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Identifying and Prioritizing Spiritual Health Factors Effective on Tourism Stakeholders' Resilience

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Article Info	Abstract

Stakeholders of the tourism industry are facing crises with many stress factors. Resilience is one of the most essential human abilities in critical situations. To improve the resilience of the stakeholders of the tourism industry, paying attention to spiritual health is very important. Spiritual health is a fundamental factor in the resilience of tourism industry stakeholders. This study aims to present a model of identifying and prioritizing the effective factors in spiritual health on the resilience of tourism stakeholders. For this purpose, information was collected through an in-depth study of the subject literature, and an in-depth interview with 15 experts in the field of tourism who are familiar with tourism, spirituality, and culture, and coding was done with the exploratory approach of thematic analysis and using ATLAS-ti software. And finally, 28 indicators and six components were extracted. Then, in the next stage, the research components were implemented by 15 research experts using the questionnaire and interpretive-structural modeling (ISM) method, and using MATLAB software, the position, importance, and effectiveness of the extracted research components were presented at six levels. The results of this research state that the element of spiritual structure in tourism has the most impact and is the cornerstone of spiritual health in the resilience of the Stakeholders of the tourism industry, and the component of spiritual perception of the tourism stakeholders has the most effectiveness.**

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Introduction

Tourism is one of the sensitive and vulnerable sectors that are affected by various crises, such as natural disasters, economic recession, and political turmoil (Varghese & Chennattuserry, 2023), creating significant challenges for stakeholders in the tourism industry in countries (Pennington-Gray, 2018). Stakeholders in the tourism industry include tourists, residents (host community), tourism businesses, and the host government (Nadalipour et al., 2019), who, on the one hand, are susceptible to unprecedented difficulties and suffering, and on the other hand, play a crucial role in crisis management and resilience in the tourism industry (Nair & Dileep, 2020).

Crises and resilience in the tourism industry have always been major issues (Basouli & Jabbari, 2021). The COVID-19 pandemic has highlighted the unpreparedness of stakeholders in the tourism industry for major crises and emphasized the importance of resilience. Resilience is utilizing biological, psychological, social, structural, and cultural resources to maintain health and well-being (Cook & White, 2018) and is a critical factor in overcoming crises and risk factors.

Resilience refers to studying how individuals and groups respond to adversity, cope with shocks and crises, and adapt and evolve to return to a state of balance, which has become an essential characteristic of social sustainability and progress (Moya & Goenechea, 2022). Although resilience is used to refer to the process and ability of individuals to cope with crises, overcome them, and strengthen themselves through experiences, this characteristic is reinforced alongside other personal characteristics in a cultural environment, and culture is the most important factor in preparing the tourism industry to deal with crises.

In this regard, resilience in the face of crises can be considered a phenomenon dependent on culture, which is influenced by various domains, characteristics, and indicators that operate specifically in the cultures of each country (Ostadtaghizadeh et al., 2016). Additionally, crises inevitably affect individuals' culture, beliefs, desires, and perceptions. In this context, crises can catalyze increasing spirituality and be a turning point for awakening humanity to build a healthier and more sustainable society (Batle & Robledo, 2018).

Spirituality has become intertwined with our cultural lives. One of the major issues affecting stakeholders in the tourism industry is the helplessness and lack of resilience in crises caused by the absence of a spiritual dimension. Spirituality is one of the fundamental factors that play a crucial role in enhancing resilience. Studies have shown that the importance of spirituality, resilience, and spiritual health in crises has been identified as one of the solutions to creating and increasing resilience in the tourism industry (Traskevich & Fontanari, 2021). Alongside other desirable consequences of spirituality, such as social and general well-being (Barbosa et al., 2022), psychological strengthening,

and increased human adaptability (Safara et al., 2022), spiritual health has been a focus of attention in the psychology field and international centers as one of the four dimensions of health alongside physical, mental, and social dimensions for half a century. Despite scientific, technological, economic, and communication advancements, peace of mind and soul have not been achieved, and psychological pressures and anxiety have increased. Spiritual health is a necessity in today's world.

Spiritual health is intertwined with human life today. Spiritual health is defined as "a state of being in which an individual can deal with the daily issues of life in a way that leads to the realization of their full potential, meaning, and purpose in life from within" (Dhar et al., 2013). Spiritual health is characterized by a sense of connection with a higher power, acceptance, and purposeful and meaningful living (Safara et al., 2022). Previous studies have shown that spiritual health and hope for the future are potential factors for resilience in crises. Maintaining spiritual health is essential for stakeholders in the tourism industry to remain resilient in the face of challenges and bounce back from setbacks. By promoting spirituality, stakeholders can cultivate a sense of purpose, meaning, and mutual connection that can help them effectively navigate crises and even thrive in difficult times.

Despite the growing interest in exploring spirituality in tourism, it seems that research related to spiritual health in tourism is still in its early stages. Considering the importance of spiritual health and resilience in tourism, it is necessary to investigate the practical components of spiritual health on the resilience of tourism stakeholders. Our study aims to address this investigation and extract the practical components of spiritual health on the resilience of tourism stakeholders using thematic analysis. Finally, using (the ISM)[1] technique, a map of concepts and relationships between various elements and dimensions at different levels is presented. The results of this study show how tourism development experts can strengthen the resilience of tourism stakeholders by using effective components of spiritual health and providing opportunities for sustainable regional tourism development through tourism.

Literature Review

Spiritual health, spirituality, and tourism resilience

Spiritual health is an important aspect of human life and has been the focus of attention in psychology as one of the four dimensions of health for half a century. At the same time, all religious and divine teachings have emphasized attention to all dimensions of human existence since the beginning of creation. The concept of spiritual health was neglected in modern health sciences, and many psychologists and scientists only focused on the physical, mental, and social dimensions of health. Until "David O Moberg" introduced the concept of spiritual health in 1971, psychologists turned their

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1. Interpretive-Structural Modeling

attention to it (Rahmani & Karami, 2021). Spiritual health is a fundamental dimension of the health and well-being of individuals that includes all other dimensions of health, such as mental, physical, emotional, and occupational health (Fisher, 2021). In its literal meaning, spiritual health refers to real security, inner peace of the soul, mystical salvation, and reaching ethical and moral excellence. In layman's terms, it is said to be in a state where individuals or society have a healthy relationship with the world of meaning and authentic life. This spirituality indicates the purpose and meaning of human life (Rajabiyan Dehzireh et al., 2018). Spiritual health is a state of existence, and spirituality is a state of being (Sisk, 2016).

Spiritual health considers balance in thoughts and behavior, elevation, and soul perfection. The realm of creation seeks meaning and spirituality to give meaning to human life and provide spiritual health, make individuals hopeful and satisfied, and create tranquility (Amini & Rezaee Esfahani, 2018). Tourism can be considered a spiritual activity that seeks personal wealth and success (Garcês et al., 2018). Tourism can induce meaning in life, help find identity, and grow spiritually (Luluei et al., 2017).

Due to its high dependence on factors affecting the quality and health of socio-economic life, the tourism industry is under the influence of high uncertainty and crises and obstacles to growth, which have an immediate and long-term impact on the economic activity of related businesses (Fallah Tafti & Jabbari, 2022). The crises and damages facing the tourism industry are concerning issue that has challenged tourism stakeholders with numerous challenges. Each crisis acts as a spiritual crisis and creates a unique experience that significantly affects individuals' social, psychological, and especially spiritual dimensions and highlights spirituality's importance (Isamorad et al., 2021).

Spirituality combines non-material elements, inner truth, awareness, and connection. In general, spirituality can be perceived as all non-material and spiritual aspects of human life. Scholars have had various approaches to spirituality and looked at it from different scientific perspectives. They have defined spirituality as a broader view of existence's non-material and spiritual nature (Imani khoshkhoo & Shahrabi Farahani, 2020). On the other hand, spirituality is one of the dimensions of health, and it can also be considered an important aspect of history and culture. In the discussion of spirituality, belief in the infinite power and attention to the power that is the origin of the world of being can fill stakeholders in the tourism industry with energy and tranquility in times of crisis and naturally affect their overall health and resilience. Spirituality significantly impacts individuals' identity and systems of meaning at both individual and collective levels. This shows that spirituality can play an important role in adapting resilient individuals to uncertainties (Cook & White, 2018) and is a key factor in resilience (Manning et al., 2019).

The intersection of "resilience" and "spirituality" may not be as unexpected as it may seem at first. As mentioned, these two concepts have a close relationship with each other. Spirituality may help obtain

a clearer idea of the concept of resilience, promote resilience, and serve as a psychological, social, and cultural resource that can enhance well-being and health (Cook & White, 2018). Therefore, spirituality is considered a cultural endeavor (Gezon, 2017). Since spiritual and religious beliefs are important topics in the lives of Iranian people, teaching spirituality can strengthen self-esteem and resilience and increase their positive attitude toward life (Borji et al., 2020).

Spirituality is one of the factors that plays a fundamental role in promoting resilience. Spirituality is one of the components of the resilience of tourism activists (Fallah Tafti & Jabbari, 2022). On the one hand, it can act as a shield of resistance for stakeholders in the tourism industry against crises. On the other hand, as a factor of adaptation and flexibility and a factor of excellence, it can lead stakeholders in the tourism industry to excellence and perfection, which are somehow related to health indicators. The concept of resilience reveals new dimensions of ecosystem processes that help individuals' health and well-being (Choudhry et al., 2018). This socio-ecological concept has important implications for understanding people's health (Kirmayer et al., 2011). No doubt preventing the destructive effects of crises on the tourism industry requires attention to practical and theoretical knowledge of spiritual health concerning the resilience of stakeholders in the tourism industry.

In previous studies, spirituality has been identified as a critical factor in creating and increasing resilience. Studies have shown that spirituality enhances and maintains resilience (Dewi & Hamzah, 2019). Through in-depth interviews, Manning et al. (2019) examined the mutual relationship between spirituality and resilience and the importance of spirituality in coping with difficulties and hardships. They identified five key factors in their study: reliance on relationships, spiritual evolution, spiritual coping, the power of belief, and commitment to spiritual values and actions. The results are presented as an interpretation of participants' perceptions of their own specialty, indicating their reliance on spirituality to overcome difficulties.

Additionally, Borji et al. (2020) provided and examined a model to further understand the predictive factors of resilience in a study titled "Spiritual Health and Resilience Among University Students" based on the positive effects of resilience on various dimensions of health. They found the combined relationship between spirituality and resilience more evident in religious coping. They also found that religious coping using cognitive and behavioral methods based on beliefs and religious practices (such as prayer, seeking peace, or power from God) positively affects mental and physical health during stressful and crisis periods.

A study conducted by Moaven (2020) entitled "Treatment, Spirituality, and Spiritual Health: A Study of Pilgrims" aimed to investigate how healing and achieving spiritual health through spirituality and pilgrimage to holy places was achieved. The qualitative study was conducted through in-depth interviews, and the thematic analysis results showed that pilgrimage consists of eight themes: the sense

of place, spiritual action, connection, emotionalism, the discovery of existential meaning, miraculous healing, renewal and recollection, and purposefulness. They also expressed that believers seek meaning and achieve spiritual health by strengthening hope, faith, and purposefulness. Additionally, Shahrabi Farahani (2021) emphasized the importance of religious and spiritual affiliations in the resilience and well-being of individuals in the COVID-19 crisis. Also, a systematic review conducted by Rahmat et al. (2022) of factors affecting spiritual health identified factors such as mental health, spiritual coping, life satisfaction, hope, primary emotions, mindfulness, self-compassion, perceived social support, quality of life, adaptability to chronic diseases, and mental disorders that lead to psychological well-being and resilience.

Despite the increasing interest in investigating spirituality in tourism, research on spiritual health and resilience in tourism is still in its infancy. Given the importance of spirituality and spiritual health in tourism, examining effective components for enhancing spiritual health in tourism stakeholders is necessary. Our study aims to investigate and extract the effective components of spiritual health on tourism stakeholders using thematic analysis and ultimately using (ISM) to present a map of the concepts and relationships between various elements or dimensions at different levels. The results of this study demonstrate how tourism development planners can use effective components of spiritual health in tourism to enhance the resilience of tourism industry stakeholders and provide opportunities for sustainable regional tourism development.

Research Methodology

The present study is based on an applied-development objective and is descriptive-analytical in terms of the data collection method. In this study, using thematic analysis, the effective components of spiritual health on the resilience of tourism stakeholders were identified and extracted after a deep study of the literature on the subject and in-depth interviews with the research population. After identifying and extracting the variables, they were integrated and refined. Repeated variables were removed or merged, and ultimately, using an exploratory approach to thematic analysis, 28 indicators and six components were extracted using ATLAS-ti software. Then, to examine the relationships between elements, the Structural-Interpretive Modeling (ISM) method was used. It should be noted that the research population consisted of experts and specialists in the field of tourism and spirituality development, familiar with crisis management and resilience of the tourism industry in selected tourist provinces of Iran (Tehran, Mashhad, Isfahan, Yazd, and Hamedan). The purposive sampling method used snowball, and the number of participants was 15, based on reaching theoretical saturation.

To examine the validity, the comparison method was reviewed and confirmed by experts in the field of tourism and spirituality. Additionally, the reliability of the research was achieved through precise

guidance of the interview process for data collection, creating a structured process for implementation and interpretation of interviews, and using a specialist committee in a manner consistent with qualitative research standards. The interview guide was designed, and in-depth interviews were conducted in person, adhering to scientific and ethical principles. After completing the interviews and during the analysis process, additional passages were removed, and each primary passage was coded and categorized into scientific concepts based on the research topic. After extracting the primary themes, a re-review was conducted on the text, interview statements, and codes. The final themes were extracted after discussions and exchanges between the research team members, experts, and interviewees.

Thematic analysis method

The present study utilized the thematic analysis method, which is used for textual data and transforms scattered and diverse data into rich and summary data. Thematic analysis is a method for identifying, analyzing, and reporting patterns existing in qualitative data.

Interpretive-structural modeling (ISM) method

The primary method of the current research is (ISM), which is considered soft operational research, and in terms of quantitative research methodology, it is under the paradigm of positivism. (ISM) is a method to identify, create and understand the relationships between the elements of a complex system and is a suitable method for analyzing the influence of one element on another element. It is an interactive learning process in which a set of various and related factors are structured in a comprehensive systematic model. One of the main logic of this method is that the elements that have a greater impact on other elements in a system are always of higher importance.

To implement the structural-interpretive modeling method in this research, there are six steps, including:

1. Determining the factors used in the model
2. Obtaining the Structural Self – Interaction Matrix (SSIM)
3. Obtaining the Reachability Matrix (RM)
4. Adapting the access matrix and creating the final access matrix
5. Leveling the elements of the access matrix and drawing the model
6. MICMAC analysis of the model is done.

Findings

The first step - identifying and extracting the effective components of spiritual health on the resilience of tourism stakeholders.

In the current research, the most crucial step in implementing interpretive-structural modeling is precisely identifying factors related to the research issue. In order to extract the effective components of spiritual health on the resilience of tourism stakeholders, after a depth study of the subject literature and an in-depth interview with 15 experts and specialists in the field of tourism and spirituality familiar with crisis management and resilience of tourism in selected tourism provinces of Iran (Tehran, Mashhad, Isfahan, Yazd, Hamedan), the effective components of spiritual health on the resilience of tourism benefice stakeholders arise were identified and extracted with the help of thematic analysis method. After identifying and extracting the variables, they were merged and refined, and a specific code was extracted for each point. Repetitive variables and variables that did not agree with the structure of tourism sustainability were removed, and finally, with the exploratory approach of thematic analysis coding and finally, 28 indicators and six components were extracted according to Table 1.
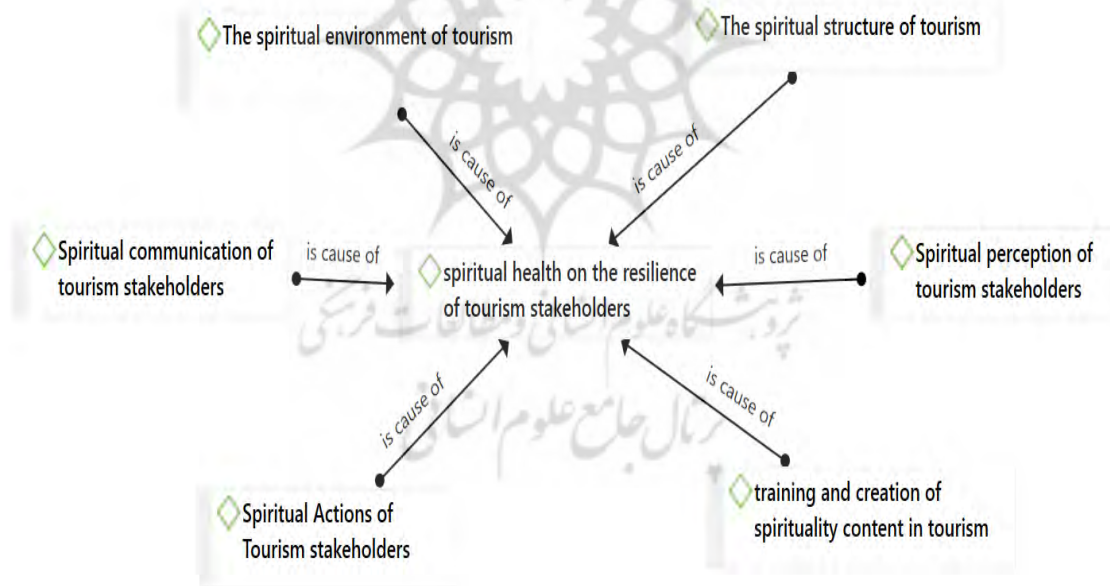

Figure 1. An image of the conceptual model of spiritual health in the resilience of tourism industry stakeholders in the Atlas-ti software.

Table 1. The effective components of spiritual health on the resilience of tourism stakeholders

NO	Indicators	Components
1	Spiritual and religious beliefs	Spiritual Perception of tourism stakeholders
2	Understanding sacred values	
3	Positive emotions, benevolence, and positive thinking	
4	The feeling of worth and self-esteem	
5	A sense of self-discovery and self-fulfillment	
6	Moral values - tranquility – peace, and friendship	
7	live in the moment	
8	Finding Existential truth and finding meaning	
9	A sense of awareness and knowledge about God, man, and creation	
10	Getting to know the opinions and views of philosophers and spiritual mystics in tourism	training and creation of spiritual content in tourism
11	Teaching spirituality and religious and mystical literature in tourism	
12	Access to appropriate spiritual content in social networks and tourism media	
13	Holiday practices and rituals (prayer, meditation, pilgrimage, etc.)	Spiritual Actions of Tourism Stakeholders
14	Carrying out public utility and social activities in tourism	
15	Collective rituals - symbolic in tourism	
16	Participation in doing godly cultural acts in tourism	
17	The Space of spiritual symbols in Tourism	The spiritual environment of tourism
18	Suitable religious atmosphere and culture in tourism	
19	Customs and spiritual events	
20	Safe and relaxing environment	
21	The attractiveness and beauty of the environment and the cultural and artistic attractions of tourism	
22	Intercultural and interreligious interaction of tourism industry stakeholders	Spiritual communication of tourism stakeholders
23	Interrelationship with a sovereign and superior holy power (God)	
24	Development of social relations of tourism industry stakeholders	
25	Facilitating laws and regulations to support the stakeholders of the tourism industry	The spiritual structure of tourism
26	Training of specialized and spiritually oriented human forces in tourism	
27	Service quality in tourism	
28	Local community management and supervision of tourism sustainability	

According to the findings of the research, as well as the space and modeling of the Atlas-ti software, the graphic form (initial template) 1 is presented, which displays the components of this research.

The second step - obtaining the Structural Self – Interaction Matrix (SSIM)

The structural matrix of the internal relations of the variables includes a matrix with the dimensions of the variables in which the variables are listed in the same row and column. Then, the relationships between the research variables are identified using the symbols below two by two.

- . ymbol V: It means variable i can be the basis of variable j.
- Symbol A: It means that variable j can be the basis of variable i.
- Symbol X: It means a two-way relationship between i and j.
- Symbol O: There is no relationship between i and j.

At this stage, the relationships between the components of the research matrix (SSIM) were completed two by two by 15 research experts using the mentioned symbols.

The third step - obtaining the Reachability Matrix (RM)

The initial access matrix is obtained by converting the structural matrix of the internal relations of the variables into a two-valued matrix in the form of zero and one number. To obtain the primary access matrix, it is used to replace the numbers zero and one instead of the four symbols below; this was done by coding in MATLAB software, according to Table 2.

- If in the SSIM matrix, house (i,j) has the symbol V, the house corresponding to this symbol in the access matrix gets the number one, and its relative house (j,i) gets the number zero;
- If the house (i,j) has the symbol A in the SSIM matrix, the house corresponding to this symbol in the access matrix will be zero, and its relative house (j,i) will be one;
- If the house (i,j) has the symbol X in the SSIM matrix, the house corresponding to this symbol in the access matrix gets the number one, and its relative house (j,i) gets the number one;
- If the house (i,j) has the symbol O in the SSIM matrix, the house corresponding to this symbol in the access matrix will be zero, and its relative house (j,i) will be zero;

Table 2. Reachability Matrix

The spiritual structure of tourism	Spiritual communication of tourism stakeholders	The spiritual environment of tourism	Spiritual Actions of Tourism Stakeholders	training and creation of spiritual content in tourism	Spiritual Perception of tourism stakeholders	Components
0	0	0	0	0	1	Spiritual Perception of tourism stakeholders
0	1	0	1	1	1	training and creation of spiritual content in tourism
0	1	0	1	0	1	Spiritual Actions of Tourism Stakeholders
0	0	1	0	0	1	The spiritual environment of tourism
0	1	1	0	0	1	Spiritual communication of tourism stakeholders
1	0	1	1	1	1	The spiritual structure of tourism

Step 4 - adapting the access matrix and creating the final access matrix

After obtaining the initial matrix, it should be established for its internal consistency. For example, if variable 1 leads to variable 2, and variable 2 leads to variable 3, then variable 1 should also lead to variable 3, and if this state is not achieved in the matrix, then the matrix should be modified, and the missing relationships should be replaced. And as a result of Table No. 3, the final access matrix was coded using MATLAB software.

Table 3. Final accessibility matrix

The spiritual structure of tourism	Spiritual communication of tourism stakeholders	The spiritual environment of tourism	Spiritual Actions of Tourism Stakeholders	Training and creation of spiritual content in tourism	Spiritual Perception of tourism stakeholders	Components
0	1	1	0	0	1	Spiritual Perception of tourism stakeholders
0	1	1	1	1	1	training and creation of spiritual content in tourism
0	1	1	1	0	1	Spiritual Actions of Tourism Stakeholders
0	1	1	0	0	1	The spiritual environment of tourism
0	1	1	0	0	1	Spiritual communication of tourism stakeholders
1	1	1	1	1	1	The spiritual structure of tourism

The fifth step - leveling the elements of the achievement matrix and drawing the model

According to the levels of the components and the final access matrix and through the elimination of secondary relationships using coding in MATLAB software, the levels of the research components were determined, and the final model was obtained. The components are drawn into 5 levels according to Figure 2. It should be noted that first, the components are set according to their level, from top to bottom, and nodes and lines draw the structural model.
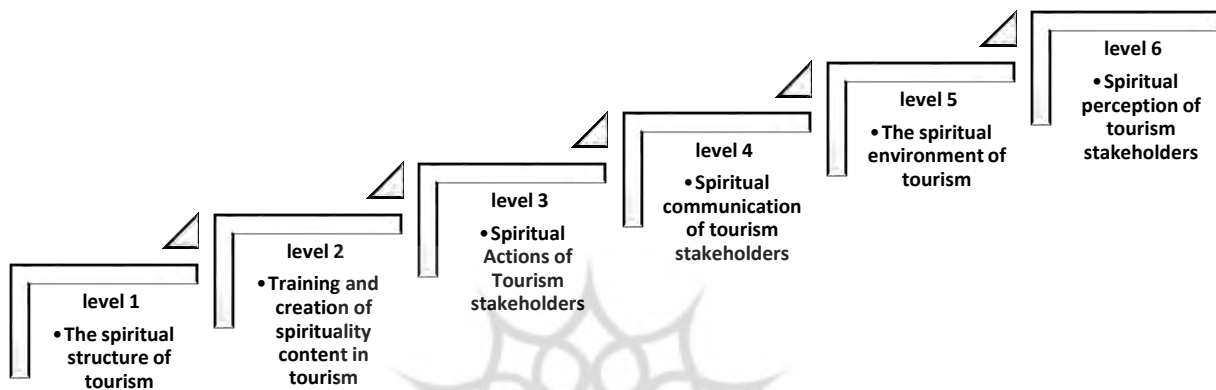

Figure 2. The classified model of the effective components of spiritual health on the resilience of

Tourism stakeholders

The sixth step - MICMAC analysis

In this research, the purpose of (MICMAC) analysis is to detect the effect and dependence of each variable. This analysis divides the variables into four clusters according to the degree of effect and dependence.

1- Autonomous variables: Some variables have weak effects and dependence.
2- Dependent variables: There are variables that have low effects and strong dependence.
3- Linkage variables; There are variables that have great effect and dependence.
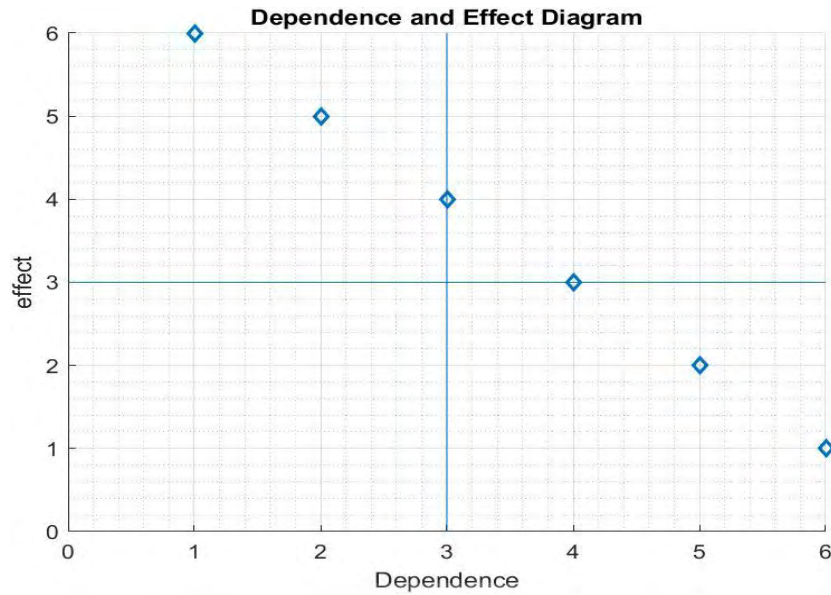4- Independent variables: Some variables have high effects and weak dependence.

Diagram 1. Effect and dependence diagram (MICMAC) taken from MATLAB software.

The opinions of the research experts according to the (MICMAC) analysis of the degree of effect and the dependence of the research components according to diagram 1 indicate that in the dependent area, the component "spiritual perception of tourism stakeholders" has a degree of dependence of 6 and the effect is 1 and the component "The spiritual environment of tourism" With the degree of dependence of 5 and the effect of 2, they are located, which indicate the low guiding power and strong dependence of these two components. In fact, these components, which are among the components of spiritual health, affect the resilience of tourism stakeholders, which are dependent on other components, and other components influence their choice. Also, the component "Spiritual Actions of Tourism stakeholders" with a degree of dependence of 3 and effect of 4 has a high effect, and the component of "Spiritual communication of tourism stakeholders" with a degree of dependence of 4 and effect of 3 has a high effect.

Moreover, the component "Spiritual structure of tourism" with a degree of dependence of 1 and an effect of 6, and the component "training and creation of spirituality content in tourism" with a degree of dependence of 2 and an effect of 5 are located in the independent region. This indicates that these components have high driving power and weak dependence. Meanwhile, the "Spiritual structure of tourism" component is the most significant component of this category due to its higher effect and less dependence, and it can be emphasized for the effect of spiritual health on the resilience of tourism stakeholders.

Conclusion

Today, with the importance of spiritual health in crises and the necessity of enhancing the resilience of tourism stakeholders as a strategy for personal development, meeting spiritual needs, and managing crises, achieving this goal has become more important than ever. Spiritual health helps tourism stakeholders evaluate crisis events in this industry in a different way with inner peace. Spiritual health has beneficial effects on their souls and, in turn, promotes their spiritual well-being during crises. Therefore, it can be said that spiritual health is responsible for creating and increasing the resilience of tourism stakeholders, and examining and prioritizing effective components of spiritual health on the resilience of tourism stakeholders can help identify effective interventions to enhance well-being and sustainability in this sector.

This study aims to identify and prioritize effective components of spiritual health on the resilience of tourism stakeholders. Therefore, the main factors in this field were first identified, and their relationships were established. Through an in-depth review of previous research and literature on spirituality, resilience, and tourism, and interviews with 15 experts and specialists familiar with spiritual health in the tourism industry, effective components of spiritual health on the resilience of tourism stakeholders were identified and extracted using thematic analysis method, in the form of 28 indicators and six components. After going through its stages, a model with six levels and six components was presented, including the spiritual structure of tourism, education and spiritual content in tourism, spiritual practices of tourism stakeholders, the spiritual environment of tourism, and finally, the sixth level included the perception of spiritual tourism stakeholders, and their power of influence and dependence were also examined.

The results of the research showed that the component of spiritual perception of tourism stakeholders was at the highest level, and all the components affect it, and this component is somehow dependent on the resilience of tourism stakeholders. Including spiritual and religious beliefs and convictions, moral values of peace and friendship, understanding of sacred values, benevolence, and positive thinking, the feeling of worth and self-esteem, feeling of self-discovery and self-fulfillment, living in the moment, finding existential truth and finding meaning, feeling Awareness and knowledge of God, man, and creation are among the effective factors and indicators in the spiritual perception of tourism stakeholders that lead to spiritual health in the resilience of tourism stakeholders. Cultivating positive emotions, such as happiness, gratitude, and hope, can increase spiritual health and expand one's cognitive and behavioral repertoire, and tourism industry stakeholders can find positive aspects of their job or experience, have a more resilient and optimistic mindset, and better cope with challenges.

The resilience of the stakeholders of the tourism industry can be seen in their spiritual health, which can be used to solve human crises, avoid daily tensions and anxieties, and move the tourism industry and its activists toward improving tourism. When the mind of the tourism stakeholders is filled with meaning, the first step is the perception of spirituality, saying yes to life, and one step further is the higher meaning of self-fulfillment.

The findings showed that the spiritual structure component of tourism is the cornerstone of spiritual health in the resilience of tourism users. This means that for spiritual health in tourism, a factor that is the foundation of other spiritual health factors should be used. Moreover, the continuation of this procedure will reach the spiritual understanding of tourism stakeholders. Also, to test and verify the model in the (MICMAC) analysis, the component of the spiritual structure of tourism is the most important factor due to its higher influencing power and lower dependence. Therefore, the spiritual structure of tourism, such as the facilitation of tourism laws and regulations in order to support the stakeholders of the tourism industry, the training of expert and spiritual power in tourism, the quality of the service delivery in tourism, the management and supervision of the local community on the sustainability of tourism, is also the underlying factor and the vanguard of health. Spirituality is in the resilience of tourism stakeholders, which should be given more attention.

The research results show that in addition to the spiritual structure of tourism, the components of spiritual education and content in tourism, as well as the spiritual actions of tourism stakeholders, also have a high level of influence. These key components significantly impact spiritual health in the resilience of tourism stakeholders. Teaching literary-mystical education in tourism provides a suitable platform for introducing tourism stakeholders to major spiritual topics and individual practices. Communities that are more vulnerable to mental and psychological crises should have appropriate spiritual content on tourism social networks and media to achieve resilience and benefit from the beliefs and perspectives of spiritual philosophers, sages, and mystics in promoting spiritual experiences in tourism.

In addition, other effect components include the spiritual actions of tourism stakeholders, such as religious practices and rituals (worship, meditation, pilgrimage, and prayer), engaging in charitable and social activities in tourism, and participating in culturally-appropriate spiritual practices in tourism. Different religious and philosophical approaches to life can shape individuals' understanding and response to adversity. For example, some individuals may find peace and strength through prayer, meditation, or rituals, while others may rely on logical thinking or existential questioning.

Furthermore, the spiritual communication components of tourism stakeholders and the spiritual environment of tourism are highly influential components of spiritual health on the resilience of tourism stakeholders. Spiritual environment in tourism, spiritual symbols in tourism, spiritual practices and

events, safe and peaceful environment, attractiveness and beauty of the environment, and cultural and artistic attractions of tourism are among the indicators that create a suitable environment for the formation of spiritual health on the resilience of tourism industry stakeholders. Additionally, spiritual communications of tourism stakeholders include intercultural and interreligious interactions in tourism, interaction with spiritual fellow travelers and hosts in tourism, communication with cultural environment in tourism for meaning-making in life and towards meeting spiritual needs and achieving spirituality and perception of spiritual health on the resilience of tourism stakeholders.

The most important achievement of this research is preparing a guide and model for promoting spiritual health on the resilience of tourism stakeholders to help plan for sustainable development of the tourism industry. The model developed in this study also provides a tool for enhancing spiritual health in the direction of tourism stakeholder resilience. By examining the research model in tourism communities, it can be seen that understanding these components by the tourism community and managers can significantly contribute to improving the spiritual health and resilience of tourism stakeholders and planning for resilience in crises. Planning efforts for tourism development can be strengthened through attention to effective components of spiritual health on tourism stakeholder resilience to provide opportunities for sustainable economic development through tourism.

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