

# IMPACT OF SOCIAL MEDIA ON SPIRITUAL TOURISM IN PROMOTING ECONOMIC DEVELOPMENT OF TEMPLES FROM THE INDIAN CONTEXT

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## KEYWORDS

Spiritual,  
Religious,  
Pilgrimage,  
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## ABSTRACT

This investigation study intends to do a fact check on the effect of communal mass media on spiritual tourism and its association with the growth of the Indian economy, which will offer development to the concern & other temples. Further studies also aim to look at the factors of facts and pattern analysis of spiritual tourists. The sample size has been determined as 374, and a convenience sampling method was deployed to gather primary data. The methods adopted for analysis include simple percentage analysis, regression, analysis of variance, standard deviation, average and mean, and relative importance index for impact ranking. Further, the outcomes of the analysis have been interpreted to provide meaningful insights. It is recently evident from the Maha Kumbh 2025 festival, that it is a rare occurrence that has a massive movement of devotees across all states of India and abroad. It has contributed both expenses and revenues to the government. Small vendors and businessmen have used this opportunity to increase their sales and services to earn more profit. Pertaining to each temple across the nation has its unique features and purpose; they have been exhibited to the people through the effective reach of Communal broadcasting. Interested devotees seek attention over such temples and fund them during their visit; further, due to their visit, nearby businesses and vendors are benefitted. Therefore, the transport facilities and amenities inside & outside the temples shall be facilitated by the state government once they see the increase in devotees with due respect to the revenue generated towards it. The outcomes of this research also revealed that there is a direct and strong influence that exists, which is created by Communal broadcasting as the impact that will help the economic development of temples and the nation. However, the results were limited to the region of the study; they might vary from time, place, and other factors, etc.

## INTRODUCTION

One of the earliest and most fundamental forms of population mobility in the human world, pilgrimage has broad political, social, cultural, and economic ramifications. The focus of pilgrimage research has changed to blurring the boundaries between pilgrimage and tourism, specifically between religious and secular pilgrimages. Regarding its characteristics and the interdisciplinary approach taken by scholars, dedifferentiation has permeated the subject (Collins-Kreiner, N., 2010). Additional studies look at the function of charity trusts and religious institutions in India's religious tourism sector, which includes over 100 million pilgrimage site visits annually. The findings show how both municipal and isolated trusts manage temples, set up essential tourism facilities (lodging, dining, and transportation), and facilitate tourists' religious experiences. Their engagement is resolute by transactional elements, organisational procedures, and environmental effects. In the pilgrimage economy, religious giving is primarily framed by ceremonial recitals and sponsorship ties (Shinde, K. A., 2011). In modern ages, holiness in universal has gained attention as a significant topic for social and

commercial study. A long-standing activity connected to civilised nations is tourism. Another reading scrutinises the possibilities for further tourism research and high spot the upsurge of divine tourism-focused research initiatives. A model has been given that shows a broad classification of tourism literature in light of the growing interest in divine tourism (Phukan, H., Rahman, Z., & Devdutt, P., 2012). A "green" approach to community economic development is local food tourism, which is culinary tourism that places a specific focus on regional food systems. As said by the findings of another study, involvement may come with a high transaction cost, successful execution requires certain forms of usual and national capital, and restaurateurs have considerable influence on farmers in the local food chain. Growth in certain community capitals may not always be beneficial for communities, as these tradeoffs show (Dougherty, M. L., Brown, L. E., & Green, G. P., 2013). Karnataka tourism is the subject of another research. Kodagu offers excellent prospects for the development of sight-seeing, which will raise living standards, generate money, and provide a huge number of job possibilities while also advancing the country's economy. All of these

advancements are genuinely dependent on the Kodagu people, who bear the heavy burden of overcoming the obstacles and advancing maintainable growth (KC, D., 2014). Another study looks at how religious tourism promotes religious tolerance in India. There are several possibilities for the "others" to learn about religious and cultural elements at each of the locations. It has been discovered that tolerance between Hindu sects and non-Hindus of other religions is a result of their involvement in religious tourism and cultural performances at divine sight-seeing. (Shinde, K. A., 2015).

## 2. LITERATURE REVIEW

In Bharat, communal media has emerged as a crucial instrument for effectively disseminating information and promoting a piece of content that is meant to be shared with the public. The influence of communal broadcasting on Indian tourism is examined in another article, which also outlines the key characteristics needed to promote Indian travel. Consistent with the study's findings, consumers use Communal broadcasting platforms to plan travel, and major key elements influencing the effectiveness of tourism promotion is sharing travel experiences. The study's selected specialists are South Indian tourist operators. As stated by the study's findings, the most important determinant of Indian tourism marketing on Communal broadcasting is the tourist destination. (Venkatesh, A. B., & Suresh, M., 2016). Another research focus is on new developments and other facets of divine tourism that affect the local hospitality sector directly or indirectly. Another learning scrutinizes the possibilities for further research in tourism and concentrates on the new developments in research activities related to divine sightseeing. To offer new ideas to the sight-seeing and friendliness business, its emphases on the Indian state of Uttarakhand and discusses the obstacles that stand in the system (Rawal, Y. S., & Sah, V., 2017). In totting to changing the lives of travellers globally, the rise in popularity and proliferation of smart media technologies (SMT) is also having an effect on pilgrims' Hajj experiences in Saudi Arabia. The Saudi government has, in fact, launched several programs to endorse the application of SMT in the arena of sacred sight-seeing. SMT services like Hajj Apps, pilgrims' e-bracelets, free WiFi and mobile charging in Grand Mosques (in Makkah and Madinah), specialised communal broadcasting portals, and the ability for pilgrims to utilise smartphone activities are all helping to facilitate and improve their technological and social Hajj experiences. Nevertheless, it can be argued that the Hajj's introduction of "high-tech" is changing the pilgrims' experience, questioning its core spirituality by turning it into something more like a "cyber experience," which rivals and threatens the Hajj's Islamic religious tenets of worship, simplicity, and pretentiously showy conduct (Qurashi, J., 2018).

The main factors influencing the number of guests to pilgrimage sites is pilgrimage travel, seems more than a destination-focused theme. However, this phenomenon is seriously challenged by a number of factors. Another research was conducted by Kamakhya Temple, a pilgrimage site in Assam, to understand and analyse the difficulties of pilgrimage tourism and to provide recommendations to mitigate the difficulties and problems related to it (Bharadwaj, R., & Singh, S., 2019).

Ecotourism is seen as a sustainable kind of travel that addresses two significant problems: the loss of biodiversity and poverty. Research issues like what the benefits of ecotourism are analysed in the study. What difficulties result from ecotourism's sluggish development or non-implementation? What steps have been taken to address the issues? A study framework was developed founded on the breaks in the collected works after the primary topics of seventy studies were categorised (Cabral, C., & Dhar, R., 2020). Using an indigenous tourism-based conceptual framework, another case study examines native ecological visiting the attractions in the Kerala district of Wayanad. As stated by the findings, indigenous ecotourism benefits the Adivasi, who implies of the Priyadarshini Tea Environment project. However, businesses might increase their profits if they were more involved in and in charge of the entire tourist value chain (Thimm, T., & Karlaganis, C., 2020).

Another research seeks to deliver a thorough morphological analysis in an effort to probe the problems, difficulties, and

possibilities that exist in the tea tourist sector. More precisely, it pinpoints important factors that are important for the long-term expansion of tea tourism. Important factors, including poor marketing and planning, a lack of cooperation between stakeholders, local participation, socioeconomic disparity, and consumer perceptions of tea tourism, were noted as significant problems and obstacles (Mondal, S., & Samaddar, K., 2021).

Travel and tourism throughout the ecosphere have been impacted by the epidemic, demonstrating its complex effects. Although it is evident that the tourism industry has the ability to create a number of job opportunities, everyone involved -from tourists to service providers - has suffered as a result. The development of recovery plans for the pandemic crisis has been the subject of much discussion. Among the issues that have changed the viewpoint of significant commercial players, government stakeholders, legislators, and travel organisations are closed borders, restricted transit, and COVID-19 processes. The findings of the study show as stated by the poll, most domestic travellers visit places that project a similar image, indicating that promoting a place's escapade, relaxation, ethos, or inheritance may entice local tourists. With the intention of effectively manage destination sales, Indian tourism managers and the government would benefit from a comprehensive understanding of how to shape a destination's image in order to the right marketing strategies (Singh, A. K., Sharma, S., Pandey, V., & Shekhar, M., 2022). Another research project is to determine how feelings and smart tourism assist travellers who are looking for divine involvements that are rooted in old Indian customs rather than materialistic vacations. Through rich data infrastructure inside the limits of particular places, smart tourism enables bigger, coordinated initiatives for revolution, superiority of life, and sustainable tourism. Customisation on personal lookout and actual monitoring can take place in a setting where feelings are favourable, or extremely favourable, for that matter. The aesthetic concern with authenticity is at the heart of the experiences of travellers. At a more detailed level, where religion remains the glue, the variety of smart technologies suitable for involvement in the smart divine sightseeing space still has to be defined (Veerasamy, S., & Goswami, S., 2022).

There is little knowledge about Twitter hashtags' value in destination promotion, and their function in producing destination imagery is not well studied. To find and analyse any similarities or differences in the destination image promotion, the hashtags used by local, domestic, and foreign Twitter users about Rishikesh, India, were compared with the images of the city that were endorsed by the pertinent Regional Tourism Organisation (RTO: Uttarakhand Tourism). Rendering to the consequences, the most common pictures connected to Rishikesh were yoga & Ganges. Nonetheless, the RTO's marketing campaigns for Rishikesh also include hashtags that highlight adventure. While locals and overseas Twitter users remained little likely to utilise adventure-related hashtags, Indian users also use this adventure picture. RTO utilises natural landscape-related hashtags in an insubstantial manner, despite the fact that locals, Indians, and foreigners all use nearly identical hashtags. The findings highlight the value and potential of using specific empirical and relational hashtags when endorsing photographs of destinations on Twitter, hence optimising the platform's potential for destination marketing. Finally, a hashtag approach to destination marketing is also suggested based on the study's results for targeted visibility and improved searchability. (Nautiyal, R., Albrecht, J., 2023).

The relationship between the building of the Ram temple in Ayodhya, India, and the effect of Communal broadcasting marketing on divine tourism in the nation is examined in another research. Referencing theories of digital marketing, sacred sight-seeing, and cultural heritage. The study's conclusions advance our data of the connection between religious identity, cultural legacy, and the evolution of Indian tourism. The study looks at the attitudes, interests, and travel plan of visitors which determine how much the Ram temple's building and related Communal broadcasting marketing initiatives affect travellers' opinions of India's religious sites. Additionally, the analysis's conclusions have useful ramifications for destination marketers, travel agencies, and legislators looking to leverage the acquaintances between

digital communication platforms and religious heritage to improve the traveller experience and encourage the nation's tourism industry to grow sustainably (Venkatesh, S., Priyanka, M. S., & Hunnaragi, R., 2024).

The study of intercultural communication examines how two individuals from different social or cultural groups communicate with one another. Since ancient times, tourism has always encouraged cross-cultural interactions among tourists. The study investigates how Communal broadcasting tourism campaigns appeal to audiences and how they may digitally interact with other cultures and vacation locations. Given the pandemic condition and the abundance of bars in foreign tourist places, Indian tourists would rather visit domestic locations. Shared media and communal interacting sites were crucial to advertising campaigns across many industries during the epidemic, including the travel and tourist industry. Furthermore, to Incredible India's conventional tourist advertising initiatives, a lot of travel bloggers

### 3.1 SAMPLING SIZING ANALYTICS

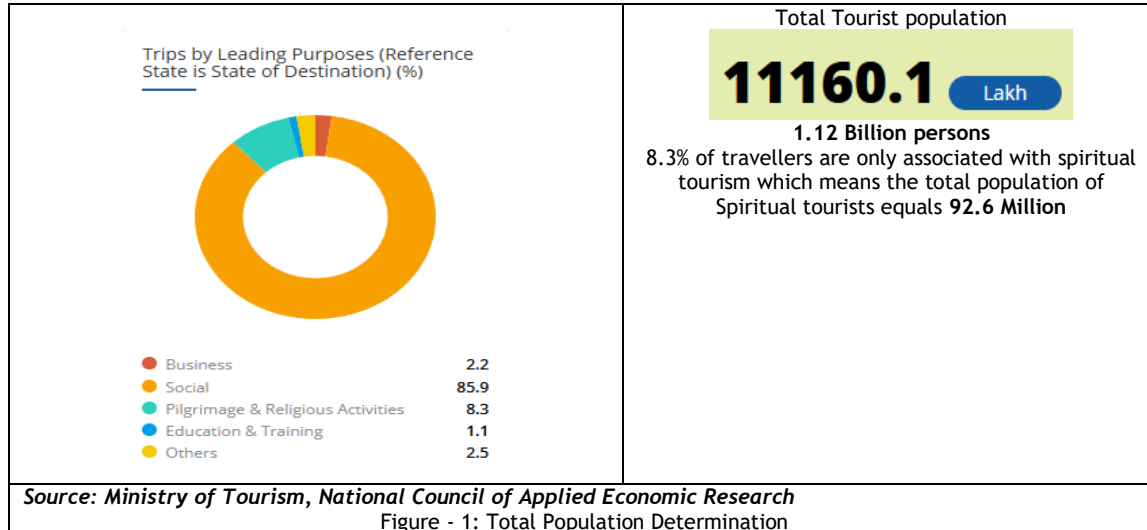


Figure - 1: Total Population Determination

The standard deviation is based on the proportion (p):

$$\sigma = \sqrt{p(1-p)} = 0.3.$$

$$\alpha = 1 - 0.99 = 0.01.$$

$$p = 1 - \frac{\alpha}{2} = 1 - \frac{0.01}{2} = 0.995$$

One may use  $p = \alpha/2$ , and get the same sample size.

$$Z_p = Z_{0.995} = 2.5758, \text{ we may instead use } Z_{\alpha/2} = Z_{0.005} = -2.5758.$$

The required sample size is:

$$n = \frac{Z_{0.995}^2 \cdot p(1-p)}{MOE^2}$$

$$n = \frac{2.5758^2 \cdot 0.1(1-0.1)}{0.04^2} = 373.2129$$

Rounded upto: 374.

use trip films to endorse the destination. The research looked at different Facebook travel bloggers and in what way they utilise photographs, videos, and postings to entice others to stay the domicile (Saha, R., & Raghuvanshi, L., 2025).

### 3. STUDY OBJECTIVES & RESEARCH METHODOLOGY

This investigation study intends to do a fact check on the effect of communal broadcasting in divine sight-seeing and its association through the evolution of the Indian economy, which will offer development to the concern & other temples. Further study also aims to look at the factor of facts and pattern analysis of spiritual tourists. The sample size has been determined through the below analytics. Figure 1 indicates the secondary databases on the Ministry of Tourism; around 1.12 billion is the total tourist population, and only 8.3% of tourists fall under religious activities as devotees, which makes 92.6 million the total population of divine tourism in India. Below is the calculation of the sample size to get the following confidence interval: proportion  $\pm 0.01$ .

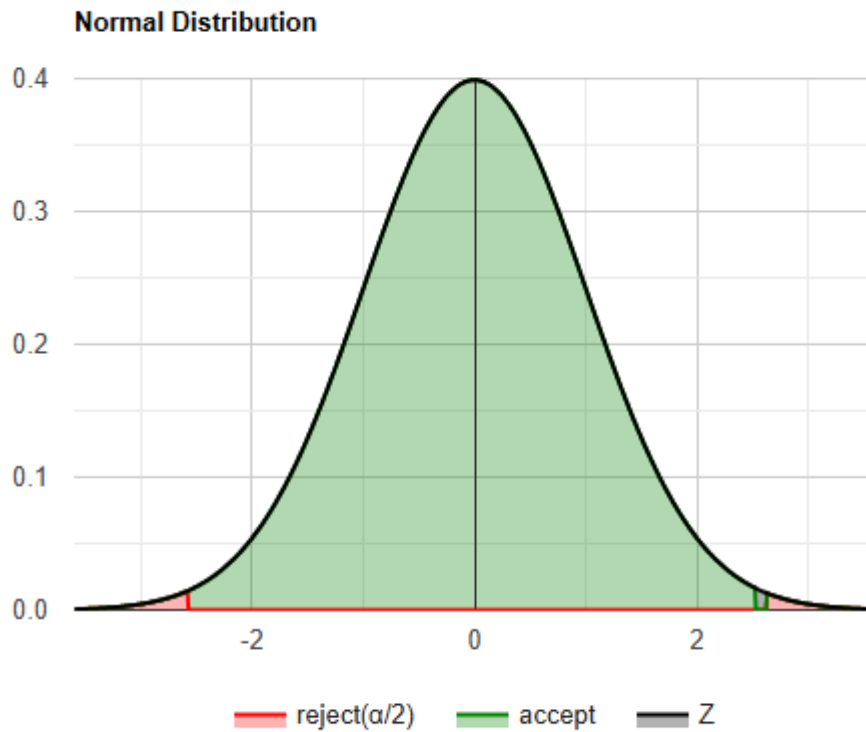


Figure 2 - Normal distribution sampling

Since the population size is finite:  $N = 92628830$ , the corrected sample size is:

$$n' = \frac{n * N}{n + N - 1}$$

$$n' = \frac{373.2129 * 92628830}{373.2129 + 92628830 - 1} = 373.2114$$

Rounded up to: 374.

#### 4. RESULTS SUMMARY

##### 4.1 FACTUAL ANALYSIS

Table 1. Demographic Profile of Respondents & Factor of Facts

| Gender Profile                                    | Respondents<br>( N = 374 ) | Percentage |
|---------------------------------------------------|----------------------------|------------|
| Female                                            | 152                        | 40.6%      |
| Male                                              | 222                        | 59.4%      |
| Total                                             | 374                        | 100.0%     |
| <b>Role of respondents</b>                        |                            |            |
| Hotel/Inn Manager                                 | 70                         | 18.7%      |
| Restaurant's owners                               | 53                         | 14.2%      |
| Travel agency / package trip agency               | 49                         | 13.1%      |
| Temple Administrators / trustee                   | 44                         | 11.8%      |
| Cab Services / Auto rickshaw owners               | 50                         | 13.4%      |
| Spiritual tourist (Worker / employer / household) | 80                         | 21.4%      |
| Shoppers                                          | 28                         | 7.5%       |
| Total                                             | 374                        | 100.0%     |

| Opinion Poll (Communal Broadcasting Increases Divine Tourism) |     |        |
|---------------------------------------------------------------|-----|--------|
| Agree                                                         | 181 | 48.4%  |
| Disagree                                                      | 86  | 23.0%  |
| Neutral                                                       | 35  | 9.4%   |
| Somewhat agree                                                | 72  | 19.3%  |
| Total                                                         | 374 | 100.0% |
| Age Group                                                     |     |        |
| 18-35 years                                                   | 78  | 20.9%  |
| 35-45 years                                                   | 86  | 23.0%  |
| 45-55 years                                                   | 112 | 29.9%  |
| 55-60 years                                                   | 98  | 26.2%  |
| Total                                                         | 374 | 100.0% |
| Factors Influence Divine Tourism                              |     |        |
| Long holidays                                                 | 65  | 17.4%  |
| Rise of devotee due to communal broadcasting publicity        | 154 | 41.2%  |
| Advice of Astrologers / Ritual belief                         | 60  | 16.0%  |
| Mental peace / stress relief                                  | 39  | 10.4%  |
| Auspicious day                                                | 23  | 6.1%   |
| Exploring new places                                          | 20  | 5.3%   |
| Impressed to visit again                                      | 13  | 3.5%   |
| Total                                                         | 374 | 100.0% |

Table 1 indicates the demographic profile of respondents & Factor of Facts, whereas Table 2 indicates the pattern analysis & Table 3. Communal broadcasting apps effective reach - opinion polls.

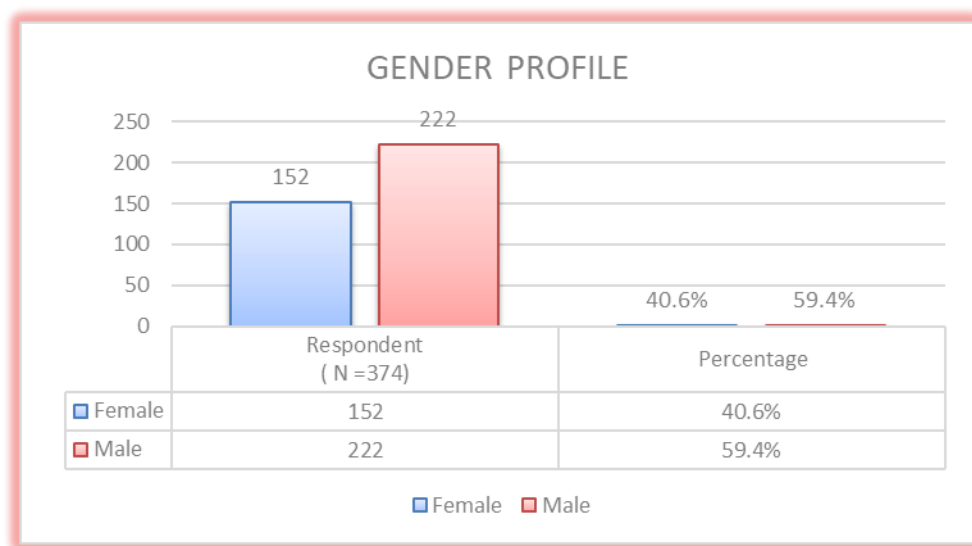
**Table 2. Pattern Analysis**

| Frequency of Divine Tourist Stay Near Pilgrimage Hotels   | Respondents<br>( N = 374) | Percentage |
|-----------------------------------------------------------|---------------------------|------------|
| Seasonal occasions                                        | 164                       | 43.9%      |
| regular                                                   | 95                        | 25.4%      |
| Not prefer to stay                                        | 42                        | 11.2%      |
| depending upon transport arrangement                      | 73                        | 19.5%      |
| Total                                                     | 374                       | 100.0%     |
| Preference of Seasons for Holy Trips                      | Respondents<br>( N = 374) | Percentage |
| Winter (from Dec to early April)                          | 103                       | 27.5%      |
| Summer (from April to June)                               | 114                       | 30.5%      |
| Monsoon (from June to Sep.)                               | 51                        | 13.6%      |
| Post-monsoon/Retreating Monsoon (from Oct to Dec)         | 106                       | 28.3%      |
| Total                                                     | 374                       | 100.0%     |
| Preference of Divine Tourists to Sight see the Pilgrimage | Respondents<br>( N = 374) | Percentage |
| Package based trips                                       | 152                       | 40.6%      |
| Without package trips                                     | 76                        | 20.3%      |

|                                          |     |        |
|------------------------------------------|-----|--------|
| Grouped with friends or relative/ family | 101 | 27.0%  |
| Independent trip                         | 45  | 12.0%  |
| Total                                    | 374 | 100.0% |

**Table 3. Communal Broadcasting Apps Effective Reach - Opinion Polls**

| Communal Broadcasting Reach towards Divine Attraction | Respondents<br>( N = 374) | Percentage |
|-------------------------------------------------------|---------------------------|------------|
| Instagram                                             | 76                        | 20.3%      |
| Facebook                                              | 74                        | 19.8%      |
| Television programs                                   | 42                        | 11.2%      |
| Newspaper ad / articles                               | 18                        | 4.8%       |
| Share chat                                            | 19                        | 5.1%       |
| Moj                                                   | 29                        | 7.8%       |
| YouTube                                               | 28                        | 7.5%       |
| Josh                                                  | 23                        | 6.1%       |
| Snap chat                                             | 21                        | 5.6%       |
| MX Taka Tak                                           | 14                        | 3.7%       |
| Chingari                                              | 17                        | 4.5%       |
| Twitter                                               | 13                        | 3.5%       |
| Total                                                 | 374                       | 100.0%     |



**Figure 3 - Gender Profile of Respondents**

Figure 3 represents the gender of respondents: 59.4% of respondents are male, whereas 40.6% of respondents are female. Figure 4 indicates the age profile of the respondents: out of 374 respondents, 20.9% fall under the 18 to 35 years age group, while

23% of respondents fall under the 35 to 45 years age group. However, 29.9% of respondents fall under the 45 to 55 years age group, and only 26.2% of respondents fall under the 55 to 60 years and above age group.

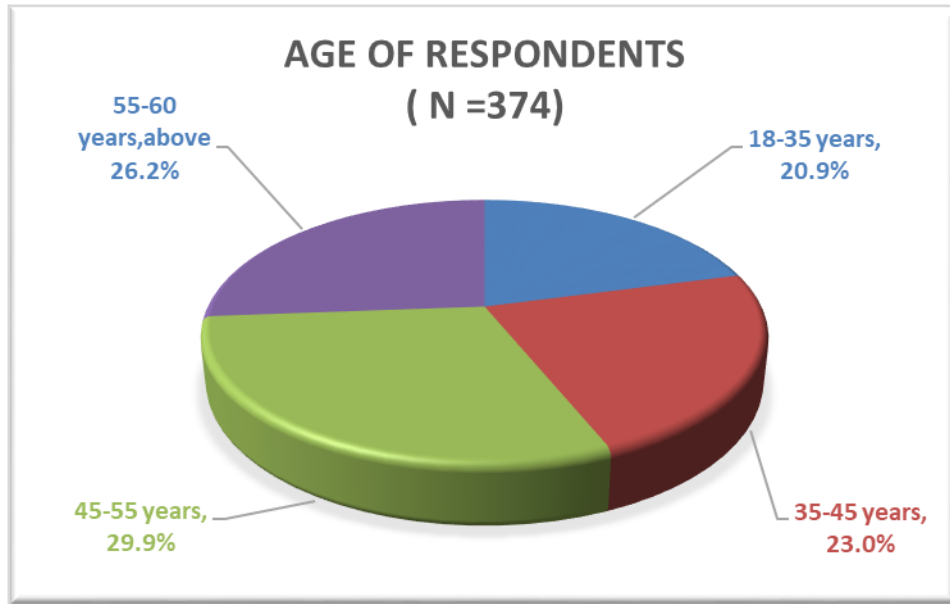


Figure 4 - Respondent's Age Profile

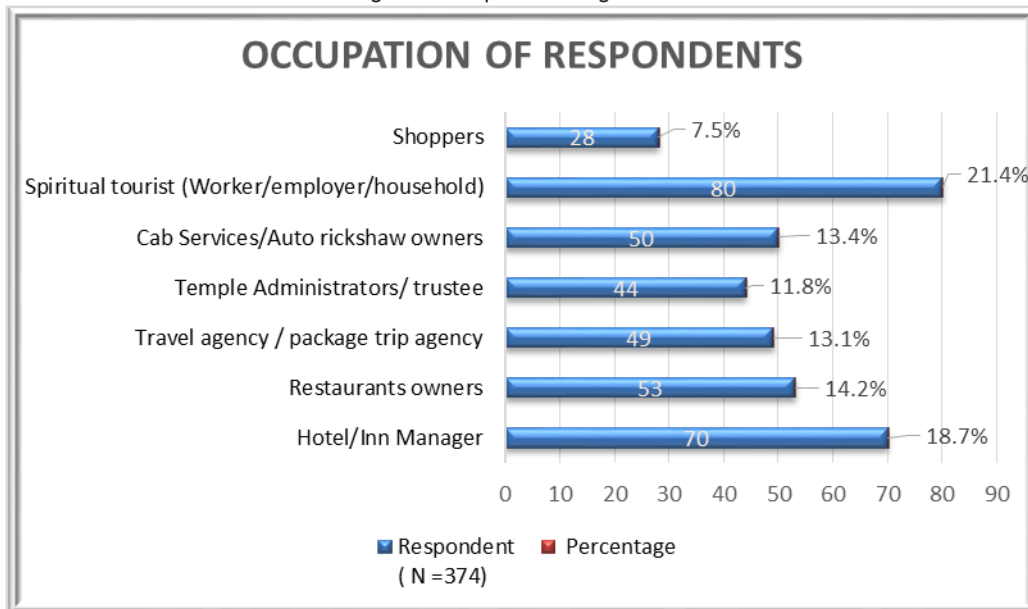


Figure 5 - Occupation of Respondents

Figure 5 represents the occupation of respondents. 7.5% of respondents are shoppers, 21.4% of respondents are devotees, and 13.4% of respondents were cab/auto owners, whereas 11.8% of respondents were temple administrators/trustees, 13.1% of

respondents were travel/package trip providers, and 14.2% of respondents were restaurant owners, while 18.7% of respondents were hotel managers.

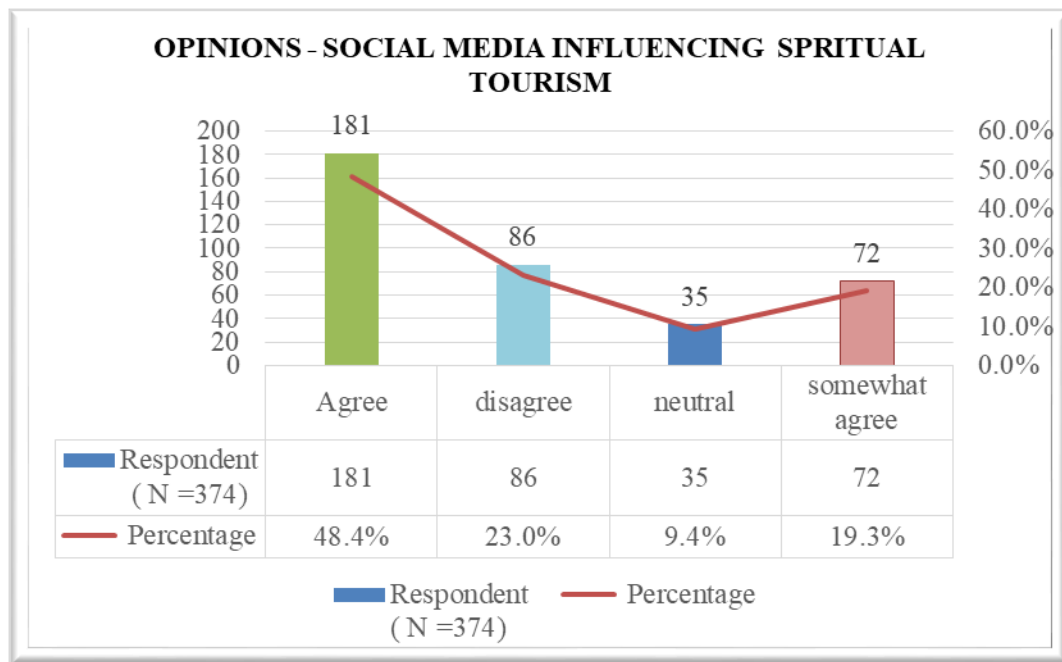


Figure 6 - Communal Broadcasting Influencing in Divine Travel

Figure 6 represents the opinion of respondents towards the inspiration of communal broadcasting on divine travel. 48.4% of respondents agreed that Communal broadcasting potentially

impacts divine activities, whereas 23.0% of respondents did not agree, and 19.3% of respondents somewhat agreed, while 9.4% of respondents were neutral, neither agreeing nor disagreeing.

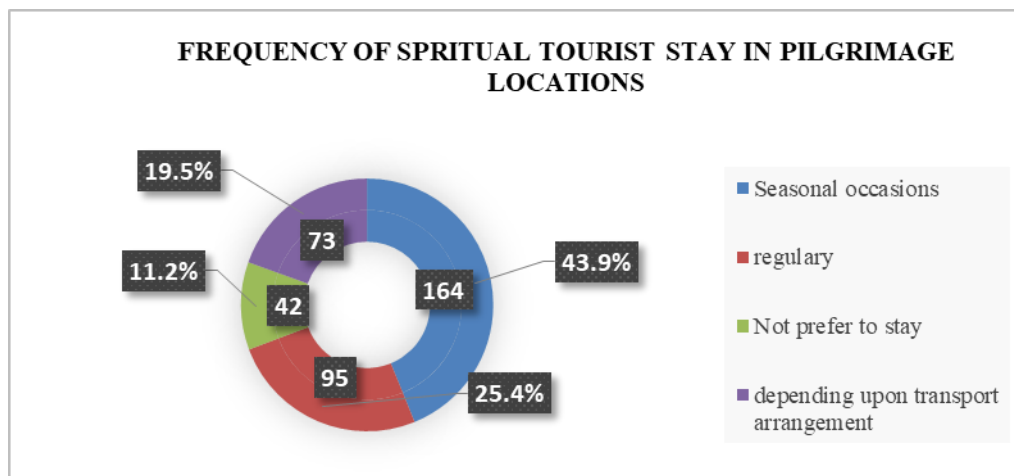


Figure 7 - Devotee Pattern of Staying

Figure 7 represents the frequency of devotee stays to temples; 43% of respondents prefer to stay for seasonal occasions, whereas 25.4% of devotees prefer to stay regularly; however, 11.2% of

devotees do not prefer to stay, while 19.5% of devotees prefer their stay based on their transport arrangements.

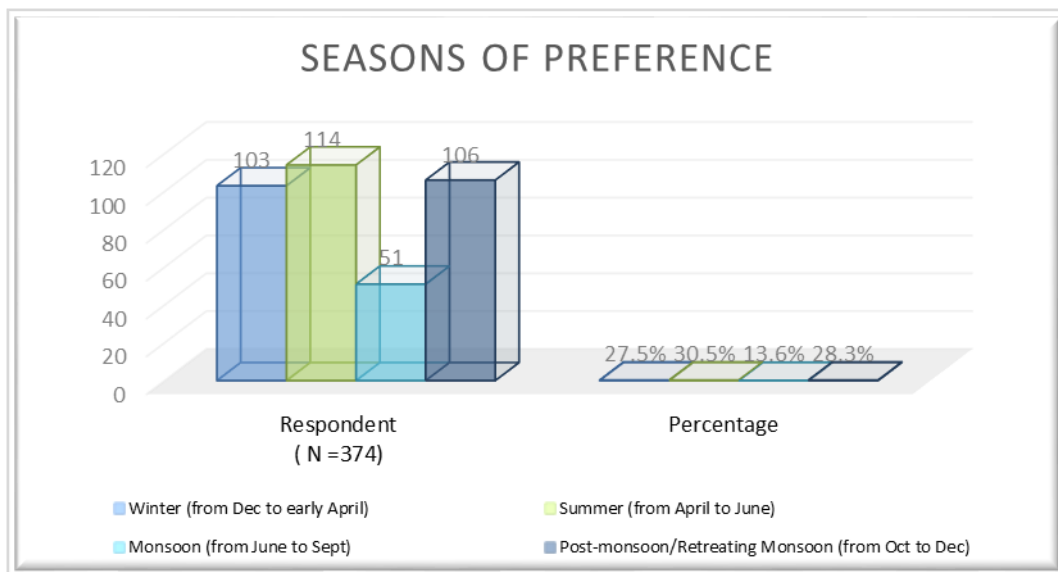


Figure 8 - Seasons of Devotee's Preferred Top Visit Pilgrimage

Figure 8 represents the devotee preference of season to visit the temple or pilgrimage. 27.5% of respondents say the devotee prefers winter (from Dec to early April), whereas 30.5% of respondents say the devotee prefers summer (from April to June),

while 13.6% of respondents say the devotee prefers monsoon (from June to Sept), and the other 28.3% of respondents say the devotee prefers post-monsoon/retreating monsoon (from Oct to Dec).

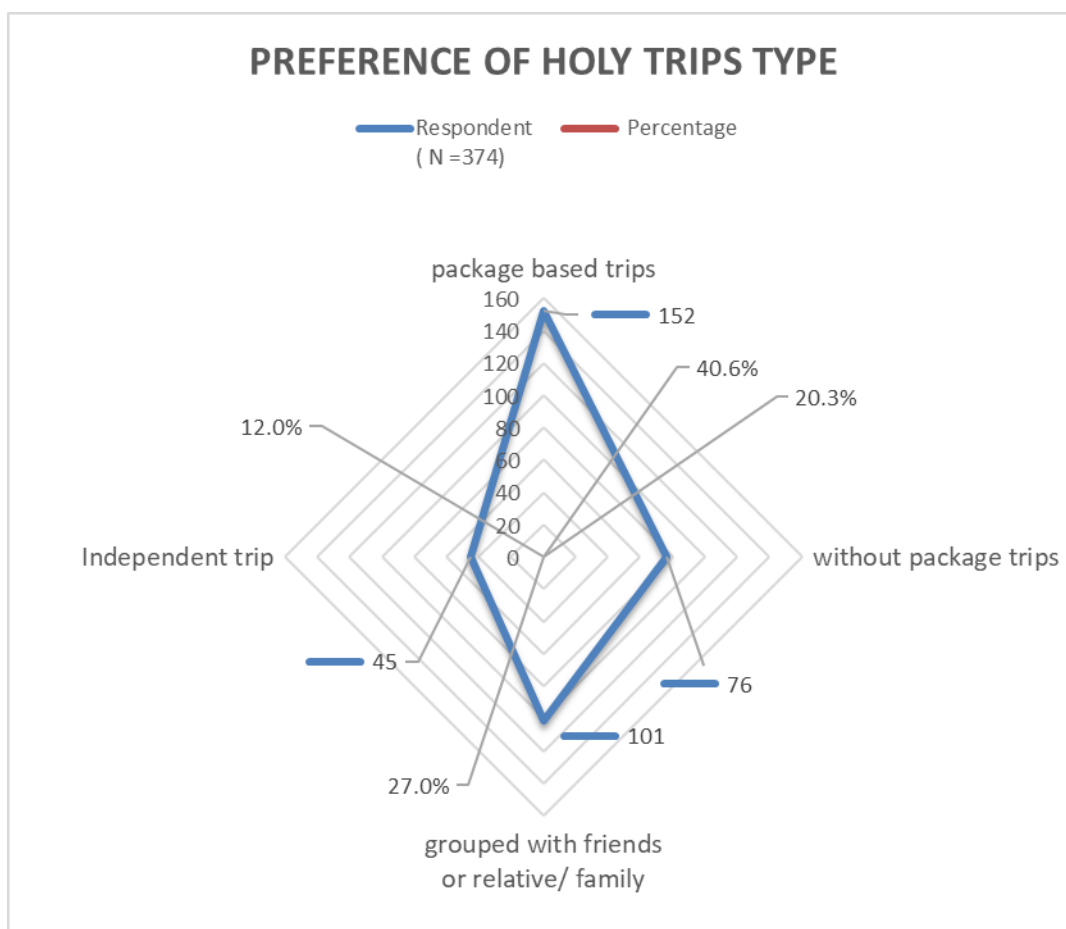


Figure 9 - Devotee's Preference of Traveling Type

Figure 9 indicates the devotee's preference of travelling type. 40.6% of respondents say devotee prefers package-based trips,

whereas 20.3% of respondents say devotee prefers trips without packages; however, 27% of respondents say devotee prefers grouped trips with friends or relatives / family, while 12% of

respondents say devotee prefers independent trips only. Figure 10 indicates the factors that are influencing devotees towards divine tourism. 17.4% of respondents plan the holy tour due to long holidays, 41.2% of respondents say that the rise of devotees is due to Communal broadcasting publicity, 16% of respondents say that devotees visit the temple due to the advice of astrologers/ritual belief, whereas 10.4% of respondents say the devotee's purpose of

visit is the wish to have mental peace / stress relief, whereas 6.1% of respondents say that due to an auspicious occasion, the devotee visits the site. However, 5.3% of respondents say people visit to explore new places, but 3.5% of respondents say that the devotees are impressed to visit again due to their divine experience.

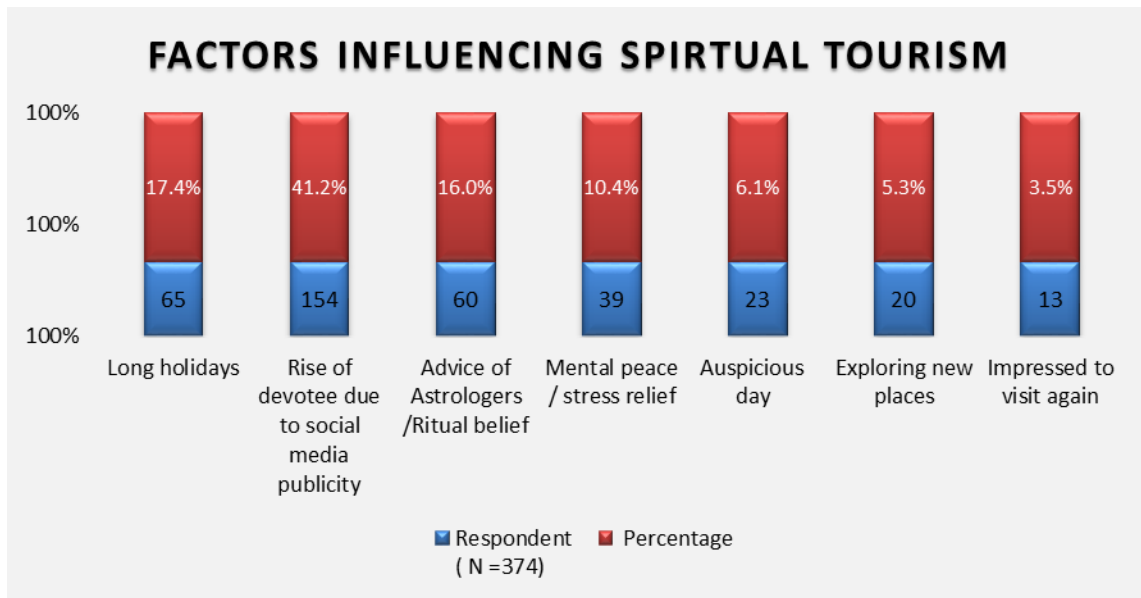


Figure 10 - Factors of Facts

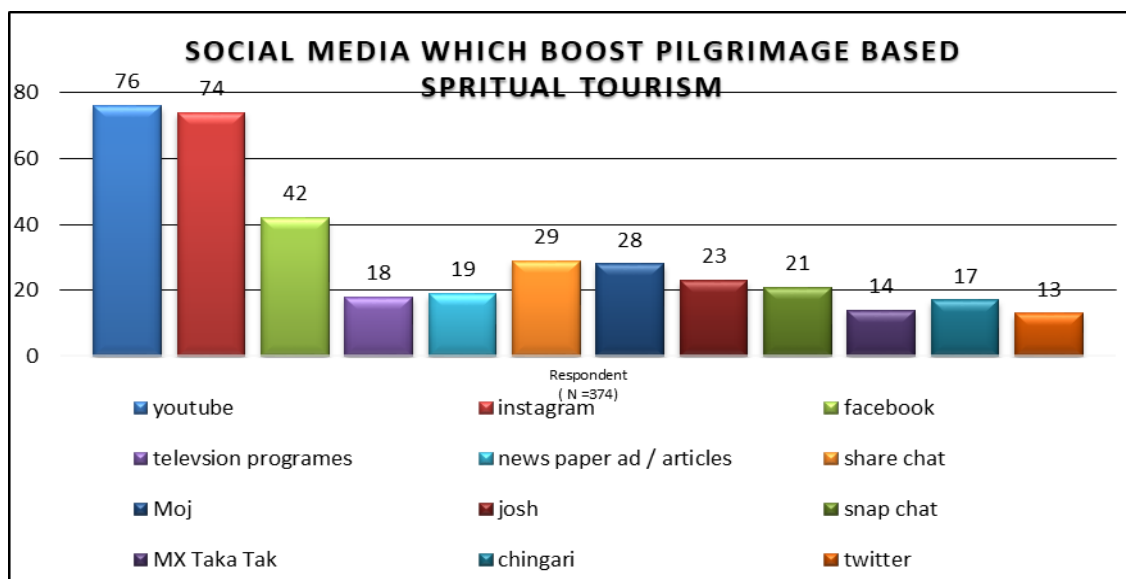


Figure 11 - Priority of Communal Broadcasting App / Portals that Creates more Impact

Figure 11 express the visualization of Communal broadcasting app / portals that creates more impact, effective reach also represented in the table 3.

Table 4. Impact of Communal Broadcasting in Various Perspective - Opinion Polls

| Impact of Communal Broadcasting in Divine Tourism | No Impact | Low | Medium | High | Very High | Total |
|---------------------------------------------------|-----------|-----|--------|------|-----------|-------|
|---------------------------------------------------|-----------|-----|--------|------|-----------|-------|

|                                                   |     |     |    |     |    |     |
|---------------------------------------------------|-----|-----|----|-----|----|-----|
| Visitors devotee for the temple increased         | 103 | 75  | 62 | 87  | 47 | 374 |
| Temple revenue growth                             | 113 | 65  | 62 | 117 | 17 | 374 |
| Temple amenities & infrastructure growth          | 98  | 93  | 72 | 92  | 19 | 374 |
| Transport Agency revenue increased                | 102 | 94  | 73 | 91  | 14 | 374 |
| Impact on government revenues growth              | 108 | 93  | 67 | 94  | 12 | 374 |
| Hotel business revenues and profit growth         | 118 | 87  | 64 | 92  | 13 | 374 |
| restaurant business growth                        | 115 | 85  | 72 | 97  | 5  | 374 |
| Small and street side vendor numbers increased    | 154 | 70  | 61 | 63  | 26 | 374 |
| Auto & Cab service revenue growth                 | 149 | 81  | 74 | 66  | 4  | 374 |
| Floating population on the locality increases     | 156 | 101 | 51 | 58  | 8  | 374 |
| No of Employment / jobs near the temple area      | 179 | 86  | 52 | 36  | 21 | 374 |
| Impact on the land price and registration revenue | 184 | 80  | 71 | 22  | 17 | 374 |

Table 4 indicates the impact of communal broadcasting in various perspective based on the opinion rate polls 1 - No impact, 2 - Low, 3 - Medium, 4 - high, 5 - very high impact. Based on the weigh

relative importance index has been calculated and provide in the table 5.

**Table 5. Ranking of Impacts Based on Relative Importance Index**

| Impact of Communal broadcasting on divine Tourism | Rank | W    | $RII = \Sigma W / (A*N)$ | Average  | Mean     | SD       |
|---------------------------------------------------|------|------|--------------------------|----------|----------|----------|
| Visitors devotee for the temple increased         | 1    | 1022 | 0.54652406               | 2.73262  | 2.329978 | 1.403999 |
| Temple revenue growth                             | 2    | 982  | 0.52513369               | 2.625668 | 2.246619 | 1.319673 |

|                                                   |    |     |            |          |          |          |
|---------------------------------------------------|----|-----|------------|----------|----------|----------|
| Temple amenities & infrastructure growth          | 3  | 963 | 0.51497326 | 2.574866 | 2.240355 | 1.252776 |
| Transport Agency revenue increased                | 4  | 943 | 0.50427807 | 2.52139  | 2.195043 | 1.228928 |
| Impact on government revenues growth              | 5  | 931 | 0.49786096 | 2.489305 | 2.158119 | 1.235595 |
| Hotel business revenues and profit growth         | 6  | 917 | 0.49037433 | 2.451872 | 2.108959 | 1.258359 |
| Restaurant business growth                        | 7  | 914 | 0.48877005 | 2.44385  | 2.1172   | 1.210234 |
| Small and street side vendor numbers increased    | 8  | 859 | 0.45935829 | 2.296791 | 1.923844 | 1.338296 |
| Auto & Cab service revenue growth                 | 9  | 817 | 0.4368984  | 2.184492 | 1.876383 | 1.169622 |
| Floating population on the locality increases     | 10 | 783 | 0.41871658 | 2.093583 | 1.797525 | 1.166701 |
| No of Employment / jobs near the temple area      | 11 | 756 | 0.40427807 | 2.02139  | 1.709062 | 1.229474 |
| Impact on the land price and registration revenue | 12 | 730 | 0.39037433 | 1.951872 | 1.667841 | 1.152144 |

#### 4.2 REGRESSION & ANOVA ANALYSIS

Regression line equation  $\hat{Y} = 1.028 + 0.9955X$ ,

The effect communal broadcasting influencing divine tourism predicted divine tourism promote nation economy,  $R^2 =$ ,  $F(1,372) = 210431.99$ ,  $p < .001$ .  $B =$ ,  $p < .001$ ,  $\alpha = 1.03$ ,  $p < .001$ .

Table 6. Regression & ANOVA Results

| Source                                             | DF  | Sum of Square | Mean Square | F Statistic (df <sub>1</sub> , df <sub>2</sub> ) | P-Value |
|----------------------------------------------------|-----|---------------|-------------|--------------------------------------------------|---------|
| Regression<br>(between $\hat{y}_i$ and $\bar{y}$ ) | 1   | 1664.5547     | 1664.5547   | 210431.9907 (1, 372)                             | 0.00004 |
| Residual<br>(between $y_i$ and $\hat{y}_i$ )       | 372 | 2.9426        | 0.00791     |                                                  |         |
| Total<br>(Between $y_i$ and $\bar{y}$ )            | 373 | 1667.4973     | 4.4705      |                                                  |         |

\* At 1% significance level

Spiritual tourism promotes the nation's economy and affects communal broadcasting influencing divine tourism relationship: R-Squared ( $R^2$ ) equals 0.9982. This means that 99.8% of the variability of divine tourism promoting a nation's economy is explained by the Effect of communal broadcasting influencing divine tourism. Correlation ( $R$ ) equals 0.9991. This means there is a powerful direct connection between the Effect of communal broadcasting influencing divine tourism and divine tourism promoting the nation's economy which is concern to development of temples in the provinces. The Standard deviation of the residuals ( $S_{res}$ ) equals 0.08894. The slope:  $b_1=0.9955$  CI[0.9899, 1.0012] means that when you increase the Effect of communal broadcasting influencing divine tourism by 1, the value of divine tourism promoting nation economy increases by 0.9955. The y-intercept:  $b_0=1.028$  CI [1.0001, 1.056] means that when the Effect of communal broadcasting influencing divine tourism equals 0, the prediction of divine tourism promotes nation's economy's value is 1.028. The x-intercept equals -1.0327. Goodness of fit - Overall regression: right-tailed,  $F(1,372) = 210431.9907$ ,  $p$ -value = 0. Since  $p$ -value <  $\alpha$  (0.01), hence we reject  $H_0$ . The linear regression model,  $Y = b_0 + b_1X + \epsilon$ , provides a better fit than the model without the independent variable resulting in  $Y = b_0 + \epsilon$ . The slope ( $b_1$ ): two-tailed,  $T(372)=458.7287$ ,  $p$ -value = 0. For one predictor it is the same as the  $p$ -value for the overall model. The y-intercept ( $b_0$ ): two-tailed,  $T(372) = 95.3294$ ,  $p$ -value = 0. Hence,  $b_0$  is significantly different from zero. Residual normality- The linear regression model assumes normality for residual errors. The Shapiro-Wilk  $p$ -value equals 0. It is assumed that the data is not normally distributed, But since the sample size is large, it should not adversely affect the regression model. Outliers may affect the regression line. In this case, the distribution of the residuals is normal.

## DISCUSSION

Religion and travel have a lot in common, and since tourism is one of the most lucrative sectors in India, it has been determined that combining religion and tourism is the most crucial component. In particular, technology that supports communal broadcasting, email marketing, and digital marketing strategies has become essential in terms of effective reach and message impact when it comes to marketing promotions. Different demographic groups of devotees have become used to using digital information seeking in relation to e-marketing, transit, lodging, and other holy doings like pujas and libations, as said by further findings. Several towns have received the researcher's recommendations regarding a road map for tourism strategy (Venugopal, K., & Vishnu Murty, D., 2019). In India, which is referred regarded as the "land of temples and gods," divine tourism has long been highly appreciated and thriving. India is home to several internationally well-known locations that draw tourists from both local and foreign countries. Because of its calming and meditative effects on visitors, places like Kedarnath; Amarnath Yatra; Rishikesh; Puri Jagannath, Varanasi, & Haridwar devise built their reputations and brand strength over the years. The general perception of India as a destination for sacred and divine sight-seeing, where thousands of foreign visitors come to unwind and find tranquilly, has also contributed to this tendency. Travellers' ultimate decision-making and the branding of divine destinations have been significantly impacted by the evolution of communal broadcasting platforms. Travellers are distributing their involvements with a wide audience on communal broadcasting platforms by posting and showcasing their trips, by sharing their travelogues. Therefore, with the intention of comprehend the underlying elements that influence the ultimate decision, a thorough study of the effects of communal broadcasting on divine destination decision-making is necessary (Agarwal, A., Kapoor, K., & Walia, S., 2021). Since travellers are now influencers and content producers, communal broadcasting is a clear tool for promoting travel destinations. Facebook, Twitter, and YouTube are among the communal broadcasting channels that destination marketing organisations (DMOs) frequently use to advertise their destinations. Facebook is the most popular platform among these for consumer research, promotion, and customer care, making it the top option for DMOs looking to promote their destinations. In India, DMOs are the

tourist departments of the States and Union Territories. The study investigates the strategic use of Facebook by Indian DMOs to advertise their travel destinations. The consequences display that Facebook is rarely used by DMOs for research and customer service, but rather as an adjunct to more conventional marketing platforms. DMOs profit from the cultural, culinary, and scenic material that draws viewers to their Facebook sites (Kumar, P., Mishra, J. M., & Rao, Y. V., 2022). Understanding evangelism inside the ecology of communal broadcasting grounded travel linkages is the goal of another study. Various models are used to assess a conceptual model that shows the interaction of distinct entities. The fallouts display that evangelism and SMTC participation are stimulated by both in-role and extra-role. By focussing on evangelism, managers are thought to enhance their destination's visibility and marketing on SMTCs. Its distinct components, results, and mediating functions in SMTC contexts provide some insights on evangelical behaviour. As stated by the empirical studies, evangelism encourages interaction with SMTCs (Sharma, P., 2023). The tourism and friendliness sectors give states the chance to enhance economic growth, self-employment, cultural exchange, and living standards. A number of causes, including environmental degradation and worldwide health crises, have made tourism maintainability a global concern. Policies and programs are put in place and promoted to help enterprises of all sizes involved in tourism and to include local communities with the intention of grow this sector. As stated by the findings, the main drivers of small-scale homestay enterprises' viability include community involvement, government backing, the maintainability of the environment, the region's overall growth, successful marketing techniques, and efficient hospitality and service. The region's underdevelopment, poor adoption of technology, unfulfilled expectations of tourists, rivalry from commercial properties, reduced revenues, high overhead expenses, and a lack of training opportunities for entrepreneurs are some of the difficulties (Sharma, A., & Hasti, C., 2024). Due to the tourist industry's increasing use of communal broadcasting, destination-marketing-organization-generated content, or DGC, has emerged as a crucial communication tool for destination promotion. Little is known, meanwhile, regarding how much DGC influences traveler behaviour. This study examines, using a dynamic method, how post type and temporal distance interact to influence visitors' attitude strength changes and decision-making processes. The fallouts display that DGC's impact on shifts in tourists' attitudes is contextual, and that it has less of an impact on travellers' choices when they have a close trip than a far one. The study's conclusion that DMOs shouldn't invest in DGC unless there are particular circumstances has a substantial impact on how we now perceive the extent of DMOs' communal broadcasting influence (Sano, K., Sano, H., Yashima, Y., & Takebayashi, H. (2024). A key component of narrative persuasion theory, narrative storytelling is essential to fostering strong customer-brand bonds. For destination companies, it is essential to comprehend convincing tales on communal broadcasting. The study offers proof that realistic fictional stories with adventure themes outperform fantastical ones in Facebook ads. The study's conclusions are supported by Instagram ads that have a varied destination and a romantic tone. Furthermore, the study shows that the impact of realistic fictional tales on self-congruence is lessened by consumer fantasy proneness. These results point to a deliberate move away from fantasy and towards realistic storylines with the intention of foster self-congruence and destination brand attachment, which will strengthen the ties that bind travellers to terminus trademarks (Can, A. S., Ekinci, Y., & Dilek-Fidler, S., 2025). Based on social comparison theory, the study investigates how impulse travel is affected by social comparison caused by communal broadcasting. Within this dynamic process, it explores the moderating effects of self-esteem and self-control, as well as the intermediary roles of communal broadcasting compulsive usage and fear of missing out (FoMO). As stated by the findings, social comparison has a beneficial impact on impulsive travel. The results further imply that the relationship between impulsive travel and social comparison is serially mediated by communal broadcasting compulsive usage and FoMO. Furthermore, societal contrast and FoMO have been found to be adversely relevant in

regard to self-esteem. Additionally, the association between communal broadcasting compulsive usage and FOMO has been found to be significantly impacted negatively by self-control (Kumar, S., & Kumar, S., 2025).

## CONCLUSION

It is recently evident from the Maha Kumbh 2025 festival that it is a rare occurrence that has a massive movement of devotees across all states of India. It has contributed both expenses and revenues to the government. Small vendors and businessmen have used this opportunity to increase their sales and services to earn more profit. Further this kind of festival attract the devotees from various location and communal broadcasting, television broadcasting also increases the attention of citizens towards the ritual activities and create interest across the citizen to be devotee to participate events like this. Pertaining to this, each temple across the nation has its unique feature and purpose; they have been exhibited to the people through the effective reach of communal broadcasting. The interested devotees seek attention over such temples and fund them during their visit; further, due to their visit, nearby businesses and vendors are benefitted. Therefore, the transport facilities and amenities inside & outside the temples shall be facilitated by the state government once they see the increase in devotees with due respect over the revenue generated towards it. The outcomes of this research also revealed that there is a direct and strong influence that exists, which is created by the communal broadcasting as the impact that will help the economic development of temples and the nation. However, the results were limited to the region of the study; it might vary from time, place, and other factors, etc.

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