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Cover Page Footnote

Author Note: The views in this paper are those of the author(s) and not those of the institutions, they attached with. Authors are responsible for any error and emission. Finally feedback/comments are strongly welcomed. Acknowledgments: Authors would like to thank Allah Almighty and to those for whom the world has been created and to Dr. Hussain Moh-Ud-Din (Deputy Chairman BOG at MUL) for his kind support.

The Relationship between Religious Tourism and Individuals' Perceptions : A case study of Hazrat Data Ghanj Bakhsh's shrine

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Tourism as an industry has become one of the rapidly flourishing sectors in the world economy. It has experienced a continual evolution, and expanding diversification over the last few decades. Religious tourism is one of the ancient types of tourism, i.e. travel entirely and intensely motivated for religious reasons. Specifically talking about Pakistan in business and research circles, religious tourism has recently been accepted as a thriving segment. This paper investigates the relationship between religious tourism and individuals' perceptions at Hazrat Data Ganj Bakhsh's (HDGB) Shrine. For this empirical study, a survey method, primarily of Likert Scales is used. The collected data is used to gather information about the relationship between individuals' perceptions and religious tourism at HDGB shrine. Individuals' perceptions are measured regarding: directional signage; safety and security; displays and exhibits; good value for money and; equal access. The results show that individuals' perceptions regarding directional signage, safety and security, displays and exhibits, good value for money, and equal access have positive relationships with religious tourism.

Key Words: directional signage, safety and security, displays and exhibits, good value for money, equal access

Introduction

Tourism is a social, cultural and economic phenomenon which entails the movement of people to countries or places outside their usual environment for personal or business/professional purposes. To become one of the rapidly growing economic sectors in the world, tourism experienced a continual evolution, and expanding diversification over the last few decades. Nowadays, modern tourism is an industry. It is closely linked to economic expansion and includes an increasing number of new destinations. So, modern tourism has become a key driver of socio-economic development of a country. In spite of political chaos, wars, medical scares, natural catastrophes, bomb attacks, fiscal and energy crises in different countries, international trade in tourism services has grown enormously since the 1970s. Actually, tourism has become an international economic and social force, i.e. World Tourism Day is celebrated on 27th, September each year.

Commonly, there are six categories of tourism: relaxing tourism; relaxing and health care tourism; visiting tourism; transit tourism; short distance tourism and; professional tourism. Professional tourism is associated with productive activity (Tureac and Turtureanu, 2010).

Somewhere within this model exists religious tourism, which can be defined as:

a special tourist activity orientated by religious culture, with the help of specific eco-cultural environment[s], and it refers to such special tourist activities as worshipping, research, sightseeing and culture carried out by religious followers and lay tourists (Mu, Li, Jian-Hong, Ji, Yan-geng and Xiting, 2007:101).

Religious tourism is a special form of tourism, which is entirely or intensely motivated for religious reasons. It is one of the most ancient types of tourism. It can be segregated into several forms, but normally it can be categorized in two broad forms. The tour to nearby pilgrimage centers or religious events is called short-term religious tourism. The tour of numerous days or weeks to national and international pilgrimage centers or events is called long-term religious tourism (Rinschede, 1992).

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The most prominent religions of the world are Christianity, Islam, Hinduism, Buddhism and Judaism. Tourism to sacred places has its own importance for all people of these and different religions. Modern religious tourists are have more opportunity to visit holy cities and holy sites around the world than their predecessors, such that, pilgrimage to the well-known holy cities of the world such as Mecca, Madinah, Karbala, Jerusalem and Varanasi are increasing. People of different religions visit these cities for the gratification of their religious obligations.

Muslims feel attraction to visit countries like Saudi Arabia, Iran, and Iraq, especially, but not exclusively to visit the sacred places of these countries. Many Muslims like to travel to areas where the Islamic culture and values are respected, including halal and convenience foods, which are part of their religious practice and thus, provide a comfortable sense of security (Irvani and Mozaffari, 2013). Muslim and Non-Muslim tourists are attracted to different Islamic areas, events, gatherings and festivals by stimulating spiritual tourism products (Haq and Yin Wong, 2010).

From the middle ages there were numerous well-known Muslim travelers, including Ibn Wahb Al-Qarachi, Osama Bin Monqid, Abdellatif El Baghdadi, El Harawi As-Sa'ih, Naser Khasrou, Ibn Fadlan, Ibn Battuta and ibn Jubir. Hence, tourism has a long history in the Muslim world as a foundation of history, culture and science and thus, the idea of travelling and tourism is genuinely rooted in the Islamic tradition (Nursanty, 2012).

In 2014, Pakistan earned US\$ 283 million from international tourism receipts (UNWTO, 2015). International tourists visit Pakistan for two main reasons: the natural beauty of the Northern areas, and; the presence of sacred places of different religions. Pakistan is a crucible of two great world religions : Buddhism and Sikhism. Gurdwaras of Nankana Sahib and Hasanabdal are great attractors for Sikhs from all over the world. Shrines of Sufis and Saints, also appeal to a large number of tourists from different religions, and regions of the world. These include the shrines of Hazrat Data Ganj Bakhsh, Hazrat Shah Hussain, Hazrat Mian Mir, Hazrat Bahauddin Zakaria, Hazrat Baba Farid in Punjab, Hazrat Lal shahbaz Qalandar and Hazrat Shah Abdul Latif Bhattai in Sindh.

Pakistan is a country with hundreds of shrines dedicated to Sufis and Saints, and holy places related to Muslims, Sikhs, Buddhists, and Christians. Millions of

tourists visit these religious sites from within and outside the country. The most important and largest event held in Lahore is at Hazrat Data Ganj Bakhsh (HDGB) shrine, which attracts a large number of visitors from across the country. Abdul Hassan Ali Ibn Usman al-Jullabi al-Hajvery al-Ghaznawi or Abul Hassan Ali Hajvery (sometimes spelled Hujwiri, Hajweri or Hajveri), also known as Data Ganj Bakhsh (in Persian / Urdu - which means the master who bestows treasures) or Data Sahib was a Persian religious scholar of the 11th century in South Asia, he devoted his life to preaching Islam (Werbner, 2005).

Figure 1 : Shrine of Hazrat Data Gunj Bakhsh (Ali Hujwiri)



<http://wikimapia.org/9019742/Shrine-of-Hazrat-Data-Gunj-Bakhsh-Ali-Hujwiri> - 4/6

The shrine of this holy man is located in Lahore, the second largest city of Pakistan, which is famous for its attractive green gardens, delicate fountains, delicious food, and a rich inheritance of art and culture. For thousands of years Lahore has remained the capital city of Punjab with its appealing shrines of many historical holy personalities, multi-storied houses with attractive vintage balconies, and modern architecture. The large HDGB shrine complex, which contains Hajveri Mosque, is located in Lahore near the eminent Badshahi Mosque. Hundreds of thousands of people visit HDGB shrine every year to pay their respects and say their prayers, and large numbers attend the Annual day of HDGB which is celebrated on 18th to 20th of Safar (Islamic month).

HDGB was born around 400 Hijri (c. AD 1009/1010 Julian Calendar) during the Ghaznavid Dynasty, near Ghazni, Afghanistan and died in Lahore, Punjab, Pakistan (Al-Hajvery, 2001). He spent most of his life time in Afghanistan and spent the last 3-5 years of his life in Lahore. He preached Islam and converted thousands of people to the faith. His most eminent

Shrine of Hazrat Data Gunj Bakhsh (Ali Hujwiri) at Night



<http://wikimapia.org/9019742/Shrine-of-Hazrat-Data-Gunj-Bakhsh-Ali-Hujwiri> - 6/6

work is the revelation of the veiled (Kashf Al Mahjub), which is written in the Persian language. The famous mausoleum of HDGB is situated in Lahore, which is surrounded by a large marble courtyard (see Figure 1), other buildings, and a mosque (Figure 2). It is one of the most famous Shrines in Pakistan and adjacent countries. It is the most visited shrine when compared to the rest of the shrines of Lahore city. Zaheru-Din-Babar constructed the shrine for the very first time, and it was reconstructed in 2002. On a daily basis, 30,000-40,000 people visit the shrine, and on Thursday the number of visitors increases to 60,000-70,000. According to the the *Auqaf & Religious Affairs Department*^[1], it is estimated that on Urs (Annual Day of HDGB), approximately 20-25 lac^[2] devotees visited the shrine. The annual collection of revenue from HDGB's shrine is 202,595,245 Rupees (c. €2.6m / \$3.0m).

Tourists' or individuals' perceptions can be measured in different ways, and perception has a strong

1. The tradition of *awqaf* - known in the singular as *waqf* - is part of the foundations on which the Islamic socio-economic development model was built. Throughout Islamic history awqaf endowments have been used to enhance all walks of social life. The Auqaf & Religious Affairs Department is a government department in the Punjab, Pakistan.
2. The unit 'lac' means 'one hundred thousand'. Therefore, 20-25 hundred thousand devotees (2 - 2.5m devotees) visited HDGB shrine on the Annual Day.
3. Researchers' perception

connection with religious tourism including attitudes, interests, needs, experiences, expectations, etc. In this study individuals' perceptions are measured using five different dimensions i.e.:

- directional signage,
- safety and security,
- displays and exhibits,
- good value for money, and
- equal at the site,

It is felt that visitors to HDGB shrine mostly develop their perception while considering these dimensions. Stephen P. Robbins has defined perception as

A process by which individuals organize and interpret their sensory impressions in order to give meaning to their environment (Robbins, 1993:135).

Perception is important, because the behaviour of individuals, and their visitation patterns are based on their perception of what reality is, not on reality itself. According to Robbins there are different factors that can influence perceptions including; factors in the perceiver, factors in the situation, factors in the target. This study measures individuals' perceptions of various themes (signage, safety etc.) and detail of the variables being measured in this study are outlined in the following sections:^[3]

1. Directional Signage

A directional signage is an indication or signal used mainly to provide information about the location of the possible destination, and is considered a subset of the informative signs group. Directional signage plays an important role in tourist satisfaction. Directional signage is an important part of making HDGB shrine a visitor friendly destination. They are easily recognized with white writing on a blue or brown background. Directional signs are located along the roadside, and also within the shrine to guide drivers and tourists to key services and popular tourist attractions.

2. Safety and Security

Safety & security measurements include public safety & security vehicles, foot patrols (uniformed), security gates, sprinkler systems, fire and burglar alarms, emergency phones located throughout the shrine, safety workshops, self-defense workshops etc.

3. Displays and Exhibits

Displays include anything that is put in a visible location, in order that it may readily be seen. Exhibits include objects or collections of objects including different paintings, sceneries, and materials etc. on public display in order to attract public attention. It also includes telling the story of the service and sacrifice of HDGB during his lifetime.

4. Good Value for Money

Good value for money is in the perception of the buyer or receiver of goods or services. The proof of good value for money is in having the confidence that the goods/services obtained are worth the paid price. It also includes convenience and 'fitness for purpose' of tourism at the shrine both in monetary and spiritual terms.

5. Equal Access

Equal access mean people from different races, religions, ethnic groups and nationalities are allowed to visit HDGB shrine equally.

Research significance

The thrust of this paper is to explore the relationship between religious tourism and individuals' perceptions at Hazrat Data Ganj Bakhsh's (HDGB) Shrine.

Unfortunately, Islam is allied with terrorism; this view is possibly one of the supreme threats to tourism in Muslim countries. Terrorist attacks have specifically

targeted tourists and tourist destinations in some attacks. Thus, the events of September 11, the Bali Bombings and other such acts of atrocity have created an image that Islam is against the tourism industry. Because of this, it is not surprising that HDGB shrine is encountering some security problems.

The study is timely for several reasons: Firstly, it provides knowledge on the relationship between religious tourism and individuals' perceptions at HDGB Shrine and, it provides some original insights into the interactions between the Islamic religion and tourism, which are of value to the authorities, industry, academics and local communities around shrine. Secondly, this study also provides help to the management of the HDGB shrine to address some of their issues, and take proper measures to promote religious tourism in the region / country. Last but not least, this study provides a base and guideline for all those who, in the future, want to explore the relationship between individuals' perceptions and religious tourism at different sacred places of different religions.

Research Objectives

The study has three research objectives:

- To examine whether directional signage, displays and exhibits, value for money, and equal access at HDGB shrine motivate tourists to visit the shrine more frequently.
- To examine the extant safety and security measures at HDGB shrine and explore if they encouraging tourists, and thereby, assist management to meet their challenges.

The last objective of the study is

- to provide a base for researchers in this field, to explore the relationship between individuals' perceptions and religious tourism.

Hypotheses

The overall hypothesis for the study is as follows:

- H1:** Individuals' perceptions (measured in terms of directional signage, safety and security, displays and exhibits, good value for money, and equal access) have a positive impact on religious tourism.

Tourism in Pakistan

Reflecting on several dimensions of socio-cultural perceptions, individuals appear to experience a positive relationship between Islamic belief and Islamic

practices, and their level of Islamic piety varies significantly with potential changes in the individual's perceptions (Zamani-Farahani and Musa, 2012). It is important for visitors to encounter proper directional signage, display and exhibits, value for money, and equal access to a site, in order to increase tourist visits to different sacred places such as cathedrals (Hughes *et al.*, 2013). There is a link between individuals' perceptions and religious tourism, and if this link is strong then it boosts the economic growth of a country. As tourism is one of the rapidly growing services sectors in the world, it can be enhanced by boosting investment in advanced infrastructure, establishing more employment opportunities, and thereby intensifies a country's tax revenues and foreign exchange earnings (Tang and Abosedra, 2014). Some empirical studies have found that tourism dramatically speeds up economic growth of a country (see for example Oh, 2005; Eugenio-Martin *et al.*, 2004; Ghali, 1976; Sequeira and Maçãs Nunes, 2008; Min *et al.*, 2016; Leitão and Shahbaz, 2016).

The contribution of Pakistan to global tourist arrivals and receipts is quite low and accounts for less than 1%, while its share in South Asian tourist arrivals is only 9% (Touqir, 2004). This study investigates the factors that impact an individual's motivations to visit Hazrat Data Ganj Bakhsh shrine, based on their perceptions. Our area of investigation covers HDGB shrine's visitors, management and also, entrepreneurs undertaking entrepreneurial activities around HDGB shrine. This study is unique and vital because this is the first research of its type, and will be a great contribution to the literature, because no one has previously investigated the relationship between religious tourism and individuals' perceptions at Hazrat Data Ganj Bakhsh's (HDGB) shrine in Pakistan. This work is worthy and will provide a base to further researchers who are interested to work in the same field.

Methodology and Empirical Framework

The study comprised a questionnaire survey at HDGB shrine. The primary data were collected from the individual perceptions of religious tourism visitors, and supplemented with data from management and entrepreneurs at HDGB shrine. The Questionnaire comprised of two parts: part I includes demographic questions related to the visitors, management and entrepreneurs, part II includes questions related to the individuals' perceptions of visitors, management and

entrepreneurs based on a 5-point Likert type rating scale. The questionnaire was validated by a panel of experts who suggested a number of changes. In order to check the reliability of the questionnaire, a pilot survey was conducted by circulating a total of eighty questionnaires. The reliability of the questionnaire related to individuals' perception is 0.793, measured through Cronbach's Alpha. SPSS 21 was used to measure the relationship between individuals' perceptions and religious tourism.

Data Collection

The average number of visitors per day who visit the shrine is around 25,000-30,000 people. So, the population of the study consists of all the visitors of HDGB shrine. The sample for this study was calculated using a sample survey calculator. 360 respondents were systematically and conveniently selected to collect information for data analysis. The respondents were primarily tourists that visit HDGB shrine, but also, management and entrepreneurs at HDGB shrine. The circulated sample was 360, of which, 312 questionnaires were fully completed and included in the analysis.

Research Design

Descriptive statistics were employed in the demographic questions (particularly in part I). The questionnaire employs close-ended questions in the second part. The individuals' perceptions of the five different dimensions (directional signage, safety and security, displays and exhibits, value for money, and equal access) are evaluated utilising 5-point Likert Scales. The options are restricted to: 'strongly agree' = 5; 'Agree' = 4; 'Neutral' = 3; 'Disagree' = 2 and; 'Strongly Disagree' = 1. The data from these answers can then be used to measure the relationship between these factors and religious tourism. The relationship of perceptions (measured for the five distinct variables) to religious tourism was measured using Pearson's Correlation. Individuals' perceptions can also be measured against many other dimensions.

Results And Discussion

Demographic Factors

The descriptive statistics of the first part of the questionnaire are based on demographic questions related to the visitors, management and entrepreneurs of HDGB shrine (see Table 1).

Demographic factors		% of Respondents
Gender	Male	63.8
	Female	36.2
Marital status	Single	64.7
	Married	31.1
	Others	4.2
Personal income (Rs / Month)	<20,000	51.9
	20,000-40,000	26.6
	41,000-60,000	15.1
	61,000-80,000	4.8
	81,000 above	1.6
Employment status	Student	52.2
	Employed	25.0
	Self-employed	9.9
	Unemployed	4.5
	Other	8.3
Age group	<18	15.7
	18-30	58.7
	31-40	13.5
	41-50	9.9
	51>	2.2
Highest level of education	U / matric	20.8
	U / graduate	49.0
	16 years	24.0
	18 years	3.8
	18 years above	2.2

The demographic profile results show that 63.8% of respondents are male, whereas 36.2% are female. Males and females equally visit shrines to pay their religious obligations. However, females feel uncomfortable while filling questionnaires and giving responses to survey conductors. Otherwise there is no special reason for lower numbers of female respondents than males. The majority of the visitors who visit the shrine are single (64.7%) while 31.1% are married and 4.2% is the percentage of the rest of the visitors. Single people have less family responsibilities and can more easily manage time to visit shrines. With

51.9% of respondents earning less than Rs. 20,000, per month and 1.6% of those who visit the shrine earning more than Rs. 81,000, the majority of the visitors to the shrine belong to the lower class. In terms of education status, the highest portion of visitors are students (52.2%), while 25% of are employed and 9.9% are self-employed. The student numbers are high for two reasons: Firstly, students have more time and energy to visit different places including shrines. Secondly, HDGB shrine is located near the well-known Badshahi mosque and Shahi Qila, the two most important historical sites in Lahore. So, students who visit these historical places also visit HDGB shrine, in order to fulfill their religious obligation.

Most of the respondents are in the 18-30 age group (58.7%), whereas 13.5% are 31-40 years old, and the smallest category (2.2%) is people who are above 51 years. While considering educational status, 49% of respondents have an undergraduate degree, whereas 20% have an under-matric. 24% have undertaken education until 16 years of age, 3.8% to 18 years and 2.2% over 18 years .

Descriptive Statistics related to Individuals' Perceptions of the Site and its Management

The analysis of each dimension of the respondents' perceptions which relate to religious tourism are discussed here. The frequency and percentages of each question are derived from 5-point Likert scale questions.

Theme 1. Equal Access

Table No.2 represent the descriptive analysis in the form of frequency and percentage data related to the first dimension of individuals' perceptions i.e. equal access - which included 5 questions.

Equal Access Questions		Strongly Agree		Agree		Neutral		Disagree		Strongly Disagree	
		Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%
Q1	Do you think that people from different religions can easily visit the shrine?	114	36.5	113	36.2	37	11.9	26	8.3	22	7.1
Q2	Do you prefer only Muslim tourists in this area?	39	12.5	66	21.2	43	13.8	99	31.7	65	20.8
Q3	Do you prefer tourists to stay longer in this region?	52	16.7	88	28.2	77	24.7	61	19.6	34	10.9
Q4	Do you think Non-Muslim tourists feel attraction in visiting the shrine?	65	20.8	146	46.8	80	25.6	17	5.4	4	1.3
Q5	Do you think that TDCP (Tourism development corporation of Punjab) grant religious groups equal access to visit the shrine?	78	25	119	38.1	82	26.3	23	7.4	10	3.2

Table 3 Descriptive Statistics of Safety & Security

Safety & Security Questions		Strongly Agree		Agree		Neutral		Disagree		Strongly Disagree	
		Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%
Q6	Do you think tourism does not disrupt the peace and tranquillity of this area?	64	20.5	101	32.4	41	13.1	55	17.6	51	16.3
Q7	Do you think that good security management of holy sites encourages tourists visit?	143	45.8	112	35.9	38	12.2	8	2.6	11	3.5
Q8	Do you think tourism development makes local people more satisfied with the secure living conditions of this area?	43	13.8	81	26.0	89	28.5	57	18.3	42	13.5
Q9	Safe & secure tourism to shrines stimulates the maintenance of shrines?	71	22.8	140	44.9	63	20.2	23	7.4	15	4.8
Q10	Do you think proper safety and security measurements are provided to the tourists?	45	14.4	92	29.5	76	24.4	65	20.8	34	10.9
Q11	Do you think the government should provide more security to the shrine?	156	50	95	30.4	37	11.9	15	4.8	9	2.9
Q12	Proper safety is always provided to the tourists and entrepreneurs of HDGB shrine.	36	11.5	75	24	79	25.3	85	27.2	37	11.9
Q13	Do you think that the management of the shrine is active regarding recent security issues?	32	10.3	115	36.9	76	24.4	52	16.7	37	11.9
Q14	Tourism does not increase the amount of pick-pocketing and robbery in this area.	47	15.1	75	24.0	82	26.3	59	18.9	49	15.7

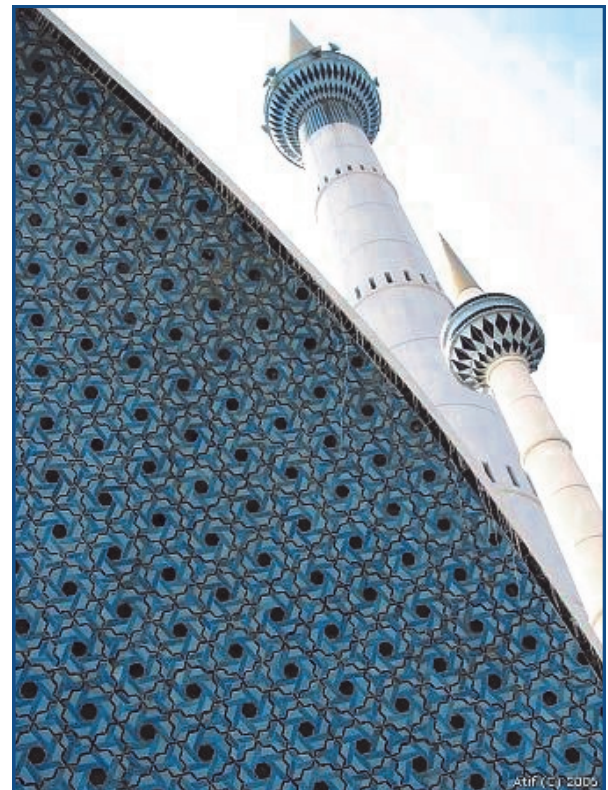
The findings reveal that the majority of the respondents who visit the shrine belong to different religions. Not only Muslim visitors, but people from other religions have equal access to visit the shrine. Their open access is granted and encouraged by the TDCP (Tourism Development Corporation of Punjab) and management of the shrine. Non-Muslim tourists feel welcome to visit HDGB shrine and TDCP are very active in encouraging and facilitating different religious groups equal access to visit HDGB shrine.

Theme 2. Safety and Security

The frequency and percentage related to safety and security is given in Table No.3. This dimension includes 9 questions in which the respondents reacted to security issues related to the shrine.

Local residents living around the shrine somehow believe that tourism may disrupt the peace and tranquillity of the area. Providing good safety and security systems, helps local residents to feel secure and should also increase tourism. However, the study shows that people living near the shrine, visitors and entrepreneurs around HDGB shrine are not fully satisfied with the security arrangements. The actions of government authorities like PTDC (Pakistan Tourism Development Cooperation) and TDCP regarding security of the shrine is not satisfactory. In addition, the management is also not perceived to be sufficiently active in implementing the proper security system in and around HDGB shrine. Tourists are not safe with

Architectural Detail at Shrine of Hazrat Data Gunj Bakhsh (Ali Hujwiri)



<http://wikimapia.org/9019742/Shrine-of-Hazrat-Data-Gunj-Bakhsh-Ali-Hujwiri> - 1/6

Table 4 Descriptive Statistics of Directional Signage

Directional Signage Questions		Strongly Agree		Agree		Neutral		Disagree		Strongly Disagree	
		Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%
Q15	Do you think proper directional signage plays important role in the tourist satisfaction?	69	22.1	103	33	54	17.3	50	16	36	11.5
Q16	Do you think that directional signage provides proper help to tourists & properly facilitate them?	40	12.8	113	36.2	79	25.3	55	17.6	25	8
Q17	Do you think proper directional signage are provided to tourist of the shrine?	29	9.3	86	27.6	124	39.7	42	13.5	31	9.9
Q18	Are proper techniques for testing directional signage are used by management of the shrine?	39	12.5	93	29.8	85	27.2	59	18.9	39	11.5
Q19	Are directional signage are properly used by the management of HDGB shrine?	36	11.5	65	20.8	107	34.3	65	20.8	39	12.5

pickpockets and robbers while they visit HDGB shrine. With proper safety & security system religious tourism would increase and also create job opportunities around HDGB shrine.

Theme 3. Directional Signage

The third dimension of individuals' perceptions is directional signage. The frequency and percentages related to directional signage are given in Table 4, which includes 5 questions determining different aspects of this theme.

Most of the respondents indicate that proper directional signage facilitates them, but some of the respondents believe that they are not properly provided. Overall, it was suggested that the management of the shrine is not properly testing their directional signage.

Theme 4. Good Value for Money

Table No 5 represents the descriptive analysis (frequency and percentages) related to the fourth

dimension of individuals' perceptions i.e. value for money. It uses 5 questions to get responses about the value for money that respondents experience in the shrine area.

In the opinion of the visitors they get good value for their money when they visit HDGB shrine in both spiritual and monetary terms. They also see it as a recreational activity from which they derive satisfaction. The management and entrepreneurs of the shrine believed that the site is a source of revenue generation for them.

Theme 5. Display & Exhibits

The last dimension of individuals' perceptions is display & exhibits which includes 6 questions to elicit responses from the respondents about how much they are facilitated in the use of displays and exhibits around HDGB shrine. The results are shown in the form of frequency and percentage results in Table 6.

Table 5 Descriptive Statistics of Good Value for Money

Value For Money Questions		Strongly Agree		Agree		Neutral		Disagree		Strongly Disagree	
		Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%
Q20	Do you think that tourists receive the convenience and fitness for purpose while visiting the shrine and they constitute good value for money?	67	21.5	115	36.9	83	26.6	31	9.9	16	5.1
Q21	Tourism to shrines is a source of revenue generation for entrepreneurs and management of the shrine?	105	33.7	138	44.2	44	14.1	15	4.8	10	3.2
Q22	Do you think that attracting more tourists to this area is beneficial by all respects?	94	30.1	118	37.8	75	24	23	7.4	2	0.6
Q23	Do you think that TDCP provides a better recreational opportunity for local residents?	30	9.6	111	35.6	96	30.8	43	13.8	32	10.3
Q24	In your opinion do tourists always get good value for their money while visiting shrines?	62	19.9	99	31.7	90	28.8	35	11.2	26	8.3

Table 6 Descriptive Statistics of Display & Exhibits

Display & Exhibits Questions		Strongly Agree		Agree		Neutral		Disagree		Strongly Disagree	
		Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%
Q25	Do you think that the majority of tourists are interested in the culture of holy shrines?	110	35	147	47.1	37	11.9	8	2.6	10	3.2
Q26	With the help of displays & exhibits do visitors get information about shrine of HDGB, their history, artwork etc.	80	25.6	152	48.7	50	16	20	6.4	10	3.2
Q27	Do you think displays and exhibits helps entrepreneurs to enhance their entrepreneurial activities?	92	30	137	43.9	68	21.8	12	3.8	3	1.0
Q28	Do you think that different displays & exhibits depicts a positive image of HDGB shrine?	85	27.2	138	44.2	54	17.3	25	8.0	10	3.2
Q29	Do these displays & exhibits can be used for educational purpose?	89	28.5	121	38.8	78	25	13	4.2	11	3.5
Q30	Do different exhibits add value in strengthening visitors' belief to the holy shrine?	112	35.9	95	30.4	76	24.4	22	7.1	7	2.2

Relationship Between Perception and Religious tourism

Most of the participants visiting HDGB shrine have an interest in the culture of the site, as they seek information about its history and artwork (see Figure 3). The findings suggest that the shrine creates a positive image among visitors of different religions as well as the Muslim respondents, for whom it strengthens their belief in holy shrines.

The relationship between individuals' perceptions and religious tourism is measured through correlation. The results are given in Table 7. The mean of each

dimension of an individuals' perception is measured and then analysed by bivariate Pearson Correlation.

The results show (Table 7) that *equal access and safety* and *security* have significant relationships with each other at 1% level of confidence. *Directional signage* and *equal access* have significant relationship with each other at 5% level of confidence. *Good value for money* and *equal access* have a significant relationship at 10% level of confidence. *Display & exhibits* and *equal access* have an insignificant relationship with each other.

Table no 7 Relationship Between Individuals' Perception and Religious Tourism

		Mean ea	Mean ss	Mean ds	Mean gvm	Mean de
Mean ea	Pearson Correlation	1	.219**	.141*	.096	.006
	Sig. (2-tailed)		.000	.013	.089	.913
Mean ss	Pearson Correlation		1	.500**	.435**	.146**
	Sig. (2-tailed)			.000	.000	.010
Mean ds	Pearson Correlation			1	.436**	.169**
	Sig. (2-tailed)				.000	.003
Mean gvm	Pearson Correlation				1	.198**
	Sig. (2-tailed)					.000
Mean de	Pearson Correlation					1
	Sig. (2-tailed)					

**Correlation is significant at the 0.01 level (2-tailed)

* Correlation is significant at the 0.05 level (2-tailed)

Conclusion

The study employs descriptive statistics and correlation analysis. The descriptive profile shows that male visitors responded to the survey more than female, but local informants suggest that males and females visit the shrine in equal numbers. The majority of the people who visited the shrine are undergraduate, middle aged individuals with low income levels. There are not only Muslim visitors, since people from other religions have equal access to visit HDGB shrine. Providing good safety and security systems on the one hand helps local residents to feel secure and this should result in an increase of tourism. However, the study shows that people living near shrine and visitors and entrepreneurs around the site, are not fully satisfied with the security arrangements of the shrine. Proper directional signage would facilitate visitors, but some of the respondents believe that this aspect of the site is not properly catered for in HDGB shrine. Visitors get good value for their money when they visit HDGB shrine in both spiritual and monetary terms.

Empirical analysis shows that directional signage, good value for money and safety and security are all important elements for participants, and statistically, these features have a significant relationship with equal access. Display & exhibits have insignificant relationship with equal access.

Policy Suggestions

When considering the implications of this research, there are numbers of recommendations that should be taken into account. The study provides the following recommendations:

- As mentioned in the literature, Pakistan is a land that is culturally and religiously important for the people of different religions. Thus, there is a strong need to invest in a complete tourism strategy that involves the breadth of visitors.
- The wellbeing of the host community should be ensured and they should be provided with proper facilities that do not disrupt the peace and tranquillity of the area around the shrine.
- Potential tourists' awareness and understanding about religious tourism in the region needs to be enriched.
- More adequate, and detailed studies are needed in order to provide a healthier understanding of the different forms and dimensions of religious tourism as well as its management and effects on shrines, locations and territories. Generally speaking, throughout the world, and specifically talking about Pakistan, there is a great need for related to religious tourism - this could be improved with the formation of a network of researchers, and academics in this field.
- The role of government bodies regarding the maintenance of different shrines is limited, and this is evident in the various aspects investigated in this study. Perhaps the government could consider reforming or even privatising PTDC (Pakistan Tourism Development Corporation) and its provincial arms like TDCP (Tourism Development Corporation of Punjab). This should enhance the management of the shrine and independently maintain the whole system of the shrine area. If these institutions were privatised, in theory they should perform better in the provision of a professional level of religious tourism.

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