



The Role of Spiritual Perception on the Feeling of Cohesion in the Period of Corona pandemic by Attending the Religious Site of Ibn Babawayh

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Abstract

Spiritual perception is a concept to gain spiritual experience, a sense of closeness, connection to nature, and inner peace. In this case, the cohesion feeling is a general direction of human life that determines the degree of human resistance to life's pressures, stresses, and hardships. When it comes to Covid-19 in the world, this disease should be considered a psychosocial reality and consider the issue of health and hygiene. Covid-19 caused feelings of insecurity, fear, anxiety, negative emotions, rejection, despair, and forced people to quarantine at home. This research has been conducted with the qualitative method based on the descriptive-analytical method. The research data were collected in two sections of library documents and interviews. In addition, the content analysis method was used to analyze the data. The research area is Ibn Bulawayo religious site in Tehran, and the research time area is March 2020. According to studies and research on Ibn Babawayh's religious place, spiritual perception is an inner and cognitive concept of each person's spiritual perceptions. Antonovsky's theory was questioned during the Corona pandemic based on comprehensibility/manageability/significance. This study indicates that spiritual perception is related to God, the Creator of the universe, and the world of spirituality and meaning. The human becomes closer to God by Spiritual perception and contemplation, which causes the

submission to the Creator. The self-surrender is a significant reason for promoting and improving a sense of individual cohesion.

Keywords: Spiritual perception, Religious site, Sense of cohesion, Corona disease

Introduction

The tourist's spiritual perception is a new concept. In recent years, research and studies have been conducted around it in the field of tourism. One of the most critical components of quality of life is meaning understanding. Immaterial values significantly influence the quality of human life achieved by understanding human existence's spirituality and spiritual dimension (Brady, Peterman, Fitchett, Mo, & Cella, 1999; Carmody, Reed, Kristeller, & Merriam, 2008). The perception is a process by which the person achieves cognition, which helps the person organize and interpret his sensory perceptions to give meaning to his environment. (Robbins & Judge, 2012, p.102). Each person's behavior is based on their perception of reality but not the reality itself (Rezaeian, 2012, p.36). In addition, spirituality is formed in line with the individual's self-knowledge and existence. It is also consistent with the realization of human nature (Nasr, 2006). The human is defined to find meaning in life based on his searching nature. Generally, spirituality is also an awareness tool for human beings (Wilson, McIntosh, & Zahra, 2013). Human beings deal with psychological issues such as anxiety, identity crisis, feelings of alienation, and depression in today's industrial world by long working hours and unwanted effects.

In this case, tourism is expected to be interpreted as the generative body of spirituality (Ambroz & Ovsenik, 2011). The tourist's spiritual perception of the trip includes material and spiritual factors. To gain spiritual experience, tourists use some factors to approach the spiritual elements and discover the truth of life in travel. These factors are the feeling of closeness and connection to nature, being strong, inner relaxation, joy, inner peace, inner happiness, astonishment, pride, positive emotion, and attitude towards oneself. (Shahrabi Farahani, 2018). The feeling of cohesion is considered the general orientation of humans to live to determine the degree of confidence in life. It means that a person can go through a high level of tension and maintain his health when exposed to pressures and stresses (Antonovsky, 1987).

When it comes to Covid-19 in the world, this disease should be considered a psychosocial reality and consider the issue of health and hygiene.

Covid-19 forced people to quarantine at home, and they felt insecure at home. There are some mental states that human beings face, such as feelings of fear, anxiety, negative emotions, rejection, despair, panic, boredom, horrible shadows, nostalgia, fear of losing related people, fear of the end of life, loneliness, horrifying images of life, escape from reality, coping with quarantine, feeling shame and torment of conscience, sense of deprivation, job and educational worries (Solgi, Motalebi, & Gholamipour, 2020). Therefore, many tourism centers and sites were banned and restricted to host tourists. The tourist found the opportunity to attend the courtyards of religious places in the country after compiling and presenting health protocols. In Iran (the Islamic Republic of), from 3 January 2020 to November 2021, there have been 6,057,893 confirmed cases of COVID-19 with 128,531 deaths, reported to WHO. As of 13 November 2021, a total of 98,176,033 vaccine doses have been administered.¹

Religious sites received a limited number of tourists in courtyards and open spaces. The mental health of individuals in society should be studied and analyzed due to the pressures caused by corona disease on the soul and psyche of the human community. One of the life activities is travel which can have psychological effects on human health. It is believed that a limited presence in a religious site and a person's spiritual perception in that site effectively affect a person's sense of cohesion according to the minimum conditions and limitations. Therefore, the role of the tourist's spiritual perception of the journey resulted from a doctoral dissertation. In addition, it is considered as one of the essential human cognitive dimensions. The spiritual perception of the trip was analyzed by the sense of cohesion of the individual who examines the mental health aspect according to Antonovsky's theory in stressful situations.

Rey is one of the oldest cities in Iran. This historical city is one of the tourism poles of Iran and the host of the Shah Abdol-Azim Shrine. Ibn Babawayh Mausoleum is another important monument in this city. The antiquity of its current building is about 200 years. In addition, Ibn Babawayh is a big cemetery in Rey and a place for the tombs of many famous Iranian persons. The name of this cemetery has been derived from the name of Mohammad Ibn Babawayh or Al-Shaykh al-Saduq, one of the Shia jurists.

¹ <https://covid19.who.int/region/emro/country/ir>, Date of site visit: 20 Nov 2021.

The tomb of this great faqih¹ is placed in the same cemetery. Abolhasan Jelveh, another Shia scholar, was also buried in this place near the tomb of Al-Shaykh al-Saduq (Momen, 1985).

This research is conducted to answer the question: How much does a tourist's spiritual perception affect his sense of cohesion by attending a religious site during the Corona? This research was studied in Tehran in March 2020 in the Ibn Babawayh religious site in a qualitative manner and based on content analysis resulting from a semi-structured interview.

Theoretical foundations of research

Spirituality

Since the twentieth century, many studies have been conducted on spirituality, a fundamental and incomprehensible subject (Brown, 1999). In seeking truth and transcendence and approaching the Creator of the universe, spirituality is achieved. In this case, spirituality is also defined as an inner side that connects humans to the divine truth from the inside (Nasr, 2006), immaterial attractions human existence, including the desire to seek the truth (Motahari, 1994, 1996), type of attitude and human worldview to the world and man (Malekian, 2001), a sort of psychological quality in the path of understanding the divine awe (Abedi Jafari & Rastegar, 2007), personal experience from love to the feeling of perfection and peace (Omidvrai, 2008), the transcendent dimension of man (Damari, 2009), and thought and thinking to God, man and creation and their interrelationships and achieving esoteric truth (Marzband & Zakavi, 2012). To acquire the meaning of life, spirituality has also been expressed as a connection to the original nature of man (Schulz, 2005), entanglement and connection (Mitroff & Denton, 1999), relation and connection with God (Wilson et al., 2013), self-reflection and self-awareness, and identity and self-search (Jarratt, 2013). Spirituality is generally realized in human relations with self, society, existence, and the creator in the sense of humans' spiritual and esoteric nature. It is also a topic that can be achieved more and more in travel. All immaterial and spiritual matters of human life are generally considered spirituality. The spiritual trip is concerned with excellence and self-fulfillment needs when people want to understand the

1. A faqih is an Islamic jurist, an expert in fiqh, or Islamic jurisprudence and Islamic Law.

world, themselves, and their God. Then they choose the place which becomes more approach to their spiritual tendencies (Shahrabi Farahani, 2018).

Tourist spiritual perception:

Being human is defined as knowing oneself and also going beyond himself (Nasr, 2006). In addition to different dimensions of spirituality in life, the human is looking for the identity and self-concept in his culture, society, religion, way of life, etc. On the other hand, they travel to find a reflection of spirituality throughout their life to search for the meaning of life (Jarrett, 2013). The spiritual journey is not limited to one religious trip because many interpretations search for meaning and purpose. Spirituality is wide enough to be identified in a variety of journeys (Sharpley, 2016).

Spiritual perception is the awareness and knowledge of immaterial elements, the esoteric and spiritual truth that includes human understanding. In addition, spiritual perception is originated from the obscure truth and nature of existence because it indicates the Trans material, immaterial and supernatural elements of human existence. Spiritual perception also determines the actual and inner knowledge of humans. Spiritual perception is beyond sensory, environmental, and social perception. It is also the result of the sum of human material perceptions and immaterial elements related to the spiritual dimension and the nature of existence. Spiritual perception is interpreted to realize the truth of human existence and the purpose of creation. Spiritual perception connects humans to their actual and spiritual meaning, and the perfect human can recognize the spiritual. Therefore, spiritual perception happens in the direction of human growth and transcendence. Spiritual perception also connects to its original and esoteric nature because it is consistent with human knowledge in the universe. Human philosophers believe that spiritual perception is the realization of the origin of human creation with supernatural roots. It is also the art of the creator of the universe who imitates this feature and creates works of art in the world (Shahrabi Farahani, 2018). According to researchers, there is a series of spiritual inclinations in travel that appear from travel experiences. As a result, it promotes spirituality and spiritual feelings in the individual (Sharpley & Sundaram, 2005). Spiritual perception is the realization of an ideal human being that is both natural and beyond. This human has continuous and permanent steps for searching truth and cognition that has an indescribable end. Therefore, to approach God to achieve his divine caliph, humans need

more closeness to receive spirituality in the origin of knowledge enhancement. The first step is knowing ourselves as much as possible. In this world, soil and substance are an inseparable part of human existence that form its material structure because the human consists of two dimensions of body and soul, material and immaterial. Material instruments such as the eyes, ears, and other body organs are also involved in this cognition because they form a large part of the perceptions. Therefore, the first step to enter into spiritual perception is the perception of sense, society, and the atmosphere of the environment, which are generally created for human beings through a substance (Shahrabi Farahani, 2018). In Table 1, the components of a tourist's spiritual perception of travel are presented.

Table 1. Components of the tourist's spiritual perception of travel (Shahrabi Farahani, 2018)

	Components of tourist spiritual perception	Indicators
1	Default tourist	Default tourist from the place before the trip Previous tourist experiences Tourist valuation Beliefs and ethics of the tourist
2	Inner truth	The feeling of inner joy and happiness The feeling of connection and closeness Feeling closeness to the Creator High human ability Feeling back to yourself Sense of peace
3	The apparent truth	Architecture Aesthetic sense The atmosphere and ambient space
4	Tourist action	Interact with other people Gain new experiences

Antonovsky's theory of sense of coherence

Antonovsky is one of the psychological researchers who analyzed a person's sense of cohesion in stressful situations. One of the factors that protect a person's health in the face of stressful life events and creates adaptation is the sense of cohesion (Antonovsky, 1987). The sense of cohesion is defined as a general and comprehensive orientation and a sense of confidence that life events are complete. In this case, the person is confident

that he has the resources to meet the requirements of these events. These events are worth the effort since they are meaningful to the individual (Pallant & Lae, 2002). Antonovsky defines the sense of cohesion as a personal orientation to life. The person finds that he can overcome a high level of stress and stay healthy by the sense of cohesion (Antonovsky, 1987).

A sense of cohesion is an inner experience that gradually develops in adolescence to a relatively stable quality in an individual (Langeland & Whal, 2009). As a result, the sense of cohesion is the individuals' tendency to realize their world is understandable, manageable, and meaningful. The high levels of perceptibility and controllability are presented in the theory of sense of coherence. Therefore, by providing the opportunity to perceive stressful events in a controllable and predictable way, they can affect the occurrence of an individual's actional confrontation (Meiring, 2010).



Figure 1. Antonovsky's theory of coherence (Antonovsky, 1987)

Comprehensibility is the ontological dimension of an individual who recognizes the internal and external factors ultimately. So the person receives complete and comprehensive information about the situation and understands them. Manageability is the behavioral dimension and tool. The individual feels that he can manage the conditions and situation by having them. Meaningfulness is the stimulus dimension that provides this feeling to the individual that life has meaning and contains the concepts (Antonovsky, 1993; Erickson & Mittelmark, 2017).

Corona pandemic

Corona is an infectious and fatal respiratory lung disease internationally known as the new Corona and scientifically known as the Covid-19. In addition to the death of hundreds of thousands of people, this crisis caused many consequences such as the quarantine of many cities and countries around the world, the long-term closure of many organizations, disruption and difficulty in the production of many goods, fundamental changes in

consumption and production patterns and fundamental changes in relations patterns in the level of the individual, interpersonal, organizational, national and international (World Health Organization, 2020). The coronavirus is not only a health and medical issue but also should be considered as a psychological and social event. Appropriate guides and protocols should be prepared by identifying different dimensions of cultural, political, and social psychology. Covid-19 forced people to quarantine themselves at home, and they felt insecure there. The human feels suffocated to stay at home and does not know how to cope with this particular catastrophe. There are some mental states that the human community all around the world face who struggles with the coronavirus, such as the feeling of fear, anxiety, negative emotions, rejection, despair, panic, boredom, horrible shadows, nostalgia, fear of losing related people, fear of the end of the life, loneliness, horrifying images of life, escape from reality, coping with quarantine, feeling shame and torment of conscience, sense of deprivation, job and educational worries, war and internal strife, and self-confrontation to regain authentication (Solgi et al., 2020). There is a direct relation between psychological and physical symptoms of corona anxiety and physical symptoms, depression, and social dysfunction (Alipour, Ghadami, Alipour, & Abdollahzadeh, 2020). It is common to have concerns about corona disease. This anxiety is primarily due to the lack of knowledge and ambiguity in people about this virus. Due to the fear of unknowns, the humans' perception of safety is reduced, and it has always been stressful. Less information about corona disease also exacerbates anxiety (Bajema et al., 2020).

The Corona disease was unknown. That is why it created a kind of fear in the world. Medical science emphasized being cautious in society, the business environment, and public transportation because they have not found a suitable treatment. Therefore, such a space is undoubtedly created. Symptoms such as fear and anxiety in ordinary people and the medical staff were increased in this situation which weakens the immune system against viral diseases (Muhaddith Ardabili, Javadian Nik, Azadmanesh, & Makian, 2019). Implementing quarantine health policies and imposing restrictions at the community level can have adverse mental effects. Some factors threaten society's mental health, such as fear of illness, fear of death, spreading rumors and false news, interference in daily activities, traffic restrictions, reduced social communication, occupational and financial problems. Anxiety is the most crucial threat to mental health. Confusion and fear of disease also affect

healthy people with anxiety (Fischhoff, 2020). Constant fear and apprehension and panic attacks are the symptoms of anxiety reactions. In this situation, the person feels that the world is going to finish. The typical physical symptoms of anxiety are insomnia, palpitations, heart palpitations, shortness of breath, sweating, cold, and warmth (Ghaffarzadeh Razaghi, 2020). Psychological preparedness and social support are responsible for people with coronavirus cognitive and behavioral responses in high-stress conditions (Malta, Rimoin, & Strathdee, 2020). In terms of cognitive point of view and the psychological stressors that a person suffers from, a person's perception of stress that affects his health is also essential (Bukhari et al., 2016). Signs of psychological damage such as emotional distress, depression, anxiety, mood disorder, irritability, insomnia, decreased attention, post-traumatic stress disorder, anger, and emotional numbness are reported in all studies that have examined the psychological disorders of quarantined individuals (Wang et al., 2011).

Method

This research has been conducted with the qualitative method based on the descriptive-analytical method. Research data were collected in two sections of library documents and interviews. One of the classic methods of textual data is a content analysis used from media products to interview data. Using the categories that are often derived from theoretical models is one of the prominent features of the content analysis method (Flick, 2015, p.347). Mayring presented the qualitative content analysis which was used in this research (2000-2004). Mayring believes that the first step is defining data. It means the interviews or those sections that are relevant to answering the research questions. The second stage is analyzing the status of data collection and how they were created. The data are formally described in the third step. The fourth step is to analyze the selected texts. This step also determines what the researcher intends to extract from the depth of the data with the help of interpretation (same source).

The research area Ibn Babawayh religious site in Tehran, and the research time area is March 2020. Research sampling is random; twenty visitors in the courtyard were interviewed who visited Ibn Babawayh during these two days due to the prevalence of corona and observance of health protocols. Thirteen women and seven men were the total numbers of interviewees. The main reason for their visit and demographic characteristics are shown in the table below.

Table 2. Demographic Characteristics of the Samples

Code	age	Gender	education	job	The main reason to visit Ibn Babawayh
101	27	female	MA	Student	Search
102	40	male	Bachelor	Employee	Pilgrimage
103	48	female	Diploma	housewife	Calmness
104	30	female	Bachelor	housewife	Pilgrimage
105	39	female	MA	housewife	Calmness
106	43	male	MA	Employee	Pilgrimage
107	32	female	P.H. D	Student	Search
108	40	female	MA	Employee	Search
109	42	female	Bachelor	housewife	Calmness
110	39	female	Diploma	housewife	Pilgrimage
111	45	male	MA	Freelance	Search
112	38	female	MA	Employee	Pilgrimage
113	36	male	MA	Freelance	Pilgrimage
114	36	male	MA	Freelance	Calmness
115	42	female	Bachelor	Employee	Calmness
116	46	male	Diploma	Freelance	Pilgrimage
117	35	male	Diploma	Freelance	Pilgrimage
118	43	female	Bachelor	Employee	Calmness
119	29	female	MA	housewife	Pilgrimage
120	36	female	P.H. D	Employee	Calmness

Based on library studies, the concept of tourist spiritual perception (resulting from a doctoral dissertation) and Antonovsky's theory was analyzed first. The interviewees questioned this concept from the researcher's point of view because the spiritual perception of the tourist is one of the new topics in the field of tourism studies. The question was asked with this title: What is your definition of spiritual perception? Based on the three components of comprehensibility, manageability, and meaningfulness, Antonovsky's theory was determined in the second question. The question was, what role does spiritual perception play on your sense of cohesion (comprehensibility/manageability/meaninglessness) during the Corona with Ibn Babawayh?

The frequency ranking method and the content analysis analyzed and evaluated the data obtained from the interview. The reliability and validity of the research have been investigated with the Flick approach because it is a qualitative type. In the reliability of the study, it was conducted first on emphasizing the determination of each of the indicators of esoteric truth to the interviewee and the other related to the researcher's interpretation. All the answers were written and entered in the interview field in the second method done in the interview field. The interviewees were asked complementary questions if necessary. Then, they were re-checked and evaluated after data collection. The research process is recorded as a whole in detail as much as possible in the third method. The experts' opinion on the research questions and the studied indicators has been asked and confirmed because the phenomena are independent of the claims, and empirical reality can be achieved.

Ibn Babawayh Cemetery is the largest historical cemetery in Tehran located in the southeast of the city in Shar-e Rey. According to the historical documents, this cemetery was built in the era of Fath Ali Shah. It is named due to the name of Muhammad ibn Ibn Babawayh who is known as Sheikh Saduq. He is one of the Shia scientists whose tomb is located there (Mansouri, Massoud, & Izadi, 2019). Muhammad ibn Ali ibn Hussein Babawayh Qomi was born in Qom between 306 and 307 A.H., known as Sheikh Saduq. Then, he died in Shar-eRey in 381 A.H. Ibn Babawayh is one of the famous and influential Shia scholars and narrators. Due to his truthfulness in his speech, he is also known as Saduq (This Arabic word means truthful). He has valuable works in jurisprudence and hadith. The tomb of Ibn Babawayh or Sheikh Saduq is located in one of the most important cemeteries of Tehran and Rey. Due to the great flood that occurred during the Qajar era, the tomb of Sheikh Saduq was revealed. In later ages, it was restored, and a tomb was built for him. Many famous and prominent people are also buried in this cemetery, such as Sheikh Rajabali Khayyat¹, Jahan Pahlavan Takhti², Kamaledin Behzad³, Allameh Ali Akbar Dehkhoda⁴, Mirzadeh Eshghi⁵, and Mirza

1. a famous Iranian mystic

2. an Iranian Olympic Gold-Medalist who is famous because of his chivalrous behavior and sportsmanship

3. the most famous of Persian miniature painters

4. a prominent Iranian linguist and lexicographer

5. an Iranian political writer and poet

Abolhassan Tabatabai¹. This historical relic has been registered in Iran national Heritage List in 1996 (Ameli, 2011).



Picture 1. Ibn Babawayh Cemetery

Research findings:

Part 1 - The concept of spiritual perception from the religious site of Ibn Babawayh.

By attending the religious site of Sheikh Sadough's tomb, all interviewees were asked about their definition of spiritual perception in the first part. Twenty respondents defined spiritual perception differently. A 35-year-old woman who comes to Sheikh Saduq's tomb almost every month described spiritual perception as the amount of understanding and knowledge of each person to God. Another 40-year-old woman defined spiritual perception as knowing one's spiritual self. In Table 2, all answers of the interviewees are presented.

¹ an Iranian philosopher and mystic

Table 2. Findings from the first part interview:

Definition of spiritual perception of a religious site			
1	Understanding Spirituality and God	11	Understanding and knowing God
2	Knowing God	12	Understanding the truth
3	Cognition of the supernatural	13	Recognition of immaterial facts
4	Knowing everything spiritual	14	Knowing God
5	Awareness of spirituality and anything immaterial	15	Understanding the non-material world
6	The rate of receiving and interpreting spirituality	16	Knowing you are the Creator
7	Knowing God	17	Cognition beyond the universe
8	Understanding God	18	Understanding the spiritual self
9	Understanding the world of meaning	19	Understanding the essence of nature
10	Understand the meaning	20	Understanding the non-material world

Part 2 - The role of the tourist's spiritual perception on the sense of cohesion during the Corona by attending the religious site of Ibn Babawayh

According to the definition of spiritual perception, in the second part, the interviewees were asked the role of spiritual perception of attending on a religious site on the three components of Antonovsky's theory coherence feeling (Comprehensibility of the corona, manageability of the corona, and Meaningfulness of Corona period). Some of the answers are as follows.

“People definitely can better understand the Corona, accept it, and manage it if they have a spiritual understanding or knowledge of God. Because they are submissive to the circumstances that have occurred, in addition, it is meaningful”. Another one believes that “by attending the tomb of Sheikh Saduq, spiritual perception creates more peace. It seems that the person is more tolerant in difficult situations, is patient, and submits to the command of God. In addition, he has a better understanding of the corona disease condition. Therefore, he can better pass the quarantine, manage it, and understand it. Even if he does not understand its meaning, he knows the problems and passes it more calmly”.

“Spiritual understanding is the meaning of knowing and being aware of the world of meaning and immaterial. Attending Ibn Babawiyah and the courtyard of Sheikh Sadugh's tomb makes the person more relaxed and more patient. Therefore, he accepts better the condition, has more trust in God”.

Table 3. Findings from the interview Part II

The role of tourist's spiritual perception on the sense of cohesion during the corona by attending a religious site				
CO DE	Definition of spiritual perception of a religious site	Comprehensibility of the corona	manageability of the corona	Meaningfulness of Corona
1		The more you understand spirituality and God, the easier it is to understand the situation and the calmer you are	He can manage better	It finds more depth in the divine meaning
2	Knowing God	The more you know about God, the more you understand	He can handle things better	Relying on God leads to more trust
3	Cognition of the supernatural	It is easier to know because it does not insist on knowing the situation that it does not know	Some leave things to chance	As long as he understands and has the power to understand
4	Knowing everything spiritual	Has a better understanding	Manages things better	Has a better understanding of the situation
5	Awareness of spirituality and anything immaterial	To the extent that he understands things	Manages somewhat better	Attributes the meaning of conditions to the world of meaning
6	The rate of receiving and interpreting spirituality	He has somewhat better knowledge	It has better management in affairs	Understands the meaning of the situation to some extent
7	Knowing God	Understands a little more	Manages better	He may not understand the exact meaning, but he is patient with the circumstances.
8	Understanding God	Understand the situation as much as possible	He manages as much as he can	To the extent that he understands its meaning

9	Understanding the world of meaning	Has a better understanding	It has better management in affairs	Understands more meaning
10	Understand the meaning	better understanding	Better management	He is more patient in the face of circumstances, even if he does not understand what it means.
11	Understanding and knowing God	Understand to some extent	It can manage things to some extent	Understands the meaning of the situation to some extent
12	Understanding the truth	Has a better understanding	It has more focus and calmness; it manages better	With the remembrance of God, hearts are calmed; they find more meaning in difficult situations
13	Recognition of immaterial facts	He can have a better understanding if he focuses on spirituality	As far as focusing	To the extent that he can interpret
14	Knowing God	If he relies more on God, he can surrender and understand	Manage as much as he can	To the extent that it has the power to understand the meaning
15	Understanding the non-material world	Relatively more understanding	It has somewhat more management	A different view means circumstances
16	Knowing the Creator of the universe	Relatively may have a better understanding	Relatively may have better management	Relatively more meaningful
17	Cognition beyond the universe	He may understand better	It may have better management	He may realize more meaning
18	Understanding the spiritual self	Has a deeper understanding	Calm and focused on managing	Deeper interpretation means circumstances
19	Understanding the essence of nature	should have a relatively better understanding	He must be able to control to a greater extent	Understands more meaning
20	Understanding the non-material world	Has more relative understanding	Manage affairs partially	Understands the meaning of conditions relative

Part 3 - Analyzing the results of interviews:

Based on an analysis of research interviews, one of the cognitive and inner human concepts that people often ignore is spiritual understanding. According to the study and research on Ibn Babawiyah's religious site, spiritual perception is an internal and cognitive concept of each person's moral understanding that is not extensively considered. However, People can realize it and value it with a bit of reflection on themselves. The type of knowledge and individuals' understanding of God and the spiritual principle is remarkable in analyzing the interviewees' views on spiritual perception. However, this phrase is hard to realize. First, it is definable with a bit of focus. Therefore, the general definition of spiritual perception from the interviewees' perspective can be presented in the following figure.

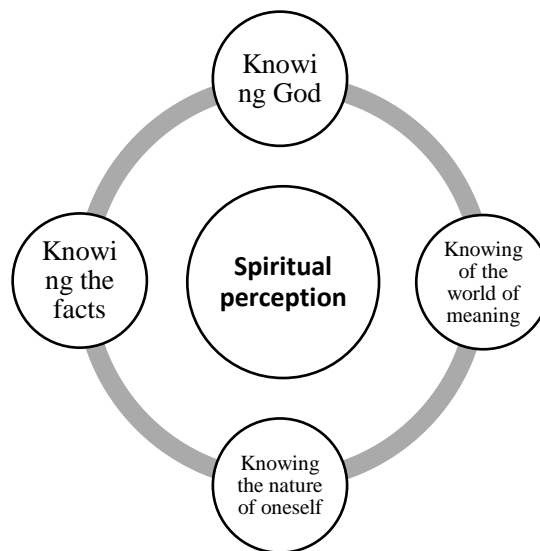


Figure 2. Components of the tourist's spiritual perception by attending a religious site

In the second part of Antonovsky's theory, the Corona was questioned according to three approaches: comprehensibility/ manageability,/ meaningfulness. Through this way, the spiritual perception of the individual by attending in Ibn Babawayh what the role and impact on his sense of

cohesion are? (Which are considered essential components in people facing difficulties).

All interviewees answered the question about spiritual perception by contemplation.

In addition, studies show that there is an interventionist component among all the views in Antonovsky's theory: the degree of knowledge, belief, and trust in God, and maybe the result can be expressed in submission to God. Generally, spiritual perception is related to God, the creator of the universe, and the world of spirituality. Apart from the material world, all these approaches formed the spiritual perception of the individual, resulting in Surrender to the Creator.

Spiritual perception and contemplation will make humans closer to God as it causes Surrender to the Creator. This surrender itself is an essential fact in promoting the sense of individual cohesion. The keyword relationship between the tourist's spiritual perception of the religious site and the sense of cohesion during the Corona pandemic is submission to the creator. The amount of submission to the creator comes from trust and, therefore, the spiritual perception of God. It is an interventionist and relative component that can be identified in the amount of his sense of cohesion in three approaches. It can understand the coronavirus conditions, manage the situation, and get the coronavirus time, meaning; it will play an important role. The overall results of the analysis are shown in Figure-3.

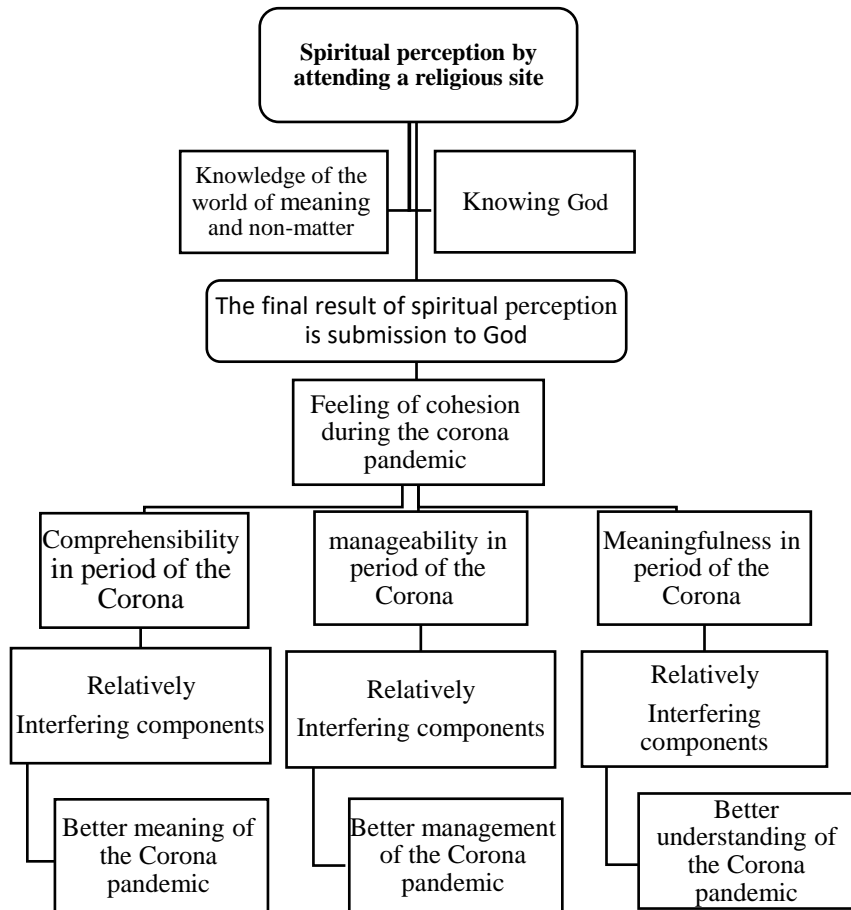


Figure 3. The role of the tourist's spiritual perception by attending a religious site on the sense of belonging during the Corona

Discussion & Conclusions:

Ibn Babawayh Cemetery is one of the oldest religious sites in the Shahr-e Rey region's south of Tehran. Besides the mausoleum of Al-Shaykh al-Saduq, celebrities, scholars, religious and cultural figures are buried in this cemetery. Travel and tourism were the first activities closed for a long time, including sacred sites due to the coronavirus outbreak in late 2019 in Iran and the

restrictions and prohibitions in people's daily activities. By applying the terms and conditions of observance of health protocols in commuting and attending urban places, the religious places Reopened. Due to the psychological pressures of quarantine, the people of the society faced many psychological pressures. At the same time, some people attended religious places to achieve peace and deal with hardships and challenging conditions.

Spirituality is an authentic, inner and immaterial subject that leads to tourists' search, curiosity, and recognition. These concepts are accompanied by humans throughout life and can be felt more, especially in travel. It is like a chest inside human existence as it remained closed for many years. Travel is a valuable platform that can bring humans back to their origins more than ever and become familiar with these concepts. Spiritual perception is one of all kinds of human understanding and reception, to which attention can illuminate many truths for human beings. Paying attention to spiritual perception itself can be the path of human growth and promotion. In the meantime, the journey brings this opportunity and the capacity to make this happen to humans. Spiritual perception refers to humans' inner nature concerning the Creator of the universe, and the deeper it is, the human pays more attention to it and feels it in all the circles of life. Spiritual perception is nothing beyond and outside the individual world but within each individual, shown with contemplation. Focusing on spiritual perception or internalizing it leads to a greater sense of cohesion as a point of this majority.

However, the results of this essay show that spiritual perception is rooted in the inner and all the people's nature, so many people are not aware of it and do not have accurate knowledge of it. Therefore, it isn't easy to analyze the concept in situations that the person does not know accurately. On the other hand, the more familiar someone is with this concept, the more effort is to understand and promote it more appropriately. Therefore, tourism can be a suitable activity to familiarize people with this concept. However, the results of religious studies also confirm that travel can promote human learning and cognition and achieve much higher levels.

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