PUSH AND PULL FACTORS TOWARDS INTENTION TO ENGAGE IN “PONDOK PELANCONGAN” PROGRAM

Mazne Ibrahim
Faculty of Entrepreneurship and Business
Universiti Malaysia Kelantan
mazne@umk.edu.my

Rosliza Che Rahim
Faculty of Entrepreneurship and Business
Universiti Malaysia Kelantan
rosliza.cr@umk.edu.my

Nik Mohd Ikram Mohamed Nor
Faculty of Entrepreneurship and Business
Universiti Malaysia Kelantan
ikram@umk.edu.my

ABSTRACT

This study emphasizes on Pondok institutions that serve as a religious education institution which has now been geared to be offering a new form of tourism product, known as “Pondok Pelancongan” program. The program is mainly aimed to cater for the Muslims tourists (domestic tourists) who look for religious knowledge and spiritual enhancement through Islamic touristic experience. Hence, this study attempts to identify tourist motivation to engage in “Pondok Pelancongan” program. The researcher has identified several factors that are better able to lead and attract tourists towards participating in the program. Interview sessions had been conducted with the government officers, religious practitioners and tourism association since they are well-versed with the program in an effort to get the information first-hand during the preliminary stage of the study. Apart from that, a questionnaire survey had been carried out to identify the demography of respondents, awareness and demand towards the program, and the importance of the push and pull factors towards the program. Finding shows that there is good demand for “Pondok Pelancongan” program even though the program is not quite familiar among the respondents. To a large extent, most of the respondents are willing to participate in the program which is a favourable indicator for the program to succeed in near future.

Field of Research: Religious tourism, spiritual tourism, Pondok institution,

1. Introduction

Currently, there are growing numbers of travellers who are looking for more spiritually stimulating and fulfilling travel and to address the elements of their spirituality through tourism (Willson, 2008). In addition, Reisinger (2005) pointed out that the demand for spiritual and mental renewal, better health and identity has been increasing around the world, which indicates that people do emphasize on a meaningful touristic experience instead of ordinary form of secular tourism activity. On the other hand,
there is a phenomenon like ‘the clean cinema’ or ‘Islamic tourism’ attests to the growing influence of Islamic sensibilities in the public sphere (Nieuwkerk, 2008).

According to Haq and Jackson (2007) the interest in spirituality has affected a number of industries around the world including the tourism industry, whereby spiritual tourism seems to be a new concept but it is not a new phenomenon. In fact, spirituality is the essence of being and concerns every human’s search for meaning, purpose and connectedness in life. On the other hand, tourism is another way we do life where people may gain experiences that have spiritual dimensions across a wider range of touristic situations (Willson, 2008).

Indeed, there are growing numbers of people who are turning towards spirituality, which is becoming an important motive for travel (Reisinger, 2005). Furthermore, spirituality is to be viewed on the one hand as something that is embedded in the respective society and it can also be defined as an attitude towards life that cause someone to search for a meaning in life, whereby the connection to a transcendental level plays a role that is a personal belief in, or a search for a reason for one’s existence, a greater or ultimate reality, or a sense of connection with God, nature or other living beings (Singh, 2005).

In addition, Reisinger (2005) outlined that spirituality refers to the search for meaning, unity, connectedness and transcendence, the sacred and the highest level of human potential. In the meantime, a number of tourism scholars suggested that the resurgence of interest in the spiritual is fuelled by the feelings of emptiness due to a modern life that is characterized by high level of stress, lack of personal time, isolation and feelings of depression which is caused by rapidly advancing technology and civilization growth (Willson, 2008). Of particular concern, religious tourism can be regarded as a formula that has a more neutral contents, comprising the kind of journeys (volunteer, temporary and non-profitable) in which, at the same time, the genuine religious motivations mingle with other motivations, that may be common to other types of tourism (Santos, 2002). In addition, Stoykova (2009) argued that today more than ever before, it is easy to travel whereby throughout the world people tend to travel in all directions for different reasons and occasions.

In this context, religious tourism is one of the seven types of tourism based on the motivations of the tourist, where tourism has had a major contribution as it caused religious destinations and itineraries to become internationalized, due to lower transport costs, group excursions and online information (Herman, 2007). In fact, Timothy and Olsen (2006) mentioned that religion has long been an integral motive for undertaking journeys and is usually considered as the oldest form of non-economic travel. In this context, religious activities such as prayers, rituals, miracles and mystical experiences, build up over a lifetime, not only increasing confidence in the truth of a religion, but strengthening emotional ties to a specific religion (Barker, 2007).

2. Background of Problem

Today, many people tend to be demotivated in their life due to the hectic pace lifestyle caused by heavy workload, escalating civilization, advance technology, constant change, overworked and etc. (Reisinger, 2005). This scenario will create some undesirable effects such as anxiety, feeling of isolation, depression and stress which will lead to a poor quality of lifestyle. In addition, people are now getting tired of living in a materialistic lifestyle; therefore there are certain people who intend to seek solace in any activity
that will enhance their physical, mental and spiritual comfort. Moreover, they do have courage to get away from their usual routine by travelling to any destination of their interest.

In this circumstance, the state of Kelantan Darul Naim do have various well-established Pondok institutions that serve as a religious institutions by which there is a norm where people do visit the institutions for a certain period of time to learn about religious matter. By looking at this scenario, Pondok institution has the potential to be developed as a new form of tourism product in a way that to cater the growing trends of people who intend to go for a holiday while seeking for religious knowledge and spiritual enhancement as the fulfilment of their self-actualization. In this context, it has been termed as “Pondok Pelancongan” program which seems to be as an alternative tourism product instead of the ordinary or secular tourism product.

In this case, many people decide to make use of travel as a form of escapism from an ordinary and monotonous everyday life in order to discover their own identity and their real sense of self (Reisinger, 2005). Due to this scenario, it is wise to manipulate this current situation to be turned into an opportunity for the Kelantanese to benefit from offering a new form of tourism product that is known as “Pondok Pelancongan” program. The gist of the program is to capture the untapped market of religious and spiritual tourists particularly the domestic tourists. In fact, with the appropriate setting in a rustic area that is far beyond the hectic pace lifestyle, there is a likelihood that this program is able to stimulate potential tourists to engage with the program.

In this context, it is crucial to consider the tourist motivation which relies on push and pull factors which are going to be identified as it will influence the tourists to engage with “Pondok Pelancongan” program. This program is inspired in line of promoting religious and spiritual tourism in the state of Kelantan Darul Naim which is renowned with the image of “Serambi Mekah” and “Negeri Tadahan Wahyu”. In addition, there are people who visit this particular state to seek for religious knowledge which rely on Islamic religion during their travel instead of having secular tourism activity.

Thus, this study will help the organizer or provider for this program to better comprehend the factors that underlying the tourist motivation in order to design the program which will meet the need and expectation of the tourists. Then, it will lead for the “Pondok Pelancongan” program to succeed in near future.

3. Literature Review

Travel and tourism are integral to Islamic political, economic, legal and social policies. Apart from that, in respect of Islam worldview of God, man and nature tourism is likely part of “Addin” (way of life) whereby travel seems to be a fundamental and encouraged in Islam. In addition, Islam urges Muslims to tour the earth to seek beneficial activities while having better interaction with others by which Muslims are commanded by Islam to have good human relations with all the inhabitants of this globe (Quran Chapter 29: Verse20; Quran Chapter 22: Verse 46).

“Travel through the land and observe how He began creation. Then Allah will produce the final creation. Indeed Allah, over all things, is competent".

(Quran Chapter 29: Verse 20)
“So have they not traveled through the earth and have hearts by which to reason and ears by which to hear? For indeed, it is not eyes that are blinded, but blinded are the hearts which are within the breasts”.

(Quran Chapter 22: Verse 46)

Furthermore, Islam encourages their followers to travel across the world for various reasons. The encouragement to travel is being narrated in the Quran as below:

“And it is He who has made the earth manageable for you, so traverse through its tracts and enjoy of the Sustenance which He furnishes, but unto Him is the Resurrection”.

(Quran Chapter 67: Verse 15)

As far as travel and tourism is concerned, Islam put a great emphasis on the achievement of physical, social and spiritual goals. In this circumstance, the spiritual goal reinforces one’s submission to God through the beauty and bounty of God’s creation, grasping the smallness of man who reinforces the greatness of God.

Apart from that, the physical goal allows Muslims to acquire knowledge and to lead a healthy and stress-free life, which is subsequently lets Muslims serve God better (Zamani and Henderson, 2010; Hashim, Murphy and Hashim, 2007). Therefore, Islam encourages visiting Muslim brothers as this helps strengthen bonds in the Muslim community or better known as *Ummah*. In this context, tourism is highly recommended by the Quran whereby Muslims is encouraged to travel through the earth to take lessons from various ethnicities. Moreover, people travel to gain knowledge, learn about history of other people and to widen their perspectives about life and their understandings of human civilization (Quran Chapter 29: Verse 20; Chapter 30: Verse 42; Chapter 16: Verse 36).

On top of that, Islam do encourage people to travel throughout the world in both Muslim and non-Muslim countries, thus it reflects some sort of expression of the deeply embedded Islamic practices of seeking knowledge and spiritual enlightenment through travel (Stephenson, Russel and Edgar, 2010). Therefore, by travelling people will appreciate the cultural diversity that will build up social integration among the community.

### 3.1 Tourist Motivation

As far as tourism is concerned, people travel for numerous motives, for instance to see, to learn, to discover new things, to socialize, to get in better shape and etc. (Prebensen and Hansen, 2007). According to Werner and DeSimone (2006) motivation is one of the most basic elements of human behaviour where people do have unique needs, desires, attitudes and goals which will lead to different purpose of travel.

Generally, tourist motivations have been said to be the foundation in a way that it will influence the way tourist behaves as well as where they are going to travel, when they will travel, what activities they will participate in the destination and thus determine the level of satisfaction (Jani, 2008).

Besides, motivation seems to be the driving force within individuals that impel them to action by which the motivations do make a person to be moved to something. In other words, motivations are the basis
of all behaviour including traveling or attending any event. Or else, motivation has often been utilized synonymously with the purpose of travelling (Prebensen and Hansen, 2007).

In this context, motivation can be referred to as biological or psychological needs and wants, including forces that arouse, direct and integrate a person’s behaviour and activity (Yoon and Uysal, 2005; Merwe, Slabbert and Saayman, 2009). Besides, motivation can be classified as internal or external motives by which internal motives are associated with feelings, instincts and drives whereas external motives involve mental representations such as beliefs or knowledge.

On the other hand, from an anthropological viewpoint, tourists are motivated to escape the routine of daily life and seek authentic experiences, whereas from a socio-psychological point of view, motivation is portrayed as seeking and avoidance behaviour (Cassidy, 2004).

According to Yoon and Uysal (2005) motivation concept can be classified into two forces, by which it indicates that people travel because they are pushed and pulled to do so by “some forces” or factors. Here, these forces describe how individuals are pushed by motivation variables into making travel decision and how they are pulled or attracted by destination attributes. In other words, the push motivations are related to the tourists’ desire, while pull motivations are associated with the attributes of the destination choices (Uysal and Jurowski, 1994).

Then again, push motivations are more related to internal or emotional aspects. However, pull motivations are connected to external, situational or cognitive aspects. In this context, push motivations can be seen as the desire for escape, rest and relaxation, prestige, health and fitness, adventure and social interaction, family togetherness and excitement (Crompton, 1979). For instance, there are tourists who travel to escape from routine and thus searching for authentic experience. On top of that, pull motivations are those that are inspired by a destination’s attractiveness such as beaches, recreation facilities, cultural attractions, entertainment, natural scenery, shopping and parks. These destinations attributes may stimulate and reinforce inherent push motivations.

Moreover, Crompton (1979) identified nine motivations of leisure travellers, by which he classified seven as socio-psychological or push motives and another two as cultural or pull motives. All of them namely, learning, regression, exploration, dignity, getting away from material world, upgrading family relationship, simplifying social interaction, novelty or something extraordinary and relaxing. Of these nine motivations, seven of which were socio-psychological or push motives, and two cultural or pull motives being novelty and education (Crompton, 1979; Kay, 2003).

In addition, Kay (2003) mentioned that this theory emphasizes two stages in a decision to travel, that relies on the push factors which occur first and are those that make people want to travel, whereas pull factors affect where people are going to travel, that is the initial desire to travel.

Other scholars outlined that push factors are defined as origin-related and refer to the intangible, intrinsic desires of the individual traveller that pushes a tourist away from home, such as desire to escape, rest and relaxation, adventure, health and prestige. On the other hand, pull factors are tangible characteristics that pull the tourists towards the destination, which can be referred to what makes a destination attractive for the potential tourists and visitors including historical and cultural resources, beaches, accommodation, recreation facilities and etc. All of these factors are crucial to better
understand in order to identify the tourist motivations (Zhang and Marcussen, 2007; Jonsson and Devonish, 2008).

Meanwhile, Buckley and Flanagan (2006) stressed that there are two motivational factors that simultaneously influence tourist behaviour namely approach and avoidance. In this case, ‘approach motivation’ can be viewed as seeking for recreational opportunities for certain intrinsic rewards, whereas ‘avoidance motivation’ is perceived as escaping of routine and stressful environments.

In addition, Merwe, Slabbert and Saayman (2009) pointed out that motivation do reflect numerous sets of needs that will subsequently affect individual’s choices in various ways. In addition, motivations are connected to individuals’ basic needs for participating diverse activities, developing preferences and expecting satisfaction (Konu and Laukkanen, 2009).

As mentioned by other scholars, tourism motivation is a multi-motive dimensional by which tourists normally have more than one motive for choosing a certain destination, for example, people can choose one destination with a motive of relaxation in a pleasant safe place combined with visiting a local historical heritage (Zhang and Marcussen 2007; Prebensen and Hansen, 2007). Out of this phenomenon, it can be recognized that motivation is also a dynamic and flexible variable.

Some tourists are travelling for the sake of spiritual reasons whereas some find themselves in situations of spiritual or life-changing significance due to the presence of religion and religious activity which is perceived as something that ought to be done when travelling. In fact, tourists who did engage in spiritual activities like attending meditation courses or staying in ashram, the majority admitted they were simply experimenting, or even playing with alternate centre (Norman, 2004).

In respect with Maslow Hierarchical Theory of Needs (Maslow, 1943), it is suggested that people behaviour is driven by both physiological and socio-psychological needs. In this context, it is believed that the lower-order needs relying on the physiological needs followed by safety needs had to be satisfied before an individual could work on the higher-order needs of love, belongingness and self-esteem. Finally, at the top of the hierarchy of needs is self-actualization which is an opportunity for individuals to become everything that one is capable of becoming.

As far as religious and spiritual tourism is concerned, one is said to look for meaning of oneself through having various religious activities. In this circumstance, there are people such as businessman or retirees who have gained a lot of success, wealth and achievement in their lifetime, are now paying attention to rediscover oneself in order to achieve their self-actualization (Kelantan State Economic Planning Unit, 2010).

In the context of religious and spiritual tourism, there are similarities and differences in term of push and pull factors if compared to other form of secular tourism. According to Political Secretary of Kelantan Chief Minister (2010), the push factors that drive the tourists to involve in “Pondok Pelancongan” program basically relies on the religious motivation by which people are now actively seeking for religious knowledge and spiritual enhancement. At the same time, there is an opportunity for them to learn other people’s culture through their way of living.

In fact, according to Pondok Moden Kandis (2010), among of the pull factors that are able to attract people to join this program is because of the availability of well-established Pondok institution in the state of Kelantan. In addition, they manage to obtain an international recognition from the University of...
Al-Azhar in Egypt due to their achievement in producing excellent graduates which seems to be as a competitive advantage for the institution to stimulate potential tourists to engage with the program.

Apart from that, there is an emphasis given on a concise and effective module in offering religious education to those who are interested in this program to ensure that people would be able to gain the utmost religious knowledge yet in an enjoyable atmosphere. Furthermore, Kelantan has been associated with its friendly and courteous people who really appreciate the presence of tourists or guests to their homeland. In this context, Muslims is viewed of having obligations as hosts and it seems as a tradition of offering hospitality to visitors or strangers, which many Western travellers have appreciated the kindness of the host community (Zamani and Henderson, 2009).

According to Kelantan State Urban and Regional Planning Department (2010), Pondok Moden Kandis in Bachok has been chosen as the site for “Pondok Pelancongan” program. It is due to its strategic location which is located on the main route along the coastal road that link several main staging point which connect the district of Kota Bharu and Bachok and heading up to Tok Bali, a well-known fishing village that used to be one of the tourism attractions in the state of Kelantan Darul Naim. This scenario will increase the accessibility and thus promoting a greater number of tourists flow to these destinations.

In addition, the availability of special events and festive that relies on religious activities seems to attract and encourage people to visit Kelantan thus encouraging a participation in the “Pondok Pelancongan” program. In this context, there are few events which is of interest namely ‘Ihya Ramadhan’ which will be held during the month of Ramadhan where people come to this state to experience having a fasting during Ramadhan (lunar month) while engaging with various religious activities during the day and night. Moreover, people also prefer to celebrate their Hari Raya Qurban in Kelantan due to the tradition of Kelantanese to have an enjoyable experience during this religious celebration (Kelantan State Economic Development Corporation, 2010).

4. Theoretical Framework

<table>
<thead>
<tr>
<th>Independent Variables</th>
<th>Dependent Variable</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>PUSH FACTORS</strong></td>
<td></td>
</tr>
<tr>
<td>▪ Religious motivation</td>
<td></td>
</tr>
<tr>
<td>▪ Learning and education</td>
<td></td>
</tr>
<tr>
<td>▪ Rest and relaxation</td>
<td></td>
</tr>
<tr>
<td>▪ Family togetherness</td>
<td></td>
</tr>
<tr>
<td>▪ Social interaction</td>
<td></td>
</tr>
<tr>
<td><strong>PULL FACTORS</strong></td>
<td>Intention to travel/participate in “Pondok Pelancongan” program</td>
</tr>
<tr>
<td>▪ Government policy</td>
<td></td>
</tr>
<tr>
<td>▪ Destination attributes</td>
<td></td>
</tr>
<tr>
<td>▪ Destination image</td>
<td></td>
</tr>
<tr>
<td>▪ International recognition</td>
<td></td>
</tr>
<tr>
<td>▪ Special events and festive</td>
<td></td>
</tr>
</tbody>
</table>

Figure 1: Relationship between push and pull factors towards intention to engage in “Pondok Pelancongan” program
Figure 1 illustrates the independent and dependent variables used for this study. In this context, the motivational factors that concern on push and pull factors will represent the independent variable. These two variables have their own elements to be studied upon in identifying what sort of factors which will push and pull the tourists to partake in “Pondok Pelancongan” program.

On the other hand, the dependent variable is the intention to travel or participation towards “Pondok Pelancongan” program which will be influenced by the push and pull factors.

5. Methodology

This study is conducted by using the quantitative approach to identify the tourist motivation that relies on the push and pull factors towards “Pondok Pelancongan” program. It is to be noted that this study is considered as ‘Exploratory Studies’ since the subject matter of “Pondok Pelancongan” program is something new to be studied in the field of tourism.

As for this study, the researcher has been using two categories of data collection method that relies on primary data as well as secondary data in order to carry out this study pertaining to the “Pondok Pelancongan” program.

For the primary data, this research used questionnaire taken from respondents that used to be the domestic tourists who visit the state of Kelantan Darul Naim in order to identify the push and pull factors towards “Pondok Pelancongan” program.

As for the secondary data, this research relied on the existing material such as related journals, books, report, statistical data and district local plan given by the government agencies, Pondok institution (Pondok Moden Kandis) and tourism association (Tourism Malaysia) to be regarded as supporting material to conduct this study. The gist of having such material is to review the existing information to be blended with the primary data that relies on the interview sessions in order to work out on the design of questionnaire which are going to be distributed to the respondents during the field survey.

5.1 Sampling Station

In order to distribute the questionnaire to the respondents, the researcher had identified few places which are of potential to have greater number of respondents who used to be domestic tourists. Below is the list of locations where the process of field survey have taken place which covers two districts of the state of Kelantan Darul Naim namely Kota Bharu and Bachok due to its proximity to each other.
Table 1: List of Sampling Station

<table>
<thead>
<tr>
<th>KOTA BHARU</th>
<th>BACHOK</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masjid Muhammedi</td>
<td>Pondok Moden Kandis</td>
</tr>
<tr>
<td>Madrasah Diniah Bakriah Pasir Tumbah</td>
<td></td>
</tr>
<tr>
<td>Pasar Siti Khadijah</td>
<td></td>
</tr>
<tr>
<td>Pasar Buloh Kubu</td>
<td></td>
</tr>
<tr>
<td>Hotel Raudah</td>
<td></td>
</tr>
</tbody>
</table>

5.2 Formulation of Questionnaire

In order to carry out this study, the researcher has been combining various methods to construct the variables in the questionnaire. First and foremost, the researcher has reviewed the literature pertaining to the research area of religious and spiritual tourism, the nature of Pondok institution, tourist motivation and etc. Moreover, the researcher has also been conducting interview sessions with respective persons from government agencies, religious practitioners and tourism association as these people are well-versed with the idea of “Pondok Pelancongan” program in order to dig the extensive information which is to be translated into the questionnaire.

6. Results and Discussion

In this chapter, the researcher will discuss on the analysis of the data that have been collected during the field survey. In fact, the field survey managed to get 178 respondents which rely on the domestic tourists who visit the state of Kelantan Darul Naim.

Table 2: Profiles of the respondents

<table>
<thead>
<tr>
<th></th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Gender</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td>96</td>
<td>53.9</td>
</tr>
<tr>
<td>Female</td>
<td>82</td>
<td>46.1</td>
</tr>
<tr>
<td><strong>Below 20-29</strong></td>
<td>23</td>
<td>12.4</td>
</tr>
<tr>
<td><strong>Age</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>30 – 49</td>
<td>67</td>
<td>37.6</td>
</tr>
<tr>
<td>50 - above</td>
<td>89</td>
<td>50.0</td>
</tr>
<tr>
<td><strong>Primary</strong></td>
<td>9</td>
<td>5.1</td>
</tr>
<tr>
<td><strong>Secondary</strong></td>
<td>49</td>
<td>27.5</td>
</tr>
<tr>
<td>Tertiary</td>
<td>108</td>
<td>60.7</td>
</tr>
<tr>
<td><strong>No formal</strong></td>
<td>12</td>
<td>6.7</td>
</tr>
<tr>
<td><strong>Professional</strong></td>
<td>20</td>
<td>11.2</td>
</tr>
<tr>
<td><strong>Businessman</strong></td>
<td>19</td>
<td>10.7</td>
</tr>
<tr>
<td>Managerial</td>
<td>44</td>
<td>24.7</td>
</tr>
<tr>
<td><strong>Occupation</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Self- Employed</td>
<td>33</td>
<td>18.5</td>
</tr>
<tr>
<td>Retiree</td>
<td>27</td>
<td>15.2</td>
</tr>
<tr>
<td>Student</td>
<td>13</td>
<td>7.3</td>
</tr>
<tr>
<td>Others</td>
<td>22</td>
<td>12.4</td>
</tr>
</tbody>
</table>
6.2 Analysis on Tourist Motivation towards “Pondok Pelancongan” Program

In this section, the researcher will identify the level of importance of push and pull factors towards “Pondok Pelancongan” program. It is important to note that every respondent has his own viewpoint on the importance of every single push and pull factors that have been outlined in the questionnaire. In this context, the push and pull factors will be ranked based on the ‘5-Point Likert Scale’ in order to know the importance of the factors towards “Pondok Pelancongan” program.

Table 3: Push factors towards engaging with “Pondok Pelancongan” program

<table>
<thead>
<tr>
<th>Push Factor</th>
<th>Mean</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>PS1: Religious knowledge</td>
<td>4.62</td>
<td>0.521</td>
</tr>
<tr>
<td>PS2: Strengthening faith to God</td>
<td>4.61</td>
<td>0.501</td>
</tr>
<tr>
<td>PS3: Religious activities</td>
<td>4.30</td>
<td>0.540</td>
</tr>
<tr>
<td>PS4: Escapism</td>
<td>3.93</td>
<td>0.924</td>
</tr>
<tr>
<td>PS5: Peaceful and calm atmosphere</td>
<td>3.93</td>
<td>0.830</td>
</tr>
<tr>
<td>PS6: Rediscovering oneself</td>
<td>3.84</td>
<td>0.824</td>
</tr>
<tr>
<td>PS7: Knowing the culture</td>
<td>3.22</td>
<td>0.790</td>
</tr>
<tr>
<td>PS8: Strengthening family bonding</td>
<td>3.11</td>
<td>0.795</td>
</tr>
<tr>
<td>PS9: Visiting friends</td>
<td>3.07</td>
<td>0.673</td>
</tr>
<tr>
<td>PS10: Meeting new friends</td>
<td>3.45</td>
<td>0.713</td>
</tr>
</tbody>
</table>

Table 3 shows that the importance of the push factor with regards to the travel intention for “Pondok Pelancongan” program. Overall, most of the respondents believe that items PS1 to PS6 are the “important” factors for them to engage with “Pondok Pelancongan” program. The values of PS1 to PS6 range from 3.84 to 4.62. For the rest of the items in push factor category, PS7 to PS10 values range from 3.07 to 3.45 which indicate that the most of the respondents believe that those factors are only “moderately important” for them to involve with “Pondok Pelancongan” program. Upon checking the values of standard deviation (SD) of items in Table 3, it is found that all values are within the acceptable range i.e. less than 1.

Individually, according to the mean, the most important factor in pushing the respondent to engage with the program is PS1 Looking for religious knowledge with score of 4.62. Then, it is followed by PS2 Strengthening faith to God with and PS3 Participating in religious activities with individual score of 4.61 and 4.30 respectively. While PS4 Getting away from regular routine and PS5 Feeling of peaceful and calm atmosphere share the same level of importance with the score of 3.93, which might be because they do complementing each other.

On top of that, PS6 Rediscovering oneself seems to continue the ranking of importance for push factor with mean score of 3.84. Next, it is followed by PS10 Meeting new friends with the score of 3.45 overtaking PS7, PS8 and PS9. Meanwhile, PS7 Knowing the culture of the host community has scored 3.22, followed by PS8 Strengthening family bonding with score of 3.11. Last but not least, PS9 Visiting friends tend to be the least important factor that pushes the respondent away to engage with “Pondok Pelancongan” program.
Table 4 indicates the level of importance of pull factors in attracting respondents to engage in “Pondok Pelancongan” program. Overall, most of the respondents believe that most of the factors are “important” for them in an effort to engage with “Pondok Pelancongan” program ranging from 3.65 to 4.48. Except for the two factors PL8 & PL9 which range from 3.37 to 3.49.

Individually, the highest score is relying on PL1 State’s policy of “Membangun Bersama Islam” with a score of 4.49, whereas PL2 Image of Kelantan as “Serambi Mekah” and “Negeri Tadahan Wahyu” share the same score with PL5 Recognition from University of Al-Azhar with a score of 4.48 which seems to be the second highest of the importance. Meanwhile, PL6 Concise module appear to be on the third rank with a score of 4.46, followed by PL4 Well-versed Mursyid with a score of 4.45. Then, PL3 Well-established Pondok institution manages to get a score of 4.35, followed by PL12 Uniqueness of experience which seems to have a score of 3.98. On the other hand, PL13 Special events or festive tend to have a score of 3.87.

Moreover, there are three factors that share the same level of importance which are PL7 Friendly and courteous people, PL10 Strategic location of coastal road that link Kota Bharu – Bachok – Tok Bali, and PL11 Proximity to tourist attractions with the same score of 3.65 respectively. However, PL9 Pleasant ambience and PL8 Sense of welcoming with a score of 3.49 and 3.37 respectively seems to be the least importance in attracting respondents to partake in the program. However, these factors should not be given less attention to attract people since the intangible part of any tourism attraction should be attractive and conducive to please the tourists and visitors during their journey.

7. Conclusion

The researcher would like to address that “Pondok Pelancongan” program is feasible to be implemented as a new form of tourism product and attraction since the nature of Pondok institution which has been associated as Islamic learning centre within the state of Kelantan Darul Naim. By looking at the scenario, it seems to be as a fascinating program due to its distinctive features in offering religious knowledge and spiritual enhancement to the tourists who engage with the program.
Apart from that, “Pondok Pelancongan” program is seen to succeed because there is demand for this program by which it serves as a positive indicator in its capability to draw greater number of tourists arrival to the state of Kelantan Darul Naim and thus to participate with the program.

In conclusion, the researcher finds that this study is of importance to be carried out in order to know the factors that actually push and pull the tourists to engage with the “Pondok Pelancongan” program or to get involved in religious and spiritual tourism. Thus, in this study the tourist motivations have been studied pertaining to push and pull factors towards the program. Therefore, all of these factors should be taken into consideration by the organizer or provider in designing the detail of the program to meet the needs and expectations of the tourists.

It is hoped that in the future, once the program has been established and existed in the actual market place, there will be further study on the typology of religious and spiritual tourists in order to identify the actual market segment for “Pondok Pelancongan” program.

8. Limitations of Study

Throughout the study, the researcher encounters several limitations in carrying out the study pertaining to “Pondok Pelancongan” program. First and foremost, it concerns on the identification of domestic tourists whether or not they are coming to Kelantan for the sake of having religious and spiritual tourism or to engage with other form of tourism like attending seminars and conference, visiting friends and relatives and so forth. Apart from that, there is also a likelihood that the non-local (non Kelantanese) such as people from Selangor, Kedah, Johor and etc. whose giving their service in the state of Kelantan. Thus, it is quite hard to identify the actual religious or spiritual tourist to be approached during the field survey of this study.

The second limitation would rely on the research output by which the data obtained do not meet the actual or targeted sampling size that would be 269 respondents. In this context, the researcher only manages to get 178 respondents to answer the questionnaire given by using 3 numerators with the response rate of 66 percent. Therefore, it may impose some error in representing the whole population of domestic tourists who visit Kelantan.

Lastly, another limitation relies on time constraint by which the duration of data collection for this study took place within 6 days to obtain information from the respondent on the ground. This circumstance resulting on limited number of respondents to respond to the questionnaire.
References


