

2019

Moderating effect of the use of eWOM on subjective norms, behavioural control and religious tourist revisit intention

Ofunre C. Iriobe

Redeemer's University, Ede, ofunre.iriobe@gmail.com

Elizabeth O. Abiola-Oke

Redeemer's University, Ede, elizabeth.o.jacob2@gmail.com

Follow this and additional works at: <https://arrow.tudublin.ie/ijrtp>



Part of the [Tourism and Travel Commons](#)

Recommended Citation

Iriobe, Ofunre C. and Abiola-Oke, Elizabeth O. (2019) "Moderating effect of the use of eWOM on subjective norms, behavioural control and religious tourist revisit intention," *International Journal of Religious Tourism and Pilgrimage*: Vol. 7: Iss. 3, Article 5.

doi:<https://doi.org/10.21427/9crf-cj21>

Available at: <https://arrow.tudublin.ie/ijrtp/vol7/iss3/5>

Creative Commons License



This work is licensed under a [Creative Commons Attribution-Noncommercial-Share Alike 4.0 License](#).

Moderating effect of the use of eWOM on subjective norms, behavioural control and religious tourist revisit intention

Ofunre C. Iriobe

Redeemer's University, Ede
ofunre.iriobe@gmail.com

Elizabeth Abiola-Oke

Redeemer's University, Ede
elizabeth.o.jacob2@gmail.com

Religious activities are a common topic of discussion on various platforms and online forums in Nigeria. These online interactions shape opinions and attitudes of tourist to a religious destination. The use of electronic word of mouth has become a factor in influencing behavioural intention. Hence, this study investigated the relationship between the use of eWOM and tourist revisiting intention to a religious destination and the effect of the use of eWOM on the relationship between Subjective Norm, Perceived Behavioural control and Revisit intention of visitors to religious destinations.

The hypotheses for the study was tested using a Hierarchical Regression model. The essence was to examine the effect of each variable on revisit intention as they are entered into the regression equation.

The findings show that the combination of the use of eWOM, subjective norm, perceived behavioural control and even attitude has a strong influence on revisiting intention. However, the use of eWOM has a weak effect on revisit intention of religious tourists. The study recommends that managers of religious events pay more attention to the experience rather than focusing on using eWOM as a promotional tool, although it may attract new visitors, it will not make them come back.

Key Word: Tourism, revisit intention, eWOM, Religious destination

Introduction

Researchers and practitioners in the Tourism industry have acknowledged the role of electronic Word-of-Mouth (eWOM) in shaping the attitude of tourists towards choosing a destination and the intention to travel (Jalilvand & Samiei, 2012). A report released by Pew research in 2014 showed that about 50% of US online users consider online reviews before making their decisions (Kristen, 2014). Kwahk and Ge (2012) reported that 70% of consumers visit social media websites such as message boards, social networking sites and blogs to get information on a company, brand or product and about 49% of these customers make a purchase decision based on information gathered from social media sites.

While the influence of eWOM on tourist attitude and behaviour has been studied (Zarrad & Debabi, 2015; Jalilvand & Samiei, 2012; Vermeulen & Seegers, 2009), not much study has been done on the effect of the use of eWOM on subjective norm and behavioural control, and how their relationship influences tourist revisit intention regarding a religious destination. The

researchers believe that electronic Word of Mouth relating to a religious event or destination, and the opinions shared can shape the behaviour of new tourists and enhance the revisit intention of tourists. Therefore, there is a need to investigate the effect of eWOM on the relationship between Subjective Norm, Perceived Behavioural Control and Tourists' revisit intention regarding a religious destination in Nigeria.

This study focused on participants at a Christian Tourist site in Nigeria that attracts visitors from around the world. This site is the Redemption Camp of the Redeemed Christian Church of God that hosts diverse religious events annually. One of the events that is held annually at the Redemption Camp is the Marathon Messiah's Praise (MMP) - between February and March. Hence, in line with the aim of the study, the focus is on participants at the Marathon Messiah's Praise event. This is a gospel music concert that hosts over 70 worship leaders that lead worshippers in song for over 70 hours. The musical event started in 2012 with 70 hours of praise, and it has progressed annually to 76 hours as of 2018.

Literature Review

This section of the paper is a review of the literature on the study's subject matter. In doing this, the researcher reviewed the literature on Religious Tourism and Destinations, Religious Tourism in Nigeria (which is the destination of this study), eWOM and Tourism, and the theoretical framework that forms a basis for the study.

Religious Tourism and Destinations

According to De Ascaniis & Cantoni, (2015), tourism motivated by religious stimuli is an expression of personal quest where a person is seeking personal meaning, and thus, it is manifest in inner values and beliefs. Religious tourism touches all aspect of human endeavour – spiritually, physically, intellectually, socially and emotionally (Okonkwo, & Nze 2009). It provides a platform for religious and secular activities to interact (Jill, 2006) as well as religion and regional development (Okonkwo, 2015). Religious tourism did not attract much attention until recently but it is now observed that many travels and journeys are faith-based (Olsen & Timothy, 2006) and according to De Ascanniis & Cantoni (2016), it is an under-researched area in tourism even with its impact on tourism. Faith-based tourism has a significant effect on the economic growth of a region (Okonkwo, 2015). Bremer (2005) categorised previous studies on religion and tourism into three major approaches: the unique approach (pilgrims and tourists are sharing the same location); historical approach (the religious forms of travel) and; the Cultural approach (modern practices of pilgrimage and tourism). Rinschede (1992) has discussed religious tourism extensively, identifying the close affinities of both elements, such as social, group and cultural characteristics.

Tourism offers a series of experiences through the combination of diversity of products and services (Marios, 2012). According to Middleton & Clarke (2001), there are five main components of tourism offerings overall, and they include attractions, facilities and services at the destination, accessibility, images, brands and perceptions, and, price to the visitor. To have all of these experiences, a destination has to be visited. A destination for Lazzeretti & Petrillo (2006), is a complex system of initiatives, plans and actions as well as diverse actors, roles and environmental factors interacting to determine performance. All of these components are what makes up the total experience of tourists at a destination. In the case of religious tourism, the attractions for the 'tourists' on such trips

are the religious activities at the destination. This is not to say that the other aspects are not to be considered. Although different operators offer the various services at a destination, the principal element of a visit to a destination is the experience gained (Poon 2002). Due to the intangibility of tourism products, tourists can only know about the product and services at the destination where it is being offered. With the increase in the usage of technology to share information, this has a significant influence on the promotion of destinations, and it can lead to creating good or bad images for a destination. In tourism, the effect of the use of this Electronic Word of Mouth (eWOM) is a strong influence on customer decisions to choose a destination (Zarrad & Debabi, 2015).

Religious Tourism in Nigeria

Over the years, Nigeria has been known to host numerous religious events. Various religious faiths engage in activities that attract both devotees and observers from around the world to their sites. Researchers in Nigeria have studied different sacred sites and examined the attitude and experiences of the visitors (Benson 2013; Okonkwo 2015). There are many religious musical events in Nigeria, but the most prominent ones are the annual Experience musical event by House on the Rock Church – a one-night musical event, and the Marathon Messiah's Praise (MMPrise) event hosted by the youths in The Redeemed Christian Church of God.

Religion is becoming a significant driver of travels in Nigeria as it is becoming a global religious tourism destination (NTDC, 2008). Religious tourism is taking precedence among the various reasons why people travel, and destinations are springing up with the promise of serenity in worship or religious activities. For instance, Okonkwo (2015) noted that about 1.6 million people were present at a Christian gathering hosted in Lagos by Evangelist Bonnkee. Christianity and Islam are the major religions with festivals that are capable of attracting huge visitors in Nigeria. There are also indigenous religious activities like the Eyo festival and the Osun Osogbo festival, which have gained international recognition and attract tourists annually to Nigeria. Others include the Mmanwu, Omabe and Odo masquerades in Enugu State and other traditional festivals like the Argurgu Fishing festival in Kebbi state and Agbasa Juju Festival in Delta state.

Although the influence of traditional religion and festivals on travel cannot be compared with that of Christianity, some of these traditional religious

festivals and destinations have been recognised by the United Nations world heritage (Okonkwo 2015; Awolalu, 1999). Unfortunately, most of these sites have not been developed to cater for tourist as they are supposed to. Highlighting the importance of religious tourism, Okonkwo (2015:11) suggests that if visits to holy sites and religious activities are

encouraged by government at all levels, religious tourism will not only be brought into the limelight but will also help in securing a prominent position for Nigeria in the world tourism map.

E-Word of Mouth and Tourism

Electronic word of mouth (eWOM) is facilitated by advancements in technology (Doh & Hwang, 2009) in particular, the development of information technologies such as the internet, social media and the prevalence of mobile devices. The availability of these tools has made it possible for people to air their views about anything as they so wish. Before the advancement in information technology, traditional word of mouth was the means of promoting a product as it was effective in aiding decisions. However, its influence on people is not as effective as that of eWOM (De Ascaniis & Cantoni, 2013). This is because, with eWOM, the publicity of such a view is not just limited to the decision making of tourists about which destination to visit (Terttunen, 2017). Marketers now make use of eWOM as a new communication tool to address the needs of people (Zarrad & Debabi, 2015).

eWOM communication is any positive or negative statement made by potential, actual, or former customers about a product or company, which is made available to a multitude of people and institutions via the Internet (Hennig-Thurau et al. 2004:38).

Breazeale (2009) identified nine main elements that make up eWOM communication. They are:

- opinion sharing between consumers about experiences (1)
- opinion leaders have an influential role in the content sharing process (2)
- interaction happens via the Internet/online through different platforms (3)
- communication is network-based (4)
- information is directed to multiple people (5)
- interaction occurs without time or location constraints (6)

- all communication can be anonymous (7)
- because of the online environment, there may be credibility issues which users consider (8).
- eWOM is increasingly present in consumers decision processes (9).

In comparing traditional word of mouth and electronic word of mouth, Ishida, Slevitch, & Siamionava (2016), opined that electronic word-of-mouth exerts more significant influence on the image of a destination than traditional word-of-mouth. Consumers have more power online than offline (Amezcuca, & Quintanilla, 2016). The information gathered from an electronic source has a significant impact on the attitude which tourists will show towards a destination. In their research on the effect of eWOM on the attitudes of tourists towards Islamic destinations, Jalilvand, Ebrahimi, & Samie (2013), found out that eWOM positively influences the opinions of tourists. Tourism according to De Ascaniis & Cantoni (2013), is an experience that has to be communicated to people; as people visit a destination, they tend to share their experiences with other people, whether good or bad.

The ability to share one's experience of a destination beyond one's immediate environment has been made possible by the development of the internet and new technologies (De Ascaniis & Cantoni 2017). With technology and social media platforms, the sharing of information by tourists becomes more accessible and faster. Information gathered from people's opinions, and reviews online will determine what the tourists expect when they visit the destination. Based on the research carried out by Doh & Hwang (2009), having prior knowledge about the destination influences the positive messages received about the destination.

Hence, having prior knowledge will determine what the tourists will be expecting from the destination. The interactions between people about products and services at the destination, whether offline or online will influence people's intention to take action (Hennig-Thurau *et al.*, 2004; Webster 1991). The Interaction of people has evolved from traditional word-of-mouth communication to modern word-of-mouth communication, collectively known as electronic word of mouth (eWOM). The advent of social media platforms, as well as online forums, has made communication between people seamless. It allows tourists to learn about their destination and what to expect. These online platforms and discussions, not only provide information; they also shape the attitude of people and help businesses in dealing with clients (Vermeulen & Seegers, 2009).

Tourists can share information about their experiences, in addition to news and opinion regarding a destination with others through eWOM, and those other people will make decisions about the destination based on the information shared (Huete-Alcocer, 2017). In eWOM, customers make their statement regarding a product or service independent of the company involved. Hennig-Thurau *et al.*, (2004), studied the motives behind the provision of such information, and they identified social benefits, economic incentives, concern for others, and extraversion / self-enhancement as factors that motivate people to share their opinions online. For instance, many travellers rely on the reviews of others on websites like www.tripadvisor.com to make informed decisions regarding their destination. Other times, platforms like Twitter, Facebook and other social media platforms are used to advertise activities and events taking place in a particular location.

In sharing information online, religious organisations are not left out. There has recently been a reliance on EWOM for promoting and disseminating information regarding religious festivals, and sacred destinations. Annually, various religious groups in Nigeria host events that attract foreign visitors into the country (National Tourism Development Cooperation (NTDC), 2015). These events are discussed frequently on various social media and electronic platforms with discussions often centring on the 'miracles' that devotees experience, and these discussions shape opinions and attitudes of visitors towards the related religious destination (Jalilvand, Ebrahimi & Samiei, 2013).

Theory of Planned Behaviour

Ajzen (1988) developed the Theory of Planned Behavior (TPB) to predict the performance of a behaviour. The three major components of the theory are Attitude, Subjective Norm and Behavioural control. Ajzen, (1991) proposed in the theory that attitude, subjective norm and perceived behavioural control are crucial determinants of behavioural intention.

Attitude

This measures the disposition, the belief of an individual regarding the consequences of taking or not taking a particular action (Eagry & Chailen, 1993). When the outcome of an effort is perceived to be favourable, individuals are likely to take a step. However, when an effort is not seen as beneficial, people refrain from it. People's pleasant disposition towards a behaviour increases their intention to engage

in that behaviour. According to Zarrad & Debabi (2015), a significant relationship exists between eWOM, tourists' attitude towards a destination and the intention to travel. It has been proven through some research documented in literature that, Word of mouth impacts on the awareness of the receiver (Sheth, 1971), attention (Mikkelsen, Van, & Carrie, 2003), consideration (Grewal, Cline, & Davies, 2003), brand attitudes (Herr, Kardes, & Kim, 1991), intentions (Grewal, Cline, & Davies, 2003), and expectation (Webster, 1991 as cited by Zarrad & Debabi, 2015).

Subjective Norm and Behavioural Control

The social pressure from those important to an individual influences one to perform or not to perform the behaviour (Ajzen 1991:188; Hee, 2000). The need for approval or disapproval of action helps to shape an individual's intention towards that behaviour. Religious tourism may be personal (De Ascaniis & Cantoni, 2015), but the influence of others on the decision of an individual regarding religious activities cannot be completely ignored. Thus, in our context, when significant others think that attending a religious festival like the MMPrise is an appropriate behaviour, one's perceived social pressure to attend MMPrise would increase the motivation to comply. Perceived behavioural control deals with the amount of influence an individual experiences to perform or not to perform a behaviour. Ajzen, (1991:122) suggests that this is linked to 'the perceived ease or difficulty of performing the behaviour'.

Some factors facilitate or constraint the behaviour, in this case, revisiting intention of a destination. For instance, previous experience of the participants, as well as their innovativeness, could facilitate or constrain the individual's plans (Nirmala & Dewi, 2011). Soopramanien (2011) who studied the effect of shopping experience found that it affects how benefits and risk of behaviour are perceived. Perceived behavioural control considers how an individual view and can control these factors in a given situation. Perceived behavioural control has two parts: the extent to which a person has control over the behaviour and the perceived confidence the person has about performing or not performing the action.

The control beliefs deal with an individual's perception of the availability of resources needed to act. While Self-confidence plays a crucial role in influencing people to believe in performing a behaviour (Baker *et al.*, 2007; Cheng *et al.*, 2006), studies have shown that lack of availability of required resources could lower

the behavioural intention even with a positive attitude or opinion of the significant others concerning the intended act.

Moderating Effects

In addition to its primary influence on decision making, we expect eWOM to moderate the relationship between subjective norm, behavioural control and tourist revisit intention. Thus, eWOM should play a critical role in the effect of attitude on the plan to revisit the destination of a religion's festival. Travellers who have access to eWOM should more likely develop a favourable attitude towards the destination, and probably re-visit. In this case, attitude has a strong effect on revisit intention. In contrast, Travellers who are minimally exposed to eWOM will less likely develop a favourable attitude towards a religious destination, and may not revisit. In this case, attitude will have a weak effect on the tourist revisit intention.

Similarly, eWOM will moderate the effect of the subjective norm on revisit intention. The impact of the Subjective Norm on revisit intention will depend on how exposed travellers are to eWOM. eWOM information can make visitors who are active on social media platforms and who read online reviews of a destination more likely to revisit a religious site destination, and can easily influence the group norm. In this case, the Subjective Norm will have a substantial effect on revisit intention to a religious site destination. On the other hand, travellers who are less active on social media platforms or don't often read online reviews of a destination should be less likely to revisit a religious site destination, as they cannot easily be influenced by the group norm.

Hypotheses

Based on the review of the concepts above, the following assumptions are proposed:

- H1: There is a significant relationship between eWOM and tourist revisiting intention to a religious destination.
- H2: eWOM has a moderating effect on the relationship between Subjective Norm, Perceived Behavioral control and Revisit intention of tourists to religious destinations.

Research Methodology

This study examines the effect of using electronic word of mouth on the relationship between subjective norm, perceived behavioural control, and tourist revisiting intention to religious destinations. The variables of the study are: plan to revisit as the dependent variable, subjective norm and behavioural control as an independent variable, and use of eWOM as a moderating variable. This study was carried out in Nigeria during an annual religious musical event at Redemption Camp. Redemption camp is one of the most visited religious destinations in Nigeria with over 10 million visitors annually for various religious activities. The population for this study is the 500 volunteers who attended the Marathon Messiah's Praise at the Redemption camp in 2018.

This is the 7th edition of the event- MMPraise, which has grown, with over 15 countries participating concurrently and millions watching online or via television. Using a convenience sampling method, an online questionnaire was sent out to registered participants through their email addresses. One of the researchers, Iriobe Ofunre is involved in organising the event. This made it easier to get permission from the organisers to access the email database of the volunteers. The online questionnaire was chosen because it is fast and more convenient for respondents.

The questionnaire collected information on the frequency of visit, the medium of awareness as well as demographic variables relevant to the study. A total of 500 participants who were at the event were contacted, and 137 people responded, this is 27.4% of the population sample. Using a 5-point Likert scale and assigned numerical value, the survey evaluated each respondent's disposition towards each construct from Strongly Agree (5) to Strongly Disagree (1). The instrument measured the following variables Electronic word of mouth (eWOM), Attitude, subjective norm (SN), behavioural control (BC) and revisit intention. The constructs in the questionnaire were developed based on existing literature on Religious destinations and Icek Azen's 1990 work on the theory of planned behaviour.

In measuring the variables, six-question items adopted and modified from Jalilvand and Samiei (2012) were used to measure Electronic word of mouth, subjective norm had 5 question items, and behavioural control had four while revisiting intention and attitude had 3 question items each.

A pilot test of the questionnaire was conducted using a sample of 20 participants and 22 question items adopted from previous studies to measure the variables. A reliability test was carried out using Cronbach alpha, and a score .885 reflected high reliability of the instrument to measure the identified variables.

The hypotheses for the study were tested using a Hierarchical Regression model. The essence was to examine the effect of each variable on revisit intention as they are entered into the regression equation.

Findings and Discussion

Data gathered were analysed to assess the effect of eWOM in the relationship between subjective norm, behavioural control and revisit intention. The essence of this study was to study how strong eWOM's impact would be on the subjective norm and behavioural controls in influencing revisit intention.

A total of 137 respondents participated in this study. The demography of the respondents was between 19 and 45 years of age; 51.8% were male and 48% were female. The majority of the respondents were graduates (51.8%), and over 60% were either employed or self-employed. Over 80% of the respondents also indicated that they had attended the event more than once.

Table 1 shows the minimum, maximum, mean and standard deviation for each of the variables included in the model. The results in the table indicate respondents' intention to revisit the religious site with a weighted average of 2.08 times while attitude (1.94), subjective norm (3.24), behavioural control (3.35) and

the use of eWOM (5.5) averages, indicate a good reaction to revisiting religious sites during the study period under investigation. Hence, if the respondents had a positive experience on their first visit, the explanatory variables for subjective norm, behavioural control as well as the moderating variable use of eWOM, would have a powerful positive effect on their intention to revisit the religious site. Hypothetically, participants are likely to revisit the destination a minimum of 3 times and a maximum of 15 after their first experience while those who are around them (that is the subjective norm) are likely to influence them to revisit the event a minimum of 20 times after their first experience.

This aligns with earlier studies that found attitude, subjective norm, and behavioural control as factors that have an essential influence on intention, and by extension, the behaviour of respondents (Ajzen 1991). Managers of religious events as well as sites should invest more and encourage people to interact and share their positive experiences through electronic platforms to enhance the chance of influencing worshippers to revisit.

Table 1 also displays the normal distribution test using skewness and kurtosis; and the check for multivariate outliers for the independent variables employed for analysis. The statistic from the skewness and kurtosis checks shows that the variables in the study are normally distributed, which indicates the absence of multicollinearity. The Mahalanobis (Mahal) and Cook's distance test also show there are no outliers in the combination of values for the variables employed in this study.

Table 1: Descriptive Statistic

	N	Min.	Max.	Mean	Std. Deviation	Skewness		Kurtosis	
							Std. Error		Std. Error
Intention	137	3.00	15.00	13.2774	2.08189	-2.093	.207	7.336	.411
Attitude	137	3.00	15.00	13.2993	1.94167	-2.413	.207	10.095	.411
Subjective Norm	137	4.00	20.00	15.9197	3.24504	-1.100	.207	1.359	.411
Behavioural Control	137	5.00	25.00	21.7810	3.35348	-1.611	.207	5.030	.411
EWOM	137	7.00	35.00	19.1825	5.54556	.011	.207	-.035	.411
Mahal. Distance	137	.093	35.037	3.971	4.788				
Cook's Distance	137	.000	.251	.013	.038				
Valid N (listwise)	137								

Source: Authors' Computation

		Intention	Attitude	Subjective Norm	Behavioural Control	EWOM
Pearson Correlation	Intention	1.000	.747	.531	.612	.241
	Attitude	.747	1.000	.546	.610	.133
	Subjective Norm	.531	.546	1.000	.580	.325
	Behavioural Control	.612	.610	.580	1.000	.167
	EWOM	.241	.133	.325	.167	1.000
Sig. (1-tailed)	Intention	NA	.000	.000	.000	.002
	Attitude	.000	NA	.000	.000	.061
	Subjective Norm	.000	.000	NA	.000	.000
	Behavioural Control	.000	.000	.000	NA	.026
	EWOM	.002	.061	.000	.026	NA
N	Intention	137	137	137	137	137
	Attitude	137	137	137	137	137
	Subjective Norm	137	137	137	137	137
	Behavioural Control	137	137	137	137	137
	EWOM	137	137	137	137	137

Source: Authors' Computation

Table 2 explains the direction and strength of the relationship between the study variables using Pearson Correlation technique. The result shows a statistically significant association between subjective norm (.531), behavioural control (.612) and revisit intention, indicating a very strong and positive linear association with respondents' intention to revisit sites after their first visit during the study period. There is a direct and significant relationship between these variables and intention to revisit. This implies that an increase / improvement in Subjective norm and Behavioural control results in the increase in the number of times respondents are likely to revisit religious destination sites.

Earlier studies like Aicman (1990) have already established this; however, in an era of electronic interaction, the researchers further examined how these variables interacted when the use of eWOM was introduced. The result showed that the use of eWOM

(.241) is significant, but has a weak relationship with revisit intention as well as other study variables. This implies that eWOM alone may not influence the intention of religious travellers to revisit a destination. There may be a need for interaction to come from trusted and influential sources to affect the revisit intention of faith-based visitors. Sirichareechai (2018), also did not find any significant impact between eWOM and revisit plan in his study of religious tourism in Thailand. This is not wholly in line with an earlier study on the effect of eWOM on revisit intention of tourists in medical tourism, Abubakar, Ilkan, Al-Tal, & Eluwole, (2017), found that eWOM positively influences the attitudes of tourists.

Table 3 shows a summary of the regression model employed by the study. Hierarchical multiple regression, also known as sequential regression, was used to enter the independent variables into the equation in the order specified using the theory of

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics			df2	Sig. F Change
					R Square Change	F Change	df1		
1	.777a	.603	.594	1.32603	.603	67.412	3	133	.000
2	.784b	.614	.602	1.31289	.011	3.675	1	132	.057

Source: Authors' Computation

reasoned action. The variables employed were entered in steps (or blocks) to the model, with eWOM being assessed in terms of its influence on intention after the subjective norm and behavioural control (attitude, subjective norm, behavioural control) have been controlled for in the model. The result in Table 3 shows that subjective norm and behavioural control significantly ($P=0.000<0.05$) influenced the intention of respondents to revisit sites in Nigeria .

However, when subjective norm, behavioural control and were controlled for and eWOM was introduced into the model, the change was insignificant. But the introduction of eWOM into the model increased the R-squared from 60.3% variation using subjective norm, behavioural control to 61.4% variation in the prediction of respondents' intention. This shows that eWOM explains an additional 1.1% variation in the prediction of intention to revisit sites in Nigeria, when the effects of subjective norm and behavioural control were statistically controlled for. This contribution is insignificant as indicated by the Sig. F change ($P=0.057>0.05$).

The ANOVA result in Table 4 indicates that the model as a whole (including Model 1 and Model 2) is significant ($F(67.412) = 52.494, P = 0.000<0.05$). This implies that the combination of subjective norm, perceived behavioural control and eWOM significantly predict the intention of tourists to revisit sites in Nigeria. However, on its own, eWOM's effect on the intention to revisit a faith-based event or site is insignificant.

Conclusion

Given the relevance of social media platforms in influencing decision making, this study was set to investigate the effect of eWOM on the relationship between Subjective Norm, Perceived Behavioural control and tourist intention to revisit a religious

destination for an event. First, the result shows that eWOM has an insignificant effect on revisit intention for faith-based tourists. On its own, eWOM may not influence travellers revisiting a religious site. Although there may not be a direct reason from the study on why this is so, the researchers believe that, since the respondents have visited the venue or event before, the opinions of others may not have a substantial effect on their intention to come back. The researchers also believe that eWOM will be more influential for first-time visitors than those who have previously travelled. When individuals are revisiting a destination, previous experience is more effective in influencing their intention than eWOM.

Secondly, the result showed that eWOM's effect on the relationship between subjective norm perceived behavioural control and revisit intention is very minimal. The introduction of eWOM brought about 1.1% change in their relationship. Although Jalilvand & Samiei, (2012) consider eWOM important in influencing behaviour, the researchers do not think it has a significant influence on the revisiting intention of travellers to a religious destination.

The findings of this study do not rule out the effect of eWOM completely. This is because a combination of eWOM, subjective norm, perceived behavioural control and even attitude has a strong influence on revisiting intention. It is therefore recommended that managers of religious events pay more attention to the experience rather than focusing on the use of eWOM which may attract new visitors, but will not make them come back. Social media interaction from trusted and influential sources may influence the intention of new faith-based tourists, but not previous visitors. Organisers should move beyond using social media platforms to promote and disseminate information about their destination, to enhancing the experience of religious travellers at their events and destinations.

Table 4: ANOVA Result

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	355.600	3	118.533	67.412	.000b
	Residual	233.860	133	1.758		
	Total	589.460	136			
2	Regression	361.934	4	90.483	52.494	.000c
	Residual	227.526	132	1.724		
	Total	589.460	136			

Source: Authors' Computation

References

- Abubakar, A. M., Ilkan, M., Al-Tal, R. M., & Eluwole, K. K. (2017) eWOM, revisit intention, destination trust and gender. *Journal of Hospitality and Tourism Management*, 31, 220-227.
- Ajzen, I. (1988) *Attitudes, personality, and behaviour*. Chicago: Dorsey Press.
- Ajzen, I. (1991) The theory of planned behaviour. *Organisational Behaviour and Human Decision Processes*, 50. [https://doi.org/10.1016/0749-5978\(91\)90020-T](https://doi.org/10.1016/0749-5978(91)90020-T)
- Amezcuca, B., & Quintanilla, C. (2016) When eWOM becomes cynical. *International Journal of Consumer Studies*, 40(3), 290-298.
- Awolalu, J. O. (1976) What is African traditional religion? *Studies in Comparative Religion*, 10(2), 1-10.
- Benson, E. I. (2013) Visitors to Religious Sites in South Western Nigeria – Their Experience of the Physical Infrastructure. *Journal of Tourism Consumption and Practice* 5(2), 94–114.
- Blackwell R (2007) Motivations for religious tourism, pilgrimage, festivals and events. In Raj R and Morpeth ND (eds) *Religious Tourism and Pilgrimage Management: An International Perspective*. Oxfordshire, UK: CAB International, 35-47.
- Breazeale, M. (2009) Word of mouth: An assessment of electronic word-of-mouth research. *International Journal of Market Research*, 51(3), 297–318.
- Bremer, T.S. (2005) 'Tourism and religion,' in L. Jones (ed.) *Encyclopaedia of Religion*, Detroit: Macmillan.
- Cheng, S., Lam, T., & Hsu, C. H. (2006) Negative word-of-mouth communication intention: An application of the theory of planned behaviour. *Journal of Hospitality & Tourism Research*, 30(1), 95-116.
- De Ascaniis, S. & Cantoni, L. (2013, June) Artistic and Religious Experiences in Online Travel Reviews about Saint Paul Outside the Walls (Rome) In *Proceedings of ICOT 2013*, international conference on tourism, Limassol, Cyprus (pp. 5-8)
- De Ascaniis, Silvia and Cantoni, Lorenzo (2016) 'Pilgrims in the Digital Age: a research manifesto,' *International Journal of Religious Tourism and Pilgrimage*, 4(3), Article 3. doi:10.21427/D7Z120 Available at <https://arrow.dit.ie/ijrtp/vol4/iss3/3>
- De Ascaniis, S., and Cantoni, L. (2017) Online visit opinions about attractions of the religious heritage: an argumentative approach. *Church, Communication and Culture*, 2(2), pp. 179-202. DOI: 10.1080/23753234.2017.1350585
- Doh, S.-J., & Hwang, J.-S. (2009) How consumers evaluate eWOM (Electronic Word of Mouth) messages. *Cyberpsychology & Behavior*, 12(2), 193-203.
- Eagly AH, and Chaiken S. (1993) *The Psychology of Attitudes*. Orlando, FL: Harcourt Brace.
- Grewal, R., Cline, T. W., & Davies, A. (2003) Early-entrant advantages, word of mouth communication, brand similarity, and the consumer's decision-making process. *Journal of Consumer Psychology*, 13(3), 187-197.
- Hennig-Thurau, T., Gwinner, K. P., Walsh, G., & Greller, D. D., 2004. Electronic Word-of-Mouth via Consumer-Opinion Platforms: What Motivates Consumers to Articulate Themselves on the Inter-net? *Journal of Interactive Marketing*, 18(1), pp. 38-52.
- Herr, P. M., Kardes, F. R., & Kim, J. (1991) Effects of word of mouth and product-attribute information on persuasion: an accessibility-diagnostics perspective. *Journal of Consumer Research*, 17(3), 452-462.
- Huete-Alcocer, N. (2017) A Literature Review of Word of Mouth and Electronic Word of Mouth: Implications for Consumer Behavior. *Frontiers in Psychology*, 8, 1256.
- Jalilvand, M. R., & Samiei, N. (2012) The impact of electronic word of mouth on a tourism destination choice: Testing the theory of planned behavior (TPB) *Internet Research: Electronic Networking Applications and Policy*, 22(5), 591-612.
- Jalilvand, M. R., Ebrahimi, A., & Samiei, N. (2013) Electronic word of mouth effects on tourists' attitudes toward Islamic destinations and travel intention: An empirical study in Iran. *Procedia-Social and Behavioral Sciences*, 81, 484-489.
- Jill De Temple (2006) Haiti Appeared at My Church: Faith-Based Organization, Transnational Activism and Tourism. *Urban Anthropology*. 35, 2-3
- Kristen, P. L. (2014, December 8) Americans feel better informed thanks to the internet. Retrieved from <http://www.pewinternet.org/2014/12/08/better-informed/>
- Kwahk, K.-Y., & Ge, X. (2012) The Effects of Social Media on E-Commerce: A Perspective of Social Impact Theory. 2012 45th Hawaii International Conference on System Sciences, 1814–1823. <https://doi.org/10.1109/HICSS.2012.564>
- Lazzeretti, L. and Petrillo, C. (Eds) (2006), *Tourism Local Systems and Networking*. Elsevier, Oxford.
- Lerrthairakul, W., & Panjakajornsak, V. (2014) The Impact of Electronic Word-of-Mouth Factors on Consumers' Buying Decision-Making Processes in the Low-Cost Carriers: A Conceptual Framework. *International Journal of Trade, Economics and Finance*, 5(2), 142–146. <https://doi.org/10.7763/IJTEF.2014.V5.357>
- Marios, S. (2012) Tourism destination marketing: approaches improving effectiveness and efficiency. *Journal of Hospitality and Tourism Technology*, 3(2), 107-120.
- Middleton, V.T.C. and Clarke, J. (2001), *Marketing in Travel and Tourism*, 3rd ed., Butterworth-Heinemann, Oxford.
- Mikkelsen, M., Van, D. J., & Carrie, D. G. (2003) *Viewers talking about television advertising: a supplementary measure of advertising effectiveness*. The 32nd EMAC. 13, pp. 187-197. Glasgow: EMAC.

- Nirmala, R. P., & Dewi, I. J. (2011) The effects of shopping orientations, consumer innovativeness, purchase experience, and gender on intention to shop for fashion products online. *Gadjah Mada International Journal of Business*, 13(1), 65–83.
- Okonkwo, E. (2015) Religious Activities and their Tourism Potential in Sukur Kingdom, Nigeria. *International Journal of Religious Tourism and Pilgrimage*, 3(1), 3.
- Okonkwo, E. E., & Nzeh, C. A. (2009) Faith-Based Activities and their Tourism Potentials in Nigeria. *International Journal of Research in Arts and Social Sciences*, 1, 286-298.
- Olsen DH and Timothy D (2006) Tourism and religious journeys. In Timothy DJ and Olsen DH (eds) *Tourism, Religion & Spiritual Journeys*. London and New York: Routledge, 1-21.
- Poon, A. (2002) *Tourism, Technology and Competitive Strategies*, 4th ed., CAB International, Oxford.
- Reza, M., Ebrahimi, A., & Samiei, N. (2013) Toward Islamic Destinations and Travel Intention: An Empirical Study in. *Procedia - Social and Behavioral Sciences*, 81 (2006), 484–489. <https://doi.org/10.1016/j.sbspro.2013.06.465>
- Rinschede, G. (1992) Forms of religious. *Annals of Tourism Research*, 19, 51–67.
- Sheth, J. (1971) Word-of-mouth in low-risk innovations. *Journal of Advertising Research*, 11(3), 15-18.
- Sirichareechai W. (2018), A Study of Electronic Word of Mouth (eWOM) on Tourism Destination Choice: In Context of Religious Tourism Motivation in Pathum Thani Province Thailand. Conference: The International and National Conference on Business Administration and Accountancy 2018: Pullman Khon Kaen Raja Orchid.
- Sparks, B. A., & Browning, V. (2011) The impact of online reviews on hotel booking intentions and perception of trust. *Tourism Management*, 32(6), 1310-1323.
- Soopramanien, D. (2011) Conflicting attitudes and scepticism towards online shopping: the role of experience. *International Journal of Consumer Studies*, 35(3), 338-347.
- Terttunen, A. (2017) *The influence of Instagram on consumers' travel planning and destination choice*. Haaga- Helia University of Applied Sciences.
- Vermeulen, I. E., & Seegers, D. (2009) Tried and tested: The impact of online hotel reviews on consumer consideration. *Tourism Management*, 30(1), 123 127.
- Webster, C. (1991) Influences upon consumer expectations of services. *The Journal of Services Marketing*, 5(1), 5-17.
- White Baker, E., Al-Gahtani, S. S., & Hubona, G. S. (2007) The effects of gender and age on new technology implementation in a developing country: Testing the theory of planned behaviour (TPB). *Information Technology & People*, 20(4), 352-375.
- Xia, L. & Bechwati, N.N. (2008) Word of mouth: the role of cognitive personalization in online consumer reviews. *Journal of Interactive Advertising*, 91, 108–128.
- Zarrad, H., & Debabi, M. (2015) Analysing the effect of Electronic Word of Mouth on tourist' attitude toward destination and travel information. *International Research Journal of Social Sciences*, 4(4), 53-60.