



The Role of the Tourist Mix in Activating Christian Religious Tourism in Madaba Governorate, Jordan

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Abstract

The Travel and Tourism industry remains one of the principal single businesses in world business. The tourism industry is also undoubtedly one of the largest sectors earning foreign exchange. Given the many benefits of religious tourism as one type of tourism, many countries have begun assigning greater importance to marketing of religious sites. Creating greater awareness of religious tourism in the Hashemite Kingdom of Jordan can have a far-reaching impact. State agencies and tourist organizations have the responsibility of informing, persuading and identifying potential tourists. Consequently, marketers need to use the various components of promotion efficiently so that they can get ahead in increasing the number of expected users. Promotion will support in efforts to maximize the duration of stay, and the frequency of visits through offering new tourist products in Jordan, to areas such as Madaba, which is clearly unexploited or only often partially exploited, to boost tourism from pilgrims. This study aimed at identifying the role of tourism promotion mix in activating Christian religious tourism in the Jordanian Governorate of Madaba. Secondary data sources such as books, studies and statistics of the Jordanian Ministry of Tourism, relying mainly on the questionnaire were used as sources of preliminary data Three hundred questionnaires were distributed to a group of local and foreign tourists in Madaba Governorate and were subjected to statistical analysis (250) using the statistical packages for social sciences. The study proved to be an important one showing the role for all factors of the tourist promotion mix (advertisement, sales activation, publicity, personal selling) in activating Christian religious tourism. The publicity aspect turned out to be the most influential factors followed by the tourist activation sales, advertisement and personal selling respectively.

Keywords: Tourism promotion, tourist promotion mix, religious tourism, Christian tourism, activation tourism.

Introduction

Tourism in the present era is considered as one of the most advanced and contributing industries in the national income of most developed and developing countries. Many countries are working to employ all their energy and material and human capacities to develop the tourism industry (Bzazaw, 2012).

This study aims to highlight religious tourism as one of the traditional types of tourism. Jordan has a large reservoir of Islamic and Christian religious sites making it a highly suitable candidate. The land of Jordan is the cradle of the 'heavenly' religions, and the place where most of the prophets lived (Wahib, 2004). Madaba Governorate is one of the most popular areas in Jordan and it is also the home of religious tourism, especially Christianity. It has places such as the Church of the Apostles, the Church of the Holy Virgin and numerous other churches. It is also home to many archaeological sites and holy places of Christian pilgrimage such as the Al-Maghtas, Mount Nebo, Makawar and Umm Al-Rasas, making it a very important and attractive tourist destination



(Bzazaw, 2012). In 2017, the total number of visitors to the tourist sites in Madaba amounting to 220 976 comprised general visitors (MOTA, 2017). The promotion of the tourist mix with its four main factors (promotion, advertisement, stimulate sales, personal selling) has a role in activating Christian religious tourism in Madaba and will have an impact on the local community, national economy and indeed boost the prospects of sustainable development. The importance of the study comes from the status of the Governorate of Madaba as a Christian religious site, which is considered as the basis for impact tourism, as well as the availability of tourist demand through the large number of visitors. The importance of the study is highlighted by Christian tourism in the province of Madaba, and the role played by the promotional mix factors in activating and developing the Christian Religious Tourism industry, which positively reflects on the national economy and community development in the governorate of Madaba. This is important because it is one of the poorest governorates in Jordan. The statistics of the Jordanian Ministry of Tourism for the year (2017) indicate that the number of tourists for the tourist groups in Madaba Governorate reached 8683 tourists out of a total of 220976 visitors according to Jordanian Tourism Ministry Statistics (2017). This means that the role of the tourism promotion mix in the use of Christian religious sites in Madaba has been reduced; and the influence of the factors of the promotional mix in Tourism decision making for tourists, beneficiaries and those interested in tourism, especially those related to Christian tourism is waning.

Previous Studies

1. Aldebi and Aljboory (2018) aimed to identify the effect of the factors of the tourist mix (promotion, advertisement, publicity, personal selling, and sales promotion) on the mental images of foreign tourists to Jordanian tourist destinations. The study concluded that advertising is the most influential promotional mix on the mental image of foreign tourists to Jordanian tourist destinations, while sales promotion is the least influential factor. The study recommended providing more attention to promotional activities based on social networking sites by further promoting tourist destinations in several languages, such as Arabic, English, French and Italian, and holding tourist exhibitions to display Jordanian tourism images.
2. As for Al-Khasawneh and Al-Edwan (2018) the aim of their study was to highlight the effect of the promotional mix on the revitalization of archaeological tourism in Ajloun Governorate. The results of the study showed that the effect of tourist advertising was greater than the effect of tourism advertisements on the behavior of tourists. The results of the study also showed that the effectiveness of tourism advertisements contribute greatly to the revitalization of tourism in Ajloun Governorate. In light of these results, the researcher recommended the need to focus on promotion and advertisement as a tool to activate tourism.
3. Gurung (2016) sought to analyze the marketing strategies used by marketers to attract tourists, especially for the purpose of religious tourism to the region of Lumbini. The study showed that most tourists know Lumbini. The Factors of the promotional mix were not used as a main source to introduce people to the Lumbini region as a religious tourism destination, and neither did they activate trade fairs and other social events to reach customers. Thus, the study recommended doing planned marketing to attract a large number of tourists to Lumbini.
4. Adriana (2015) aimed to analyze the religious tourism market in Northern Moldova via the Internet as a means of tourism promotion. The results showed that online tourism promotion had an effective role in promoting Religious Tourism to northern Moldova. The study recommended the need for websites containing tourist, historical and religious



information about northern Moldova and for translating these sites into many foreign languages to attract visitation.

Religious Tourism

Sanchez, Garcia, Rio-Rama and Oliveira (2018) indicated that religion and tourism are interrelated. The existence of major religions has helped to stimulate religious tourism globally as a basis for spreading their own religious beliefs (Griffin & Raj, 2017.) Religion and tourism are in a close relationship (Raj, 2012). Often, the religious goal encourages travel, which is an important source of attraction (Aus, 2012). In addition, millions of people travel all over the world to the holy places (Tala & Padurean, 2008). Aus (2012) indicated that religious tourism is one of the oldest types of tourism. Sánchez et al. (2018) noted that religious tourism is also termed spiritual tourism. It is also often referred to as faith tourism, which means traveling individually or in groups motivated by their faith (Collins, Kliot, Mansfeld & Sagi, 2017). According to Al-Rahimi and Abu Delboh (2013) religious tourism is an activity that is based on the movement of tourists from their places of permanent residence, either alone or in groups to other regions within or outside the country during a certain period of time. Religious tourism is searching for religious experience, cultural reasons, watching religious events, and visiting places in areas adjacent to religious places (Collins, Kliot, Mansfeld & Sagi, 2017). Religious places are not only visited by pilgrims but also by non-religious tourists (Corp, 2014: 2). Anyone who reaches a religious place can be considered to be a religious tourist. Religious tourism grows particularly in direct relation to the human need for knowledge and understanding of other religions other than an understanding of their own religions (Tala & Padurean, 2008).

The largest form of religious tourism in the world occurs in India, which is the Hindu pilgrimage to Combe Mila, which attracts more than 70 million people (Eturnews, 2011) and the Muslim pilgrimage in Saudi Arabia, which attracts about 2 million people (Aus, 2012). Millions of others travel to express their devotion to Buddha, the fourth largest religion in the world after Christianity, Islam and Hinduism (Nyikana, 2017), The World Tourism Organization (UNWTO) reports that 300-330 million people travel annually for religious reasons, resulting in a huge economic impact. Most forms of the tourism industry are directly affected by economic instability, but religious tourism is less affected because the reason for travel is very strong and plays a very important role in the travellers' lives (Gedecho & Yebo, 2014). Religious tourism is an important industry in satisfying the spiritual needs of individuals, as well as being an important source for the creation of added value (Collins et al., 2017). In addition, it is also a foreign exchange supplier that contributes to the national economy and economic development (Nyikana, 2017; UNWTO, 2017). As for Jordan, it is considered to be a major religious tourism center in Jordan, represented by Christian pilgrimage sites, making Jordan a major destination for tourists (Bazazo, 2012).

Christian Religious Tourism

Religious Tourism is a traditional form of tourism that began almost with the beginning of humanity, since ancient times it has been a cultural scene and a vital factor in tourism marketing. Religious places such as Mecca in Saudi Arabia, Fatima in Portugal and Lourdes in France (Nicolaidis, 2016), have also attracted millions of world religious tourists, philanthropists, missionaries and humanitarian workers, creating great financial benefits in destinations with religious tourism (Eturnews, 2011). Religious Tourism, sometimes called spiritual tourism, has gained considerable attention worldwide (Nicolaidis, 2016; Tala & Padurean, 2008) and is also called "faith tourism", thus people travel individually or in groups motivated by their deep faith, for example pilgrimages undertaken to Mecca, Jerusalem and Rome.



Religious Tourism is defined as a tourist activity which is based on the transfer of tourists from their permanent residence to other areas for the purpose of religious visits and trips inside or outside the country during a period of time, and the basis of the response to the appeal of religion and satisfaction of religious passion and the performance of its duties (Rahimi, 2013). Every person can thus be considered to be a religious tourist at some point. Religious tourism is also a type of tourism of special interest, which usually includes followers of religious beliefs that stimulate the visit of sacred sites. The visit to religious sites is not only a monopoly of a faith's pilgrims but sites are also visited by non-religious tourists as they have some cultural, historical and religious characteristics of interest. Religious Tourism also grows especially in direct relation to a person's deep need for knowledge and understanding of other religions and a deeper understanding of their own religions (Tala & Padurea, 2008). The Islamic Hajj and Religious Tourism dates back thousands of years. However, in the past, trips to the holy sites (settlements and elements of nature - water, mountains and trees) have not been supported by logistics, but have had the same driving human motivation to believe in something. This is the cornerstone of the establishment of all religions. Millions of people travel around the world in search of sacred, spiritual guidance, access to places that are sacred (Nicolaidis, 2016; Tala & Padurean, 2008). So far, the most concentrated type of tourism is religious tourism: Kumba Mila in India, a Hindu pilgrimage has about 70 million tourists, and the Muslim pilgrimage in Saudi Arabia for the Hajj, about 2 million people. In 2010, 2.8 million people attended hajj and about 14 – 1.8 million of them international travelers (Saudi Embassy, 2010).

Millions of others travel to express their devotion to Buddha, Jesus Christ or other gods (Eturbnews, 2011). Europe is a very important reference for this tourism sector. It has an estimated 150 million people who undertake religious tourism. The concept of religious tourism is very broad and we can divide this kind of tourism as follows (Kumar & Singh, 2014; Nicolaidis, 2016):

- People looking for a religious experience.
- People who visit the Holy Places for cultural reasons.
- People who visit holy places because the routes and environment surrounding these places are beautiful and people also attend religious events as spectators.

Religion and tourism are interrelated, and religious pilgrimage has always been one of the dominant factors in motivating people to travel, and the existence of major religions has helped to activate religious tourism globally as a basis for people spreading their own religious beliefs (Raj & Morpeth, 2007).

The development of religious tourism in recent years has led to the organization of the first International Conference on Religious Tourism in Cyprus, under the auspices of the World Tourism Organization. According to the Center for the Study of Global Christianity, at the Gordon Conwell Institute in Massachusetts, about 150 million Christians (7%) of the world's Christians travel as pilgrims each year (CSGC, 2015). The largest form of religious tourism in the world occurs in India's pilgrimage to KumbhMela, which attracts more than 100 million pilgrims. Religious tourists in North America make up an estimated \$ 10 billion of industry. Jordan has been a religious tourism destination since ancient times, with many Muslim and Christian religious sites where people can practice religious rituals and visit religious sites in order to expand their religious and cultural knowledge.

Religious tourism is an important industry in satisfying the spiritual needs of individuals and in addition to being an important source for the creation of added-value and a source of foreign currencies, which contributes to the support of the national economy and the desired economic



development (Nicolaidis, 2016). In addition, there is a large religious tourism showing in Jordan, represented by Christian pilgrimage sites, making Jordan a desired destination for tourists (Bloom, 2009). According to the study of Raj (2012), the motivation to travel to religious sites is the pilgrimage for purification, repentance, and spiritual renewal. Religious tourists in North America constitute an estimated \$ 10 billion from the tourism industry (Collins et al., 2017). Groups come to the Holy Land throughout the year, and many come as individuals or with their families. The Holy Land has always been an important destination for Christian pilgrims from all over the world. The pilgrimages to the Holy Land and its many sites, especially the Holy City of Jerusalem, Bethlehem and Nazareth, have been visited by millions of pilgrims for many years (Collins et al., 2017).

Raj (2012) suggests the following motives for religious tourism, so people:

- 1 Visit the site where a miracle occurred.
- 2 Visit a sacred place in order to receive the remission of their sins.
- 3 Can be in a position where future miraculous events are expected (visit the place of the return of Christ in His Glory).
- 4 Attend a prayer meeting with a religious leader as their mentor.
- 5 Attend a religious ceremony of significance for them.
- 6 Join others to visit the place of popular religion.

Christian Religious Tourism in Madaba

The most-visited sites in Jordan are al-Maghtas , Mount Nebo and the shrine of Abu Ubaydah. All these sites are recognized as important pilgrimage sites by the Roman catholic Church. The Islamic sites are also important and related to the companions of the Prophet Mohammed (pbuh) and have great significance to Muslims. The Hashemite Kingdom of Jordan is part of an area called “Bilad al-Sham” and in the initial centuries of Islam, it comprised most of Syria, Jordan, much of Palestine and the eastern parts of Lebanon.

In Madaba, Christians and Muslims have agreed to build a mosque dedicated to Jesus, to be named the “Jesus Christ Mosque” (in Arabic Masjid al-Maseeh ‘Issa ibn Mariam). The mosque was financed by both Muslims and Christians. The construction of such a mosque is an outstanding example of cooperation, coexistence and mutual respect between Christian and Muslim communities which have inhabited the “East Bank” for over a millennium and a half years. In Jordan coexistence and mutual understanding between Muslims and Christians has existed for many centuries. There, mosques and churches – some very old – are standing beside each other...(Bader, 2012).

Walid (2012) indicated that, the name of “Madaba” and its surroundings is mentioned in many ancient historical writings, and sacred books such as the Torah, the Gospel and the apocryphal writings. Al-Assaf (2012) pointed out that Madaba and Jerusalem were the most important centers of Christian life in the early centuries. In addition there are numerous inscriptions and archaeological evidence, which indicate that the city of Madaba was one of the most ancient cities and holy places for the Christian pilgrimage sites adopted by the Vatican. Sites such as the Al-Maghtas, Mount Nebo, Mkawar, the Church of Our Lady of the Mountain, the churches of Mar Elias, and Umm Al-Rassas, make Jordan a desired destination for Christian religious tourism (MOTA, 2018).



In Madaba, which is located at the southern side of Amman, there is a rare mosaic floor dating back to the Byzantine period in the Greek Orthodox Church of St. George. Here, the visitor can see a map of the Holy Land (Azar, 2012). To the south of Madaba there is the fortress of Makawar where the Prophet Yahya (John the Baptist) (peace upon him) was imprisoned. King Herod then had him beheaded and presented this on a plate as a gift for the dancer Saloumi (Khawalda, 2015). At the western side of Madaba lies Mount Nebo overlooking the Dead Sea and the Jordan Valley, where it is believed that the Prophet Moses was buried. At the top of the mountain there is a church containing mosaics dating back to the fourth and sixth centuries BCE (Al-Nahas, Alabadi, Abo Qadora, Al Maiah & Bayan, 2018). In Umm al-Rassas, located to the southeast of Madaba, excavations have revealed a church with a beautiful mosaic floor (Raddad, 2014). On the east bank of the Jordan River there is the site of the baptism of Christ in the Wadi al-Kharar, which in ancient times was the house of Abra (Bayt Ahany), where Christ came from Galilee to Jordan to be baptized by John at the age of thirty. After this, He announced the beginning of his message to all of mankind. There are also several water wells and ponds that are believed to have been used by early Christians in mass rituals (Al-Nahas et al., 2018). Madaba has a number of tourist and archeological sites, which are estimated to be some 46 religious and archaeological sites (Al-Nahas et al., 2018). These include inter-alia:

- **Latin Monastery:** The Church and Shrine of St. John the Baptist, dating back to the Byzantine era, is one of the most important and oldest churches of the city, rebuilt in 1883.
- **The Church of the Holy Virgin,** one of the oldest and most important churches in the city, was built in the sixth century AD over the ruins of a Roman temple. It was rediscovered in 1887 and its floor is decorated with mosaics (Al-Nahas et al., 2018).
- **Church of the Holy Apostles:** a Byzantine church located at the southern entrance to the city of Madaba, founded in 578 AD, discovered in 1902, and decorated with mosaics (Hisham, 2015).
- **The Madaba Archaeological Museum:** a group of adjacent houses that formed the museum, its mosaic floor contains many mosaic artifacts, Islamic pottery and bronze ware, traditional clothing and old jewelry (Ministry of Culture of Jordan).
- **Burning Palace:** The site contains mosaic floors representing the daily life and a picture of the goddess of victory (Taiki) and part of the Roman street hardened archaeological garden, and the Church of Martyrs (Al-Nahas et al., 2018).

The Jordanian Ministry of Tourism and Antiquities has identified religious tourism routes in the city of Madaba by listing the religious tourist sites in Madaba within the tourist route. In order to prolong the duration of the tourists' stay, and increase their spending while attracting investment and creating needed jobs for the people of the governorate, they suggest the following routes for visitors:

- **The Christian pilgrimage route:** one of the longest routes in Madaba Governorate. The length of the route from Makawar through Jebel Nebo to Al-Maghtas is about 70 km, which is one of the most important historical religious roads in Jordan.
- **The Madaba religious route:** a path for religious, cultural and heritage tourism and meditation. The route is characterized by two Christian pilgrimage sites (Mount Nebo and Makawar). It also contains a mosaic map of the world, and the route is about 55 kilometers.
- **Heritage route of Madaba:** Dedicated to cultural, heritage and religious tourism. It is 2km long and is located in the old town of Madaba, Jordan, linking the most important architectural and historical landmarks of the city.



Promotional Mix Tourism

Tourism promotion is one of the most important elements of the tourism marketing mix because the success of tourism programs and events depends primarily on the ability of companies to promote and convey information to tourists and convince them and create positive interaction between them and tourism programs and services. According to Rahimi and Abu Dalboh (2013), the tourism promotion mix is a set of communication tools that enable the promoter to influence or create demand for tourism products and services. The marketing mix is defined as the communication mix, which consists of advertising, sales, personal selling, and publicity, which are used to achieve marketing objectives and thus motivate individuals to visit tourist sites (Khan, 2016). Good advertising, sales promotion, personal selling and publicity are thus critical.

Promotion activities are a very important factor in increasing the motivation of the public and tourists to visit tourist sites and increase the popularity of such sites (Zadel, 2016). In addition, it helps tourism marketing, motivating visitors and creating awareness of the importance of the destination and thus their visits value (Pike, 2004). Hasan, Asfaqur and Hossain (2015) noted that promotion is one of the most important elements of the marketing mix, which plays a large and effective role in showing the product or service to the target customer thus consuming them. Hasan (2015) noted that in providing tourists with tourist information on archaeological sites it is very important to reflect a positive image of the tourist sites and their characteristics and the available services, as well as many aspects of tourism such as security and safety and the local community.

Advertising: means non-personal efforts that affect the feelings, emotions and perceptions of tourists and guide their behavior towards contracting a specific tourism program or tourist services for a specific tourist company. (Al-edwan & Al-Khasawneh, 2016). Tourist sites are advertised in a number of ways, such as newspapers, magazines, television, radio and the Internet, in order to raise awareness about the tourist sites and services provided (Khuzami, 2008).

Personal selling: The process of providing the tourist with information and persuading them to buy the goods and the services through personal contact in a reciprocal position is vital. This type of promotion is characterized by high cost, high efficiency and requires more information (Al-Tai & Al-Bakri, 2009). Personal sales through direct personal contact are intended to engage individuals and target groups towards specific consumer behavior with the immediate feedback of this interaction (Kotler, 2000), as well as oral presentation of the tourism product to convince the prospective customer to purchase and consume the services on offer at a given site (Ofunya & Mania, 2015). Technological development of personal sales take some other forms, including: telephone, video meetings (Kotler, 2000). Here we can say that personal selling is used to increase the sales process for tourism services and thus achieves the general objectives of tourism activity.

Sales Activation: These are the various things that contain a total of incentive tools designed to have a quick and short-term effect in order to expedite the purchase of goods and services by the tourist (Al-edwan & Al-Khasawneh, 2016). The sales activation process involves many activities aimed at increasing sales through the use of direct sales volume (Allawi, 2006). It also helps to find and achieve temporary incentive for tourists by providing added value to the service for a limited period of time (Kotler, 1994; Francis & Mathenge, 2015). Sales promotion includes many means, including exhibitions, tourism festivals, price reductions in certain seasons, installment payments, and coupons (Ofunya & Mania, 2015). We can say that sales revitalization are temporary incentives and added value offered to tourists in a specific time period to encourage



service demand and improve visits to tourist sites, and also to create a state of loyalty towards the services provided.

publicity : The efforts and plans aimed at influencing the performance of society and individuals to create a positive image among the public by focusing on the positive aspects of tourism services and destinations (Fiske & Hartley, 1980). It focuses on relations with the external environment and informs the public about the nature of the tourist destination or the service in general, and its advantages. When done well, this creates strong lasting positive impressions among the public (Kotler, 2000).

Methodology of the study

The analytical descriptive method of data was used through a field survey of the statistical society based on a questionnaire (the study tool) in collecting the required primary data. In addition, a range of secondary sources of theoretical and field studies were used to cover the theoretical side of the study. Thus academic articles were studied to contribute to the study meaningfully, and public documents and governmental department websites were also reviewed.

Population of the study

The population of the study represents all the foreign Christian and Jordanian tourists who visited Christian religious tourism sites in Madaba Governorate in both the Makauer and Mount Nebo sites approved by the Vatican for Christian pilgrimage during the period from 1 June to 1 October 2018.

Sample of the study

The sample was randomly selected for local and foreign tourists using a random sampling method where 300 questionnaires were distributed, however 20 of them were excluded for lack of completeness and lack of credibility and 30 were incomplete. Thus, the number of questionnaires that were subjected to statistical processing was 250. Table (1) shows the characteristics of the sample.

Table 1: Characteristics of the Study Sample

Variable	Item	Frequency	%
Gender	Male	188	75.2
	Female	62	24.8
	Total	250	100
Age	From 20-29 years	145	58.0
	From 30-39 years	69	27.6
	More than 40 years	36	14.4
	Total	250	100
Educational qualification	Secondary education and less	52	20.8
	Diploma	80	32.2
	Bachelor'	100	40.0
	Postgraduate	18	7.2
	Total	250	100
Nationality	Local	228	91.2
	Foreign	22	8.8
	Total	250	100

The table shows that the percentage of males was (75.2%), while the percentage of females (24.8%). This indicates the researcher's interest in obtaining data and taking the opinions of both



genders. The table indicates that the majority of the respondents were in the age group 20-29 years of age (58.0%). The majority of the respondents were those with a bachelor's degree (40%). The table also indicates that 91.2% of the sample (domestic tourists) constituted the majority of respondents.

Statistical Method

Descriptive statistics were used and the SPSS 16 program was applied, where the data in the questionnaire was abstracted and then analyzed for its frequency and percentages in order to understand the characteristics of the sample of the study. Extraction of the coefficient of regression and the multiple linear regressions were used to test the hypotheses.

Table 2: Internal Consistency Coefficient Values for Study Tool

Cronbach's Alpha	N of Items
.851	19

Table (2) indicates that the values of the Cronbach alpha coefficient of the study tools was 0.851 and therefore all the values were greater than 0.60. This indicates the consistency between the study tools paragraphs, the reliability of the study instrument and the reliability of the study.

Hypotheses of the Study

First Hypothesis: *There isn't any statistically significant relationship at the significance level ($\alpha \leq 0.05$) between advertisement and Activating Tourism.*

Second Hypothesis: *There isn't any statistically significant relationship at the significance level ($\alpha \leq 0.05$) between sales activation and foreign Activating Tourism.*

Third Hypothesis: *There isn't any statistically significant relationship at the significance level ($\alpha \leq 0.05$) between publicity and Activating Tourism.*

Forth Hypothesis: *There isn't any statistically significant relationship at the significance level ($\alpha \leq 0.05$) between personal selling and Activating Tourism.*

Analysis of the Study

Table (3) shows a strong positive and significant correlation among the variables with Activating Tourism, which are: publicity ($r = .805$; $p < .00$), followed by advertisement ($r = .783$; $p < .00$), and followed by sales activation with Activating Tourism ($r = .600$; $p < .00$). Also, table (3) shows positive and significant correlation between personal selling with activating tourism ($r = .535$; $p < .00$). Based on analysis, the variables (advertisement, activation sales, publicity, and personal selling) are fully-related to Activating Tourism.

Table 3: Correlation Among Tourism Mix and Activating Tourism

Factor	Correlation Coefficient	Sig.
Advertisement	.783**	.000
Activation sales	.600**	.000
publicity	.805**	.000
Personal selling	.535**	.000

** . Correlation is significant at the 0.01 level (2-tailed).

Hypothesis Testing

In order to test the study hypothesis, multiple regression analysis was conducted between the marketing mix factors (advertisement, activation sales, publicity and personal selling) and tourism activation. The results showed the following:

Regression Model, showed that the multiple (R) substantial correlation between the major factors and (R=.952(a)). R square value indicated the portion of variance percentage accounted by the predictor variables which is (.907); this value means those factors explained the Tourism Activation by (90.7%). In other words, 90.7% of the independent variables have an effect on the tourism activation. That indicates there are other factors that affect the dependent variable which were not considered in this paper. The ANOVA table shows that the (F) value is (595.779) and it is significant at (.000), and this indicates that 90.7% of the variance in Activating Tourism has been significantly explained by predictor variables stated in this study as in table (4).

Table 4: Regression Model

Model	R	R Square	F	Sig
1	.952 ^a	.907	595.779	.000

a. Predictors: (Constant), advertisement, activation sales, public relation and personal selling

Table (4) shows the results of testing the hypotheses. All of these hypotheses are rejected. That is because all of the tourism promotion-mix factors effected on Tourism Activation positively and significantly. Moreover, the results showed the marketing mix factors vary in their contribution and explain the Tourism Activation such as publicity (55.4%) followed by advertisement (50.2%), while promotion (7.1%) and lastly, personal selling sales (4.9%). There is a statistically significant relationship at the significance level ($\alpha \leq 0.05$) among the Tourism Promotion-Mix factors and the Tourism Activation.

Table 5: Regression Result of Individual Factors

Model		Unstandardized Coefficients	Standardized Coefficients	Sig.
		B	Beta	
1	(Constant)	.058-		.537
	Advertisement	.415	.502	.000
	Activation sales	.064	.071	.005
	publicity	.483	.553	.000
	Personal selling	.049	.049	.036

a. Dependent Variable

Discussion and Conclusions

The result of this study showed that the marketing mix factors (advertisement, promotion, activate sales, and personal sales) demonstrated significant contribution to Tourism Activation; this could be because the tourists consider they know the features of Madaba destination and the religious sites from their interaction with the media and channels of marketing. Activate sales had largest contribution (55.3%) through promotional offers, organizing programs, tourist campaigns, the distribution of brochures, leaflets to identify the sites, tourist maps available for tourism and then the exploitation of events and famous, religious and national personals. Then advertisement (50.2%), during the promoting to tourist religious sites in Madaba and Jordan, creating the desire



to visit, contributed to the creation of environmental awareness, which then convinced tourists to visit the destination and form a positive mental image towards it, followed by activation sales (7.1%) and personal sales (4.9%). Personal sales and tour guides have the ability to create the desire to visit Religious Tourism sites, and to convince tourists to visit these destinations, and remind them of the importance of it, building lasting relationships with them and making sure they are satisfied with the tourist visits they do. Some previous studies confirmed the current study, as with Adriana (2015) which indicated that the Promotional Mix influences the tourist satisfaction. Aldebi and Aljboory (2018) found that, the marketing mix had an effect on mix factors on the foreign tourists' mental images of the Jordanian tourist destinations.

Recommendations

To be successful, Jordanian tourism marketing should repetitively put out the best possible image of Madaba, while generating interest on a comprehensive scale in a variety ways. The four basic types of promotion i.e. advertising, sales promotion, personal selling and publicity are all critically important and require careful thought.

The operators of the religious tourism should introduce the sites, programs, tourist campaigns and all the services to Christian tourists in Madaba, and give greater attention to tourist advertisements in terms of the form and content. They should also use appropriate means of advertising that can draw the attention of the tourists and persuade them to come to Christian touristic places. In addition they should repeat the religious advertisements in order to strengthen the likelihood of attracting the tourists to visit the Christian tourist places in Jordan. They could additionally present promotional programs that are capable of create greater religious and cultural awareness. In addition, they can utilize the Christian tourist places in Madaba as an urban heritage area, such as the Mount Mar Elias and the Church of Our Lady of the Mount. Furthermore, applying the promotional and touristic discount strategies in order to increase the tourists' interest in the tourism attractions, organizing campaigns and promotional programs, would all be useful. Developing the tourism services and supporting services that are needed by the tourists at Jabal Mar Elias and the Church of Our Lady, via the use of promotional programs which promote Christian tourism in Madaba during the religious, national and global events and holidays, is essential.

In addition, training the tourist guides and sales representatives, who are working at the Christian tourism sites and activating their intellectual and cognitive abilities in accordance with the Christian culture will enable them to deal with the Christian visitors and tourists. In addition, a focus on the tourist guides and various delegates is important as there is a necessity to build future relationships with the tourist sites' visitors. This will help promote Christian tourism. The marketing and tourism experts need to study the tourist markets more efficiently and launch more effective tourist promotion campaigns in countries that have Christians, and ask the Jordanian embassies in these countries to implement the studies' recommendations. In addition, promoting Christian tourism in Madaba through offering a free visit to these sites for those who book trips in Jordan, or even who visit the famous sites such as Petra, Jerash, Amman and Madaba is recommended.

Furthermore, it is critical to enhance the cooperation between all the tourism operators (governmental or private) which provide tourism services or support services such as security, transport, and infrastructure services, whether governmental, such as the Ministry of Tourism, or private. Spreading cultural awareness of the Christian tourism in Jordan in general, and particularly in Madaba is important. Consequently, lectures, seminars, and also the exploitation of local events and international programs are important as these can emphasize the need for diversity acceptance and coexistence of the different cultures and religions of the world.



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