

Destination Marketing in the Digital Landscape: Elevating Religious Tourism Experiences and Perceptions

Dr. Shikha Sharma^{1*}, Dr. Aman Kumar², Dr. Trilochan Kumar³, Mr. Sanjeev Jain⁴, Mr. Ashish Srivastava⁵, Dr. Vipin Sharma⁶, Mr. Mayur Thakur⁷, Mr. Virender Mehta⁸

¹Associate Professor, BBA-AIM, Apex Institute Of Management, Chandigarh University, Mohali-140413, Punjab, India. ORCID ID: <https://Orcid.Org/0009-0001-3680-3556>, Email: Shikhasharma.Uithm@Cumail.In

²Associate Professor, BBA-AIM, Apex Institute Of Management, Chandigarh University Mohali-140413, Punjab, India. ORCID ID: <https://Orcid.Org/0009-0001-3468-4856>, E-Mail: Aman.E13428@Cumail.In

³Assistant Professor, DOT, UITHM, Chandigarh University Mohali-140413, Punjab, India. ORCID ID: <https://Orcid.Org/0000-0003-2933-2271>, E-Mail: Trilochankumar22@Gmail.Com

⁴Mr. Sanjeev Jain, Director, Apex Institute Of Management, Chandigarh University, ORCID ID: <http://Orchid.Org/0009-0005-0905-6304>, E-Mail: Director.Mbaapex@Cumail.In

⁵Mr. Ashish Kumar Srivastava, Associate Director, Apex Institute Of Management, Chandigarh University, ORCID ID: <http://Orchid.Org/0009-0009-5742-8394>, E-Mail: Ashish4rv@Gmail.Com,

⁶Dr. Vipin Sharma, HOD, BBA-AIM, Apex Institute Of Management, Chandigarh University, ORCID ID: <http://Orcid.Org/0000-0002-4215-9808>, E-Mail: Vipin.E15974@Cumail.In

⁷Assistant Professor, DOT, UITHM, Chandigarh University Mohali-140413, Punjab, India. ORCID ID: <https://Orcid.Org/0000-0002-7817-4073> E-Mail: Thakurmayur3333@Gmail.Com

⁸Assistant Professor, DOT, UITHM, Chandigarh University Mohali-140413, Punjab, India. E-Mail: Virender.E15576@Cumail.In

*Corresponding Author : Dr. Shikha Sharma, Associate Professor, BBA-AIM, Apex Institute Of Management, Chandigarh University, Mohali-140413, Punjab, India. ORCID ID: <https://Orcid.Org/0009-0001-3680-3556>, Email: Shikhasharma.Uithm@Cumail.In

Introduction

The radical transformations in the methods of how the religious tourism destinations communicate their sense of identity, their heritage, and their spiritual significance to the audiences around the globe is because the marketing of destinations has been fundamentally changed in the recent years due to the intensive development of the digital technologies. Unlike the previous process of promotion wherein the main source of engagement was through brochures, print media, and the word-of-mouth, the digital world provides destinations to reach potential pilgrims and visitors because of the interactive websites, social media, virtual tours, user-created content, collaboration with influencers, and data-based techniques of personalization. In addition to the higher accessibility of religious locations by crossing geographical boundaries, this has also resulted in a new perception, expectation, and emotional attachment of the tourist even before involving themselves in a physical travel (Vyas & Shah, 2025). Digital marketing plays an essential role concerning narrative of spiritual narrative, preservation of heritage values, and the establishment of confidence among different audiences in case authenticity, sacredness and cultural sensitivities are essential elements of the religious tourism experience. At the same time, the integration of digital characteristics facilitates the process, makes it easier, more interactive, and allows visitors to plan, experience, and share their experiences much more meaningfully.

Therefore, the necessity to understand how destination marketing can be utilized in the digital world to provide a supplement to the religious tourism experiences and how this

process can impact the impressions of visitors is central to developing the strategy that would balance the technological innovations and maintenance of the spiritual and cultural wholeness.(Muruganantham & Patro, 2025).



Figure 1: the contemporary digital era

Source Author

Figure 1 presents the online marketing of destinations has undergone an incredible transformation and more so with the sector of religious tourism whereby the technology has taken its centre stage in the creation of image, authenticity, and rapport to the visitors. Electronic media: The social media, websites, mobile application, and virtual tour are effective in selling the sacred sites to the global market and the heritage site can present their spiritual narratives in a superior manner without reducing their cultural significance. Visibility magnification, which digital tools cause, enables destinations to reach pilgrims who are not limited by geographical boundaries, but genuine storytelling and user-created information help to build trust and emotional attachment (Duarte & Martins, 2025). Data analytics will allow one to interact with users at a hyper-personalized level, which can allow marketers to offer content that will meet religious inclinations, incentives to travel and cultural concerns, and can create a journey that not only is respectful and meaningful. Online experiences like online reviews and immersive digital experiences have a great influence on the perception and expectations of a destination prior to the visit and define the perceptions of the destination and how the tourist interprets it. At the same time, big data and cultural sensitivity will permit maintaining the promotional strategies targeted and close to divine values. It is imperative to unite historical admiration of the destinations and contemporary ease in a more competitive world, where there are many spots where spiritual tourists are visiting. Lastly, digital approaches can be used to enhance the access and interactivity, as well as the overall experience of the religious tourism, enhancing the degree of satisfaction, connection, and loyalty.(Berry, 2025).

Hyper-personalized engagement is paramount to religious tourists since it aims to use digital technologies, data analytics, and interactive platforms to comprehend individual faith-based motivations, practices, preferences, language, and travel constraints and facilitate destinations to provide tailored information, services, and spiritual experiences that can add a sense of emotional and religious connection (Ojijo & Steiger, 2025), improve trust and comfort and respect cultural and doctrinal sensitivities, optimize decision-making and satisfaction (Sarakong et al., 2024), and ultimately turn a pilgrimage into a generic visit into a highly meaningful, personal, and spiritually rewarding experience. The perceptions and expectations of the tourists are strongly represented by the digital touchpoints that constantly expose them to images, reviews, stories, and real-time information displayed on websites, social media, apps, and online communities, which shape how destinations are imagined, create or cause mistrust and distrust, establish standards of quality and experience (Mora-Márquez & Puccia, 2025), and ultimately inform the travel decision-making and satisfaction prior to the trip. Deeper insight into the contexts of traveller behaviour, preferences, beliefs and patterns of engagement afforded by the strategic application of big data analytics and deep cultural sensitivity enables destinations to design and provide highly personalised, respectful, and context-sensitive content that fulfils religious values, can avoid cultural misrepresentation (Islam, 2025; Madyan et al., 2025), support emotional and spiritual relationships, maximise the effectiveness of communication, build trust, and ultimately lead to increased tourist satisfaction without compromising the authenticity and integrity of sacred traditions.

Due to the continuous push of spiritual tourism to other spiritual destinations in the world, competition has escalated to a point where various religious sites worldwide are applying digital marketing, branding, and differentiating experiences to lure pilgrims by emphasizing on the exclusive spiritual heritage, authenticity, accessibility, and customized religious experiences in a rapidly globalized and digitally integrated tourism market (Ahmad et al., 2024). The blending of historical respect and business convenience in digital marketing is a matter of respectfully reflecting the historical, religious and cultural importance of the destinations and at the same time providing convenient access to information, planning, navigation and provision of services without interfering with the spiritual authenticity by using the digital tools, platforms and technologies as modern travellers travel comfortably (Andrade et al., 2024), efficiently and with increased interaction. Digital techniques are strategically relevant in maximizing religious tourism experiences in that they can provide more visibility, accurate and authentic spiritual narratives, personalize pilgrim experiences (Thirugnanasambantham et al., 2023), simplify planning and on-sight services, consider cultural and religious sensitivities, shape perception in the digital touchpoints, and finally create meaningful, seamless, and highly satisfying pilgrimage experiences in an intensely competitive and digitally driven tourism environment.

Literature

The evolution of destination marketing after the advent of digital media refers to a radical paradigm shift of the simplified, one-dimensional promotional strategies, which is a multifaceted, data-oriented practice, was complicated technologies such as artificial intelligence (Mahanta & Khawzawl, 2025). Socialization algorithms have popularized the content and interactive and multimedia interface has changed the way destination will be promoted not only by increasing international awareness, but also offering an interactive and immersive experience, which in turn has redefined the nature of consumer engagement, and redefined the essence of competition in the tourism sector (Niyas et al., 2025). The influence of social media on tourist involvement and destination publicizing is

paradigmatic and complex because such interfaces use algorithm selection, dependence on the influencer, and user-generated content to further the presence and influence of destination discourses (Yadav & Bhupathi, 2025).

It is an extremely immersive and interactive space that not only helps to establish a feeling of community and real time interaction between future travellers but also makes the destinations as much visible as possible and as authentic as possible in an already very competitive and highly digitalised market (Purohit et al., 2025). The virtual and augmented reality regarding the creation of the immersive tourist experience in religion is also a critical concern because with the help of high-tech and interactive technologies, one can replicate a sacred location and the tourist can explore the religious sites in a way that will elicit a powerful emotional and spiritual reaction (Shashwat et al., 2025). In this way, does not only enhance the knowledge and experience of the pilgrimage but also offers unprecedented accessibility and customisation and reinvents the religion tourism paradigm in a market that becomes increasingly digital and experience driven.

The effect of personalization on content and perception and satisfaction of tourists is an extremely transformative one because complex algorithms and data-driven insights enable the generation of the most personalized, situation-sensitive experiences that can attract personal interests, cultural orientations, and spiritual orientations (Ezeh & Dube, 2025). Due to the impact of value-based pricing, intermediaries, managing the tourism sector, and the capacity to impact the destination itself, (Stalmirska & Ali, 2025) will result in a greater sense of connection and engagement with the destination, increasing the perceived value and authenticity of the tourism experience, and ultimately improving the overall level of satisfaction due to a seamless, personalized experience that can be experienced on a deeper emotional and cognitive level, in an otherwise increasingly competitive tourism industry (Kamyabi & Uzor, 2025),

The usefulness of the SEO strategies to maximize the visibility of religious sites is vital because the application of advanced approaches to keyword optimization, metadata structuring, and algorithmic content indexing not only improves the search engine ranking and visibility but also promotes the placement of the sacred destinations in the top parts of the organic search results, therefore (Bausch et al., 2020), boosting the digital traffic that can help people reach any part of the world.

What makes influencer marketing so significant in promoting religious tourism is that it can leverage on the persuasive power of the social media influencers who through their perceived authority and the vast platforms they have can produce strong stories and visuals that resonate with the different audiences and can therefore help fill the gap encountered between religious destinations and the potential pilgrims (Mishra et al., 2025). At the same time, it increases destination recognition, builds trust, and motivates intentions to travel by using the cultural validation and personal experiences of the influencers as an influence on the increasingly saturated and competitive tourism market (Okumus, 2025). It is critical that big data analytics can be used to personalize marketing campaigns and gain additional insight into tourist behaviour, since it becomes possible to aggregate and analyse large volumes of data obtained via various digital touchpoints (Makanse & Huijbens, 2025).

Social media interactions and browsing habits, geolocation data and transaction history, among others, and marketers will be able to discover the subtle aspects of tourist preferences, behavioural patterns, and decision-making processes, making possible hyper-targeted, personalised marketing campaigns that increase engagement, allocate resources more efficiently, and trigger increased conversion rates, and adapt to the

continuously changing demands of the global tourist market (Chand The incorporation of user-created content in the construction of authentic destination stories is inherently radical, in that it taps into the collective lives and worldviews of the travellers in order to produce a nidus of diverse, real-life testimonials and visual narrative(Zhang & He, 2025), which does not only increase the believability and relatability of marketing efforts but also creates a sense of all-encompassing community of brand evangelists, thus, enabling potential visitors to have a more valuable and personal sense of the destination.

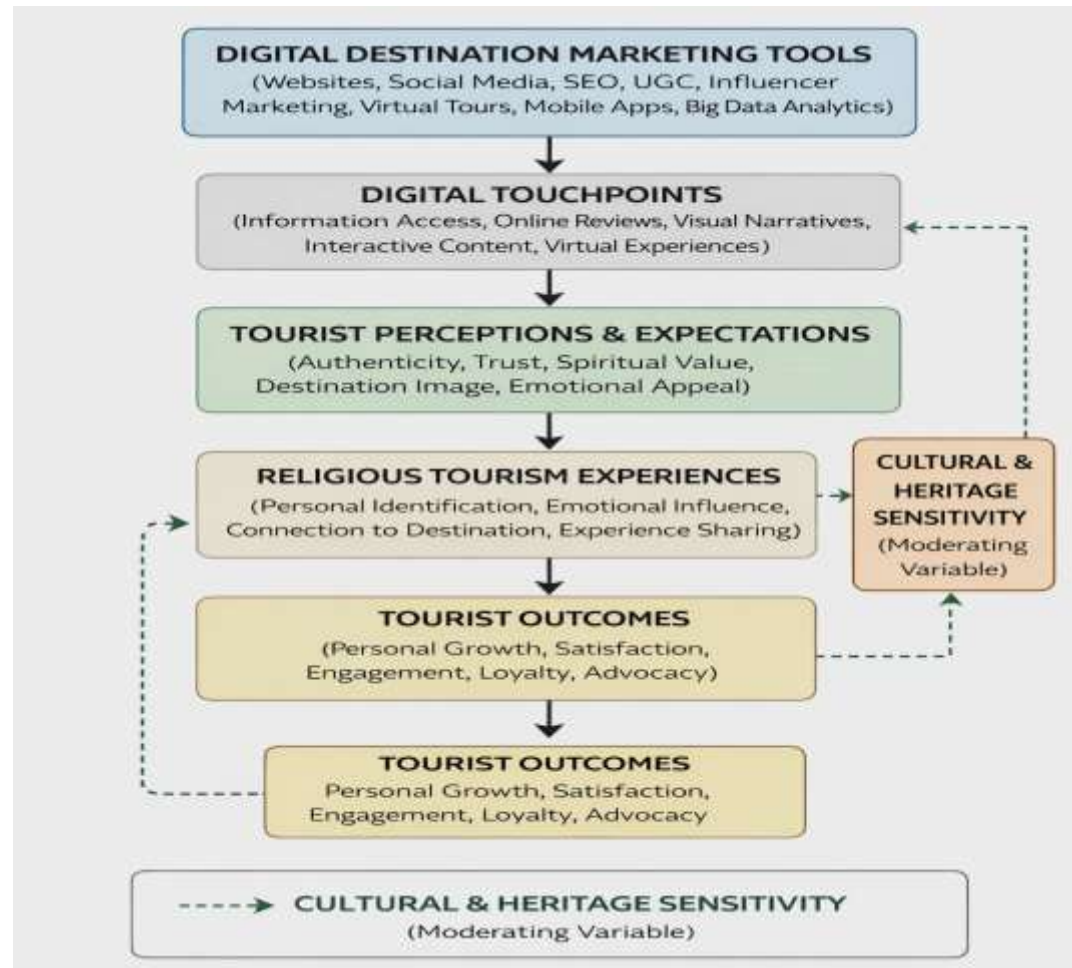


Figure 2: Conceptual Model

Source Author

The model describes the systematic process through which the digital destination marketing would influence the religious tourism experiences and perceptions because it reveals a clear direction of digital inputs to the tourist outcomes(Schweinsberg & Sharpley, 2025). It starts with digital destination marketing items like websites, social media, SEO, user-Generated content, influencer marketing, virtual tour, mobile apps, and big data analytics that generate various digital touchpoints with tourists initially engaging with the destination via access to information, online reviews, visual storytelling, and virtual experience(Ohlan & Ohlan, 2024). These touchpoints have a powerful impact on the perception and expectation of the tourists such as authenticity, trust, spiritual worth, destination image, and emotional interest, prior to the actual visit. The subsequent result of the positive perceptions is positive experiences in religious tourism in terms of

personal identification with the destination, emotional impact of the travel, a stronger attachment to the site and readiness to share the experiences with others. The eventual results of these experiences include personal development, satisfaction, interest, loyalty, and advocacy by the tourists (Jasrotia & Singh, 2023). Cultural and heritage sensitivity serves as a moderating variable in the whole procedure and will see to it that digital marketing does not reduce the sacredness, authenticity, or historical value of religious destinations, but rather contributes to growing the digital tourism sphere in a sustainable and meaningful manner.

Research Hypotheses

- **H1:** Digital destination marketing tools have a significant positive influence on tourists' perceptions and expectations of RT destinations.
- **H2:** Digital touchpoints have a significant positive impact on tourists' emotional engagement and connection with religious destinations.
- **H3:** Positive tourist perceptions and expectations significantly enhance religious tourism experiences.
- **H4:** Religious tourism experiences have a significant positive effect on tourist outcomes, including personal growth, satisfaction, loyalty, and advocacy.
- **H5:** Cultural and heritage sensitivity significantly moderates the relationship between digital destination marketing and religious tourism experiences, strengthening authenticity and spiritual value.
- **H6:** Higher levels of digital engagement are positively associated with overall satisfaction and favourable perceptions of religious tourism destinations.

Research Gap

Emerging from the literature review is the understanding of emerging research themes within the purpose discourse, an understanding that signals a peculiar lack of broad-based empirical studies that provide a detailed and coherent explication of how purpose affects not only positive mental health but also organizational performance, and social capital. Although prior research has focused primarily on the dimensions of purpose's conceptual foundations and qualitative perspectives on purpose, a significant gap in quantitative research on cause-and-effect relationships diagnostic to purpose-related outcomes or cultural and socio-economic factors remains. Furthermore, an analysis of how the purpose in individuals, organizations, and societies is changing with the increasing rate of technological progress and global risks such as climate change and inequality has not received adequate attention and requires the cooperation of psychologists, sociologists, and scholars in the management field to address every aspect of purpose. Moreover, there is an urgent need for more longitudinal research using improved measures to track the developmental changes of purpose over time and various life and organizational cycles to enhance the current knowledge of how purpose can be encouraged and developed throughout one's life span in the context of ever-growing global complexity and interconnectivity. These overlapping areas, which remain underdeveloped in the literature, stress the need for subsequent research to fill the gaps and contribute to the advancement of the purpose as a factor for improving human agency, and organizational and social change.

Methodology

This paper utilizes the quantitative research design using primary data gathered using structured questionnaires to examine how digital marketing contributes in increasing the experience and perceptions of the religious tourism. The target market will comprise

religious tourists who have already visited pilgrimage sites in the last two years. The stratified random sampling method will be applied to provide the representation of demographics (age, gender, nationality) and motivations of the travellers (spiritual, cultural, and leisure). The data will be analysed with the help of descriptive and inferential statistics to detect important tendencies. Statistical processing will be done in SPSS. The results will offer practical information to destination marketers to maximize on RT digital strategies.

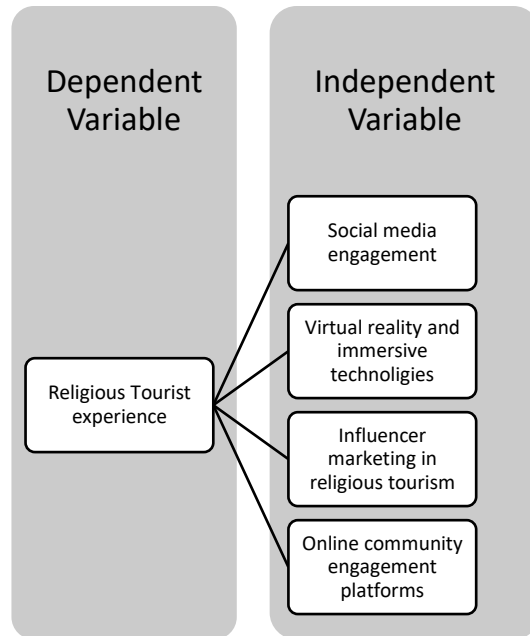


Figure 3: Dependent Variable and Independent Variable

Figure 3 It is demonstrated in the diagram that the independent variables, including social media interactions, virtual reality, and immersive technologies, influencer marketing in religious tourism, and online community engagement platforms, interact with the dependent variable, which is the immersive experience of a religious tourist, in a more complex relationship, by the fact that these multifaceted digitally-driven variables are all involved in converging and influencing the aspects of immersion and participation in the religious tourism and the overall experience of the spiritual experience, satisfaction, and perception of the tourists in an increasingly globalized and technologically integrated space.

Table 1 : Respondents profile

Particulars	Number of Respondents	Percentage
Academics and Researchers	23	20.18%
Tourism Industry Professionals	18	15.79%
Religious Organizations	27	23.68%
Tourists	46	40.35%
Total	114	100%

Table 1 The respondent distribution indicates that among the 114 respondents, the greatest percentage is occupied by tourists, totalling to 40.35 (46 respondents), the representative of religious organizations, totalling to 23.68 (27 respondents), academics and researchers, totalling to 20.18 (23 respondents) as well as professionals in the tourism industry who have a percentage of 15.79 (18 respondents); hence, the respondents are well diversified to provide practical, institutional, scholarly and experiential perspectives.

Data Analysis

Table 2: Descriptive Statistics

Descriptive Statistics			
	Mean	Std. Deviation	N
Personal Growth that Religious Sites	4.32	.867	114
Connection to Destination	4.97	1.215	114
Personal Identification with Destination	5.29	1.158	114
Emotional Influence of Travel	5.39	1.187	114
Sharing of Experiences	5.20	1.199	114

Table 2 presents the descriptive statistics show that the mean of all the 114 respondents who have answered in agreement with the variables generally indicated high ratings with the highest mean scores recorded on emotional influence of travel (5.39), personal identification with the destination (5.29) and sharing of experiences (5.20) and also indicated that personal growth through religious sites has a positive mean (4.32) of the strength of the relationship that was noted even though the responses were moderately variable.

Table 3: Correlations

Correlations						
		Personal Growth that Religious Sites	Connection to Destination	Personal Identification with Destination	Emotional Influence of Travel	Sharing of Experiences
Pearson Correlation	Personal Growth that Religious Sites	1.000	-.051	.179	.038	.132
	Connection to Destination	-.051	1.000	.351	.467	.502
	Personal Identification with	.179	.351	1.000	.393	.487

	Destination					
	Emotional Influence of Travel	.038	.467	.393	1.000	.404
	Sharing of Experiences	.132	.502	.487	.404	1.000
Sig. (1-tailed)	Personal Growth that Religious Sites	.	.296	.028	.345	.080
	Connection to Destination	.296	.	.000	.000	.000
	Personal Identification with Destination	.028	.000	.	.000	.000
	Emotional Influence of Travel	.345	.000	.000	.	.000
	Sharing of Experiences	.080	.000	.000	.000	.
N	Personal Growth that Religious Sites	114	114	114	114	114
	Connection to Destination	114	114	114	114	114
	Personal Identification with Destination	114	114	114	114	114
	Emotional Influence of Travel	114	114	114	114	114
	Sharing of Experiences	114	114	114	114	114

Table 3 Presents The correlation values show that personal growth from religious sites has weak relationships with other factors ($r = -0.051$ with connection, $r = 0.179$ with personal identification, $r = 0.038$ with emotional influence, and $r = 0.132$ with sharing of

experiences), with only its link to personal identification being statistically significant ($p = 0.028$), whereas connection to the destination is moderately and positively correlated with personal identification ($r = 0.351$, $p < 0.001$), emotional influence of travel ($r = 0.467$, $p < 0.001$), and sharing of experiences ($r = 0.502$, $p < 0.001$), personal identification is similarly associated with emotional influence ($r = 0.393$, $p < 0.001$) and sharing ($r = 0.487$, $p < 0.001$), and emotional influence also shows a moderate positive link with sharing of experiences ($r = 0.404$, $p < 0.001$), collectively indicating that as emotional attachment and identification with a religious destination increase, tourists are more likely to feel connected and actively share their experiences.

Table 4: Model Summary

Model Summary										
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics					Durbin-Watson
					R Square Change	F Change	df 1	df 2	Sig. F Change	
1	.242 ^a	.059	.024	.857	.059	1.702	4	109	.155	1.313
a. Predictors: (Constant), Sharing of Experiences, Emotional Influence of Travel, Personal Identification with Destination, Connection to Destination										
b. Dependent Variable: Personal Growth at Religious Sites										

Table 4 Presents The model summary shows that there is a weak overall predictor-personal growth relationship at the religious sites ($R = 0.242$), with the model only explaining 5.9 percent of the variance ($R^2 = 0.059$, adjusted $R^2 = 0.024$), there is limited predictive power and the overall model fit is not significantly significant ($F = 1.702$, $p = 0.155$), the standard error is acceptable (0.857), and the Durbin-Watson value (1.313).

Table 5: ANOVA

ANOVA						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	4.997	4	1.249	1.702	.155b
	Residual	79.994	109	.734		
	Total	84.991	113			
a. Dependent Variable: Personal Growth at Religious Sites						
b. Predictors: (Constant), Sharing of Experiences, Emotional Influence of Travel, Personal Identification with Destination, Connection to Destination						

Table 5 shows The ANOVA results show that the regression model predicting personal growth at religious sites is not statistically significant ($F = 1.702$, $p = 0.155$), indicating that the combined effects of connection to the destination, personal identification, emotional influence of travel, and sharing of experiences do not collectively explain a meaningful amount of variance in personal growth among the respondents.

Table 6: Coefficients

Coefficients											
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Correlations			Collinearity Statistics	
		B	Std. Error	Beta			Zero-order	Partial	Part	Tolerance	VIF
1	(Constant)	3.758	.476		7.889	.000					
	Connection to Destination	-.129	.082	-.181	-1.580	.117	-.051	-.150	-.147	.662	1.511
	Personal Identification with Destination	.132	.082	.176	1.601	.112	.179	.152	.149	.714	1.401
	Emotional Influence of Travel	-.002	.081	-.003	-.026	.980	.038	-.002	-.002	.710	1.409
	Sharing of Experiences	.100	.085	.138	1.178	.241	.132	.112	.110	.627	1.594
a. Dependent Variable: Personal Grow that Religious Sites											

Table 6 presents The coefficients table shows that none of the predictors—connection to the destination ($B = -0.129$, $p = 0.117$), personal identification with the destination ($B = 0.132$, $p = 0.112$), emotional influence of travel ($B = -0.002$, $p = 0.980$), or sharing of experiences ($B = 0.100$, $p = 0.241$)—have a statistically significant individual effect on personal growth at religious sites, despite moderate standardized effects for connection ($\beta = -0.181$) and personal identification ($\beta = 0.176$), while collinearity statistics (VIF ranging from 1.401 to 1.594) indicate no multicollinearity concerns and the constant ($B = 3.758$, $p < 0.001$) suggests a generally high baseline level of perceived personal growth among respondents

Table 7: Coefficient Correlations

Coefficient Correlations						
Model			Sharing of Experiences	Emotional Influence of Travel	Personal Identification with Destination	Connection to Destination
1	Correlations	Sharing of Experiences	1.000	-.130	-.344	-.340
		Emotional Influence of Travel	-.130	1.000	-.212	-.312
		Personal Identification with Destination	-.344	-.212	1.000	-.065
		Connection to Destination	-.340	-.312	-.065	1.000
	Covariances	Sharing of Experiences	.007	-.001	-.002	-.002
		Emotional Influence of Travel	-.001	.006	-.001	-.002
		Personal Identification with Destination	-.002	-.001	.007	.000
		Connection to Destination	-.002	-.002	.000	.007
a. Dependent Variable: Personal Grow that Religious Sites						

The coefficient correlations indicate modest negative relationships among the independent variables such as sharing of experiences with personal identification ($r = -0.344$) and connection to the destination ($r = -0.340$), and emotional influence with connection to the destination ($r = -0.312$) but these associations are not strong enough to cause concern, as supported by low covariances and earlier VIF values, confirming that the predictors operate largely independently and do not introduce multicollinearity issues in explaining personal growth at religious sites.

Table 8: Collinearity Diagnostics

Collinearity Diagnostics								
Model	Dimension	Eigenvalue	Condition Index	Variance Proportions				
				(Constant)	Connection to Destination	Personal Identification with Destination	Emotional Influence of Travel	Sharing of Experiences
1	1	4.893	1.000	.00	.00	.00	.00	.00
	2	.034	12.002	.05	.62	.34	.01	.00
	3	.030	12.877	.07	.04	.03	.52	.43
	4	.022	14.898	.29	.25	.07	.43	.41
	5	.021	15.154	.59	.09	.56	.04	.16
a. Dependent Variable: Personal Growth at Religious Sites								

Table 8 shows The collinearity diagnostics values indicate that the largest eigenvalue (4.893) accounts for most of the variance in the model while the remaining small eigenvalues (0.034–0.021) are spread across dimensions with condition index values ranging from 12.002 to 15.154—well below the critical level of 30—and although some variance proportions for individual predictors such as personal identification (0.56), emotional influence of travel (0.52), and sharing of experiences (0.43) appear in higher dimensions, they are not simultaneously high across the same dimension, confirming that the independent variables do not suffer from harmful multicollinearity and the regression estimates for personal growth at religious sites remain stable and reliable.

Table 9: Residuals Statistics

Residuals Statistics					
	Minimum	Maximum	Mean	Std. Deviation	N
Predicted Value	3.30	4.76	4.32	.210	114
Residual	-1.524	2.607	.000	.841	114
Std. Predicted Value	-4.858	2.063	.000	1.000	114
Std. Residual	-1.779	3.043	.000	.982	114
a. Dependent Variable: Personal Growth at Religious Sites					

Table 9 shows The residual statistics indicate that the predicted scores of personal growth have a tight distribution around the mean of 4.32 (range 3.30–4.76), the residual values are concentrated at the center (zero) with a decent dispersion (SD = 0.841), the standardized predicted values are normally distributed and hence no severe outlier and violation of the regression assumption have occurred.

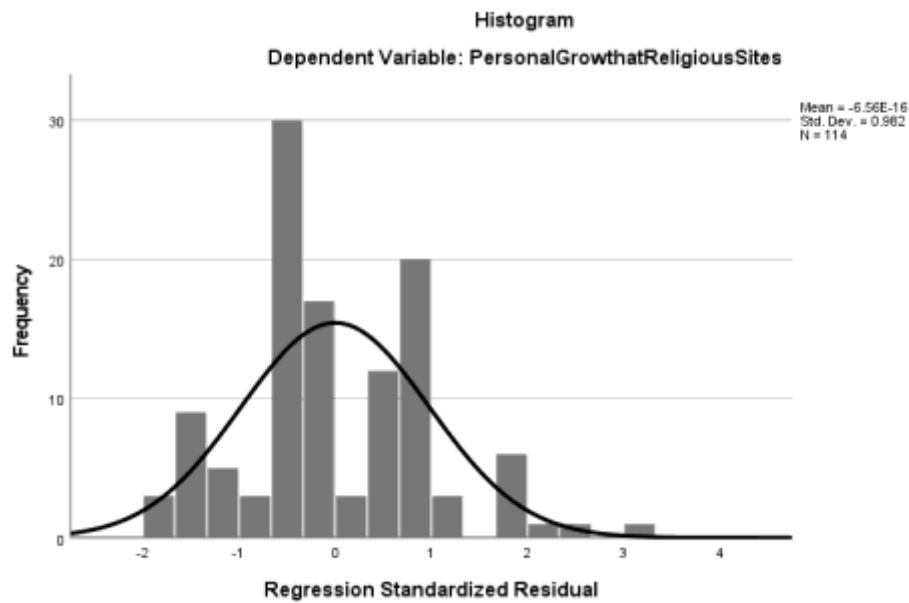


Figure 4: Histogram

Figure 4 Present the personal development of religious destinations demonstrates the symmetric and generally bell-shaped distribution with a huge concentration near zero (mean [?] 0, SD [?] 0.98) and where the majority of values are in acceptable ranges and the number of extreme cases is low, which implies that the regression errors exhibit normality, no severe skew or kurtosis, and the normality assumption of the regression model is high and, as a result, justifies the validity of the statistical findings.

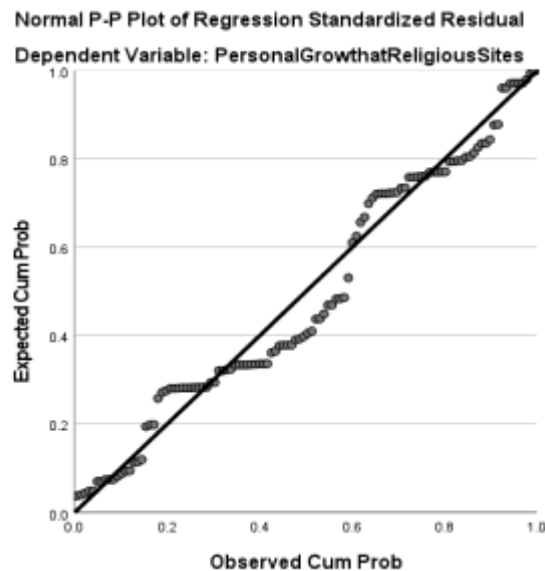


Figure 5: Normal P-P Plot of Regression Standardized Residual

Figure 5 presents the standardized residuals closely follow the diagonal reference line with only minor deviations at the tails, indicating that the residuals are approximately normally distributed, there are no serious departures from normality, and the regression

model meets the normality assumption required for valid interpretation of results related to personal growth at religious sites.



Figure 6: Partial Regression Plot

Figure 6 shows a pattern that is widely dispersed with no significant upward or downward trend between connection to the destination and individual growth at religious places even after other predictors are controlled, indicating that there is no significant unique relationship that relates the two phenomena, there is some variability and outliers, and that connection to the destination is not a significant factor in explaining personal growth when other factors such as emotional influence, personal identification, and experience sharing are factored.

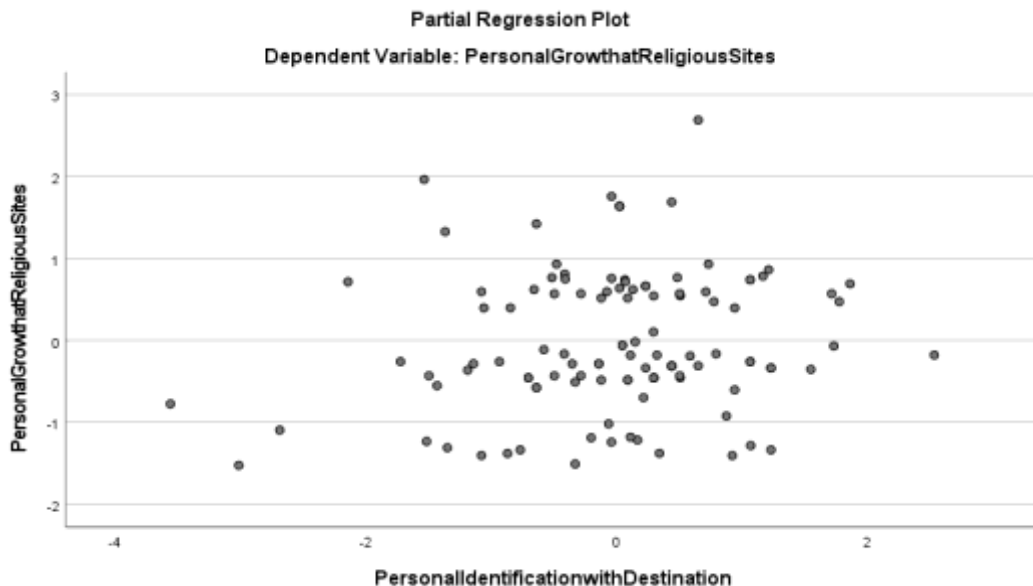


Figure 7: Partial Regression Plot

Figure 7 presents the indicates that personal identification with the destination has a weak and slightly positive but highly scattered relationship with personal growth at religious sites after controlling for other variables, showing no clear linear trend,

considerable dispersion of data points, and a few outliers, which supports the statistical results that this factor does not independently and significantly predict personal growth in the regression model.

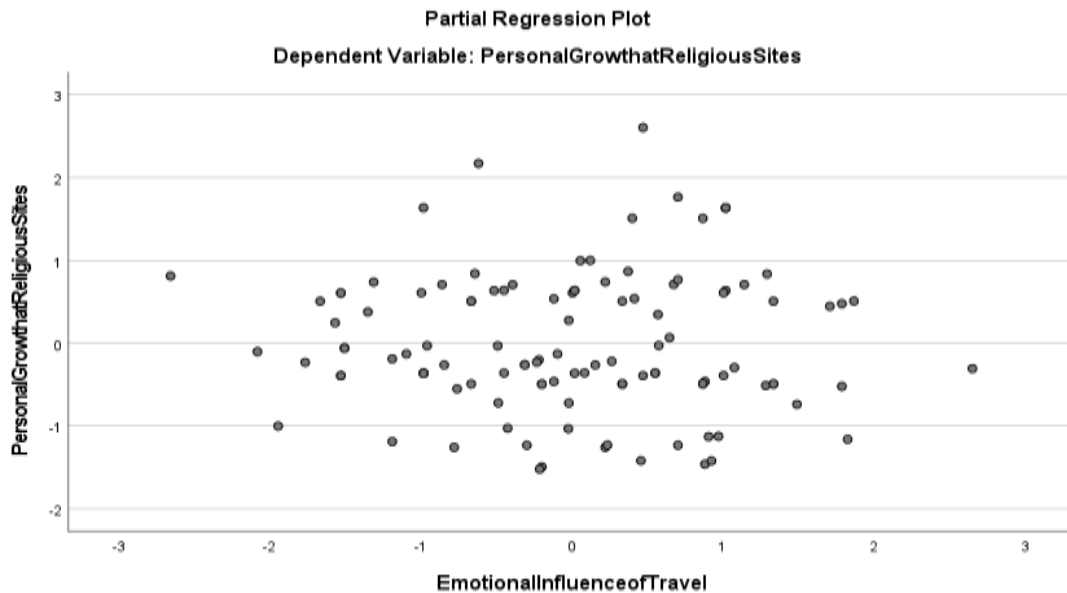


Figure 8: Partial Regression Plot

Figure 8 shows the shows a highly scattered distribution with no clear linear pattern between emotional influence of travel and personal growth at religious sites after controlling for other variables, indicating a negligible unique effect, the presence of moderate variability and a few outliers, and reinforcing the regression results that emotional influence does not independently predict personal growth in this model.

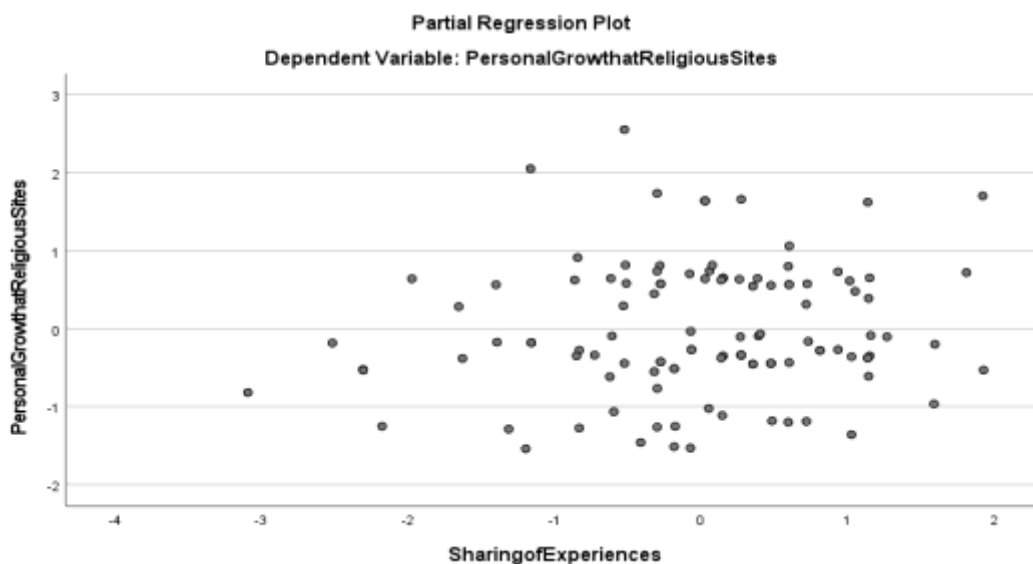


Figure 9: Partial Regression Plot

Figure 9 shows the illustrates a dispersed and pattern less relationship between sharing of experiences and personal growth at religious sites after accounting for other

predictors, showing no strong linear trend, noticeable variability across observations, and a few outliers, which supports the regression findings that sharing of experiences does not have a significant independent effect on personal growth in the overall model.

Finding and Discussion

The study concludes that destination marketing in the digital space can be central to the higher perception and experience of religious tourism by amplifying the global presence, building on the emotional and spiritual relationship, and impacting the anticipation of the traveller using the digital touchpoints, although the results demonstrate that the personal development in the religious sites does not appear to be largely motivated by the single digital contact influence, and future research and strategies are needed to combine more meaningful and transformative pilgrimage experience with deeper experiential and spiritual understanding with the cultural and sensitive context of data-based digital marketing. This paper has revealed a multifaceted and thorough place of digital marketing strategies in the successful marketing of the experiences of religious tourism and re-branding of tourists who have been there with particular emphasis on the proneness of such methods as personalization of the content, the use of user-created stories, and exploitation. promoters to make sacred places seem more emotional and more authentic. The use of big data helped to determine that the digital touchpoints aligned to the beliefs and the higher the satisfaction and engagement of tourists. it is important to develop highly targeted campaigns that are enabled by cultural and religious values of clients. appealing culturally and contextually. Moreover, the virtual and augmented reality were combined. recognized to improve the experience of religious tourism to a very high degree, and bring the believers closer to their holy places in case they are not physically or geographically reachable. Nevertheless, the research is also concerned with. this and possible problems in maintaining the cultural value and commercializing spiritual visits with the help of technology. casts doubt on conceptual issues that relate to the synthesis of efficiency and sanctity of history's essence. These results are all indicative of biased nature of digital marketing which requires a change towards a more holistic, and sustainable approach to digital marketing of religious tourism, via the engagement of engaging and value-added experiences and interactions within a fast-growing digital marketing and supporting a competitive edge of religious destinations.

Conclusion

Overall, the current research highlights the usefulness of digital marketing in order to re-imagine religious tourism and re-imagine religious tourism using technology as an instrument that is informative, tactile, and intimate in which the Net, experience, content curation, virtual worlds, and big data is a harbinger of a new era that is both very spiritual and experiential. The strategies of influencer marketing, UGC, and search engine optimization also contribute to promoting sacred tourism destinations and optimizing them in the world and, therefore, eventually, the experience of a tourist who visits these destinations and interacts and experiences with a narrative touchpoint within these destinations. Nonetheless, such digital transformation has not been without problems; the expansion of the supply side spirituality on the digital platform attracts numerous issues concerning the real commercialization of authentic religious experiences in the historical sites with their inherent culture intact. Thus, I would suggest that although the research advocates the integration of value-added and heritage conservation with innovation, it does not permit the increase of accessibility and involvement the digital assistance to disrupt the meaning or holiness of the places under discussion. In turn, the findings indicate that the leadership requires an evidence-based

leadership approach to the religious tourism, which would allow tourists to become content and enjoy the historical and religious legacy of the sites, support the environment-friendly development, and maintain an association in the intricate and increasingly developed digital tourism landscape.

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