and has a far-reaching influence, and its development and utilization need to consider certain issues to avoid damage to the religious tourism scenic spots (see Table 1). The development and utilization of Chinese religious culture are rich in connotations and have a far-reaching influence. From the perspective of tourism, Buddhist culture and art, including Buddhist buildings, sculptures, paintings, and Buddhist scriptures have a very significant characteristic charm (Chen, 1999; Li, 2003). 1999; Li, Meng, 2003). Luo (2004) analyzed the overview of the development of religious tourism resources in China and analyzed the current situation and characteristics of the distribution of religious tourism resources in China, and combined with the needs of our government, with the corresponding financial support, vigorously develop religious analyzed the overview of the development of religious tourism resources in China and the current situation and characteristics of their

distribution, and combined with the need of our government to vigorously develop religious tourism and strive to shape the brand image of our religious tourism culture with corresponding financial support. Zhang and Li (2005) studied the characteristics of religious cultural tourism resources in Beijing. (2005) studied and analyzed the characteristics of religious cultural tourism resources in Beijing, and through the use of a quantitative assessment model of religious cultural tourism resources, a quantitative and comprehensive assessment of the

(2005) conducted a quantitative and comprehensive evaluation of Beijing's religious and cultural tourism resources by using a quantitative assessment model. Based on the quantitative assessment model, we propose strategies and suggestions for the development of religious tourism and cultural resources in Beijing. Mao explores the cultural resources of Taoism in Sichuan (2002) and Qingcheng Mountain (2010) as examples. The relationship between Taoist culture and tourism is explored, and the characteristics of Taoist cultural tourism resources and their rich tourism products are discussed. We also point out the advantages of Taoist cultural tourism resources and their in-depth development strategies.

### (3) Ecological and Cultural Research on Religious Tourism

In 2000, Yang of Yunnan University first proposed the concept of religious ecotourism. Further, Hou Chong (2000) believes that Buddhist ecological and cultural tourism is the fashionable tourism in the 21st century, which makes a greater contribution to human beings' perfecting themselves and creating a new socialist (2000) argues that Buddhist ecological and cultural tourism is fashionable tourism in the 21st century, which can make a greater contribution to the improvement of human beings and the creation of new socialist civilization. Pan and Yang (2000) analyzed Shangri-La's unique (2000) analyzed the unique tourism resources of Shangri-La, including the beautiful natural landscape, the gathering of several ethnic minorities, and the peaceful coexistence of various religious cultures. They argue that its ecological view of the unity of heaven and man is a very profound Buddhist philosophical spirit. Fang (2001) has discussed the causes, manifestations, and practices of (2001), starting from three levels of reasons, performance and practice of decolonization of religious scenery, pointed out that the trend of decolonization of religious tourism will become the leading content of future cultural tourism. The ecological trend of religious tourism is bound to become the leading content of cultural tourism in the future. From the perspective of ecological environment capacity, Zhu and Pan Pao (2007) take (2007) analyzed the environmental capacity index of the cultural scenic area of Nanshan Buddhist Cultural Park in Sanya, Hainan.

And the specific content of the environmental capacity of Buddhist ecotourism is clarified.

Zhang (2004) and Yang (1995) pointed out that religion is a cultural phenomenon and tourism is a cultural activity, and the two complement each other and promote each other. Similarly, Li et al. (2003) point out that religion and cultural landscape interact and are interconnected, and the two complements each other. The Chinese religion has distinct geographical characteristics. Taking Taishan religious tourism scenic area as an example, Cui

(1998) elaborated on the characteristics of religious culture and its features and put forward corresponding development suggestions and management strategies. Cui Fengjun (1998) elaborated on the characteristics of religious culture and its features and put forward corresponding development suggestions and management strategies. The main philosophical spirit of Buddhist culture is to enter into the world and be a human being. By exploiting Buddhist cultural tourism resources, the modern tourism service industry of the 21st century can be developed vigorously (Pan, 2003). Luo (2004) proposes the development of religious tourism resources with the support of government policies and focuses on the cultural value of religious tourism activities to enhance religious tourism resources. The cultural value of religious tourism activities enhances the quality of the development of religious tourism resources. Religious tourism resources include both religious cultural resources and the ecological natural resources on which religious sacred sites are based. To achieve the sustainable development of religious tourism, cultural resources, and ecological natural landscape should be strongly combined and form a harmonious relationship between humans and nature. To achieve the sustainable development of religious tourism, cultural resources, and ecological natural landscapes should be strongly combined, and an environmentally friendly development model of religious tourism should be formed for the harmonious development of humans and nature (Wang, 2003; Sun Yan and Wang Jun 2005). At the same time, Wang Yaxin (2008) for specific ethnic areas, it is more important to focus on harmonious and friendly development between the ecological environment, tourism activities, and residents.

#### (4) Empirical study of regional development of religious tourism

Bao and Chen (1996) conducted an empirical study on the development of religious tourism in Nanhua Temple, Guangdong. Shi and Liu (2001) took Diqing Songzanlin Monastery as an example and analyzed its developable tourism resources, and also studied Diqing Songzanlin Monastery as an example, analyzed its developable tourism resources, studied the key problems in the process of its development, and used it as a breakthrough to propose countermeasures and suggestions. Zhang (2003) takes Hangzhou's Buddhist cultural tourism resources as the object of study and considers ways to effectively utilize these cultural resources. The new Buddhist cultural landscape must be one of the core growth points of Hangzhou's tourism industry. Wei (2008) analyzed the foundation and conditions for tourism development in the west and argues that the west needs to fully integrate the tourism resources of each region to create a place for human spiritual

#### (5) Religious tourism function

##### (5) Research on the function and value of religious tourism

Taoist thought can be applied in the exploration of the model of sustainable development of religious tourism, and Chinese religious tourism should give full play to its social control, behavior regulation, psychological regulation, cultivation of sentiment and integration of groups and other multifaceted functions, to facilitate the long-term development of religious

tourism. Chinese religious tourism must give full play to its functions of social control, behavior regulation, psychological adjustment, ennoblement, and integration of groups to contribute to the long-term and stable development of religious tourism and to benefit social life (Qin, 1998). In addition, Taoist thought is an important medium for the transmission of Chinese culture and plays a vital role in the development of China's tourism economy (Hu & Cheng, 1998). an important role in the development of China's tourism economy (Hu, 2003), and the development of tourism must focus on the survival and inner feelings of people (Kong Hong, 2005). In addition, similar to Taoist thought, Buddhist tourism also has a strong social function and plays an important role in promoting The development of tourism has an important role (Xi et al., 2006).

To sum up, the current research on religious tourism in China has made great progress. First, scholars have recognized the important role of religious and cultural tourism resources in promoting the development of regional tourism, focusing on the relationship between religion and tourism. The relationship between religion and tourism; second, the potential function of religious ecological environmental protection, ecological awareness of the cultivation of aspects. However, However, on the whole, there is still much room for improvement in the research of domestic scholars on religious tourism. First, domestic scholars mainly study Buddhism and Taoism, especially more research on Buddhist cultural tourism, and the scope is mainly confined to the country. Secondly, domestic empirical research mainly focuses on the qualitative research of specific tourism resource development, and the research on foreign religious culture tourism is not involved. Secondly, the domestic empirical research mainly focuses on the qualitative research of specific tourism resource development and lacks quantitative research on the degree of tourists' belief, tourism perception, travel mode, and social background. Secondly, domestic empirical studies mainly focus on qualitative studies of specific tourism resource development but lack quantitative studies of tourist beliefs, tourism perceptions, travel patterns, and social backgrounds.

### **2.3.2 Definition of the Customer Perceived Value**

Definition of the concept of customer perceived value

Relatively speaking, domestic scholars' research on customer perceived value is relatively late, and the research direction is also based on the theoretical foundation of foreign scholars. Qu Xiaofei and Dong Dahai (1999) proposed that when purchasing or using a certain product, the customer's perceived value is the comparison between what he or she gets and what he or she pays. On this basis, from a dynamic perspective, Dong, Hai et al. analyze the idea of customer value, which is disturbed by both the dynamics of competition from the company itself and its competitors.

Customer perceived value is the overall evaluation of the customer's utility of a product or service, based on what they get and what they pay (Bai Changhong, 2001; Wu Yonghong



and Fan Patrick, 2004). And in 2002, Bai Changhong emphasized that customer perceived value is when customers weigh their perceived benefits and perceived losses and pointed out the specific contents of perceived benefits and perceived losses. From the perspective of product/service value, Ma Yubo and Chen Rongqiu (2003) emphasized that customer perceived value is the objective performance of the product/service that customers subjectively identify and can be measured in monetary terms in most cases. At the same time, Zheng Liming and He Hongjin (2004) proposed that customer perceived gain or benefit is a subjective feeling and a posteriori comprehensive evaluation quantity of its customers in the transaction or actual consumption, mainly reflecting the comprehensive satisfaction degree of customers' product or service quality, variety, price, service, reputation, and speed. This subjective feeling, i.e., perceived gain or perceived pay, can be reflected by three values, such as functional, emotional, and social (Liu, He-you, and Leng, 2006). According to Cheng, and Haiqing (2007), in the process of contact and interaction with the company and its products, the customer's perception or evaluation of whether the company and its products meet his or her needs is the perceived value.

The above domestic and foreign research results show that the perceived value of customers is their actual perception of the products they consume. The customer's perceived value is whether what he or she feels in the consumption process is consistent with what he or she needs, and makes a subjective judgment and evaluation of this comparison. In religious tourism scenic spots, whether the cost paid by tourists for tickets or incense is consistent with the spiritual The main basis for subjective evaluation is whether the cost of admission or purchase of incense is consistent with the comfort they receive.

#### Drivers of customer perceived value

On top of foreign scholars' research on the drivers of customer perceived value, domestic scholars have also made certain contributions. Dong, and Hai (1999) summarized the drivers of customer value into six aspects such as evaluation of physical products, service recognition, product quality recognition, product information acquisition cost, product price, and additional monetary expenditure. Perceived profit and loss are the two core drivers of customer perceived value (Yang, L. and Wang, Y. Gui, 2002), while perceived value and perceived price are also drivers (Bai, Changhong and Liu, K., 2002). Zheng, L. (2003), based on the degree of dependence of a product or service on its supplier, has organized and summarized the drivers of customer perceived value. (2003) collated and summarized the customer perceived value drivers based on the degree of dependency between the product or service and its supplier, and came up with product-related value factors, delivery-related value factors, and brand- and image-related value factors. From social factors, Su Yu et al. From social factors, Su Yu et al. (2004) identified the performance of service company employees, employee-consumer relationships, service company facilities and scenarios, and on-site consumer groups as drivers

of customer perceived value. In addition, experience also affects customer perception of value. In addition, experience also affects customer perceived value (Wei, 2008).

### **2.3.3 Definition of The Concept of Ambience**

Relatively few domestic scholars have studied ambience. Among them, Guo Chengbo (1998) believes that ambience is the perception and association that people have with the stimulation of color, material, and temperature in the environment. Li Xuesong (2000) analyzed from two opposing perspectives, the ambience is a means of marketing for operators, through the design of a unique shopping environment, to stimulate customers to produce emotional or psychological dependence, forming a willingness to shop; for customers, the ambience is the quality of the environment and space they perceive in the shopping place. According to Ren Liuzhu (2003), people can perceive the real space environment, but also feel the atmosphere, mood, and style outside the physical space, to produce emotional resonance to enjoy the beauty and enlightenment, therefore, the atmosphere is the overall impression of the environment created by deliberate design and management. According to Li Na (2006), the ambience is the overall impression of the environment created by deliberate design and management.

It is a tangible and suggestive message expressed by people and objects in the environment and the feeling it brings to customers. Ye (2011) defines ambience as the way to make customers in a particular (2011) defines ambience as the design of the environment to make customers in a particular situation behave as they expect.

From the above, it can be seen that the atmosphere is a conscious and special design of the environment made by the business subject. The specific atmosphere can produce certain perceptions and associations for the customers so that the buyers can make the expected behavioral responses of the operator. The specific atmosphere can produce certain perceptual and associative effects on the customer so that the buyer will react to the operator's expected behavior. Among them, the operator and the buyer/customer are the two main subjects of atmosphere generation, and the bridge between the operator is also the bridge between the operator and the buyer.

## **2.4 Theory of Reviews**

### **2.3.1 The relationship between the atmosphere and psycho-emotional and perceived value**

Donovan & Rossiter (1982) used business students as subjects and found that in a comfortable environment, pleasantness, shopping time, and amount spent increased with arousal; dominance did not significantly affect in-store behavior. Bateson & Hui (1987) used British MBA students as subjects and found that crowding in shopping and banking transactions was unpleasant; dominance was positively related to pleasantness and personal

control and negatively related to crowding; arousal was not related to any of the other variables. yalch & Spangenberg (1988) studied the effect of music on shoppers and found that younger shoppers spent more time in the shop when there was background music, and older shoppers spent more time when there was foreground music. Musical conditions had a significant effect on alertness and a less significant effect on pleasantness or dominance. Similarly, Bruner's (1990) study found that the rhythm, pitch, and brightness of music were significantly related to both positive and negative psychology. Obermiller & Bitner (1989) suggest that for engaged shoppers, a supportive atmosphere leads to lower ratings than an unsupportive atmosphere and that retail shop atmospheres should be pleasant, but should not affect shopping. Similarly, Donovan, Rossiter, Marcoolyn & Nesdale (1994) found that in a pleasant atmosphere, pleasantness was significantly associated with extra shopping time and unexpected spending; in unpleasant atmosphere conditions, high alertness reduced unexpected spending, but alert arousal was not significant in a pleasant atmosphere.

Ward & Eaton (1994), on the other hand, argue that decoration type and quality function can act as cues of service provider competence while generating strong emotions in the research subject; different environment types, even those that are well organized and of high quality, can influence blame attributions for improper service. Gelinias-Chebat, Vaninsky & Filiatrault (1995) concluded that customers had no effect on waiting time perceptions; pleasant, one of the scale components, had the most direct effect on conflict avoidance. Dubée, Chebat & Morin (1995), on the other hand, looked at the main and interaction effects in terms of music-induced pleasure and arousal contributing to customers' desire to engage with bank staff, and that pleasant Baker & Cameron (1996) found that warm tones (e.g. red, orange) were depressing and cool tones (e.g. blue, green) were relaxing and stress-relieving; therefore, the use of a warm background was more likely to create negative psychology than a cool one. In addition, lighting, smell, temperature, and layout design can all have a negative or positive effect on a person's psychological state (Baker & Cameron, 1996; Turley & Milliman, 2000).

Regarding the measurement of psychological emotions, according to the S-O-R model, psychological emotions play a mediating role between the environment and behavior and are measured on three dimensions: Pleasure, Arousal, and Dominance, which are measured on a scale referred to as the PAD. Izard (1977) identified ten underlying dimensions: interested, pleased, surprised, and sad Plutchik (1980) argued that there are eight fundamentals: fear, anger, happiness, sadness, acceptance, resentment, expectation, and surprise. s psychological response is a composite formed by fundamental interactions.

There is a close relationship between ambiance and perceived value, and scholars have researched this from various directions. Among them, Kotler (1973) argues that perceived quality is an important component of customer perceived value, and that ambiance plays the role of spatial quality in business premises, therefore, in business premises with a service nature, the ambiance will affect customer perceived value. 1995) demonstrated that emotions do not

influence attribution processes, but emotions and attributions influence perceived quality. Wakefield & Blodgett (1994), on the other hand, studied middle and high school students and demonstrated that different atmospheres tend to influence the perceived quality, satisfaction, and future propensity to shop. Smith & Burns (1996), using grocery shop customers as their subjects also found that increasing the number of units stocked and decreasing the number of each style in a power corridor resulted in higher prices perceived by customers in that power corridor. Baker et al. (2002) studied the effect of ambiance on the perceived quality of goods and behavioral intentions, and they concluded that shop ambiance can influence perceived value through perceived product quality, perceived cost, and interpersonal service quality.

### **2.3.2 Stimulus Organism Response Model**

Environmental psychology is a field of applied research in social psychology and its main theory is the environment-behavior theory. In 1974 Mehrabian used environmental psychology to create the Stimulus-Organism-Response (S-O-R) model, which has been widely recognized by the academic community. This model uses the environment as the stimulus, the individual's emotional role as the organism, and convergence and avoidance behavior as the response. At present, the main theories related to "environment-behavior" include the following six main categories.

(1) Environmental stress theory: Environmental factors, such as noise, crowding, work stress, marital discord, natural disasters, etc., can cause individual reactions, which are all stressors. Selye (1950) called physiological reactions physiological stress and Lazarus (1984) called behavioral reactions psychological stress, so environmental psychologists refer to them together as environmental stress theories.

(2) Arousal theory: Environmental factors will arouse individual physiology and increase the body's autonomous response. As a mediating variable and intervening factor that influences behavior, this theory is suitable for application to explain how temperature, crowding, and noise affect individual behavior.

(3) Stimulus load theory: Load overload distracts individuals, which in turn affects their behavior. Therefore, avoiding prolonged directed attention is beneficial in alleviating individual fatigue symptoms. (4) Behavioural limitation theory: The environment has certain limiting factors on individual behavior, mainly from the three steps of perceived loss of control over the environment, impedance, and learned helplessness, which affects individual behavior and interferes with the individual continuing to do what he or she wishes to do. (5) Adaptation level theory: Based on the three dimensions of intensity, stimulus variety, and stimulus pattern, this theory suggests that individuals can change their model functions to adapt to their environment. (6) Ecological theory: Being in the same ecosystem, individual behavior interacts with the environment and the individual has to live within a certain time and space range.

Integrating the above various environmental psychology theories and taking the S-O-R model as the theoretical basis, the research results of previous scholars in This study are applied to the study of the atmosphere of religious tourism scenic spots to explore the factors that influence the atmosphere of religious tourism scenic spots on tourists' psychological emotions and how the relevant factors ultimately affect tourists' perceived value.

## 2.5 Research Framework

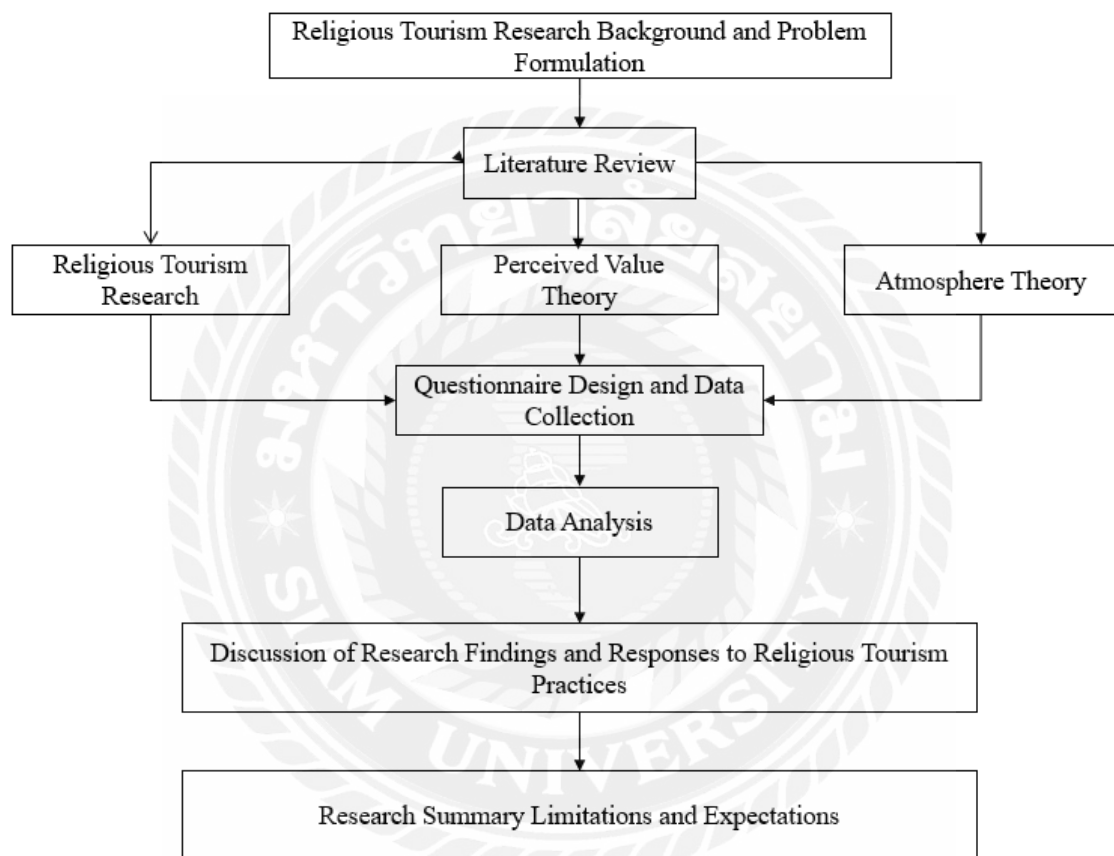


Figure 2.3 Research Framework

This study applies the S. O. R model to the specific environment of the religious tourism scenic area of EMEI, using the atmosphere of the religious tourism scenic area (external atmosphere, internal atmosphere, layout atmosphere, and personnel atmosphere) as the environmental stimulus, using psychological emotion as an intermediate variable instead of the three dimensions of PAD (pleasure, arousal, and dominance), and using tourists' perceived value as the dependent variable to reflect individual responses, which provides a new perspective for academic research. This provides a new perspective for academic research.

## **Chapter 3 Research Methodology**

### **3.1 Introduction**

There are more studies on environmental atmosphere by domestic and foreign scholars. However, there are few research results on religious cultural sanctuaries. As the commercial atmosphere of religious tourist attractions becomes more and more intense, the psychological impact of religious commercial atmosphere on tourists is also increasing, which in turn affects the perceived value of tourists. Therefore, this study conducts interviews with religious tourists and constructs a corresponding model to explore the influencing factors of the atmosphere of religious tourism attractions based on previous research results. This chapter concludes by summarizing the theoretical and research literature related to religious tourism in Chapter 2, and decides to adopt a qualitative research method by interviewing real tourists in EMEI to understand their views and opinions about the scenic ambience, as well as a survey of the actual ambient environment of EMEI to collect this relevant data and focus on refining it, based on which a questionnaire built up will be closer to the real problem. Secondly, through quantitative research methods, the collected data are quantitatively analyzed in Chapter 4 and descriptive analysis conclusions are drawn. Finally, based on the conclusions, relative suggestions are made for the improvement of the religious tourism atmosphere in EMEI.

### **3.2 Research Design**

#### **3.2.1 Research Design**

The literature was analyzed to find the theoretical basis and relevant research directions for this study and to finalize the entry point for this study. The main sources of literature are Elsevier, Scencedirect, EBSCO, PQDD full-text database, CNKI China Knowledge Network, Wipe Journals, and other databases, Baidu, GOOGLE Academic, and other search engines and library books and journals. (2) Questionnaire In This study, data will be collected using a questionnaire. The validity and reliability of the questionnaire will be improved through pre-testing and optimization of the questionnaire items to make the measurement system more scientific and effective. The questionnaires will be distributed and collected on-site randomly, in different locations, with a wide range of religious tourists as the target population. (3) Statistical analysis method Statistical analysis is mainly used to analyze the results of the questionnaire survey of visitors to EMEI. After obtaining the raw data, the data information is analyzed through statistical analysis to study the interrelationship between variables and draw corresponding conclusions. In this study, statistical analysis software SPSS17.0, and AMOS17.0 was used to conduct statistical analysis, factor analysis, and correlation analysis on the variables.

### (1) Religious tourism landscape ambiance

Based on the literature review of ambiance research, and based on the author's and supervisor's inspection and interviews of Buddhist tourist resorts in EMEI, this study divides the ambiance of religious tourism scenic spots in EMEI into four dimensions.

1. External atmosphere: the external atmosphere is the artistic design of the external environment of EMEI, including the appearance of religious buildings, building colors, solicitation signs, surrounding landscape, traffic convenience, parking lots, etc.

2. Internal atmosphere: internal atmosphere refers to the general atmosphere stimulating factors inside the building of EMEI, including the internal light, temperature, background music, air smell, color matching, sanitary condition, etc. of the scenic area.

3. Layout atmosphere: specifically includes the functional partitioning of EMEI Buddhist resort, the route of pedestrian flow, the level of decoration, decoration maintenance, wall decoration, the design of tables and chairs, the furnishings, and the placement of goods in these aspects.

4. Human atmosphere: specifically including the monks, service personnel, and other visitors of the scenic spot of EMEI Buddhist Holy land.

### (2) Mental emotion

Liu & Jang (2009) considered that human mental emotion is a complex formed by fundamental interactions, and there is no unified consensus on the division in the academic community. According to the relevant literature, this study uses psychological emotion dimensions including pleasant, exciting, satisfying, refreshing, interesting, and relaxing. Psychological emotion is the fundamental reason for the formation of tourists' perceived value.

### (3) Tourist perceived value

Tourist perceived value is a subjective comprehensive satisfaction evaluation formed based on perceived benefits and perceived losses in a specific product or service consumption context. In This study, we take the tourists in the religious resort of EMEI as the research object to explore the psychological emotions of religious tourists in religious tourism scenic spots and the extent of their influence on tourists' perceived value.

### Filed review

After completing the literature review, the author conducted field observations and on-site consumption of religious tourism scenic spots on EMEI to personally experience the atmosphere of the Buddhist holy place, and interviewed more than ten tourists to find out their general evaluation of the internal and external environment, the layout of the facilities and the attitude of the service staff in the scenic spot, and discovered the general atmosphere problems in religious scenic spots.

### 3.2.2 Questionnaire Design

After establishing the research model, questionnaires were developed based on relevant literature and field interviews in religious scenic spots of EMEI to provide data support for the empirical analysis of variables

#### Questionnaire design purpose and idea

This study takes tourists' perceived value as the base point and investigates the influence of each dimension of the atmosphere of religious tourism scenic spots in EMEI on tourists' psychological emotions and perceived value. The questionnaire includes religious tourists' evaluation of atmosphere, psycho-emotional evaluation, and perceived value, which are transformed into statistical data. At the same time, the differences in the evaluation of ambiance, psycho-emotional, and perceived value of religious tourists with different attributes are studied according to their degree of faith and other statistical characteristics. The questionnaire was designed to improve the reliability and validity by following the existing established scales and was appropriately modified by combining field observations and interviews to ensure the feasibility of the scale.

After the field interviews, summarized the contents of the interviews and designed a detailed and precise questionnaire, considering the previous research findings of scholars from home and abroad. The questionnaires were distributed and collected on-site in the off-peak season of the EMEI scenic area in a randomized manner. The first visit to the EMEI Religious Scenic Area resulted in the distribution of 200 questionnaires and the return of 190 valid questionnaires; the validity and reliability of the questionnaire were improved by optimizing the items in the pre-test questionnaire, making the measurement system more scientific and effective. 400 questionnaires were distributed to EMEI Religious Scenic Area again and 311 valid questionnaires were collected. A total of 600 questionnaires were distributed and 501 valid questionnaires were returned, with an effective rate of 83.5, making them suitable for academic research.

This study draws on Berman & Evans (1995), Turley & Millman (2000), and Liu & Jang (2009) for the classification of atmosphere, combined with the author's preliminary interviews on the religious tourism scenery of EMEI, to complete the scale design, see Table 3.1.

QA means external atmosphere, IA means Internal atmosphere, LA means Layout atmosphere, HA means the human atmosphere

Table 3.1 Factors influencing the atmosphere of religious tourism scenery in EMEI



Code	Name	Question
QA1	Architectural appearance	The architectural appearance of the scenic spot is beautiful and full of customs
QA2	Architectural Color	The architectural color of the scenic spot is eye-pleasing and blends into the environment
QA3	Sign	area signs eye-catching, reasonable text design
QA4	Surrounding landscape	scenic area beautiful environment, the scenery is worth watching
QA5	Convenient transportation area	convenient transportation, signage is clear and easy to understand
QA6	Parking area	Parking space, convenient and fast parking
IA1	Interior light	The interior light is soft and the lamps are unique
IA2	Indoor temperature	The internal temperature is moderate and good
IA3	Air smell	The internal air is fresh and well ventilated
IA4	Color collocation	Internal overall color collocation is reasonable
IA5	Sanitation	The interior is clean and the floor is clean
LA1	Functional partition	The internal function layout is reasonable and the architectural style is different.
LA2	Decoration level.	The internal art works are exquisite and the flowers and plants are placed appropriately
LA3	Decoration and Maintenance	the internal art atmosphere is strong and the facilities are maintained
LA4	The Store in Place	The layout of commodity zones
LA5	The Layout	is reasonable, and is well-placed
HA1	Tourists Behave	to make the tourists behave in a civilized manner, with high quality
HA2	Tourist Number	The number of visitors inside is moderate and not overcrowded
HA3	Service Attitude	The service personnel are neat and tidy, and conduct themselves well
HA4	Service specification	Service staff attitude enthusiastic, skilled operation

The scales used by foreign scholars Liu & Jang (2009) in their study of ambiance were followed, and the Translation-Back Translation method was used to design the scales of

psycho-emotional and tourists' perceived value to achieve accuracy in Chinese and English translation, as shown in Tables 3.2 and 3.3.

Table 3.2 Mood indicators and Question Descriptions

Code	Name	Question
IF1	Happy	I feel happy in Mount Emei Holy land scenic spot.
IF2	Excited	I feel excited in Mount Emei Holy land scenic spot.
IF3	Satisfied	I feel satisfied in Mount Emei Holy land scenic spot.
IF4	Fresh	I feel fresh in Mount Emei Holy land scenic spot.
IF5	Interesting	I feel interest in Mount Emei Holy land scenic spot.
IF6	Relax	I feel relax in Mount Emei Holy land scenic spot.

Table 3.3 Visitor Perceived Value Indicators and Question Descriptions

Code	Name	Question
PV1	Reasonable layout	I think the layout of this religious scenic spot is reasonable.
PV2	Good service	I think the service of this religious scenic spot is first-class.
PV3	Good Value	I think the consumption in this religious scenic spot is worth the money.
PV4	Experience Leisure	I think it is comfortable and appropriate to be in this religious scenic spot.

The above scale measure was the main construct in this study, in the form of a Likert 7-point scale, to ensure research reliability and validity. In addition, due to the small number of questions on the visitor perceived value measure, it was combined with psychological emotions as the second part of the questionnaire. With the addition of the third part of the questionnaire concerning basic tourist information.

### 3.3 Hypothesis

Based on This study model, this study proposes the following research hypotheses:

The influence of EMEI religious tourism scenic spot-on tourists' perceived value

H1: External atmosphere has a significant positive influence on tourists' perceived value.

H2: Internal atmosphere has a significant positive influence on tourists' perceived value.

H3: Local atmosphere has a significant positive influence on tourists' perceived value.

H4: Personnel atmosphere has a significant positive influence on tourists' perceived value.

### **3.4 Population and Sampling**

In early 2022, the author conducted field observations and on-site consumption of religious tourism scenic spots in EMEI to personally experience the atmosphere of the Buddhist holy place, and interviewed more than ten tourists to understand their overall evaluation of the internal and external environment, facility layout, and attitude of the service personnel in the scenic spot, and found the atmosphere problems commonly found in religious scenic spots. After the field interviews and experiences, the author summarized the contents of the interviews and combined them with previous research results of domestic and foreign scholars to conduct a detailed and precise questionnaire design.

In a randomized manner, the questionnaires were distributed and collected on-site during the off-peak season of EMEI Scenic Area respectively. No restrictions on age or gender, people who can read the questionnaire are selected for the survey, and the study questionnaire and electronic questionnaire are conducted simultaneously. During the first visit to EMEI Religious Scenic Area in early 2022, 200 questionnaires were distributed and 190 valid questionnaires were collected. A total of 600 questionnaires were distributed twice, and 501 valid questionnaires were returned, with an effective rate of 83.5, which is suitable for academic research.

### **3.5 Data Analysis**

Descriptive statistical analysis, reliability test, factor analysis, and ANOVA were performed using SPSS 17.0, and structural equation modeling was performed using AMOS 17.0 to test the research hypotheses and mediating effects. The specific methods are as follows:

(1) Descriptive analysis: analyzes the distribution structure of the sample and determines the general level of descriptive indicators by observing the mean, standard deviation, skewness, and peak.

(2) Reliability Analysis: Refers to whether the results of measurement data are consistent, stable, reproducible, and reliable. For the sake of convenience, the reliability test of the large sample data will be the same as the pre-study, and the reliability of the scale will be tested again by using the Cronbach coefficient applicable to the Likert scale.

(3) Factor Analysis (FA): As one of the downscaling methods, factor analysis is mainly used to explore the potential factors that play a dominant role in the changes of observable variables (Lu, 2006).

(4) Analysis of Variance (ANOVA, Analysis of Variances) This study used ANOVA to measure the differences in psycho-emotional and perceived values exhibited by demographic factors such as gender, age, occupation, income level, education level, and faith level of religious tourists.

(5) Structural Equation Modeling (SEM) Structural equation modeling simultaneously examines the relationships among explicit, latent, confounding, or error variables included in the model to obtain the indirect effects, direct effects, or total effects of variables on dependent variables. effects, or total effects. Structural equation modeling can make up for the shortcomings of factor analysis and path analysis, and it is used in this study to examine the intrinsic relationship between the atmosphere of religious tourism scenic spots, psychological emotions, and tourists' perceived values.

The results of the demographic factor analysis of the sample for the overall valid questionnaire returned are shown in Table 3.4.

Table 3.4 Sample Demographic Factor Analysis

	Option Description	Number of samples	Frequency	Cumulative frequency
<b>Gender</b>	Male	210	41.9	41.9
	Female	291	58.1	100.0
<b>Age</b>	Under 24	93	18.6	18.6
	25-35	219	43.7	62.3
	36-50	169	33.7	96.0
	Above 50	20	4.0	100.0
<b>Education</b>	Middle school	20	4.0	4.0
	High school	117	23.4	27.4
	Bachelor	319	63.7	91.1
	Above Master	45	8.9	100.0
<b>Job</b>	Manager	141	28.1	28.1
	Institutional staff	58	11.6	39.7
	Professional	15	3.0	42.7
	Freelancers	100	20.0	62.7
	Retirees	10	2.0	64.7
	Others	177	35.3	100.0
<b>Believe</b>	No Believe	306	61.1	61.1
	Very Believe	195	38.9	100.0

<b>Residence</b>	<b>Yangtze River Region</b>	<b>309</b>	<b>61.7</b>	<b>61.7</b>
	<b>Beyond Yangtze River Region</b>	<b>192</b>	<b>38.3</b>	<b>100.0</b>
<b>Income (Yuan)</b>	<b>Lower than 2000</b>	<b>91</b>	<b>18.2</b>	<b>18.2</b>
	<b>2001-4000</b>	<b>180</b>	<b>36.0</b>	<b>54.2</b>
	<b>4001-6000</b>	<b>122</b>	<b>24.4</b>	<b>78.6</b>
	<b>Higher than 6001</b>	<b>108</b>	<b>21.4</b>	<b>100.0</b>

From the data in the table, the main characteristics of the population of visitors to religious scenic spots in EMEI:

(1) Gender ratio: the number of women among the respondents is higher than that of men by 16.2 percentage points, indicating that women are more inclined to visit religious tourism scenic spots, which may also be since the number of women with religious beliefs is higher than that of men.

(2) Age: In the sample, the number of people in the age group of 25 to 50 years old accounted for 77.4%, more than two-thirds of the total number of people, indicating that economic income is a key factor affecting tourism to religious scenic spots in EMEI. In addition, tourists between 25 and 34 years old accounted for 43.7%, indicating that young adults are the main body of religious tourism scenic spot tourism. 35 to 50 years old tourists are also an important source market.

(3) Education: college and bachelor's degrees accounted for 63.7% of tourists, basically reaching two-thirds, indicating that tourists in EMEI religious culture tourism scenic spots generally received higher education.

(4) Occupation: Among others, the largest proportion of business people, freelancers, and cadres of the authorities, indicating the predominance of business people and cadres of the authorities, their higher social status, more social activities, strong economic strength, religious tourist attractions is one of the important places for leisure, praying and wish-fulfillment.

(5) The degree of Buddhist belief: Among the tourists surveyed, 61.1% of them are not very religious in Buddhism, while close to 40% of them are devout Buddhists, indicating that most tourists belong to secular tourism, not pilgrimage tourism.

(6) Place of residence: EMEI religious tourism scenic spot that has a large impact at home and abroad, and most of the tourists who come to visit and worship life in the Yangtze River Delta region. However, visitors from outside the Yangtze River Delta account for 38.3%, indicating that it has a greater attraction to tourists from other regions in China as well.

(7) Income: 21.4% of the tourists whose monthly family income is more than 6000, followed by 24.4% of the families with a monthly income from 4001 to 6000, indicating that

the tourists of EMEI religious tourism scenic spot have the economic conditions to travel outside.

Most of the tourists accompany their families, friends, and colleagues to visit and worship in the religious tourism scenic spot of EMEI, and the main reason they choose the scenic spot is the recommendation of their relatives and friends, which indicates that the word-of-mouth effect has a greater influence on the expansion of the source market of religious tourism scenic spots, and more than half of the tourists have had more than three travel experiences in the last two years, and religious-related travel experiences account for 40%. Most of the tourists stay longer in the scenic spot, 56.6% of them visit and worship in the scenic spot for more than six hours, indicating that the atmosphere of religious tourism scenic spot in EMEI is good, which is conducive to their leisure and relaxation, praying and worshipping, etc. It also shows the importance of creating a good atmosphere in religious cultural places.

### **3.6 Reliability and validity analysis of the scale**

Reliability, also known as reliability, refers to the degree of trustworthiness of a test, which mainly expresses the consistency, coherence, reproducibility, and stability of test results (Lu, 2006). There are usually three methods to evaluate the consistency between the indicators of a scale: Cronbach's Split-Half Reliability, and Kuder-Richardson. The Cronbach's coefficient is the most used coefficient, which indicates the consistency of the scores of each item in the scale and can be used to measure the reliability of the Likert scale. a coefficient is also related to the number of items on the scale. a coefficient for a 4-item scale may fall to 0.5, while a coefficient for a 20-item scale may easily rise to 0.9. 0.9, and the overall a-coefficient of the scale should be above 0.7.

This study used the Cronbach a-coefficient to predict the reliability of the scale and the Corrected item-total Correction (CITC) to purify the scale items and use the a-coefficient to test the overall reliability of the questionnaire. a coefficient can determine whether an indicator is attributed to a specific structural variable with good agreement. Deleting a question item from the scale must have both of the following two criteria (Lu, 2006): 1. the corrected item-total correlation coefficient (CITC) is less than 0.3 (the correlation coefficient between the scores of the question item and the scores of the remaining items). 2. deleting this item can increase the a-value and improve the overall reliability.

This study measured the reliability of the atmosphere, psycho-emotional, and tourists' perceived value of religious tourism scenic spots in EMEI, respectively.

Table 3.5 Religious tourism scenic atmosphere reliability analysis results

Code	Name	Question	CITC	Delete this post index	Structure entirety
QA1	Architectural appearance	The architectural appearance of the scenic spot is beautiful and full of customs	.602	.841	.857
QA2	Architectural Color	The architectural color of the scenic spot is eye-pleasing and blends into the environment	.783	.810	
QA3	Sign	area signs eye-catching, reasonable text design	.788	.808	
QA4	Surrounding landscape	scenic area beautiful environment, the scenery is worth watching	.762	.816	
QA5	Convenient transportation area	convenient transportation, signage is clear and easy to understand	.707	.821	.857
QA6	Parking area	Parking space, convenient and fast parking	.397	.899	
IA1	Interior light	The interior light is soft and the lamps are unique	.598	.900	.890
IA2	Indoor temperature	The internal temperature is moderate and good	.771	.858	
IA3	Air smell	The internal air is fresh and well ventilated	.773	.858	
IA4	Color collocation	Internal overall color collocation is reasonable	.786	.853	
IA5	Sanitation	The interior is clean and the floor is clean	.763	.860	
LA1	Functional partition	The internal function layout is reasonable and the architectural style is different.	.752	.897	.915
LA2	Decoration level.	The internal art works are exquisite and the flowers and plants are placed appropriately	.746	.904	
LA3	Decoration and Maintenance	the internal art atmosphere is strong and the facilities are maintained	.818	.890	
LA4	The Store in Place	The layout of commodity zones	.788	.896	
LA5	The Layout	is reasonable, and is well-placed	.785	.897	
HA1	Tourists Behave	to make the tourists behave in a civilized manner, with high quality	.785	.795	.862
HA2	Tourist Number	The number of visitors inside is moderate and not overcrowded	.553	.897	
HA3	Service Attitude	The service personnel are neat and tidy, and conduct themselves well	.747	.810	
HA4	Service specification	Service staff attitude enthusiastic, skilled operation	.788	.792	

In the reliability analysis of the atmosphere of religious scenic spots, we can see from the table that after deleting the two indicators "OA6 parking lot and HA2 number of visitors", the Q value of the overall concept is significantly higher than the Q value before deletion, which meets the conditions for deletion and should be deleted. Among the 6 items of psychological emotion, the Q value of the overall concept after deleting an item is smaller than the Q value before deleting the item, therefore, all items are retained.

Table 3.6 Results of mood-emotion reliability analysis

Code	Name	Question	CITC	Delete this post index	Structure entirety
IF1	Happy	I feel happy in Mount Emei Holy land scenic spot.	.817	.936	.944
IF2	Excited	I feel excited in Mount Emei Holy land scenic spot.	.820	.935	
IF3	Satisfied	I feel satisfied in Mount Emei Holy land scenic spot.	.902	.925	
IF4	Fresh	I feel fresh in Mount Emei Holy land scenic spot.	.792	.939	
IF5	Interesting	I feel interest in Mount Emei Holy land scenic spot.	.833	.821	
IF6	Relax	I feel relax in Mount Emei Holy land scenic spot.	.832	.934	

The overall  $\alpha$ -value of visitor perceived value was greater than 0.7, which is acceptable. Since there were only four items, the low reliability was normal. none of the four items met the deletion criteria and all of them were retained.

Table 3.7 Tourist perceived value reliability analysis results

Code	Name	Question	CITC	Delete this post index	Structure entirety
PV1	Reasonable layout	I think the layout of this religious scenic spot is reasonable.	.548	.664	.733
PV2	Good service	I think the service of this religious scenic spot is first-class.	.654	.597	
PV3	Good Value	I think the consumption in this religious scenic spot is worth the money.	.468	.720	
PV4	Experience Leisure	I think it is comfortable and appropriate to be in this religious scenic spot.	.461	.707	

Through the above reliability test, the author removed 2 items from the EMEI Religious Tourism Scenic Area Atmosphere Scale, which were reduced from 20 items to 18 items. After amending the questionnaire, the author expanded the number of questionnaires distributed and obtained a large sample that is more suitable for academic research.



## **Chapter 4 Data Analysis**

### **4.1 Introduction**

The data sources for this paper are come from questionnaire. After the field interviews, the interviews were summarized and a detailed and precise questionnaire was designed by combining the previous research results of domestic and foreign scholars, and the questionnaire was distributed during the off-peak season of EMEI Mountain to get a more comprehensive understanding of visitors' feelings about the scenic atmosphere. The questionnaire was administered in both paper and electronic formats to accommodate a wider range of ages. The random distribution of the questionnaires on the spot allows for interviews with both pilgrims and ordinary tourists, making the data more comprehensive. A small number of pre-tests were conducted to optimize the questionnaire items, improve the validity and reliability of the questionnaire, and make the measurement system more scientific and effective. The questionnaires were distributed and collected in a random sample at EMEI. Finally, SPSS software was used to organize and analyze the collected and collated questionnaire data to derive descriptive analysis.

### **4.2 Discussion of research results**

Based on the S-O-R model of environmental psychology and the theory of perceived value, a research model with the atmosphere, psychological emotions, and tourists' perceived value of religious tourism scenic spots in EMEI as variables was constructed. The research model was qualified and modified based on literature research, field interviews, expert consultation, and questionnaire surveys. Meanwhile, SPSS17.0 was used to conduct factor analysis on the atmosphere of religious tourism scenic spots, and AMOS17.0 software was used to explore the relationships and mediating effects among the three major variables in the structural model.

The research model is constructed based on the environmental psychology S-O-R model and perceived value theory. In This study, in the specific context of the EMEI religious cultural and cultural scenic area, drawing on Baker (2002), Petrick (2004), Liu & Jang (2009), and other scholars, the above two theories are combined, and the atmosphere of the EMEI religious tourism scenic area is used as the environmental stimulus, the three dimensions of psychological emotion instead of PAD (pleasure, arousal, dominance), and tourists' perceived value instead of response behavior to construct a research model that provides a new perspective and measurement method for the research direction of environmental psychology.

Based on previous literature studies and combined with field visitor interviews in the religious tourism scenic area of EMEI, This study classifies the atmosphere of this religious tourism scenic area into four categories of factors: External atmosphere, internal atmosphere, layout atmosphere, and personnel atmosphere. Drawing on previous scholars' measurement indicators and questionnaire front side finalized the questionnaire design, and the measurement indicators were purified by analyzing the valid data recovered, and the final atmosphere factors were kept unchanged.

### **4.3 Description of statistical variables**

The structural equation model estimation prerequisite is that the data of the observed variables should obey the normal cloth (Ming-Lung Wu, 2009), so the author takes the lead in descriptive statistical analysis of the variable data, the analysis includes: mean, standard deviation, slope, standard error of slope, kurtosis, and standard error of kurtosis.

As can be seen from Table 4.1, among the 18 variables in the religious tourism scenic area of EMEI, the mean value is greater than 5, and the four measures of tourists' perceived value are also basically like the atmosphere, indicating that tourists have a better evaluation of the atmosphere and perceived value of the religious tourism scenic area of EMEI. In the table, the absolute value of the slope of the data of all variables is less than 2 and the peak value is less than 5. Therefore, the data of each indicator serve normal distribution and are suitable for structural equation modeling using the great likelihood estimation method (pool) to verify the relationship between variables.

Table 4.1 Measurement index data description and normal distribution

Measurement Index	Minimum	Maximum	Mean	Standard deviation index	Degree of Inclination		Peak	
					Statistical standard	Error	Statistical standard	Error
OA1	1	7	5.5928	1.31980	-.755	.109	.087	.218
OA2	1	7	5.5729	1.33611	-1.043	.109	1.210	.218
OA3	1	7	5.3832	1.39744	-.909	.109	.795	.218
OA4	1	7	5.7066	1.27269	-1.085	.109	1.380	.218
OA5	1	7	5.3730	1.50373	-1.049	.109	.742	.218
IA1	1	7	5.1321	1.47871	-.691	.109	.321	.218
IA2	1	7	5.5170	1.28305	-.885	.109	.775	.218
IA3	1	7	5.7220	1.23803	-1.116	.109	1.474	.218
IA4	1	7	5.4890	1.42877	-1.122	.109	1.326	.218
IA5	1	7	5.5629	1.24681	-1.011	.109	1.503	.218
LA1	1	7	5.5170	1.31081	-1.120	.109	1.528	.218
LA2	1	7	5.5299	1.23171	-.891	.109	1.062	.218
LA3	1	7	5.5908	1.22566	-1.085	.109	1.663	.218
LA4	1	7	5.3353	1.42103	-1.030	.109	.920	.218
LA5	1	7	5.3901	1.29379	-1.055	.109	1.589	.218
HA1	1	7	4.8563	1.52424	-.508	.109	-.049	.218
HA2	1	7	4.9161	1.52740	-.727	.109	.116	.218
HA3	1	7	4.8922	1.59134	-.761	.109	.079	.218
IF1	1	7	5.8559	1.36061	-1.469	.109	2.311	.218
IF2	1	7	5.4830	1.43500	-.881	.109	.590	.218
IF3	1	7	5.7980	1.38549	-1.450	.109	2.056	.218
IF4	1	7	6.0547	1.18283	-1.614	.109	3.194	.218
IF5	1	7	5.6149	1.45520	-1.118	.109	.858	.218
IF6	1	7	5.9139	1.39234	-1.702	.109	3.095	.218
PV1	1	7	5.3992	1.36540	-.871	.109	.937	.218
PV2	1	7	5.0502	1.50715	-.737	.109	.387	.218
PV3	1	7	4.2103	1.83026	-.248	.109	-.788	.218
PV4	1	7	5.7374	1.46329	-1.141	.109	.702	.218

## 4.4 Results of the Study

Gender divided the sample into two groups, so the independent samples t-test was used to analyze the difference in means between their two groups. The results show that there is a significant difference in the evaluation of the atmosphere of religious tourism scenic spots between the genders, while there is no significant difference in the psycho-emotional and perceived values. Although women and men differed in their perspectives on the evaluation of religious tourism scenic ambiance, the ambiance was relatively consistent in terms of psych emotional and perceived value for women and men.

Table 4.2 Independent sample t-test of gender's influence on the atmosphere, psychological mood, and tourists' perceived value

		Test of Homogeneity OF Variance				Student t-test
		F	Sig-	t	df	Sig,(2-tailed)
External atmosphere	Homogeneous	11.100	.001	-3.826	497	.000
	Heterogeneous			-3.703	391.931	.000
Internal atmosphere	Homogeneous	11.057	.001	-2.489	497	.013
	Heterogeneous			-2.398	383.538	.017
Layout atmosphere	Homogeneous	3.112	.078	-2.734	497	.006
	Heterogeneous			-2.674	411.165	.008
Personnel Atmosphere	Homogeneous	2.483	.116	-2.058	497	.040
	Heterogeneous			-2.016	413.801	.044
Psychological mood	Homogeneous	.005	.943	.143	497	.887
	Heterogeneous			.144	463.025	.886
Tourists' perception value	Homogeneous	5.429	.020	-.066	497	.947
	Heterogeneous			-.065	417.424	.948

To explore whether there is a significant difference between tourists of different ages in terms of ambiance, psychological resounding emotion, and perceived value of religious tourism scenic spots in EMEI. The p-values of external ambiance, personnel ambiance, psychological

emotion, and perceived value were less than 0.05, indicating that there were significant differences in the evaluation of the above aspects among tourists with different degrees of Buddhist beliefs, so further chi-square tests and multiple comparison analyses were conducted. In the evaluation of external atmosphere, there were differences between visitors with Buddhist beliefs and those with neutral beliefs; in the evaluation of internal atmosphere and psychological emotion, there were significant differences between visitors with neutral beliefs and all other visitors. In terms of personnel atmosphere evaluation, no differences existed among all visitors; while in terms of perceived value, significant differences existed between visitors who did not believe in Buddhism and those who believed in Buddhism. The main reason may be that believers are more devout, and even if they have negative evaluations in terms of the atmosphere of religious tourism attractions, they try to avoid bad inner thoughts. This is consistent with the results of the field interviews, where many devoted Buddhists believe that negative perceptions of resorts are blasphemous and unavailable. However, non-Buddhists can be relaxed at Buddhist attractions without much spiritual bondage.

Table 4.3 hypothetical argument

H1	External atmosphere has a significant positive influence on tourists' perceived value.	Establish
H2	Internal atmosphere has a significant positive influence on tourists' perceived value.	Establish
H3	Local atmosphere has a significant positive influence on tourists' perceived value.	Establish
H4	Personnel atmosphere has a significant positive influence on tourists' perceived value.	Establish

This section explores whether there are significant differences between tourists of different age stages in terms of ambiance, psychological resounding emotion, and perceived value of religious tourism scenic spots in EMEI. The p-values of external ambiance, internal ambiance, and psychological emotion were less than 0.05, indicating that there were significant differences in the evaluation of external ambiance, internal ambiance, and psychological emotion among tourists of different age stages, so further chi-square tests and multiple comparison analysis were conducted. The Sig. values of internal atmosphere, layout atmosphere, personnel atmosphere, and visitors' perceived value were all greater than 0.05, and the variances were not significantly different and had chi-squared, so the LSD method was used for multiple comparisons ANOVA. The variance of external ambiance and psychological mood were not homogeneous, so Tamhane's T2 method was used for multiple comparisons. In terms of internal atmosphere and layout, visitors in the 16-24 age group differed from those in the 35-50 age group and 25-35 age group, respectively; in terms of personnel atmosphere,

customers over 50 years old differed from all other age groups; and in terms of the perceived value of visitors, there were no significant differences among visitors in each age group. The main reason may be that tourists of each age stage pay different attention to the atmosphere of religious tourism scenic spots, especially tourists over 50 years old have rich life experiences and calmness, and pay less attention to the behavior of other personnel. There are differences between tourists aged 16-24 and those aged 35-50 in terms of external atmosphere and psychological mood; There is no significant difference in these two aspects among tourists of other ages. The main reason may be that young tourists and tourists in their prime of life have different life experiences, different mentalities, and different objects of concern during the tour.

The companion types of visitors to religious tourism scenic spots in EMEI are classified into six categories: family, friends, classmates, lovers, colleagues, others, etc. This section explores whether there are significant differences in the evaluation of the atmosphere, psychological emotions, and perceived value of religious tourism scenic spots among different companion types. The one-way ANOVA significant P-value for external ambiance, personnel ambiance, and tourists' perceived value is less than 0.05, and there is a significant difference, which requires further chi-square test and multiple comparison analysis. The Sperm value of external ambiance and personnel ambiance are both greater than 0.05, and the variance is not significantly different and has chi-square, so the LSD method is used for multiple comparison ANOVA. The other variables did not have chi-square, so Tamhane's T2 method was used for multiple comparisons. On the evaluation of the external atmosphere, there were significant differences between family members and classmates, loved ones, and colleagues, and between friends and classmates, loved ones, and colleagues. On the evaluation of personnel climate, there were significant differences between family members and loved ones, colleagues, and friends and loved ones, and colleagues. In the evaluation of internal atmosphere, there were significant differences between lovers and friends; in layout, there were significant differences between lovers and classmates and colleagues; in psycho-emotional aspects, there were significant differences between family members and classmates and colleagues, and between friends and classmates; in perceived value, there were significant differences between friends and other types of visitors. Significant differences existed between companion types in the evaluation of internal atmosphere, layout atmosphere, psychological emotion, and perceived value, which may be produced by the different intimacy and privacy transparency among personnel.

## Chapter 5 Conclusion and Recommendation

### 5.1 Introduction

Good planning and design of the atmosphere of religious tourism scenic spots in EMEI can give religious tourists stronger and more positive psychological emotions, leaving them with deep inner touch, and thus improving their perceived value. Based on the research findings, this section proposes practical countermeasures from two perspectives: government-related departments and religious tourism scenic spot operators, hoping to provide a reference for the improvement and perfection of religious tourism scenic spots

### 5.2 Conclusion

This study hypothesizes that there is a significant positive correlation between the atmosphere and tourists' perceived value. The results of structural equation analysis show that external atmosphere and personnel atmosphere have a significant positive correlation on visitors' perceived value, and their path coefficients are 0.30 and 0.19 in turn, while the other two atmosphere influencing factors do not correlate with perceived value. This shows that the external atmosphere has the greatest influence on tourists' perceived value, followed by the personnel atmosphere of cultural scenic spots, and religious tourism scenic spots need to increase the construction of external atmosphere and regulate the behavior of scenic spots personnel. This study suggests that psychological emotions play a mediating role between environmental stimuli and perceived value, and the results of data analysis show that psychological emotions play a partially mediating role in the influence of the external atmosphere, internal atmosphere, layout atmosphere, and personnel atmosphere on tourists' perceived value, which is consistent with the theory of S. O. R model.

This study concludes that there is a two-by-two significant correlation between the influencing factors of the atmosphere of EMEI religious tourism scenic area. The path coefficients between external atmosphere and internal atmosphere, layout atmosphere, and personnel atmosphere are 0.855, 0.726, and 0.645, respectively; the path coefficients between internal atmosphere and layout atmosphere and personnel atmosphere are 0.873 and 0.799, respectively; the path coefficient between layout atmosphere and personnel atmosphere is 0.799. The four atmosphere influencing factors are significantly and positively correlated with each other, but it does not indicate They have a causal relationship with each other.

In the analysis of demographic characteristics, the results show that there is no significant difference in the evaluation of the atmosphere, psycho-emotional, and perceived value of religious tourism scenic spots in EMEI among tourists of different genders and education levels. In terms of age groups, young people under 25 years old and young adults who have experienced the vicissitudes of the world have different evaluations of the internal religious

atmosphere and layout atmosphere, while customers over 50 years old differ from all other age groups, probably because older people have rich experiences, are calm and pay less attention to the behavior of other people. For visitors of religious tourism scenic spots with different occupations, there are significant differences in the evaluation of internal atmosphere between corporate business people and institutional cadres and freelancers; significant differences in the evaluation of personnel atmosphere between corporate business people and retired people; and significant differences in the evaluation of external atmosphere between freelancers and retired people; while in terms of psychological emotions, corporate business people and retired people, there are significant differences between corporate business people and retired people, and between corporate cadres and retired people. The main reason may be that corporate business people are accustomed to the layout and design of the company and the service specifications of the personnel, which are different from the cadres and freelancers of the organization, while the retired people have largely seen through the world and do not care too much about the world's forms and colors, and pay more attention to the inner happiness and cultivation. There is a significant difference in the evaluation of personnel atmosphere and psychological emotions between tourists with a monthly household income of less than 2,000 yuan and other tourists with a monthly household income, probably because they have a lower income and are more concerned about other people's opinions during the tour pilgrimage, and perhaps have an inferiority complex. And there is a significant difference in layout atmosphere between tourists with a monthly household income of over 6000 yuan and other tourists with a monthly household income, probably due to higher income and more attention to external image facilities.

In terms of consumer behavior, the type of companions affects tourists' perceptions of the atmosphere, psychological mood, and perceived value of religious tourism attractions, possibly resulting from the different intimacy and privacy transparency among personnel. In the evaluation of the external atmosphere, significant differences were found between family members and classmates, lovers, and colleagues, and between friends and classmates, lovers, and colleagues. On the evaluation of personnel climate, significant differences existed between family members and loved ones and colleagues, and between friends and loved ones and colleagues. In the evaluation of internal atmosphere, there are significant differences between lovers and friends; in layout, there are significant differences between lovers and classmates and colleagues; in psycho-emotional aspects, there are significant differences between family members and classmates and colleagues, and between friends and classmates; in perceived value, there are significant differences between friends and other types of visitors.

At present, China's religious tourism shows a diversified development trend and has a large development space. However, there are still phenomena of resource destruction and culture loss in the development of religious tourism scenic spots, which requires government



management departments to increase supervision measures and formulate relevant improvement policies.

### **5.3 Recommendation**

According to the research results and research limitations, the author hereby proposes the future research outlook, expecting to provide a reference for the subsequent research related to the atmosphere of religious tourism scenic spots.

#### **(1) Expansion and deepening of research variables**

This study takes EMEI's religious tourism scenic atmosphere, psychological emotion, and tourists' perceived value as the three major variables and subsequent research can try to expand the variables: on the one hand, expand forward to explore the influencing factors of religious tourism scenic atmosphere, or cultural scenic atmospheres, such as government planning, operators' willingness, social culture, and other factors, to create the further cultural scenic atmosphere for providing a theoretical basis; on the other hand, extending backward, this study takes tourists' perceived value as the research node, and subsequent studies can introduce consumption behavior research variables, such as tourists' satisfaction, loyalty, and willingness to revisit.

#### **(2) Extended study of demographic characteristics**

In terms of the demographic characteristics of tourists, This study uses the corresponding ANOVA to study the data and finds that, except for gender and education level, all other demographic characteristics affect the evaluation of tourists in terms of atmosphere, psychological emotion, and perceived value of religious tourism scenic spots. This study does not make an in-depth study of this, but rather makes subjective speculative judgments based on specific contexts, and subsequent research can explore these issues in depth to find specific reasons for the differences and provide a scientific basis for market segmentation of religious tourism attractions.

#### **(3) Extension of research objects and specific contexts**

This study takes the atmosphere of religious tourism scenic spots in EMEI as a specific research object, while in actual life, there are many factors influencing tourists' psychological emotions and perceived values, such as the service items of religious tourism scenic spots, the practice behavior of the hosts and monks in the scenic spots, etc. In addition, religious tourism scenic spots are a very special cultural attraction, and the corresponding research cannot be generally applied to various cultural scenic spots. Subsequent studies can add or change the research objects while setting different cultural scenic research contexts to explore the influence of other research objects on tourists' psychological emotions and perceived values in various representative specific contexts.

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## Appendix

Dear Ms./Mr.:

Hello! The purpose of this survey is to understand the atmosphere and the perceived value of tourists in religious tourism scenic spots. This questionnaire is anonymous and the results are for academic research purposes only, not for any other commercial use. There is no "right" or "wrong" answer to the questionnaire, so please tick the appropriate box according to your personal views and feelings on the question. Thank you very much for your kind assistance and support!

Please select the description according to your personal feelings about the issue and your level of agreement with it.

Strongly disagree: 1

Disagree: 2

Relatively disagree: 3

Neither disagree or agree: 4

Relatively agree: 5

Agree: 6

Strongly agree: 7

### **First part:** Religious tourism scenery atmosphere measurement

External Atmosphere	Beautiful and stylish architecture	1	2	3	4	5	6	7
	Eye-catching building colors and integration into the environment	1	2	3	4	5	6	7
	Signage is eye-catching, with reasonable text design	1	2	3	4	5	6	7
	Beautiful environment and scenery worthy of viewing	1	2	3	4	5	6	7
	Convenient transportation, clear and easy-to-understand road signs	1	2	3	4	5	6	7
Internal Atmosphere	The interior is softly lit and the lighting is chic	1	2	3	4	5	6	7
	Suitable temperature and good humidity inside	1	2	3	4	5	6	7
	Internal air is fresh and smoothly ventilated	1	2	3	4	5	6	7
	Internal hygiene and clean ground	1	2	3	4	5	6	7
	The overall interior color scheme is reasonable	1	2	3	4	5	6	7
Layout Atmosphere	Reasonable internal functional layout with different architectural styles	1	2	3	4	5	6	7

	The interior artwork is exquisite and the flowers and plants are appropriately placed	1	2	3	4	5	6	7
	The internal artistic atmosphere is strong and facilities are well maintained	1	2	3	4	5	6	7
	Reasonable layout and staggered placement of commodity partitions	1	2	3	4	5	6	7
People Atmosphere	Internal visitors are civilized and highly educated	1	2	3	4	5	6	7
	The number of internal visitors is moderate and not overcrowded	1	2	3	4	5	6	7
	Service personnel are neat, with standard behavior	1	2	3	4	5	6	7
	Service personnel are enthusiastic and skilled in business operation	1	2	3	4	5	6	7

**Second part: Teaching tourist psychology and perceived value measurement**

Mental Emotion	I feel happy in EMEI Religious Tourism Scenic Area	1	2	3	4	5	6	7
	I feel excited about EMEI Religious Tourist Attractions	1	2	3	4	5	6	7
	I feel satisfied with EMEI Religious Tourist Attractions	1	2	3	4	5	6	7
	I feel fresh in EMEI religious tourism area	1	2	3	4	5	6	7
	I feel interesting in EMEI religious tourist attractions	1	2	3	4	5	6	7
	I feel relaxed in EMEI religious tourist attractions	1	2	3	4	5	6	7
Perceived value	I think the layout of EMEI Religious Tourism Scenic Area is reasonable	1	2	3	4	5	6	7
	I think the service of EMEI Religious Tourism Scenic Area is first-class	1	2	3	4	5	6	7
	I think I get value for my money in EMEI Religious Tourist Attractions	1	2	3	4	5	6	7
	I think there is commercial deception in EMEI Religious Tourism Scenic Area	1	2	3	4	5	6	7
	I think EMEI Religious Tourism Scenic Area is too commercial	1	2	3	4	5	6	7

	I think EMEI Religious Tourism Scenic Area is comfortable and relaxing	1	2	3	4	5	6	7
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**Third part: Basic information**

1. Your gender: male female
2. Marital status: unmarried married
3. Your age: 16-24 25-35 36-50 50 and above
4. Your education:
  - junior high school or below high school, junior college, and vocational high school
  - college and undergraduate master and above
5. Your monthly income (CNY):
  - 2000 or less 2001-4000 4001-6000 6001 and above
6. Your occupation:
  - business person organ cadres experts and scholars
  - freelancers retired person F others
7. The number of your companions:
  - no companions 1 people 2-3 people 4-5 people 5 people or more
8. Your companion type:
  - family friends classmates lovers colleagues others
9. Your travel experience in the last two years:
  - 0 times 1-2 times 3-4 times 4 times or more
10. You have travel experience related to religion:
  - 0 times 1-2 times 3-4 times 4 times or more
11. How long did you stay in this scenic spot:
  - 2 hours or less 2~4 hours 4~6 hours 6 hours or more
12. By what means did you learn about this religious tourist destination? (Multiple answers allowed)
  - network information TV and radio books and magazines
  - relatives and friends organization travel agency other
13. Which province are you from? ( )