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Applying the Extended Theory of Planned Behaviour (TPB) to Predict Behavioural Intention in the Context of Transformational Tourism: A Case of Nizamuddin Shrine

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The term ‘transformational tourism’ refers to a burgeoning subset of the travel market that goes well beyond the more established categories of just spiritual and religious tourism. This paper aims at examining tourists’ intentions to visit the Nizamuddin Shrine (Delhi) as a transformational tourism destination. The framework incorporates the constructs of the Theory of Planned Behaviour (TPB) i.e. Attitude, Subjective Norms, and Perceived Behavioural Control with an additional construct, Motivation. A Google forms online survey was employed to gather data. Structural Equation Modelling (SEM) using AMOS software was employed to test the proposed hypotheses. A sample of 388 respondents was considered for the study. The findings confirm the validity and impact of all the four constructs on the Behavioural Intention to visit the Nizamuddin Shrine as a transformational tourism destination. Very few studies have attempted empirical research on tourist behaviour against the background of transformational tourism. This research offers new insights into tourist behavioural intention through the integration of the extended TPB in the setting of a transformational tourism destination. In the concluding part, the implications, limitations, and future research opportunities are conferred.

Key Words: transformational tourism, spirituality, behavioural intention, motivation, TPB

Introduction

Since ancient times, India has been regarded as a spiritual heartland, and its multicultural character is best portrayed in its pilgrimage destinations. Delhi, the national capital has been a key tourist destination in the country owing to its location, connectivity, rich cultural past and heritage. The growing popularity of India’s diverse spiritual practices in the western setting has prompted visitors from all over the world to come to this spiritual heartland to deepen their understanding of themselves (Mukherjee *et al.*, 2020). India is one of the world’s most spiritually rich countries, serving as a cradle of spirituality for over 4000 years (Mukherjee *et al.*, 2020). The development of Delhi’s harmonious culture has been greatly influenced by Sufi establishments such as hospices (*khanqah*) and shrines (*dargah*) since the 13th century (Aquil, 2008). Delhi has long been a hub for Sufi traditions, and its

dargahs provide a window into the social, cultural, and political structures (Buzaglo *et al.*, 2016) of the region.

The mausoleum of the highly venerated 14th-century Sufi saint of the Chishti Order, Syed Muhammad Nizamuddin Auliya, situated in the country’s capital, New Delhi, is one of the oldest shrines in the subcontinent. Khwaja Hazrat Nizamuddin Auliya’s marble Shrine complex or tomb, nestled away in Delhi’s Nizamuddin neighbourhood, is a fascinating testament to 700 years of cultural heritage, offering a unique experience of Sufi traditions. This shrine is also an illustration of how even as fundamentalism and obscurantism loom big in the community sphere, it is still possible to transcend exclusionary religious bounds (Aquil, 2008).

A sacred centre of spirituality rather than religion, Nizamuddin Shrine in India is one of the most popular

Figure 1: Nizamuddin Shrine

Source: <https://navbharattimes.indiatimes.com/astro/photo/astro-special-tribute-on-nizamuddin-auliyas-dargah-yearly-festival-32962/>

sites associated with Sufism in India, and this is why anyone, regardless of their faith or religion, feels drawn to it. The shrine is a living heritage and a testament to the legacy of Sufi culture in the city that serves as a spiritual-religious and cultural centre for people.

The growth of commercialism and individualism in nearly all modern civilisations has led to a renaissance of spirituality as a remedy for people's problems (Haq & Wong, 2011; Kale, 2004). The problems of existential emptiness, nihilism, and even despair, when understood as structural crises of meaning, are mental and emotional sufferings that can be understood, arguably, only from a spiritual perspective. So, it is not surprising that spirituality is attracting more and more tourists as a motivator (Park *et al.*, 2008). People are turning to spirituality to cope with the stress and anxiety that the contemporary individualistic lifestyle has generated (Blomfield, 2009; Kale, 2004). More often than merely interacting with cultures, people, landscapes or destinations, modern visitors seek to live an experience. These travellers are on a path to self-transformation and are seeking fresh territory for spiritual travel experiences (Holladay & Ponder, 2012). All pilgrims are in search of a 'mystical' or miraculous religious experience; an unusual event that

marks a shift from their prosaic world to a special and holy condition. These encounters have been regarded as transformative, enlightening and life-altering (Kim & Kim, 2018).

Researchers advocate for transformational tourist experiences that are not just utilitarian or hedonistic, but rather, mindful and eudemonic for possible transformation, wellness, and pleasure based on positive psychology (Kirillova *et al.*, 2017). Thus, the notion of transformational tourism can be understood as an emerging niche concept in an industry that encompasses and at the same time is much more than just spiritual or religious tourism and whose focal point is personal transformation and inner growth. Transformational travel talks not just about changes in self but rather channelling this personal transformation for a better world, implying personal transformation as a catalyst for global transformation.

The power of tourism to transform people and make the world a better place can be found in many forms. Traditionally, transformational tourism has not been regarded as a distinct field but rather a consolidated area of study. Earlier studies focused on how different forms

of tourism might be able to catalyse transformation including volunteer tourism (Lean, 2009; Coghlan & Weiler, 2018), nature and well-being (Little, 2012), retreat tourism (Heintzman, 2013), wine tourism (Sigala, 2020), festival tourism (Lemmi *et al.*, 2018), survival escapist travel (Radel & Hillman, 2013), language tourism (Iglesias, 2014), extreme sports tourism (Brymer, 2013), hopeful tourism (Pritchard & Morgan, 2013) and religious tourism (Tomljenovic & Dukić, 2017).

Today, in a progressively arduous and demanding pace of life, people seek travel experiences that are more than just fun and entertainment and seek out the means and ways to connect with their inner-self. Long-standing shrines still function as magnets for individuals seeking spiritual satisfaction, and the phenomenon is presently resurging across the world (Digance, 2003). Not only do Sufi shrines attract religious people for spiritual rituals, but also secular tourists and others for socialising, fun and rejuvenation (Abbas *et al.*, 2020). Nizamuddin Shrine is one such kind of immersive experiential destination that is bound to leave an impact on the visitors' minds and souls. Therefore, the present research investigates this Spiritual Sufi shrine as a transformational tourism destination.

The behaviour of tourists has been a focus of much tourism research (Wong & Yeh, 2009). This is because tourism planning and marketing benefit from a better understanding of why people travel and what variables affect their decision to select a certain destination (Lam & Hsu, 2006). Motivation one of many variables that may explain tourism behaviour (Crompton, 1979). Thus, the extended TPB framework has been utilised as the research framework in this paper, to comprehend the visitor's motivation and intention of visiting Nizamuddin Shrine as a transformational tourism destination.

Within the arena of travel and tourism, the subject of transformational tourism as a novel field is attracting considerable attention, yet there is a significant dearth of information. The concept of transformational tourism has grown in popularity among tourists and tourism providers as well as destinations. As a result, it is of increasing interest to academics (Melo *et al.*, 2021). The present topic of study is unique, with almost no empirical research incorporating TPB on the destination under investigation, particularly against the background of transformational tourism.

Figure 2: Festivities at the Shrine



Source: <https://thewire.in/culture/nizamuddin-auliyas-dargah-basant-panchami>

Figure 3: Spiritual Aura at the Shrine



Source: Author

Review of Literature and Development of Hypotheses

Transformational Tourism

Transformation entails a permanent and growth-enhancing transformation that necessitates fresh understanding and a fundamental shift away from present methods (Reisinger, 2013). In academic literature, Kottler (1997) was the one to introduce the phrase ‘transformative travel’ (Ross, 2008) and advocate that travel provides more potential

for personal and life improvement than nearly any other human activity (Melo *et al.*, 2021). Specifically, Kottler (1998) describes it as an actualization of ‘something missing’ motivated by an ‘intellectual curiosity, emotional need, or physical challenge’. The Transformational Travel Council outlines transformational travel as

any travel experience that empowers people to make meaningful, lasting changes in their life.

This organisation recognises three predominant components;

First, travelling with mindfulness, honesty, and intention.

Second, partaking in challenging cultural and physical experiences and

Third, allowing time for introspection (The Transformational Travel Council, 2022).

Ross (2008) describes transformational travel as travel undertaken by the traveller with the principal and deliberate goal of facilitating the transformation of one or more essential self-structures. The transformational tourism concept has just begun to take shape (Reisinger, 2015). Reisinger (2013, 2015) contends that travel facilitates a transformational experience by changing the way one thinks, views and expects from the world and the basic structures of their identity physically, psychologically, cognitively and spiritually. The journey to a new level of awareness, growth and development can be achieved through travel and therefore the human need for meaning and fulfilment is a catalyst for transformational tourism experiences (Robledo & Batle, 2017).

Several studies of tourist motivations and behaviours contain allusions to personal transformation in tourism settings (Melo *et al.*, 2021). Tourist destinations offer a variety of settings where people can reflect, escape and create meaning, which is necessary to achieve authentic personal fulfilment (Reisinger, 2013). Among the many forms of transformational tourism, examples include mindful travel experiences (Stankov *et al.*, 2022), volunteer tourism and pilgrimage travel (Reisinger, 2015; Collins-Kreiner, 2019). Lean (2009) underscores the significance of a more concentrated research on transformative travel, concentrating on a specific location or provider and narrowing the philosophical background and scope of such research.

The Theory of Planned Behaviour (TPB)

The Theory of Planned Behaviour (TPB) is a follow-up to the Theory of Reasoned Action (TRA) (Fishbein & Ajzen, 1975; Ajzen & Fishbein, 1980), established by Fishbein and Ajzen (1975). It covers the effects of cognitive constituents on behaviour, such as attitudes, social norms, and intentions. Ajzen (1985, 1991) devised the TPB as a unifying theory to anticipate and explicate

diverse human behaviours (Fishbein & Ajzen 1975; Ajzen & Fishbein 1980). The TPB is among the most frequently utilised frameworks in psychology for analysing human behaviour (Armitage & Conner, 2001). The theory elucidates an individual's wish to accomplish a certain behaviour by examining their intention (Ajzen, 1991). Someone's intention here is the amount of effort they intend to exercise to accomplish a certain action (Ajzen & Driver, 1992). The TPB advocates that intentions are influenced by three factors:

Attitude; an individual's perspective of a specified behaviour and its consequences,

Subjective Norms; social pressures, customs, and traditions impacting the way people behave and

Perceived Behavioural Control; the perceived ease or complexity of carrying out a behaviour (Ajzen, 1991).

In this paper, TPB addresses the literature's fundamental concerns about visitors' motivations for visiting the Nizamuddin's Mausoleum in New Delhi. Other variables, referred to as background variables, can and should also be considered (Heiny *et al.*, 2019). Scholars argue that the TPB approach is more robust when it incorporates other constructs (Roy *et al.*, 2017).

The TPB framework has thus been extended here with ***Motivation*** as the fourth and additional construct. Prior to evaluating their behaviour, it is central to understand the kinds of tourists and the reasons for their travels (Norman, 2004). The purpose of studying motivations in tourism is to understand and outline the logic behind travelling and outline travel behaviour (Li *et al.*, 2016). It is thus essential to conduct empirical research on tourist motivations since this will assist in targeting marketing or identifying markets where tourist motivations and destination resources and features are compatible (Kozak, 2001).

Researchers identified the motivations of tourists as an important area that has had few empirical studies (Fodness, 1994). The relationship between travel intention and motivation has not been investigated to a sufficient degree, specifically when it comes to India and precisely for transformational tourism. Therefore, the TPB model is used here to forecast travel intention to Nizamuddin

Shrine as a transformational tourism destination. Due to its uniqueness in this area, our study can be viewed as a starting point (Konu & Laukkanen, 2009) to create a model of transformational tourism behaviour research.

Behavioural Intention (BI)

Intention indicates someone's inclination to participate in a specific behaviour. As per Swan and Trawick (1981), a person's anticipated or intended future conduct might be characterised as Behavioural Intention (**BI**). In the tourism literature, travel intention has long been a study topic of significant interest (Baloglu, 2000; Hosany *et al.*, 2020). Furthermore, intentions specify how keen people are to try new things and / or the amount of work they are ready to put in to accomplish a certain behaviour (Ajzen, 1991). The intent to behave is considered the most decisive factor in determining the behaviour of individuals (Hsu *et al.*, 2010). Here, the **BI** of a potential traveller relates to his or her intention to participate in transformational tourism through his / her visit to Nizamuddin Shrine.

Attitude (ATT)

A person's Attitude (**ATT**) towards behaviour relates to his or her positive or negative assessment of it. It pertains to how favourable or unfavourable their judgement of conduct is in a situation (Ajzen, 1991). From the standpoint of the tourist sector, attitudes are inclinations for a place or service, grounded on several perceived attributes of that spot or service (Moutinho, 1987). Attitudes regarding tourist destinations have been widely researched to predict visitor behaviour (Li *et al.*, 2016) but rarely in the context of a transformational tourism destination and particularly Nizamuddin Shrine. Several studies have established **ATT** to have a positive relationship with **BI** (Al Rousan *et al.*, 2022; Chien *et al.*, 2012; Wang & Wong, 2020; Asnawi & Sihombing, 2021). For this study, it refers to the tourist's attitude towards Nizamuddin Shrine - the transformational tourism destination. Thus, the ensuing hypothesis has been put forward:

H1. **ATT** is positively associated with the intention to visit Nizamuddin Shrine as a transformational tourism destination.

Subjective Norm (SN)

The second predictor is Subjective Norm (**SN**), illustrating a person's sense of societal pressure, i.e. whether a certain behaviour will be viewed as acceptable / unacceptable or favourable / unfavourable by others. These are the beliefs about how supportive or critical, others such as family and friends are of a person's behaviour (Ajzen, 1991). **SN** may thus be viewed as information sources or suggestions that may affect visitors' destination choices in the tourism context (Shen *et al.*, 2009). The **SN** is comprised of two parts: normative beliefs and the motivation to follow them (Ajzen & Fishbein, 1980). Previous literature has demonstrated **SN** to have a strong effect on **BI** (Lam & Hsu, 2006; Hsu & Huang, 2010; Elseidi, 2018; Wang & Wong, 2020) and others with having low or no impact (Shen *et al.*, 2009; Sujood *et al.*, 2021a). We have proposed the subsequent hypothesis to test this relationship:

H2. **SN** is positively associated with intention to visit Nizamuddin Shrine as a transformational tourism destination.

Perceived Behavioural Control (PBC)

PBC as the last antecedent of intent pertains to people's views regarding the complexity to take part in an activity, which is grounded in belief in their abilities to control it (Ajzen 1991). In particular, **PBC** states that the likelihood of achieving the desired behaviour is affected by one's perception of controllability (Armitage *et al.*, 1999). A surge in **PBC** leads to a rise in **BI** and the chances of doing the action. Second, to the degree that perceived control mirrors real control, **PBC** will impact behaviour directly (Armitage & Conner, 2001). Moreover, empirical studies report, even though the TRA model predicts some **BI**, the inclusion of a third construct (**PBC**) enhances the relationships between intention and behaviour. Recent literature reveals that **BI** is positively influenced by **PBC** (Sparks, 2007; Hsu & Huang, 2010; Hsu & Huang, 2012; Hamid *et al.*, 2022). Hence, we suggest the following hypotheses:

H3. **PBC** is positively associated with the intention to visit Nizamuddin Shrine as a transformational tourism destination.

Motivation (*MOT*)

According to several studies, to improve the prediction power or elucidate the issues with the variance of the behaviour under interrogation more thoroughly, TPB requires the addition of auxiliary constructs (Bamberg, 2003; Cheng *et al.*, 2005; Lam & Hsu, 2006; Sparks, 2007; Sparks & Pan, 2009; Chien *et al.*, 2012). Extending the TPB by incorporating additional components that are crucial in a specific setting appears to be a required procedure for improved estimation of *BI* (Han *et al.*, 2017).

The idea of Motivation (*MOT*) is widely acknowledged as a key to understanding tourist behaviour and the destination selection process (Crompton, 1979). Several studies have investigated travel motivations in an attempt to gain an improved knowledge of travel behaviour (Baloglu, 2000; Jang *et al.*, 2009; Hsu *et al.*, 2010; Van Vuuren & Slabbert, 2012). Tourist motivation is widely considered to be multi-faceted, meaning that visitors may have many reasons for travelling, even during a particular trip (Bowen & Clarke, 2009). According to Reisinger and

Turner (1997), an important factor in determining tourist motivation is culture. After examining the characteristics of Indonesian inbound tourism to Australia, they claimed that cultural factors may influence individuals to visit a new country. Crompton (2004) links motivations with the destination's cultural attraction.

Religion and spirituality remain popular motivations for travel, and many prominent major attractions have grown due to their links to sacred personalities, places and events (Timothy & Olsen, 2006; Gallagher, 2009). However, religious motivation appears to be less significant in the present times than it was in past cultures (Rinschede, 1992) since traditional pilgrimage sites have evolved into multipurpose tourism destinations in recent decades (Kaufman, 2005). Many tourists travel in quest of significance in their contemporary, self-centred existence. There may be several motivations that cause travellers to be attracted to a place. The identified motivational factors for this study are worship, inner serenity, fulfilling a vow, cultural aspects and wellness reasons. A new body of knowledge is added by this study by investigating the motivating variables that influence

Figure 4: Conceptual Framework - Based on Theory of Planned Behaviour (TPB)

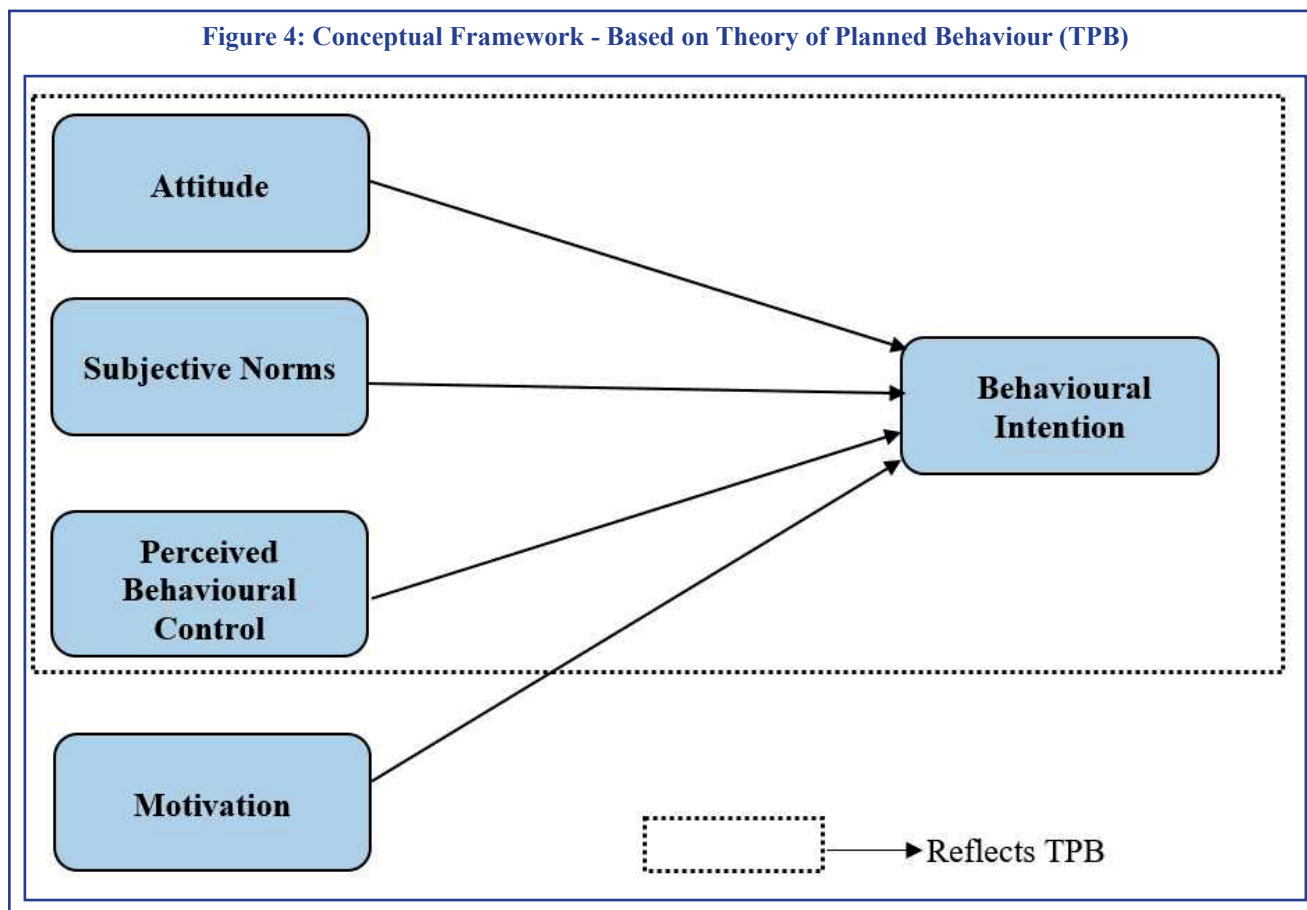


Table 1: Prior Studies in Connection with Religious, Spiritual, Transformational Tourism, Motivation and TPB

| S. No | Author's/ (Year) | Objective | Nation | Collection of Data | Sample Size | Data Analysis | Concept | Findings |
|-------|-------------------------------|---|------------------------------------|----------------------------|-------------|-------------------------------------|---------|--|
| 1 | Asnawi & Sihombing (2021) | To comprehend how strongly held religious views affect travellers' choices to go to halal tourist places. | Indonesia | Online Survey | n= 590 | Moderated Regression Analysis (MRA) | TPB | Intention is positively impacted by SN and AT while the intent is positively impacted by PBC. However, religiosity has no effect on the exogenous constructs impacting BI to visit a halal tourism destination. |
| 2 | Sujood <i>et al.</i> (2021a) | To examine travellers' intentions during COVID-19. | India | Online Survey | n= 417 | SEM | TPB | BI can be predicted by ATT, PBC and perceived risk. SN has a significant negative influence on BI. |
| 3 | Girish & Lee (2020) | To scrutinise the relationship between authenticity and TPB constructs, particularly attitude, SN, PBC and behaviour intention, of pilgrims visiting the Camino de Santiago. | Spain | Online Survey | n= 388 | SEM | TPB | Positive and significant relationships were observed between PBC and SN. SN can motivate pilgrims to explore and participate in the pilgrimage activity, thereby validating its authenticity. |
| 4 | Muslim <i>et al.</i> (2020) | To study how behaviour toward Umrah packages (booking decisions and electronic Word of Mouth) is impacted by social media interactions and sharing between generations X and Y. | Malaysia | Survey | n= 384 | PLS-SEM | TPB | Intentions to book (booking decisions and electronic Word of Mouth) are significantly and positively influenced by social media experiences. |
| 5 | Adel <i>et al.</i> (2020) | An evaluation of the travel experiences of Muslim tourists who had previously visited non-Islamic nations. | Egypt, Morocco, Sudan and Pakistan | Semi-structured Interviews | n= 17 | Thematic Analysis | TPB | Halal availability and search, for halal hotels and halal certification were all considered to be very important halal dimensions. |
| 6 | Kumaran <i>et al.</i> (2020) | To uncover motivational elements and evaluate their influence on pilgrims' behavioural intentions in Bodhgaya, one of India's most important Buddhist sacred sites. | Bihar | Survey | n= 385 | SEM | TPB | Service quality is the most important motivator influencing religious visitors' behaviour in Bodhgaya, preceded by religious conviction. The history, architecture, and cultural characteristics of Bodhgaya had no substantial impact on visitor behaviour. |
| 7 | Govender <i>et al.</i> (2020) | To understand the elements leading to the intention to partake in religious festivals like Holi and Christmas. | South Africa | Survey | n= 224 | SEM | TPB | Intentions to engage in religious festivals were significantly influenced by ATT. |
| 8 | Soliman (2019) | Building an extended model of TPB to predict revisit intentions of travellers to Egypt. | Egypt | Survey | n= 302 | PLS-SEM | TPB | By analysing travellers' mindsets, it was demonstrated that ATT, SN and personal behaviour characteristics could be anticipated. |

Table 1: Prior Studies in Connection with Religious, Spiritual, Transformational Tourism, Motivation and TPB

| S. No | Author's/ (Year) | Objective | Nation | Collection of Data | Sample Size | Data Analysis | Concept | Findings |
|-------|------------------------------------|--|---------------|--------------------|-------------|---------------------|-------------------|--|
| 9 | Halpenny <i>et al.</i> (2018) | To examine factors associated with the intention to attend World Heritage Sites. | North America | Survey | n= 519 | PLS-SEM | TPB | A strong correlation exists between future intentions to travel to World Heritage Sites with the credibility of. WH designation. WH travel attitudes, as well as PBC, were particularly weak, but still positively correlated with World Heritage designation. |
| 10 | Wang <i>et al.</i> (2016) | To create a measuring scale for analysing the motivations of visitors visiting religious sites in China. | China | Interviews | n= 525 | SEM | Motivation Theory | Visitors' motivation is greatly influenced by their previous experiences, whereas the level of religious belief held by tourists has a major impact on both their motivation and mental ease. |
| 11 | Duarte Alonso <i>et al.</i> (2015) | To investigate the reasons why individuals in the UK visit historic sites that host a range of activities. | UK | Survey | n= 383 | Regression Analysis | TPB | This study confirms the relevance and impact of ATT on behaviour, and SN and PBC on behavioural intentions to visit heritage buildings. |

the visitation of the transformational tourism destination via the perspective of TPB. Previous research (Baloglu, 2000; Jang *et al.*, 2009; Hsu *et al.*, 2010; Li & Cai, 2012; Hsu & Huang, 2012) confirms the role of motivation in forming **BI** and thus to test this here, we put forward the following hypothesis:

H4. MOT is positively associated with the intention to visit Nizamuddin Shrine as a transformational tourism destination.

Having identified the key constructs in this project, Figure 4 illustrates the conceptual framework.

Research Methodology

Data Collection

The data were gathered from 01st September 2021 to 30th November 2021 through an online questionnaire. To collect the data, convenience sampling was employed. The questionnaire link was shared on the social media pages of Nizamuddin Shrine - Facebook, Instagram, and Twitter etc. The phrase 'transformational tourism

destination' was specified explicitly in the questionnaire's introductory statement for the respondents' convenience (Appendix A). Each respondent was requested to submit their email ID in the survey to prevent the chance of a respondent participating in the survey more than once. This was used afterwards to filter out answers from the same respondent. A pilot test of 50 participants was undertaken to confirm the reliability of the measurement scale. The items' reliability was examined, and all of the constructs' alpha values (Cronbach's) were greater than the cut-off value confirming the reliability.

Survey Instrument

The questionnaire was comprised of two sections. The initial part encompasses questions related to demographics like gender, age, marital status, and monthly income and the latter to the constructs used for the present research. These were measured on a seven-point Likert scale ranging from 'strongly disagree' (1) to 'strongly agree' (7). The items to measure **ATT** were adapted from Lam and Hsu (2004), **SN** was measured by adapting items from Ajzen (1991), **PBC** was measured

Table 2 Respondent's Demographic Profile (n= 350)

| Particulars | Category | Frequency | (%) |
|-----------------------------|-------------------|-----------|-------|
| Gender | Male | 209 | 59.71 |
| | Female | 141 | 40.29 |
| Age | 18-25 | 81 | 23.14 |
| | 26-50 | 150 | 42.86 |
| | >50 | 119 | 27.71 |
| Marital Status | Single | 97 | 34.79 |
| | Married | 253 | 72.29 |
| | Others | 0 | 0 |
| Qualification | High School | 11 | 3.14 |
| | Bachelor's Degree | 126 | 36.00 |
| | Master's Degree | 189 | 54.00 |
| | PhD or higher | 24 | 6.86 |
| Occupation | Student | 65 | 18.57 |
| | Professional | 121 | 34.57 |
| | Self-employed | 79 | 22.57 |
| | Retired | 85 | 24.29 |
| Monthly Income (INR) | Below 25000 | 55 | 23.96 |
| | 25001-50000 | 139 | 39.71 |
| | 50001-75000 | 81 | 23.14 |
| | Above 75000 | 75 | 21.43 |

by adapting items from Ajzen (1991) and Lam and Hsu (2006) and **MOT** was measured by adapting items from Kamenidou and Vourou (2015) lastly **BI** was measured by adapting items from Han *et al.* (2010) and Song *et al.* (2012) (see Table 1 and Appendix B).

Data Analysis

Following Anderson and Gerbing's (1988) two-step technique, a measurement model was initially computed via Confirmatory Factor Analysis (CFA). Then, Structural Equation Modelling (SEM) was utilised to determine the best-fitting model and to examine relationships after the measurement model was evaluated for acceptability. SPSS and AMOS software were used in this study for data analysis.

Results

Respondent Profiles

A total of 350 respondents were surveyed, 209 (59.71%) were male and 141 (40.29%) were female. The respondents' ages ranged from 18 to above 50. The largest number of respondents (38.65%) were from the 26-50 age group, followed by the above 50 group and then the 18 to 25 group. In the context of marital status, 97 (27.72%) belonged to the single category while 253 (72.29%) were from the married category. A large portion of respondents were Master's degree holders forming 54% of the sample while the PhD holders with the smallest group at only 6.86%. The bulk of the respondents were professional (34.57%) and the largest group (139 - 39.71%) belonged to the 25001- 50000 income group.

Measurement Model

To check the data for normality, skewness and kurtosis statistics was used. As per Kline (1998), the range of skewness and kurtosis must be between -2 and +2; our results confirm that the data are normal (Table 3). Cook's distance was assessed to detect the outliers using the cut-off value of 1 (Hair *et al.*, 2009). No response was eliminated as Cook's distance was below the threshold limit of 1. Hence, there is no outlier in the current study.

When the independent and dependent variables both are captured by the same response method, common method bias (CMB) might occur. The repercussions of CMB

can be adverse to the validity of a study (Kock *et al.*, 2021). Hence, Harman's one-factor test (Podsakoff & Organ, 1986) was used to check if our sample had an issue of CMB. If a single variable explains more than 50% of the extracted variance, the sample has a CMB problem (Podsakoff *et al.*, 2003). The findings exhibit that the factor attained solely accounted for 45.22% of the extracted variance. As a result, there is no CMB issue.

As far as descriptive statistics are concerned, on a seven-point Likert scale, the constructs' mean values range from MIN 5.383 to MAX 5.868. In all cases, the variables have higher values than the medium value of 4. Among all the variables, *Perceived Behavioural*

Table 3 Exploratory Factor Analysis

| Variable | Items | Loadings | Mean | SD | Skewness | Kurtosis | Cronbach's Alpha |
|----------|-------|----------|--------|---------|----------|----------|------------------|
| ATT | | | 5.8414 | 1.04048 | -1.131 | 1.581 | 0.937 |
| | ATT1 | .759 | | | | | |
| | ATT2 | .810 | | | | | |
| | ATT3 | .748 | | | | | |
| | ATT4 | .715 | | | | | |
| SN | | | 5.3836 | 1.12928 | -0.719 | 0.785 | 0.909 |
| | SN1 | .808 | | | | | |
| | SN2 | .817 | | | | | |
| | SN3 | .764 | | | | | |
| | SN4 | .756 | | | | | |
| PBC | | | 5.8686 | 1.01804 | -0.883 | 0.546 | 0.908 |
| | PBC1 | .735 | | | | | |
| | PBC2 | .818 | | | | | |
| | PBC3 | .790 | | | | | |
| | PBC4 | .665 | | | | | |
| MOT | | | 5.5871 | 1.17942 | -1.023 | 1.397 | 0.876 |
| | MOT1 | .826 | | | | | |
| | MOT2 | .741 | | | | | |
| | MOT3 | .780 | | | | | |
| | MOT4 | .746 | | | | | |
| BI | | | 5.5471 | 1.12247 | -0.710 | 0.465 | 0.919 |
| | BI1 | .740 | | | | | |
| | BI2 | .809 | | | | | |
| | BI3 | .720 | | | | | |
| | BI4 | .733 | | | | | |

Control (PBC) has the highest mean value (5.868), followed closely by **Attitude(ATT)** at 5.8414, **Motivation (MOT)** at 5.5871, **Behavioural Intention (BI)** at 5.471, and **Subjective Norms (SN)** at the lowest mean value (5.3836). This implies that the tourists had a positive perception overall towards travelling to Nizamuddin shrine for a transformational tourism experience. The highest Standard deviation (1.179) was documented by **Motivation (MOT)** and the lowest (1.018) was recorded by **Perceived Behavioural Control (PBC)**.

EFA was performed using principal component analysis and the varimax rotation approach, with a minimum eigenvalue of one employed to limit the number of factors. The Kaiser-Meyer-Olkin (KMO) value was .947, which exceeded the recommended value of 0.6 (Kaiser, 1970, 1974). The Barlett Test of Sphericity (Bartlett, 1954) was 5946.292 (df=190, p=.000).

The CFA results confirmed a good fit of data (CMIN / DF = 2.181, Goodness-of-Fit Index (GFI) = .910, Normed Fit Index (NFI) = .943, RFI = .932, Tucker Lewis Index (TLI) = .962, Comparative Fit Index (CFI) = .968, Root Mean Square Error of Approximation (RMSEA) = 0.058.

When examining a research model, its findings must be checked so that the internal consistency reliability, convergent validity, and discriminant validity can be confirmed (Hair *et al.*, 2011). Alpha values (Cronbach) greater than .70 point out that measurements are reliable in terms of internal consistency reliability (Nunnally & Bernstein, 1978). Cronbach's Alpha values are higher than the acceptable value, as seen in Table 3, confirming internal consistency reliability. Fornell and Larcker (1981) suggested that factor loadings should be greater than 0.5, composite reliability should be greater than .7, and Average Variance Explained (AVE) should be greater

Table 4: Confirmatory Factor Analysis

| Constructs | Items | Loadings | CR | AVE |
|------------|-------|----------|-------|-------|
| ATT | | | 0.938 | 0.791 |
| | ATT1 | .89 | | |
| | ATT2 | .91 | | |
| | ATT3 | .89 | | |
| | ATT4 | .87 | | |
| SN | | | 0.909 | 0.715 |
| | SN1 | .85 | | |
| | SN2 | .85 | | |
| | SN3 | .86 | | |
| | SN4 | .82 | | |
| PBC | | | 0.908 | 0.712 |
| | PBC1 | .86 | | |
| | PBC2 | .79 | | |
| | PBC3 | .86 | | |
| | PBC4 | .86 | | |
| MOT | | | 0.876 | 0.639 |
| | MOT1 | .75 | | |
| | MOT2 | .83 | | |
| | MOT3 | .82 | | |
| | MOT4 | .79 | | |
| BI | | | 0.919 | 0.740 |
| | BI1 | .80 | | |
| | BI2 | .85 | | |
| | BI3 | .88 | | |
| | BI4 | .90 | | |

| Table 5: Discriminant Validity | | | | | |
|--|-------------|-------------|-------------|-------------|-------------|
| Construct | ATT | SN | PBC | MOT | BI |
| ATT | .890 | | | | |
| SN | .684*** | .846 | | | |
| PBC | .756*** | .697*** | .844 | | |
| MOT | .641*** | .568*** | .618*** | .799 | |
| BI | .761*** | .682*** | .703*** | .703*** | .860 |
| ***p<0.001, ATT = Attitude, SN = Subjective Norm, PBC = Perceived Behavioural Control, MOT = Motivation, BI = Behavioural Intention' | | | | | |

than .5, to fulfil the convergent validity criterion. The results given in Table 4 confirm the specified threshold levels.

As per the recommendation of Fornell and Larcker's (1981:385) for discriminant validity, 'if the AVE value for each construct is higher than the squared correlation between constructs then discriminant validity can be attained'. Discriminant validity assures that a concept measure is empirically distinct and captures phenomena of interest that other measures in a SEM do not (Hair *et al.*, 2009). As given in Table 5, the results confirm the discriminant validity.

Structural Model and Hypothesis Testing

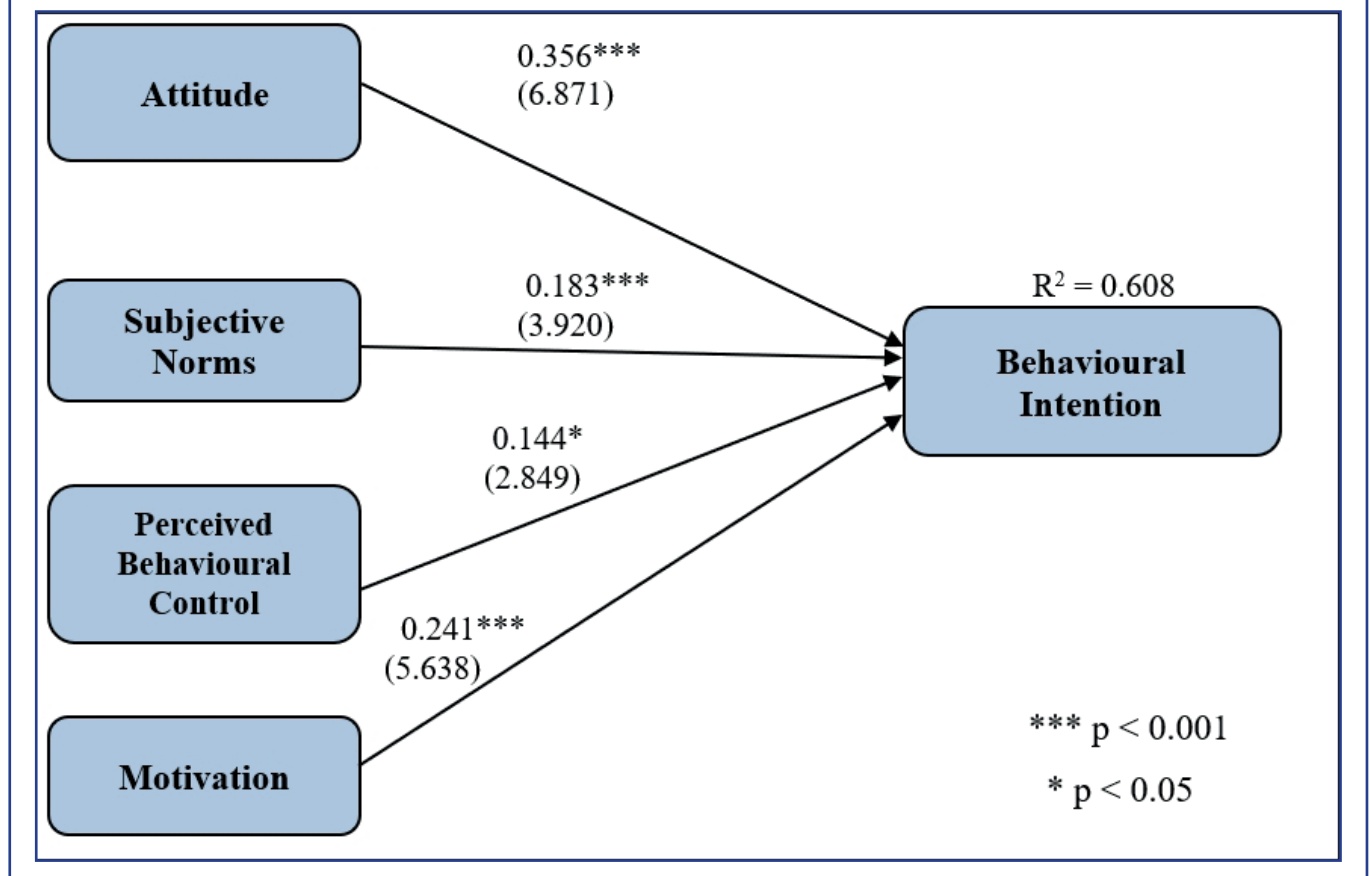
As the measurement model was satisfactory, the Structural Model was tested. As given below, all the model fit indices are above the threshold hence the structural model was determined to have a satisfactory fit (CMIN / DF = 2.181, GFI = .910, NFI = .943, RFI = .932, TLI = .962, CFI = .968, RMSEA = .058).

Multicollinearity refers to the existence of a linear relationship between two or more variables. It is a data issue that could compromise the precision of the model's estimated parameters (Alin, 2010). Hence, SPSS was used to conduct the multicollinearity test. The variance inflation factor (VIF) was determined to check if there is an issue of multicollinearity. The findings varied from 1.630 to 2.390, way below the cut-off value of 5 (Hair *et al.*, 2011). Hence, there is no issue of multicollinearity.

SEM through AMOS was employed to test the hypothesised relationships. SEM is a multivariate statistical analytic approach used to investigate structural relationships between measured variables and latent variables. SEM is chosen by researchers because it evaluates several interconnected dependences in a single study (Piramanayagam *et al.*, 2020). As per the results given in table 6, **ATT** ($\beta = .356$, t-value = 6.871, $p = 0.000$), **SN** ($\beta = .183$, t-value = 3.920, $p = 0.000$), **PBC** ($\beta = .144$, t-value = 2.849, $p = .004$), **MOT** ($\beta = .241$, t-value = 5.638, $p = 0.000$) are significantly and positively associated with behavioural intention to visit Nizamuddin Shrine as a transformational tourism destination. Hence, all four hypotheses (H1, H2, H3, and H4) are supported.

| Table 6 Hypotheses Testing Results | | | | | |
|------------------------------------|--------------------------|-------------|---------|---------|-----------|
| Hypotheses | Paths | Std β | t-value | p-value | Result |
| H1 | ATT \longrightarrow BI | .356 | 6.871 | *** | Supported |
| H2 | SN \longrightarrow BI | .183 | 3.920 | *** | Supported |
| H3 | PBC \longrightarrow BI | .144 | 2.849 | 0.004 | Supported |
| H4 | MOT \longrightarrow BI | .241 | 5.638 | *** | Supported |

Figure 5: Final Structural Model and Hypotheses



The behavioural intention to visit Nizamuddin Shrine as a transformational tourism destination was explained by these variables to the extent of 61% ($R^2 = 0.608$). The structural model and path coefficients are shown in Figure 5.

Discussion and Conclusion

Several researchers have adopted the TPB in tourism and hospitality research to study consumer motivations and behaviours (Han & Kim, 2010). However, application of the TPB has almost been non-existent in the field of transformational tourism. Through an extension of the TPB model, this paper describes tourists' intentions to visit the Nizamuddin shrine as a transformational tourism destination. The following aspects make the research both academically and practically significant. Particularly, the modified model is comprised of the TPB original constructs i.e. *ATT*, *SN* and *PBC* with *MOT* as an

additional construct to improve its prediction capability. Four hypotheses were formulated and verified by SEM. The results reveal that all four of the hypothesised relationships were accepted, which offers researchers and practitioners valuable insight.

The first construct, *ATT* has a positive effect ($\beta = .356$, $p < 0.001$) on *BI*, and thus, here is the strongest predictor of intention. This implies that visitors have a favourable attitude towards choosing Nizamuddin Shrine for a transformational tourism experience. This result is corroborated by past research (Lam & Hsu, 2006; Hsu & Huang, 2010; Lee, 2015; Bianchi *et al.*, 2017; Martin *et al.*, 2018; Govender *et al.*, 2020; Mohammadi Zeidi *et al.*, 2021; Asnawi & Sihombing, 2021). This implies that visitors to Nizamuddin shrine seeking a transformational tourism experience believe their behaviour will contribute to a positive, enjoyable, and favourable experience.

The second construct, *SN* correlates positively ($\beta = .183$, $p < 0.001$) with *BI*. The construct of *SN* suggests that family and friends influence the tourists' decision to

visit Nizamuddin Shrine (Hsu & Huang, 2010; Elseidi, 2018; Asnawi & Sihombing, 2021). These findings are consistent with past literature (Pavlou & Chai, 2002; Hsu & Huang, 2010; Elseidi, 2018; Asnawi & Sihombing, 2021; Sujood *et al.*, 2021b) which suggest that family, friends and peers can influence consumer behaviour in the sense that they believe certain behaviours are acceptable. The reason for a positive result of *SN* with intention might be the close-knit family system or collectivist culture of Indian society - Indian societies promote collaboration and interdependence.

The result of *PBC* ($\beta=.144$, $p < 0.05$) is in line with past research (Hsu & Huang, 2010; Bianchi *et al.*, 2017) which has also established a positive relation between *PBC* and *BI*. Even though *PBC* may play a role in *BI*, its significance here is marginal at best. Despite this, since the relationship is positive, it means control has no unusual role in explaining human behaviour (Alam & Sayuti, 2011). The essence of this relationship is the ease or difficulty of travelling to the shrine. Clearly, this implies that the respondents feel that they have the confidence, sufficient financial resources, opportunities and time to visit Nizamuddin shrine. Therefore, marketing organizations must emphasise ease of access and control that potential visitors have over their visit to the shrine.

In our study, *MOT* has emerged as the second-strongest predictor of *BI*. *MOT* shows a significant and positive ($\beta=.241$, $p < 0.001$) impact on tourists' *BI*. Through this study, we sought to uncover both religious as well as non-religious motivational elements which impact the intentions of tourists seeking to visit Nizamuddin Shrine. The positive relationship between *MOT* and *BI* is backed by preceding studies (Baloglu, 2000; Jang *et al.*, 2009; Hsu *et al.*, 2010; Li & Cai, 2012; Hsu & Huang, 2012).

Theoretical and Practical Implications

The outcomes of this research provide significant contributions to policy and research. As such, the understanding of the affiliation between *ATT*, *SN*, *PBC*, *MOT* and *BI* would be of substantial value to theory and practice (Hsu & Huang, 2010). Since *ATT*, rather than *SN* or *PBC* was found to be the most effective cause of *BI* in this study, DMOs and related tourism offices should focus their efforts on cultivating a positive attitude in the

minds of potential tourists (Joynathsing & Ramkissoon, 2010) to attract them and influence their decision to choose Nizamuddin Shrine for a transformational tourism experience. The study's special context contributes to its academic value. Contrary to the majority of eminent travel behaviour models established in Western societies or developed nations, this study examined the application of the TPB model in a developing nation in a non-Western society (Hsu & Huang, 2012) at an age-old shrine and in the context of transformational tourism; a field where such an investigation has been non-existent and unprecedented. In terms of global tourist behaviour, this work is a step forward in extending and developing existing theories (Han & Kim, 2010).

Therefore, this article builds upon limited research in the area of transformational tourism. Though numerous studies have investigated the behaviour intention of tourists (Baloglu, 2000; Jang *et al.*, 2009; Hsu *et al.*, 2010; Li & Cai, 2012; Wang & Wong., 2020; Hosany *et al.*, 2020; Sujood *et al.*, 2022) in certain tourism domains, the present research demonstrates the value of the TPB in comprehending traveller's intention of visiting a transformational tourism destination, by inserting the relevant constructs. To the best of the authors' knowledge, there has been no empirical study in the field of transformational tourism that has applied the TPB model specifically to understand visitors' motivation and intention to visit an age-old shrine or any transformational destination. The outcomes of this work enrich the current body of knowledge on TPB by extending it to the domain of transformational tourism and the living heritage of Nizamuddin Shrine.

As discussed previously, all the variables have a positive impact on *BI*, suggesting they can significantly contribute to tourists' intentions to visit transformational tourism destinations. Since the findings have suggested that tourists have a positive intention towards the Nizamuddin shrine, now it's the job of the various travel organisations to develop products to facilitate such tourism not just for the shrine but also for other similar destinations.

Over the centuries, India has a long history of spirituality and self-help techniques that help people get away from the monotonous pattern of day-to-day life (Sharma & Mehrotra, 2018) and find a connection with the self and

the universe. Transformational Tourism is a new domain and niche market with untapped market potential and immense opportunities which can and should be explored especially for a country like India. Tourism marketers must conduct research continuously to learn about tourists' travel behaviour in relation to shrines and other transformational destinations. So far, there is no official agency or statutory body dealing in tourism to meet such specific needs.

These results can also be used to help focus marketing efforts. During the marketing process, factors that are popular motivators, such as worship, cultural activities, inner peace, and wellness should also be emphasised. There are several managerial implications highlighted in the study that may be of interest to practitioners, researchers, and professionals. As an example, destination management organisations can formulate efficient marketing and planning strategies based on the various visitor motivations identified (Jasrotia *et al.*, 2021). The findings can be used by marketing professionals to explore the provision of services in the sector of transformational tourism, given the country's enormous potential for growth.

Limitations and Directions for Future Research

The area of transformational tourism and travel is complex and needs to be explored further. While this study achieved its objectives, as a roadmap for future study, it is imperative to acknowledge its limitations. Firstly, only a single supplementary construct was introduced to the original framework, i.e. Motivation. Future researchers are encouraged to include other constructs like - Destination Image, Destination Fascination, Perceived Risk, Perceived Authenticity, Religiosity, etc. to enrich the analytical supremacy of the original TPB model.

Secondly, the research was performed in a specific context, which limits generalisability. Researchers should strive to test the model further in other transformational destinations. It will be necessary to conduct additional research using a different geographic context to determine the usability of this research framework.

Thirdly, the respondents were limited to Indian (domestic) tourists. Thus, generalised findings should be interpreted with caution in other destination settings. Thus, it would be interesting to see future researchers replicate this model with a larger, more geographically diversified population.

Lastly, future studies should focus on post-visit assessment to comprehend actual behaviour, perceived transformation, and existential authenticity, and examine their relationship with **BI** for transformational tourism.

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Appendix A

Dear Respondent,

We are Research Scholars, working on a research paper titled 'Intention to visit Nizamuddin Shrine as a Transformational tourism destination.' The aim of this study is to understand tourist motivation and intention for visiting the shrine as a transformational tourism destination.

Nizamuddin Shrine is the mausoleum of the 14th century Sufi saint Syed Muhammad Nizamuddin Auliya, situated in New Delhi. This living heritage along with being one of the oldest shrines in the subcontinent is also one the most popular names associated with spirituality and Sufism in India.

The act of visiting a spiritual-religious destination is not limited to following a ritualistic practice of devotion rather the transformation of the inner self - the human soul. Transformational tourism, an upcoming concept can be described as a kind of tourism the focal point of which is personal transformation and inner upliftment.

The information sought through this questionnaire shall be used exclusively for academic purposes. We would highly appreciate your valuable responses that will contribute significantly to our research.

Appendix B: Constructs / Items

Attitude (ATT)

- ATT1: I think visiting Nizamuddin Shrine as a transformational tourism destination would be enjoyable.
- ATT2: I think visiting Nizamuddin Shrine as a transformational tourism destination would be positive.
- ATT3: I think visiting Nizamuddin Shrine as a transformational tourism destination would be fun.
- ATT4: I think visiting Nizamuddin Shrine as a transformational tourism destination would be pleasant.

Subjective Norm (SN)

- SN1: People who are important to me would think that I should visit Nizamuddin Shrine as a transformational tourism destination.
- SN2: Most people I know would visit Nizamuddin Shrine as a transformational tourism destination.
- SN3: My family who is important to me think that I should visit Nizamuddin Shrine as a transformational tourism destination.
- SN4: My relatives who are important to me think that I should visit Nizamuddin Shrine as a transformational tourism destination.

Perceived Behavioural Control (PBC)

- PBC1: I am capable to visit Nizamuddin Shrine as a transformational tourism destination.
- PBC2: I am confident that if I want, I can visit Nizamuddin Shrine as a transformational tourism destination.
- PBC3: I have enough resources to visit Nizamuddin Shrine as a transformational tourism destination.
- PBC4: I have enough time to visit Nizamuddin Shrine as a transformational tourism destination.

Motivation (MOT)

- MOT1: I want to visit Nizamuddin Shrine as a transformational tourism destination for worship.
- MOT2: I have made a vow to visit Nizamuddin Shrine as a transformational tourism destination.
- MOT3: I want to visit Nizamuddin Shrine as a transformational tourism destination for cultural reasons.
- MOT4: In order to get well (health reasons), I want to visit Nizamuddin Shrine as a transformational tourism destination.

Behavioural Intention (BI)

- BI1: I am willing to visit Nizamuddin Shrine as a transformational tourism destination.
- BI2: I plan to visit Nizamuddin Shrine as a transformational tourism destination.
- BI3: I will make an effort to visit Nizamuddin Shrine as a transformational tourism destination.
- BI4: I have made an intention to visit Nizamuddin Shrine as a transformational tourism destination.