

# CHAPTER I

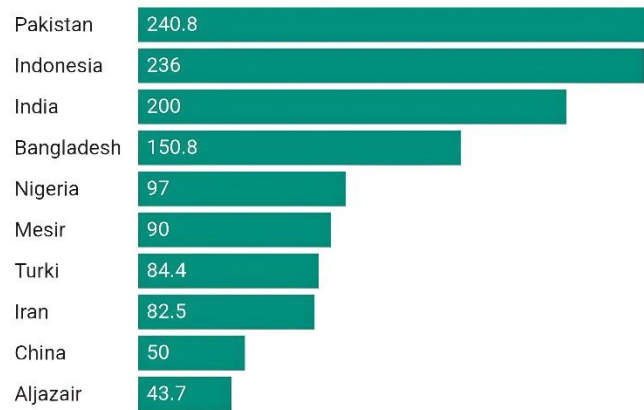
## INTRODUCTION

### 1.1 Background of Study

Nowadays, when doing worship, it is not only focused on worship. Interspersed with religious tourism. Many things, including religion, history, economics, geography, socio-culture and politics, have led to the boom of religious tourism in the world in the last 30 years. One of the growing worship in the world today is pilgrimage, which means travel undertaken for cognitive-religious or religious reasons. Islamic spiritual and religious tourism is primarily driven by the Hajj (major pilgrimage) and Umrah (minor pilgrimage). Every year, the two holy cities, Mecca and Medina, attract more than 12 million spiritual and religious visitors. This number is expected to increase to 17 million by 2025 as the worldwide Muslim population will increase to 26.4 percent of the total population (Othman et al., 2021). In the QS. Al-Baqarah:196, the following verse says, "And complete the Hajj and Umrah for the sake of Allah." This shows that Hajj and Umrah are two very important types of pilgrimage (Othman et al., 2021).

The religious travel has been growing and prospering, consistent to the general development of world tourism as a whole. These days, as people seek to have real encounters and want a more meaningful impact out of their travels, religious tourism has been gaining its craze. This is not just attracting religious people but also culture and history enthusiasts as I observed from the feedback given by some Returnee Currents' members. Each year millions of tourists can be seen making their way to places that bear religious importance and this could include any pilgrimage route, a holy site, or houses meant for worship. Such an attitude, that grows not only local communities and tourist industry have to follow up worldwide, but also

communicates a wider-spread demand for spiritual progress as well as cultural tourism. The improved infrastructure, and other modes of travel like the transportation networks also helped in increasing religious travel which eventually enhanced the spiritual journey for a larger section of people (Muslim et al., 2020).



**Figure 1 10 Countries with the Largest Muslim Population in the World (2023)**

*Source: World Population Review*

Tourism sector has boosted the economic development in worldwide's today. According to The United Nation World Tourism Organization (2017), this sector grew to 1,323 million international tourist arrivals by which 30% of tourism receipt was accounted to Asia and Pacific regions. Armed with this number, tourism sector has been fragmented into various types of tourist segmentations that suits to global market needs. One of the movement of new segmentation on religious based is Muslim travellers, a market that requires a specific-needs based on Islamic sharia compliant (Lenggogeni, 2021).

At the core of religious congregations, worship functions as their central activity and a basic element in shared faith. It is still the most common and enduring form of collective religious practice, providing people with an organized method to discover meaning through faith. Worship is the place where people worship not only with their fellow parishioners, but experiment on a larger spiritual and cultural level in faith. And, such praxis are embedded in religious traditions and too often carry the

weight of hundreds or years of doctrine that have been reinforced from one generation to another. In addition, worship expresses the socio-cultural fact of a community and frames rituals, customs and lore about realizing Gods, or some other.

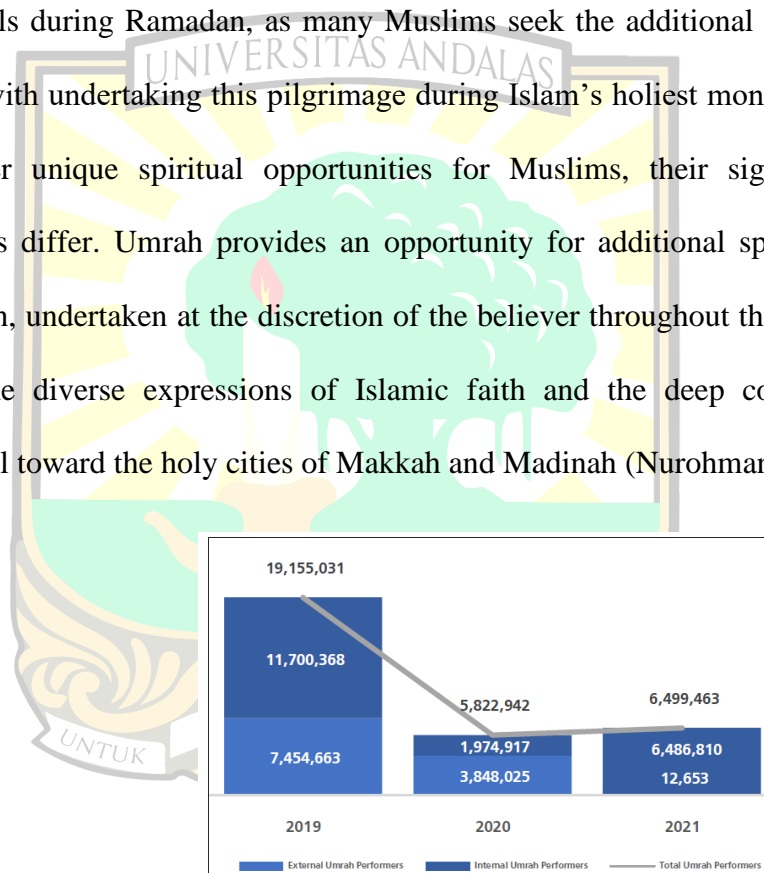
Positions open in congregations are always plentiful, with openings appearing as congregants try to engage their worshippers for spirituality that is both satisfying and relevant. Instead, they adjust their own practices to suit the changing needs and wants of those who surround them, while trying at once the best ways forward for having reverence towards tradition without offering new flavors people want. Music, prayer, sermons, and rituals are among the tools used in creating sacred space—a place where folks come not just for spiritual sustenance but to belong together as a faith community.

Pilgrimage holds a central place in Islamic worship, involving the spiritual practice of visiting sacred sites that are deeply revered within the faith. In Indonesia, pilgrimage takes on several layers of meaning. For instance, visiting the tombs of revered Islamic saints, known as *sunan* or *wali*, is also considered a form of pilgrimage and is a widespread tradition among many Indonesian Muslims. These local forms of pilgrimage are expressions of veneration and spirituality, rooted in regional customs and religious devotion. However, the primary focus of this discussion is on the main major Islamic pilgrimages, Umrah.

According to Direktur Jendral PHU, (2019) Umrah to the language, umrah means pilgrimage. According to term, Umrah means visiting the House of Allah (Ka'bah) by doing tawaf, sa'i and shaving in order to seek the pleasure of Allah SWT. According to Imam Syafii and Imam Hambali, performing Umrah is obligatory once in a lifetime for those who can afford it. once in a lifetime for those who are able.

Meanwhile, according to Imam Hanafi and Imam Malik, performing Umrah is sunnah muakkadah.

Umrah not an obligatory act but is instead classified as *sunnah* (highly recommended). Umrah can be performed at any time of the year outside the designated Hajj season. However, it holds special significance when performed during the holy month of Ramadan, as this period is believed to offer multiplied rewards for good deeds, including the performance of Umrah. The peak period for Umrah typically falls during Ramadan, as many Muslims seek the additional spiritual merit associated with undertaking this pilgrimage during Islam's holiest month. In essence, Umrah offer unique spiritual opportunities for Muslims, their significance and requirements differ. Umrah provides an opportunity for additional spiritual growth and devotion, undertaken at the discretion of the believer throughout the year. Umrah represent the diverse expressions of Islamic faith and the deep connection that Muslims feel toward the holy cities of Makkah and Madinah (Nurohman, 2022).



**Figure 2 The Numeric Distribution of The Total Number of Umrah Performance in 2019-2021, 2021**  
*Source: GASTAT, 2021*

According to data released by Saudi Arabia's General Agency for Statistics (GASTAT), in 2019 the total Umrah performance was 19.15 million, consisting of internal Umrah performance of 11.07 million, external Umrah performance of 7.45 million. In 2020 there was a significant decrease to 5.82 million, consisting of 1.97

million internal Umrah performance and 3.84 million external Umrah performance. The total Umrah performance in 2021 was 6.49 million.

Kewarganegaraan	Jenis Kelamin		Total
	Pria	Wanita	
Saudi	3.325.251	3.317.630	6.642.881
Non-Saudi	11.409.528	6.662.898	18.072.426
Total	14.734.779	9.980.528	24.715.307

**Figure 3 Number of Umrah Pilgrims in 2022**

*Source: GASTAT, 2022*

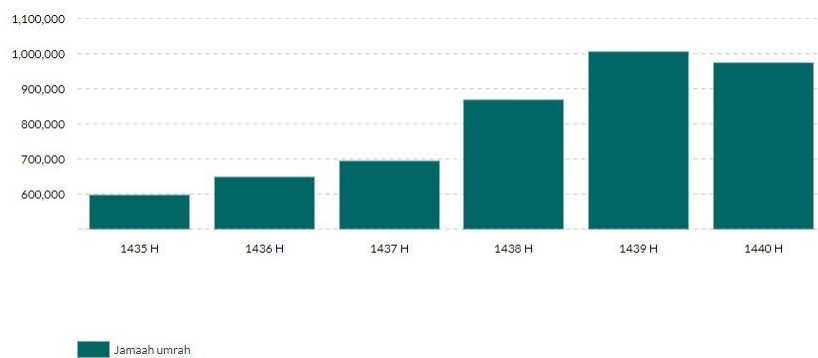
According to data released by Saudi Arabia's General Agency for Statistics (GASTAT), the total number of Umrah pilgrims in 2022 will reach 24.71 million, with 14.73 million men, or 59.6%, and 9.98 million women, or 40.4%. The number of umrah pilgrims in 2022 increased from 6.49 million in 2021 and 5.82 million in 2020. Umrah pilgrims who are Saudi Arabian nationals reached 6.64 million, or 26.9%, while Umrah pilgrims who are non-Saudi Arabian nationals reached 18.07 million, or 73.1%. However, it should be noted that the number of pilgrims in 2020-2021 has been reduced due to measures taken in response to the Covid-19 pandemic.

However, Umrah pilgrims this year subdued and compared to the number of Umrah pilgrims before Covid-19 pandemic, Umrah pilgrims are 19.15 million, the realization of umrah increased 29% in 2022 implying that the willingness of Umrah pilgrims is very high after two years of the umrah ban. Government lockdowns and fear of contagion have resulted in no international travel and limited domestic or regional vacations. It is likely that international travel will take several years to recover from the impact of the COVID-19 pandemic, and elicit an emotional response. Thus, impacting Umrah travel as well. There is no Umrah travel during the COVID-19 period (Rifai & Lenggogeni, 2022).

This impact greatly affects global economic conditions, especially tourism. Following the initiation of lockdown regulations in many countries, as well as travel

restrictions and the closure of airports and national borders, arrivals in March saw a significant reduction of 57%, which is equivalent to the loss of 67 million international arrivals predicted to cost approximately \$ 80 billion USD in revenues (Lenggogeni, 2021b).

Religious tourism remains a main sector in the global tourism market, it returns immense profitability. Indonesia is among them. The Muslim countries have a large customer base in this industry, special reference to Hajj and Umrah services. Umrah is also a kind of religious tourism, being a visit to the city of Mecca in Saudi Arabia, which is obligatory or voluntary on any date at the same year except for the period of Hajj.



**Figure 4 Indonesian Umrah Congregation in 1435 H- 1440 H**  
*Source: Muslim Association of Hajj and Umrah Organizers of the Republic of Indonesia (AMPHURI), 2019*

According to the Muslim Association of Hajj and Umrah Organizers of the Republic of Indonesia (AMPHURI), there were 974,650 Umrah pilgrims in 1440 AH or 2018-2019. This number decreased by 3.10 percent compared to 1439 H which reached one million people.

**Table 1 Indonesian Umrah pilgrims in 2022**

<b>NO</b>	<b>PROVINSI</b>	<b>JUMLAH JAMAAH</b>
1	JAWA BARAT	171.275
2	JAWA TIMUR	160.977
3	DKI JAKARTA	124.999
4	JAWA TENGAH	107.740
5	SULAWESI SELATAN	51.872
6	BANTEN	51.797
7	KALIMANTAN SELATAN	34.680
8	SUMATERA SELATAN	27.752
9	SUMATERA UTARA	26.851
10	RIAU	24.947
11	KALIMANTAN TIMUR	20.071
12	ACEH	17.554
13	SUMATERA BARAT	17.131
14	NUSA TENGGARA BARAT	14.574
15	LAMPUNG	14.306
16	D.I. YOGYAKARTA	12.950
17	JAMBI	12.182
18	KALIMANTAN BARAT	10.246
19	KALIMANTAN TENGAH	8.980
20	BENGKULU	8.286
21	SULAWESI TENGGARA	7.405
22	BANGKA BELITUNG	5.152
23	SULAWESI TENGAH	4.796
24	KEPULAUAN RIAU	4.786
25	SULAWESI! BARAT	2.876
26	GORONTALO	2.224
27	MALUKU UTARA	1.843
28	BALI	1.717
29	PAPUA	1.693
30	PAPUA BARAT	1.465

NO	PROVINSI	JUMLAH JAMAAH
31	KALIMANTAN UTARA	1.288
32	SULAWESI UTARA	1.037
33	MALUKU	969
34	NUSA TENGGARA TIMUR	595
	<b>GRAND TOTAL</b>	<b>957.016</b>

*Source: Siskopatuh Kemenag RI, 19 Desember 2022*

Based on the table, the largest number of Umrah pilgrims in 2022 is in West Java is 171.275 and the smallest number of Umrah pilgrims is in East Nusa Tenggara is 595.

**Table 2 Indonesian Umrah pilgrims in 2023**

NO	PROVINSI	JUMLAH	PERSENTASE
1	JAWA BARAT	247.667	18,10%
2	JAWA TIMUR	228.151	16,67%
3	DKI JAKARTA	210.025	15,35%
4	JAWA TENGAH	133.901	9,78%
5	BANTEN	73.829	5,39%
6	SULAWESI SELATAN	71.045	5,19%
7	KALIMANTAN SELATAN	45.500	3,32%
8	SUMATERA SELATAN	41.705	3,05%
9	SUMATERA UTARA	39.311	2,87%
10	RIAU	32.801	2,40%
11	ACEH	30.505	2,23%
12	KALIMANTAN TIMUR	29.899	2,18%
13	SUMATERA BARAT	24.777	1,81%
14	LAMPUNG	20.367	1,49%
15	D.I. YOGYAKARTA	19.694	1,44%
16	NUSA TENGGARA BARAT	18.479	1,35%
17	JAMBI	14.488	1,06%
18	KALIMANTAN TENGAH	12.860	0,94%
19	KALIMANTAN BARAT	12.655	0,92%
20	SULAWESI TENGGARA	12.039	0,88%
21	SULAWESI TENGAH	7.591	0,55%
22	KEPULAUAN RIAU	6.723	0,49%
23	BENGKULU	5.959	0,44%



NO	PROVINSI	JUMLAH	PERSENTASE
24	BANGKA BELITUNG	4.640	0,34%
25	SULAWESI! BARAT	3.891	0,28%
26	MALUKU UTARA	3.368	0,25%
27	GORONTALO	3.278	0,24%
28	BALI	3.066	0,22%
29	PAPUA	2.974	0,22%
30	KALIMANTAN UTARA	2.222	0,16%
31	PAPUA BARAT	1.682	0,12%
32	SULUT	1.540	0,11%
33	MALUKU	1.180	0,09%
34	NUSA TENGGARA TIMUR	804	0,06%
	<b>GRAND TOTAL</b>	1.368.616	100,00%

*Source: HIMPUH (Association of Umrah and Hajj Organisers), 2024*

Based on the table, the largest number of Umrah pilgrims in 2023 in West Java is 247,667 with a percentage of 18.10% and the least number of Umrah pilgrims is in East Nusa Tenggara as many as 804 with a percentage of 0.06%.

This explains the increasing of desire among Muslims to perform Umrah that is evidence this community has showed better economically. Previously looked at as a path to the spiritual, this has developed into an idea that encapsulates something of lifestyle and social identity as well, even becoming some form of status. Performing Umrah, today, is not only a religious duty but also an example to flaunt their socio-economic status and personal success by many. Fueled by this perception change, Umrah has thus been commercialized as a commodity market and extensively advertised or offered for sale through various service providers of wide scale including the national to local levels (Zulkifli et al., 2020).

In addition, affordable air transportation makes traveling to Mekkah to perform the Umrah more easier. Umrah is sunnah, but many people favor it for several reasons. It is more flexible than Hajj and does not have a restricted quota like Hajj. Umrah and Hajj differ in terms of the time and manner of performance. Hajj

can only be performed in the month of Dhul Hijjah, but Umrah is not limited to a particular month and can be performed at anytime, but it is makruh to perform it on the days of Arafat, Eid al-Adha, and the three days of Tashriq.

Since then, the Umrah service industry has grown significantly with an increasing number of newcomers serving a rising population which wants to go on this small pilgrimage. All these companies are competing with each other fiercely over who can offer the best deals for future pilgrims meaning do not have long waiting until making (Umrah). In fact, these are service providers who find themselves in fierce competition to differentiate and gain the attention of potential customers. This involves a wide array of services that these companies provide, carrying out their specific reputations by providing various features or packages and upgraded facilities in order to cater the spiritual experience. It could be by offering the plushest of accommodations, exclusive forms of transportation and providing one-on-one guidance or even having tailor-made tourist activities in addition to a pilgrimage; these companies are setting new benchmarks.

Understanding the factors that influence travelers' decision to choose a destination is important. The literature consistently shows that pilgrims' perception of how safe a destination is, often measured through the concept of travel risk, has a significant influence on their travel choices. Factors such as destination reputation, previous experience, and recommendations from friends or family can also influence a traveler's choice of using a travel agent. Therefore, travel agents who want to attract more pilgrims should focus on improving their safety image through effective marketing campaigns, information transparency, and security enhancements. By understanding this stakeholders in the industry can develop better strategies to attract

and retain visitors, thereby driving sustainable growth of the travel sector (Lenggogeni et al., 2019).

This cutthroat competition largely contributed to a service oriented environment where businesses now approach operations with the primary aim of keeping customers happy and delivering exceptional services. It has made Umrah convenient for people and they can get the best suited packages which suit their needs, at person financial levels and spiritual goals. While Umrah increasingly blends religion with lifestyle and commerce, this dual identity of a pilgrimage as well as an industry is telling about the fluidity of religious travel in our contemporary timesn (Zulkifli et al., 2022).

The business market is growing fast and is flowing with more competitions as organization continues to venture in the same business sheltering similar products and services. This increased competition is also bad for customer loyalty because many consumers jump around from brand to brand in the hope of getting the best out of the contemporary brands, services, and products. In the context of religious tourism, particularly Umrah, demand has surged significantly in recent years. Muslims are increasingly seeking diverse services provided by Umrah travel agencies to enhance their spiritual journeys and ensure a fulfilling pilgrimage experience (Othman et al., 2019).

To meet these increasing requirements, Umrah travel service providers have diversified their product range, concentrating on the service but also the supplementary services that contribute to the overall experience of Umrah. They remain critical in order purposively and efficiently coordinate and or facilitate various aspects of the travel deal including acquisition of documents, intermediary in the issuance of visas and reservations and seamlessly booking and or arranging for

accommodation, transport, flight tickets plus other services like restaurants. Furthermore, many agencies have widened their services to the provision of nutritional and tourism facilities, which enables the pilgrims to involve in other activities such as tourism or cultural tourism.

For a wider market segment, the Umrah services have shifted strategies in market by opening kiosques and the internet presence. Through blurring the line between purchasing a product online and using digital services, these agencies hope to bring the concepts of convenience, approaches to service and affordability that can fit various customers' requirements. This change to digital business models has enabled them to continue drawing customers in a more saturated market, and meeting not only the spiritual needs of the pilgrimages, but improving the process as a whole.

Many people who go to the Holy Land for Umrah expect to have an enjoyable and rewarding journey. Therefore, it is necessary to identify the factors that can influence the Umrah pilgrims' experience and how the experience can be revolutionized to suit the best for the pilgrims. The stimulus reactions given by travelers stemming from activities intended to engage themselves are called experiences (Liang et al., 2021). According to Gnoth (2014), tourism experience as the unfolding progress that takes place inside the traveler before and during the events of tourism. It is defined as the contradictions seen and apprehended by tourists and the ways in which those contradictions are mediated and archived in the concocted experience, with implications for tourists in terms of their being, becoming, and development (Manalu, 2023).

Customer acquiring and making them repeat customers while keeping them happy requires technique which largely is a by product of experience. They say that market preferences have shifted significantly over the course of past couple of years.

All are not just looking for 'pay offs' they also look for religious awe and occurrences. This has created a need for the industry to understand why it is that Umrah travel requires enhancement. The traveller experience encompasses destination attractions, quality of services provided, contact with the host as well as the tangible infrastructure that enables delivery of Umrah services. Understanding Umrah enables branding, positioning and service delivery that are closer to the dreams of would be Umrah performers. This can cause better satisfaction indicators to be exhibited by Umrah pilgrims; also, improved customer loyalty and services.

Quality service encompasses various dimensions that are essential for customer satisfaction. These dimensions include factors such as responsiveness, which refers to how quickly and efficiently a service provider addresses customer needs; assurance, which involves instilling confidence in customers through expertise and trustworthiness; proof realism, which emphasizes transparency and authenticity in service delivery; reliability, ensuring that services are consistently performed to meet expectations; and empathy, the ability to understand and cater to the emotional and psychological needs of customers. Together, these elements create a supportive environment that enhances the overall customer experience (Yuliani & Lenggogeni, 2024).

The above factors lead to other different experiences. The relations that are formed out of the related interactions lead to formation of the related feeling and thus develop long term relations. Social interaction can therefore be explained as the interaction between people with people, and between people with groups, and between groups.

A memorable experience is a significant event or moment that leaves a lasting impression on an individual. Such experiences are often characterized by strong

emotions, whether they are positive, like joy and excitement, or negative, such as sadness and fear. The intensity of these emotions enhances the likelihood that the event will be remembered vividly.

Memorable experiences can occur in various contexts, from personal milestones like graduations and weddings to unexpected adventures or challenges. They often resonate deeply with our values and beliefs, making them personally significant. Additionally, the presence of other people can amplify the impact of these experiences; shared moments with friends or family create bonds and narratives that enrich our memories. Furthermore, the process of reflection on these experiences allows individuals to derive meaning and insights, contributing to personal growth and a deeper understanding of oneself. Ultimately, memorable experiences shape our identities, influence our future choices, and create a rich tapestry of moments that define our lives (Chen et al., 2020).

In this research, memorable experiences are based on meaningfulness, social interaction, and emotional experiences. An important phenomenon that needs to be studied in this research is the intent to make a repeat visit which is influenced by meaningfulness and social interaction so as to create emotions. The emotions created affect the tourist experience to visit again. For Umrah pilgrimage, of course, the emotions generated are positive emotions because they are dealing directly with the God. So that it makes tourists who do Umrah want to come back again to carry out the Umrah pilgrimage especially Umrah pilgrims from Indonesia.

Emotional experiences are complex psychological events that elicit a range of feeling responses to various stimuli, activities, signals, expressions, and internal changes. These experiences cover a broad spectrum of emotions, including but not

limited to happiness, anger, fear, shame, and sadness. Each of these emotions plays an important role in shaping our perceptions and reactions to the world around us.

For example, happiness can arise from positive interactions or achievements, fostering a sense of contentment and connectedness, while anger can be triggered by a perceived injustice, prompting a desire for change or action. In addition, emotional experiences are not only derived from social interactions but also from meaningfulness. Meaningfulness refers to the understanding or meaning we take from the experience. Ultimately, our emotional experiences are an integral part of the human condition, shaping our identity and guiding our choices throughout life. After doing Umrah, pilgrims are expected to get meaning value for a series of activities that have been undertaken. The meaning or value created can be an indicator of the success of the tour manager in providing tourist attractions and good customer service. Thus, meaningfulness can be a form of unforgettable experience for Umrah pilgrims.

Despite the fact that Umrah is, in essence, a very solemn faith, the travelers do have vast knowledge about the environment of religious tourism. This benefit is not limited to the spiritual part but also includes social/cultural and emotional part as well. It is amazing how Umrah travelers often find themselves in situations that significantly affect their perception and understanding of religion, culture, and self. Until now, prior research has only concerned with exploring and exploring positive and negative experiences from Umrah-wisatawan data are still limited.

This research attempts to explore the memorable experiences that Umrah pilgrims from Indonesia have during pilgrimage. The concept as used in this study refers to the process of obtaining information, knowledge, or understanding by seeking, finding and selecting it on purpose about an object, phenomenon or situation.

It is interactive, engaging and focuses on satisfying one's informational needs so as to improve the overall understanding of the facts and occurrences in this world by getting to details and perspectives not previously contemplated. Expedition can be carried out in different ways, covering external terrains and even external worlds, or in internal journeys which are often referred to as scientific discovery or a technological, or just a self-discovery causes. Lastly, exploration as a concept is based on the ability and willingness to venture away from the event and to question the way things are in an attempt to expand knowledge and add value and meaning to people's lives.

Such experiences may include; spiritual, emotional, social, cultural, and any other aspects that contribute to Umrah travel that may include in their account. Research conducted brings hope that more depth knowledge about the values and meanings inherent in religious tourism particularly Umrah will be got from this research. Besides, the research can assist the stakeholders in the tourism business to increase the quality of the services and amenities offered to Umrah performers to enhance their experience or trip. This research aims to identify and understand the elements of experience that are most appealing to Umrah pilgrims, with the hope of making a positive contribution to the advancement of religious tourism in the future, especially Umrah pilgrimage. From the experience gained, it can lead to the intention to visit again to carry out Umrah pilgrimage especially Indonesian umrah pilgrims. To respond to several relevant phenomena related to experience of Umrah pilgrimage, so researcher wants to compile a study entitled **“Exploration Of Memorable Worship Experience For Umrah Pilgrimage That Influence Intention To Revisit To Umrah Pilgrimage For Umrah Pilgrims In West Sumatera”**.



## 1.2 Problem Statement

1. How meaningfulness influence emotional experience of memorable worship experience for umrah pilgrimage?
2. How social interaction influence emotional experience of memorable worship experience for umrah pilgrimage?
3. How emotional experience influence revisit intention of memorable worship experience for umrah pilgrimage?

## 1.3 Research Purpose

This research is aimed to:

1. Analyze how meaningfulness influence emotional experience of memorable worship experience for umrah pilgrimage.
2. Analyze how social interaction influence emotional experience of memorable worship experience for umrah pilgrimage.
3. Analyze how emotional experience influence revisit intention of memorable worship experience for umrah pilgrimage.

## 1.4 Contribution of Research

1. For Research

This research is purposed to add knowledge and researcher's insight about memorable worship in Umrah Pilgrimage. Through this study, the researcher wants to explore the most effective and meaningful experiences for Umrah pilgrims during the pilgrimage. These experiences can include spiritual, emotional, social, cultural and other aspects that make the Umrah journey an unforgettable experience.

2. For Academics

This research can add to existing knowledge by providing a deeper understanding of the elements that contribute to Umrah pilgrimage. It can shed light on a specific aspect of Umrah, the pilgrimage, and explore aspects of memorable experiences that are specific to this context. The results of this study may contribute to theoretical frameworks and concepts related to religious tourism, experience design, and destination management. The study aims to close the gap in the literary academy by investigating and evaluating the worthwhile experiences of travelers who undertake the Umrah. It is intended that by learning more about the elements that influence these experiences, common patterns and useful applications in the context of the Umrah pilgrimage can be identified.

### 3. For Umrah Travel

This research will help organization of Umrah travel, this research can provide insights and suggestions to destination management organizations, travel agents, and tour operators. They can make plans to improve the experience of Umrah pilgrims by knowing what influences a memorable experience. This can include improving infrastructure, services, and creating a pleasant spiritual environment that allows people to have a significant and rewarding experience.

## 1.5 Scope of Discussion

The scope of the research will focus on meaningfulness and social interaction as independent variables. Revisit intention as the dependent variable, and emotional spark as a mediating.

## 1.6 Systematics Writing of Thesis

### 1. CHAPTER I : INTRODUCTION

This chapter explores the research background, research problem, research objectives, contribution of research, scope of discussion and systematic structure of thesis.

## 2. CHAPTER II : LITERATURE REVIEW

This chapter explains the description of variable, dimensions and its indicator used by exploring the theories, then develop the hypothesis refers to the result of previous study and describe the conceptual framework that explain relationship of each variables.

## 3. CHAPTER III : RESEARCH METHODS

This chapter explains what kind of research methods will be used, population, research sample, data collection method that will be used, operational definitons of variable and data analysis technique used in order to get the result of study.

## 4. CHAPTER IV : DATA ANALYSIS AND DISCUSSION

This chapter contains about the characteristic of respondent, descriptive analysis, test of instrumental and the result of research.

## 5. CHAPTER V : CLOSING

This chapter explains the conclusion based on the research result, research implication, limitation of research and future research recommendation.

