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INTEGRATED MODEL OF RELIGIOUS TOURISM IN UNDERDEVELOPED DESTINATIONS

Iva Bulatović¹, Ana Stranjančević^{2*}

¹Canadian University Dubai, Faculty of Management, Dubai, UAE; e-mail: iva.bulatovic@tud.ac.ae

²Modul University Dubai, Department of Tourism and Service Management, Dubai, UAE;
e-mail: ana.stranjancevic@modul.ac.ae

Abstract: The development of religious tourism in underdeveloped destinations is a quite complex, demanding, and challenging process. This study aims to address the issues related to the management of religious tourism destination and therefore contribute to establishing the professional management structure within the Old Royal Capital of Cetinje as a religious tourism destination. In order to facilitate future planning and organization inside and outside the destination, an integrated model of religious tourism development that can be applied in all the destinations in an early stage of their development or in undeveloped destinations is proposed. For the purpose of this paper, the attitudes of local people regarding the current development of religious tourism in the area of Cetinje (Montenegro) were explored. The total number of 161 residents was examined using a questionnaire method. The research results show that religious tourism is not well-developed in this area and therefore it is necessary to define precise instructions for developing a tourism product of this type. Based on the research findings, mission, vision, and strategic goals for the sustainable development of religious tourism in Cetinje were defined.

Keywords: religious tourism; integrated model; Cetinje; attitudes of the local population

Introduction

Spiritual-religious values represent an inseparable part of the culture in a particular area. These values have always motivated people to travel in order to fulfill their religious needs. Moreover, the first recorded larger trips were encouraged by religious convictions. Montenegro is not an exception since some of the trips in this region were spurred by religious beliefs.

Tourism is a strategic branch of Montenegrin economic development. Montenegro as a destination is dominantly a place for sun and sand tourism, and it is often the case that the overall tourist offer neglects the factor of cultural and historical heritage. We are witnessing that the current development of tourism, based primarily on natural factors, and focused on mass movements towards the sea, includes certain problems. On the other hand, the enrichment of the offer of Montenegrin tourism with an adequate presentation of cultural and historical heritage and the development of the relating forms of tourism will lead to sustainable development.

*Corresponding author, e-mail: ana.stranjancevic@modul.ac.ae

The richness of cultural and historical heritage of Montenegro is nowhere so apparent as in the Old Royal Capital of Cetinje. This city represents the cradle of contemporary Montenegro and its cultural identity. The historical development of Cetinje as a city alongside the monastery is inseparable from the development of spirituality and religion in these areas, and thus the religious heritage is an inseparable part of the cultural and historical heritage of this region and Montenegro in general. We are starting from the assumption that the Old Royal Capital of Cetinje has significant potentials for the development of thematic tourism, primarily for the development of religious tourism, but these potentials are not sufficiently valorised for tourist purposes. Tourism in Cetinje is reduced primarily to excursion tourism. Available data indicate that the total number of tourist arrivals in 2015 was 16,284 and the number of overnight stays was 47,668. Namely, only 0.95% of the total tourist flow of Montenegro was realised in Cetinje (Montenegro Statistical Office [Monstat], 2015, 2016).

The data for 2017 indicate a slight increase in the tourist flow in the Municipality of Cetinje. Namely, the total number of tourist arrivals was 20,888 or 1.1% of the total number of tourist arrivals in all the municipalities of Montenegro, while the total number of overnight stays in Cetinje in the same year was 63,290 or only 0.5% of the total number of overnight stays in Montenegro (Monstat, 2018). The above data point to the insufficient development of tourism in this area despite all the potentials it possesses.

One of the most important monasteries in Montenegro—the Cetinje Monastery—in which two great Christian relics are preserved: the hand of St. John the Baptist and the Particles of the Holy Cross of the Lord. Also, a large number of other religious buildings: churches and monasteries erected during the long history of Cetinje, are situated on the territory of the Old Royal Capital of Cetinje. Therefore, it is expected that there are excellent conditions for the development of religious tourism. In this regard, the assessment of the current development of religious tourism and the potential for its future development will be discussed based on the local population attitudes. Additionally, the most significant shortcomings will be pointed out. An innovative, integrated model of religious tourism development that can be applied in all the destinations in an early stage of their development or in undeveloped destinations will be presented. The model will be explained in the example of the Old Royal Capital of Cetinje Capital.

Literature Review

Religious type as a specific type of tourists, the motives for travelling encouraged by religious convictions, and the manner in which religion is an important factor in creating a tradition of travel are identified by Lickorish and Kershaw (1958), recognized theorists of tourism, in their paper "The Travel Trade".

It should be kept in mind that religious beliefs, among other things, encouraged the motives for great human movements. The first traces of religious tourism can be found in ancient Egypt. People travelled from distant areas to attend religious ceremonies, and during their travels and stay, local merchants provided them with food and accommodation. This is a sort of a foundation of modern tourism (Svoboda, Šalgovičová, & Polakovič, 2013). Furthermore, it was noticed that the festivals in ancient Greece had religious contents. All the festivals of the contest were primarily religious events, and pilgrimage was in the heart of respecting a god or a hero to whom the festival was dedicated and traveling to such festivals (Dillon, 1997).

Religious tourism was defined at the First Congress of Religious Tourism in Ravenna in 1990 as a “human promotion, a form of solidarity and friendship, a meeting of peoples, their cultures and religions, learning about peace among people, respect for nature and valorisation of natural and cultural property” (Smith, MacLeod, & Robertson, 2010, p. 141). One of the many points of view is that religious tourism focuses on those visitors belonging to a particular religious group and primarily travelling with the aim of expanding their knowledge and/or engagement with a particular religion (Smith, MacLeod, & Robertson, 2010).

In order to precisely determine the significance of religious tourism and religious tourists, Vukonić (1990) makes the difference between the terms *spiritual* and *religious*. According to the above, the difference is, in fact, the degree and intensity of belief and feeling, which depends on the decision of tourists in what kind of religious journey to be included. One type of tourists is a believer, and it is related to people who practically live their religious attitudes. They are, by theology, believing people who are experiencing their faith through emotions. The second category is spiritual or religious tourists who, in contrast to the first type, have certain reservations according to religious principles, less knowledge of the church dogma, and they do not visit holy places exclusively for religious needs.

Religious tourism is not easy to define, and so the terms spiritual, religious, or pilgrimage are sometimes interchangeably used. Many religious sites, monuments, and destinations also attract tourists who are motivated by cultural heritage, and who can, but do not have to, have a religious affiliation. Religious objects are also an important element of cultural tourism, and there is a certain degree of the intertwining of these two forms of tourism (M. Nedeljković & Nedeljković, 2004). The summary of some of the main dimensions of this continuum is given in Figure 1.

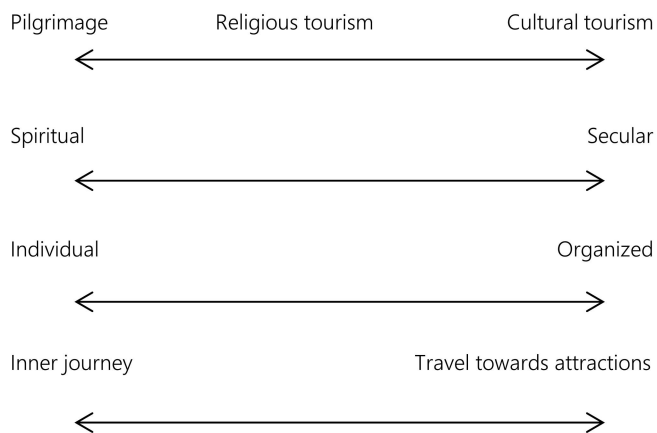


Figure 1. Religious tourism dimensions. Adapted from “Cultural tourism: Global and local perspectives,” by G. Richards, 2007, The Haworth Press, New York, p. 219.

According to Rasul, Fatima, & Sohail (2016), referring to Raj, Griffin, & Morpeth (2013) religious tourism as a movement towards religious places can be defined as a specific tourist activity motivated by religious culture, supplemented by an eco-cultural environment. This type of tourism includes various tourist motives such as masses, worships, exploration of culture and religion, and tourist sightseeing, while participants are both religious and non-religious tourists. At the same

time, according to Smith (1992), religious tourists differ from the so-called *pious pilgrim* to *secular tourist* (Henderson, 2011). Although the primary motivation of religious tourists is to satisfy spiritual and religious needs, the motives may include studies of culture and religion of other nations, and the visits of their sacred buildings (Vukonić, 1990).

Religious tourism has certain elements that distinguish it from other forms of tourism. Tourists often travel in groups of the same religion or with a well-informed tour guide and travels are sold through special suppliers, direct sales, or through the channel of a church/temple/synagogue. Seasonality is often less prominent in comparison with other types of travels, although key dates in a church calendar can lead to the intensification towards specific destinations. The market of seminars and conferences is a growing market in this sector (e.g., Asiza has a niche in the Catholic conference market). Furthermore, Moore (2007) states that there has been a change in the mentality of poverty among religious tourists towards the expectation of first-class accommodation. Although this may not be true for all religious tourists (e.g., pilgrims), the quality of accommodation capacities is certainly improving. One of the most famous classifications in terms of religious tourist attractions was published by M. L. Nolan and Nolan (1992). They identified three groups:

- temples of pilgrimage: places that serve as the goals of religiously motivated trips outside the place of residence;
- religious tourist attractions: buildings or places of religious significance with historical and/or artistic significance;
- festivals with religious motives.

The division of sacred places includes two groups: sanctuaries and places of pilgrimage. Sanctuaries are places where sacred items or icons are kept. Places recognised by miracles that occurred in them and whose effects survive are places of pilgrimage (Svoboda et al., 2013).

Numerous studies confirmed that religious objects, attractions, and events are an important motive of travel, both throughout history and nowadays. However, it has been determined that the effect of religion on tourism is related to the concept of cultural affinity. Cultural differences affect the process of making tourist decisions in the way that tourists most often choose destinations of religious tourism that share historical and cultural similarities with their country of origin (Fourie, Rosselló, & Santana-Gallego, 2015). Additionally, traditional attitudes regarding the motivation for visiting the historical religious sites have been disapproved by a study conducted in Australia. According to the study, so-called *restorative experiences and benefits* often oversee the spiritual, and cognitive benefits are believed to be the primary motives and outcomes of religious tourism (Bond, Packer, & Ballantyne, 2015).

Some authors define a new trend in tourism and call it spiritual tourism, whose aim is to seek the improvement of self through physical, mental, and creative activities. Spirituality has always been important in pilgrimage, but some analysts of religious tourism have highlighted a shift from traditional religious activities to a much broader view of spiritual and holistic reasons for travelling (Smith, 2003). As the borders between culture, religion, and spirituality continue to blur, it can be expected that the meaning of religious tourism will probably be changed. Considering the significant relationship between tourism and religion, many authors analyzed the attitudes and perceptions of both religious and secular tourists and visitors of religious tourism destinations, as well as local people's opinions and attitudes towards religious tourism development in a given area.

A study conducted by Krešić, Mikulić, & Miličević (2013) analyzed the level of tourist satisfaction in a pilgrimage destination, exploring individual destination attributes as factors with the potential to generate satisfaction or dissatisfaction. Another study analyzed the attitudes of residents

regarding the economic role of religious tourism and examined the impact of religious affiliation on local people's attitudes towards the development of religious tourism (Uriely, Israeli, & Reichel, 2003).

Furthermore, several studies within the tourism literature analyze issues related to the development of religious tourism. Jawabreh (2017), in the case of Jordan, found a relationship between the role of official agencies and the excellence of a religious tourism destination. At the same time, in order to enable the exchange of ideas and creative solutions regarding the development of religious tourism and to stimulate its further growth, the importance of a partnership between all the players involved in religious tourism development and cooperation between the public and private sectors were emphasized. Țală and Pădurean (2008) emphasized the necessity of identifying all the stakeholders within religious tourism such as governments, religious communities, international organizations, host community, local authorities and infrastructure administrators, internal and external tour-operators, transport companies, local tourism service providers, academic environment, and other stakeholders within the private sector. Also, they pointed out the importance of the analysis of the different ways each stakeholder can contribute to support a tourist activity and bring economic benefits to the local community. Particular attention to potential growth in the development of religious tourism as a part of overall tourism development was given in a study conducted in Iran. The lack of explicit planning patterns within the religious and overall tourism policies was found (Heydari Chianeh, Del Chiappa, & Ghasemi, 2018). This study aims to address the issues related to the management of religious tourism destination and therefore contribute to establishing the professional management structure within the Old Royal Capital of Cetinje as a religious tourism destination.

Methodology and Sample

Considering the importance of the residents' perceptions when examining the possibilities of tourism development, many tourism studies are based on local people's attitudes. In that sense, the perceptions and attitudes of residents in an underdeveloped tourist destination, the Old Royal Capital of Cetinje (Montenegro) were of special interest for this study. For the purpose of this paper, empirical research was conducted. A closed type questionnaire for the local population was created. The attitudes of the local people about the current development of religious tourism in the Old Royal Capital of Cetinje were examined. Based on the estimates of the local population, the critical points of the development of religious tourism in the area of Cetinje were identified. A questionnaire was applied to a randomly selected sample of 200 individuals. Out of 200 questionnaires distributed, 161 were completed. The survey was conducted from February to July 2016. This questionnaire is modeled on the questionnaire used for the National Project "Types of sustainable tourism in NP Skadar Lake in the function of the economic activation of natural and cultural resources". It consists of 12 questions within a special part and 10 questions within a general part. The collected data were processed by software for statistical analysis (IBM SPSS v. 22). Descriptive statistics were used to display the results. The characteristics of the sample are illustrated in the following table.

Table 1
Sample features

Demographics	<i>f</i>	%	Valid %	Demographics	<i>f</i>	%	Valid %
Gender				Employment status			
Males	73	45.3	47.1	Employed	50	31.1	54.3
Females	82	50.9	52.9	Unemployed	39	24.2	42.4
Total (valid) ^a	155	96.3	100	Pensioner	3	1.9	3.3
System Missing ^b	6	3.7		Total (valid) ^a	92	57.1	100
Total (a+b)	161	100		System Missing ^b	69	42.9	
Age				Total (a+b)	161	100	
≤ 18	2	1.2	1.3	Field			
19–25	34	21.1	21.5	Tourism	8	5	23.5
26–40	68	42.2	43	Sport	3	1.9	8.8
41–55	37	23	23.4	Trade	15	9.3	44.1
56–65	16	9.9	10.1	Public service	5	3.1	14.7
≥ 65	1	0.6	0.6	Education health			
Total (valid) ^a	158	98.1	100	care	1	0.6	2.9
System Missing ^b	3	1.9		Culture	2	1.2	5.9
Total (a+b)	161	100		Total (valid) ^a	34	21.1	100
Education				System Missing ^b	127	78.9	
School incomplete	1	0.6	0.8	Total (a+b)	161	100	
Primary	1	0.6	0.8	Income			
Craft	7	4.3	5.9	Mainly realized from			
Secondary	59	36.6	49.6	tourism	4	2.5	2.8
Higher	16	9.9	13.4	Partially realized			
Faculty/Academy	35	21.7	29.4	from tourism	15	9.3	10.4
Total (valid) ^a	119	73.9	100	Not realized from			
System Missing ^b	42	26.1		tourism	125	77.6	86.8
Total (a+b)	161	100		Total (valid) ^a	144	89.4	100
				System Missing ^b	17	10.6	
				Total (a+b)	161	100	

Note. *f* = frequency.

Table 2
The degree of development of religious tourism

Do you consider religious tourism in the capital of Cetinje developed?				
	<i>f</i>	%	Valid %	Cumulative %
Valid				
Yes	47	29.2	30.7	30.7
No	106	65.8	69.3	100
Total	153	95.0	100	
System Missing	8	5.0		
Total	161	100		

Note. *f* = frequency.

Results and Discussion

The following chapter provides an overview of the selected research findings that reflect the attitudes of the local population towards religious tourism in the Old Royal Capital of Cetinje.

The dominant attitude of respondents, more than two thirds of them, is that religious tourism in the Old Royal Capital of Cetinje is not well-developed. That suggests that significant additional efforts should be made by public institutions and tourism service providers in

order to present the religious tourist offer in Cetinje in a better way to both visitors and the local population. The attitudes of local people are shown in Table 2.

On the other hand, to a large extent, the local population considers that cultural tourism in Cetinje is well-developed as it is illustrated in Table 3.

In order to obtain a precise picture of the recent development of religious tourism in the Old Royal Capital of Cetinje, the local people were asked to evaluate the degree of their satisfaction with the development of certain types of tourism in Cetinje. The respondents evaluated their satisfaction with grades from 1 to 10, where 1 represented total dissatisfaction, while 10 represented maximum satisfaction with the development of certain types of tourism.

When it comes to the level of satisfaction with the development of religious tourism in the Old Royal Capital of Cetinje, there is an extremely low percentage of respondents who is largely satisfied with it, and this percentage is lower than one, while one tenth of the respondents stated they are very dissatisfied with the development of religious tourism. It should be noted that more than half of the respondents rated the degree of their satisfaction with the development of religious tourism in the Old Royal Capital of Cetinje with a rating of less than five. The respondents also evaluated the degree of satisfaction with the development of visits to cultural and historical monuments. The exceptionally low percentage of respondents was largely satisfied with the development of these visits. Only one respondent has a degree of satisfaction with the development of visits to cultural and historical monuments evaluated by the score of 10, while one tenth of the respondents evaluated the degree of satisfaction with these visits by rating one.

From Table 4 it can be noticed that all the average ratings of the satisfaction of domiciles with the current development of tourism in Cetinje range from 3 to 5, which cannot be assessed as positive. These findings coincide with quantitative analysis of tourism in the area of Cetinje discussed in the introductory part.

In order to determine the advantages and disadvantages of the development of religious tourism in the area of Cetinje, the local population was asked to what extent they agree with certain statements. Respondents graded answers from 1 to 5 (1 = *I disagree*, 2 = *I somewhat agree*, 3 = *I agree moderately*, 4 = *I agree significantly*, 5 = *I strongly agree*). The following table represents an overview of the mean values of the degree of local population's agreement with certain statements.

Based on these findings, it can be observed that the local population moderately agree with all the points mentioned above. The results confirm the assumption that tourism is generally not well-

Table 3
The degree of development of cultural-historic tourism

Do you consider that cultural-historic tourism in the Old Royal Capital of Cetinje is developed?					
		<i>f</i>	%	Valid %	Cumulative %
Valid	Yes	66	41.0	44.3	44.3
	No	83	51.6	55.7	100.0
	Total	149	92.5	100	
System Missing		12	7.5		
Total		161	100		

Note. *f* = frequency.

Table 4
Satisfaction of the local population with tourism development

Average ratings of satisfaction of the local population with the current development of tourism in the Old Royal Capital of Cetinje	
	<i>M</i>
Group excursions	4.5163
Events	4.2564
Vine tours	4.4351
Sand and bicycle tours	4.1039
Religious tourism	4.3775
Visits to cultural-historical monuments	4.3725
Sport-recreational tourism	3.6429
Ecotourism	3.4247
Rural tourism	4.8456
Congress tourism	3.915

Note. *M* = mean grade.

developed in this area, that the local people are insufficiently familiar with the development of thematic tourism, as well as that the residents do not show a great interest in religious tourism.

Table 5
Advantages and disadvantages of religious tourism development

	N		M	SEM	SD
	Valid	Missing			
The hospitality of the local population is a great advantage for the development of tourism in the Old Royal Capital of Cetinje.	149	12	3.53	0.10	1.28
In general, young people are not interested in participating in the development of religious tourism.	155	6	2.65	0.10	1.25
The development of religious tourism destroys natural and cultural values.	156	5	2.22	0.09	1.18
The development of religious tourism tends to preserve cultural values.	158	3	2.82	0.10	1.28
The provision of a sufficient number of jobs for the population and the rise of living standards is a priority of religious tourism development.	156	5	2.60	0.09	1.15
It is highly important to improve the quality of services and the diversity of religious and cultural tourism in the Old Royal Capital of Cetinje.	156	5	3.10	0.10	1.30
The government should encourage the development of new tourism companies if it wants further development of religious tourism in Cetinje.	157	4	3.14	0.11	1.37
The existing capacities (accommodation facilities, restaurants, and souvenir shops) in Cetinje area are at a satisfactory level.	155	6	2.71	0.09	1.13
The development of religious tourism contributes to the economic development of the Old Royal Capital of Cetinje.	155	6	2.92	0.09	1.18
The existing tourist facilities can satisfy the needs of today's tourists who visit the Old Royal Capital of Cetinje driven by religious motives of travelling.	155	6	2.82	0.10	1.19
The relocation of relics can increase the number of visitors to the Old Royal Capital of Cetinje.	156	5	2.81	0.10	1.28
There are available programs for tourists who visit Cetinje for religious reasons (attending religious ceremonies and taking part in religious customs).	157	4	2.60	0.09	1.09
The tourist valorisation of religious objects, symbols, and relics would contribute to a greater visit to Cetinje.	158	3	2.87	0.10	1.25
The relocating the icon of Virgin Philermose in Cetinje caves would contribute to the economic development of the Old Royal Capital of Cetinje.	158	3	2.84	0.10	1.23
The construction of the steep hill from Kotor will contribute to the development of religious tourism in the Old Royal Capital of Cetinje.	157	4	3.10	0.10	1.30
Bearing in mind the fact that over 50% of the cultural and historical heritage of Montenegro is situated in the area of the Old Royal Capital of Cetinje, tourists should be charged for entering the city.	156	5	2.80	0.11	1.39

Note. N = number; M = mean grade; SEM = standard error of mean; SD = standard deviation.

The lack of interest in more intensive tourism development among the local population in this area implies that the initiative for the improvement of the existing situation must start from the top-level management, from the Municipality and Local Tourism Organization, as well as the Ministry of Culture, the Ministry of Sustainable Development and Tourism, and the National Tourism Organization. This statement is also confirmed by the local population's attitudes regarding the recent encouragement of the development of religious tourism by various public and private institutions. In the table below are presented the average ratings of the local population (1 = *the lowest rating*, 5 = *the best rating*).

Table 6
Encouragement of religious tourism development

	N		M	SEM	SD
	Valid	Missing			
Municipality	152	9	3.06	0.11	1.39
Local community and businesspeople	151	10	2.40	0.12	1.47
Local tourist organization	152	9	2.49	0.13	1.60
NGO and international organizations	142	19	2.56	0.11	1.37
Church	149	12	2.90	0.11	1.36
Government	141	20	2.40	0.12	1.37

Note. N = number; M = mean grade; SEM = standard error of mean; SD = standard deviation.

As indicated in Table 6, the local population is satisfied neither with the initiative for the development of religious tourism coming from the top-level management (Municipality, Local Tourist Organization, Government, and Church), or with the activities of the local community, businesspeople, and non-governmental sector. However, the existing situation could be improved in different ways, as suggested by the local people. Results are presented in Table 7.

Table 7
Ways to improve the existing state of religious tourism

	f	%	Valid %	Cumulative %
It is necessary to stimulate private initiative by giving tax incentives and favorable loans	25	15.5	16.0	16.0
It is necessary to raise the quality of all the services and infrastructure so that tourists are satisfied when visiting the Old Royal Capital of Cetinje.	39	24.2	25.0	41.0
The Government and the local administration must show a greater initiative for the development of religious tourism.	28	17.4	17.9	59.0
The local population must be more engaged in attracting tourists and satisfying their needs.	30	18.6	19.2	78.2
Religious tourism should be more promoted in the Old Royal Capital of Cetinje.	33	20.5	21.2	99.4
Something else and what?	1	0.6	0.6	100.0
Total (valid) ^a	156	96.9	100.0	
System Missing ^b	5	3.1		
Total (a+b)	161	100.0		

Note. f = frequency.

To consider Cetinje as the destination of religious tourism, it is primarily necessary to improve the quality of tourism and travel-related services, including infrastructure and supporting facilities. Furthermore, religious tourism in Cetinje should be intensively promoted, and local stakeholders

should be involved in the development of tourism. Additionally, the Government must show a stronger interest in the development of this form of tourism and create a healthy environment for the development of entrepreneurship in this field.

There is no strategy for the development of religious tourism in this area. This is generally an issue for the country of Montenegro, which, apart from the umbrella strategy, does not have any developed strategies or plans for the development of specific forms of tourism. Having in mind that the vision, mission, and strategic goals play an important role in the destination management, the proposal for a vision, mission, and strategic goals for the development of religious tourism in the area of Cetinje are outlined. The vision of the Old Royal Capital of Cetinje as the destination of religious tourism should reflect the following:

- enable satisfaction of spiritual and religious needs of visitors, including the non-religious and regular tourist needs, while preserving its natural resources, ambience, and rich cultural and historical heritage;
- provide equal opportunities to everyone in the local community and encourage community participation and contribution;
- develop tourism that will be in the function of sustainable utilisation of cultural and historical heritage and natural resources, actively participating in their preservation and development, creating an environment attractive for all tourism participants.

The mission of the Old Royal Capital of Cetinje as the destination of religious tourism should be: The Old Royal Capital of Cetinje will be promoted as a destination of religious tourism and a destination that meets the cultural needs of visitors while maintaining a balance between the demands of contemporary society and the preservation, and protection of its cultural and historical values.

As the main strategic goals of the development of religious tourism in the Old Royal Capital of Cetinje, the following is proposed:

- Maintain the authenticity of Cetinje as a destination which meets the spiritual needs of visitors, and at the same time preserve its natural resources, ambience and rich cultural and historical heritage which are the basis for the efficient economy and high quality of life.
 - Develop a comprehensive education and information program, accompanied by an appropriate ICT platform as a means to help inform and educate visitors and residents.
 - Stimulate education and training of personnel who in any way participate in the creation, promotion, and improvement of the tourist offer in Cetinje.
- Ensure the quality of visitors' experience.
 - Create a strategic plan to direct the development of a comprehensive Visitor Management System.
 - Promote regional development of convenient tourist points for tourist information services with the destination.
- Ensure the sustainability of the community economic growth.
 - Develop and support Economic Development Strategy of the Old Royal Capital of Cetinje.

In addition to defining the basic strategic setup (vision, mission, and goals), an integrated model of religious tourism development in the area of Cetinje is proposed. The proposed model was established based on the literature review and substantiated by the research results. The authors' experience in destination strategic planning was a valuable tool as well. The tourist destination is a specific system composed of tourism supply and demand, transit routes, environmental factors, etc. When it comes to religious destinations, tourists are predominantly attracted by their sacral objects

which are on the other hand often analyzed from the cultural and historical point of view only. However, these sacral objects must be considered as a special part of a religious destination management system. There are various purposes of travelling and tourists are not stimulated only by one motive for travelling. Hence, excluding other attractions of a tourist destination, such as natural resources, and cultural and historical heritage would not be a proper tourism development strategy. Therefore, the proposed model provides a comprehensive outline including all the components needed. The model is illustrated and explained in detail (Figure 2).

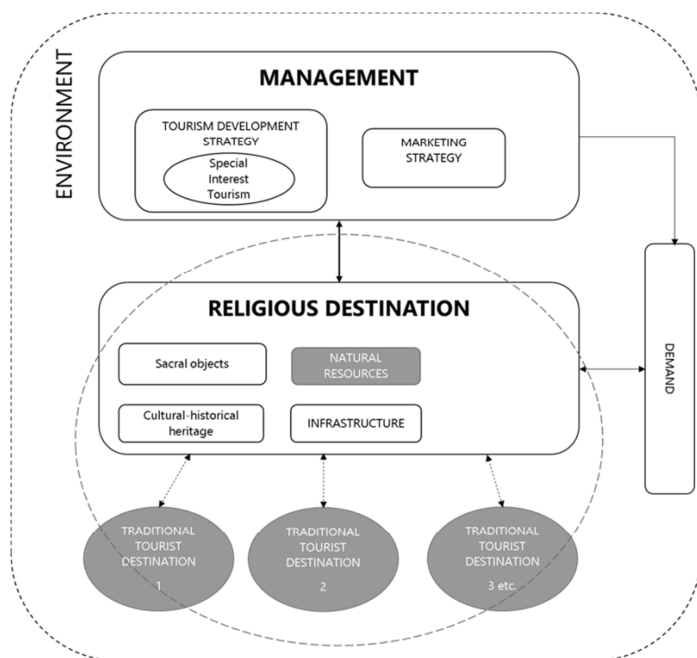


Figure 2. Model of religious tourism development in the area of Cetinje

The model recognises several key components:

Management referring to state administration, competent authorities (ministries), local administration, National Tourism Organization, local tourist organisations, representatives of the Church, church superiors, and dignitaries. Management is in charge of creating a strategy for the development of specific forms of tourism, along with the development strategy for religious tourism in a particular destination and/or at the state level. Marketing strategy should be separately created, and that is why it is allocated as a sub-component of the Management.

The destination of religious tourism, where sacral objects, cultural and historical heritage, and infrastructure must be treated with special attention. It is necessary to treat natural resources in a special manner as well. However, if the destination of religious tourism has already found its place in the market and is in the late stages of its life cycle, then, special focus on natural resources is not necessary. In this case, it is necessary to include natural resources to make the destination more attractive to tourists. As already explained, the religious tourism destination is a compound system, more complex than a traditional destination system. Among all the segments of the tourist destination system, the special focus in religious destinations is on sacral objects, their specific

management, carrying capacity, sustainable development, and protection and preservation. Sacral objects are unique, and therefore the management should take extra care of their maintenance and critically observe the way they are proposed or promoted in the function of tourism.

Traditional destination 1, 2, 3, etc. Linking the destination of religious tourism with traditional tourist destinations is indispensable in initial development stages. Otherwise, the destination is recognised for religious tourism, and merging with other destination types is certainly a bonus, but not necessarily. Tourists usually consume more than one specific tourist product, they are *explorers*, and they are seeking authentic experiences. Therefore, even though religion is not the primary motive of their travelling, they might decide to visit religious sites. Therefore, religious destinations could benefit from other traditional ones. More specifically, actual demand is of common interest of both traditional and religious destinations. That is the main reason why traditional destinations should be included in the model of religious tourism management. In this particular case, the product of religious tourism in Cetinje is not formed, making it impossible to expect that it will sell itself as such. Namely, the complete tourist product of Cetinje is not precisely defined, thus, it is necessary to make a better connection with traditional tourist destinations. On a concrete example, it is necessary to incorporate the offer of Cetinje into the offer of traditional tourist destinations, such as Budva, Kotor, Bar, and Podgorica. The association of less developed destinations and/or undeveloped destinations with destinations that are recognised on the tourist map is mandatory. There are several ways in which this connection can be achieved, but the simplest one would be to form a mutual product, the cooperation of local administrations and local tourist organisations, the association of businesspeople. The best option is a formal association of the type of a cluster formation and specific management systems. The link of the destination of religious tourism and traditional tourist destinations is mutual.

Environment. The destination and its management cannot function separately from the environment. An analysis of political, economic, socio-cultural, technological, and ecological environment is essential for the positioning of any destination. The environment includes both the business environment and the competition at the micro and macro levels. As a special component of the environment, we highlight the *demand*. Namely, in order to develop religious tourism in a destination, good knowledge of the demand is necessary. This is also the reason why this component is especially distinguished during modeling. Although marketing strategy specifically addresses the specifics of demand, the authors believe that management must deal with a serious and meticulous analysis of demand. The demand affects the development of religious tourism, but if the destination is not developed, it is desirable that the destination imposes its offer on its demand. This means that the link between the destination of religious tourism and the demand is mutual.

Conclusion and Recommendations for Future Research

Based on quantitative and qualitative analysis of the recent development of religious tourism in the area of the Old Royal Capital of Cetinje, we can confirm the assumption that there is potential for the development of religious tourism, but it is not sufficiently valued. By proposing a vision, mission and strategic objectives of Cetinje as a destination of religious tourism, the basis for further strategic planning, defining the strategy of designing and developing religious tourism in this area were provided. The integrated model of religious tourism development can serve not only for underdeveloped destinations but for the developed ones as well. It should be emphasised that it is

more suitable for smaller destinations and specific forms of tourism though. Furthermore, although the model is devoted to the development of religious tourism, it can also serve for other specific forms of tourism, reflecting its wide application and practicality. On the other hand, there is a lot of space left for other researchers who could test the validity of this model, make corrections and/or appropriate updates. The patented model has not been tested before and is derived as a result of a comprehensive analysis that has been only partially presented in this paper. The model can be further improved and developed, paying particular attention to standardisation of questionnaires which would be used to evaluate each component of the model.

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