

Impact of Social Media on Spiritual Tourism in Promoting the Economic Development of Temples in Kumbakonam District

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Abstract

Spiritual tourism in India has always been very highly valued and is active among the users. Gods. Many globally The popular destinations exist in India that attract both domestic and international travellers alike. In addition, the transformation of social media platforms has had an important and significant impact on the destination branding of spiritual locations and the final decision making of travellers. As travelers are active on social media platforms in sharing their stories of travel, sharing posts and videos, highlighting their travel, they are sharing their experiences with a large community. Thus, social media impacts on decision making for spiritual destinations needs to be studied in depth to understand the underlying factors that impact the final decision. The purpose of this paper has exclusive ideas by followrd of ocial media and intervention by social media on worship in nature and welfare of devotees in Kumbakonam Navagraha visitors.

Keywords: Spiritual Tourism, Social Media Influence, Temple Tourism, Economic Development, Traveller Decision Making, Religious Tourism Branding

Introduction

The role of social media is to compete all the corners among peoples need and general usage. In tourism based information and incidents or exclusive information, Temple Darshan Yatra image are major component of tourism exchange programs as well as cultural exchange by the people through temple visit. In this respect, social media has intervened with wider network of pilgrimage perspective such as food accommodation logistic value of mandhir in India. In this regard Kumbakonam is well known for *Navagraha* which is coverage of larger number of Northern state people who gathered at the time of special events belonged to specialised 9 categories of exclusive God. In times of economical growth and contribution for Temple infrastructure and popularity had been drastic change due to social media intervention. Therefore, this paper will makes an attempt to find out the social media impact through observation method of devotees opinion in *Kumbakonam* which is supreme of *Navagraha* in Tamil Nadu.

Review of literature

Dukic (2018) focused that spiritual tourism can be, but is not necessarily, a part of religious tourism. Nevertheless, religion has long been associated as the most universally accepted motivation for travel especially in the Indian scenario where many shrines and temples are the epitome tourist attractions throughout the year. The enforcement of religious sentiments while selecting a preferred destination is highly influenced by the solace that one expects to achieve from a visit.

Mukherjee *et al.* (2020) have explored that a range of activities which are part of spiritual tourism like yoga, Ayurveda, meditation, cultural, religious and spiritual activities. The main resources for any of these tourist activities is place of worship, temple, monastery, shrine, mosque, church or cathedral.

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Venbu *et al* (2017) have argues that Indian market is comprised of various spiritual and religious locations which attract a variety of travelers of different profile and psychographic attributes. Many of these destinations have been branded for religious spirituality, Such as ; Vaishno Devi in J&K (Jammu and Kashmir); Bodh Gaya (for Buddhism enlightenment); Varanasi (for cultural heritage); Amritsar and its Golden temple; Rishikesh; Kerala; Yoga ashrams in Haridwar,

Statement of the problem

General public and travellers are digitally connected through their social media accounts on Facebook, Instagram, LinkedIn, Twitter, etc. These platforms are widely used by travellers for sharing their stories and experiences which in many ways influence other potential travellers seeking to visit a place for their own spiritual thought and inspiration. The manner in which this influences the final decision of the travellers is based on many determining variables. With the growing relevance and impact of social media in the lives of people. It becomes critical to understand their impact on the selection of destinations for spiritual tourism. Devotees welfare enthusiastic approach exploration among frequent visit and purpose visits are considered as cultural and fitness of worship. This can be simultaneous growth of economic prosperity in the region. How social media has role play for wider coverage of pilgrimages? In what way network accessibility and ethnic groups are identified Navagraha? Is there any influencing factors for improvement on Temple related events where regulated due to social media?

Research questions

What are the elements and enthusiastic approach by devotees in the usage of social media
Is there any affecting factors involved spiritual tourism and strategies are supporting by social media?

Objectives.

1. To examine the wider network coverage of pilgrimage in Kumbakonam by social media.
2. To Asus the intervention of social media effect contribution for Navagraha exploration in Kumbakonam

Methodology:

This study is basically from descriptive cum observation in nature with empirical evidence. The primary data have been comprises of gathered information and subsequent process of data analysis were carried out by SPSS. The suitable tools for statistical analysis, i.e., Factor Analysis, chi – square.

Sampling Design:

This study has been adopted for simple random sampling. The selection of the respondents were identified randomly with frequent and rare visitors of Kumbakonam region temples from various parts of India. Qualitative study had been carried out for role of social media with intervention on promotion of temple related information. Besides, primary data were collected through interview schedule through random and convenient selection and identification of respondents with irrespective characteristics of socio economic background. The total number of respondents is 70. The well-known statistical techniques were followed whenever required. Chi – Square Analysis has been performed to find the factors of intervention by social media.

Results and Discussion:

The results were drawn from the data had been classified and analyzed with suitable statistical tools i.e., Chi square. Besides, the generalization and observation results also drawn from the field experience and existing data.

Table 1

Wider coverage of devotees Arrival with Social Media

Social Media Coverage of devotees	Abroad	Southern state	North state	Local Region	Total
You Tube	0 0.0%	12 66.7%	3 16.7%	3 16.7%	18 100.0%
Instagram	0 0.0%	14 42.4%	16 48.5%	3 9.1%	33 100.0%
Face book	4 36.4%	3 27.3%	4 36.4%	0 0.0%	11 100.0%
Whatsapp	4 50.0%	0 0.0%	0 0.0%	4 50.0%	8 100.0%
Total	8 11.4%	29 41.4%	23 32.9%	10 14.3%	70 100.0%

Source: primary data

There is significant associate between wider coverage with Social media at 0.01 percent level.chi – square value in 44.817.

The unique features of social media service and intervention with pilgrimage related activities and worship in nature of general public opinion or exemplary one. The drastic changes of information spread and wide or network coverage has been enlarged the size and number of devotees who are coming the particular place. Table shows that the intervention of *Instagram* ,48 percentage of the devotees(16 persons out of 23) who hailed from Northern States. Similarly, 66 percentage of the devotees(12 persons out of 29) who hailed from Southern States with the effect of YouTube intervention. Regarding, *Whatsapp* intervention half of the respondents from abroad (4 person out of 8) and local region (4 person out of 10).Regarding face book, each 36 percent of the respondents who belonged to Abroad (4 persons out of 8) and Northern states(4 persons out of 8). It is inferred that *Instagram* users are higher range in order to exposure of worship information and larger network coverage in order to economic promotion of *kumbakonam* region with temple premises.

Table – 2

Effects from devotees and social media

Need for devotees Social Media	Motivation with intuition	Exclusive information	Explore additional information on Navagraha	Guidelines on Navagraha	Total
You Tube	7 63.6%	4 36.4%	0 0.0%	0 0.0%	11 100.0%
Instagram	0 0.0%	10 47.6%	3 14.3%	8 38.1%	21 100.0%
Face book	4	8	4	0	16

	25.0%	50.0%	25.0%	0.0%	100.0%
	7	11	4	0	22
	31.8%	50.0%	18.2%	0.0%	100.0%
Whatsapp	18	33	11	8	70
Total	25.7%	47.1%	15.7%	11.4%	100.0%

Source: primary data

There is significant associate between Effects from Devotees with Social media at 0.01 percent level. χ^2 - square value in 44.817.

The unique features and rare information on *Navagraha* have narrated by the social media observers and followers. The effect and reflection by social media intervention are seems larger number of exposure. Table shows that 63 percentage of the YouTube observers who got their motivation with intuition of The pilgrimage in Kumbakonam. (7 person out of 18). A half of respondents(from exclusive informations where getting from WhatsApp(11 persons out of 33) and facebook(8 persons out of 33) forward message and videos. Besides, 47 percent of the respondents are focused that exclusive information were observed and gathered from Instragram (10 persons out of 33).It is inferred that the usage of social media in terms of Kumbakonam *Navagraha* is exclusive information gathering and intuition of individual who initiate to follow and execute the pilgrimage with sequent manner .It leads infrastructure promotion and economic growth in this region .

Factor Analysis

Determinants for Intervention of social media with Pilgrimage

Variable code	Variables	Factor Loading
		.624
03	Age	.402
	Monthly income	.718
06	Occupation	.804
11	Moe of Travel	.770
18	Enthusiastic with felt need approach	.636
22	Wider network	.916
23	Exposure on worship and heritage value	.782
34	Effect on Social media	
36		
	Eigen value	14.78
	% of variance	12.98
	Cumulative %	42.65

Source: Primary Data

Independent variable : Occupation Constant : Effect on Social Media

The devotee's Exposure on worship and heritage value are associated with occupational status, income on exposure where they involved in order to their habitual visit or dharsan. But income of devotee's adversely affected with the exposure and involvement by social media(.402) . It means, income is not a factor for observe and follow up with social media . Otherwise, Enthusiastic with felt need approach are rarely effect and reflect with devotee's mind and preference of Navagraha Dharsan after involved social media . The aggressive in nature of social media followers expected their Dharsan and economic contributions are leads to further growth of temple surroundings and spread information to the peer groups within their locality.

Conclusion:

paradoxically, intervention and explicit role of social media coverage and contribution in the society are drastic changes and spread the information. The commercial background knowledge background or re-shape with exposure of knowledge update. It leads direct indirect benefit for devotees the efficiency and technical in nature of relay system of debate and video sharing by social media are multiple purpose of visitors expectation while reached the worship place. Hindis respect the study result exposed that Instagram You Tube or leading for impact of social media intervention in *Kumbakonam* temple and exploration of *Navagraha*.

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