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## PILGRIMAGE MOVEMENT AND PILGRIM SATISFACTION AS A CUSTOMER

**Abstract:** *The article illustrates the trend of non-relegation tourism, which, in a way, forces places of worship to take care of complete infrastructure and satisfy the needs of pilgrims. Merely "offering" a place of worship is not enough these days. Research carried out in 2020 shows that the pilgrim has also become a customer who is more willing to participate in logistically well-prepared events and offers him opportunities. The article also analyzes possible future research and confirms the hypotheses. A tool in the form of the Kano Model was used for the research, serving to assess satisfaction.*

**Keywords:** *Pilgrim - Customer, Pilgrimage Movement, Customer Satisfaction*

### 1. Pilgrimage movement and pilgrimage tourism

The most important places in the world visited by tourists are cities (*Tourism, Religion and Spiritual Journeys* 2006). The progress of civilization accompanying the industrial revolution and migration of people from rural areas to cities contributed to the development of large agglomerations. Cities found themselves at the epicenter of tourist destinations (Chen et al., 2017). Today, the need for intelligent and sustainable city management poses a number of challenges for representatives and stakeholders of the public sector in the area of urbanization - economic, environmental and social goals should be treated holistically (Amaro et al. 2018; Buitrago Esquinas and Caraballo Pou 2019). This strategy is called the new paradigm of urban policy, "whereby cultural heritage is no longer a major attraction for tourists to cities"(Collins-Kreiner, 2016, 2020). What makes the place attractive is the skillful combination of tradition with

modernity, high culture with mass culture, sacred with profane.

The pilgrimage movement is a phenomenon characteristic of all religions of the world, both ancient and modern. The phenomenon of pilgrimage to contemporary pilgrimage centers of Buddhism, Hinduism, Islam or Christianity has been elaborated on from the point of view of the sociology of religion (Bowen & Whalen 2017).

From the theological point of view, a pilgrimage is a trip for religious purposes to places recognized as holy and famous for God's favors; it is therefore a journey of piety or to do penance and obtain an indulgence(Dowson et al. 2019). According to this assumption, a pilgrim is a person who consciously decides to wander individually or collectively, either out of the will to manifest his piety outwardly, or to deserve a special payment, which is supernatural grace, through the effort of the journey (Egio Rubio & Fernández Toledo, 2020). The religious dimension, which is the basis for the formation of pilgrim groups, integrates various manifestations of secular culture

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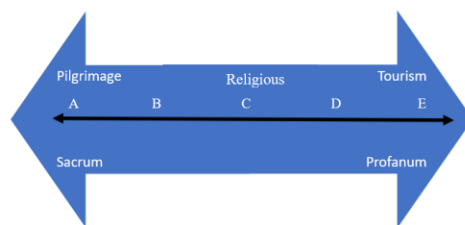
over the years and as customs develop (Duan et al. 2016). When discussing the pilgrimage movement, the model proposed by Władysław Piwowarski was used (Enongene & Griffin, 2019). When talking about the structure of pilgrimage centers in Poland, there are centers that attract a larger or smaller number of pilgrims (the geography of the pilgrimage movement). Additional criteria take into account the horizontal dimension (territorial range of pilgrimages to individual centers) and vertical dimensions (intense expectations of pilgrims, i.e. spiritual and religious, and extensive, i.e. national and social). On the basis of the above indicators, according to W. Piwowarski, four basic types of centers can be distinguished: national, regional, local and parish (Gitto & Mancuso, 2017).

Pilgrimage, as an act of faith, is an important practice of communication and social interaction, an important factor of rapprochement between people (Geetha et al., 2017). Each year, tens of thousands of people around the world go on hiking, biking or horse-riding pilgrimages that last several days or several weeks, to leave their daily chores behind, and to contemplate in silence. On the pilgrimage routes, there are also people looking for faith who want to make a certain assessment of their lives so far (Gan et al., 2017). Despite cultural and religious differences and language barriers, pilgrims make great friendships. A smile, a kind word, kindness, mutual help and time spent together and prayer during the successive stages of the difficult journey unite the participants into one pilgrimage community and foster making long-term friendships (Kim et al., 2017).

In the literature on the subject, there are many terminological concepts for religious tourism and pilgrimage tourism: those that treat them as independent concepts; those that treat them as synonyms; finally - a scientific concept that combines them. Terminological research on this issue is widely described, starting with the distinction between the definitions of

religious tourism and religious tourism. The author points to the main difference between religious and pilgrimage tourism, which is the motivation to undertake tourist activity. The immeasurability of tourists' spiritual motives is emphasized, which hinders the methodological aspect of this issue in science (J. Giberson et al., 2017). In the literature on the subject, pilgrimages are described as a specific type of travel, organized collectively or individually, widespread and universal, related to temples, the most holy of which are called sanctuaries (Jones et al. 2018). It is worth emphasizing that pilgrimages are not associated with one specific religion, it is a multicultural phenomenon that occurs in the history of religion of all faiths (Raj & Griffin 2015; Lykoudi et al., 2019). A pilgrimage is "a journey undertaken for religious reasons to a place considered to be a sacred" locus sacer", due to the special action of God or a deity in it, in order to perform certain acts of religious piety and penance" (Shinde, 2015).

Religious tourism is migrations related to the achievement of religious-cognitive or cognitive goals, and pilgrimage tourism is migrations related solely to the realization of religious motives. Figure 1 illustrates this phenomenon in an interesting way, according to which there are many possibilities between the two poles: the sacred (pilgrimage) and the secular (tourism).



- A. Pious pilgrim
- B. Pilgrim > Tourist
- C. Pilgrim = Tourist
- D. Tourist > Pilgrim
- E. Secular tourist

**Figure 1.** Continuum on the pilgrimage - tourism axis

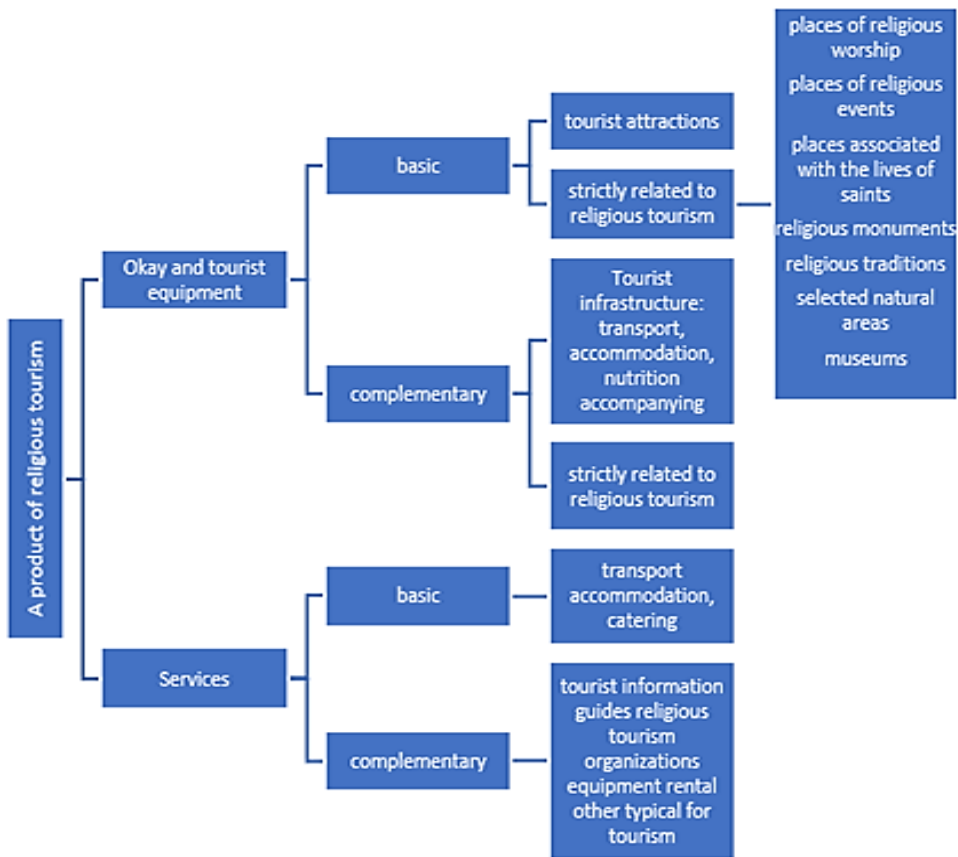
Source: adapted from Smith, 1992

Trying to ascribe common features to pilgrimage and purely tourist migrations, it is considered justified to recognize the term "pilgrimage tourism" in the literature on the subject (Tourism, Religion and Spiritual Journeys, 2006). The system of these features is formed by (Kim, 2018):

- voluntary movement of people,
- use of tourist and general infrastructure services,
- travel seasonality,
- favorable functional and spatial transformations of target towns,
- concern for the protection of the natural environment,
- financial expenses related to travel and residence.

The dominant destination of tourist journeys, including those of a religious nature, are tourist values, which constitute the core of the tourist product (Amaro et al. 2018). As far as religious tourism is concerned, it consists of sacred buildings, places of religious events and others (Fig. 2).

For these places, it is necessary to pay attention to issues related to quality (Costa et al., 2019; Sá et al., 2019; Sá et al., 2020; Felix et al., 2018; Africano et al., 2019; Barbosa et al., 2021), as well as environmental issues (Bravi et al., 2020; Talapatra et al., 2022).



**Figure 2.** A product of religious tourism  
Source: own study based on: Panasiuk, 2010, p. 375

## **2. Research Model and Hypothesis Development**

Pilgrimages are a time of concentration and relaxation, to facilitate this, a strategy should be developed that will support this state and satisfy basic needs. Such thinking about websites, profiles or applications will also ensure the reputation of the place and its online image (Rountree, 2002). Moreover, previous studies have indicated a lack of research dealing with a pilgrim as a client who has needs other than just communing with a great place (Sharpley, 2021), this study should reveal specific dimensions of non-spiritual needs (Timothy & Olsen 2006; tom Dieck & Jung, 2017).

In order to verify the conducted analyzes, the effects of the study of treating a pilgrim as a client should be tested, we put forward the following hypotheses:

Hypothesis 1 (H1): Pilgrim, he pays attention to satisfying non-spiritual needs in the place of worship.

Hypothesis 2 (H2). The variety of services offered in places of worship has a positive impact on the perceived quality and image.

In order to test the research model and hypotheses used to verify the conducted research, a questionnaire survey was conducted to collect answers among pilgrims visiting the Jasna Góra sanctuary. The research questionnaire consists of four parts. The first part of the questionnaire measured the characteristics of the respondents, it consisted of 18 statements about the motivation of pilgrimage, the way of pilgrimage, the variety of facilities offered and additional services that are possible in the place of worship.

The criterion for the selection of the respondents for the study was pilgrimage activity, which allowed to distinguish the so-called leaders who have made at least five organized pilgrimages to at least three different places of worship. The selection of respondents was well thought out, adequate

to the principles established in the selection (Terzidou et al., 2017). The questionnaire was sent by e-mail to selected respondents on a sample of 1000 people. Each of the respondents received an e-mail with an invitation to participate in the study, with a brief explanation of the purpose of the study and objectives. The anonymity of the respondents was fully secured. During data collection, it was checked that the data was in line with the planned sample quota design. In total, 951 responses were received. The sample consisted of 48% of men and 87% of the respondents declared that they had participated in the pilgrimage at least the eighth time. Among the respondents, 33.8% of them use the services offered by the place of worship, 50.87% of the respondents use logistic and infrastructure solutions every day, and 6.46% use applications and solutions to navigate through places of worship.

A religious tourist forced to think about the pilgrim not as someone who comes to the place of pilgrimage only for the place of worship. Especially young people expect the place they visit to offer them everything. The entire logistics base, so that someone thinks for them, makes it easier for them to function. Modern websites, applications, pins are being handled more and more by older generations. The correctness of the content was ensured by adjusting the questionnaire items based on the existing literature and analysis. It was decided that the application of the Kano model will illustrate customer satisfaction with the company's image in social media. The Kano model allows to examine the dependence on the development of a product or its service, characteristics and the level of customer satisfaction kan(T. Griffin et al., 2017). Using the Kano model, it can be shown that not all product elements are equally important from the customers' point of view (Kartika, 2021). Noriaki Kano divided the attributes into six groups (Kartika, 2021):

- The "must-be" or "must-have" The lack of these functions may lead to the loss of the client (Jahmaniet al., 2020).
- "One-dimensional" attributes are most important to customer satisfaction with a product or service.
- "Attractive" attributes must attract the customer to the product or service.
- Inverted attributes occur when the client prefers no attribute at all (Kartika, 2021).
- Indifferent attributes do not affect customer satisfaction.
- The "contradiction" is with the Kano method. It is an attribute that has been assessed as functional or non-functional in both question forms (Haq 2021).

The Kano method was used in the form of a special type of questionnaire. Based on the statements about the quality of the profiles, a questionnaire was prepared containing positive and negative versions of the statements relating to the attributes of the company's image in social media (Rountree 2002; Chen et al., 2017). The company's customers indicated in the survey what features must be taken into account and which will have an impact on the level of customer satisfaction and the perception of the company's image.

### 3. Results

This stage of research is primarily a questionnaire describing the potential attributes that should characterize the image in social media, the media itself and the threats it carries (Amaro et al., 2021). The respondents were asked to rate the attributes when they occur (positive attributes) and when they do not occur (negative attributes). Based on the responses, it was possible to indicate features that must be included, but also those features that affect the overall customer satisfaction (one-dimensional). The list of positives from the Kano questionnaire is presented in Table 1. The assessment of these features (answers to these questions) was based on the following scale: (a) "I like it", (b) "It must be like this", (c) "I don't mind it", (d) "I can take it", (e) "I don't like it."

The analysis of the results was based on the individual types of attributes included in the questionnaire, using the comparisons presented in Table 2. Then it was checked which type of feature was indicated most often.

**Table 1.** Attributes developed as a pilgrim as a customer.

| Attribute Number | Attributes (Positive Attributes)   |
|------------------|--|
| 1                | Religious sites should have a well-organized and transparent website.  |
| 2                | Places of worship and pilgrimage should have profiles on social media.   |
| 3                | The information on the website should be up-to-date and complete.  |
| 4                | The website should contain accurate contact details, a location pin, an access map, and entry markings.                      |
| 5                | Place of worship offers should be updated frequently.  |
| 6                | Site map, menu should be clear and logical.  |
| 7                | Information about the services and products offered should be complete and their photos legible.                             |
| 8                | The site of the place of worship should contain an easy-to-use search engine.  |
| 9                | The site and place of worship should have a map of how to navigate around the site.  |
| 10               | The map, page and markings in the place of the culture should indicate the place where the devotional items are consecrated. |
| 11               | it is necessary to indicate the places of purchase of souvenirs, devotional items.   |
| 12               | Pastoral points are marked with function and time.   |

|    |   |
|----|---|
| 13 | The pilgrim should be able to choose from a variety of payment methods.                               |
| 14 | Making a donation can take a different form of payment and currency.                                  |
| 15 | Donations can be made anonymously.  |
| 16 | After purchasing in a place of worship, the pilgrim should be able to add their own purchase reviews. |
| 17 | After the purchase, the pilgrim should be able to return the product if he does not like it.          |
| 18 | The pilgrim should be able to return or replace damaged products                                      |
| 19 | Pilgrims traveling alone should have guides.  |
| 20 | The place of worship prepares information about meeting places and accommodation points.              |
| 21 | The place of worship has other typically tourist attractions.   |

**Table 2.** Types of attributes in the Kano method .

|          |                              | Negative |   |   |   |   |
|----------|------------------------------|----------|---|---|---|---|
| Positive | I like it                    | Q        | A | A | A | O |
|          | That is the way it has to be | R        | I | I | I | M |
|          | I do not mind                | R        | I | I | I | M |
|          | I can put up with it         | R        | I | I | I | M |
|          | I do not like it             | R        | R | R | R | Q |

Notes: A—attractive; O—one-dimensional; M—must-have; I—customer was indierent to the attribute; R—customer did not like the attribute; Q—there was a contradiction: customers both wanted the attribute to occur and not to occur.

The rating given by customers in the Kano questionnaire can be used to calculate customer satisfaction and dissatisfaction rates. The satisfaction index was in the range (0, 1). If the value was close to 1, customer satisfaction was very high. If the value was close to 0, customer dissatisfaction was very

high. Indexes can be interpreted graphically. For this purpose, a two-dimensional matrix was created in which the X axis was an indicator of dissatisfaction with individual attributes into absolute ones, and the Y axis was an indicator of satisfaction. The results were presented on the basis of Table 3.

**Table 3.** Interpretation method.

| Distribution of Response   | XY Pair    | Location of the Point on the Graph  |
|--|------------|---|
| All attractive   | 0 - 1      | Top left corner   |
| All one-dimensional  | 1 - 1      | Top right corner  |
| Evenly split between attractive and one-dimensional                      | 0,5 - 1    | Middle of the top, halfway between attractive and one-dimensional—point A   |
| All must-have  | 1 - 0      | Bottom right corner   |
| Evenly split between one-dimensional and must-have                       | 1 - 0,5    | Middle of right edge, halfway between one-dimensional and must-have—point B   |
| All indierent  | 0 - 0      | Bottom left corner  |
| Evenly split between must-have and indierent                             | 0,5 - 0    | Middle of bottom edge, halfway between must-have and indierent—point C  |
| Evenly split between indierent and attractive                            | 0 - 0,5    | Middle of left edge, halfway between indierent and attractive—point D   |
| Evenly split among attractive, one-dimensional, must-have, and indierent | 0,5 - 0,5  | Exact middle of graph—point E   |
| Evenly split between attractive and must-have                            | 0,5 - 0,5  | Exact middle of graph, halfway between attractive and must-have, without an influence of one-dimensional or indierent—point E |
| Evenly split among attractive, one-dimensional, and must-have            | 0,67- 0,67 | Equally spaced between attractive and must-have, but influenced by one-dimensional—point                                      |

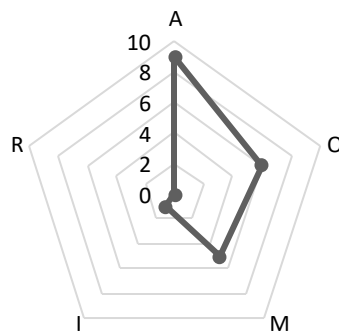
The responses of individual respondents obtained during the research were compared in pairs (positive and negative attributes) in accordance with the assumptions presented in Table 3. The type of feature that occurred most often and the demonstrated indicators of satisfaction and dissatisfaction for the individual were calculated. Attribute

numbers corresponded to the numbers and names of the attributes from Table 1. The comparison of the results obtained with the Kano model is presented in Table 4.

The Figure 3 presents a graphical presentation of the results obtained in Table 4.

**Table 4.** Kano questionnaire results (own study)

| Attribute Number | Assessment of the Attribute | Satisfaction Index | Dissatisfaction index |
|------------------|-----------------------------|--------------------|-----------------------|
| 1                | A                           | 0.20               | -0,88                 |
| 2                | A                           | 0,17               | -0,57                 |
| 3                | A                           | 0.25               | -0.85                 |
| 4                | O                           | 0.67               | -0.85                 |
| 5                | O                           | 0.76               | -0.78                 |
| 6                | M                           | 0.66               | -0.40                 |
| 7                | O                           | 0.68               | -0.59                 |
| 8                | A                           | 0.34               | -0.84                 |
| 9                | M                           | 0.70               | -0,40                 |
| 10               | A                           | 0.31               | -0.93                 |
| 11               | O                           | 0.57               | -0.89                 |
| 12               | O                           | 0.89               | -0.68                 |
| 13               | M                           | 0.66               | -0.35                 |
| 14               | A                           | 0.11               | -0.96                 |
| 15               | I                           | 0.29               | -0.33                 |
| 16               | A                           | 0.36               | -0.55                 |
| 17               | A                           | 0.23               | -0.70                 |
| 18               | O                           | 0.62               | -0.70                 |
| 19               | A                           | 0.78               | -0.12                 |
| 20               | M                           | 0.88               | -0,20                 |
| 21               | M                           | 0,77               | -0,37                 |

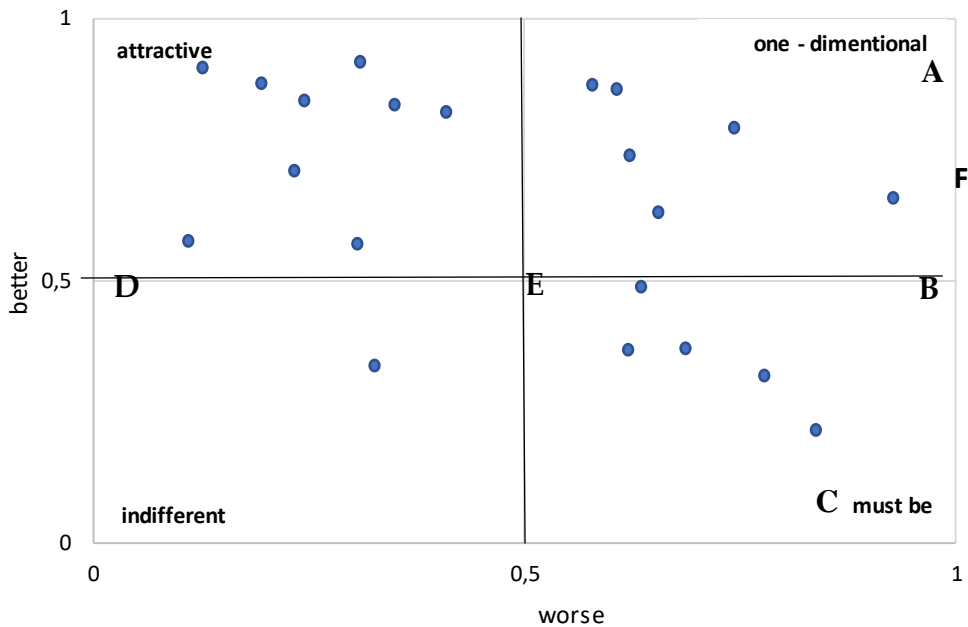


**Figure 3.** List of attribute types, where: A—attractive; O—one-dimensional; M—must-have; I—indierent; and R—reverse (own study)

## 4. Discussion

Satisfaction and dissatisfaction indicators for individual attributes allowed us to create a map of attributes and indicate the type of attributes more precisely. This map helped

identify the necessary attributes and other types of attributes. The map of the attributes of this research venture is shown in Figure 4.



**Figure 4.** Map of attributes according to the Kano questionnaire (own study)

From the map shown in Figure 3, you can see that many of the attributes were actually a mix of functions. Most of the points are placed on the right side of the map. Multiple points located near the "must-be" point. One of the points was placed in the lower left corner, called "indifferent".

## 6. Conclusions

The article uses a questionnaire for assessing activities based on the hypotheses and the Kano model for assessing the satisfaction of a pilgrim as a customer to indicate the features of the image, quality of services and customer satisfaction, taking into account the selected assumptions of sustainable development. Thanks to the surveys in

which the so-called leaders identified one-dimensional features that affect the image directly and immediately (Żywiołek 2021). Therefore, it will be emphasized that the respondents are aware of and see the need for places of worship to ensure the versatility of the services offered and satisfy all needs. Moreover, a satisfied and loyal customer is a good source of advertising (Kim, 2018) for a place of worship and an opportunity to build an image in the online world.

The methodology used in the article is universal. The survey questionnaire and the Kano questionnaire created for the research is used by places of worship around the world to design activities to assess the quality of activities and image.



Through this research, this article aims to understand the importance of the quality of content, products and services offered in places of worship and its relationship to reputation (Eade & Albera, 2015). This article also aimed to contribute to current literature by identifying these aspects of tourism activity. The results show that all the analyzed quality elements, namely, have a positive impact on the perceived quality of the service, thus confirming the hypotheses. Given that reputation is a perception or

public image, it is not directly controlled and therefore difficult to manipulate (Żywiłek et al. 2021).

Future research should include a group of respondents e.g. another place of worship. It will be necessary to include more measure to judge the quality of activities, as well as, reputation. Moreover, there are additional elements that may influence the perceived quality and image.

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