



# Tourists or Pilgrims: Classification of the Visitors at the Baptism Site of Jesus Christ in Jordan

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## ABSTRACT

The purpose of the present study about the baptism site of Jesus Christ together with the holy site portrayal, diverse aspects of the visits to the Baptism Site such as statistics, demographic features of the visitors, their motivations and practices, In addition, classifying the visitors on the site, accordingly, the research aimed to depict the reasons and motivations driving the visits to the baptism site, and examining the potential outcomes of the classification of the visitors at the holy site. 200 surveys have been handed out among Jordanians Christians visitors of which 120 were completed and valid. Accordingly, visitors have been classified into five groups of Religious journeys (pilgrims), cultural pilgrimage tourists, historical pilgrimage tourists, secular tourists, and educational tourism.

**Keywords:** Jordan, Religious Tourism, The Baptism, Religious Pilgrimage

**JEL Classifications:** Z32, Z31, Z39, Z12, N35

## 1. INTRODUCTION

A standout amongst the most vital yet rather disregarded types of the tourism industry is religious tourism, which is known as a pilgrimage. Since the early days, a huge number of holy places, such as places of worship, sanctuaries, chapels, religious celebrations and so on around the globe have been promoted to a huge number of religious tourists. Indeed, even today in our activated and profane present-day world, the journey is everywhere (Authors, 2015). In research studies, particularly as of late, the writing about religiously motivated ventures has expanded significantly (Olsen, 2013). There are various studies that demonstrate the way that pious pilgrims on their experience for the religious journey will cross the path into secular-tourists who look to fulfill their interest about the authentic, historical, cultural and social attractions of an old sacrosanct spot (Kartal et al., 2015).

Some researchers such as Rinschede and Bhardwaj, have since quite a while ago considered pilgrimage as among the most forms

types of tourism based on non-economic factors, they state that 200 million pilgrims are taking part in the world every year, which comprise of 150 million Christian, and in excess of more than 40 million Hindus, Buddhists, Jews, and Moslems (Ebadi, 2015). Miles stated that pilgrimages as an organization can't really be comprehended as an all-inclusive or homogeneous wonder yet ought to rather be deconstructed into historically and culturally explicit occurrences (Miles-Watson and Miles-Watson, 2011). Accordingly, the research aims to classify the visitors to the baptism site and to depict the motivations driving the visit.

## 2. LITERATURE REVIEW

Religious tourism has a long tradition in various holy places with different practices, which are performed among the pilgrims all around the world, accordingly the holy places have been developed (Kumar and Singh, 2015). As a result of the relic of some of holy places pilgrims and other tourists are attracted to visit those sites. In

other words, the pilgrimage could be viewed as the normative form of pilgrimage with static ritualism, on the other hand visiting the holy places an alternative form of the pilgrimage which is carried out in varied ways among visitors from various cultures (Authors, 2015).

The investigation of the accurate nature of the tourism industry and pilgrimage and their diverse connections were broadly discussed by a few researchers in the tourism industry from different disciplines. Researchers working in different disciplines from geography, human sciences, religious studies, theology, history, philosophy, psychology, and humanism issues studies and etc. have attempted to characterize and clarify the exact idea of this activity. Smith and Murphy a two specialist researchers in the tourism research indicate that “There are many definitions of tourism as there are disciplines and investigations” (Authors, 2015. p. 311), while Murphy notes “there are as many types of tourist as there are motives for travel” (Ebadi, 2015. p. 66).

The pilgrimage and its multifaceted phenomenon have been commonly discussed in researches and schools that utilized a few different approaches to define the pilgrimage in a couple of obvious and by large legitimate definitions. It has concurred commonly that pilgrimage is a voyage roused by profound or religious motivations to a sacrosanct spot that could comprise three features of, firstly, components of the natural and geographical surrounding, secondly, religious structures, such as, houses of worship, the practices of the religious founders, sanctuaries and hallowed places, finally, general scene for religious and spiritual activities (Authors, 2015; Bader, 2012; Durán-Sánchez et al., 2018; Olsen, 2013; Olson, 2006; Prayag, 2007).

By reviewing literature, roughly all researchers recognized the close connection between recreation tourism and pilgrimage; in such manner, some of them note the rigid distinction between (serious) pilgrims and (playful) tourist has become blurred (Durán-Sánchez et al., 2018; Kartal et al., 2015). Subsequent to assessing it, it gives the idea that there to be three primary strands of conclusion about the link of the tourism–pilgrimage. One of these approaches discussed the in-distinguishability of tourists and pilgrims as per their behavior, particularly in present-day mass-pilgrimage or tourism contexts. For example, (Kliot and Collins-Kreiner, 2000) believe this connection is because of the originations which think about religion as a cultural activity and a potential for exceptional forms of the tourism industry. While few researchers close to these researchers show that in present times, numerous individuals travel in a mission to achieve both recreational and religious requirements; therefore, the overlapped among tourism and pilgrimage became obviously increased (Terzidou et al., 2017). Stausberg believes that “Religions also provide entertainment for tourists not only by supplying attractions including sites, places, and spaces or the display of religious groups and specialists but also by staging performances” (Authors, 2015. p. 312). This approach is pretty much pursued by researchers, such as Rinschede and Bhardwaj, 1988; Fleischer, 2000; Weidenfeld, 2006; Olsen and Timothy, 2006; Gupta, 1999; Eade, 1992 and Kurzinger, 2012 (Ebadi, 2015; Kartal et al., 2015).

The other approach was followed by researchers like Hovi, presume that in spite of the fact that pilgrimage and tourism

share similar intents and purpose Hovi indicate that not every pilgrim is a tourist and not every tourist is a pilgrim (Hovi, 2010). A comparative view by Pfaffenberger in his investigation about the tourists to sanctuaries and religious locales in Sri Lanka noticed that it is the language used by the tourists which identify the two groups. The pilgrim’s language incorporates, “a language of miracles, of faith, of wholesome encounters with divinity and the ecstasy” (Authors, 2015. p. 313), while tourists speak about the amusement, recreation and outdoor activities. Lastly, the third approach of researchers likes the previous group endeavors to order tourists and pilgrimage. But soon after, rather than a black-white classification of the tourism pilgrimage they classified them as a continuum (Authors, 2015; Durán-Sánchez et al., 2018). The intricacy of this classification is best described by Santos she presents a diagram in which cultural tourists have the widest similarity connection with religious tourism, the religious tourism in her diagram incorporates movements in which religious motives, at the same time exist together with other different forms of tourism (Authors, 2015; Jirásek, 2014).

In fact, as asserted by these groups of researchers, in many cases, tourists and pilgrims do show similar objectives. In this way, the outskirts line between various forms of tourism such as (historical, cultural tourism, ecotourism, ethnic tourism) and pilgrimage especially among the so-called secular pilgrimage such as recreation, educational and political pilgrimage are blurring.

## 2.1. Religious Tourism

The religious tourism is one of the most established types of the tourism industry, holy destinations are being visited by secular tourists with spiritual pilgrims, subsequently holy sites promoted and for all tourists (Olsen, 2013; Rinschede, 1992). The religious tourism frequently includes visiting sacred sites of specific beliefs of followers whose journeys to these destinations happens on the commemorations of occasions that are of significance to their religions. As part of long-established traditions, those engaged with religious tourism were identified as pilgrims (Kartal et al., 2015). In any case, in present times, that term isn’t broadly used a result of the numerous non-religious tourists who likewise join trips to holy destinations.

In the start of the new millennium, the religious tourism has been growing quickly, and the travel industry is assessed to have come to \$18 billion globally with 300 million visitors, a normal tourist of faith is presumed to be not the same as used to be in the past (Kartal et al., 2015). The worldwide restoration of pilgrimage and the tourism has happened for a few reasons, for instance, the ascent of spirituality, increasing numbers of elderly, media coverage with respect to religious destinations and occasions, the globalization of the community through the extensive media, looking for harmony and comfort in an inexorably violent world and accessibility of reasonably priced flights to the important religious destinations (Authors, 2015; Egresi et al., 2012).

## 2.2. Religious Tourism in Jordan

In spite of the fact that Jordan is a little country, it is presented numerous archeological, cultural and religious destinations (Harahsheh, 2009). The Jordan National Tourism Strategy has

recognized religious tourism as one critical niche market, Jordan incorporates more than fifty biblical sites, while there are six destinations are identified by the Vatican as primary pilgrimage sites, one of these sites (The Baptism of Jesus). Jordan is where the three monotheist religions Judaism, Christianity, and Islam meet, on the other hand, Jordan is where Aaron and Moses passed away in Petra and Mount Nebo separately; where Jesus was baptized and John was decapitated in Machariis or (Makawir) in Arabic, Jordan also is a place with numerous Islamic shrines to companions of the Prophet Mohammad spread everywhere throughout the country (Bader, 2012; Harahsheh, 2009; Mustafa, 2014). Religious tourism in Jordan has been created and is being promoted as a feature of the Holy Land. Therefore, Christian and Biblical religious holy places in Jordan are of extraordinary enthusiasm to the government.

The religious tourism industry in Jordan has advanced and formed since the building of the Hijaz Railway in Amman in 1903, what's more, it was dynamically formed during the 1950s and 1960s with Jerusalem as a destination (Harahsheh, 2009). Jordan has been regarded with great respect by Papal Pilgrimages since the primary visit paid by Pope Paul VI in 1964, the visit of Pope John Paul II in 2000 and, all the more as of late, the visit paid by Pope Benedict XVI in 2009 these visits paid by the Pope were obviously comprehended and perceived by the Jordanian Government similar to an image of the political and financial significance of Jordan (Al-louzi, 2013; Bader, 2012; Maffi, 2009; Mustafa, 2014).

### 2.3. The Baptism

The Baptism site is well known as Bethany or (Al-Maghtas) in Arabic. The site is approximately 50 km west of Amman, about a 45-min drive to the capital of Jordan, and around 10 km north of the main attractions and resorts of the Dead Sea. The Baptism Site is an exceptional site since it is considered by numerous Christians to have been the origination of Christianity (Al-louzi, 2013). Archeological residue on the eastern side of Jordan river, few new testament passages have been mentioned, and records of early pilgrims are viewed as proof by the Jordanian government that Bethany is the baptismal site of Jesus Christ (Mustafa, 2014). The proof has likewise persuaded many church pioneers of different factions that Al-Maghtas/Bethany Jordan is the genuine place of the sacred event. Therefore, the Jordanian side of the border has encountered an increase in visitations since the site's 2000 establishment, despite the fact that Jesus was born at Bethlehem, he is acknowledged by the Christian believers he has started his service – the teaching of what progress toward becoming “Christianity” – after baptized by the prophet John the Baptist (Mustafa, 2014). As a result, Al-Maghtas is accordingly viewed as one of the holiest Christian places in the world.

In October 2011, the commission of the Baptism Site and the Department of Antiquities and the delegate of Jordan in UNESCO began the preliminary act to enlist the site on the World Heritage List (Bader, 2012). In addition to World Heritage Site the late Pope John Paul II visited the site in 2000 to affirm the uniqueness of the site and acknowledged it as a pilgrimage destination, and the present Pope, Benedict XVI, visited the site on May 2009, which distinguishes the eternity and religious significance of the site

for Christians around the world (Al-louzi, 2013). Notwithstanding, other sacred sites in Jordan, “Bethany Jordan” is accepted to be where John the Baptist lived and is viewed as a standout amongst the most important religious exposure in biblical archaeology (Bader, 2012). Christians have conducted pilgrimages to areas connected to Jesus since the 4<sup>th</sup> century (Kliot and Collins-Kreiner, 2000). In the wake of visiting Jerusalem (where Jesus' demise and resurrection) and Bethlehem (where Jesus was born), a few pilgrims continual with their voyage by crossing the Jordan River toward the eastern side, they visited their essential sites from the old and new testaments, including Bethany on the River of Jordan, where custom places the area of Jesus' baptism (Mustafa, 2014). Today, the baptism (Al-Maghtas) in Arabic is a destination for a huge number of Christian visitors/pilgrims every year. Every year 600,000 Christian pilgrims visit places situated on the Jordan River where it meets the Sea of Galilee (Mustafa, 2014).

Thousands of tourists and pilgrims visited the area and its environment after Jordan's 2000 announcement of Al-Maghtas/Bethany as the formal baptismal site, since that time, the baptismal site has seen the foundation of a few churches devoted to functions and ceremonies of various Christian sects, these incorporate a Russian pilgrimage house, a Roman Catholic Church, a Roman Orthodox convent and a Coptic Church Jordan (Bader, 2012; Mustafa, 2014). According to the director of the Baptism Site Commission, most visitors incorporate different Christian sects, on the other hand, a few numbers of non-Christians who visit the site to see the Jordan River and the site's archeology. Pilgrims visiting the site in January to celebrate Epiphany can enter the site for free and are in this way excluded in the statistical of Ministry of Tourism and Antiquities (MOTA) (Mustafa, 2014).

According to the statistics in 2009, Europeans represented most of the site visitors (60%), Americans consist of (15%) and tourists from Jordan, Middle East and Asia (25%) (Al-louzi, 2013; Mustafa, 2014). As showed below in the (Table 1) in the year of 2016 and 2017 the statistics showed that there was an increase in the number of visitor to the baptism site with relative change 28.3%, while the relative change have been increased more in the year 2018 (41.7%) until the month of September of 2018 (Figures 1 and 2).

The Jordanian Ministry of Tourism and Antiquities (MOTA) provides data on increased visitation between 2009 and September/2018 (Table 1).

**Table 1: Visitors to Jesus Baptism Site (2009-2018)**

Year	International	Jordanian	Total	Relative change (%)
2009	122,860	11,312	134,172	-
2010	149,930	10,743	160,673	2009/2010 (19.8)
2011	88,016	9514	97,530	2010/2011 (-39.3)
2012	79,900	8,762	88,662	2011/2012 (-9.1)
2013	76,386	9,953	86,339	2012/2013 (-2.6)
2014	80,167	11,388	91,555	2013/2014 (6.0)
2015	56,886	9,104	65,990	2014/2015 (-27.9)
2016	70,892	10,527	81,419	2015/2016 (23.4)
2017	93,454	10,981	104,435	2016/2017 (28.3)
2018*	88,583	8752	97,335	2017/2018 (41.7)

Source: Ministry of Tourism and Antiquities, \*Until September 2018



### 3. METHODOLOGY APPROACHES

The research comprised a questionnaire survey at the baptism site; primary data were collected from Jordanians Christians visitors and the management of the holy sites. The questionnaire comprised of three sections: the first section includes demographic questions related to visitors such as gender, age, education, etc. The second section includes questions related to the motivation of the visit to the baptism. The third section related to the visitor's perception. To check the questionnaire validity experts have been asked for advice who suggested a few changes. A survey was made for 12 days to record different levels of the assembled information were later dissected with the assistance of the SPSS program.

#### 3.1. Data Collection

The total number of Jordanians visitors at the baptism was 8752 in 2018; consequently, a random sample was drawn using sample calculator techniques. 200 questionnaires distributed among Jordanians Christians pilgrims/visitors in the age group of 18-70 of which 120 questionnaires were fully completed and included in the analysis. The fieldwork occurred on March 2019.

#### 3.2. Research Design

The researcher has depended on qualitative and quantitative methods, respondent's observations and in-depth interviews

**Figure 1:** The baptism site in Jordan



Source: Ministry of Tourism and Antiquities, 2018

**Figure 2:** Pope John Paul II during his visits to the baptism in 2000



Source: Ministry of Tourism and Antiquities, 2018

with key people at the baptism site, and questionnaire survey. Descriptive statistics were employed in the questionnaire analysis.

### 4. RESULTS AND DISCUSSION

The visitors of the baptism site in the study were 100% Jordanians Christians as the participants have been inquired as to whether they are Jordanians and Christians so they can complete the questionnaire. The consequences of the survey which have been appropriated in the baptism site show that the visitors are for the most part male 77.5% than female 22.5%, there is no specific reason of low response of females except that females at the time of survey were not interested to fill the questionnaire. 80.8% of the visitors are 31-50 years old (where 32.5% in the age of 31-40, while those in the age between 41 and 50 comprise 48.3%). The visitors' age table demonstrates that 2.5% of the visitors' are younger 30 years of age; 10.8% of the visitors' are in the range of 51-60 years; only 5.8% of the visitors are 61-70 years old (Table 2).

The majority of the respondents are highly educated 75.9% hold a bachelor, master, and doctorate degrees while the rest of them less than bachelor 24.1%. The reason for high percentage of educated people for two reasons: Firstly, Jordanian Christians, in general, are highly educated, secondly, it is well known that most of holy sites visitors are highly educated as mentioned above in the literature review section, and this reflected the occupation percentage where there is 70.8% as (higher management, middle management and self-employed) (Table 2).

**Table 2: Respondents socio-demographic profile (n=120)**

Whole sample	n	%
Gender		
Male	93	77.5
Female	27	22.5
Age (years)		
18-30	3	2.5
31-40	39	32.5
41-50	58	48.3
51-60	13	10.8
61+	7	5.8
Education		
Secondary education	13	10.8
Diploma/advanced diploma	13	10.8
Bachelor degree	59	49.2
Master/doctorate degree	32	26.7
Still studying	3	2.5
Occupation		
Higher management/professional	38	31.7
Middle/junior management	22	18.3
Self-employed/own business	25	20.8
Student	3	2.5
Skilled manual worker	11	9.2
Semi-skilled/unskilled worker	7	5.8
Retired	5	4.2
Unemployed	9	7.5
Nationality		
Jordanian	120	100
Religion		
Christian	120	100
Total	120	100.0

Source: Primary research

The Table 3 shows that the major proportion of the visitors 84.2% who have been questioned have visited the Baptism site before (28.3% one visit before, lion's share of the 46.7% declared that they visited the site two visits while 9.2% more than three visits). Only 15.8% of them visited the site for the 1<sup>st</sup> time. This fact confirms the baptism site popularity among Christian Jordanians especially after the pop visit in 2009 and perceived the site as a holy and pilgrimage site (Table 3).

The visitors' travel with assortments of motivations to the Baptism site has appeared in the visit purpose (Table 4). The fundamental purpose for 24.2% of the visitors to the site is a pilgrimage, 15.8% have non-religious (relaxation and entertainment) motivations while 12.5% persuaded by religious reasons and 47.5% of the rest are intrigued because of historical; cultural reasons and research. It's clear that the motivations among the participants don't have a comparable pattern among them.

Same like other religious destinations, the baptism site in view of its geographical, spiritual and cultural attributes (as referenced above in literature review section) has a multipurpose assignment too (Table 5). The results of the questionnaire showed that 23.3% of Christian Jordanian visitors believe in the sacred of the site. 25.8% of the visitors trust that the baptism is a touristic site, and 15% consider the site is a cultural site, while 30.8% they preferred to combine and declared that it's sacred, cultural and touristic site, on other hands a 5% were unable to classify the site. It's clear the visitors perceived the baptism site differently, the explanation behind this logical inconsistency as some of them have mentioned is that some groups of Christian devotees they perceived the

baptism as pilgrimage site while different groups of Christians they perceived it as a historical and cultural site, where it is an opportunity for researchers in the future to narrow the scope to special groups of Christianity.

Notwithstanding the baptism religious importance it offers a few different types of recreations that are a pull for visitors with non-religious motivations. It is basic to contemplate that these motivations are evolving and changing. Frequently the visitors may look for numerous experiences even on short visits and switch their motivations unknowingly. At the same time they may likewise not aware of the distinctive scholarly classifications among tourism and pilgrimage. The reason for this contradiction as inscribed above is that some group of Christian believers they perceived the baptism as pilgrimage site while other groups of Christians they perceived it as a cultural and historical site.

Accordingly, after analyzing the motivations and behavior of the visitors to the baptism site cautiously, they have been classified into the following five forms of tourism and pilgrimage.

#### 4.1. Religious Journey (Pilgrimage)

These visitors have exclusively preoccupied with the holiness of the baptism 36.7% of respondents (pilgrimage and religion reasons) (Table 4). In fact they visit the baptism out of religious conviction, and their primary visit to pray. They come specifically to the holy place explicitly to request help concerning personal issues, such as finance, fecundity, health issues and finding an appropriate partner for themselves or for their loved ones. The adherents, who have such a vow they tie rags on a tree branch inside the holy site to have their desires granted. Those who have their desire granted would then donate money or anything depends on the nature of their wish.

#### 4.2. Cultural Pilgrimage Tourists

This classification generally consists middle-aged of Christian Jordanians who originate from developed urban cities and communities in Jordan. They comprise 15% (Table 4), and for the most part, don't believe in the perceived sacredness of the baptism and they have cultural motivations. These visitors are at the site just to fulfill their curiosity. They search out interactions with an exotic and unfamiliar culture and traditions. They, for the most part, have a fairly superficial knowledge of the site, and they heard about the site from different media including the Internet and touristic handbooks. These "Cultural-pilgrimage tourists" are frequently part of an organized tour and come to the site explicitly to meet other people and to enjoy the Dead Sea and Palestine view from the site.

#### 4.3. Historical Pilgrimage Tourists

The motives of this classification of visitors are generally for nostalgic reasons. in other words, those visitors, which belongs to high occupation, middle-aged and self-employed are comprised of 15.8% (Table 4), instead of pure religious motivations they are generally keen on the historical aspects, their motivations for visit is to affirm their root, fulfilling nostalgic feelings about the great past days and quest of identity. In fact, those visitors have transferred and copied their own ancestral Arab Christian values

**Table 3: Number of visits to the baptism**

Number of visits	Frequency	%
None my first visit	19	15.8
One visit	34	28.3
Two visits	56	46.7
Three visits or more	11	9.2
Total	n=120	100.0

Source: Primary research

**Table 4: Visitor's motivation**

Purpose of current visit	Frequency	%
Pilgrimage	29	24.2
Historical background	19	15.8
Cultural reasons	18	15.0
Religious reasons	15	12.5
Relaxation and entertainment	19	15.8
Research and study	20	16.7
Total	n=120	100.0

Source: Primary research

**Table 5: Visitor's perceptions**

Visitor perception	Frequency	%
Sacred site	28	23.3
Touristic site	31	25.8
All of them	37	30.8
No idea	6	5.0
Cultural site	18	15.0
Total	n=120	100.0

Source: Primary research

**Table 6: Period staying in the baptism**

Period staying in the baptism	Frequency	%
<1 h	1	0.8
More than 1 h	12	10.0
More than 2 h	18	15.0
More than 3 h	30	25.0
More than 4 h	59	49.2
Total	n=120	100.0

Source: Primary research

and customs to the site and have come to accept the site as their own unique sacrosanct spot.

#### 4.4. Secular Tourists

They consist of 15.8% (Table 4), and for the most part, don't believe in the sacredness of the baptism and they seek fun and adventure for some of them, such as hiking and walking from the baptism site to the Jordan River as a part of adventure, in fact they motivated by relaxing and entertainment.

#### 4.5. Educational Tourism

Also called "Edu-tourism" is a subtype of the travel and tourism industry, educational tourism could be referred to as an approach for pursuing education, carrying out research activities and knowledge acquisition. In fact, there was 16.7% of all are motivated for research and study in the baptism (Table 4). Those visitors are motivated by educational reasons, which usually have an academic educational background 49.2% of them hold a bachelor's degree and 26.7 master/doctorate degrees (Table 6).

## 5. CONCLUSION AND IMPLICATIONS

The assorted varieties of Jordan's holy destinations are significant for its potential promoting in religious tourism market advertising. Over the span of conducting the present research, it's clear that the importance of the baptism site among the holy sites of Jordan and is critical to pulling in and motivating visitors. At the present time, most of the visitors who visit the baptism site in Jordan are Christians who originated from various cities in Jordan. However, there are also considerable numbers of Muslims and Jews who visit the sites. The results of the research show that maybe, in spite of the overarching view, the visitors of the baptism site do not comprise of only religiously motivated, however of different types of visitors. Those with only religious motivation are very the minority 36.7%, whereas the overwhelming majority of the visitors 63.3% (historical, cultural, secular and research). There is no doubt that non-religious reasons are linked to the geographical of the baptism site with its beautiful natural scenery where visitors can view Dead Sea and Palestine especially in spring (the time of conducting this research).

In general, according to this research, the site of Baptism takes varied tourism assignments for its visitors. For certain visitors it is a spot for a religious and nostalgic pilgrimage, however for different visitors, it is a spot for conducting researches, cultural, historical and entertainment destinations. From the present study, it has turned out to be evident that usually difficult to distinguish oneself the visitors as indicated by discrete motivation and types

of tourism. Unexpectedly, visitors can show the overlapping to the minimum or most extreme degree. A few classifications of visitors may have some casual motives to be in the baptism site. For example, some pilgrims may at first come just to do their religious customs, yet then chooses to stay longer in the site since they overwhelmed by amazing scenery and the charming view and wishes to overwhelm themselves in the scenery and snap a few figures In particular, there are some tourists staying at the site for more than 4 h and they are the majority percentage 49.4% and more than 3 h consist of 25%, in this manner turns into an unconstrained entertainment tourist. Or another case, a visitor, who has initially come to see the adjacent churches in the site or to do some research, can at this stage been considered a historical or Edu-visitor but he felt the sacredness of the place and chose to do some supplicates or religious customs. In this case, what will be classified as historical or education tourist or pilgrimage? Such cases urge us to tweak our evaluation of the motivations of the visitors, maybe by recognizing essential or secondary motivation and intentional or unintentional motivation, which should be tended to in another study.

What is clear is that these switches of motivations do happen very and at times spontaneously or even unwittingly with overlapping among the motivations. Thus, in this study, to contemplate the tourism forms both religious and secular, the motivation of the visitor has likewise been considered, to determine the issue of concurrence and overlapping of the motivation at the baptism site. Therefore, the visitors are classified by their self-portrayed motivation in the survey. Accordingly, in the wake of analyzing the motivation and behavior of the visitors at the baptism site and based on the hypothetical conceptions about various types of pilgrimage (discussed in the literature review above), the visitors have been classified to the five groups: religious journey (pilgrims), cultural pilgrimage tourists, historical pilgrimage tourists, secular tourists and educational tourism.

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