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探討佛光山佛陀紀念館之遊客數位生活方式及宗教信仰對遊客體驗
及滿意度的影響

Exploring the impact of visitor e-lifestyle profile and religiosity
on visitor experience and satisfaction at
Fo Guang Shan Buddha Memorial Center

研 究 生	:	陳健中	Andika Rama Subrata
指導教授	:	蔡欣佑 博士	Assoc. Prof. Melissa Tsai, PhD

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本碩士學位學程 陳健中 Andika Rama Subrata 君

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is eligible for Master's Degree and approved by the committee.

口試委員 Member of Oral Committee :

TUNG-SHENG WANG (Signature)

Wanching Chang (Signature)

Lain-yu Tsai (Signature)

指導教授 Advisor : Lain-yu Tsai

學程主任 Director : Li

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探討佛光山佛陀紀念館之遊客數位生活方式及宗教信仰對遊客體驗 及滿意度的影響

摘要

數位科技和擴增實境技術已廣泛應用於旅遊景點以提升遊客體驗。佛光山佛陀紀念館是台灣最大的宗教旅遊景點，以採用數位科技展示佛教文物而聞名。在數位科技幾乎無處不在的今天，它催生了一種新的生活方式，稱為數位生活型態。本研究對拜訪佛光山佛陀紀念館的遊客之數位生活型態進行了分類，並根據數位生活型態的不同程度調查了遊客體驗和滿意度。最後，本研究也檢視了以宗教信仰作為遊客體驗與滿意度之間關係的調節變量。現場和網路收集了 224 份曾經參觀過佛光山佛陀紀念館的遊客問卷。使用 SPSS 和 PROCESS 4.0 進行資料分析。研究的結果顯示了四個電子生活方式集群：數位落後者、數位普通用戶、數位原住民和數位尋求者。對數位科技感興趣的數位尋求者和數位原住民對佛光山佛陀紀念館的數位科技技術展示更感興趣和滿意。數位生活型態集群作為中介變數的遊客體驗對於滿意度沒有影響，但遊客體驗卻是滿意度的主要預測指標。宗教信仰作為調節因素對滿意度沒有影響。這項研究為宗教旅遊景點提供了實務意義，以更多地了解遊客的數位生活型態及其遊客體驗和滿意度。

關鍵詞：宗教旅遊，數位生活型態，遊客體驗，遊客滿意度，宗教信仰

Exploring the impact of visitor e-lifestyle profile and religiosity on visitor experience and satisfaction at Fo Guang Shan Buddha Memorial Center

Abstract

Digital technology and extended reality technology have been applied in tourism sites to enhance the visitor experience. Fo Guang Shan Buddha Memorial Center, the largest religious tourism site in Taiwan, is well known for adopting digital technology to display Buddhist artifacts. Nowadays, where digital technology can be found almost everywhere, it has developed a new lifestyle called e-lifestyle. This study classified the profile of visitors' e-lifestyle who visit Fo Guang Shan Buddha Memorial Center and investigated their visitor experience and satisfaction based on the different levels of e-lifestyle. Lastly, this study examined the role of religiosity as the moderating variable in the relationship between visitor experience and satisfaction. Two hundred twenty-four questionnaires were collected on-site and online from visitors who ever visited Fo Guang Shan Buddha Memorial Center. SPSS and PROCESS 4.0 were used to conduct the data analysis. The result of this study showed four e-lifestyle clusters: Digital Laggards, Digital Common-Users, Digital Natives, and Digital Seekers. Digital Seekers and Digital Natives who have an interest in digital technology are more affected and satisfied with the digital technology display at Fo Guang Shan Buddha Memorial Center. When visitor experience becomes the mediator, e-lifestyle cluster do not have an influence on satisfaction, whereas the visitor experience is the main predictor of satisfaction. Religiosity as the moderator has no influence on satisfaction. This study provides practical implications for religious tourism sites to understand more about e-lifestyle visitors and their visitor experience and satisfaction.

Key Words: Religious tourism, E-lifestyle, Visitor experience, Visitor satisfaction, Religiosity

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CHAPTER ONE: INTRODUCTION

1.1 Research Background

1.1 Background of the Study

There are various types of tourism and reasons people want to travel, such as for leisure, education, business, medical treatment, and spiritual purpose (Cohen, 1974). Religious tourism is one of the most ancient categories of tourism which motivated by spirituality and religious reasons (Fatima, Naeem, & Rasool, 2016). The growth of religious tourism could be affected by numerous factors, such as searching for authenticity (Lee, Fu, & Chang, 2015; Lee, Jan, & Lin, 2021; Robina Ramírez & Fernández Portillo, 2020), personal belief and spirituality (Huang & Pearce, 2019; Shuo, Ryan, & Liu, 2009), the increasing number of travel agencies (Griffin & Raj, 2017), or even the growing usage of technology and internet within the context of religious tourism (Angkananon, Plodaksorn, & Wald, 2019; Shekari et al., 2021). Nowadays, religious tourism sites have become some of the main tourist destinations globally, targeting the pilgrims of a certain religion and general tourists (Nyaupane, Timothy, & Poudel, 2015). For example, the Holy City of Jerusalem and Shrine of Our Lady of Fatima in Portugal have become pilgrimage destinations for Christians or Catholics, and Mecca, the Mosque of Medina became the holy places of worship for Muslims. Therefore, religious tourism has become a significant component of the tourism industry. Furthermore, religious tourism is not only contributes to the development of the local area, but is also important to build cultural understanding and increase awareness of

heritage (Griffin & Raj, 2017). It is believed that religious tourism also provides resources to preserve historical and cultural sites.

Some of the major religions in the world, based on their populations, are Christianity, Islam, Hinduism, and Buddhism. In some countries, such as Saudi Arabia and Israel, religious tourism site has become their primary destination for tourists to visit. Some cities are popular among visitors because of their religious tourism; for instance, Jerusalem in Israel for Christian tourism (Bozonelos, 2020), Mecca in Saudi Arabia for Islamic tourism (Qurashi, 2017), and Bihar in India for Buddhist tourism (Piramanayagam et al., 2020; Upadhya, Kumar, & Vij, 2020). Buddhism, which originated in India, is one of the oldest religions with over 2,500 years of history. Followers of Buddhism are spreading worldwide, not only in Asia but also in Western countries (Nyaupane et al., 2015). As a religion, Buddhism focuses on practical matters, such as the way to integrate the body and mind, and the way to conserve healthy and peaceful life (Upadhya et al., 2020). People interested in Buddhist teachings such as peace and meditation are often attracted to Buddhist religious sites (Choe, Blazey, & Mitas, 2015). As a country that practices Buddhism and Taoism as the traditional religions, Taiwan has more than 4,000 temples around the country (Taiwan Today, 2021). Even though Buddhism originates in India, it is practiced more in East Asia, such as China and Taiwan, and some countries in Southeast Asia, such as Thailand and Myanmar (Upadhya et al., 2020). Not only Buddhism and Taoism, but the Taiwanese also have other religious beliefs such as Christianity, Islam, Hinduism, and so on. According to Taiwan Tourism Bureau in 2019, visiting religious tourist sites, such as temples and churches, is found on the top ten list of the most impressive things for Taiwan international tourists (Tourism Bureau, 2019). In Taiwan, there are several religious tourism sites across the country, such as Dajia Jenn Lann Temple in Taichung city (Chang, Lin, & Huang, 2020), Da-Lin

Temple in Chiayi county (Shuo et al., 2009), or Bao-An Temple in Taipei city (Lin & Hsing, 2009). Fo Guang Shan Buddha Memorial Center in Kaohsiung, also one of the religious tourism sites in Taiwan, is one of the most visited religious sites and the largest Buddhist temple area in Taiwan. Within one year since the opening in 2011, there are over 9 million people who came to visit the site, and it continues to increase every year (Shih, 2015). According to the Taiwan Tourism Bureau, approximately 9 million people visited Fo Guang Shan Buddha Memorial Center in 2019, but the number decreased to 4.2 million people in 2020 and 1.9 million people in 2021 because of the Covid-19 pandemic restriction policy in Taiwan.

Tourist destinations will try to attract people to come and visit their sites, including religious tourism sites. Today, many religious tourist sites try to provide more commercial activities such as shopping areas, entertainment facilities, or expensive restaurants and hotels nearby (Huang & Pearce, 2019). The reason is that nowadays, religious tourism is not only about traveling for spiritual purposes but also has a strong connection with economic, social, political, and cultural purposes (Collins-Kreiner, 2018). It is up to the key stakeholders to maintain and develop their religious tourist sites; therefore, Griffin and Raj (2017) stated that it is necessary to understand the religious tourism site itself and the relationship between people and the destination when managing and developing religious tourism. Another way to attract visitors and enhance their experience is by using advanced technology for the purposes of entertainment and education (Shah & Ghazali, 2018), mainly because digital technology has become an important key role in human life. When people visit tourist destinations, digital technology has also become an important thing influencing the visit (De Ascaniis, Mutangala, & Cantoni, 2018). Visitors might feel the tourist sites are more attractive and exciting because of the technology they have (Egger, 2013). Anaya and Lehto (2020) also claimed that the technology used in the tourist site

could provide entertainment and help visitors explore more of the site. This is what the Fo Guang Shan Buddha Memorial Center in Kaohsiung has done with their site. Fo Guang Shan Buddha Memorial Center is not only a place for Buddhists to offer prayers but also can be an attraction for visitors. There are some vegetarian restaurants, cafés, souvenir shops, and even lodges as accommodation for visitors who want to stay overnight. Not only has those facilities, but Fo Guang Shan Buddha Memorial Center also has a modern museum inside the area. There are a variety of interactive displays with advanced technology, such as the usage of LED displays, QR code technology, and augmented reality (AR) technology. They also have a 4-D cinema where tourists can watch and learn about the history of Buddha. Shah and Ghazali (2018) stated that these technologies could enhance the visitors' experiences by involving them directly with the technology. This area can also attract and educate people about Buddhism, especially young people (Shih, 2015). This study will primarily take place at Fo Guang Shan Buddha Memorial Center in Kaohsiung, Taiwan.

1.2 Research Problem and Significance of Study

Interestingly, in today's modern world, tourism sites use technology to enhance visitors' experience at the destination. The reason is that digital technology can create an interaction between visitors and the environment. Digital technology also can help increase visitors' experience during their visit (Campos et al., 2018). Elgammal et al. (2020) also stated that the experience of using technology could affect their satisfaction as well. Moreover, the acceptance level of technology usage will be different for the types of vacation and even different for each individual (De Ascaniis et al., 2018). It will depend on the lifestyle of each visitor and how they use technology in their life. Therefore, this will develop a new lifestyle for them, as Yu (2011) called an e-lifestyle. More specifically, e-lifestyle consists of four constructs: e-activities, e-

opinions, e-interests, and e-values (Yu, 2011). Yu (2011) also believed that marketers need to establish an e-lifestyle instrument for their customers to know how to design and promote their products or services in this technological era. Technology, when applied correctly, can play an important role and is beneficial for the tourism sector. For instance, provide quick and complete information for tourists (da Costa Liberato, Alén-González, & de Azevedo Liberato, 2018), create a more effective promotion for the site (Aldebert, Dang, & Longhi, 2011), and generate more revenues (Xiang et al., 2015). Feitosa and Barbosa (2020) also believed that visitors, especially the younger generation, will be more attracted to museums when a high level of technology is used at the sites. But with the appliance of technology by religious tourism sites like Fo Guang Shan Buddha Memorial Center, there will be questions raised. One of them is whether the technology can affect the religiosity of the visitors who visit the site. Although religious sites are usually related to sacred rituals and places, they also would try to attract more tourists by fulfilling the needs of different types of visitors with more commercialized facilities (Huang, Pearce, & Wen, 2017). De Ascaniis et al. (2018) also believed that technology should become the external support for visitors during their experience in the religious site, their results claimed that technology in the religious site does not impact the visitors, either in terms of their religiosity or their experience.

There are, of course, not only the benefits and importance of religious tourism but also some issues that come up. As more people visit the religious site, there is an ongoing debate on the scale of sacred places to become more secular (Damari & Mansfeld, 2016; Olsen & Wilkinson, 2016). One of the ways is by applying digital technology. With their e-lifestyle, people tend to be more satisfied when using advanced digital technology. It is believed that applying digital technology at the tourist site can be more attractive to younger visitors because

of the uniqueness and excitement (Shah & Ghazali, 2018). Hassan et al. (2015) also investigated that the e-lifestyle of people can have an impact on customer satisfaction and loyalty which showed that e-lifestyle could affect customer satisfaction and commitment toward a product. However, few researchers are still studying the relationship between e-lifestyle and visitors' satisfaction in tourism sites, especially religious sites. When studying religious tourism, religiosity, which is people's religious beliefs and practices that will influence their activities (Eid & El-Gohary, 2015), can also become the moderating variable that affects visitors' satisfaction (Abror et al., 2019; Eid & El-Gohary, 2015). Therefore, the primary goal of this study is to explore visitor experience and satisfaction when using digital technology in religious tourism sites, based on their level of e-lifestyle classification. This study will also examine the role of religiosity as the moderating variable in the relationship between visitor experience and satisfaction.

1.3 Research Objectives

The primary objective of this study is to investigate the impacts of e-lifestyle and religiosity on visitors' experience and satisfaction in the Fo Guang Shan Buddha Memorial Center. The specific objectives of the study are:

1. Cluster the visitors of Fo Guang Shan Buddha Memorial Center according to their e-lifestyle.
2. Investigate the relationship between visitors' e-lifestyle clusters and visitor experience at the Fo Guang Shan Buddha Memorial Center.
3. Investigate the relationship between visitors' e-lifestyle clusters and their satisfaction at the Fo Guang Shan Buddha Memorial Center

4. Investigate the relationship between visitors' e-lifestyle clusters and their religiosity at the Fo Guang Shan Buddha Memorial Center.
5. Examine the role of religiosity as the moderating variable in the relationship between visitor experience and satisfaction at the Fo Guang Shan Buddha Memorial Center.



CHAPTER TWO: LITERATURE REVIEW

2.1 Literature Review

2.1 Chapter Overview

This section will discuss the ideas and variables that will be implemented in the study. This study investigates and understands the influence of visitors' e-lifestyle on their experience and satisfaction when visiting religious tourism sites with technology appliances inside the area. Subsequently, there is a moderating variable which is religiosity, which can be an important aspect within the religious tourism industry. This study will use e-lifestyle construct to classify the visitors' e-lifestyle profile level. Thus, this chapter facilitates related literature review and the development of these concepts, especially in the tourism industry context. Doing a review of related literature will help provide the foundation for what is known about the variables used in the study; e-lifestyle, visitor experience, visitor satisfaction, and religiosity. There will be presented with the definitions, themes, and related studies from multiple reputable sources. Furthermore, this chapter will highlight the crucial findings and variability of current studies that will show the opportunities for this study to fill these research gaps.

2.2 Religious Tourism

Religious tourism can be defined as travel to visit routes, sites, and festivals of religious significance and pilgrimage (Mintel, 2012). The primary purpose of the visit is to take part in activities that have religious significance. The connection between religion and tourism activities has been set up since pilgrimage was described as its oldest form (Fleischer, 2000; Kim, Kim, &

King, 2020). Rather than pilgrimage, religious tourism has a broader meaning and understanding, which can be assumed as visiting tourist sites where visitors can experience religious events or products such as culture, architecture, and art (Heydari Chianeh, Del Chiappa, & Ghasemi 2018). Religious tourism has been a phenomenon that has happened repeatedly within the history of religions, and it can be referred to as a form of tourism with religious associations (Rinschede, 1992). That is the reason why, when people talk about religious tourism, most of them will link it to the ancientness of the site or the long history of the destination, which can be one factor to attract visitors to visit the religious heritage site. Even though it has a long history, religious tourism is still a growing industry. It is estimated that around 600 million people travel domestically and internationally for religious reasons every year (Timothy, 2020). One of the most common reasons for people to visit religious sites is to gain spiritual experience and fulfill religious needs (Sharpley & Jepson, 2011). But there are also some other motivations why people visit sacred areas. Participating in religious festivals and performances (Shinde, 2018), mental relaxation (Wang, Chen, & Huang, 2016), and purely for travel purposes without any religious motivations (Kartal, Tepeci, & Atli, 2015). Therefore, Chadha and Onkar (2016) stated that religious tourism is a phenomenon based on both religious and non-religious motivations.

Some scholars believe that the secular and religious aspects can coexist in religious tourism sites because these destinations could attract more people who have an interest in culture, history, heritage, and general sightseeing as well as devotees (Aldyan & Maret, 2020; Wong, Ryan, & McIntosh, 2013). Therefore, these religious tourism sites can attract both pilgrims who visit because of religious purposes and tourists who visit because of leisure purposes. The perspectives of how important religious sites have to be sacred or secular could be different for each individual (Kim et al., 2020). Religious sites can provide a wide variety of offerings ranging

from activities, services, and other forms of spiritual nature, to more secular facilities for tourists such as restaurants or museums (Griffin & Raj, 2017). With this variety of activities, religious tourism, similar to any other leisure tourism, can also benefit the economy by creating jobs for local people and developing the infrastructure around the site (Dhamija, 2018).

2.2.1 Religious Tourism in Taiwan

Like other countries worldwide, religious tourism and pilgrimage have also become one of Taiwan's most important tourist activities (Liu, Tsou, & Lo, 2012). Taiwan's religious tourism and pilgrimage are different from other countries because of the cultural uniqueness and differences between regional areas (Kuo, Chen, & Liu, 2019). In most parts of Taiwan, the most common traditional religions are Buddhism, Taoism, and folk religions. Therefore, most of the temples worship the combination of those three traditional religions, even though some are purely Buddhist temples (Taiwan Tourism Bureau, n.d.b). For the other religions, such as Catholicism and Protestantism, they first arrived in Taiwan around the 17th century that introduced by Dutch and Spanish missionaries. There are a number of temples around Taiwan that have also become tourist attractions, such as Dajia Jenn Lann Temple in Taichung city (Chang et al., 2020), Da-Lin Holy Mother Temple in Chiayi county (Shuo et al., 2009), Bao-An Temple in Taipei city (Lin & Hsing, 2009), and Fo Guang Shan Buddha Memorial Center in Kaohsiung city (Shih, 2015). But not only these temples, there are also other religious sites from different religions and beliefs, such as Wanjin Basilica Church in Pingtung county, Holy Rosary Cathedral in Kaohsiung city (Wang, 2017), and Taipei Grand Mosque in Daan district, Taipei (Wardhani, Hara, & Dugis, 2021).

Taiwan is significantly diversified in religious beliefs, such as the practices of Buddhism, Christianity, Catholicism, Islam, Taoism, and many other folk religions. According to Taiwan

Tourism Bureau (n.d.), there are also a variety of religious festivals and activities that can attract visitors, such as the burning of the Plague God Boat in southwestern Taiwan or the Baosheng Festival in Dalongdong Baoan Temple, Taipei city. There are also religious activities for the Mazu pilgrimage that can be found in Dajia Jenn Lann Temple, including float parades, dragon and lion dances, and puppet stand theater performances. Moreover, there are numerous Buddhist organizations scattered around Taiwan for Buddhism itself. The five largest Buddhist organizations in Taiwan are Fo Guang Shan Buddha Memorial Center in Kaohsiung, Dharma Drum Mountain in Taipei, Tzu Chi Foundation in Hualien, Chung Tai Chan Monastery in Nantou, and Ling Jiou Mountain Buddhist Society in New Taipei city. These organizations are also actively spreading overseas to promote Buddhism and various cultural aspects.

2.2.2 Digital Technology in Religious Tourism

Nowadays, digital technology can be found almost everywhere and has already become a significant global event that can differentiate people at this time compared to the previous generations (Tayfun & Yuksel, 2015). Recently, several scholars have been studying technology within the tourism and hospitality sector (Anaya & Lehto, 2020; De Ascaniis et al., 2018; Feitosa & Barbosa, 2020). For example, in a hotel, Neuhofer et al. (2015) stated that intelligent technologies could be an essential factor to attract and enhance guests' experience. Those in the tourism industry need to be more aware and understand that people have adapted to technological changes, making it easier to access information (da Costa Liberato et al., 2018). The perception and role of religious sites, such as Buddhist temples, have dramatically expanded from sacred religious sites into recreational and leisure destination that transcends the religious boundary (Song et al., 2015). It is necessary for religious sites to diversify their religious tourism products with various types of products therefore it will attract more people to visit (Benur & Bramwell,

2015; Shekari et al., 2021). Especially in this era, where technology is developing quickly, digital technology can be used to satisfy and meet the demands of people who visit religious sites (Shekari et al., 2021).

In recent years, several firms and tourist destinations have started incorporating digital technology into their business. They recognize that it is essential to their improvement in this competitive industry (Happ & Ivancsó-Horváth, 2018). Moreover, with this technology applied to religious sites, there will be some positive and negative opinions. Some people would still prefer to visit authentic traditional religious sites (Ariffin & Mansour, 2018), while others feel digital technology can enhance their visiting experience (Beliatskaya, 2017). For example, De Ascaniis et al. (2018) mentioned that digital technology could be an obstacle and distract visitors to the religious site. Still, it can be a great help for visitors when digital technology is used correctly. When digital technology is incorporated effectively into a tourism destination, it will enhance the visitors' experiences and increase competitiveness among tourism destination sites (Gretzel et al., 2015). Furthermore, when choosing a destination to visit, visitors do not choose solely because of the destination's landscape, architecture, or culture. There are more important factors, such as accessibility, elements of excitement and novelty, or even the use of modern and convenient facilities (da Costa Liberato et al., 2018). These can be created in tourist destinations by implementing digital technology.

In this study, digital technology referred to mobile technologies (e.g., smartphones and QR codes) and extended reality technologies (e.g., 4D technology and augmented reality). These technologies have started to be applied in many tourism sites to enhance the visitor experience. Mobile technology such as smartphones or tablets has become a primary technology device for people to access information and other things in their daily lives (Law, Chan, & Wang, 2018).

According to Statistica (2021), there were more than 6.3 billion smartphone users worldwide in 2021, and this will be increased to 7.5 billion users in the next five years. This massive mobile technology usage also impacts the tourism industry, in which visitors can easily access information and share their experiences anytime and anywhere (Wang, Xiang, & Fesenmaier, 2014). For extended reality technology, it can be considered as a new technology that has been applied in the tourist destination. Some innovations in digital technology, such as Virtual Reality (VR), Augmented Reality (AR), or 4D technology, have been started to be used by tourism sites to enhance their visitor experience during their visit (Bekele et al., 2018; Han, tom Dieck, & Jung, 2017; Salovaara-Hiltunen, Heikkinen, & Koivisto, 2019). Take virtual reality as an example: it can enhance an object and supplement it with various information through animation, video, or audio (da Costa Liberato et al., 2018). Trunfio and Campana (2020) also believed that mixed reality technology could be helpful in tourist destinations, such as museums. There are some advantages when a tourist destination incorporates digital technology, such as helping visitors to understand the information quickly and easily. However, Liu (2020) also stated that excessive use of digital technology on a site could interfere with the visitor experience of accessing information. Therefore, there is still an ongoing study investigating the effect of digital technology on the visitor experience.

2.3 E-lifestyle

Lifestyle can refer to a particular way of living, and it is commonly used for understanding the living patterns of various groups or social classes. Every individual will have a different lifestyle that multiple factors can influence. The person's values, life goals, and life vision; can all be reflected in their lifestyle (Vyncke, 2002). Lifestyle also can determine what people tend to do or buy and how they express themselves. Therefore, for a firm, in this case, a tourist destination, understanding people's lifestyles can help them communicate easily with the visitors and understand more about their preferences (Cătălin & Andreea, 2014). It can be an essential aspect to focus on for deciding the market segmentation because each group of people will have their preferences and tendency based on their lifestyle (Lin & Shih, 2012). Some studies also found that people's lifestyles and human behaviors can be explained and predicted by psychological and sociological variables (Cătălin & Andreea, 2014; Nelson & Meyvis, 2008; Yu, 2011).

Overall, there are two broadly used concepts about lifestyle constructs. The first one was developed by Wells and Tigert (1971) based on three dimensions of activities, interests, and opinions (AIO). They described activities as the actual observable behavior, interests as paying attention continuously to specific objects, and opinions dimension as the response to a particular event. Mitchell (1983) developed the other lifestyle construct, including value, attitude, and the lifestyle scales (VALS). He emphasized that perceived value could determine people's behavior and attitude. Understanding people's lifestyles have long been considered beneficial in providing and delivering products or services suitable to specific target market segments. Especially nowadays, when massive usages of technologies such as the internet and mobile devices

significantly change the way people live (Hassan, Thurasamy, & Loi 2017). Yu (2011) believed that validating an e-lifestyle instrument is important in this technology era.

The term “e-lifestyle” was first used by Kim, Park, Kim, Moon, and Chun (2002) to define what consumers want, their interests, and their point of views and beliefs on the internet. Subsequently, the term “e-lifestyle” started to be commonly used by researchers after Yu (2011) adapted the AIO and VALS instruments to establish the e-lifestyle scales. Therefore, his study can be considered the pioneer of other e-lifestyle studies. It is also believed that different levels of e-lifestyle will influence visitors to demonstrate different reactions and behavior to what the destination provides, such as advertisements on the internet. Moreover, Hassan et al. (2017) also believed that constructing and developing an e-lifestyle instrument could be helpful to business owners because it can assist them to understand each individual preference. Therefore, in the end, it can help to make the customers satisfied. When talking about e-lifestyle, most scholars investigate it in the business industry. Table 1 showcases the application of e-lifestyle in the past ten years. It is observable that previous studies focused more on customer satisfaction and loyalty when purchasing online, website quality, and the impact on their commitment. However, insufficient attention has been given to the effect of e-lifestyle on the tourism industry, especially when digital technologies keep advancing nowadays.

2.3.1 E-lifestyle Construct

This study will adapt the e-lifestyle construct by Yu (2011), which consists of four interrelated elements: e-activities, e-interests, e-opinions, and e-values. More specifically, the first three elements are based on AIO construct (Wells & Tigert, 1971), while the e-values element was adapted from VALS construct (Mitchell, 1983). In this study, the e-activities construct can be defined as the visitors’ activities in terms of entertainment and receiving

information from digital technology. Meanwhile, e-interests are classified as the visitors' attentiveness to the latest technology and trends. For the e-opinions, it includes the visitors' views about the development and advancement of digital technology. Lastly, e-values represent the visitors' beliefs on how digital technology can benefit their daily lives, such as knowledge, networking, and convenience.

Table 1

Previous research applying e-lifestyle construct

Author	Study area/context	Research objective	E-lifestyle construct
Pandey & Chawla (2014)	Online shopping (India)	- Understand the e-lifestyle of online shoppers in India - Identify factors that influence online shoppers' e-lifestyle in India	- E-enjoyment - E-distrust - E-offers - E-self-inefficacy - E-logistic concerns - E-negative beliefs
Hassan et al. (2015)	Mobile service provider (Malaysia)	Investigate the impact of e-lifestyle on customer satisfaction and loyalty from mobile consumers	- E-activities - E-interests - E-opinions - E-values
Yu (2015)	Mobile banking adoption (Taiwan)	- Cluster mobile banking adopters and non-adopters based on their e-lifestyle - Investigate the effect of e-lifestyle on the mobile banking adoption	- E-activities - E-interests - E-opinions - E-values
Pandey & Chawla (2015)	Clothing e-retailers (India)	Use qualitative methods for establishing content validity for e-lifestyle and website quality constructs impacting loyalty towards clothing e-retailers	- E-enjoyment - E-convenience - E-self-inefficacy - E-distrust - E-offers - E-logistic issues - E-negative beliefs

(continued)

Author	Study area/context	Research objective	E-lifestyle construct
Pandey & Chawla (2016)	Online clothing shop (India)	Understand the effect of e-lifestyle and website quality dimensions on loyal and disloyal shopper groups	- E-enjoyment - E-convenience - E-self-inefficacy - E-distrust - E-logistic ease - E-negative beliefs
Hassan, Thurasamy, & Loi (2017)	Mobile service subscribers (Thailand)	Understand and examine the factors influencing customer satisfaction and loyalty from customers' e-lifestyle perspective	- E-activities - E-interests - E-opinions - E-values

2.4 Visitor Experience

Visitor experience, in the tourism literature, can be defined as an output of motivation (Beeho & Prentice, 1997) which can be affected by the services provided, the environment, previous experiences, and expectations (Walls et al., 2011; Zatori, Smith, & Puczko, 2018). In summary, experiences are cognitive stages that result in the satisfaction that connects to memory which can be unique for visitors (Bideci & Bideci, 2021; Lazoc & Luț, 2013). In the tourism and hospitality industry, firms should think that they are selling products or services. Still, there is also another aspect that they should focus on, which is selling experiences. Pine and Gilmore (1998) believed that people always desire unique and memorable experiences; therefore, they need to respond to these desires by providing memorable experiences to them. When people visit a tourism site, including a religious tourism site, they will try to have a good experience and seek positive memories during their visit. Thus, it is common for a destination to engage with its visitors in their experiential visits (Elgammal et al., 2020). The destinations are trying to be more visitor-oriented, where they are hoping to engage with and understand the visitors' background

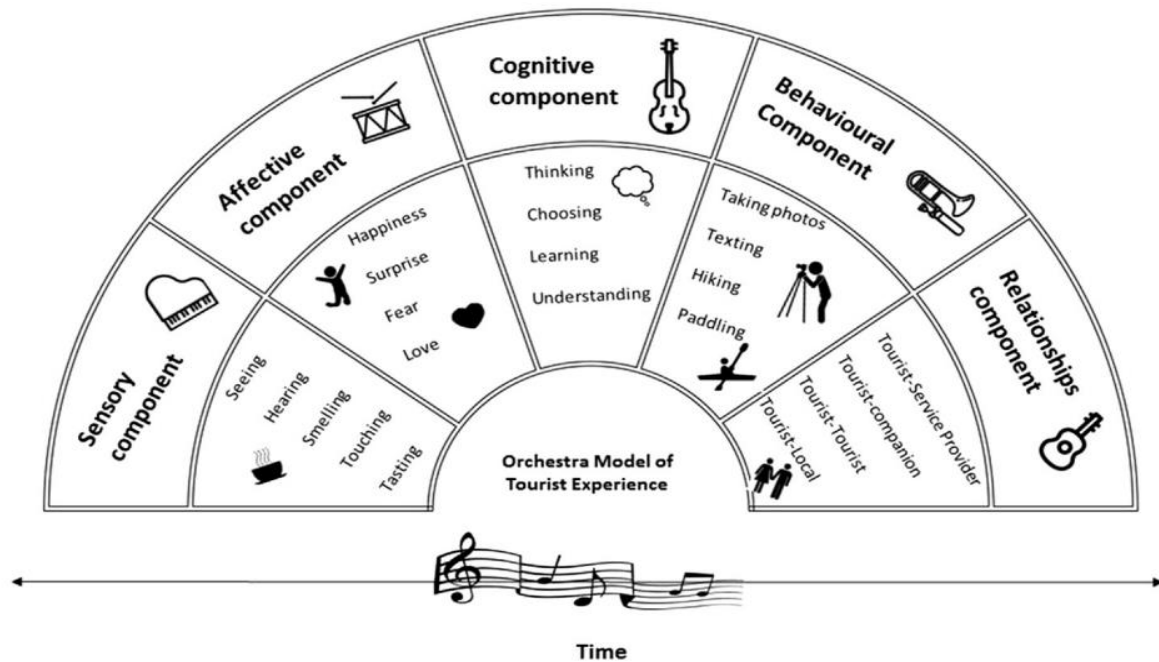
(pre-visit), feelings during their visit, and their satisfaction level after the visit (Bergel & Brock, 2019; Chan, 2009).

Experience in tourist destinations can create an important value for the visitors. Pearce (2011) presented a visitor experience model called the orchestra model. The idea proposed in this model is taken from a part of an orchestra that has rise and fall parts during the show that engage the audiences. Similar to the orchestra model for visitor experience, which has rise and fall aspects in importance during the visitation at the tourist destination (Pearce & Zare, 2017). The orchestra model adapts components of visitor experience from Schmitt (1999), which has been used mainly in tourism studies. According to the orchestra model, five components can affect the visitor experience, and create a valuable and practical value: sensory, affective, cognitive, behavioral, and relationship.

First, the sensory component can create sensory experiences through sight, taste, sound, smell, and touch. It is helpful to add value to a product or destination. Second, affective is a component that enhances the experience by influencing people's emotions so it can create positive moods toward a brand. For the third component, cognitive is a factor that creates problem-solving and creative experiences. It can be applied by giving visitors a unique and surprising experience. This cognitive component is also common for activities related to new technology products.

Figure 1

Orchestra Model



Note. This model was produced by Pearce in 2011, portraying five components of the Orchestra Model. From “The Orchestra Model as the Basis for Teaching Tourism Experience Design,” by Philip L. Pearce and S. Zare, 2017, *Journal of Hospitality and Tourism Management*, 30, p. 59.

The next component, behavioral, is enhanced by targeting physical experiences. This component is also associated with the lifestyle of people. The last component, relationship, is expanding beyond the people’s feelings. It shows the relationship between an individual and other people, such as the staff, volunteers, or other visitors. When all five components are implemented at a tourist destination, it can create a good experience for the visitors (Schmitt, 1999). Consistent with the orchestra model, which showed that new technology and lifestyle could affect the visitor experience; therefore, the first hypothesis is as follows:

- H1.* E-lifestyle significantly influences the visitor experience at Fo Guang Shan Buddha Memorial Center.

The visitor experience is an important factor for religious tourism to focus on. Both academics and industries already recognize the need for tourism destinations such as heritage sites and religious sites to focus more on visitor experiences (Bond, Packer, & Ballantyne, 2014; Chan, 2009; Poria & Reichel, 2009). Visiting religious tourism sites is not considered niche tourism anymore because this tourism activity has eventually become visitors' selection to get unique experiences (Bideci & Bideci, 2021). Castellani et al. (2020) also believed that people who visit religious sites are for spiritual and religious purposes and to experience memorable moments. In sacred and religious places, Bideci and Albayrak (2016) believed that visitor experiences will be different from other environmental settings because of the cultural and religious backgrounds, spiritual motivation, or the degree of their belief. Nowadays, digital technology has been applied to the tourism industry. Studies found that these applications of digital technology at tourist destinations can affect the visitor experiences. It can also affect their satisfaction by stimulating the traditional visitors' experience and attracting new visitors (Errichiello et al., 2019; Trunfio, Campana, & Magnelli, 2019).

2.5 Visitor Satisfaction

Satisfying visitors is an important factor for religious tourism success, similar to all tourism industry sectors (Abror et al., 2019). Visitor satisfaction can be defined as an outcome of an overall visitation evaluation and has been found to have the role of mediator between experience and behavioral intention (Elgammal et al., 2020; Oliver, 1993). Because of the need to enhance visitors' satisfaction who have less emotionally or spiritually connected to a religious site, Hughes, Bond, and Ballantyne (2013) believed that the site needs to provide an appropriate interpretation that can connect the visitors with the site or the story. People's lifestyle segment can also become the predictor of satisfaction when visiting resort or spa (Naylor & Kleiser,

2002). When talking about visitor experience and satisfaction, studies have shown that visitor experiences have a positive impact on their satisfaction with visited places, such as museums (Elgammal et al., 2020), wineries (Leri & Theodoridis, 2019), festivals (Cole & Chancellor, 2009), and religious tourism sites (Bond, Packer, & Ballantyne, 2014). Furthermore, it is suggested by previous research that the visitor will be satisfied when their expectations are supported by their experience during their visit (Suhartanto et al., 2021). Song et al. (2015) also proved that various experiences at the site could significantly affect visitor satisfaction. Hence the following hypothesis is proposed below:

H2. E-lifestyle significantly influences the satisfaction at Fo Guang Shan Buddha Memorial Center.

H3. Visitor experience based on the e-lifestyle profile significantly influences the satisfaction at Fo Guang Shan Buddha Memorial Center.

2.6 Religiosity

Religion can become an essential key role in people's life. Even in the tourism and hospitality industry, religion can become a crucial role in how individuals choose how they consume or purchase a product or service. Shtudiner, Klein, and Kantor (2018) also believed that religion is a belief system and a faith shown and reflected in every aspect of life. Previous research suggests that religion is a fundamental element of culture and strongly relates to many aspects of our lives and behavior (Poria, Butler, & Airey, 2003; Walter, 2001). The definition of religiosity was stated by Amalia, Sosianika, and Suhartanto (2020) as the degree of people's commitment or loyalty to their religion and to what scope that religion is shown in their behavior. That is why it is not only happened when people are doing their worship activities, but it can also occur when they are doing other activities in their daily lives (Liza & Minarti, 2016). Religiosity

has several relationships with other variables, such as behavioral intention (Wang et al., 2020), customer engagement (Abror et al., 2020), attitude (Usman et al., 2020), and satisfaction (Abror et al., 2019).

Religion can affect people's lifestyles; it will also affect their beliefs and values, such as eating and dress habits (Liza & Minarti, 2016). Another example that religiosity could affect people's lifestyle is from Mokhlis' (2009) research that showed Malaysian people's lifestyle and the way they purchase cars and clothing can be affected by religious influence. Therefore, it is suggested that people's lifestyles might differ depending on their religiosity level. The level of how people accept and are willing to use new technology might be different for every individual. Khraim (2010) believed that people's religiosity could be one of the central and important factors in their decision to adopt and apply new technology. Mochis and Ong (2011) also mentioned that people's behavior in daily life could be predicted by their commitment to their own religion's regulations and rules. Therefore, religiosity can become an important factor that affects visitor experience and satisfaction during their visit to tourist sites. The hypotheses in support of these notions are then as follows:

H4. E-lifestyle significantly influences the religiosity at Fo Guang Shan Buddha Memorial Center.

H5. The relationship between visitor experience and satisfaction at Fo Guang Shan Buddha Memorial Center is significantly moderated by religiosity.

2.7 Chapter Summary

This section will outline the review of related literature that can be used as the foundation of this study. The current study area on the concepts of e-lifestyle, visitor experience, visitor

satisfaction, and religiosity was first presented in this chapter. There is still limited literature on e-lifestyle, especially in the context of the tourism industry. Primarily, the research on e-lifestyle investigated the effect of e-lifestyle on customer satisfaction and loyalty when purchasing online. Recently, digital technology has transformed how people live, including the tourism industry. Furthermore, religious tourism sites are started to move their direction from sacred sites to be more commercialized. The appliance of digital technology inside tourism sites is believed to be a good factor in enhancing the visitor experience and increasing their satisfaction. Despite this, the effect of e-lifestyle and religiosity can also be considered satisfaction variables. Therefore, this study argues that the visitors' different e-lifestyle profiles will influence their experience and satisfaction differently. Furthermore, religiosity can also influence satisfaction when visiting religious tourism sites that apply digital technology inside the area.



CHAPTER THREE: RESEARCH METHODOLOGY

3.1 Research Methodology and Design

3.1 Chapter Overview

This section discusses the research's operation and the tools, techniques, and the study process implemented to collect and analyze the data. The previous chapter explained each variable's current knowledge and foundation used in this study. This chapter is concluded by proposing the conceptual framework of this study. The conceptual framework will show the e-lifestyle as a variable which can be a factor to differentiate the visitor experience and satisfaction. Furthermore, religiosity will be the moderating variable in the conceptual framework between visitor experience and satisfaction. Moreover, this chapter will explain the methods used to fill the research gaps and respond to the research objectives of this study proposed in chapter one. This chapter begins with the study's research design and the proposed conceptual framework. Next, the research site will be explained in more detail in this chapter, before going to the data collection method. Lastly, the latter section will discuss the instruments, sampling, and analysis for each stage in this study.

3.2 Research Design

3.2.1 Quantitative Approach

Quantitative methodology is beneficial for using statistical and numerical tools, techniques, and processes to interpret and analyze data in research (Lewin, 2005). According to the first chapter, the objective of this study is to classify the profile of visitors who visit the Fo

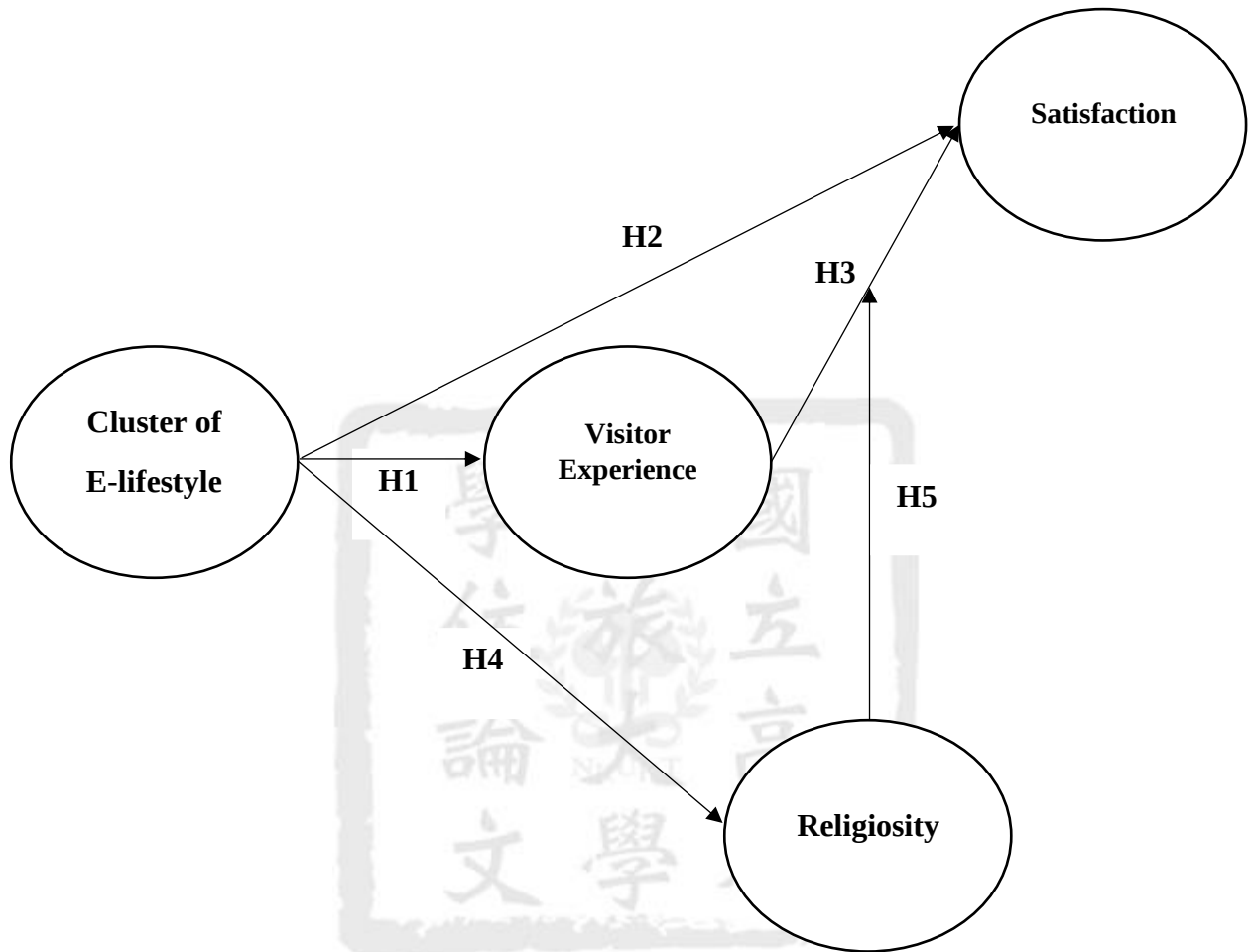
Guang Shan Buddha Memorial Center according to their e-lifestyle. Next, after finding out how many profiles of visitors' e-lifestyle at the Fo Guang Shan Buddha Memorial Center, another objective is to investigate their relationship with visitor experience and satisfaction, with religiosity as the moderating role. It is necessary to employ the quantitative method with a sizeable amount of data respondents for these objectives. Because the study population is large, a quantitative methodology is the most appropriate approach for collecting the data (Cooper & Schindler, 2008).

3.3 Proposed Conceptual Framework

In this study, the conceptual framework consists of the cluster of e-lifestyle, visitor experience, satisfaction, and religiosity. For clustering the profile of visitors' e-lifestyle, it was adapted from Yu (2015), who also classified e-lifestyle into five clusters in the area of mobile banking. The five clusters are digital laggards, traditional banking likers, digital followers, digital carers, and digital seekers. After classifying each profile of the visitors' e-lifestyle, this study also investigates their relationship with the experience. This study adopted the definition of visitor experience from Pearce and Zare (2017), which stated that visitor experience consists of five components: sensory, affective, cognitive, behavioral, and relationship. This understanding of visitor experience also explains that lifestyles also can have a relationship with the visitor experience when visiting tourist destinations. Subsequently, this study also investigates the relationship between visitor experience and satisfaction. The last construct – religiosity - is added as the moderating variable between visitor experience and satisfaction. Religiosity can be considered the moderating role between experience and satisfaction (Purnama, Sukmasari, & Bhandari, 2021), primarily when related to religion. The conceptual framework of this study is illustrated in Figure 2.

Figure 2

Proposed Conceptual Framework



From the proposed conceptual model below, there are five hypotheses proposed:

- H1:* E-lifestyle significantly influences the visitor experience at Fo Guang Shan Buddha Memorial Center.
- H2:* E-lifestyle significantly influences the satisfaction at Fo Guang Shan Buddha Memorial Center.

H3: Visitor experience based on the e-lifestyle profile significantly influences the satisfaction at Fo Guang Shan Buddha Memorial Center.

H4: E-lifestyle significantly influences the religiosity at Fo Guang Shan Buddha Memorial Center.

H5: The relationship between visitor experience and satisfaction at Fo Guang Shan Buddha Memorial Center is significantly moderated by religiosity.

In summary, the proposed conceptual framework of this study is expected to help scholars and practitioners gain insight into how e-lifestyle influences the experience and satisfaction when visiting religious tourism sites.

3.4 Research Site

The data for this study was collected at Fo Guang Shan Buddha Memorial Center, located in Dashu District of Kaohsiung city, the southern part of Taiwan (see Figure 3). Fo Guang Shan Buddha Memorial Center is the headquarters of the international Fo Guang Shan organization, which is considered one of the largest Buddhist organizations in Taiwan and the whole world. It is regarded as one of the largest Buddhist organizations in Taiwan and has already spread to other countries, such as Australia and Canada. In Taiwan itself, Fo Guang Shan Buddha Memorial Center is considered the largest Buddhist monastery built in 2003 and was completed at the end of 2011. The monastery's area is around 100 hectares which Shih (2016) stated that it reflects the embodiment of the sacredness and holiness of the Buddha himself. Not only the monastery inside the area, but visitors could also visit the Buddha Museum, which combines traditional and modern elements and is equipped with a variety of displays and facilities. Some exhibitions and events will be changing every couple of months. During the operational hours from 09:00 AM

until 06:00 PM on weekdays and 09:00 AM until 07:00 PM on the weekend, visitors can visit and look at some of the collections displayed inside the museum, such as the Buddha's Tooth Relic and Sutra Pillar. The displays are not only from Taiwan, but there are also collections from other countries such as Japan, India, Thailand, and South Korea. Besides the museum and monastery, there are also different commercial facilities inside the area, which are restaurants, cafés, and souvenir shops.

Figure 3

Research Site Map



Source: BMC (2021)

Fo Guang Shan Buddha Memorial Center also has been recognized by visitors worldwide. Since 2014, Fo Guang Shan Buddha Memorial Center has been awarded TripAdvisor's Travelers' Choice Award and Certificate of Excellence five times. TripAdvisor, one of the largest and most reputable travel online communities, is also considered a trustworthy platform because of its source credibility, information quality, and website quality (Filieri, Alguezaui, & McLeay, 2015). This shows that Fo Guang Shan Buddha Memorial Center has gained high credibility among visitors to tourist destinations in Taiwan.

This study focuses on two areas of digital technology: mobile technology and extended reality technology. The reason to focus on these two areas is that people commonly use mobile technology everywhere and anywhere. It has already become a primary tool to gain information and assist people's lives (Law et al., 2018). The extended reality technology can still be considered a new technological innovation, especially in the tourism and hospitality industry. After observation and search, it was found that Fo Guang Shan Buddha Memorial Center is the only religious site that applies both technologies inside their area (see Table 2). QR code technology was used inside the area for visitors to scan and make their smartphones as AR devices. Visitors just need to download the mobile app to use the AR functions on their smartphones. The website of Fo Guang Shan Buddha Memorial Center is also interactive and provides complete information about the site. The website also offers Chinese and English so that international visitors can understand more easily. There is also 4D technology in the museum inside the area that has been used to share knowledge of Buddha's life. Another technology that has been applied inside the area is the AR experience where there is a 360-degree screen that allows visitors to experience themselves traveling to other Buddhist temples worldwide. In conclusion, the technology applied by Fo Guang Shan Buddha Memorial Center is not only the

hardware display but also the software application that can enhance the visitor experience during their visit.

Table 2

Digital Technology in Fo Guang Shan Buddha Memorial Center

Digital technology type	Description	Image
4D Theater	A theater with 4D technology that shows the life of the Buddha	
LCD Displays	Displays using LCD screen that shows different kinds of Buddhism relics and collections	

(continued)

Digital technology type	Description	Image
QR and AR technology	Interactive AR, which visitors can do by scanning the QR code with their smartphones	
360-degree screen	A room with a 360-degree screen that shows different Buddhist sites around the world	
Interactive mobile app	The mobile app with complete information and interactive features such as map and AR	

3.5 Sampling Process

This study adopted convenience and snowball sampling, which are included in the non-probability sampling techniques. The population can be considered a complete set of people or organizations with similar characteristics; meanwhile, the sample can be defined as a subset of

the given population in the study (Zikmund et al., 2012). This study has a primary objective to investigate the people's e-lifestyle profile toward their experience and satisfaction, with religiosity as the moderating variable. Therefore, the target respondents were visitors visiting or already visited Fo Guang Shan Buddha Memorial Center. For the sample size, 200 or above can be considered a large sample size for analysis (Hair, Bush, & Ortinau, 2009). In research, there are three levels that help to determine whether the sample size is too small or big (Kline, 2005). When the sample size is lower than 100 it can be considered a small size. A sample size between 100 and 200 is considered medium size, and a sample size with more than 200 samples is respected as a large sample. Therefore, this study will use a sample size of at least 200 respondents.

3.6 Data Collection

Neuman (2013) stated that researchers could conduct the data collection through various tools: for example, physical questionnaires, telephone, and distributing the survey questionnaires online. The data collection method in this study was collected by distributing questionnaires on-site and through an online survey. The reason for distributing the survey online is to reach a different variety of demographic data. It will also help the respondents answer the questionnaires when they are at their most convenient time (Gravetter & Forzano, 2015). Moreover, it will be more reasonable to use an online survey to find more respondents during the COVID-19 pandemic (Ali et al., 2020). Especially during this time, Fo Guang Shan Buddha Memorial Center is not visited by as many visitors as before. The paper-based questionnaire was also distributed directly to the visitors at the Fo Guang Shan Buddha Memorial Center area. The duration of the data collection was conducted for approximately two months, from March 1st until May 1st, 2022.

3.7 Questionnaire Development

For the measurement items in this study, all were adopted and adapted from reputable literature, tested, and validated by the respective scholars before (see Table 3). Each item is modified and conditioned to the context of religious tourism and the study's specific setting, which is the Fo Guang Shan Buddha Memorial Center. The measurement items adopted for this study ranged from five to ten years prior, which can be considered quite recent research. The questionnaire contains five sections: e-lifestyle (e-activities, e-interests, e-opinions, and e-values), visitor experience, visitor satisfaction, religiosity, and demographic questions. There are a total of 79 questions items in the questionnaire. All the variables in the framework (e-lifestyle, visitor experience, satisfaction, and religiosity) were assessed using a 5-points Likert scale. For the religiosity section, there was another option "0" for respondents who don't have any religion or belief. The five sections in ordinal sequence are:

1. E-lifestyle (total 36 items)
 - a. E-activities (10 items)
 - b. E-interests (10 items)
 - c. E-opinions (6 items)
 - d. E-values (10 items)
2. Visitor experience (17 items)
3. Visitor satisfaction (4 items)
4. Religiosity (15 items)
5. Demographics (7 items)

For the questionnaire, the questions were in English and translated into Chinese for the convenience of Taiwanese visitors to participate. All the items were translated into Chinese by

two local Taiwanese graduate students from the tourism and hospitality department. In the next step, an expert who is a faculty from the Tourism Management Department at the National Kaohsiung University of Science and Technology, helped with the review of the questionnaire's translation to confirm the validity of the contents.

Table 3

Measurement Items

Variables and Items	Source
<i>Demographic</i>	• Yu (2011)
Gender	• Bideci & Bideci (2021)
Age	
Occupation	
Education	
Monthly income	
Number of Visits to Fo Guang Shan Buddha Memorial Center	
Religion	
<i>E-lifestyle</i>	• Yu (2011)
<i>E-activities</i>	• Hassan et al. (2017)
EA1: I frequently perform my job using digital technology	
EA2: I often find entertainment (games, music, movies) via online	
EA3: I frequently shop or purchase online	
EA4: I frequently do my banking or finances online	
EA5: I frequently share my opinions online	
EA6: I frequently chat with my families or friends online	
EA7: I frequently arrange trips online	
EA8: I frequently participate in social events via online	
EA9: I frequently read the news or get data via online	
EA10: I frequently spend a lot of time involved with digital technology	

(continued)

Variables and Items	Source
E-interests	
EI1: I am very interested in discovering how to use new digital technology	
EI2: I am very excited to know innovation of digital technology	
EI3: I stay updated on the latest development in digital technology	
EI4: Being able to use the newest digital technology makes me happy	
EI5: Being able to use the most recent digital technology gives me a sense of achievement	
EI6: I like gaining knowledge regarding digital technology	
EI7: Using digital technology gives me a lot of fun	
EI8: I want to share with people a new understanding of digital technology	
EI9: I like the challenge brought by digital technology	
EI10: I like digital technology involved in my entertainment and trip	
E-opinions	
EO1: Continued development of digital technology is positive for our society	
EO2: Continued development of digital technology is positive for our education	
EO3: Continued development of digital technology is positive for our economy	
EO4: The more the development of digital technology, the more the happiness in human lives	
EO5: Keeping alerts to the latest trends in digital technology is very important	
EO6: Keeping introducing new digital technology is very important	
E-values	
EV1: Digital technology greatly enhances the convenience of my life	
EV2: Digital technology greatly improves my job efficiency	
EV3: Digital technology greatly expands my circle of friends	
EV4: Digital technology greatly enhances interaction among people	
EV5: Digital technology markedly decreases face-to-face emotional interaction among people	

(continued)

Variables and Items	Source
EV6: I don't like my life to involve too many digital technologies	• Schmitt (1999)
EV7: The living environment has been influenced by digital technology, and I have benefited from the impact	
EV8: The leisure environment has been influenced by digital technology, and I have benefited from the impact	
EV9: The more knowledge regarding digital technology I gain, the more advantages I take	
EV10: The more time with the digital technology I spend, the more benefits I take	
Visitor Experience	
VEX1: I think the architecture in the Fo Guang Shan Buddha Memorial Center can attract my attention	
VEX2: I think the design and display in the Fo Guang Shan Buddha Memorial Center are satisfying for my visual enjoyment and immersive experience (e.g., 4D cinema, AR display, LCD)	
VEX3: I can feel the artistic atmosphere of Buddhism in the Fo Guang Shan Buddha Memorial Center	
VEX4: I feel peaceful in the Fo Guang Shan Buddha Memorial Center	
VEX5: I think that the scenery and landscape in the Fo Guang Shan Buddha Memorial Center can relax my body and mind	
VEX6: From the Buddhism lesson in the Fo Guang Shan Buddha Memorial Center, I can get spiritual cleansing and self-reflection	
VEX7: The attitude of the staff and volunteers in the Fo Guang Shan Buddha Memorial Center makes me feel more enthusiastic	
VEX8: The displays in the Fo Guang Shan Buddha Memorial Center enhance my knowledge of Buddhism	
VEX9: The behavior of monks in the Fo Guang Shan Buddha Memorial Center makes me reflect on my behavior (e.g., have kind thoughts, not easily irritable, etc.)	
VEX10: The promotion of culture and education in the Fo Guang Shan Buddha Memorial Center makes me want to participate in it	
(continued)	

Variables and Items	Source
VEX11: After visiting the Fo Guang Shan Buddha Memorial Center, I was motivated to implement the “Three Acts of Goodness” (Do good deeds, say good words, keep a good heart)	
VEX12: During the visit to the Fo Guang Shan Buddha Memorial Center, I feel like taking photos and sharing my experiences there on the social media	
VEX13: I feel faith in Buddhism after I visit Fo Guang Shan Buddha Memorial Center	
VEX14: After I visit Fo Guang Shan Buddha Memorial Center, I want to share this place with my friends and relatives	
VEX15: Through the information at the Fo Guang Shan Buddha Memorial Center, I can understand the life of the Buddha	
VEX16: After my visit, I would like to learn more about the Fo Guang Shan Buddha Memorial Center	
VEX17: After the visit to Fo Guang Shan Buddha Memorial Center, it makes me reflect on my relationship with others	
Visitor Satisfaction	• Song et al. (2015)
SAT1: I am happy with visiting Fo Guang Shan Buddha Memorial Center	
SAT2: Fo Guang Shan Buddha Memorial Center is better than I expected	
SAT3: I have a good feeling about Fo Guang Shan Buddha Memorial Center	
SAT4: Overall, I am satisfied with Fo Guang Shan Buddha Memorial Center	
Religiosity	• Mohd Dali, Yousafzai, & Abdul Hamid (2019)
REL1: It is important for me to spend time in private thought and prayer	
REL2: I try hard to live all my life according to my religious beliefs	
REL3: My whole approach to life is based on my religion	
REL4: I go to a place of worship regularly	
REL5: Spiritual values are more important than material things	
REL6: Religious observances are very important to me	
REL7: I make financial contributions to my religious organization	
REL8: I spend time trying to grow in understanding of my faith	
REL9: My relationship with God is extremely important to me	
REL10: I look to my faith as a source of comfort	

(continued)

Variables and Items	Source
REL11: I look to my faith as a source of inspiration	
REL12: My faith impacts many of my decision	
REL13: I always try to avoid minor and major sin	
REL14: I know the basic and necessary knowledge about my religion	
REL15: I feel sorrow and dissatisfaction when I do something against my faith	

3.8 Pilot Test

The pretest and pilot test were administered to ensure the validity of the instruments. The pretest is done to check the accuracy of the questionnaire items in structure and language (Reynolds & Diamantopoulos, 1998). The pilot testing will be done to ensure the validity of the questionnaire items (Abd Gani, Rathakrishnan, & Krishnasamy, 2020); therefore, it will help distinguish potential invalid and weak spots that should be improved (Dikko, 2016). It is necessary to include all aspects of the group of the target population during the pilot test (Green & Tull, 1970). The questionnaire was distributed online to thirty-five samples from people who have visited Fo Guang Shan Buddha Memorial Center. Because 200 to 300 respondents are expected to be collected during data collection, thirty-five samples would be enough for the pilot test because it is suggested that a pilot study should have 10% of the sample expected for the study (Connelly, 2008). In the end, thirty-three samples were used, while two samples were not valid.

Because the pilot test was conducted online, the questionnaire used only the English version first. After all the respondents had taken the pilot test, the assessment of construct reliability proceeded. The Cronbach's Alpha is used to investigate the reliability and internal consistency of an instrument (Taber, 2018). The Cronbach's Alpha is considered acceptable when the value is more than 0.7 (DeVellis, 2003; Nunnally & Bernstein, 1994). From Table 4,

the Cronbach's Alpha of all four constructs: E-lifestyle, visitor experience, visitor satisfaction, and religiosity, were all above 0.7, which indicated that the reliability of all the constructs was considered acceptable.

The next step of the pilot test was conducting an independent sample t-test or critical ratio for each individual item between the highest score group and the lowest score group (Kim, 2015). It is necessary to conduct an independent sample t-test to demonstrate whether the two-group means differ by their distribution data variance (Yeager, 2021). After finding the critical ratio from the independent sample t-test, the values were compared with their critical value. From Table 4, the essential ratio values are more significant than their given critical value. However, there were some items which have critical ratio value smaller than their critical value. Those items were EA2, EA6, EV5, and EV6. The critical value was obtained from the t-distribution table based on their degree of freedom or df (Schoonjans, 2021). Therefore, from this step, the item with a critical ratio value of 1.96 or less and not significant ($p < 0.05$) is suggested to be removed.

Item-Total Correlation was calculated on the next step of the pilot test because it helps measure the strength and direction of each item with the total score value of the relevant scale. A value between 0.10 to 0.39 is considered weak, and 0.40 to 0.69 is regarded as a moderate correlation; meanwhile, a value above 0.70 is shown as an excellent or strong correlation (Schober, Boer, & Schwarte, 2018). From the Item-Total correlation, most of the items have shown an excellent and moderate relationship with 0.474 to 0.929 as the range values. However, there were 5 items (EV5, EA2, EA7, EV6, EA9) found to have a weak relationship with the value, respectively, at 0.122, 0.180, 0.267, 0.272, and 0.355. In Table 4, most of the items were significant with $p < 0.05$ except 4 items, which were EA2, EA6, EV5, and EV6. A correlation

value less than 0.2 or 0.3 can indicate that the corresponding item does not correlate very well with the overall scale and, thus, it may be removed. The decision to eliminate some of the items was also supported by the fact that the Cronbach's Alpha will be increased when the items were removed. It will be better for the questionnaire when eliminating the items will result in increasing the Cronbach's Alpha (Cho & Kim 2015). Therefore, there are four items that decided to be removed, which are: EA2, EA6, EV5, and EV6.

Table 4

Construct Reliability Analysis of Pilot Test (n=33)

Scale	Item	Mean (SD)	Critical Ratio	df	Critical Value	Item-Total Correlation	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted	Decision
E-lifestyle ($\alpha=0.897$)	EA1: I frequently perform my job using digital technology	4.21 (0.85)	-2.729*	22	2.074	0.515**	0.340	0.894	Retained
	EA2: I often find entertainment (games, music, movies) via online	4.75 (0.66)	-1.406	9	2.262	0.180	0.022	0.900	Deleted
	EA3: I frequently shop or purchase via online	3.93 (0.99)	-3.373*	22	2.074	0.600**	0.412	0.897	Retained
	EA4: I frequently do my banking or finances online	3.72 (1.23)	-3.216*	22	2.074	0.612**	0.373	0.898	Retained
	EA5: I frequently share my opinions online	3.42 (0.93)	-2.760*	22	2.074	0.584**	0.406	0.898	Retained
	EA6: I frequently chat with my families or friends online	4.75 (0.61)	-1.964	9	2.262	0.474**	0.348	0.896	Deleted
	EA7: I frequently arrange trips online	4.54 (0.83)	-2.094*	22	2.074	0.267	0.071	0.902	Retained

(continued)

Scale	Item	Mean (SD)	Critical Ratio	df	Critical Value	Item-Total Correlation	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted	Decision
	EA8: I frequently participate in social events (e.g., meeting, seminar, conference) via online	3.42 (1.17)	-3.451*	22	2.074	0.638**	0.421	0.894	Retained
	EA9: I frequently read the news or get data via online	4.69 (0.46)	-2.553*	22	2.074	0.355**	0.252	0.895	Retained
	EA10: I frequently spend a lot of time involved with digital technology	4.63 (0.48)	-5.190*	22	2.074	0.618**	0.537	0.896	Retained
	EI1: I am very interested in discovering how to use new digital technology	3.93 (1.02)	-4.136*	19	2.093	0.832**	0.784	0.892	Retained
	EI2: I am very excited to know innovation of digital technology	4.03 (0.98)	-4.366*	11.5	2.201	0.861**	0.823	0.891	Retained
	EI3: I stay updated to the latest development in digital technology	3.60 (1.02)	-4.177*	19	2.093	0.861**	0.821	0.890	Retained
	EI4: Being able to use the most recent digital technology makes me happy	3.78 (1.05)	-5.743*	19	2.093	0.858**	0.816	0.892	Retained
	EI5: Being able to use the most recent digital technology gives me a sense of achievement	3.57 (1.17)	-4.501*	19	2.093	0.779**	0.709	0.890	Retained
	EI6: I like gaining knowledge regarding digital technology	3.93 (1.02)	-6.342*	19	2.093	0.828**	0.779	0.888	Retained
	EI7: Using digital technology gives me a lot of fun	3.93 (0.74)	-2.828*	19	2.093	0.642**	0.580	0.895	Retained

(continued)

Scale	Item	Mean (SD)	Critical Ratio	df	Critical Value	Item-Total Correlation	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted	Decision
	EI8: I want to share with people a new understanding of digital technology	3.75 (0.90)	-3.580*	19	2.093	0.722**	0.659	0.893	Retained
	EI9: I like the challenge brought by digital technology	3.27 (1.20)	-4.031*	19	2.093	0.812**	0.749	0.890	Retained
	EO1: Continued development of digital technology is positive for our society	4.39 (0.60)	-2.827*	19	2.093	0.531**	0.360	0.898	Retained
	EO2: Continued development of digital technology is positive for our education	4.60 (0.49)	-5.164*	10	2.228	0.637**	0.521	0.897	Retained
	EO3: Continued development of digital technology is positive for our economy	4.42 (0.70)	-6.500*	10	2.228	0.764**	0.632	0.896	Retained
	EO4: The more the development of digital technology, the more the happiness on human lives	3.66 (1.02)	-5.838*	10	2.228	0.613**	0.324	0.892	Retained
	EO5: Keeping alerts to the latest trends in digital technology is very important	4.09 (0.80)	-5.780*	19	2.093	0.707**	0.526	0.893	Retained
	EO6: Keeping introducing new digital technology is very important	4.06 (0.82)	-6.336*	19	2.093	0.730**	0.551	0.895	Retained
	EV1: Digital technology greatly enhances the convenience of my life	4.66 (0.47)	-5.292*	8	2.306	0.700**	0.643	0.895	Retained
	EV2: Digital technology greatly improves my job efficiency	4.54 (0.56)	-2.683*	16	2.120	0.498**	0.401	0.896	Retained

(continued)

Scale	Item	Mean (SD)	Critical Ratio	df	Critical Value	Item-Total Correlation	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted	Decision
	EV4: Digital technology greatly enhances interaction among people	3.90 (1.04)	-5.000*	8	2.306	0.620**	0.457	0.894	Retained
	EV5: Digital technology markedly decreases face-to-face emotional interaction among people	4.48 (0.87)	-0.378	16	2.120	0.122	-0.060	0.904	Deleted
	EV6: I don't like my life to involve too many digital technologies	3.30 (1.01)	-1.778	16	2.120	0.272	0.062	0.904	Deleted
	EV7: The living environment has been influenced by digital technology, and I have benefited from the impact	4.18 (0.76)	-4.707*	16	2.120	0.739**	0.651	0.892	Retained
	EV8: The leisure environment has been influenced by digital technology, and I have benefited from the impact	4.24 (0.75)	-5.821*	16	2.120	0.762**	0.682	0.892	Retained
	EV9: The more knowledge regarding digital technology I gain, the more advantages I take	4.33 (0.81)	-7.071*	8	2.306	0.805**	0.730	0.893	Retained
	EV10: The more time with the digital technology I spend, the more benefits I take	3.93 (1.02)	-3.043*	16	2.120	0.611**	0.448	0.892	Retained

EA = E-Activities; EI = E-Interests; EO = E-Opinions; EV = E-Values; α = Cronbach's Alpha; df = Degree of freedom; * $p < 0.05$

Scale	Item	Mean (SD)	Critical Ratio	df	Critical Value	Item-Total Correlation	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted	Decision
Visitor Experience ($\alpha=0.957$)	VEX1: I think the architecture in the Fo Guang Shan Buddha Memorial Center can attract my attention	4.33 (0.77)	-3.244*	19	2.093	0.740**	0.709	0.955	Retained
	VEX2: I think the design and display in the Fo Guang Shan Buddha Memorial Center are satisfying for my visual enjoyment and immersive experience (e.g., 4D cinema, AR display, LCD)	4.48 (0.71)	-2.947*	19	2.093	0.707**	0.676	0.955	Retained
	VEX3: I can feel the artistic atmosphere of Buddhism in the Fo Guang Shan Buddha Memorial Center	4.42 (0.70)	-4.966*	19	2.093	0.766**	0.740	0.954	Retained
	VEX4: I feel peaceful in the Fo Guang Shan Buddha Memorial Center	4.30 (0.88)	-8.864*	11	2.201	0.828**	0.803	0.953	Retained
	VEX 5: I feel the scenery and landscape in the Fo Guang Shan Buddha Memorial Center can relax my body and mind	4.30 (0.84)	-4.619*	15	2.131	0.650**	0.607	0.956	Retained
	VEX6: From the Buddhism lesson in the Fo Guang Shan Buddha Memorial Center, I can get spiritual cleansing and self-reflection	3.78 (1.05)	-9.327*	19	2.093	0.830**	0.800	0.953	Retained
	VEX7: The attitude of the staff and volunteers in the Fo Guang Shan Buddha Memorial Center makes me feel more enthusiastic	4.00 (0.96)	-7.114*	19	2.093	0.864**	0.841	0.952	Retained

(continued)

Scale	Item	Mean (SD)	Critical Ratio	df	Critical Value	Item-Total Correlation	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted	Decision
	VEX8: The displays in the Fo Guang Shan Buddha Memorial Center enhance my knowledge of Buddhism	4.27 (0.94)	-4.000*	11	2.201	0.733**	0.693	0.955	Retained
	VEX9: The behavior of monks in the Fo Guang Shan Buddha Memorial Center makes me reflect on my behavior (e.g., have kind thoughts, not easily irritable, etc.)	4.00 (1.00)	-4.469*	19	2.093	0.792**	0.758	0.954	Retained
	VEX10: The promotion of culture and education in the Fo Guang Shan Buddha Memorial Center makes me want to participate in it	3.75 (1.11)	-4.533*	19	2.093	0.810**	0.775	0.954	Retained
	VEX11: After visiting the Fo Guang Shan Buddha Memorial Center, I was motivated to implement the "Three Acts of Goodness" (Do good deeds, say good words, keep a good heart)	4.18 (0.95)	-4.523*	19	2.093	0.787**	0.754	0.954	Retained
	VEX12: During the visit to the Fo Guang Shan Buddha Memorial Center, I feel like taking photos and sharing my experiences there on the social media	4.45 (0.79)	-2.447*	19	2.093	0.682**	0.644	0.956	Retained
	VEX13: I feel the faith in Buddhism after I visit Fo Guang Shan Buddha Memorial Center	3.78 (1.19)	-6.374*	11	2.201	0.774**	0.730	0.955	Retained

(continued)

Scale	Item	Mean (SD)	Critical Ratio	df	Critical Value	Item-Total Correlation	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted	Decision
	VEX14: After I visit Fo Guang Shan Buddha Memorial Center, I want to share this place with my friends and relatives	4.36 (0.85)	-4.690*	11	2.201	0.806**	0.779	0.954	Retained
	VEX15: Through the information at the Fo Guang Shan Buddha Memorial Center, I can understand the life of Buddha	4.36 (0.78)	-5.000*	11	2.201	0.766**	0.737	0.954	Retained
	VEX16: After my visit, I would like to learn more about Fo Guang Shan Buddha Memorial Center	3.78 (1.02)	-7.231*	19	2.093	0.759**	0.719	0.955	Retained
	VEX17: After the visit to Fo Guang Shan Buddha Memorial Center, it makes me reflect on my relationship with others	3.93 (0.96)	-5.176*	19	2.093	0.850**	0.825	0.953	Retained

VEX = Visitor Experience; α = Cronbach's Alpha; df = Degree of freedom; * $p < 0.05$

Scale	Item	Mean (SD)	Critical Ratio	df	Critical Value	Item-Total Correlation	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted	Decision
Visitor Satisfaction ($\alpha=0.886$)	SAT1: I am happy with visiting Fo Guang Shan Buddha Memorial Center	4.60 (0.60)	-8.315*	8	2.306	0.858**	0.758	0.854	Retained
	SAT2: Fo Guang Shan Buddha Memorial Center is better than I expected	4.36 (0.69)	-5.500*	8	2.306	0.815**	0.664	0.888	Retained
	SAT3: I have a good feeling about Fo Guang Shan Buddha Memorial Center	4.48 (0.75)	-8.854*	8	2.306	0.929**	0.853	0.813	Retained
	SAT4: Overall, I am satisfied with Fo Guang Shan Buddha Memorial Center	4.60 (0.60)	-5.547*	8	2.306	0.858**	0.758	0.854	Retained

SAT = Satisfaction; α = Cronbach's Alpha; df = Degree of freedom; * $p<0.05$

Scale	Item	Mean (SD)	Critical Ratio	df	Critical Value	Item-Total Correlation	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted	Decision
Religiosity ($\alpha=0.916$)	REL1: It is important for me to spend time in private thought and prayer	4.00 (0.79)	-4.993*	18	2.101	0.645**	0.590	0.912	Retained
	REL2: I try hard to live all my life according to my religious beliefs	3.91 (1.01)	-13.500*	9	2.262	0.681**	0.615	0.911	Retained
	REL3: My whole approach to life is based on my religion	3.73 (0.87)	-7.005*	18	2.101	0.816**	0.780	0.906	Retained
	REL4: I go to a place of worship regularly	3.33 (1.29)	-3.515*	18	2.101	0.605**	0.504	0.919	Retained
	REL5: Spiritual values are more important than material things	3.52 (0.87)	-5.301*	18	2.101	0.848**	0.818	0.905	Retained

(continued)

Scale	Item	Mean (SD)	Critical Ratio	df	Critical Value	Item-Total Correlation	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted	Decision
	REL6: Religious observances are very important to me	3.82 (0.76)	-5.422*	18	2.101	0.737**	0.695	0.909	Retained
	REL7: I make financial contributions to my religious organizations	3.24 (1.20)	-5.161*	18	2.101	0.795**	0.738	0.907	Retained
	REL8: I spend time trying to grow in understanding of my faith	3.61 (0.86)	-3.545*	18	2.101	0.672**	0.614	0.911	Retained
	REL9: My relationship with God is extremely important to me	4.06 (0.82)	-4.200*	18	2.101	0.741**	0.696	0.909	Retained
	REL10: I look to my faith as a source of comfort	4.00 (0.75)	-4.431*	18	2.101	0.639**	0.586	0.912	Retained
	REL11: I look to my faith as a source of inspiration	3.58 (0.79)	-3.498*	18	2.101	0.586**	0.524	0.914	Retained
	REL12: My faith impacts many of my decision	3.91 (1.04)	-6.255*	18	2.101	0.789**	0.740	0.907	Retained
	REL13: I always try to avoid minor and major sin	4.09 (0.76)	-2.318*	18	2.101	0.500**	0.433	0.916	Retained
	REL14: I know the basic and necessary knowledge about my religion	4.30 (0.68)	-2.333*	18	2.101	0.504**	0.445	0.916	Retained
	REL15: I feel sorrow and dissatisfaction when I do something against my faith	4.06 (0.65)	-5.196*	18	2.101	0.744**	0.709	0.910	Retained

REL = Religiosity; α = Cronbach's Alpha; df = Degree of freedom; *p<0.05

3.9 Data Analysis Method

This study utilized the IBM SPSS 25 (Statistical Package for the Social Sciences) to conduct the statistical analysis. Firstly, cluster analysis was used to classify the profile of visitors' e-lifestyle. Cluster analysis is a method that can be beneficial to set objects in the same set or groups that are similar (Rosemburg, 2004). But, instead of sorting the actual objects, cluster analysis is sorting the objects as data. Cluster analysis is essential, especially in marketing, to identify market segments with similar characteristics and needs (Kaufman & Rousseeuw, 2005). After classifying the profile of e-lifestyle, the next step was to investigate the relationship between each visitor's e-lifestyle profile to their experience and satisfaction by using ANOVA analysis. Lastly, adopting regression analysis to examine the causal and effect relationship between religiosity as the moderator to the visitor experience and satisfaction.

3.10 Chapter Summary

This chapter discusses the methodology adopted in the study, beginning with the research design which is the quantitative method. Based on the research objectives of the study, which mainly investigate the relationship between variables, led to the justification for using the quantitative methodology for the data collection process. There were three ways to do the data analysis in this study. First, to classify the profile of visitors' e-lifestyle, cluster analysis was used. Next, the study also used ANOVA to examine the relationship between e-lifestyle, visitor experience, and satisfaction. Finally, regression analysis was used to investigate the moderating role of religiosity between visitor experience and satisfaction.

CHAPTER FOUR: FINDINGS AND ANALYSIS

4.1 Findings, Analysis, and Results

4.1 Chapter Overview

This chapter analyzes the data that has been collected from Fo Guang Shan Buddha Memorial Center. This phase analyzes the research objectives, which are: 1) classify visitors of Fo Guang Shan Buddha Memorial Center according to their e-lifestyle, 2) investigate the visitors' e-lifestyle profile in relationship to the visitor experience at the Fo Guang Shan Buddha Memorial Center, 3) investigate visitors satisfaction based on their e-lifestyle profile, and 4) examine the role of religiosity as the moderating variable in the relationship between visitor experience and satisfaction at the Fo Guang Shan Buddha Memorial Center. A total of 235 responses were obtained on-site and online, and only 224 responses were usable after compiling all the responses. From 224 responses collected, 129 filled the Chinese version and 95 were the English version. The data collection process of this study conducted from March 1st until May 1st, 2022, which was the Covid-19 pandemic restriction in Taiwan. Therefore, there were not many visitors were at the Fo Guang Shan Buddha Memorial Center during that time. First, SPSS was used to conduct the descriptive analysis of all respondents' demographic data. After that, construct reliability and convergent validity were performed to ascertain the validity and reliability of the items. Cluster analysis was used to classify visitors, characterized by the values of e-lifestyle into groups. Lastly, all the hypotheses formulated in this study were assessed with ANOVA and regression analysis.

4.2 Respondent Profile

In Table 5, seven demographic questions were asked. The data then were analyzed using the descriptive analysis in SPSS. Table 5 showed that 57.1% of the respondents are female, 40.6% are male, meanwhile, 2.2% are preferred not to say about their gender. In the term of religion, most of the respondents considered as Buddhism (40.6%), followed by Protestantism (24.1%), Catholicism (14.7%), Taoism (13.4%), Islam (5.8%), and other religion (1.3%). The distribution of the respondents' religion is reasonable because Fo Guang Shan Buddha Memorial Center is the largest Buddhist monastery in Taiwan, and it is attracting a large amount of Buddhism visitors is foreseeable.

The table also revealed that respondents in the age between 21-30 years old (59.4%) were the majority. Meanwhile, the age range between 31-40 years old (12.5%) ranked second. For the education background, 66.1% of the respondents were having undergraduate or college backgrounds, 27.7% were having graduate education backgrounds, and 6.3% were having senior high school backgrounds. Regarding to the occupation, 44.6% of the respondents were employed, 32.1% were students, and 10.3% were retired. As for the monthly income, almost half (49.6%) of the population were earning less than NT\$24,000 per month. Lastly, it was recorded that most of the respondents have been to Fo Guang Shan Buddha Memorial Center two to three times (46.9%), and 42.4% of the respondents have been there once.

Table 5*Distribution of Respondents Profiling (n=224)*

Demographic Profiles	Frequency	Percent (%)
1. Gender		
Male	91	40.6
Female	128	57.1
Prefer not to say	5	2.2
2. Religion		
Buddhism	91	40.6
Protestantism	54	24.1
Catholicism	33	14.7
Islam	13	5.8
Taoism	30	13.4
Other	3	1.3
3. Age		
Below 21	24	10.7
21-30	133	59.4
31-40	28	12.5
41-50	23	10.3
51-60	16	7.1
4. Education		
Senior High School	14	6.3
Undergraduate/College/Diploma	148	66.1
Graduate	62	27.7
5. Occupation		
Employed	100	44.6
Self-employed	19	8.5
Unemployed	10	4.5
Retired	23	10.3
Students (Full-time)	72	32.1
6. Monthly Income		
Less than NT\$24,000	111	49.6
NT\$24,000 – 34,999	54	24.1
NT\$35,000 – 44,999	33	14.7
NT\$45,000 – 54,999	6	2.7
NT\$55,000 – 64,999	5	2.2
Over NT\$65,000	15	6.7
7. Visit Frequency		
Once	95	42.4
2-3 times	105	46.9
4-5 times	21	9.4
More than 5 times	3	1.3

4.3 Construct Reliability

To perform and evaluate the internal consistency of the constructs, this research used Cronbach's Alpha in SPSS. The Cronbach's Alpha is considered acceptable when the alpha value is more than 0.7 (DeVellis, 2003; Nunnally & Bernstein, 1994). Table 6 showed that all four constructs (e-lifestyle, visitor experience, visitor satisfaction, and religiosity) have excellent reliability with an alpha value of more than 0.9. Next, an independent t-test was performed to find out whether there are discriminant variances between the lowest-score and highest-score groups (Yeager, 2021). The results of the test indicate that all the t-values were larger than the critical values, which were obtained by each of their df (degree of freedom) from the t distribution table (Schoonjans, 2021). Therefore, the variance of each item is proven and statistically tested.

The last step is to determine the reliability of the construct by correlating each item with the total test score. Schober et al. (2018) stated that a value of more than 0.5 is considered acceptable, therefore, all of the items in this study demonstrated a good correlation with the range between 0.553 to 0.927. In conclusion, all the alpha values in this study showed a good correlation and were within the range of a satisfactory level of total-item correlation which confirmed the construct reliability in this study.

Table 6*Construct Reliability Analysis (n=224)*

Scale	Item	Mean (SD)	Critical Ratio	df	Critical Value (CV)	Item-Total Correlation
E-lifestyle ($\alpha=0.965$)	EA7: I frequently read the news or get data via online	4.42 (0.74)	-11.673	81	1.989	0.714**
	EA8: I frequently spend a lot of time involved with digital technology	4.25 (0.83)	-11.313	80	1.990	0.751**
	EA5: I frequently arrange trips online	4.09 (0.99)	-9.247	102	1.983	0.682**
	EA2: I frequently shop or purchase via online	3.79 (1.15)	-12.946	86	1.987	0.795**
	EA1: I frequently perform my job using digital technology	3.78 (1.12)	-12.280	94	1.985	0.778**
	EA3: I frequently do my banking or finances online	3.41 (1.26)	-15.144	133	1.978	0.767**
	EA6: I frequently participate in social events (e.g., meeting, seminar, conference) via online	3.17 (1.26)	-13.558	133	1.978	0.737**
	EA4: I frequently share my opinions online	3.04 (1.12)	-10.440	133	1.978	0.664**
	EI10: I like digital technology involved in my entertainment and trip	4.07 (0.87)	-11.826	111	1.981	0.741**
	EI1: I am very interested in discovering how to use new digital technology	3.97 (0.90)	-16.584	96	1.985	0.837**
	EI7: Using digital technology gives me a lot of fun	3.97 (0.84)	-13.796	131	1.978	0.784**
	EI2: I am very excited to know innovation of digital technology	3.90 (0.92)	-17.918	104	1.983	0.867**
	EI6: I like gaining knowledge regarding digital technology	3.80 (0.96)	-15.608	106	1.982	0.859**
	EI4: Being able to use the most recent digital technology makes me happy	3.74 (0.98)	-17.519	131	1.978	0.845**
	EI5: Being able to use the most recent digital technology gives me a sense of achievement	3.57 (1.01)	-14.068	131	1.978	0.821**
	EI8: I want to share with people a new understanding of digital technology	3.50 (1.05)	-19.653	131	1.978	0.866**

(continued)

Scale	Item	Mean (SD)	Critical Ratio	df	Critical Value (CV)	Item-Total Correlation
	EI3: I stay updated to the latest development in digital technology	3.49 (1.05)	-14.360	131	1.978	0.843**
	EI9: I like the challenge brought by digital technology	3.30 (1.13)	-15.509	131	1.978	0.871**
	EO2: Continued development of digital technology is positive for our education	4.23 (0.71)	-16.276	105	1.982	0.753**
	EO1: Continued development of digital technology is positive for our society	4.19 (0.73)	-14.442	121	1.979	0.787**
	EO3: Continued development of digital technology is positive for our economy	4.16 (0.76)	-14.976	107	1.982	0.777**
	EO6: Keeping introducing new digital technology is very important	3.95 (0.83)	-14.682	131	1.978	0.803**
	EO5: Keeping alerts to the latest trends in digital technology is very important	3.92 (0.87)	-13.225	131	1.978	0.766**
	EO4: The more the development of digital technology, the more the happiness on human lives	3.44 (0.90)	-11.624	131	1.978	0.702**
	EV1: Digital technology greatly enhances the convenience of my life	4.19 (0.84)	-10.576	81	1.989	0.786**
	EV2: Digital technology greatly improves my job efficiency	3.96 (1.08)	-10.569	78	1.990	0.821**
	EV7: The more knowledge regarding digital technology I gain, the more advantages I take	3.91 (0.90)	-20.415	129	1.978	0.845**
	EV5: The living environment has been influenced by digital technology, and I have benefited from the impact	3.88 (0.84)	-17.136	129	1.978	0.868**
	EV6: The leisure environment has been influenced by digital technology, and I have benefited from the impact	3.85 (0.83)	-14.626	129	1.978	0.843**
	EV3: Digital technology greatly expands my circle of friends	3.75 (0.96)	-10.976	129	1.978	0.720**

(continued)

Scale	Item	Mean (SD)	Critical Ratio	df	Critical Value (CV)	Item-Total Correlation
	EV8: The more time with the digital technology I spend, the more benefits I take	3.67 (0.89)	-12.756	129	1.978	0.747**
	EV4: Digital technology greatly enhances interaction among people	3.43 (1.07)	-14.207	129	1.978	0.745**

EA = E-Activities; EI = E-Interests; EO = E-Opinions; EV = E-Values; α = Cronbach's Alpha; df = Degree of freedom

Scale	Item	Mean (SD)	Critical Ratio	df	Critical Value (CV)	Item-Total Correlation
Visitor Experience ($\alpha=0.948$)	VEX4: I feel peaceful in the Fo Guang Shan Buddha Memorial Center	4.19 (0.84)	-12.931	82	1.989	0.777**
	VEX1: I think the architecture in the Fo Guang Shan Buddha Memorial Center can attract my attention	4.15 (0.88)	-9.311	95	1.985	0.658**
	VEX3: I can feel the artistic atmosphere of Buddhism in the Fo Guang Shan Buddha Memorial Center	4.13 (0.77)	-10.374	110	1.981	0.604**
	VEX2: I think the design and display in the Fo Guang Shan Buddha Memorial Center are satisfying for my visual enjoyment and immersive experience (e.g., 4D cinema, AR display, LCD)	4.12 (0.88)	-12.714	94	1.985	0.662**
	VEX 5: I feel the scenery and landscape in the Fo Guang Shan Buddha Memorial Center can relax my body and mind	4.12 (0.79)	-10.465	101	1.983	0.722**
	VEX7: The attitude of the staff and volunteers in the Fo Guang Shan Buddha Memorial Center makes me feel more enthusiastic	3.95 (0.78)	-9.875	125	1.979	0.644**
	VEX14: After I visit Fo Guang Shan Buddha Memorial Center, I want to share this place with my friends and relatives	3.93 (0.89)	-13.272	100	1.984	0.771**
	VEX8: The displays in the Fo Guang Shan Buddha Memorial Center enhance my knowledge of Buddhism	3.83 (0.83)	-13.665	125	1.979	0.746**

(continued)

Scale	Item	Mean (SD)	Critical Ratio	df	Critical Value (CV)	Item-Total Correlation
	VEX12: During the visit to the Fo Guang Shan Buddha Memorial Center, I feel like taking photos and sharing my experiences there on the social media	3.83 (1.05)	-12.490	125	1.979	0.681**
	VEX11: After visiting the Fo Guang Shan Buddha Memorial Center, I was motivated to implement the "Three Acts of Goodness" (Do good deeds, say good words, keep a good heart)	3.77 (0.95)	-14.508	125	1.979	0.778**
	VEX6: From the Buddhism lesson in the Fo Guang Shan Buddha Memorial Center, I can get spiritual cleansing and self-reflection	3.76 (0.90)	-10.827	125	1.979	0.749**
	VEX9: The behavior of monks in the Fo Guang Shan Buddha Memorial Center makes me reflect on my behavior (e.g., have kind thoughts, not easily irritable, etc.)	3.76 (0.93)	-13.298	125	1.979	0.785**
	VEX15: Through the information at the Fo Guang Shan Buddha Memorial Center, I can understand the life of Buddha	3.73 (0.91)	-15.033	125	1.979	0.729**
	VEX17: After the visit to Fo Guang Shan Buddha Memorial Center, it makes me reflect on my relationship with others	3.73 (0.95)	-14.407	125	1.979	0.813**
	VEX10: The promotion of culture and education in the Fo Guang Shan Buddha Memorial Center makes me want to participate in it	3.45 (1.03)	-14.808	125	1.979	0.821**
	VEX16: After my visit, I would like to learn more about Fo Guang Shan Buddha Memorial Center	3.45 (0.97)	-14.761	125	1.979	0.767**
	VEX13: I feel the faith in Buddhism after I visit Fo Guang Shan Buddha Memorial Center	3.36 (1.11)	-15.275	125	1.979	0.789**

VEX = Visitor Experience; α = Cronbach's Alpha; df = Degree of freedom

Scale	Item	Mean (SD)	Critical Ratio	df	Critical Value (CV)	Item-Total Correlation
Satisfaction ($\alpha=0.915$)	SAT4: Overall, I am satisfied with Fo Guang Shan Buddha Memorial Center	4.39 (0.71)	-20.837	89	1.987	0.881**
	SAT1: I am happy with visiting Fo Guang Shan Buddha Memorial Center	4.34 (0.69)	-21.577	89	1.987	0.874**
	SAT3: I have a good feeling about Fo Guang Shan Buddha Memorial Center	4.19 (0.79)	-21.636	89	1.987	0.927**
	SAT2: Fo Guang Shan Buddha Memorial Center is better than I expected	4.17 (0.78)	-21.905	89	1.987	0.887**

SAT = Satisfaction; α = Cronbach's Alpha; df = Degree of freedom

Scale	Item	Mean (SD)	Critical Ratio	df	Critical Value (CV)	Item-Total Correlation
Religiosity ($\alpha=0.941$)	REL13: I always try to avoid minor and major sin	3.85 (0.85)	-7.097	134	1.977	0.553**
	REL14: I know the basic and necessary knowledge about my religion	3.83 (0.78)	-12.037	134	1.977	0.701**
	REL1: It is important for me to spend time in private thought and prayer	3.78 (0.81)	-12.870	134	1.977	0.732**
	REL15: I feel sorrow and dissatisfaction when I do something against my faith	3.73 (0.77)	-9.649	134	1.977	0.651**
	REL10: I look to my faith as a source of comfort	3.69 (0.81)	-9.957	134	1.977	0.758**
	REL9: My relationship with God is extremely important to me	3.65 (0.91)	-16.795	134	1.977	0.841**
	REL2: I try hard to live all my life according to my religious beliefs	3.60 (0.83)	-12.648	134	1.977	0.749**
	REL12: My faith impacts many of my decision	3.60 (0.96)	-13.787	134	1.977	0.805**
	REL11: I look to my faith as a source of inspiration	3.50 (0.85)	-11.929	134	1.977	0.801**
	REL8: I spend time trying to grow in understanding of my faith	3.48 (0.84)	-13.783	134	1.977	0.781**

(continued)

Scale	Item	Mean (SD)	Critical Ratio	df	Critical Value (CV)	Item-Total Correlation
	REL5: Spiritual values are more important than material things	3.43 (0.85)	-10.094	134	1.977	0.694**
	REL6: Religious observances are very important to me	3.36 (0.85)	-13.010	134	1.977	0.794**
	REL3: My whole approach to life is based on my religion	3.35 (0.94)	-11.779	134	1.977	0.793**
	REL4: I go to a place of worship regularly	3.33 (0.91)	-10.877	134	1.977	0.646**
	REL7: I make financial contributions to my religious organizations	3.08 (0.92)	-12.743	134	1.977	0.757**

REL = Religiosity; α = Cronbach's Alpha; df = Degree of freedom

4.3.1 Convergent Validity

Table 7 showed that all the variables have factor loadings above 0.5 except for item REL6 (“Religious observances are very important to me”) with a factor loading value of 0.49, slightly below 0.5 which is considered practically significant. Nevertheless, Hair et al. (2018) mentioned that factor loading with a value of 0.7 and above is the most suitable and can be considered a good result. But, Hair et al. (2018) also stated that it will uncommon if the factor loading value has an extreme high loading (higher than 0.9). There was one item which has a factor loading value higher than 0.9, which is item SAT3 (“I have a good feeling about Fo Guang Shan Buddha Memorial Center”) with a factor loading value of 0.926. Other than that, the rest of the items have an ideal factor loading value between the range of 0.561 to 0.887.

Table 7 also showed the Average Variance Extracted (AVE) and Composite Reliability (CR). It was necessary to analyze both AVE and CR because it will assess the reliability of the indicators and the evident of constructs. The average variance extracted can be understood as how far the average of variations of each item can be interpreted by the construct (Analysis Inn, 2020). Meanwhile, composite reliability is a construct reliability which is the way to measure

each item's internal consistency inside a scale or construct (Netemeyer, Bearden, and Sharma, 2003). From the analysis, all constructs have the composite reliability in the range of 0.889 to 0.956, this is in line with Hair et al.(2018) statement that the composite reliability value needs to be above 0.6.

For the average variance extracted, five out of seven constructs have a value above 0.5: respectively, e-activities (0.516), e-interests (0.685), e-opinions (0.574), e-values (0.614), and satisfaction (0.799). Fornell and Larcker (1981) stated that it is proven that the construct exhibits convergent validity if the value is higher than 0.5. For the other two remaining constructs, both of their values are, respectively, visitor experience (0.479) and religiosity (0.462). Even though both of their average variance extracted values are below 0.5, it is still acceptable when their composite reliability value is higher than 0.6 (Dilekli and Tezci, 2019; Lam, 2012). Therefore, all the constructs have good and acceptable convergent validity.

Table 7

Factor Loading, AVE, and CR

Constructs and Indicators	Factor Loading	Average Extracted Variance (AVE)	Composite Reliability (CR)
E-Activities		0.546	0.905
EA1	0.777		
EA2	0.799		
EA3	0.749		
EA4	0.631		
EA5	0.695		
EA6	0.712		
EA7	0.751		
EA8	0.785		

(continued)

Constructs and Indicators	Factor Loading	Average Extracted Variance (AVE)	Composite Reliability (CR)
E-Interests		0.696	0.958
EI1	0.842		
EI2	0.872		
EI3	0.841		
EI4	0.844		
EI5	0.818		
EI6	0.860		
EI7	0.789		
EI8	0.863		
EI9	0.865		
EI10	0.741		
E-Opinions		0.587	0.894
EO1	0.812		
EO2	0.781		
EO3	0.798		
EO4	0.662		
EO5	0.744		
EO6	0.793		
E-Values		0.639	0.933
EV1	0.794		
EV2	0.816		
EV3	0.693		
EV4	0.716		
EV5	0.883		
EV6	0.862		
EV7	0.859		
EV8	0.752		

EA = E-Activities; EI = E-Interests; EO = E-Opinions; EV = E-Values

Constructs and Indicators	Factor Loading	Average Extracted Variance (AVE)	Composite Reliability (CR)
Visitor Experience		0.479	0.939
VEX1	0.631		
VEX2	0.763		
VEX3	0.674		
VEX4	0.709		
VEX5	0.691		
VEX6	0.783		
VEX7	0.609		
VEX8	0.668		
VEX9	0.600		
VEX10	0.687		
VEX11	0.696		
VEX12	0.725		
VEX13	0.814		
VEX14	0.581		
VEX15	0.573		
VEX16	0.751		
VEX17	0.751		

VEX = Visitor Experience

Constructs and Indicators	Factor Loading	Average Extracted Variance (AVE)	Composite Reliability (CR)
Satisfaction		0.796	0.939
SAT1	0.879		
SAT2	0.881		
SAT3	0.925		
SAT4	0.883		

SAT = Satisfaction

Constructs and Indicators	Factor Loading	Average Extracted Variance (AVE)	Composite Reliability (CR)
Religiosity		0.462	0.927
REL1	0.595		
REL2	0.563		
REL3	0.646		
REL4	0.723		
REL5	0.761		
REL6	0.616		
REL7	0.629		
REL8	0.696		
REL9	0.693		
REL10	0.797		
REL11	0.730		
REL12	0.542		
REL13	0.855		
REL14	0.596		
REL15	0.680		

REL = Religiosity

4.4 Cluster of E-lifestyle Characteristics

This study used two-step cluster analysis to establish the e-lifestyle clusters by reducing dispersion between each cluster. Cluster analysis is a tool of exploratory data analysis that focuses on sorting various objects into groups with the purpose of highlighting the degree of association between objects is maximal when they belong in the matching group and minimal if they do not belong in the same group (Yu & Li, 2013). In the first step, Euclidean distances was applied to test between three-, four-, and five-cluster solutions, which in the end concluded that four-cluster offered the most interpretable and meaningful results. In this cluster analysis step, four e-lifestyle components including e-activities, e-interests, e-opinions, and e-values (Yu, 2011), were employed to cluster the respondents utilizing the *k*-means algorithm. Furthermore, to

make sure the discriminant validity between each segment, Table 8 shows that all three canonical discriminant functions were significant. The canonical correlations were considered high, and the hit ratio was high and significant which is 96%.

Table 8

Discriminant Functions Result

Discriminant functions	Eigenvalue	Canonical correlation	Wilk's lambda	Chi-square	significance
1	9.676	.952	.043	644.533	.000
2	.753	.655	.460	159.095	.000
3	.240	.440	.807	44.057	.047
Actual group	1	2	3	4	Total
1	94 (95.9%)				98
2		23 (100%)			23
3			78 (94.0%)		83
4				20 (100%)	20
Hit-ratio: 96.0%					

Table 9

E-lifestyle Cluster Result

	Mean				F- Ratio	P- Value
	Cluster 1 Digital Laggards (N=80)	Cluster 2 Digital Common-Users (N=98)	Cluster 3 Digital Natives (N=23)	Cluster 4 Digital Seekers (N=23)		
E-Activities						
I frequently perform my job using digital technology	1.70	3.78	3.69	4.49	71.857	0.000
I frequently shop or purchase via online	1.70	3.70	3.68	4.55	72.201	0.000
I frequently do my banking or finances online	1.35	3.22	3.27	4.24	56.250	0.000
I frequently share my opinions online	1.52	2.87	3.03	3.54	26.019	0.000
I frequently arrange trips online	2.52	3.96	4.17	4.50	34.584	0.000
I frequently participate in social events (e.g., meeting, seminar, conference) via online	1.17	2.91	3.15	3.85	42.610	0.000
I frequently read the news or get data via online	3.26	4.17	4.46	4.79	39.910	0.000

	Mean				F- Ratio	P- Value
	Cluster 1 Digital Laggards (N=80)	Cluster 2 Digital Common- Users (N=98)	Cluster 3 Digital Natives (N=23)	Cluster 4 Digital Seekers (N=23)		
I frequently spend a lot of time involved with digital technology	2.74	4.00	4.22	4.80	73.243	0.000
E-Interests						
I am very interested in discovering how to use new digital technology	2.74	2.91	3.95	4.66	85.473	0.000
I am very excited to know innovation of digital technology	2.61	2.83	3.87	4.63	94.785	0.000
I stay updated to the latest development in digital technology	1.74	2.39	3.57	4.23	100.354	0.000
Being able to use the recent digital technology makes me happy	2.43	2.57	3.67	4.54	96.657	0.000
Being able to use the most recent digital technology gives me a sense of achievement	2.09	2.48	3.53	4.38	94.639	0.000
I like gaining knowledge regarding digital technology	2.39	2.70	3.74	4.61	113.446	0.000
Using digital technology gives me a lot of fun	2.83	3.04	3.95	4.60	76.548	0.000
I want to share with people a new understanding of digital technology	1.83	2.57	3.41	4.36	103.035	0.000
I like the challenge brought by digital technology	1.48	2.13	3.30	4.19	105.291	0.000
I like the digital technology involved in my entertainment and trip	2.87	3.30	4.07	4.64	55.032	0.000
E-Opinions						
Continued development of digital technology is positive for our society	3.52	3.78	4.13	4.58	20.389	0.000
Continued development of digital technology is positive for our education	3.48	3.91	4.18	4.60	22.194	0.000
Continued development of digital technology is positive for our economy	3.26	3.91	4.12	4.54	23.435	0.000
The more the development on digital technology, the more the happiness on human lives	2.57	2.83	3.37	3.98	27.250	0.000
Keeping alerts to the latest trends of digital technology is very important	2.65	3.26	3.90	4.51	58.198	0.000
Keeping introducing new digital technology is very important	2.65	3.13	3.96	4.55	82.851	0.000

(continued)

	Mean				F- Ratio	P- Value
	Cluster 1 Digital Laggards (N=80)	Cluster 2 Digital Common- Users (N=98)	Cluster 3 Digital Natives (N=23)	Cluster 4 Digital Seekers (N=23)		
E-Values						
Digital technology greatly enhances the convenience of my life	2.39	3.96	4.28	4.69	115.272	0.000
Digital technology greatly improves my job efficiency	1.52	3.65	4.02	4.69	162.212	0.000
Digital technology greatly expands my circle of friends	2.35	2.96	3.90	4.20	44.042	0.000
Digital technology greatly enhances interaction among people	2.00	2.65	3.49	4.00	37.719	0.000
The living environment has been influenced by digital technology, and I have benefited from the impact	2.39	3.35	3.86	4.50	91.580	0.000
The leisure environment has been influenced by digital technology, and I have benefited from the impact	2.43	3.17	3.92	4.38	75.267	0.000
The more knowledge regarding digital technology I gain, the more advantages I take	2.43	3.17	3.89	4.60	90.082	0.000
The more time with digital technology I spend, the more benefits I take	2.39	3.13	3.66	4.21	45.496	0.000

Cluster 1: Digital Laggards

Table 10 shows that there are 23 out of 224 respondents were assigned to Cluster 1. There are more than half of them (n=13) were aged above 51, meanwhile none of them aged below 21. Most of the people in this cluster were retired (n=18) and had senior high school education background (n=11) which makes them the highest among other clusters. Among the four clusters, the first cluster relatively has the lowest value for each e-lifestyle item. This shows that respondents in the first cluster are the least digital technology heavy user compared to other clusters. On the e-activities items (see Table 9), it is shown that the first cluster mostly only uses

digital technology to read the news or get some data. This means that they only use digital technology for certain purposes. They also are not eager enough in learning how to use the latest digital technology compared to other clusters. People in the first cluster also do not have very strong interests and positive opinions toward digital technology. This can be shown by them having the lowest value in “I like the challenge brought by digital technology” (EI9, M=1.48) and “The more the development on digital technology, the more the happiness in human lives” (EO4, M=2.57). The other characteristic of them is most of their jobs are not using digital technology, therefore they have the lowest value in “I frequently perform my job using digital technology” (EA1, M=1.70) and “Digital technology greatly improves my job efficiency” (E21, M=1.52). Accordingly, this cluster which comprises mature people with relatively low education backgrounds can be considered as “digital laggards”.

Cluster 2: Digital Common-Users

Table 10 shows that 23 out of 224 people were assigned to the second cluster. Among them, 20 were female and only three were male, fifteen of them had occupations (employed and self-employed) and only five of them were full-time students. Half of them were having monthly income less than NT\$24,000 (n=12). People in this cluster started to implement digital technology in some of their activities, such as read news and arrange trips online. In other words, they use digital technology for functional purposes only in order to make their life more convenience. They already think that digital technology has some benefits to the society (M=3.78), education (M=3.91), and economy (M=3.91) but also think that happiness not only comes from digital technology. Therefore, people in this cluster are not depending their life on digital technology. This cluster can be called as “Digital Common-Users”.

Cluster 3: Digital Natives

From the total of 224 respondents, 98 of them were categorized into Cluster 3. This cluster has the most people among other clusters. They are regarded as “Digital Natives”. Among them, 64 were having undergraduate/college/diploma education background, 33 of them were graduate education background, and only one who had senior high school background. 48 of them were employed and 33 of them were full-time students. Furthermore, more than half of them were aged 21-30 (n=56). People in this cluster had some same frequency of e-activities with Cluster 2, but they were mostly use digital technology in almost every activity on the e-activities items. They were starting to have interests on digital technology but mostly were only following the trend and not pursuing new innovation of digital technology. They also had seen some values and benefits of the digital technology, which is why they had quite high means on the e-values items. This cluster were mostly millennials, which is born in digital era, therefore they can be considered as “Digital Natives”.

Table 10*E-lifestyle Cluster Demographic Profile*

Demographic Profiles	Cluster 1 Digital Laggards (N=23)		Cluster 2 Digital Common-Users (N=23)		Cluster 3 Digital Natives (N=98)		Cluster 4 Digital Seekers (N=80)		Total (N=224)	
	N	%	N	%	N	%	N	%	N	%
Gender										
Male	12	52.2	3	13.0	44	44.9	32	40.0	91	40.6
Female	10	43.5	20	87.0	53	54.1	45	56.3	128	57.1
Prefer not to say	1	4.3	0	0.0	1	1.0	3	3.7	5	2.2
Religion										
Buddhism	10	43.5	8	34.8	43	43.9	30	37.5	91	40.6
Protestantism	5	21.7	7	30.4	23	23.5	19	23.7	54	24.1
Catholicism	3	13.0	2	8.7	19	19.4	9	11.3	33	14.7
Islam	1	4.3	2	8.7	4	4.1	6	7.5	13	5.8
Taoism	4	17.4	4	17.4	8	8.1	14	17.5	30	13.4
Other	0	0.0	0	0.0	1	1.0	2	2.5	3	1.3
Age										
Below 21	0	0.0	1	4.3	13	13.3	10	12.5	24	10.7
21-30	1	4.3	15	65.2	56	57.1	61	76.3	133	59.4
31-40	1	4.3	4	17.4	17	17.4	6	7.5	28	12.5
41-50	8	34.8	2	8.7	11	11.2	2	2.5	23	10.3
51-60	13	56.5	1	4.3	1	1.0	1	1.2	16	7.1
Education										
Senior High School	11	47.8	1	4.3	1	1.0	1	1.2	14	6.3
Undergraduate/College/Diploma	12	52.2	14	60.9	64	65.3	58	72.5	148	66.1
Graduate	0	0.0	8	34.8	33	33.7	21	26.3	62	27.7
Occupation										
Employed	2	8.7	10	43.5	48	49.0	40	50.0	100	44.6
Self-employed	2	8.7	5	21.7	7	7.1	5	6.3	19	8.5
Unemployed	0	0.0	3	13.0	6	6.1	1	1.2	10	4.5
Retired	18	78.3	0	0.0	4	4.1	1	1.2	23	10.3
Students (Full-time)	1	4.3	5	21.7	33	33.7	33	41.3	72	32.1
Monthly Income										
Less than NT\$24,000	19	82.6	12	52.2	45	45.9	35	43.8	111	49.6
NT\$24,000 – 34,999	2	8.7	5	21.7	24	24.5	23	28.7	54	24.1
NT\$35,000 – 44,999	1	4.3	5	21.7	15	15.3	12	15.0	33	14.7
NT\$45,000 – 54,999	1	4.3	0	0.0	2	2.0	3	3.7	6	2.7
NT\$55,000 – 64,999	0	0.0	0	0.0	3	3.1	2	2.5	5	2.2
Over NT\$65,000	0	0.0	1	4.3	9	9.2	5	6.3	15	6.7
Visit Frequency										
Once	10	43.5	11	47.8	39	39.8	35	43.8	95	42.4
2-3 times	11	47.8	8	34.8	51	52.1	35	43.8	105	46.9
4-5 times	2	8.7	3	13.0	7	7.1	9	11.2	21	9.4
More than 5 times	0	0.0	1	4.3	1	1.0	1	1.2	3	1.3

Cluster 4: Digital Seekers

Table 10 concludes that the fourth cluster comprised eighty respondents, with 32 men, 45 women, and three respondents preferred not to say their gender. The majority age of them were between 21-30 (n=61), followed by below 21 years old (n=10). Furthermore, there were only one respondent who were aged about 51 years old. They were the highest cluster to use digital technology in the e-activities, e-interests, e-opinions, and e-values. Moreover, they have the highest mean about digital technology brings positive to society (M=4.58), education (M=4.60), and economy (M=4.54). People in this cluster also had the highest mean in “The living environment has been influenced by digital technology, and I have benefited from the impact” (EV5, M=4.50) and “The leisure environment has been influenced by digital technology, and I have benefited from the impact” (EV6, M=4.38). Lastly, people in this cluster are not only using, but they also seeking new innovation, feel proud and happy when they can use new digital technology. They always want to find and use the newest digital technology. Therefore, this cluster can be called as “Digital Seekers”.

4.5 Descriptive Analysis of Visitor Experience, Satisfaction, and Religiosity

There are a lot of things that tourists can experience when they visit Fo Guang Shan Buddha Memorial Center. From table 11, it is shown that people most likely feel peaceful (M=4.19). The other things that people experience the most are architecture (M=4.15), artistic atmosphere (M=4.13), scenery and landscape (M=4.12), also design which is satisfying for the visual enjoyment and immersive experience such as 4D cinema and AR display (M=4.12). Meanwhile, some of the lowest things that people experience the least in the Fo Guang Shan Buddha Memorial Center are the promotion of culture and education (M=3.45), also the faith

they felt after their visitation (M=3.36). For conclusion, people who visit Fo Guang Shan Buddha Memorial Center were mostly enjoy their experience more with the tangible items which can be seen with their own eyes rather than their experience with the Buddhism faith, culture, and education. It makes sense when looking at the demographic profile which shows that from 224 respondents, less than half of them were Buddhism (N=91) while rest of them have non-Buddhism religion. 95 of them are also only visited there once, and 105 of them visited two or three times which seems that most of the respondents only visited Fo Guang Shan Buddha Memorial Center for leisure purposes rather than as pilgrims.

Table 11

Visitor Experience Descriptive Statistics (n=224)

	Mean	Std. Deviation
I feel peaceful in the Fo Guang Shan Buddha Memorial Center	4.1964	0.84534
I think the architecture in the Fo Guang Shan Buddha Memorial Center can attract my attention	4.1563	0.88214
I can feel the artistic atmosphere of Buddhism in the Fo Guang Shan Buddha Memorial Center	4.1384	0.77723
I feel that the scenery and landscape in the Fo Guang Shan Buddha Memorial Center can relax my body and mind	4.1295	0.79586
I think the design in the Fo Guang Shan Buddha Memorial Center are satisfying for my visual enjoyment and immersive experience (e.g., 4D cinema, AR display, LCD)	4.1250	0.88965
The attitude of the staff and volunteers in the Fo Guang Shan Buddha Memorial Center makes me feel more enthusiastic	3.9509	0.78226
After I visit Fo Guang Shan Buddha Memorial Center, I want to share this place with my friends and relatives	3.9375	0.89624
During the visit to the Fo Guang Shan Buddha Memorial Center, I feel like taking photos and sharing my experiences there on my social media	3.8348	1.05220
The displays in the Fo Guang Shan Buddha Memorial Center enhance my knowledge of Buddhism	3.8348	0.83877
After visiting the Fo Guang Shan Buddha Memorial Center, I was motivated to implement the “Three Acts of Goodness” (Do good deeds, say good words, keep a good heart)	3.7723	0.95970

(continued)

	Mean	Std. Deviation
The behavior of monks in the Fo Guang Shan Buddha Memorial Center makes me reflect on my behavior (e.g., have kind thoughts, not easily irritable, etc)	3.7679	0.93254
From the Buddhism lesson in the Fo Guang Shan Buddha Memorial Center, I can get spiritual cleansing and self-reflection	3.7679	0.90323
After the visit to Fo Guang Shan Buddha Memorial Center, it makes me reflect on my relationship with others	3.7321	0.95158
Through the information at the Fo Guang Shan Buddha Memorial Center, I can understand the life of Buddha	3.7321	0.91800
After my visit, I would like to learn more about the Fo Guang Shan Buddha Memorial Center	3.4598	0.97878
The promotion of culture and education in the Fo Guang Shan Buddha Memorial Center makes me want to participate in it	3.4598	1.03230
I feel faith in Buddhism after I visit Fo Guang Shan Buddha Memorial Center	3.3661	1.11649

Table 12

Satisfaction Descriptive Statistics (n=224)

	Mean	Std. Deviation
Overall, I am satisfied with Fo Guang Shan Buddha Memorial Center	4.3973	0.71386
I am happy with visiting Fo Guang Shan Buddha Memorial Center	4.3438	0.69117
I have a good feeling about Fo Guang Shan Buddha Memorial Center	4.1964	0.79617
Fo Guang Shan Buddha Memorial Center is better than I expected	4.1741	0.78726

Table 12 showed that all of the satisfaction items have high mean values. Overall, they had high satisfaction with their visitation to Fo Guang Shan Buddha Memorial Center (M=4.39). For the religiosity items, Table 13 shows the highest values are “I always try to avoid minor and major sin” (M=3.85). The respondents also have quite high value on other items, such as “I know the basic and necessary knowledge about my religion” (M=3.83), “It is important for me to spend time in private thought and prayer” (M=3.78), and “I feel sorrow and dissatisfaction when I do

something against my faith” (M=3.73). It concludes that most of the respondents’ religiosity are mostly related to their perception of sin, basic knowledge of their religion, and spending time in prayer. Meanwhile, the lowest devotions to religiosity are mostly about the action that they need to spend such as spending time to go to a place of worship (M=3.33) or spend money to make financial contributions to religious organizations (M=3.08)

Table 13

Religiosity Descriptive Statistics (n=224)

	Mean	Std. Deviation
I always try to avoid minor and major sin	3.8527	0.85793
I know the basic and necessary knowledge about my religion	3.8348	0.78919
It is important for me to spend time in private thought and prayer	3.7857	0.81388
I feel sorrow and dissatisfaction when I do something against my faith	3.7321	0.77497
I look to my faith as a source of comfort	3.6920	0.81945
My relationship with God is extremely important to me	3.6563	0.91947
My faith impacts many of my decision	3.6071	0.96909
I try hard to live all my life according to my religious beliefs	3.6027	0.83542
I look to my faith as a source of inspiration	3.5000	0.85232
I spend time trying to grow in understanding of my faith	3.4866	0.84163
Spiritual values are more important than material things	3.4375	0.85002
Religious observances are very important to me	3.3616	0.85681
My whole approach to life is based on my religion	3.3527	0.94972
I go to a place of worship regularly	3.3393	0.91870
I make financial contributions to my religious organizations	3.0893	0.92357

4.6 Factor Analysis of Visitor Experience and Religiosity

In this study, the visitor experience and religiosity variables were also analyzed by exploratory factor analysis to identify the underlying factors in each variable. Factor analysis is commonly used to gather variables as a limited set of clusters which based on the common shared variance, also famously known as reducing dimensionality (Bartholomew, Knott, & Moustaki, 2011; Yong & Pearce, 2013). For the visitor experience variable, seventeen questions were factor analyzed using the principal components analysis with the varimax rotation. On other hand, the religiosity variable has fifteen questions that were factor analyzed. The result as can be seen in table 14, the visitor experience variable has four factors.

4.6.1 Visitor Experience

After analyzing the data using a rotated component matrix in factor analysis, it is shown that the visitor experience in this study can be divided into four factors. The first factor includes VEX10, VEX11 VEX13, VEX15, VEX16, and VEX17. These items, mostly, are the experience within people's behavior. This factor is also showing how the doctrine of Buddhism influences visitors during and after their visit. This category can be called "Buddhism Doctrine Influenced". At Fo Guang Shan Buddha Memorial Center, the message and knowledge may be delivered effectively, therefore, visitors can feel the faith in Buddhism (VEX13) then resulted in their behavior, such as reflect their relationship with others (VEX17) or motivated to implement the "Three Act of Goodness" (VEX11). The second factor of the visitor experience is related to the settings of the Buddhism teaching, which make the Fo Guang Shan Buddha Memorial Center more peaceful. This factor can be called "Inner Peace". The setting of the place also includes the attitude of the people there. The items, which mostly are the experience of affective and

relationship, including VEX4, VEX5, VEX6, VEX7, and VEX9. These are related to how religious sites can create peaceful settings to enhance the visitor experience.

The third factor of the visitor experience is related to the architecture and display inside the site. It is more about the exterior and the site itself, which affects the sensory experience. This factor includes VEX1, VEX2, VEX12, and VEX14. This factor is also related to how their experience encourages the visitor to share and promote the site to others. That is the reason why this factor is called “Visual Experience and Share”. The last factor includes VEX3 and VEX8, which affect some of the visitors’ affective and cognitive experiences. This factor which is named, “Buddhism Aesthetics”, can also be identified as the visitor experience regarding the religion itself. It is the way how the religious site can deliver the message to the visitors. From the item VEX3, the message from the site is delivered by the artistic atmosphere, on other hand, the item VEX8 mentioned that the displays can enhance the knowledge of Buddhism to the visitor.

Table 14

Visitor Experience Factor Loading

Visitor Experience Item	% Of Variance	Cumulative %	Factor Loading				Communality
			1 Buddhism Doctrine Influenced	2 Inner Peace	3 Visual Experience and Share	4 Buddhism Aesthetics	
VEX13: I feel the faith in Buddhism after I visit Fo Guang Shan Buddha Memorial Center	26.909%	26.909%	0.814	0.196	0.222	0.166	0.778
VEX16: After my visit, I would like to learn more about the Fo Guang Shan Buddha Memorial Center			0.751	0.219	0.222	0.191	0.697

(continued)

Visitor Experience Item	% Of Variance	Cumulative %	Factor Loading				Communality
			1 Buddhism Doctrine Influenced	2 Inner Peace	3 Visual Experience and Share	4 Buddhism Aesthetics	
VEX17: After the visit to Fo Guang Shan Buddha Memorial Center, it makes me reflect on my relationship with others			0.751	0.349	0.285	0.072	0.771
VEX11: After visiting the Fo Guang Shan Buddha Memorial Center, I was motivated to implement the “Three Act of Goodness” (Do good deeds, say good words, keep a good heart)			0.696	0.369	0.272	0.059	0.698
VEX10: The promotion of culture and education in the Fo Guang Shan Buddha Memorial Center makes me want to participate in it			0.687	0.338	0.221	0.300	0.725
VEX15: Through the information at the Fo Guang Shan Buddha Memorial Center, I can understand the life of Buddha			0.573	0.044	0.287	0.568	0.735
VEX4: I feel peaceful in the Fo Guang Shan Buddha Memorial Center			0.326	0.709	0.436	0.064	0.803

(continued)

Visitor Experience Item	% Of Variance	Cumulative %	Factor Loading				Communality
			1 Buddhism Doctrine Influenced	2 Inner Peace	3 Visual Experience and Share	4 Buddhism Aesthetics	
VEX5: I feel that the scenery and landscape in the Fo Guang Shan Buddha Memorial Center can relax my body and mind	18.205%	45.114%	0.241	0.691	0.377	0.166	0.705
VEX6: From the Buddhism lesson in the Fo Guang Shan Buddha Memorial Center, I can get spiritual cleansing and self-reflection			0.478	0.683	0.042	0.239	0.754
VEX7: The attitude of the staff and volunteers in the Fo Guang Shan Buddha Memorial Center makes me feel more enthusiastic			0.190	0.609	0.062	0.542	0.706
VEX9: The behavior of monks in the Fo Guang Shan Buddha Memorial Center makes me reflect on my behavior (e.g., have kind thoughts, not easily irritable, etc.)			0.512	0.600	0.107	0.311	0.731

(continued)

Visitor Experience Item	% Of Variance	Cumulative %	Factor Loading				Communality
			1 Buddhism Doctrine Influenced	2 Inner Peace	3 Visual Experience and Share	4 Buddhism Aesthetics	
VEX2: I think the design and display in the Fo Guang Shan Buddha Memorial Center are satisfying for my visual enjoyment and immersive experience (e.g., 4D cinema, AR display, LCD)	16.184%	61.297%	0.193	0.169	0.763	0.284	0.729
VEX12: During the visit to the Fo Guang Shan Buddha Memorial Center, I feel like taking photos and sharing my experiences there on social media			0.436	0.044	0.725	0.109	0.729
VEX1: I think the architecture in the Fo Guang Shan Buddha Memorial Center can attract my attention			0.152	0.445	0.631	0.141	0.640
VEX14: After I visit Fo Guang Shan Buddha Memorial Center, I want to share this place with my friends and relatives			0.527	0.237	0.581	0.135	0.690

(continued)

Visitor Experience Item	% Of Variance	Cumulative %	Factor Loading				Communality
			1 Buddhism Doctrine Influenced	2 Inner Peace	3 Visual Experience and Share	4 Buddhism Aesthetics	
VEX3: I can feel the artistic atmosphere of Buddhism in the Fo Guang Shan Buddha Memorial Center			0.004	0.370	0.385	0.674	0.739
VEX8: The displays in the Fo Guang Shan Buddha Memorial Center enhance my knowledge of Buddhism	11.740%	73.037%	0.531	0.186	0.158	0.668	0.787
Eigenvalues			4.575	3.095	2.751	1.996	

4.6.2 Religiosity

In this study, religiosity can be an important factor in visitor satisfaction when visiting a religious site. Table 4.11 shows three factors of religiosity. The first factor comprises REL1, REL2, REL3, REL4, REL5, REL6, and REL14. These items are an action related to people's religion that other people can observe directly. Such as "I go to a place of worship regularly" (REL4) and "I try hard to live all my life according to my religious beliefs. These behaviors show how people act and learn about the religion; therefore, it can be named as "Faith in Action". The second factor includes REL7, REL8, REL9, REL10, REL11, and REL12. All these items share a similarity, which is a faith of a person and their relationship with their God. In other words, these are religiosity degrees that other people cannot observe with their naked eyes. This factor can be named as "Inner Faith". The last factor only consists of two items, which are "I always try to avoid minor and major sin" (REL13) and "I feel sorrow and dissatisfaction when I do something

against my faith” (REL15), both are related to people’s opinion towards sin. This factor can be called “Faith and Sin”.

Table 15

Religiosity Factor Loading

Religiosity Item	% Of Variance	Cumulative %	Factor Loading			Communality
			1 Faith in Action	2 Inner Faith	3 Faith and Sin	
REL5: Spiritual values are more important than material things			0.761	0.188	0.200	0.654
REL4: I go to a place of worship regularly			0.723	0.307	-0.044	0.618
REL3: My whole approach to life is based on my religion			0.646	0.375	0.322	0.663
REL6: Religious observances are very important to me	26.178%	26.178%	0.616	0.452	0.271	0.658
REL14: I know the basic and necessary knowledge about my religion			0.596	0.147	0.524	0.651
REL1: It is important for me to spend time in private thought and prayer			0.595	0.455	0.155	0.584
REL2: I try hard to live all my life according to my religious beliefs			0.563	0.354	0.380	0.587
REL10: I look to my faith as a source of comfort			0.166	0.797	0.345	0.782
REL11: I look to my faith as a source of inspiration			0.297	0.730	0.351	0.745
REL8: I spend time trying to grow in understanding of my faith			0.407	0.696	0.193	0.688
REL9: My relationship with God is extremely important to me	25.309%	51.486%	0.437	0.693	0.290	0.755
REL7: I make financial contributions to my religious organizations			0.525	0.629	0.046	0.674
REL12: My faith impacts many of my decision			0.437	0.542	0.417	0.659
REL13: I always try to avoid minor and major sin			0.049	0.216	0.855	0.779
REL15: I feel sorrow and dissatisfaction when I do something against my faith	15.955%	67.441%	0.243	0.311	0.680	0.617
Eigenvalues			3.927	3.796	2.393	

4.7 ANOVA Analysis

4.7.1 The Differences of Visitor Experience, Satisfaction, and Religiosity Between E-lifestyle Cluster

This study assessed if the e-lifestyle cluster significantly influences visitor experience and satisfaction when visiting Fo Guang Shan Buddha Memorial Center. After conducting ANOVA analysis, it is shown in Table 16 that Digital Seekers ($M=3.85$) has the highest experience on “Buddhism Doctrine Influenced” experience factor compared to the other three e-lifestyle clusters. Digital Seekers are a group of people who are very interested in digital technology, therefore, digital technology applied in Fo Guang Shan Buddha Monastery can be meaningful for them and effectively deliver the message of Buddhism to them. The Digital Seekers cluster also has the highest mean ($M=4.16$) on “Inner Peace” visitor experience.

For the “Visual Experience and Share” experience, the Digital Seekers ($M=4.34$) and Digital Natives ($M=3.85$) are having a significantly higher experience than the other two clusters. This shows that both clusters that have an interest in digital technology are more affected by the digital technology display in Fo Guang Shan Buddha Memorial Center. Both Digital Seekers and Digital Natives were also more willing to share their experience on social media than the other two clusters. For the last visitor experience factor, “Buddhism Aesthetics”, Digital Seekers also have the highest mean ($M=4.47$) compared to other clusters. There were no other significant differences between the other three clusters.

ANOVA analysis was also employed to analyze if the visitor experience can influence their satisfaction based on their e-lifestyle cluster. Overall, for satisfaction, Digital Seekers were more satisfied ($M=4.47$) rather than Digital Common-Users and Digital Laggards. Meanwhile,

Digital Natives (M=4.29) were more satisfied than Digital Common-Users after visiting Fo Guang Shan Buddha Memorial Center. Lastly, when the ANOVA analysis was applied to analyze the relationship between the e-lifestyle cluster and religiosity, there was only one significant result which is people belong to the Digital Seekers group (M=3.64) has more “Faith in Action” religiosity rather than Digital Laggards. There were no significant results on “Inner Faith” and “Faith and Sin” religiosity.

Table 16

ANOVA Analysis on Visitor Experience, Satisfaction, and Religiosity Between E-lifestyle Cluster

Dimension		Cluster			
Name of group		1 (n=23) Digital Laggards	2 (n=23) Digital Common-Users	3 (n=98) Digital Natives	4 (n=80) Digital Seekers
Buddhism Doctrine Influenced	Mean	3.28	3.28	3.50	3.85
	SD	0.51	0.96	0.77	0.86
F = 5.48 (.001); Post-Hoc: 4>3,2,1					
Inner Peace	Mean	3.92	3.67	3.87	4.16
	SD	0.40	0.92	0.68	0.68
F = 4.24 (.006); Post-Hoc: 4>3,2					
Visual Experience and Share	Mean	3.30	3.48	4.03	4.34
	SD	0.38	0.87	0.65	0.70
F = 19.41 (.000); Post-Hoc: 4>3>2,1					
Buddhism Aesthetics	Mean	3.63	3.58	3.85	4.36
	SD	0.58	0.98	0.63	0.55
F = 15.67 (.000); Post-Hoc: 4>3,2,1					
Satisfaction	Mean	3.94	3.86	4.29	4.47
	SD	0.47	0.98	0.57	0.63
F = 7.67 (.000); Post-Hoc: 4>2,1; 3>2					
Faith in Action	Mean	3.24	3.65	3.47	3.64
	SD	0.55	0.72	0.56	0.75
F=2.82 (.040); Post-Hoc:4>1					
Inner Faith	Mean	3.26	3.62	3.47	3.57
	SD	0.47	0.67	0.66	0.88
F=1.31 (.269)					
Faith and Sin	Mean	3.71	3.80	3.80	3.80
	SD	0.47	0.71	0.67	0.80
F=0.09 (.963)					

4.7.2 The Influence of Visitor Experience on Satisfaction based on E-lifestyle Cluster

This study also assessed if e-lifestyle clusters have influence on satisfaction with visitor experience as the mediator. Analysis of covariance (One-way ANCOVA) was conducted to resolve whether there is a statistically significant difference between e-lifestyle clusters on their satisfaction controlling for the experience. From Table 17, it is shown that there is no significant effect of the e-lifestyle cluster on their satisfaction after controlling for the visitor experience ($p = 0.124$; $p > .05$). There is, though, a significant result for visitor experience towards satisfaction ($p = 0.00$; $p < .05$). Therefore, it can be concluded that only visitor experience is the main influence towards satisfaction.

Table 17

Analysis of Covariance for Satisfaction by Cluster of E-lifestyle with Visitor Experience as Covariate

Source	SS	df	MS	F	p	η_p^2
Corrected Model	61.565 ^a	4	15.391	89.411	0.000	0.620
Intercept	10.512	1	10.512	60.068	0.000	0.218
Visitor Experience	52.157	1	52.157	302.994	0.000	0.580
Cluster of E-lifestyle	1.001	3	0.334	1.938	0.124	0.026
Error	37.698	219	0.172			
Total	4198.56	224				
Corrected Total	99.263	223				

a. R squared = .620 (Adjusted R Squared = .613); SS = Type III Sum of Squares; df = Degree of freedom; MS = Mean Square; η_p^2 = Partial Eta Squared

Stepwise regression analysis is applied to analyze the impact of visitor experience factors on satisfaction by selecting potential explanatory factors in a final model. There were four visitor experience factors: “Buddhism Doctrine Influenced”, “Sense and Share”, “Inner Peace”, and

“Buddhism Aesthetics”. Table 18 shows that there were two models resulting from the analysis. Model 1 has 0.582 R^2 value which means there are 58.2% changes in the response variable. For Model 2, the R^2 value is 0.647 so there are 64.7% changes in response variable. After comparing both models, it is proven that Model 2 is a better model fits to the data given than Model 1. Piaw (2006) mentioned that the model will fits better to the data when the value of R^2 is higher.

Table 18

Stepwise Regression Model Summary

Model	R	R^2	Adjusted R^2	Standard Error of the Estimate
1	0.763 ^a	0.582	0.580	0.43218
2	0.804 ^b	0.647	0.644	0.39817

a. Predictors: (Constant), Sense and Share
b. Predictors: (Constant), Sense and Share, Inner Peace

From Table 19, it is shown that only two out of four visitor experience factors significantly influence satisfaction. Those two visitor experience factors are “Sense and Share” ($p=0.000$) and “Inner Peace” ($p=0.000$). Meanwhile, from Table 20, the other two factors of visitor experience; “Buddhism Doctrine Influenced” ($p=0.068$) and “Buddhism Aesthetic” ($p=0.630$) are not significant toward satisfaction.

Table 19

Stepwise Coefficients Model 2

Model	Coefficients	Standard Error	Beta	t-value	p
(Constant)	1.102	0.162		6.796	0.000
Sense and Share	0.475	0.047	0.539	10.136	0.000
Inner Peace	0.320	0.050	0.339	6.368	0.000

Table 20*Excluded Variables Model 2*

Model	Beta	t-value	p	Partial Correlation
Buddhism Doctrine Influenced	0.123	1.833	0.068	0.123
Buddhism Aesthetic	0.027	0.483	0.630	0.033

4.8 Assessment of Religiosity as Moderation Effect Between Visitor Experience and Satisfaction

Moderation analysis indicates to an assessment of another independent variable effect on the given predictor-outcome relationship, thus, does not require the predictor to influence the outcome variable (Mehmetoglu, 2020). In this study, religiosity was assessed to be the moderator between visitor experience and satisfaction. To investigate the moderation effect of religiosity, a moderator analysis was performed using PROCESS 4.0. The predictor variable for the analysis was visitor experience, the outcome variable was satisfaction, and the moderator variable evaluated for the analysis was religiosity. Based on Table 21, the result indicates that religiosity is not a significant moderator between visitor experience and satisfaction in Fo Guang Shang Buddha Memorial Center. The statistical results are as follows: REL*VEX ($b = -0.739$, $t = -1.1943$, $p = 0.2337$). Thus, H5 is not supported.

Table 21*Moderating Interaction of Religiosity Between Visitor Experience and Satisfaction*

	coeff (b)	se	t	p	LLCI	ULCI
Constant	4.283	0.028	152.614	0.000	4.228	4.338
VEX	0.768	0.043	17.854	0.000	0.683	0.853
REL	0.083	0.447	1.876	0.061	-0.004	0.172
Interaction: VEX*REL	-0.073	0.061	-1.194	0.233	-0.195	0.048

DV: Satisfaction; VEX = Visitor Experience; REL = Religiosity; Coeff (b) = Coefficient; se = standard error; LLCI = Lower Limit Confidence Interval; ULCI = Upper Limit Confidence Interval; *p < 0.001; **p < 0.05

Table 22*Summary of Hypotheses Result*

Hypothesis	Description	Result
H1	E-lifestyle significantly influences the visitor experience at Fo Guang Shan Buddha Memorial Center.	Supported
H2	E-lifestyle significantly influences the satisfaction at Fo Guang Shan Buddha Memorial Center.	Supported
H3	Visitor experience based on the e-lifestyle profile significantly influences the satisfaction at Fo Guang Shan Buddha Memorial Center.	Not Supported
H4	E-lifestyle significantly influences the religiosity at Fo Guang Shan Buddha Memorial Center.	Supported
H5	The relationship between visitor experience and satisfaction at Fo Guang Shan Buddha Memorial Center is significantly moderated by religiosity.	Not supported

CHAPTER FIVE: DISCUSSION

5.1 Discussion

5.1 Chapter Overview

This first section of Chapter Five will discuss the main findings of the study and where applicable links the literature to the research outcomes. Second, this chapter also addresses the theoretical and practical implications of the study. Finally, it also investigates the limitations of the study, and suggested areas for further research.

5.2 Discussion on Major Findings

This study based on the conceptual framework consists of four variables, which are cluster of e-lifestyle, visitor experience, satisfaction, and religiosity. The primary objective of the study was to investigate the impacts of e-lifestyle and religiosity on visitors' experience and satisfaction in Fo Guang Shan Buddha Memorial Center.

5.2.1 Cluster of E-lifestyle

In the beginning of the study, the clusters of people who visit Fo Guang Shan Buddha Memorial Center were analyzed based on their e-lifestyle. There were four e-lifestyle clusters found which are Digital Laggards, Digital Common-Users, Digital Natives, and Digital Seekers. Some of these clusters were adapted from Yu's (2015) research because they share similar characteristics of the cluster. Yu (2015) stated that there were five e-lifestyle clusters of mobile banking adopters and non-adopters, which were: Digital Laggards, Traditional Banking Likers, Digital Followers, Digital Carers, and Digital Seekers.

From the analysis result, more than half of the respondents (N=224) belong to Digital Natives (N=98) and Digital Seekers (N=80) cluster, which means, most people nowadays are familiar with the technology. Furthermore, most of them were in the age group of 21-30 years old or still can be considered as Generation Z. This result is also in line with Turner (2015) who believed that there is no other generation than Generation Z who had been involved with advanced technology in their life. They are the current and potential travelers in the future, which can influence and be the decision-making of travel activities in the family vacation (Therkelsen, 2010). Therefore, it gives legitimacy to study more on these two clusters of tourists.

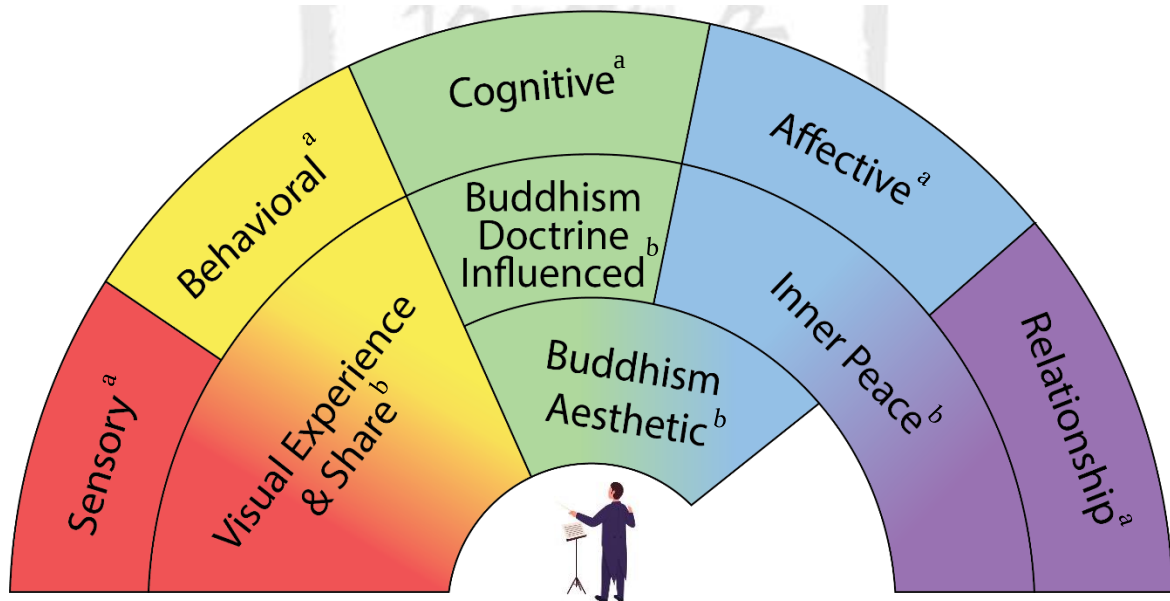
5.2.2 Visitor Experience

From Figure 4, it is shown that there were four visitor experience factors found in Fo Guang Shan Buddha Memorial Center, which are “Buddhism Doctrine Influenced”, “Inner Peace”, “Visual Experience and Share”, and “Buddhism Aesthetics”. This study adapted Orchestra Model for the visitor experience concept, which consists of sensory, affective, cognitive, behavioral, and relationship. The first factor, “Buddhism Doctrine Influenced”, consists of experiences such as reflecting on their relationship with others (VEX 17) or understanding about the life of Buddha through information at the Fo Guang Shan Buddha Memorial Center (VEX15). These experiences are similar to the cognitive component in the Orchestra Model. The second factor, “Inner Peace”, consists of experiences such as feeling peaceful in the Fo Guang Shan Buddha Memorial Center (VEX4), and feeling more enthusiastic because of the attitude of the staff there (VEX7). These have similarities with the component of affective and relationship in the Orchestra Model.

The third factor of the visitor experience in this study is “Visual Experience and Share”. This factor is mainly related to the architecture and displays on the site. It is also related to sharing the place with friends and relatives after visiting Fo Guang Shan Buddha Memorial Center. Thus, this factor has a similar characteristic to the sensory and behavioral components in the Orchestra Model. The last visitor experience factor is “Buddhism Aesthetics” which only consists of two experiences: feeling the artistic atmosphere of Buddhism (VEX3) and enhancing knowledge of Buddhism through the displays in the Fo Guang Shan Buddha Memorial Center (VEX8). They are similar to the affective and cognitive experience component in the Orchestra Model which can affect the visitor experience.

Figure 4

A Comparison of Orchestra Model with Visitor Experience at Fo Guang Shan Buddha Memorial Center



a. Orchestra model from Pearce (2011)

b. Visitor experience factors at Fo Guang Shan Buddha Memorial Center

From Figure 4, it can be concluded that the visitor experience is a one whole element consisting of different factors, which could not be looked at individually. This study also showed

that Digital Natives and Digital Seekers, are two e-lifestyle clusters that have higher visitor experience at Fo Guang Shan Buddha Memorial Center rather than the other two clusters. Especially Digital Seekers cluster alone is having the highest visitor experience of all the visitor experience factors. This result suggested that as tourists have higher usage of digital technology in their daily life, the more visitor experience they have at Fo Guang Shan Buddha Memorial Center. In the end, the visitor experience is considered to be the main element of the tourism products (Stasiak, 2019), which can directly impact the revisit intention and satisfaction (Buhalis & Amaranggana, 2015).

5.2.3 Religiosity

There were three religiosity factors found which are “Faith in Action”, “Inner Faith”, and “Faith and Sin.” The first factor, “Faith in Action”, is a religiosity factor that is related to people’s religion or faith which can be observed directly by other people. The second factor, “Inner Faith”, is a religiosity factor which is the faith of someone that could not be observed with the naked eyes. For example, making decisions based on faith (REL12) and spending time to grow an understanding of their faith (REL8). The last factor, “Faith and Sin”, only consists of two items. Both items have a similar characteristic which is related to people’s opinion towards sin based on their faith. From these three factors, only “Faith in Action” that significant to the e-lifestyle cluster, that is, the Digital Seekers have more “Faith in Action” religiosity compared to the Digital Laggards cluster. In conclusion, e-lifestyle or how much the usage of digital technology is, there will not have much influence on the religiosity of people.

The result of this study also concludes that religiosity level does not affect satisfaction when visiting religious tourism site like Fo Guang Shan Buddha Memorial Center. Additionally, visitor experience is the variable that influences directly and has a greater impact on satisfaction.

This is in line with Buhalis and Amaranggana (2015) who believed that experience is the basis of tourism and can directly influence satisfaction and revisit intention. Referring to the numbers of visitation, most respondents are only visiting Fo Guang Shan Buddha Memorial Center once (N=95) or 2-3 times (N=105). This means that a majority of them were only visiting as a tourist without any religious purposes. They can be considered a secular tourist with less pilgrimage motivation. As Jiang, Ryan, and Zhang (2018) believed, pilgrims were coming to the religious site with a motivation to getting closer to their beliefs, pray, and for finding themselves. In the contrary, secular tourists were seeking more of experience in cultural and aesthetics of the site (Jiang et al., 2018). Therefore, it is in line with this result that visitors' satisfaction was affected by their experience when visiting Fo Guang Shan Buddha Memorial Center.

5.3 Theoretical Implications

Since Kim et al. (2002) first defined the term “e-lifestyle”, there were still not many research investigating the e-lifestyle concept. Even though, e-lifestyle is a complex concept that can be divided into some clusters according to the level of digital technology usage. It is believed that looking at e-lifestyle can be important and helpful to business owners and marketers, especially when they are trying to apply digital technology to their products or services (Yu, 2011). From this study, it is found that there were four different clusters of e-lifestyle in religious tourism site. Each of the clusters has a different level of digital technology usage in their daily life. These four clusters are Digital Laggards, Digital Common-User, Digital Natives, and Digital Seekers. These e-lifestyle clusters can be implemented into other tourism sites such as museums or national parks to divide their target market segmentation, therefore they know what kind of approach they need to take with their sites. Moreover, most of studies before were studying e-lifestyle in different areas, such as mobile banking (Yu, 2015), online clothing (Pandey &

Chawla, 2016), or online advertising (Rachbini & Hatta, 2018). From this study, it is suggested that e-lifestyle can also be implement to the tourism industry to know more about tourists' characteristics based on their usage of digital technology in daily life.

The concept of experiential tourism is also can be applied to religious tourism sites like Fo Guang Shan Buddha Memorial Center. Smith (2006) defined experiential tourism as a type of tourism which involves active participation from the tourists and involvement with the culture, community, and local people in the destination. But looking at the result of this study that visitor experience is the only variable that influences satisfaction when people visit Fo Guang Shan Buddha Memorial Center. Looking from the perspective of marketing, it is important for tourist sites to make their visitor experience memorable (Ali, Hussain, & Ragavan, 2014). Experiential tourism itself has a unique characteristic which is based on the involvement of the tourist and their emotional participation (Pencarelli & Forlani, 2018). It might be interesting to implement the concept of Experiential Tourism into the religious tourism sites as well in order to understand more about visitors experience and their satisfaction. Digital technology can be a tool for how tourism sites implement the Experiential Tourism concept, similar with what Fo Guang Shan Buddha Memorial Center has done so far. It is in line with Mastroberardino et al. (2021) who believed that digital technology could become an integral component of the visitor experience.

5.4 Practical Implications

Religious tourism sites can start to implement digital technology as an engagement tool to share the message of the religion as well as to enhance the experience when tourist visit their site. From this research on Fo Guang Shan Buddha Memorial Center, it is known that most people only visited as a tourist, without any religious purposes. This should be taken as a note by the site management, not only Fo Guang Shan Buddha Memorial Center, but also other religious tourism

sites to focus more on the purposes of people visiting their site. Especially when most people visiting were younger generation with high usage of digital technology. Enhancing visitor experience during their visit is very important for the satisfaction of the tourists.

When tourism marketers plan a tourism site, of course, they need to know who their target visitors are and what is the reason they come to visit the site. Reflecting on the results of this study, visitors of Fo Guang Shan Buddha Memorial Center felt that the experience there could affect their satisfaction during their visit. Therefore, it is important for marketers to think of how they can improve and enhance the visitor experience, especially during their visit. The quality of experience provided by the tourism site is very important to make the visitor has higher satisfaction. Right now, Fo Guang Shan Buddha Memorial Center has already implemented some digital technology such as 4D Cinema and AR display to deliver the lessons of Buddhism and enhance the experience there. In the future, other digital technology can also be implemented to the site in order to let the visitors have more experience during their visitation.

One example that can be applied to enhance the visitor experience when visiting religious tourism sites is gamification. Gamification is the concept of game which designed to enhance and influence the user's cognition, behavior, and experience in a nongame context (Huotari and Hamari, 2017; Lee, 2022). There were already some studies proved that gamification could affect and enhance the experience. It is believed that gamification concept could improve the experience during visitation to tourism sites (Kim et al., 2021). For example, using the digital technology and the Internet which asks them to solve a problem or complete some tasks. This way of enhancing visitor experience by online and offline can be applicable in tourist sites such as museums (Waag, 2015). Similar with escape room games, in order to complete the alternate reality game or ARG, the players need to find clues and solve the problems by using various

types of media in the real site. ARG has been applied at some tourism sites in Taiwan, such as Chimei Museum in Tainan and National Taiwan Museum in Taipei. Therefore, this technology that can enhance visitor experience can also be applied at Fo Guang Shan Buddha Memorial Center or other religious tourism sites.

Another example of digital technology that can be applied in Fo Guang Shan Buddha Memorial Center to enhance visitor experience is Virtual Reality (VR). This digital technology is believed to be an effective tool in order to enhance visitor experience, even in the tourism industry (Passebois Ducros & Euzéby, 2021). VR is considerably a new digital technology that can be applied in the tourism industry, especially in religious tourism sites. However, there are a lot of rooms that can be improved from VR to become a way of enhancing the visitor experience. Pfiel et al. (2021) believed that VR can be a potential digital technology used to improve visitor experience in museums, but there are still some development issues to take into account. There were also still not many tourist sites in Taiwan to implement VR technology at their site, especially religious tourism site. Therefore, Fo Guang Shan can be the pioneer to use VR technology at their site in order to enhance the visitor experience and satisfaction.

5.5 Conclusion

In the tourism industry, it is very important to focus on the visitor experience. In context of museums, active participation of the visitors is taking a crucial role in order to create a good visitor experience, therefore they can have higher satisfaction and loyalty (Antón, Camarero, & Garrido, 2018). One way to enhance the visitor experience in tourist sites is by applying the use of technology at the site in order to substitute or support the authentic experience there (Passebois Ducros & Euzéby, 2021). It is in line with the result obtained from this study, which proved that visitor experience is an important variable that leads to satisfaction when visiting religious

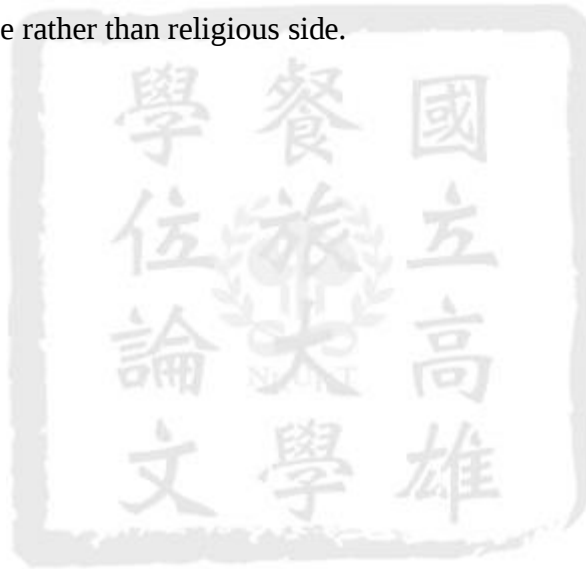
tourism sites. Admittedly, the e-lifestyle clusters can influence some factors of the visitor experience. However, in the end, visitor experience is the one that has a direct influence on their satisfaction.

Based on the result that visitor experience can be influenced by the e-lifestyle cluster, it is important for tourism site marketers to start implementing e-lifestyle cluster when choosing their target market. Digital Natives and Digital Seekers, two of e-lifestyle clusters that use high levels of digital technology in daily lives, were the most that visited Fo Guang Shan Buddha Memorial Center compared to other e-lifestyle clusters. Therefore, there are more opportunities that can be used by Fo Guang Shan Buddha Memorial Center to attract those two clusters by using other digital technology inside their site. Furthermore, most people visited Fo Guang Shan Buddha Memorial Center were secular tourists with less religious purposes. Bideci and Bideci (2021) also believed that visitors nowadays are also starting to look for unique experience when visiting religious tourism site. Especially looking from the demographic data, most of the visitors at Fo Guang Shan Buddha Memorial Center were people in Generation Z. It is also known that most of the people visiting Fo Guang Shan Buddha Memorial Center was not motivated by religious purposes. In the end, the motivation of the Generation Z with high usage level of digital technology visiting Fo Guang Shan Buddha Memorial Center could be because the touristic side of the site, which are their digital technology displays and architecture. It can be useful evidence for religious tourism sites to acknowledge their visitors' needs and preferences.

5.6 Suggestions for Future Research

In conclusion, when talking about Fo Guang Shan Buddha Memorial Center, is more of a touristic place rather than a religious site. For future research focusing on experience and satisfaction in religious sites, it is recommended to conduct the research in other sites. Secondly,

Covid-19 pandemic also has given a crucial impact on this research. The data collection process of this study was conducted from March 1st until May 1st, 2022. On that time, Taiwan was tightening their Covid-19 pandemic restriction. During the travel restriction policy in Taiwan, there were still not many visitors come to Fo Guang Shan Buddha Memorial Center, especially the international tourists. This leads to not much data being collected onsite. To make the study more reliable, future studies are recommended to consider conducting the research after the pandemic and the restrictions loosen in order to get more data for the study. It is also suggested to conduct the research in the other area of Fo Guang Shan which is different than the museum that seen as more touristic side rather than religious side.



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NATIONAL KAOHSIUNG UNIVERSITY
OF HOSPITALITY AND TOURISM
國立高雄餐旅大學

Invitation to Participate in a Questionnaire on
Exploring the impact of visitor e-lifestyle profile and religiosity
on visitor experience and satisfaction
at Fo Guang Shan Buddha Memorial Center

Hello! I am a graduate student at the National Kaohsiung University of Hospitality and Tourism. For my master's thesis, I am conducting research on the impact of e-lifestyle and religiosity on visitor experience and satisfaction at Fo Guang Shan Buddha Memorial Center, Kaohsiung. This study is a part of my master's graduation requirement.

Your honest and thoughtful answers will be important for the conduct of this research. The information you provide will be strictly confidential, and the results will be reported without any identification possible. The completion of the questionnaire will be taken as a consent to participate in this study. This study will take approximately 15 minutes of your time to complete.

Thank you very much for your participation.

Andika Rama Subrata

Master Student

The International Master's Program of Tourism and Hospitality

National Kaohsiung University of Hospitality and Tourism

Section A: E-lifestyle Construct

Please read each statement carefully and indicate your choice by circling the number that best describes how you feel about the statements.

E-lifestyle (E-activities)	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1. I frequently perform my job using digital technology	1	2	3	4	5
2. I frequently shop or purchase via online	1	2	3	4	5
3. I frequently do my banking or finances online	1	2	3	4	5
4. I frequently share my opinions online	1	2	3	4	5
5. I frequently arrange trips online	1	2	3	4	5
6. I frequently participate in social events (e.g., meeting, seminar, conference) via online	1	2	3	4	5
7. I frequently read the news or get data via online	1	2	3	4	5
8. I frequently spend a lot of time involved with digital technology	1	2	3	4	5

E-lifestyle (E-interests)	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1. I am very interested in discovering how to use new digital technology	1	2	3	4	5
2. I am very excited to know innovation of digital technology	1	2	3	4	5
3. I stay updated to the latest development in digital technology	1	2	3	4	5
4. Being able to use the recent digital technology makes me happy	1	2	3	4	5
5. Being able to use the most recent digital technology gives me a sense of achievement	1	2	3	4	5
6. I like gaining knowledge regarding digital technology	1	2	3	4	5
7. Using digital technology gives me a lot of fun	1	2	3	4	5
8. I want to share with people a new understanding of digital technology	1	2	3	4	5
9. I like the challenge brought by digital technology	1	2	3	4	5
10. I like the digital technology involved in my entertainment and trip	1	2	3	4	5

E-lifestyle (E-opinions)	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1. Continued development of digital technology is positive for our society	1	2	3	4	5
2. Continued development of digital technology is positive for our education	1	2	3	4	5
3. Continued development of digital technology is positive for our economy	1	2	3	4	5
4. The more the development on digital technology, the more the happiness on human lives	1	2	3	4	5
5. Keeping alerts to the latest trends of digital technology is very important	1	2	3	4	5
6. Keeping introducing new digital technology is very important	1	2	3	4	5

E-lifestyle (E-values)	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1. Digital technology greatly enhances the convenience of my life	1	2	3	4	5
2. Digital technology greatly improves my job efficiency	1	2	3	4	5
3. Digital technology greatly expands my circle of friends	1	2	3	4	5
4. Digital technology greatly enhances interaction among people	1	2	3	4	5
5. The living environment has been influenced by digital technology, and I have benefited from the impact	1	2	3	4	5
6. The leisure environment has been influenced by digital technology, and I have benefited from the impact	1	2	3	4	5
7. The more knowledge regarding digital technology I gain, the more advantages I take	1	2	3	4	5
8. The more time with digital technology I spend, the more benefits I take	1	2	3	4	5



Section B: The visitor experience at the Fo Guang Shan Buddha Memorial Center

Please read each statement carefully and indicate your choice by circling the number that best describes how you feel about the statements.

Visitor Experience	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1. I think the architecture in the Fo Guang Shan Buddha Memorial Center can attract my attention	1	2	3	4	5
2. I think the design and display in the Fo Guang Shan Buddha Memorial Center are satisfying for my visual enjoyment and immersive experience (e.g., 4D cinema, AR display, LCD)	1	2	3	4	5
3. I can feel the artistic atmosphere of Buddhism in the Fo Guang Shan Buddha Memorial Center	1	2	3	4	5
4. I feel peaceful in the Fo Guang Shan Buddha Memorial Center	1	2	3	4	5
5. I feel that the scenery and landscape in the Fo Guang Shan Buddha Memorial Center can relax my body and mind	1	2	3	4	5
6. From the Buddhism lesson in the Fo Guang Shan Buddha Memorial Center, I can get spiritual cleansing and self-reflection	1	2	3	4	5
7. The attitude of the staff and volunteers in the Fo Guang Shan Buddha Memorial Center makes me feel more enthusiastic	1	2	3	4	5
8. The displays in the Fo Guang Shan Buddha Memorial Center enhance my knowledge of Buddhism	1	2	3	4	5
9. The behavior of monks in the Fo Guang Shan Buddha Memorial Center makes me reflect on my behavior (e.g., have kind thoughts, not easily irritable, etc)	1	2	3	4	5
10. The promotion of culture and education in the Fo Guang Shan Buddha Memorial Center makes me want to participate in it	1	2	3	4	5
11. After visiting the Fo Guang Shan Buddha Memorial Center, I was motivated to implement the “Three Acts of Goodness” (Do good deeds, say good words, keep a good heart)	1	2	3	4	5
12. During the visit to the Fo Guang Shan Buddha Memorial Center, I feel like taking photos and sharing my experiences there on the social media	1	2	3	4	5
13. I feel the faith in Buddhism after I visit Fo Guang Shan Buddha Memorial Center	1	2	3	4	5
14. After I visit Fo Guang Shan Buddha Memorial Center, I want to share this place with my friends and relatives	1	2	3	4	5
15. Through the information at the Fo Guang Shan Buddha Memorial Center, I can understand the life of Buddha	1	2	3	4	5
16. After my visit, I would like to learn more about the Fo Guang Shan Buddha Memorial Center	1	2	3	4	5
17. After the visit to Fo Guang Shan Buddha Memorial Center, it makes me reflect on my relationship with others	1	2	3	4	5

Section C: The visitor satisfaction at the Fo Guang Shan Buddha Memorial Center

Please read each statement carefully and indicate your choice by circling the number that best describes how you feel about the statements.

Visitor Satisfaction	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1. I am happy with visiting Fo Guang Shan Buddha Memorial Center	1	2	3	4	5
2. Fo Guang Shan Buddha Memorial Center is better than I expected	1	2	3	4	5
3. I have a good feeling about Fo Guang Shan Buddha Memorial Center	1	2	3	4	5
4. Overall, I am satisfied with Fo Guang Shan Buddha Memorial Center	1	2	3	4	5

Section D: The religiosity of visitor of Fo Guang Shan Buddha Memorial Center

Please read each statement carefully and indicate your choice by circling the number that best describes how you feel about the statements.

Please tick the box of the religion you belong to:						
☐ Buddhism ☐ Hinduism						
☐ Protestantism ☐ Taoism						
☐ Catholicism ☐ Other, please write your religion: _____						
☐ Islam ☐ I have no religion or belief						
Religiosity	Not applicable	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1. It is important for me to spend time in private thought and prayer	0	1	2	3	4	5
2. I try hard to live all my life according to my religious beliefs	0	1	2	3	4	5
3. My whole approach to life is based on my religion	0	1	2	3	4	5
4. I go to a place of worship regularly	0	1	2	3	4	5
5. Spiritual values are more important than material things	0	1	2	3	4	5
6. Religious observances are very important to me	0	1	2	3	4	5
7. I make financial contributions to my religious organizations	0	1	2	3	4	5
8. I spend time trying to grow in understanding of my faith	0	1	2	3	4	5
9. My relationship with God is extremely important to me	0	1	2	3	4	5
10. I look to my faith as a source of comfort	0	1	2	3	4	5
11. I look to my faith as a source of inspiration	0	1	2	3	4	5
12. My faith impacts many of my decision	0	1	2	3	4	5
13. I always try to avoid minor and major sin	0	1	2	3	4	5
14. I know the basic and necessary knowledge about my religion	0	1	2	3	4	5
15. I feel sorrow and dissatisfaction when I do something against my faith	0	1	2	3	4	5

Section E: Demographic Information

Please tick one box for each question.

1. Gender

- ☐ Male
- ☐ Female
- ☐ Prefer not to say

2. Age

- ☐ Below 21
- ☐ 21-30
- ☐ 31-40
- ☐ 41-50
- ☐ 51-60
- ☐ Above 60

3. Education

- ☐ Junior High School
- ☐ Senior High School
- ☐ Undergraduate / College / Diploma
- ☐ Graduate

4. Occupation

- ☐ Employed
- ☐ Self-employed
- ☐ Unemployed
- ☐ Retired
- ☐ Students (Full-time)

5. Monthly Income

- ☐ Less than NT\$ 24,000 (Less than 862 USD)
- ☐ NT\$ 24,000 – 34,999 (862 USD – 1,257 USD)
- ☐ NT\$ 35,000 – 44,999 (1,258 USD – 1,617 USD)
- ☐ NT\$ 45,000 – 54,999 (1,618 USD – 1,976 USD)
- ☐ NT\$ 55,000 – 64,999 (1,977 USD – 2,336 USD)
- ☐ Over NT\$ 65,000 (Over 2,336 USD)

6. Number of visit to Fo Guang Shan Buddha Memorial Center (including this time): _____

This is the end of the questionnaire
Thank you for your time and participation



探討佛光山佛陀紀念館之遊客數位生活方式及宗教信仰對遊客體驗及滿意度的影響

您好！我是國立高雄餐旅大學的研究生。關於我的碩士論文研究，我在高雄佛光山佛陀紀念館研究電子生活方式和宗教信仰對遊客體驗和滿意度的影響。這項研究是有關於我的碩士論文。您的回答將對這項研究有所幫助。

您所提供的信息將嚴格保密，本問卷結果僅供學術研究之用，問卷的填寫將被視為參與本研究的同意。完成填寫這份問卷大約需要 15 分鐘的時間。

再次感謝您的幫忙，謝謝您。

Andika Rama Subrata 陳健中

碩士研究生

國際觀光餐旅全英文碩士學位學程

國立高雄餐旅大學

A 部分: 數位生活型態

請仔細閱讀每個陳述，並選擇最符合您對這些陳述的感受之選項。

數位生活型態 (E-activities)	非常不同意	不同意	普通	同意	非常同意
1. 我經常使用數位科技來進行我的工作	1	2	3	4	5
2. 我經常在網路上購物或購買	1	2	3	4	5
3. 我經常在網路上處理銀行事宜或金融業務	1	2	3	4	5
4. 我經常在網路上分享我的看法	1	2	3	4	5
5. 我經常使用網路來規劃旅程	1	2	3	4	5
6. 我經常透過網路參加社交活動，像是開會、研討會和會議	1	2	3	4	5
7. 我經常透過網路閱讀新聞或獲取資訊	1	2	3	4	5
8. 我經常花費很多時間在使用數位科技	1	2	3	4	5

數位生活型態 (E-interests)	非常不同意	不同意	普通	同意	非常同意
1. 我對於如何使用新的數位科技感到有興趣	1	2	3	4	5
2. 我對於知道新創數位科技感到非常興奮	1	2	3	4	5
3. 我隨時掌握數位科技的最新發展	1	2	3	4	5
4. 我感到非常高興能夠使用最新的數位科技。	1	2	3	4	5
5. 我感到非常有成就感能夠使用最新的數位科技。	1	2	3	4	5
6. 我喜歡掌握數位科技的知識。	1	2	3	4	5
7. 使用數位科技讓我覺得很有趣	1	2	3	4	5
8. 我喜歡跟大家分享有關於數位科技的新知識	1	2	3	4	5
9. 我喜歡數位科技所帶來的挑戰	1	2	3	4	5
10. 我喜歡在我的休閒娛樂或旅行使用數位科技	1	2	3	4	5

數位生活型態 (E-opinions)	非常不同意	不同意	普通	同意	非常同意
1. 數位科技持續的發展，會為我們的社會帶來正面的影響	1	2	3	4	5
2. 數位科技持續的發展，會為我們的教育帶來正面的影響	1	2	3	4	5
3. 數位科技持續的發展，會為我們的經濟帶來正面的影響	1	2	3	4	5
4. 數位科技越發達，人們的生活會越幸福快樂	1	2	3	4	5
5. 持續關注數位科技最新的發展趨勢，是很重要的	1	2	3	4	5
6. 持續引進新的數位科技，是很重要的	1	2	3	4	5

數位生活型態 (E-values)	非常不同意	不同意	普通	同意	非常同意
1. 數位科技大幅地提升我們生活的便利性	1	2	3	4	5
2. 數位科技大幅地提升我們工作效率	1	2	3	4	5
3. 數位科技大幅地擴展我們的朋友圈	1	2	3	4	5
4. 數位科技大幅地提升人與人之間的互動	1	2	3	4	5
5. 當生活環境受到數位科技的影響，我也從中獲益很多	1	2	3	4	5
6. 當休閒環境受到數位科技的影響，我也從中獲益很多	1	2	3	4	5
7. 當我獲取越多有關數位科技的知識，我越從中獲益更多	1	2	3	4	5
8. 當我花費在有關數位科技的時間越多，我越從中獲益更多	1	2	3	4	5

B 部分: 佛光山佛陀紀念館參觀體驗

請仔細閱讀每個陳述，並選擇最符合您對這些陳述的感受之選項。

參觀體驗	非常不同意	不同意	普通	同意	非常同意
1. 我覺得在佛館內的佛教建築能夠吸引我的目光	1	2	3	4	5
2. 我覺得在佛館內的設計規劃讓人滿足視覺享受身歷其境(如: 4D 立體劇院, AR, LCD)	1	2	3	4	5
3. 我覺得在佛館內可以感受到佛教的藝術氛圍	1	2	3	4	5
4. 我覺得在佛館的感受讓人可以進入祥和情緒之中	1	2	3	4	5
5. 我覺得在佛館的景觀視野使人放鬆身心、沉澱心靈	1	2	3	4	5
6. 我覺得在佛館內透過佛教勸善故事讓人獲得心靈上的洗滌省思	1	2	3	4	5
7. 我覺得在佛館內的服務人員態度讓人感受親切熱忱	1	2	3	4	5
8. 佛館內的文藝展覽讓我增進對佛教的知識成長	1	2	3	4	5
9. 佛館內的僧眾修行舉止讓我有自我省思行為舉止(如: 心存善念、不易怒等)	1	2	3	4	5
10. 佛館內的文教推動讓我想參與加入其中	1	2	3	4	5
11. 我覺得參觀完佛館會讓人想落實做好事、說好話、存好心的三好運動	1	2	3	4	5
12. 我覺得參觀的過程中會讓人想與佛教相關建築或展覽合照或打卡分享在臉書	1	2	3	4	5
13. 我覺得參觀佛館完會讓人產生信仰的動機	1	2	3	4	5
14. 我覺得參觀完佛館會讓我想與親朋好友分享這個景點	1	2	3	4	5
15. 我覺得透過佛館的介紹與推廣讓人感受到佛法生活化	1	2	3	4	5
16. 我覺得參觀完佛館後會想繼續瞭解佛館的相關資訊	1	2	3	4	5
17. 我覺得參觀完佛館後會讓人反思或改善與他人關係	1	2	3	4	5

C 部分: 佛光山佛陀紀念館參觀滿意度

請仔細閱讀每個陳述，並選擇最符合您對這些陳述的感受之選項。

參觀滿意度	非常不同意	不同意	普通	同意	非常同意
1. 我很高興能參觀佛光山佛陀紀念館	1	2	3	4	5
2. 佛光山佛陀紀念館比我想像中的還要好	1	2	3	4	5
3. 佛光山佛陀紀念館給我的感覺/感受很好	1	2	3	4	5
4. 整體上，我對佛光山佛陀紀念館很滿意	1	2	3	4	5

D 部分: 佛光山佛陀紀念館來訪者的宗教信仰

請仔細閱讀每個陳述，並選擇最符合您的宗教生活的選項。

請問您的宗教信仰是下列哪個？ ☐ 佛教 ☐ 基督教 ☐ 天主教 ☐ 伊斯蘭教 ☐ 印度教 ☐ 道教 ☐ 其他: _____ ☐ 我沒有任何宗教信仰						
宗教信仰	不適用	非常不同意	不同意	普通	同意	非常同意
1. 對我來說，花時間進行個人思考和祈禱是很重要的	0	1	2	3	4	5
2. 我努力照著/遵循我的宗教信仰之觀念生活著	0	1	2	3	4	5
3. 我的生活方式是以宗教信仰為基礎	0	1	2	3	4	5
4. 我固定去崇拜之場所	0	1	2	3	4	5
5. 精神價值比物質的東西更重要	0	1	2	3	4	5
6. 對我來說，宗教信仰裡的儀式/活動都非常重要	0	1	2	3	4	5
7. 我會為我的宗教信仰組織奉獻	0	1	2	3	4	5
8. 我會花時間深入地學習和理解我的信仰	0	1	2	3	4	5
9. 對我來說，我和神的關係是極其重要的	0	1	2	3	4	5
10. 我將信仰視為寬慰/慰藉的來源	0	1	2	3	4	5
11. 我將信仰視為靈感的來源	0	1	2	3	4	5
12. 我的信仰會影響我做的很多決定	0	1	2	3	4	5
13. 我總是盡量避免干犯小罪與大罪	0	1	2	3	4	5
14. 我了解我的宗教裡基本教義和必要的知識	0	1	2	3	4	5
15. 當我做了違背自己信仰的事情時，我會感到悲傷和不滿	0	1	2	3	4	5

E 部分: 基本資料

請選擇最符合您的答案.

1. 性別

- ☐ 男
- ☐ 女
- ☐ 其他

2. 年齡

- ☐ 21 歲一下
- ☐ 21-30 歲
- ☐ 31-40 歲
- ☐ 41-50 歲
- ☐ 51-60 歲
- ☐ 60 歲以上

3. 教育程度

- ☐ 初中職
- ☐ 高中職
- ☐ 專科/大學
- ☐ 研究所

4. 職業

- ☐ 上班族
- ☐ 自營者
- ☐ 自由業
- ☐ 退休
- ☐ 學生 (全職)

5. 平均月收入

- ☐ 少於 NT\$ 24,000
- ☐ NT\$ 24,000 – 34,999
- ☐ NT\$ 35,000 – 44,999
- ☐ NT\$ 45,000 – 54,999
- ☐ NT\$ 55,000 – 64,999
- ☐ 超過 NT\$ 65,000

6. 參觀佛光山佛陀紀念館次數(包含這次): _____



感謝您抽出時間和填寫本問卷調查