

# ***Effect of Religious Belief, Mental Relaxation and Cultural Enjoyment on Behavioral Intention of Tourists to Visit Lumbini, Nepal***

Teaching Asst. Sandhaya Kafley<sup>1</sup>

---

## **Abstract**

*The purpose of the study is to assess the effect of religious beliefs, cultural enjoyment, and mental relaxation on the behavioral intention of religious tourists in Lumbini. Data for the study were collected from three hundred and eighty-four respondents in Lumbini, comprising both domestic and international religious tourists. The Ordinary Least Squares Method (OLS) was adopted to analyze the collected data. Similarly, Karl Pearson's coefficient of correlation technique was used to measure the correlation between religious belief, cultural enjoyment, mental relaxation, and behavioral intention. The correlation results show a moderate level of relation between the variables. The findings of the study reveal a significant effect of religious belief, cultural enjoyment, and mental relaxation on the behavioral intention of religious tourists at Lumbini. Religious beliefs have a higher influence on the behavior of the tourists than the other two variables.*

**Keywords:** Religious Tourism, Behavioral Intention, Tourist Motivation, Religious Belief, Mental Relaxation and Lumbini

---

## **I. Introduction**

Rebuya et.al. (2020) defines religious tourism as travel undertaken with the primary goal of experiencing religious forms or the products they produce, such as art, culture, traditions, architecture etc. One of the oldest and now fastest-growing types of tourism in Nepal is pilgrimage tourism, often known as religious tourism, spiritual tourism, holy tourism, or faith tourism. It possesses two primary subgroups: travelers on pilgrimages who go to these locations for enlightenment, as well as other travelers, who visit these sites in order to learn about nonreligious attractions at these locations, like artifacts, landmarks, building design, cultural heritage, and tourism. In accordance with Buddhist legend, it is the location where, approximately in 566 BCE, queen Maya gave birth to Siddhartha Gautama. Gautama, who became Shakyamuni Buddha and established Buddhism, is said to have attained enlightenment in 528 BCE. One of the many sites that have drawn pilgrims is Lumbini, which emerged in locations that were significant to the Buddha's life. Buddhism is one of the most popular religions in Nepal, and in recent years an increasing number of people follow Buddhism in Nepal as well as around the world (Bajracharya, 2008).

Khanal (2009) stated that most asian tourists visit Lumbini during winter for their faith in Buddhism. They come for pilgrimage, historical monuments, archeology, and religious temples like Maya Devi. Griffin and Raj (2017) stated that the religious tourism and pilgrimage are key motivations for global travel, people strive for peace and happiness, yet often go without. People have begun to recognize Buddhism as a source and path forward for peace and happiness (Rai, 2020). As per Acharya (2009) Lumbini's tourism sector, focused on both services and products, is now a job creator. In actuality, a developing nation like Nepal ought to prioritize economic issues. To boost tourists' stay in Lumbini, offering more activities like ecotourism, cultural events, and guided tours to Lord Buddha's sites for visitors from Thailand and China could be beneficial. To boost tourist visits in Lumbini, events and tours showcasing Lord

---

<sup>1</sup>Ms. Kafley is currently working in Lumbini Banjija Campus, and Lumbini Buddhist University, Nepal and she can be reached by <[sandhayakafley@gmail.com](mailto:sandhayakafley@gmail.com)>

Buddha's sites should aim to increase visitor stay duration (Lammichhene, 2023). According to the Information Branch of Lumbini Development Trust, altogether 560,325 people from Nepal, India and other countries visited Lumbini as of July 2023 this year. During the same period of 2022, a total of 465,979 tourists visited Lumbini. Tourists are driven by various factors before choosing their destinations. The main motivations are intrinsic, including the desire for social connection, adventure, status, relaxation, escape, and health. Elements like beaches, recreational areas, and cultural attractions add to a destination's appeal (Uysal & Jurowski, 1994). Religious belief, cultural enjoyment, and mental relaxation are the motivational factors of tourists to visit the Buddhist sites (Wang, Chen & Wang, 2015).

Non-Buddhist tourists visit Buddhist sites for cultural and religious learning, and to relieve stress. Their motivations affect interest in temple stay programs. Non-Buddhist tourists may visit a Buddhist temple to learn about cultures, religions, and seek solace from stress (Choe, Blazey, & Buzinde, 2009). Tourists' behavior is the behavior that's appeared by the visitors when they devour any sort of item or benefit. This conduct is likely to be influenced by numerous components. It moreover includes look, assessment, buy, and repurchase of items or administrations of the customer. It is vital to get it how sightseers carry on as people or bunches and how they select, buy, and share their encounters with their peers (Piramanayagam, 2020). This paper focuses on the investigation of the influence of religious belief, cultural enjoyment, and mental relaxation on the behavioral intention to visit religious places with these three hypotheses 1: Religious Belief has positive influence on Behavioral intention of religious tourists. 2: Cultural Enjoyment has positive influence on Behavioral intention of religious tourists. 3: Mental Relaxation has positive influence on Behavioral intention of religious tourists. The study is just based on the data that have been collected from a single Buddhist site of Nepal i.e. Lumbini with the help of five point likert scale. Further research can be initiated including other religious sites of the Buddhism for example, Tilaurakot, Devadaha of Nepal for a better understanding the relationship between motivation and behavioral intention.

## II. Theoretical Framework

Holy conviction, the caliber of the services provided, as well as the architectural and cultural features of holy locations, were found to be religiously motivating elements. Structural equation modeling was used to investigate the role of these motivational components and their impact on behavioral intention. The study also showed that, after religious belief, the most motivating factor influencing the behavioral intention of religious tourists in Bodhgaya is service quality. However, visitors' behavioral intentions were not significantly impacted by the history, architecture, or cultural features of Bodhgaya. According to the report, service providers in this location should focus more on raising the caliber of their offerings (Piramanayagam et al., 2020).

Based on the motivational theory, religious beliefs and mental relaxation were identified as push factors, whereas cultural enjoyment and one item of mental relaxation were pull factors. The degree of religious belief had positive influence on both push-and-pull factors. Regarding the push forces, it is difficult to alter them within the local community at the sacred site. The local community needs to put in a lot more effort to preserve the original and traditional religious arts and festivals, as these draw in more religious tourists. Concurrently, fostering a strong religious atmosphere is critical to the long-term viability of religious places since it enhances visitors' prior experiences and level of religious belief, both of which boost the reasons for their return (Wang et al., 2015).

Numerous religious locations in the Kingdom of Saudi Arabia are well-liked and may receive more attention from different parties. Four people were also discovered, who can help marketers and decision-makers create plans that are appropriate for potential guests based

on the demographics and motivations of the participants. Additionally, a strong correlation was found between the individuals' intentions to visit and three motivational variables: self-esteem, relationships, and physiological needs (Kayal, 2023).

Any travel that is inspired by religion, whether fully or partially, is considered religious tourism, while some visitors to religious buildings or activities are not solely focused on religious matters, they may also be on a journey to experience cultural, traditional, spiritual, and landscape patterns. Additionally, it should be mentioned that pilgrimage destinations and/or sites have taken on a multipurpose quality that welcomes tourists in general because of the increase in travelers for religious tourism, whether for secular or religious reasons (Rebuya et al., 2020).

Sustainable Policies and institutional framework, Portraying core learning of different rituals, Unique and Consistent Branding, Patronization by the religious ministry, Innovative promotional tools, Combining with other forms of Tourism, Integrated Infrastructure, Stakeholder's Participation, Improving Connectivity and Arranging events plays as major determinants in development of religious tourism for attracting tourists to visit the religious sites (Saha & Roy, 2019). Travelers' attitude about stay action is influenced by perceived benefits, benign envy, and a decreased sense of risk (Zhang et. al., 2022).

According to Purowoko, Patana and Ginting (2022) the level in each sector considered, including the surrounding environment, accessibility and affordability, safety, facilities, cleanliness, comfort, restrooms, road infrastructure, and promotion. In order to provide a comprehensive picture of the degree of visitor satisfaction for each category of push and pull factors for drawing tourists to Indonesia, which encourages eco tourism, scores for all elements are also obtained.

There was no mediation influence between perceived hazards and behavioral intention, the attitude of tourists toward visiting behavior strongly mediated the link between destination image, perceived value, satisfaction, and behavioral intention (Hasan, Ray & Neela, 2021). Promotional strategies, infrastructure facilities, and new rules, regulations, and norms are influencing to develop spiritual tourism in Sri Lanka. Spiritual tourist visit to Sri Lanka because of pilgrimage, cultural heritage, and experimental purposes. But, meditation is the core element of spiritual tourism development in Sri Lanka (Jayasinghe & Wimalaratana, 2020).

There is a complex link between attitudes toward tourism, place attachment, place image, and pro-tourist behavioral intention. Remarkably, place image and pro-tourist behavioral intention are totally mediated by attitude toward tourism and place attachment. The absence of a tourist mindset or a place connection, place image would not have been affected pro-tourism behavioral intention. Furthermore, the partial mediation of place attachment between place image and attitude toward tourism implies that place attachment strengthened the influence of place image on attitude toward tourism (Shen, Geng & Su, 2019). The growing impact of exposure to nature on motivations, especially when considering pull forces. It is discovered that the significance of danger and excitement in motives, which has been highlighted in earlier research, is rather little amidst these participants (Giddy, 2018). Additionally, experiences in adventure tourism are shown to be dynamic, with a growing number of important impacting determinations. Likewise, Giddy (2018) pointed out how the motivations of participants varied substantially depending on the type of activity in which they participated. Religious belief significantly influences the intended behavior of religious tourists (Wibowo & Masitoh, 2018).

Age and religious beliefs have a tendency to influence tourist behavior. Young Muslim tourists from Turkey (Gen Y) appeared to have only a passing familiarity with sacred places, particularly when those locations do not align with their own beliefs. The level of superficiality appeared to be higher among young male students and Euro Turks. Both Muslims and Christians show both parallels (deeper regard and interest as people age) and differences (more women are interested in Muslims, more Christians worship here) (Oter & Cetinkaya, 2016).

There are five main reasons people attend the pilgrimage site: spiritual, nationalistic, familial, friendship, and travel. There are also disparities in the significance of these reasons between the seven tourist categories. While some of these reasons are similar to those behind religious pilgrimages and, on the other hand, to those behind leisure travel, there are some reasons that are specific to secular pilgrimages (Hyde & Harman, 2011). Palestine's distinctiveness, historical significance, legacy, culture, geography, nature, and faiths are some of the main draws for legitimate tourists (Suleiman & Mohamed, 2011).

People are motivated to visit scary and religious locations by five primary experiencing elements: spiritual, cultural, environmental, secular, and educational through the use of a phenomenological approach (Andriotis, 2009). Religious travelers travel for reasons that come from inside. The pursuit of religion is a significant driving force behind visitors' visits to sites of worship. Trips to neighboring pilgrimage sites or religious conferences set apart the short-term religious tourism. The long term refers to trips that last a few days or weeks to national and international conference locations or places of pilgrimage (Rinschede, 1992). Religious tourists are motivated by two factors: push factors, including faith seeking, relaxation, and socialization; and pull factors, such as cultural aspects, religious beliefs, facilities, and accessibility. These factors are considered internal and external motivations (Dann, 1981).

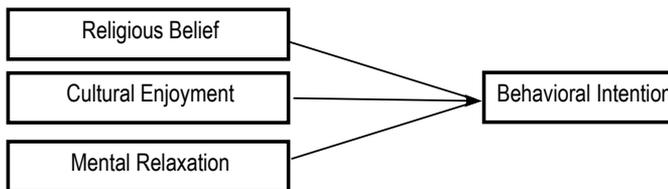
## Research Framework

Figure 1

### Research Framework

Independent Variables

Dependent Variable



Note. Piramanayagam, et. al, 2020; and Wang, Chen & Huang, 2015

## III. Research Methodology

The study is based on Primary data; data has been collected from the Lumbini a Buddhist pilgrimage site from the period May 2023 to October 2023. Casual comparative research design has been adopted for empirical analysis of data. Population is infinite thus, Conchran's formula has been used to determine the sample size. The sample size is 384. The twenty item survey is developed to measure motivations of religious tourists at Birth Place of Buddha, Lumbini, Nepal. The questionnaire used a five-point Likert-type response scale, ranging from 1 = strongly agree to 5 = strongly disagree, to assess each item. Three sections were included in the questionnaire. The first part aimed to explore the socio-demographic information on gender, age, marriage, education, and occupation. The second part is related to classification of tourists' motives. The second part includes questions related to behavioral intention of tourists. The third related to tourists' degree of religious belief in Buddhism. The third section is questions that are related to cultural enjoyments at Lumbini and finally the last part of questionnaire is related to motives towards mental relaxation through the approach of Buddhism. The data were collected at outside of the Maya Devi temple, when tourists had a rest after praying. The total 732 survey questionnaires were distributed to religious tourists and self-completed by respondents in Lumbini, only 521 questionnaires were received and 384 valid responses were used for further analysis.

The validity of the questionnaire checked with the pilot test before May 2023 with 32 sets of

questions, and the questionnaire found valid. Kolmogorov-Smirnov test for normality shows the p-value is (0.066) which is greater than 5% level of significance, so data found normal. Similarly, through Shapiro-Wilk test, the p-value is (0.071) which is also greater than (0.05), it also shows data are normally distributed. The cronbach's Alpha of Behavioral Intention, Religious Belief, Cultural Enjoyment and Mental Relaxation are (0.801), (0.930), (0.690) and (0.870) which proves the reliability.

Descriptive statistics used to understand the socio demographic information about the respondents. Independent sample Test used to check the mean difference between the variable similarly to know mean difference among the group, one way ANOVA has been adopted. Karl Pearson's coefficient of correlation test has been done to check relationship between dependent and independent variables. Ordinary Least Square (OLS) method of regression analysis has been executed to check effect of independent variables on dependent variable.

#### IV. Results and Conclusion

##### Descriptive Analysis

The table 1 depicted below that out of 384 valid respondents (197) are male and (187) are female. From this, concluded that 51.3 percent of male respondents are playing their role in this research work by giving their opinion. Similarly, if it is assessed from the angle of age group (28-38) age group is ranked in first with (108) respondents, and second is gone for the (38-48) age group with (106) respondents. Likewise, the third group is (48-58) with (81) respondents. Therefore, it can be said that having majority of the respondents from the age group of (28-48) they opines as per the objective of the questionnaire. Looking at the marital status out of (384) respondents 59.4 percent are married and 40.6 percent are unmarried among the respondents taken under the study.

**Table 1**

*Table showing the gender, age and, marital status of respondents*

Category	Gender		Marital Status	Category	Gender		Marital Status	Category	Gender	
	Female	Male			Female	Male			Female	Male
Frequency	187	197	384	Frequency	187	197	384	Frequency	187	197
Percent	48.7	51.3	100	Percent	48.7	51.3	100	Percent	48.7	51.3

**Table 2**

*Level of education and, occupation of respondents*

Category	Level of education				Occupation			Total	
	Primary	Secondary	Junior college and universities	Masters and Ph.D	Scholar	Job Holder	Self employed		Others
Frequency	35	78	188	83	52	146	100	86	384
Percent	9.1	20.3	49	21.6	13.5	38	26	22.4	100

It has been disclosed from the table 2 mentioned above that out of (384) valid respondent 49 percent belongs to junior college and universities and 21.6 percent comes from masters and PHD. Similarly, 38 percent respondents are jobholders and 26 percent are self-employed.

Therefore it can be concluded that most of the respondents are educated and busy with their service and own business.

**Table 3***Nationalities of respondents*

Category	Nationalities								Total
	China	Korea	Sri Lanka	Thailand	Japan	Germany	Vietnam	Others	
Frequency	43	36	54	32	25	24	38	132	384
Percent	11.2	9.4	14.1	8.3	6.5	6.3	9.9	34.4	-

The table 3 distributed the different nationalities who visited Lumbini during the study period from May, 2023 to October 2023 under the study. The dominating percent of visitors 14.1 percent are from Sri Lanka followed by 11.2 percent from China and third rank goes to Vietnam with 9.9 percent. So, it is obvious from the above analysis that most of the religious tourist who visited Lumbini during the study period is from Buddhist country having 22 million population with 70.2 percent Buddhist as per official record 3 March of 2022 of Sri Lankan Government. Similarly 34.4 % respondents belongs various other nation like USA, Bhutan, Singapore, Taiwan, USA, Russia, Nepal and so on.

**Table 4***Respondents religion and their frequency of visit to Lumbini*

Category	Religion				Frequency of Visit					Total
	Buddhism	Christianity	Islam	Hinduism	First Time	Second Time	Third Time	Fourth Time	More than four times	
Frequency	235	47	38	64	125	158	80	8	13	384
Percent	61.2	12.2	9.9	16.7	32.6	41.1	20.8	2.1	3.4	-

The table 4 presented above disclosed that out of (384) valid respondents 61.2 follows Buddhist, 16.7 percent follows Hindu religion and the 12.2 percent belongs to Christian who visited Lumbini during the study period of May 2023 October 2023. It has also clear from the table 5 that out of (384) respondents 41.1 percent of them visited Lumbini second time. 32.6 percent of the total visitor landed first time in Lumbini. It has been observed from the table that 3.4 percent of the total respondents visited the study location more than four times. It can be concluded that Buddhist shows more interest to visit Lumbini in comparison to other religion.

**Independent Sample t test for Gender****Table 5***Independent Sample Test for Gender*

	F	Sig.	T	Df	Sig. (2-tailed)
Religious Belief	.004	.951	.713	382	.476
Cultural Enjoyment	.346	.557	.041	382	.968
Mental Relaxation	.316	.575	1.105	382	.269
Behavioral intention	4.582	.033	3.101	382	.003

In the above table 5, the F statistics of religious belief is (0.004) with p value (.951), similarly, t value is (.713) with p value (.476) indicates that there is no significant difference on religious belief of male and female. Similarly, the F statistics of cultural enjoyment is (0.346) with p value (.557) and t statistic (.041) with p value (.968) indicates that there is no significant difference on cultural enjoyment of male and female. Likewise, the F statistics (0.316) with p value (0.575) and t statistic (1.106) with p value (0.269) indicates there is no significant difference on mental relaxation of male and female. And at last, the F statistics (4.582) with p value (0.033) and t statistic (3.101) with p value (0.003) indicates there is a significant difference on behavioral intention of male and female.

## Independent Sample t test for Marital Status

**Table 6**

*Independent Sample t test for Marital Status*

	F	Sig.	T	Sig. (2-tailed)
Religious Belief	0.803	.371	-1.152	.250
Cultural Enjoyment	7.569	.006	.730	.466
Mental Relaxation	12.271	.001	-.010	.004
Behavioral Intention	0.028	.868	4.287	.003

From table 6, the F statistics of religious belief is (.803) with p value (.371), similarly, t value is (-1.152) with p value (.250) indicates that there is no significance difference on religious belief of married and unmarried respondents. Similarly, F statistics of cultural enjoyment is (7.769) with p value (.006) and t statistic (.730) with p value (.466) indicates that there is no significant difference on cultural enjoyment of married and unmarried respondents. Likewise, F statistics (12.271) with p value (0.001) and t statistic (-.010) with p value (0.004) indicates there is a significant difference on mental relaxation of male and female. At last, F statistics (0.028) with p value (0.868) and t statistic (4.287) with p value (0.003) indicates there is a significant difference on behavioral intention of married and unmarried.

## ONE-WAY ANOVA

From the table 7, F Statistic (9.13) with p value (0.000) indicates that there is a significant difference among the mean values of age group(18-28), (28-38), (38-48), (48-58) and (58 to above) age group of the respondents who visit Lumbini on the basis of behavioral intention to visit Lumbini. F Statistic (0.28) with p value (0.84) indicates that there is no significant difference among the mean values of Primary, Secondary, Junior college & universities, Masters and PhD. level of the respondents who visit Lumbini. Similarly, F Statistic (10.241) with p value (0.000) indicates that there is a significant difference among the mean values of various respondents who are scholar, job holder, self-employed and others who visit Lumbini. F Statistic (295.927) with p value (0.000) indicates that there is a significant difference among the mean values of various respondent with religion (Buddhism, Christianity, Islam and Hinduism) who visit Lumbini. F Statistic (29.054) with p value (0.000) indicates that there is a significant difference among the mean values of respondents of various nation like China, Korea, Sri Lanka, Thailand, Japan, Germany, Vietnam, others who visit Lumbini concerned to behavioral intention to visit Lumbini.

**Table 7***One Way ANOVA*

Category		Mean Square	F	Sig.
Age	Between the groups	4.555	9.13	0.000
Education Level	Between the groups	0.152	0.28	0.840
Occupation	Between the groups	5.169	10.241	0.000
Religion	Between the groups	48.39	295.927	0.000
Nationalities	Between the groups	10.396	29.054	0.000

**Correlation****Table 8***Correlations between dependent and independent variables*

	Behavioral Intention	Religious Belief	Cultural Enjoyment	Mental Relaxation
Behavioral Intention	1	.648*	.573*	.609*
Religious Belief		1	.516*	.791*
Cultural Enjoyment			1	.542*
Mental Relaxation				1

1 percent Level of significance\*, 5 percent level of significance \*\*

Results from the above correlation table 8 depicted that Behavioral Intention and Religious Belief have a positive correlation of (0.648). Behavioral Intention and Cultural Enjoyment have a positive correlation of (0.573). Behavioral Intention and Mental Relaxation have a positive correlation of (0.609). Religious Belief and Cultural Enjoyment have a positive correlation of (0.516). Religious Belief and Mental Relaxation have a positive correlation of (0.791). Cultural Enjoyment and Mental Relaxation have a positive correlation of (0.542). In addition, it is found that all the variables are significant at 1% level of significance. Therefore, it is concluded that Religious Belief, Cultural Enjoyment and Mental Relaxation have moderate correlation with Behavioral Intention, so simple linear regression analysis can be used to estimate the effects of independent variables on dependent variables considered under the study.

**Ordinary least square (OLS) regression**

From the regression model stated on table 9, it is found that the overall regression model has been fixed with R square (0.545), it means that 54.5% of the behavioral intention is explained by the predictors i.e. Mental Relaxation, Cultural Enjoyment, Religious Belief and 45.5% of Behavioral Intention is explained by other variables other than independent variables. The P value of the variables Religious Belief, Cultural Enjoyment and Mental Relaxation are (0.000), (0.002) and (0.000) respectively. It means the alternative hypothesis is accepted i.e. independent variables Religious Belief, Cultural Enjoyment and Mental Relaxation has significant effect on Behavioral Intention of religious tourists at Lumbini. The values of unstandardized coefficients are Mental Relaxation (0.222), religious beliefs (0.216) and cultural enjoyment (0.017). Among the three independent variables, Mental Relaxation (0.222) has higher unstandardized beta coefficient, which shows that Mental Relaxation has a dominant effect on Behavioral Intention of tourist visiting Lumbini.

**Table 9**

*Regression analysis between Behavioral Intention and Religious Beliefs, Cultural Enjoyment and Mental Relaxation*

	Unstandardized Coefficients		Standardized Coefficients	T	Sig.
	B	Std. Error	Beta		
(Constant)	0.721	0.085		8.514	0.000
Religious Belief	0.216	0.031	0.44	7.005	0.000
Cultural Enjoyment	0.017	0.024	0.031	0.68	0.002
Mental Relaxation	0.222	0.06	0.244	3.716	0.000

Dependent variable: Behavioral Intention  
R square Value : 0.545

The variable 'Religious Belief' has a positive standardized beta coefficient of (0.44), which means, keeping other variable constant, when 'Religious Belief' increases by one unit, the dependent variable 'Behavioral Intention' is estimated to increase by (0.44) units. The variable 'Cultural Enjoyment' has a positive standardized beta coefficient of (0.031), which means, keeping other variable constant, when 'Religious Belief' increases by one unit, the dependent variable 'Behavioral Intention' is estimated to increase by (0.031) units. Variable 'Mental Relaxation' has a positive standardized beta coefficient of (0.244), which means, keeping other variable constant, when 'Religious Belief' increases by one unit, the dependent variable 'Behavioral Intention' is estimated to increase by (0.244) units.

### **Discussion and Conclusion**

Mental Relaxation is the dominating variable on Behavioral Intention whereas in the study of (Priamanayagan et al., 2020) the religious belief is taken as the most influencing factor of Behavioral Intention after service quality. The finding of this study is also consistent with the result of (Wibowo & Masitoh, 2018) which concluded that religious belief has significant influence on behavioral intention of visitors at religious sites. The study done by Wang, Chen and Huang (2016) revealed that the religious belief was the major source of motivation for Buddhists in China, however in this study, Mental Relaxation is found to have higher influence on behavioral intention of tourists.

The overall finding of this study suggests that tourists visit the religious sites with religious purpose, for relaxing their mind as well as cultural enjoyment is also an important reason after religious beliefs and mental relaxation for tourists to visit the religious sites. Hence, the religious sites need to create and maintain the religious value as well as peace around. The community shall conduct the cultural program and Buddhist festival more and attractively so that it can, attracts more visitors. Strong religious environment shall be created for attracting more tourists and motivating them to visit again to Lumbini.

This study highlights the significance of including the components related to religious belief, mental relaxation, and cultural enjoyment in promotional tools as well as campaigns to attract more tourists to Buddhist religious sites. The findings of the study also provide valuable insights for several stakeholders involved in tourism development and management in Lumbini. This study is limited to Lumbini only. Further research can be initiated including other religious sites of the Buddhism, for example, Tilaurakot, Devadaha of Nepal for a better understanding the relationship between motivation and behavioral intention as well as push factor and pull factor analysis can also be done on the same site for better understanding of the concept.

**References**

- Acharya, P. (2009). Socio-economic Impacts of tourism in Lumbini, Nepal: A Case Study. *Dhaulagiri Journal of Sociology and Anthropology* 1, DOI:10.3126/dsaj.v1i0.290
- Acharya, P. (2009). Socio-economic Impacts of tourism in Lumbini, Nepal: A Case Study. *Dhaulagiri Journal of Sociology and Anthropology* 1, DOI:10.3126/dsaj.v1i0.290
- Andriotis, K. (2009). Sacred site experience: A phenomenological study. *Annals of Tourism Research*, 36(1), 64–84.
- Bajracharya, N. M. (2008). A brief introduction to Buddhism of Nepal (Nepalese Buddhism). *Korea Conference of Buddhist Studies*, Dongguk University, Seoul, Korea(South).
- Choe, J.; Blazey, M. and Buzinde, C. (2009). The motivations of non-Buddhists visiting a buddhist temple. *Travel and Tourism Research Association Advancing Tourism Research Globally*. [https://scholarworks.umass.edu/ttra/2009/Illustrated\\_Papers/11](https://scholarworks.umass.edu/ttra/2009/Illustrated_Papers/11)
- Dann, G. M. S. (1981). Tourist motivation an appraisal. *Annals of Tourism Research* 8(2): 187-219 doi:<https://doi.org/10.21427/D7013P>
- Giddy, J. (2018). Adventure Tourism Motivations: A push and pull factor approach. *Bulletin of Geography. Socio-Economic Series*, 42(42), 47-58. DOI: <http://doi.org/10.2478/bog-2018-0030>
- Griffin, K., & Raj, R. (2017). The importance of religious tourism and pilgrimage: Reflecting on Definitions, Motives, and Data. *International Journal of Religious Tourism and Pilgrimage*, 5(3). Retrieved from <http://arrow.dit.ie/ijrtp/> ISSN : 2009-7379
- Hasan, M.K., Ray, R., & Neela, N. (2023). Tourists' behavioural intention in coastal tourism settings: Examining the mediating role of attitude to behaviour. *Tourism Planning & Development*. 20:6, 955-972, DOI: 10.1080/21568316.2021.2001035
- Hyde, K. F., & Harman, S. (2011). Motives for a secular pilgrimage to the Gallipoli battlefields. *Tourism Management*. 32(6), 1343–1351.
- Jayasinghe, A. & Wimalaratana, W. (2020). Role of spiritual tourism to develop sri lanka tourism after Covid-19: With Special Reference to expertise perceptions based on meditation centres. *Journal of Tourism Economics and Applied Research*, 4(2), 2020 ISSN 2602-
- Kayal, G. (2023). The personas and motivation of religious tourists and their impact on intentions to visit religious sites in Saudi Arabia. *International Journal of Tourism Cities*, 9(1), 201-219. <https://doi.org/10.1108/IJTC-04-2022-0092>
- Khanal, P. (2009). An assessment on prospects of religious tourism in Nepal (A case study of Lumbini in Rupandehi District). *Central Department of Rural Development*, <https://elibrary.tucl.edu.np/handle/123456789/6011>
- Lammichene, B. (2023). Prospects of religious tourism in Nepal. *The Journal of Social Sciences Studies and Research*, 3(2).
- Oter, Z. & Cetinkaya, M.Y. (2016). Interfaith tourist behaviour at religious heritage sites: House of the Virgin Mary case in Turkey. *International Journal of Religious Tourism and Pilgrimage*, 4(2).
- Piramanayagam, et.al, (2020). Tourist's motivation and behavioural intention to visit a religious Buddhist site: A case study of Bodhgaya. *International Journal of Religious Tourism and Pilgrimage*, 8
- Purwoko, A., Patana, P., & S, A. G. (2022). Visitor valuation for natural tourism development in Simarjarunjung, North Sumatra, Indonesia. *IOP Conference Series. Earth and Environmental Science*, 1115(1), 012064. doi:<https://doi.org/10.1088/1755-1315/1115/1/012064>
- Rai, D. H. (2020). Buddhism and tourism: A study of Lumbini, Nepal. *Journal of Tourism & Hospitality Education*.

10, 22-52

- Rainbow, C. (2021). *Brief history of Buddhism in Asia*. DOI - 10.13140/RG.2.2.20799.02728
- Raj, R. & Griffin, K. (2020). Reflecting on the impact of COVID 19 on religious tourism and pilgrimage. *International Journal of Religious Tourism and Pilgrimage*, 8(7), pp.1-8. ISSN2009-7379DOI: <https://doi.org/10.21427/D7VC7D>
- Rebuya, et a, (2020) Assessing religious tourism motivational factors and experiences of visitors to selected religious sites in camarines Sur, *Philippines. Open Access Library Journal*, 7.
- Reymar, T. (2022). Tourist behavior and intention to revisit the religious sites: The case of Cagayan Valley Region, Philippines. *Advance Knowledge for Executives*, 1(2), No.7, 1-15, <http://dx.doi.org/10.2139/ssrn.4236348>
- Rinschede, G. (1992). ER - MS of religious tourism. *Annals of Tourism Research*, 19(1), 51–67.
- Saha, P. & Roy, B. (2019) Determinants of religious tourism: An empirical investigation. *Journal of Business Studies*, 40(3)
- Shen, K., Geng, C., & Su, X. (2019). Antecedents of residents' pro-tourism behavioral intention: Place image, place attachment, and attitude. sec. *Environmental Psychology*. 10. <https://doi.org/10.3389/fpsyg.2019.02349>
- Suleiman, J.S. & Mohamed, B. (2011). Factors impact on religious tourism market: The case of the Palestinian territories. *International Journal of Business and Management*, 8(7)
- Uysal, M., & Jurowski, C. (1994). Testing the push and pull factors. *Annals of Tourism Research*, 21, 844-846. [https://doi.org/10.1016/0160-7383\(94\)90091-4](https://doi.org/10.1016/0160-7383(94)90091-4)
- Wang, W. et.al. (2015). Religious tourist motivation in Buddhist mountain: The case from China. *Asia Pacific Journal of Tourism Research*. DOI: 10.1080/10941665.2015.1016443
- Wibowo, H.A. & Masitoh M.R. (2018). Measuring religiosity and its effects on attitude and intention to wear a hijab: Revalidating the scale. *Increase Management Relevance and Competitiveness*. CRC Press, 4
- Wong, C. U. I., Ryan, C., & McIntosh, A. (2013). The monasteries of Putuoshan, China: Sites of secular or religious tourism. *Journal of Travel & Tourism Marketing*, 30(6), 577–594.
- Zhang, Y., Shen, H., Xu, J, & Qian, S.F. (2022). Antecedents of attitude and their impact on behavioral intention in the staycation context. *Front Psychol*. doi: 10.3389/fpsyg.2022.996788.