

EXAMINATION OF PERCEPTIONS TOWARDS MEVLANA MUSEUM WITHIN THE SCOPE OF FAITH TOURISM WITH METAPHOR ANALYSIS

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ABSTRACT

In order to make tourism and cultural heritage sustainable, regions need to benefit from their unique cultural and belief values. One of the types of tourism that has rapidly increased in importance in recent years and has a significant contribution to the promotion of countries is religious tourism. There are many important centers in terms of religious tourism in Turkey. One of these centers is the Mevlana Museum in Konya, which is among the most visited museums in Turkey. It is important for the museum to be used more effectively, to be more useful, and to contribute to both Konya and Turkey tourism. The aim of this research is to determine tourism students' perceptions of the Mevlana Museum in Konya, in the context of religious tourism, through metaphors. In order to achieve this aim, the study examined the conceptual themes under which the metaphors for the Mevlana Museum were collected regarding the subject of religious tourism. In this study, content analysis, one of the data evaluation methods used in qualitative research in social sciences, was used. The research participants consisted of 125 tourism students. According to the research results, individuals' religious tourism metaphors were divided into four categories: psychological reasons, the spiritual effect of the museum, religious places and structures, and others. According to the research results, it was determined that tourism students developed many metaphors about the Mevlana Museum in Konya in the context of religious tourism and had a broad perspective on the Mevlana Museum.

Keywords: *Religious Tourism, Metaphor Analysis, Mevlana Museum, Konya Province.*

İNANÇ TURİZMİ KAPSAMINDA MEVLANA MÜZESİ'NE YÖNELİK ALGILARIN METAFOR ANALİZİ İLE İNCELENMESİ

ÖZ

Turizmin ve kültürel mirasın sürdürülebilir kılınması için bölgelerin, kendine özgü sahip oldukları kültürel ve inanç değerlerinden faydalanmaları gerekmektedir. Son yıllarda önemi hızla artan ve ülkelerin tanıtımında önemli katkısı olan turizm çeşitlerinden biri de inanç turizmidir. Türkiye’de inanç turizmi bakımından birçok önemli merkez vardır. Bu merkezlerden bir tanesi de Türkiye’de en fazla ziyaret edilen müzeler arasında yer alan ve Konya’da bulunan Mevlana Müzesi’dir. Müzenin daha etkin değerlendirilmesi, daha yararlı olması hem Konya turizmine hem de Türkiye turizmine daha çok katkı sağlaması açısından önem arz etmektedir. Bu araştırmanın amacı, inanç turizmi bağlamında bireylerin Konya ilinde yer alan Mevlana Müzesi’ne ilişkin algılarını metaforlar aracılığıyla belirlemektir. Bu amacı gerçekleştirebilmek için çalışmada Mevlana Müzesi’ne yönelik metaforlar, inanç turizmi konusu ile ilgili olarak hangi kavramsal temalar altında toplandığı incelenmiştir. Araştırma katılımcıları 125 turizm öğrencisinden oluşmaktadır. Araştırma sonuçlarına göre bireylerin dini turizm metaforları psikolojik nedenler, müzenin manevi etkisi, dini yerler ve yapılar ve diğerleri olmak üzere dört kategoriye ayrılmıştır. Araştırma sonuçlarına göre turizm öğrencilerinin dini turizm bağlamında Konya’daki Mevlana Müzesi hakkında birçok metafor geliştirdikleri ve Mevlana Müzesi’ne ilişkin geniş bir bakış açısına sahip oldukları tespit edilmiştir.

Anahtar Kelimeler: İnanç Turizmi, Metafor Analizi, Mevlana Müzesi, Konya.

INTRODUCTION

Religious travel has historically been a reason for people to travel. Every year, millions of people visit both ancient and modern sites of religious value around the world. Faith tourism, which ranks fifth among travel motivations, is also called spiritual tourism and pilgrimage tourism. Faith tourism centers are visited for both spiritual reasons and because of their historical and artistic value. Apart from individuals adhering to a particular belief, religious places and structures, rituals, ceremonies and holidays are seen as tourist attractions for tourists (Arslan & Çiftçi, 2020). Religious tourism, which is a part of the tourism sector that has grown significantly internationally in recent years, is related to reasons such as being motivated in a religious or spiritual sense, getting to know different religions. Traveling for different purposes has become common and popular (Olsen & Timothy, 2006, p. 1).

Religious tourism is a set of economic and social relations created by temporary travels of people outside their permanent living spaces, which are not based on commercial gain, and consist of staying at least one night in sacred places that they consider religiously important, as a starting point, to fulfill their religious obligations in accordance with their beliefs (Usta, 2005, p. 1). The scope of religious tourism is very wide. Starting from the grave stelae (obelisks), which are the first structural traces of the faith, rock paintings and cult structures later turned into temples, synagogues, churches and mosques. Religious buildings (temples, synagogues, churches, monasteries, mosques, etc.), religious places (pilgrimage places, holy lands, places where religious personalities were born, lived or died, the paths they followed), sacred items (belonging to religious personalities or religions), religious Festivals, religious celebrations and rituals are within the scope of religious tourism (Doğaner, 2013).

The growing religious tourism contributes greatly to the tourism sector both in Turkey and in the world (Türker, 2016). Travels within the scope of religious tourism also create other population movements by popularizing trade, cultural exchanges and political integration. Therefore, the cultural and economic consequences of religious tourism have always been and continue to be important for countries. The mobility provided by religious tourism, which supports cultural and social aspects, is at a significant level worldwide. In the world, 27% of the trips between 2010-2018 were made for faith, health, friends-relatives and other reasons. The majority of faith travels take place in the Middle East region (44.29%), followed by Africa (31.52%), Europe (26.69%), America (25.89%) and Asia and the Pacific (23.33%) (UNWTO, 2019).

Konya province is a destination that has hosted many civilizations and has very rich touristic products in terms of religious tourism. It contains many religious buildings and places, especially those belonging to heavenly religions. Scholars and saints such as Mevlana, Şems-i Tebrizi, Nasreddin Hodja, Sadreddin Konevi, Seyyid Harun Veli lived in Konya and their graves are located here (Gürdal, 2023).

In this study, perceptions of Mevlana Museum, one of the most visited museums in Turkey, were discussed. Perceptions of Mevlana Museum were examined within the framework of religious tourism through metaphors. The purpose of using metaphor in the research is to reveal the visitors' mental images about the Mevlana Museum. In a rapidly changing social world, when existing words are inadequate, metaphors offer new ways to understand ongoing transformations and enable us to approach a subject from different perspectives when conveying thoughts (Adu-Ampong, 2016, p. 248). Metaphor is used to discover and understand a hidden, abstract, newly introduced or theoretical concept. However, there is a general rule that the more abstract or theoretical the concept, the more metaphors are needed

to describe it (Yob, 2000, p. 134). The metaphors created are used as an important tool in perceiving and reflecting the experiences of individuals. They are used in analyzing concepts, transforming them into an understandable form used in daily language, sharing feelings, thoughts and experiences, and determining perceptions regarding an object, concept and phenomenon (Aykaç & Çelik, 2014, p. 328).

Religious travel has existed for centuries, and today it is a common travel motivation and purpose, and is one of the reasons why people travel. For this reason, the subject of religious tourism is a research area that is also emphasized in the academic field. To give an example of research on religious tourism, Çavuş and Kadirhan (2022) examined the content of the websites of accommodation establishments in the provinces located in the religious tourism corridor. In the research, suggestions were made to hotel managers regarding the usage status of the websites, revealing their deficiencies and their development. K m rc  and K c kaltan (2020) examined event tourism and religious tourism in their study and used bibliometric analysis to determine the place of Hajj travels in the field of tourism. They found that although Hajj travels are evaluated within the scope of religious tourism in the literature, there is no full consensus on the subject and there is confusion in the classification. In their study, Ayaz and Eren (2020) examined postgraduate theses written within the scope of religious tourism in Turkey. Koođlu and his colleagues (2019) examined the perspectives of local people on religious tourism in their study. They drew attention to the fact that local people should be taken into consideration in investment plans for religious tourism in Turkey, marketing activities should be carried out for places specific to religious tourism, and products such as touristic products and souvenirs should be prepared. Kim and Kim (2019) studied the hierarchical value map of religious tourism visitors visiting the Vatican. They created a hierarchical value map of tourists traveling within the scope of religious tourism and examined how tourists perceive religious places in terms of the characteristics of the places they visit, the benefits they seek, and their own personal values. In his study, Puřcařu (2015) examined religious tourism from an economic and sociological perspective and evaluated it within the framework of tourism geography. In the literature review, no research was found that examined the Mevlana Museum metaphorically regarding religious tourism. For this reason, the perceptions of tourism students who will serve in the tourism sector in the future about faith tourism were addressed in the research. It is aimed to determine the perceptions of tourism department students studying at the university about faith tourism and Mevlana Museum to contribute to the literature. In this context, tourism students were asked questions about Mevlana Museum. With these questions, students' perceptions on this subject were determined. The answers given by the students to the questions were first divided into themes and tabulated, then content analysis was performed. The findings obtained in the research were interpreted under the

themes. The research is important in terms of filling the gap in the literature in terms of metaphor analysis, specifically for Konya Mevlana Museum.

CONCEPTUAL FRAMEWORK

Travels for religious purposes are one of the most important factors that have led people to travel since ancient times (Kaçar & Türker, 2020; Temizel & Sartayeva, 2021). People visit holy places in order to fulfill the teachings of the religion they believe in, and this causes mass movements to holy places (Albayrak, 2013). The most obvious connection between faith and tourism is the interest of tourists in sacred buildings and their visits (Kervankıran & Eryılmaz, 2017, p. 278). Religious tourism is a tourism event that occurs when people travel and stay outside of the places where they live, work and meet their usual needs for reasons such as visiting attractions considered sacred to a religion, attending or watching meetings and ceremonies, and performing the “pilgrimage” worship that is a part of religious duties (Karaman et al., 2008, p. 210).

Since its existence, human beings have traveled to sacred temples or sacred areas for their spiritual needs. Starting from this point, churches and temples became notable centers of belief in Mesopotamia, Ancient Greece and Rome (Çikolar, 2023). The main elements that make religious tourism attractive are the areas where leaders of human or celestial faiths lived, visited, held significant meetings, dialogues and agreements, as well as areas where they were buried after passing away from this earth (Civelek, 2020). Religious leaders, such as saints, prophets, or individuals who are respected and loved by the society because of their benevolence, are considered enlightened people. The areas where important people were born, lived and visited are named according to their positions and considered sacred. The areas where these maqams are located are also attributed to sanctity. For this reason, these areas are in demand within the framework of religious tourism (Öztürk, 2022). The lodge and tomb of Mevlana, who lived in the 13th century, is one of the most visited religious tourism centers. In this context, the study examined individuals’ perceptions of the Mevlana Museum within the scope of religious tourism.

Religious tourism encompasses all beliefs and takes form according to beliefs. Examples of this include Christians visiting faith centers where Jesus and the Virgin Mary are present, Buddhists purifying their sins in the Ganges River, or Muslims going to Medina and Mecca to fulfill their pilgrimage duties (Çılğınoğlu, 2020). It is thought that religion and belief factors have as much influence as possible on people’s emotions, behaviors and attitudes. It can be stated that this situation has an effect that allows people to direct their touristic movements. People who participate in religious tourism movements act in line with their own beliefs (Kahraman & Türkay, 2014). Religious tourism, which provides spiritual comfort, not only provides a beautiful journey for tourists, but also allows them

to see how the heritage of history, culture and religion affects daily life (Yılmaz et al., 2017). Religious tourism contributes to the formation or revival of cultural ties of countries with the same or similar beliefs and cultural values, as well as universal values (Avcı, 2015).

According to Rinschede (1992, p. 52), religious tourism is a type of tourism that motivates participants to travel partially or entirely for religious reasons. Looking at the world in general, it is believed that religion is an important force that enables people to travel to places important in terms of faith, and religion-centered destinations are very adaptable to global tourism (Bidžan-Gekić et al., 2019, p. 79). Tourists who engage in religious tourism activities can also fulfill partial or full pilgrimage requirements in addition to their touristic tour features. Tourism and faith can affect tourist behavior. For example, religion; It affects destination choice, touristic product preferences and opportunities (Weidenfeld & Ron, 2008, p. 357).

Anatolian lands have a great advantage with their values in terms of religious tourism. Anatolia hosts religious centers of three major religions and many religious centers of polytheistic religions. Konya province is a very important destination in terms of its historical and cultural values and religious tourism. Especially the great Islamic scholar Mevlana Celaleddin-i Rumi, who lived in the thirteenth century, lived in Konya and is an accepted scholar with his lifestyle and worldview. The Mevlevi Order or Mevlevism, which developed on the Sufi views of Mevlana and most importantly, received the support and trust of the state of the period by staying away from religious and social movements. It is a sect that developed after the death of Mevlana (Bakırcı, 2007). Mevlana Museum is visited by hundreds of thousands of tourists every year, and the “Unity Ceremonies” held during Mevlana Week between 10-17 December attract great attention. Mevlana Museum is one of the important religious tourism centers that introduces Konya to the world and attracts tourists from a wide geography from the USA to Korea (Büyükşalvarcı et al., 2017).

The place where Hz. Mevlana was buried in 1273 is the area used as the ‘Rose Garden of the Seljuk Sultans’. This area is known today as the ‘Mevlana Dervish Lodge’ and after the burial of Hz. Mevlana, a tomb was built over his grave and over time, additional structures were added, turning the area into a dervish lodge. The development of the Mevlevi order, which has influenced Turkish culture for hundreds of years, in terms of faith visits, began in 1273 with the birth of Hz. After Mevlana was buried in the ‘Rose Garden of the Seljuk Sultans’, which was used as a cemetery, in other words, in the place known today as ‘Mevlana Lodge’, it started with the transformation of the area into a lodge, where a mausoleum was built on the grave and additional structures were added over time. Over time, the lodge has acquired a rich collection of items gifted by statesmen. In the Mevlana

Museum, there are sect belongings, manuscripts, carpets, musical instruments and metal works. In the museum garden, there is the Tomb of Hz. Mevlana and the tombs built during the Ottoman period, the Masjid, Semahane, Dervish Cells, Kitchen, Meydan-ı Şerif Room, Çelebi Office, Şadırvan and Selsebil (Bakırcı, 2007).

Metaphor Analysis

The word metaphor comes from the Greek word “to transfer”. This method is used to describe a concept or event using figures, which are the decorative aspect of language that means transferring meaning from something (Cici Karaboğa, 2022, p. 418). Metaphor is a language form in which a concept or a term is applied to a different context to express a certain similarity (Yıldırım & Şimşek, 2016, p. 207). Metaphors were traditionally viewed as “figures of speech that adorn the speaker’s language.” Recently, psychologists and linguists have begun to see metaphors as “an important tool of perception and communication” that reflects “images of social phenomena” through “the matching of two incompatible fields” (Nikitina & Furuoka, 2008). It is possible to transfer meaning from one thing to another through metaphor. Metaphor, which builds a bridge between the two concepts in question, enables the new concept to be explained with the feature of another known concept (Güner, 2013, p. 429).

The purpose of using metaphors appears in two ways. The first is to describe a situation and the second is to improve it. When used for descriptive purposes, an event, situation or phenomenon is described and depicted in its current form. When used to improve any process, the metaphors created are considered as tools of change. However, metaphors used as qualitative research methods are generally preferred for descriptive purposes (Yıldırım & Şimşek, 2016, p. 212).

Literature Review

Metaphorical studies have been carried out on various subjects in the field of tourism. Among these studies, Açıksozlu and Varol (2023) tried to determine tourists’ perceptions of space tourism using the metaphor method. In the study, data was collected from 104 potential tourists. The obtained answers were coded and the codes were divided into categories according to their common characteristics and justifications. These codes are discussed as learning, mystery, emotion, negative, new living spaces and fiction. These codes were then visualized with a word cloud.

Gürsoy and Sonuç (2020) investigated the perceptions of high school and university students studying tourism on the relationship between culture and tourism. In the research, the perception of local people, who are one of the stakeholders that can contribute to the sustainable planning of cultural tourism and cultural heritage tourism, was investigated from the student perspective. The research contributes to the theory by determining the perception of both culture and tourism together,

and contributes to the sector-academia connection by providing ideas for future sectoral planning.

In their study, Kaplan and Ercan (2023) determined the metaphorical perceptions of tourism faculty students regarding the concept of youth tourism. They collected data from 152 students. Data were analyzed using the MAXQDA qualitative data analysis program. As a result of the analysis, it was determined that the most frequently developed metaphors about youth tourism by students were fun, freedom, adventure and sociality. They found that perceptions about metaphors were mostly concentrated under the main themes of activity type, innovation and education.

Kulaoğlu Dilek, Dilek and Gümüş (2016) examined the perceptions of upper, middle and lower level hotel employees within the scope of “tourism”, “peace” and the “tourism - peace” relationship using the metaphor analysis method. Metaphors produced for the “tourism - peace” relationship are grouped under four conceptual categories: economic, emotional, relational and holistic perception. They found that the metaphorical perceptions of the participants towards the “tourism - peace” relationship were mostly concentrated in the relational and holistic perception categories. This revealed that the participants saw tourism and peace as a whole and complementary to each other.

Düşmezkalender and Günay (2020) examined the perceptions of local people living in Nevşehir and Eskişehir regarding the “Cappadocia” destination through metaphors. In the research, participants in Nevşehir developed 45 different metaphors regarding Cappadocia, and participants in Eskişehir developed 43 different metaphors. While the metaphors most frequently used by those living in Nevşehir were “my home” and “fairy tale land”, the metaphors used by those living in Eskişehir were determined as “fairy tale”.

Civelek (2022) determined the perspectives of tourism education students on sustainable tourism through metaphors. The data was divided into 7 categories. The categories are listed as elements for protection and development, for life, for nature, for economy, for space, for experience and for intangibility. As the participants developed 68 different metaphors, the metaphor frequently used for sustainable tourism was environmental protection. In addition, it was concluded that the metaphorical associations of the participants regarding the concept of sustainable tourism were often aimed at protection and development.

In their study, Köroğlu et al. (2018) investigated the perceptions of students receiving tourism guidance training on cultural heritage. Data were obtained from 262 students in the tourist guidance department by producing a metaphor for the concept of cultural heritage. In the research, 106 metaphors and six categories formed by grouping these metaphors according to their common features were

identified. In the study, it was determined that the most used metaphor for the concept of cultural heritage was “treasure”.

In his study, Oğuzbalaban (2019) determined the perceptions of local people living in Karadeniz Ereğli about the concept of “tourism” through metaphors and examined the findings with content analysis. Research data was obtained through forms collected from 186 participants. In the research, local people mostly produced the metaphors of holiday, traveling, tourist, historical places, travel, economy and cultural places regarding the concept of tourism. Metaphors produced by local people are grouped under 6 categories. These categories were determined as “classical perception”, “economic perception”, “historical and cultural value perception”, “space and nature perception”, “innovation perception”, “living and inanimate being perception”, respectively. Additionally, Üst Can and Solmaz (2021) revealed tourism students’ perspectives on the profession. Saatçi Savsa (2023) made a metaphorical analysis of gastronomic elements. Düsmezkalender and Günay (2020) made a metaphorical analysis of the destination. Bilgen et al. (2014) examined the thoughts of vocational high school and vocational school students about the concept of thermal tourism through metaphor analysis.

METHODOLOGY

Aim of the Research

The aim of this research is to determine tourism students’ perceptions of Mevlana Museum in the context of religious tourism through metaphors. Within the framework of this aim, answers were sought to the following questions:

1. What are the metaphors stated by tourists about the Mevlana Museum?
2. Under which themes can the identified metaphors be collected? (Psychological reasons, spiritual impact of the museum, religious places and buildings, other)

Research Design

According to Cameron and Low (1999), metaphor analysis is “*the evaluation of linguistic metaphors used to talk about the understandings, thought patterns that constitute or constrain people’s beliefs or actions in relation to a concept*”. The purpose of metaphor analysis is to try to reveal the connections between linguistic expressions that systematically come together and that consist of socio-cognitive connections that enable participants to associate one concept with another (Armstrong, Davis & Paulson, 2011, p.152). In this research, phenomenology pattern, one of the qualitative research methods, was used. Phenomenology design is a design that reveals the common meaning of the lived experiences of several people regarding a phenomenon or a particular concept (Aydın, 2016, p. 77).

The purpose of the phenomenology design is to investigate different phenomena that we are not unfamiliar with or whose meaning we do not fully understand, such as events, experiences, perceptions or situations that we encounter in daily

life (Yıldırım & Şimşek, 2016, p. 69). What is important in the phenomenological design is that people who have deeply experienced a certain phenomenon that is the subject of the research problem in the specified region and can clearly express the essence of this experience (Güler, Halıcıoğlu & Taşgın, 2015). Based on this, data was collected from those who visited the Mevlana museum in the study.

Research Group

The research group consists of a total of 125 students studying in the field of tourism at Selçuk University Beyşehir Ali Akkanat Campus in Konya in the fall semester of the 2023-2024 academic year. Easily accessible case sampling method, which is one of the purposeful sampling methods, was used in sample selection (Yıldırım & Şimşek, 2016). In qualitative research, the aim is to obtain more information about the phenomenon rather than interviewing more individuals. Therefore, the focus is not on the large number of individuals in the study group, but on the quality of the information obtained from the individuals (Baş & Akturan, 2008). Based on this, instead of reaching a large number of individuals, this research focused on the quality of the data obtained from the sample group selected through easily accessible case sampling. The sample size of the studies constituting the study set is often in the range of 101-200 (Kaya & Koca, 2020). In this context, the interviews were terminated at the point where the data became repetitive and were left with 125 metaphors.

Data Collection Tool

It was considered to prepare a metaphor form to determine the perceptions of students studying in the field of tourism towards the Mevlana Museum within the scope of religious tourism, and for this purpose, a metaphor form with an explanation and instructions regarding the concept of metaphor was prepared as a data collection tool. In the first part of the two-part survey, students' gender, age and educational status were asked. In the second part, which aims to reveal students' intuitive perceptions of religious tourism, "When Mevlana Museum is mentioned in faith tourism, comes to my mind." Because Mevlana Museum ... is a place." In studies where metaphor forms are used as a data collection tool, the words "like/similar" are used to more clearly evoke the relationship between "the subject of the metaphor" and "the source of the metaphor". With the word "because", the participants in the research are asked to give a "justification" for their own metaphors regarding the concept of environment. In the current study, the metaphor forms filled out by tourism students constituted the data source of this study as documents.

Analysis of Data

After the data was collected through the application, the forms were classified and subjected to descriptive and content analysis. In descriptive analysis, direct quotations are often used to strikingly reflect the views and experiences of the individuals observed or interviewed. The basic process of content analysis is to

gather similar data within the framework of certain concepts and themes and organize and interpret them in an understandable manner (Yıldırım & Şimşek 2016). Analyzing and interpreting metaphors produced by students; It was carried out in five stages, which can be expressed as (1) naming, (2) elimination and refinement, (3) compilation and category development, (4) validity and reliability and (5) transfer of data to the computer environment (Creswell, 2017; Yıldırım & Şimşek, 2016). After all the data were transferred to the computer environment, the frequencies and percentages regarding the distribution of metaphors and categories were presented in tables.

In the coding and sorting phase of the research, the metaphors produced by the students were listed alphabetically, the metaphors associated with the Mevlana Museum were examined to see if they were significant, and those without any metaphorical imagery or logical basis (n: 42) were eliminated by looking at the logical basis of the metaphors. Then, the metaphors used by each participant were coded one by one. In the classification phase, 125 valid metaphors were examined and analyzed in terms of their similarities and common features to be collected under a certain category, and a sample metaphor list was created. In the category development phase, each metaphor image was analyzed in terms of the subject of the metaphor, the source of the metaphor, the relationship between the subject of the metaphor and the source of the metaphor, and 4 different conceptual categories were created by associating each metaphor with a theme. In order to ensure the validity and reliability of the research, the data analysis process was explained in detail, and the 125 metaphorical images obtained were used as the main data source and each conceptual category was supported by a metaphor image. In addition, in order to ensure reliability, expert opinion was sought to check whether the metaphorical images collected under 4 categories represented conceptual categories. A list of metaphors and categories was prepared by a faculty member who was an expert in the same field, a number was given to each category, and they were asked to write the number of the category they thought the metaphors belonged to. Then, these matches were compared with the researcher's own category matches. The comparison agreement and disagreement numbers were determined and calculated using Miles and Huberman's (1994; Cited in: Saban, 2009) reliability formula (Reliability: agreement / agreement + disagreement x 100). In qualitative studies, when the agreement between the evaluations is 90% and above, the desired level of reliability is achieved (Saban, 2009). In the reliability study of the research, an agreement of 90.90% (reliability: $90/90+6=0.9090$) was achieved. At this stage, the expert whose opinion was consulted categorized four metaphors (psychological reasons, spiritual effect of museum, religions places and structure, others) differently than the researcher.

This study was found ethically appropriate by the decision taken at the meeting of Selçuk University Beyşehir Ali Akkanat Tourism Faculty Ethics Committee dated 30.05.2024 and numbered E.801686.

FINDINGS AND DISCUSSION

The findings of the research are given in this section. The demographic characteristics of the participants and the metaphors they created for the Mevlana Museum, their categories and the reasons for these metaphors are given below.

Demographic Features

Table 1

Demographic characteristics of the participants

Gender	N	%
Female	83	66.4
Male	42	33.6
Age		
18-25	96	76.8
26-30	18	14.4
31-35	11	8.8
Educational Background		
Associate Degree	26	20.8
Bachelor Degree	82	65.6
Postgraduate	17	13.6

66.4% of the participants in the research are female students and 33.6% are male students. The majority of the participants (76.8%) are students between the ages of 18-25. 65.6% of the students are receiving undergraduate education, 20.8% are receiving associate's degree, and 13.6% are receiving postgraduate education.

1. Metaphors Produced Regarding Mevlana Museum

Table 2

Metaphors Produced Regarding Mevlana Museum

Metaphor Code	Metaphor Name	Student Representing Metaphor		Metaphor Code	Metaphor Name	Student Representing Metaphor	
		F	%			f	%
1	Konya	27	21,6	23	Whirling Dervishes	1	0,8
2	Mevlana	25	12,0	24	Schema	1	0,8
3	Religious	11	8,8	25	The Beard of our Prophet	1	0,8
4	Tolerance	8	6,4	26	Important	1	0,8
5	Mysticism	5	4,0	27	Magnificent architecture	1	0,8

6	Peace	5	4,0	28	Mevlevi order	1	0,8
7	Culture	4	3,2	29	Koran	1	0,8
8	Spiritual atmosphere	3	2,4	30	Heart	1	0,8
9	Mevlana Tomb	3	1,6	31	Faith	1	0,8
10	Green shrine	2	1,6	32	First	1	0,8
11	Devotion to the Lord	2	1,6	33	Theology and Sufism	1	0,8
12	History	2	2,4	34	Hymns	1	0,8
13	Masnavi	2	1,6	35	Worship	1	0,8
14	Islam	2	1,6	36	Hiz. Mevlana	1	0,8
15	Faith tourism	2	1,6	37	Gökkube Konya	1	0,8
16	Being global	2	1,6	38	A museum	1	0,8
17	Traveling comes	2	1,6	39	Items used in past periods	1	0,8
18	Come, no matter what you are, come again	2	1,6	40	It is one of the most important places	1	0,8
19	Our local tourist areas	1	0,8	41	Wisdom philosophy	1	0,8
20	Sultan II. Abdülhamid	1	0,8	42	Symbol of devotion to God	1	0,8
21	Love and Tolerance	1	0,8	43	I don't think it's compatible with faith.	1	0,8
22	Semsi- Tabriz comes.	1	0,8	44	It is an important place in terms of religious mysticism.	1	0,8
Total						125,0	100,0

Metaphors of tourism students towards Mevlana museum are presented in Table 2. According to Table 2, it is seen that tourism students produced 44 valid metaphors for the Mevlana Museum. Among these metaphors, the Konya metaphor is the metaphor produced most by 27 people (21.6%). The Konya metaphor is followed by the Mevlana metaphor with 15 people (12%). The third most common metaphor created is the metaphor of religion, with 11 people (8.8%). In addition, among the metaphors produced by tourism students regarding the Mevlana museum, Tolerance f= 8 (6.4%), Sufism f= 5 (4%), Peace f= 5 (4%), Culture f= 4 (3.2%), Spiritual atmosphere f=3 (2.4%) Mevlana Tomb f=3 (2.4%).

The categories formed by the metaphors developed by the tourism students participating in the research were discussed in 4 groups. These; "Metaphors related to psychological reasons", "Metaphors related to the spiritual effect of the museum", "Metaphors related to religious places and structures", "Other Metaphors ". The categories in which the metaphors developed by the 125 students who participated in the research regarding the concept of "Mevlana Museum" are listed below in detail.

2. Themes Related to Psychological Reasons

Table 3 presents the findings regarding the metaphors produced by tourism students regarding the psychological reasons of the Mevlana Museum:

Table 3
Metaphors Produced for Psychological Reasons

Metaphor Code	Metaphor Name	Student Representing Metaphor	
		F	%
1	Religious	17	30,91
2	Peaceful	6	11,76
3	slamic	5	9,80
4	Faith Based	4	7,84
5	Sufi	3	5,88
6	Magical	2	3,92
7	Religious, spiritual, mystical	2	3,92
8	An atmosphere of tolerance	1	1,96
9	Sufi center	1	1,96
10	Home of love	1	1,96
11	Full of emotion	1	1,96
12	Matchless	1	1,96
13	Mystic	1	1,96
14	Giving Peace and Happiness	1	1,96
15	Where hearts are purified	1	1,96
16	Faith	1	1,96
17	Accepting everyone without discrimination	1	1,96
18	It is the symbol of tolerance and patience	1	1,96
19	Otherworldly	1	1,96
Total		51	100,00

Table 3 shows the metaphors in the psychological reasons category. It is seen that 51 students produced 19 metaphors in this category. The most produced metaphors in this category are; Religious f=17 (30.91%), Peaceful f=6 (11.76), Islamic f=5 (9.80%), Faith-based f=4 (7.84%), Sufi f=3 (% 5,88) metaphors. Examples of the reasons why metaphors related to this category were developed can be listed as follows:

“When Mevlana Museum is mentioned in faith tourism, Mevlana Celaleddin's devotion to his Lord comes to my mind. Because Mevlana Museum is a place where religion comes to the fore in terms of faith tourism” (S5).

“..., one of Mevlana's favorite sentences comes to my mind: "I was raw, I was cooked, I was burned." It comes to my mind that the Mevlana museum reflects the atmosphere of faith. Because Mevlana Museum is a place that reflects how faith is lived to the fullest” (S26).

“..., Sufism comes to my mind. Because Mevlana Museum is a place that bears the traces of Mevlana, who was immortalized with the philosophy of Sufism” (S37).

“..., I think of Mevlana's reflection on the Islamic religious life. Because Mevlana Museum is a place that gives the feeling of learning and researching the principles of faith” (S47).

“In faith tourism, when Mevlana Museum is mentioned, religious values come to my mind. Because Mevlana Museum is a place that has high meanings in terms of religion” (S64).

“In faith tourism, when Mevlana Museum is mentioned, inner peace comes to my mind. Because Mevlana Museum is a place of very high spiritual value” (S90).

“When Mevlana Museum is mentioned in faith tourism, Sufi belief comes to my mind. Because Mevlana Museum is a place based on faith” (S104).

3. Themes Related to the Spiritual Effect of Museum

Table 4 presents the findings regarding the metaphors stated by tourism students regarding the spiritual effect of Mevlana Museum:

Table 4
Metaphors Produced Regarding the Spiritual Effect of Mevlana Museum

Metaphor Code	Metaphor Name	Student Representing Metaphor	
		F	%
1	Spiritual	9	22,50
2	Religious	7	17,50

3	Having sentimental value	4	10,00
4	Peaceful	3	7,50
5	Mystical	3	7,50
6	A magical place	3	7,50
7	Accepting of everyone	2	5,00
8	Mystic	2	5,00
9	Full of emotion	1	2,50
10	A place with tolerance	1	2,50
11	Symbol of tolerance and patience	1	2,50
12	Faith based	1	2,50
13	Where hearts are purified	1	2,50
14	Unique	1	2,50
15	Otherworldly	1	2,50
Total		40	100

Table 4 shows that the most metaphors developed by the students regarding the spiritual effect of Mevlana Museum were spiritual. 9 students developed metaphors regarding the subject of spirituality (22.50%). The metaphor in the second category is the religious metaphor. This metaphor was developed by 7 students (17.50%). The third place is associated with sentimental value. 4 students developed a metaphor about the museum being a place with sentimental value (10%). Afterwards, the most developed metaphors were those of a peaceful, mystical, magical place.

Regarding the most frequently produced metaphors in Table 4, the students said, "When I think of the Mevlana Museum in faith tourism, comes to my mind." Their explanations in response to the question "Because Mevlana Museum... is a place" are as follows:

"When Mevlana Museum is mentioned in faith tourism, the reflection of Mesnevi on Islamic life comes to my mind. Because Mevlana Museum is a place that gives the feeling of learning and researching the principles of faith" (S48).

"..., Mevlana comes to my mind. Because Mevlana Museum is a religious place" (S53).

"..., Sufism comes to my mind. Because Mevlana Museum is a place where hearts are purified" (S60).

"..., love and tolerance come to my mind. Because Mevlana Museum is a place that accepts everyone without discrimination" (S81).

"..., Mevlana's famous saying comes to my mind, no matter what you are, come

again. Because Mevlana Museum is a place that is the symbol of tolerance and patience” (S85).

4. Themes Related to Religious Places and Structure

Table 5 includes the findings regarding the metaphors stated by tourism students regarding the religious places and structures of the Mevlana Museum:

Table 5

Metaphors Produced for Religious Places and Structure

Metaphor Code	Metaphor Name	Student Representing Metaphor	
		F	%
1	In Konya	22	40,00
2	Historical place	13	23,64
3	Culture and Tourism	3	5,45
4	A beautiful and impressive place	3	5,45
5	The place where the remains of an important person are found	1	1,82
6	Home of love	1	1,82
7	A place about Mevlevi Philosophy and Works	1	1,82
8	It is a faith-oriented building that reminds us of Mevlana.	1	1,82
9	It is a place known all over the world.	1	1,82
10	A place that tells about Mevlana’s life and works.	1	1,82
11	A place where faith is lived to the fullest.	1	1,82
12	Popular	1	1,82
13	A faith-centered place	1	1,82
14	A place that should be seen by everyone.	1	1,82
15	Green mausoleum	1	1,82
16	An interesting place	1	1,82
17	A magical place	1	1,82
18	It is an important place for religious tourism.	1	1,82
Total		55	100

Table 5 shows that the most metaphors developed by students regarding Religious Places and Structure were expressed as Konya. 22 students developed the metaphor of Konya (40%). The metaphors in the second category are related to a historical place. 13 students developed the metaphor of a historical place (23.64%). Metaphors of culture and tourism and a beautiful and impressive place come in third place. Three students each developed this category (7.69%).

Regarding the most frequently produced metaphors in Table 5, students said, "When I think of Mevlana Museum in faith tourism, comes to my mind." Their explanations in response to the question "Because Mevlana Museum... is a place" are as follows:

"When Mevlana Museum is mentioned in faith tourism, an important place in terms of Religious Sufism comes to my mind. Because Mevlana Museum is a very important place in Europe in terms of tourism" (S3).

"..., Sufism comes to my mind. Because Mevlana Museum is a place that bears the traces of Mevlana, who was immortalized with the philosophy of Sufism" (S38).

"..., what comes to my mind is the beard of our Prophet, Mevlana's works and Mevlana's Tomb. Because Mevlana Museum is a historical and special place" (S50).

"..., I think of culture, religion and peace. Because Mevlana Museum is a place with a high cultural history" (S58).

"..., Mevlana's understanding of tolerance, mystical aspects and known experiences of that period come to my mind. Because Mevlana Museum is a historical and cultural place" (S87).

5. Other Themes Produced for Mevlana Museum

Table 6 includes findings regarding other metaphors stated by tourism students regarding the Mevlana Museum:

Table 6

Other Metaphors Produced Regarding the Mevlana Museum

Metaphor Code	Metaphor Name	Student Representing Metaphor	
		F	%
1	Mevlana's life	5	20,83
2	Very important	4	16,67
3	Special	3	12,50
4	In an atmosphere of tolerance	3	12,50
5	A museum open to everyone	2	8,33
6	Must see by everyone	1	4,17
7	World-famous	1	4,17
8	Can be visited	1	4,17
9	Accepting everyone without discrimination	1	4,17

10	Mevlana Museum is a place where you can understand Konya in the most appropriate manner	1	4,17
11	Comprehensive	1	4,17
12	Good	1	4,17
Total		24	100

Table 6 shows that the most metaphor developed by the students for the other theme of the Mevlana Museum was the metaphor of Mevlana's life. 5 students developed a metaphor about the Mevlana museum being very important (20.83%). The metaphor in the second category is associated with very important. 4 students developed metaphors related to very important (16.67%). The metaphors that ranked third were about in an atmosphere of tolerance and three students (12.50%) and 2 students (8.33%) each stated that it was a museum open to everyone.

Regarding the most frequently produced metaphors in Table 6, the students said, "When I think of the Mevlana Museum in faith tourism, comes to my mind." Their explanations in response to the question "Because Mevlana Museum... is a place" are as follows:

“When Mevlana Museum is mentioned in faith tourism, Mevlana Tomb comes to my mind. Because Mevlana Museum is a place with an atmosphere of tolerance” (S5).

“..., tolerance comes to my mind. Because Mevlana Museum is a place open to everyone” (S21).

“..., a global place comes to my mind. Because Mevlana Museum is a place known worldwide” (S43).

“..., culture comes to my mind. Because Mevlana Museum is a special place” (S75).

“..., spirituality comes to my mind. Because Mevlana Museum is the most beautiful place in Konya” (S109).

CONCLUSION

As Mevlana says, "Come, come, come again, no matter who you are", people have been traveling to sacred areas for thousands of years with the desire to be close to the divine power. While religious tourism, which is based on religion and individuals' beliefs, can be seen as an important type of tourism, tourism is considered a sacred journey (Sharpley & Sundaram, 2005).

The aim of this research is to determine tourists' perceptions of Mevlana Museum in the context of religious tourism through metaphors. In this context, in order to measure the perceptions of students studying tourism towards the concept of

religious tourism, answers were sought to the following questions: “What are the metaphors stated by tourism students regarding the Mevlana Museum? “Under which themes can the identified metaphors be collected?”

As a result of the research, it was determined that tourism students developed many metaphors about the Mevlana Museum in Konya, in the context of religious tourism. These results show that tourism students have a broad perspective on the Mevlana Museum. Metaphors developed for the Mevlana Museum include Konya, Mevlana, Religion, tolerance, mysticism, peace, culture and spiritual atmosphere. Tourism students developed 44 metaphors regarding the Mevlana Museum. Considering the common characteristics of tourism students' metaphors about the Mevlana Museum, they were grouped into 4 categories in terms of importance: Psychological reasons, spiritual effect of museum, religious places and structure, others. The concept of Mevlana museum is very important in terms of being "Religious" under the category of psychological reasons. "Spiritual Value/Spirituality" takes place under the category of the spiritual impact of the museum. "A historical place in Konya" is under the category of religious, places and structures. Mevlana is under the other category.

Although there is no study in the literature that analyzes metaphors regarding religious tourism, the results of the study can be reconciled with the results of studies measuring the perception of religious tourism. For example, in the research conducted by Altun and Çınar (2019) on the Mevlana Museum, domestic visitors are generally motivated by spiritual feelings, while foreign visitors visit this sacred place with curiosity and desire to learn, with the contribution of international recognition. In the research conducted by Çam and Çılgınoğlu (2020), the majority of the participants described the provinces where Mevlana lived as peaceful and happy spiritual environments in terms of faith tourism. Obtaining similar results in this study makes it similar to other studies.

There are several recommendations to consider when evaluating the results of this study. The suggestions presented in the research are as follows:

- The results of the study show that tourism students have a current but limited perception of the concept of “Mevlana Museum”, depending on their learning experiences and the experiences they have gained as a result of their past lives. The awareness of tourism students regarding religious tourism in the region needs to be enriched.
- Metaphors can be used as powerful research tools in understanding, revealing and explaining students' perceptions of the "Mevlana Museum" phenomenon. Choosing the right metaphors is important in teaching complex, difficult to perceive or abstract concepts.
- More comprehensive and detailed studies with different methods are needed to

better understand the issue of religious tourism attraction centers like Mevlana Museum.

- Although the results cannot be generalized as a requirement of qualitative research, this research provides an idea about the relationship between Mevlana Museum and religious tourism. This idea can also be discussed by those working in the tourism sector, guides, and local people. More general and decisive results can be reached with future quantitative research.
- In general, religious tourism should be given due importance for the Mevlana Museum in national and regional terms. This situation can be further improved by creating a network of researchers and academics working in this field.

The research was conducted only on students continuing their education at Beyşehir Ali Akkanat Faculty of Tourism in Konya. This is also among the limitations of the research. In a similar study on the subject in the future, more comprehensive data can be obtained by ensuring the participation of local people, tourists and local administrators.

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