

Religious Tourism and its Impact on Entrepreneurial Development at Kartarpur Corridor, Punjab-Pakistan

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Abstract

Pakistan is a country extravagantly blessed by Almighty Allah with variety of different industries that mainly include agriculture, and textile. However, one industry that remains undiscovered but well prospering and flourishing is that of Religious Tourism. Pakistan is a diverse country with different ethnicities, and one significant aspect of its religious tourism industry is the Kartarpur corridor, a renowned site among Sikh aficionados. This visa-free corridor is a great site for religious tourism and contributes to the growth of the tourism industry, which has substantial economic potential in Pakistan. The present study aims to explore the importance of the Kartarpur corridor, which is a groundbreaking development for the Sikhs. The corridor has historical and religious significance as it was where the Guru of monotheistic religion known as Sikhism, Nanak Sahib, spent the last 18 years of his life from 1522 to 1539 and passed away at the age of 69. The photogenic and prepossessing site of Kartarpur attracts tourists from all over the world, generating revenue for Pakistan through religious tourism. Entrepreneurial activities are encouraged by religious tourism in various ways, such as promoting the growth of local businesses like small barber shops, massage therapy spas, cafés, and fashion boutiques. The primary survey conducted for this empirical research, with a sample size of 350 questionnaires from tourists, entrepreneurs, and management surrounding Guru Nanak Sahib, shows the relationship between followers of Guru Nanak and the promotion of entrepreneurial activities. The perceptions of tourists and local businesses at Kartarpur about the welfare and wellbeing, protection and security, soundness, reliability, and sanctuaries for tourists demonstrate their positive perceptions about religious tourism. The determination and verdict of the study indicate that the religious site of Kartarpur in Pakistan can play a significant role in promoting economic growth and painting a peaceful picture through the increased arrival of international and local tourists.

Key words: *Guru Nanak Sahib, Kartarpur, Religious Tourism, Visitor's Perceptions, Entrepreneurial Activities.*

Introduction

According to Jenkins and Bristow (2022), religious tourism is a practice of selective tourism, which falls under special interest tourism (Mckercher & Chan, 2005) or niche tourism (Sharma & Nayak, 2019; Swanson & Cavender, 2019). The love for one's sacred places, people, and events motivates one to travel; making religion and spirituality common incentives for travel. Even in the past, spiritual, theological, and devoted individuals such as Ibn Batuta and Ibn Khaldun traveled thousands of miles due to their fondness for religion. Tourism is one of the most thriving economic sectors worldwide, and religious tourism is considered the essence of all types of tourism. Religious tourism is defined as a "distinct type of tourism whose participants are motivated either partly or solely for religious reasons and is closely or loosely connected with holiday-making" (Jenkins & Bristow, 2022).

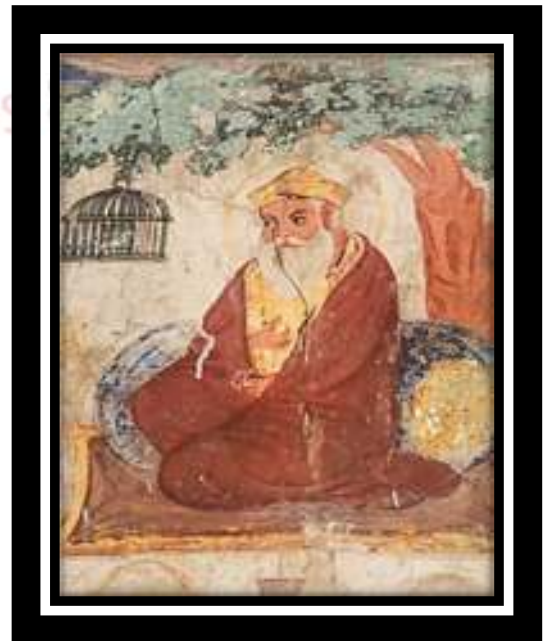
As per Bokhari (2021), the movement of individuals across borders to states outside their usual environment signifies tourism and can be due to personal or professional reasons. This makes tourism a vital economic, social, and cultural phenomenon. Pakistan is renowned for its diverse range of picturesque, adventurous, and panoramic heritage attractions, making it one of the topmost tourist destinations worldwide.

As per the World Travel & Tourism Council (2018), the tourism and hospitality industries are characterized by numerous small firms worldwide with the ultimate objective of ensuring maximum profit. The tourism sector has witnessed significant growth in recent years, with the number of jobs increasing from 100 million (3.7% of total jobs) in 2008 to 120 million (about 3.8% of total employment) in 2017. It is projected to reach 140 million jobs (4.2% of total employment) by 2028. Despite this, Pakistan has failed to capitalize on the socio-economic benefits of tourism due to various reasons, as noted by Khan Zaman, & Baloch, (2019). The contribution of Pakistan's travel and tourism industry to its GDP is only 2.8%, which is much lower than other developed countries where it is about 30%. Therefore, identifying the key weaknesses in the tourism sector and designing effective marketing strategies could improve Pakistan's GDP and balance of payments.

In today's global political and social landscape, religious practices often challenge values and customs. Therefore, it can be argued that in the absence of a simple classification of the complex concept of faith, a system of recognized theories and practices that acknowledge the power and ability of human beings must be established to help them solve life's problems (Raj & Griffin Eds., 2015). Within a specific ecocultural environment, religious culture gives rise to a unique form of tourism known as religious tourism. This type of tourism involves activities such as worship, touring, and culture, which are carried out by religious followers (Jaffar et al.,2022).



Location of Kartarpur (Courtesy by Google)



Kartarpur, meaning 'Venue of God', In Pakistan, Kartarpur is situated on the bank of popular river known as Ravi, District; Narowal, Province; Punjab, Tehsil; Shakargarh. In the middle of a lush green fields having area of 2.5km off Shakargarh Road in Kartarpur there is a white colour building which is the Gurdwara of Kartarpur Sahib. In 1504 AD, the Guru Nanak, found Kartarpur. He was eminent for being the first Guru of Sikhism, and his community consists of people having different casts as well as religions. He spent last 18 years in this scenic and sanctified place under Sikhism.

Guru Nanak, the first Guru of Sikhism, established Kartarpur in 1504 AD as a diverse community that welcomed people of all religions and castes. He spent his final 18 years of life in Kartarpur, considered a picturesque and sacred location (Kartarpur Fact-Finding, 2019 April 18). The Kartarpur Gurudwara encompasses 42 acres of land (equivalent to a 21,650 sq.m building), making it one of the world's largest gurudwaras (Roy & Shaukat, 2019). This significant place is renowned for being the abode of Guru Nanak, the founder of Sikhism, the fifth-largest religion. As he stays there for long period of life consisting of 18 years before his passing away from the world in 1539. His philosophy of egalitarianism, serving others and uniformity developed here, which is the main principle of Sikhism. In order to celebrate Guru Nanak Gurburap 1, innumerable Sikhs come to Pakistan from all over the world. Two years ago from today, when 550th birthday of pioneer of Sikhism was celebrating globally, Pakistani government opened the visa free corridor on 9, Nov, 2019 so that the Sikhs Pilgrims could travel easily between Dera Nanak side and Sri Kartarpur side located in India and Pakistan respectively. In the bilateral relations of Pakistan with its neighboring country India this boarder is momentous. Person to person Contact and social interaction, as well as economic growth of both countries came to being due to this boarder. Hence it enhances the bilateral relations between both of countries. This study aims to attract the reader's attention that what's the symbolic essence of Kartarpur corridor and how it reimagined the alliance of Sikh heritage in the dispatch religious diplomacy of inclusive Pakistan. The prospective researchers should answer the questions that have no plain and decisive answer. It's concluded that this initiative is a water bench which is a cause to aggrandize religious harmony and a positive indicator for regional peace and entrepreneurial activities.

For twenty-seven million followers of Sikhs, Kartarpur serve as a venerable religious place. According to the partition plan in 1947 this sacred religious place Gurdwara was merged in Pakistan and hence became part of this land. But unfortunately, due to willful relations between Pakistan and India Sikhs pilgrims found number of difficulties to visit it. As a part of Delhi Lahore bus diplomacy, this boarder of Kartarpur was proposed by Prime minster of both countries; Mian Muhammad Nawaz shared from Pakistan and Atal Behare Vajpayee from India in early 1999. Then late in 2018 the Prime minster of Pakistan, Imran Khan shared his views that he has been intending to build a connecting corridor for Sikh Pilgrims to travel between Dera Baba Nanak located in India and Kartarpur sahib. Generally, for building peace it was a highly appreciative idea and a good indicator, but in particular India showed a thumbs down toward this announcement.

For many decades, international tourism was at the peak point of its growth. Traveling across the country for entrepreneurial activities, business, time off, recreation, amusement or even as a

hobby has become an important component of economic sectors globally. In each country there must be a sacred religious site which not only acts as an important cultural component but also enhances entrepreneurial activities for local businesses. So these vulnerable religious sites have a big hand in acceleration of economic activities throughout the world. In the world there are various sites and each of them has its own significance and is spectacular for the viewers. Examples are; Jerusalem, Rome, and Mecca are considered as international scenic sites which magnetize people from all over the world to visit. Similarly, Kartarpur is also palpable for the religious Sikh pilgrims.

The visitors experience some expenditure while they are on their visit to the desired place and hence they serve as tourism key revenue generators. As tourism has high multiplier effect due to which it enhances employment, foreign exchange earnings, balance of payment and economic growth, so the government of developing countries such as; Pakistan, Nepal and India constantly focus on the promotion of tourism. All these multiplier effects has an indirect hand in the alleviation of poverty (Gascón, 2019).

Religious site, sacred site, religious heritage site or pilgrimage site is mostly terminus for religious tourism due to the peoples' affection with their religion and beliefs. As observed in the pilgrimage-tourism dichotomy two contrasts; the religiously affectionate people and laic ones are amalgamated. (Manzor et al., 2019).

Among the various kinds of tourism, religious tourism is the most distinctive and ancient one and is highly observed due to religious reasons. The sacred holy sites are largely visited by modern tourists. Among the holy places in the world the most illustrious ones are Mecca, Madinah, Karbala, Jerusalem, Varansi, and Kartarpur corridor which is located in Pakistan. People of different religions visit their desired places to fulfil their obligation. Visiting these holy places of their own religion is their validation of their affection towards their religion. It provides them satisfaction.

A drastic change has been observed in tourism which is both social and economic. Nowadays, the religious and profane tourists are mixed up and had no proper variance. The base is not clear and has similarly religious devotees, as they travel from their usual resistance to other terminus. In various countries such as Dubai, China, India, and Thailand the fundamental and foremost source of income is tourism but we are still on the faucet of this industry (Aggarwal, Kaurav, & Gursoy, 2023).

Religious tourism is related to those whose travelling intentions for travelling are connected to their affection with religion. The religious tourists are also known as spiritual travelers and they are termed as a separate group (Kwilinski, Lyulyov, & Pimonenko, 2023).

Economic sector of any country is resuscitated by the religious tourism therefore there is no doubt to say that religious tourism is important for economy just like salt for meal. Furthermore, religious tourism especially of Sikhism is studied which is still unexplored in the context of Pakistan. (Irfan, & Ali, 2020)

In spite of such impalpable, the significant aspect of world religions is pilgrimage. Its significance can be observed from the traveling by Jewish 'chosen people' which is a solid proof. The department place of Jews was the Promised Land after traveling across many deserts. The Israelites made pilgrimage to the sacred holy place of Jerusalem three times per year. Additionally, Muhammad (Peace be upon him) commanded the Muslims: 'Accomplish the Pilgrimage and the experience for God's sake' (Armstrong, 2011, p. 196). Haj which is one of the most important pillars of Islam is performed by millions of Muslims pilgrims. They travel along the holy place Mecca to Medina to get satisfaction, gratification and appeasement. And fulfil this obligation of Islam which is only put on capable people i.e. who have ability to afford the expense. Every year this large congregation of people contains various spiritual people who are attached to their religion and are aimed to visit religious sites. In the history of the large world various sanctified religions in the world are found to be vanished, but had left their outstanding work related to arts (shrines, statues, and temples) as well as cultural heritage. (Raj & Griffin Eds., 2015).

Entrepreneurship

Quality of being enterprising and fully initiative, starting of a new Business or practicing of undertaking a new Business is termed as entrepreneurship. The summation of creatively, fickleness, innovative ideas, potentials related to managerial and business concerns is known as entrepreneurship (Azoulay, et al., 2020). There is also a general concept about entrepreneurship which states that everyone wants stability and for stability they want profit. So for the production of profit in finance as well as in physical resources are superintendent in innovative ways. (Richardson, 2023). Conductive attitudes are considered by scholars as a vital feature for entrepreneurship for instance Dias, et al., (2023), states that task related motivation, superior environment, competences and skillfulness give rise to entrepreneurship. The perceptions of some scholars is that the circumstances related to society and economics provides reasons which results in acceleration of economic traits and includes factors like, personality needs , genetic inheritance, geographical climate, religious values, status of group in community and family structure (Korstanje, & George, 2020). Religious tourism is the combination of two composite terminologies; religious and tourism. Religious tourism is termed as a sanctified market by some religious scholars. According to them, this sacred market includes number of buyers and suppliers of religious and spiritual experience (Thomases, 2015).

Such abstraction in religious tourism is rather simple to comprehend. For religious tourism, religion offers resources (both material and metaphysical), including physical artifacts like temples, churches, cathedrals, rituals, festivals, and events. These resources account for more than 75% of the local economy in pilgrimage sites (Vukonic, & Vukonic, 1996). Religious functionaries and preceptors (individuals and institutions) who mediate the experience and interaction between visitors and the sacred religious items are the major stakeholders in this cultural economy (Mubarak & Zin, 2020). Because religious organizations are aware that visitor numbers are unlikely to decline anytime soon, they are found to be complacent with regular management and organization. Still, they encounter great difficulties managing the burgeoning number of religious travelers. However, the growth of religious theme parks denotes the development of religious tourist enterprises (Terzidou, 2020). It is simple to spot entrepreneurship in tourism-related activities from an industrial perspective. Tourism is made up of three main

components, according to Varotsis, (2022), including direct suppliers (industries that are visible to tourists, such as hotels, travel agencies, restaurants, airlines, and retailers), support services (which assist the direct suppliers, such as tour organizers, tourism research units, tourism and trade publications, food services, and laundrettes), and development organizations (which primarily handle tourism development and include government agencies). These components (Issakov et al., 2023) include some discussion of entrepreneurship. Such explanations, however, can only be one-sided at best because these factors affect business owners in the "formal sector." Formal sector organizations can get all the assistance required for their operations and development since they are acknowledged, registered, and seen as legitimate contributors to the industry (Monterrubio, 2022). With the possible exception of highly regulated activities like air travel, the informal sector provides a wide range of services, illustrating the dualism of the tourism economy (Hampton, 1998).

Religious Tourism in Pakistan

According to Iliev (2020), religious tourism is a unique type of cultural tourism that is centered on religious beliefs, environments, and involves specific activities such as prayer, religious sightseeing, and venerating by religious adherents. Pakistan is home to Muslims who have lived for over three centuries in an area that is the hub of three major religions - Hinduism, Buddhism, and Sikhism. Along with historical Sikh Gurdwaras, the country also provides an excellent opportunity for travelers to explore the historical legacy of one of the oldest civilizations in the world, including a vast number of Sufi mosques, Hindu temples, Buddhist monasteries, and Christian sites (Mustafa, 2019). The Kartarpur Corridor, a joint initiative between India and Pakistan, is located in Punjab and aims to connect the Indian border with Gurudwara Darbar Sahib. The potential of religious sites in Pakistan, particularly those related to Sikhism and Buddhism, is expected to grow and will require further efforts.

Religious Tourism Sites of Sikh Pilgrims in Pakistan

Pakistan is home to several significant religious sites, including those related to Sikhism, which attracts a considerable number of local and foreign pilgrims annually. Nankana Sahib, located in Lahore, and Gurdwara Panja Sahib in Hasan Abdal are two of the most prominent Sikh pilgrimage sites in Pakistan. The birthplace of Guru Nanak, Nankana Sahib holds immense reverence and importance for the Sikh community, with nine Gurdwaras commemorating different events from Guru Nanak's life (Timothy, & Więckowski, 2022). As a result, it is a beloved site for Sikh pilgrims ("5 Most Visited", 2014). Another holy place that attracts Sikh pilgrims is Hasan Abdal, where a Gurdwara houses a hand-printed rock of Guru Nanak, who once stayed there (Anuar, Ahmad, Jusoh, & Hussain, 2013).

In 2014, worldwide Pakistan generated \$ 283 million from tourism, thanks to the natural beauty of its Northern areas such as Swat Valley, Kalam, Gilgit, Karakoram, Hunza, Malam Jabba, and many more, as well as its religious sites, which include Islamic, Sikh, Hindu, and Buddhist places, statues, and sculptures (UNWTO, 2015). Pakistan is considered to be the cradle of Sikhism and a crucible of Buddhism. The Gurdwaras of Nankana Sahib and Hasa Abdal attract many Sikhs from around the world, while the shrines of Sufis and Saints, such as Hazrat Data Ganj Bakhsh, Hazrat Shah Hussain, Hazrat Mian Mir, Hazrat Bahauddin Zakaria, Hazrat Baba Farid in Punjab, and Hazrat Lal Shahbaz Qalandar and Hazrat Shah Abdul Latif Bhattai in Sindh,

appeal to a large number of tourists from different religions and regions of the world (UNWTO, 2015). In this study for the measurement of individual's perceptions and variables are as follow:

Safety and Security

Safety and security are crucial for any religious event and the most positive indicators to promote religious tourism. To ensure safety and security, measures such as foot patrols by uniformed personnel, public safety and security vehicles, walk-through gates, fire and burglar alarms, self-defense workshops, sprinkler systems, and safety workshops and emergency phones located throughout the Kartarpur should be implemented to avoid any threats.

Directional Signage

Directional signage is a type of informative sign that provides information, guidance, and instructions on how to reach a particular destination. It is an important component of tourist satisfaction, and in Kartarpur, directional signage is a key factor in attracting visitors. These signs are simply recognizable by their white text on a brown or blue background. They are typically placed on the sides of roads and within the Kartarpur itself to direct tourists and drivers towards important facilities and topmost tourist destinations.

Good values for Money

The perception of good values for money is subjective and depends on the buyer or receiver of goods and services. It is demonstrated by the confidence one has that the price paid is justified by the quality and suitability of the product or service. For visitors to the shrine, good value for money encompasses both monetary and spiritual aspects, including convenience and appropriateness for their purposes.

Equal Access

Equal access mean there will be no superiority and inferiority between different people from different races, religions, ethnic groups, and nationalities are allowed to visit Kartarpur equally. No discrimination will be found on the basis of country or religion. Example a person from United States will have and equal access as that of a person from India or somewhere else. All will be treated as same. This paper is aimed at providing tourists with Kartarpur directions, equal access, displays and exhibits, safety and security, and good values for money to the site. This article is aimed at analyzing the relationship between religious tourism and individual perception in Kartarpur.

Significance of the study

Pakistan has made progress in transitioning from an underdeveloped country to a developing one, thanks in part to its many charming and religious sites that attract a large number of tourists. Religion is an important factor in the life of many people, and studying the impact of entrepreneurial activities and individual perceptions at Kartarpur can provide valuable insights into the interactions between Sikhism and tourism. This knowledge can benefit industry professionals, authorities, Researchers, academics and locals around the Kartarpur. Additionally, the study can assist entrepreneurs in Kartarpur in addressing their issues and taking initiatives to promote religious tourism in Punjab and throughout Pakistan. Finally, this study can serve as a

foundation and guide for those interested in developing relationships between entrepreneurial activities, and individual perceptions at different sacred sites of various religions in the future.

Research objectives

1. To identify the challenges and opportunities for entrepreneurial activities at Kartarpur.
2. To explore the impact of religious tourism on the local economy and community.
3. To understand the role of government and private sector in promoting entrepreneurial activities and religious tourism at Kartarpur.
4. To provide recommendations for the stakeholders to enhance the entrepreneurial activities and religious tourism at Kartarpur.

Literature Review

Not only at national but also at international level, the economy of any state is affected directly and indirectly by the industry of tourism therefore it's termed as a great employer. Today, religious or faith-based tourism has entered a new phase that includes not only pilgrimages to holy sites but also religious cruises, fellowship events, rallies, overnight stays, and faith-based camps (Kim, Kim, & King, 2020).

There is a connection and association relationship between the view of any individual and accelerating the entrepreneurial activities of businessmen who have settled a small business around the beautiful site of tourism places, and therefore if the association between them is well built so it will enhance the growth and development of an economic system of a country, not only individually but also overall. Tourism is the fastest rising service industry in the world is. Increased investment in modern infrastructure, the creation of new job possibilities, and an increase in a nation's tax income and foreign exchange gains can all stimulate tourism (Tang & Abosedra, 2014). According to certain empirical research, tourism significantly accelerates a nation's economic development and serves as a source of income for local business owners. These studies include those by Eugenio-Martin et al., (2004).

The level of Islamic piety greatly fluctuates with prospective changes in the individual's views, and individuals with various cultural norms have a good link with Islamic beliefs and practices (Zamani-Farahani & Musa, 2012). To enhance the tourist visits to various holy places, such as cathedrals, the visitors must give sufficient display and exhibits, equal access to the site, good value for money, directional signage, (Tang, & Abosedra, 2014).

The literature on tourism development will be lacking if the role of the tourism entrepreneur is continually disregarded (Koh, & Hatten, 2002). One must be more than just an informed visitor to various interesting locations to comprehend the tourism industry fully; one must also be a local aware of the importance of tourism to their community and concerned about preserving the standard of living there (Harrill, 2004). In addition to this information, entrepreneurship is crucial for developing tourism. Although entrepreneurship in the tourism industry has not gotten much attention, almost no scholarly attention has been given to entrepreneurship in developing ethnic tourism. Entrepreneurs significantly impact the commodification and marketing of ethnic culture

in the development of ethnic tourism. Entrepreneurs in the tourism sector control the quantity, quality, flow, and scope of tourists in a community (Richards, & Wilson, 2007).

The recognition of entrepreneurial opportunities in the tourism industry depends on the unique characteristics of the visitors. The person's attributes, like self-efficacy, past knowledge, and social networks, substantially impact their ability to recognize entrepreneurial opportunities. The most important two indicators of an individual's entrepreneurial awareness in the tourist sector are prior knowledge and social networks (Nikraftar, & Hosseini, 2016). To enhance rural places, local tourism businesses must work well together. Municipalities are essential in fostering an entrepreneurial environment because no destination will improve without creative, committed, and risk-taking business owners (Komppula, 2014). Agreeing to earlier research, minor and medium-sized hotels are an expansion of the hotel owners' entrepreneurial traits. Although traditional strategies like signboards and word-of-mouth are still important, information technology is shown to be a key instrument for promoting these hotels (Jaafar et al., 2011). Paying attention to the local communities is one strategy to boost local participation in local entrepreneurship.

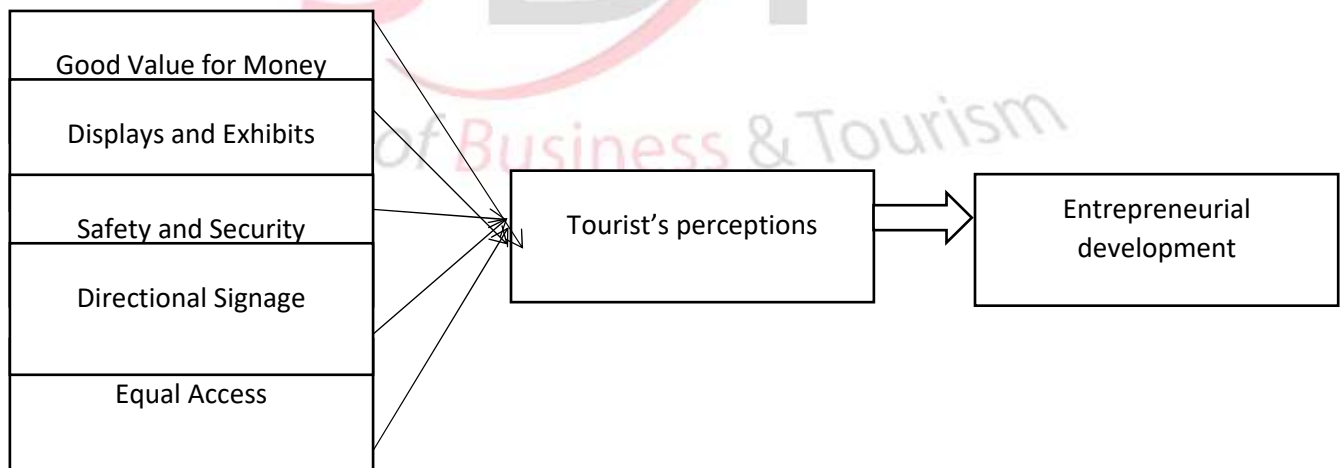
This is simply the beginning of the process; the next stage is to empower the local population, at which point it will be more than just a trendy phrase or optimistic outlook. Instead of a host community that naturally results in having a chief fascination on its doorstep, this is made feasible with the help of local groups working in conjunction with the government, its organizations, and the major workers (George, Mair, & Reid, 2009). Pakistan contributes significantly less than 1% to international tourist arrivals and receipts and only 9% to South Asian tourist arrivals (Liu et al., 2022). Based on their perceptions, this study looks into the factors that influence people's reasons for visiting the Kartarpur shrine. As a result of the increasing tourist traffic, local business owners in the area are also more likely to engage in entrepreneurial activity. Additionally, it would benefit the business owners operating nearby the Kartapur shrine, enabling them to better market their enterprises in accordance with the opinions and preferences of tourists. Our field of research includes those who frequent the Kartapur shrine, the administration, and businesspeople who operate nearby. This research is important because it is original in its field and would contribute excellently to the body of knowledge. This work is not just the most recent and cutting-edge; it also serves as a foundation for fresh scholars eager to study the same topic.

According to Pigram, & Wahab, (2005), entrepreneurial orientation moderates the link between entrepreneurial competence and intention. Entrepreneurship in religious tourism is mainly significant since it is a nation's key source of income. Due to their connections to the religious practices of people of many religions, many mosques, churches, and further religious sites are frequently visited. Since entrepreneurs work to limit their exposure in a sometimes unclear and uncertain commercial environment, they should be given access to a tranquil and secure workplace (Hussain, 2019). Small businesses in developing and developed nations account for the largest share of the tourism sector in terms of numbers (Rogerson, 2004). Innovation, the tendency to take risks, having an entrepreneurial intention, and an entrepreneurial family, and are all significantly correlated. Education does not play a significant role in developing entrepreneurial qualities and intentions in university students (Gurel et al., 2010). Because it

fosters growth and catalyzes progress and change, entrepreneurship is regarded as a crucial factor in economic growth. The tourism business needs the entrepreneurial sector to participate significantly (Lordkipanidze, Brezet & Backman, 2005). The local population now has employment opportunities thanks to such entrepreneurial activity. Local community participation in small-scale entrepreneurship offers great and far-reaching economic and social benefits for the sustainability of tourist attractions in developing nations (Kokkranikal, & Morrison, 2002). Understanding local tourists' impressions based on historical events, cultural practices, processes, present economic and political issues, and flexible awareness of environmental alteration is necessary to develop entrepreneurship (Akhtar, Jathol & Hussain (2019). It can be concluded from the thorough literature analysis that pilgrimage tourism and related activities have both good and negative connotations. They also affect the population, ecology, and local economy. This is also true of religious tourism; both are utilized interchangeably while researching. When visiting a religious site with historical significance, pilgrimage is another activity religious visitor engage in (Dowson, 2020).

Below in the conceptual framework following, which is shown, the exploratory research is conducted. The individual's perceptions are the independent variable. Five distinct criteria are used to gauge people's opinions of the site: directional signage, security and safety, exhibits and displays, good value for the money, and equal access. Five different questions are used to gauge entrepreneurial activity.

Conceptual Framework



Data and Methodology

Data

5000-10000 people visit Kartarpur daily. Hence the study population consists of all the tourists of Kartarpur. A sample survey calculator was used for this study. With a sample survey calculator, 350 tourists were selected conveniently and systematically to collect data and analyze data. The respondents were tourists visiting Kartarpur, management and entrepreneurs of Kartarpur. The sample calculated and distributed was 390, out of which only 350 questionnaires were diagnosed

from visitors, managers and promoters of Kartarpur. The research questionnaire consists of two parts; Part 1 comprises demographic factors for visitors, administration and supporters of Kartarpur Temple. The 2nd part contains closed-ended questions with a 5-point Likert scale (options limited to Strongly Disagree=1, Disagree=2, Neutral=3, Agree=4 and Strongly Agree=5) to discover the individual's opinions and religious tourism in five dissimilar magnitudes (security and safety, value for money, signposting, equal access, and displays and exhibitions).

Methodology

Close-ended questions were used in the main survey to gauge the connection between religious travel and entrepreneurship. The tourists, management, and business owners of Kartarpur are the main sources of information about people's perceptions and entrepreneurial endeavors. A panel of specialists validated the questionnaire and made any recommended adjustments. A pilot survey with 80 questionnaires was carried out to evaluate the validity of the questionnaire. According to Cronbach's Alpha, the questionnaire's dependability for tourists' perception was 0.795. Descriptive statistics are used on the demographic questions (including parts I and II). The impact of people's views on the entrepreneurial activity close to Kartarpur was evaluated using regression. Numerous other aspects can be used to gauge people's attitudes and entrepreneurial activity. Therefore, this may also serve as the study's boundary. The impact of tourists' perceptions and entrepreneurship growth at Kartarpur was analyzed using the SPSS program.

To create a regression model for the given variables, you need to specify the dependent variable you want to predict. Assuming you want to predict Entrepreneurial activities based on the independent variables (Directional signage, Equal Access, Good value for money, Displays and Exhibits, Safety, and Security) with Individual perceptions as mediating variables, you can set up a multiple regression model. Here's a basic structure for such a model:

Entrepreneurial

Activities= $\beta_0 + \beta_1 \times \text{Equal Access} + \beta_2 \times \text{Directional Signage} + \beta_3 \times \text{Displays and Exhibits} + \beta_4 \times \text{Good Value for Money} + \beta_5 \times \text{Safety} + \beta_6 \times \text{Security} + \beta_7 \times (\text{Individuals Perceptions}) + \epsilon$

Statistics Describing Management and Entrepreneurship

Demographic factors	Frequency	
Percentage		
Job related to tourism	Yes	48
15.4		
No	37	11.9
Not related	227	72.8

Personal Income per month	<20	29	
9.3			
	20-40	36	
11.5			
	41-60	10	
	3.2		61-80
	8		2.6
	81 above	3	
	1.0	Not related	226
	72.4		
Reason for Tourism	Recreation	6	
1.9			
	Culture	51	
16.3			
	Nature	11	
3.5			
	Shopping	8	
2.6			
	Relaxing	9	
2.9			
	Not related	227	
72.8			
Devotion to your religion	not that religious	9	2.9
	quite religious	26	
8.3			
	Religious	43	
13.8			
	not related	234	
75.0			
Pattern of visitation	Daily	18	
5.8			
	Weekly	27	
8.7			
	Monthly	29	
9.3			
	once in a life	4	
1.3			
	not related	225	
72.1			

According to the respondents' profiles, most business owners near shrines and management personnel are involved in religious tourism. The visitors have an impact on their income and revenue. Because the tourists who come to this holy site are what sustains their livelihood. Most

tourists have monthly personal incomes between \$20,000 and \$40,000. Everyone has a strong attachment to their religion. Therefore, visiting a shrine is primarily done for personal fulfillment. Some respondents also said they witnessed the fantastically performed cultural activities there. A small portion of visitors come for shopping, entertainment, and relaxation. The entrepreneurs do not have a strong religious commitment. 75% of business owners are merely operating there; they are not very committed to their work area.

Table 1: Correlation Matrix

	ENP	EA	DE	DS	GVM	SS
ENP	1.000000	0.154332	0.361792	0.395045	0.535041	0.448581
EA	0.153332	1.000000	0.066191	0.141123	0.096464	0.212165
DE	0.330795	0.202191	1.000000	0.169056	0.192857	0.246402
DS	0.335445	0.142145	0.139052	1.000000	0.431858	0.503098
GVM	0.564045	0.026564	0.397852	0.235852	1.000000	0.424515
SS	0.436481	0.211115	0.146405	0.500048	0.435315	1.000000

The results of the correlation matrix of factors relating to individual views and entrepreneurial actions are shown in the above table. The presence of multicollinearity among the regressors is examined using correlation analysis. The findings indicate that nearly none of the factors strongly correlate. This shows no problem with multicollinearity among the study's variables. There is a strong link between security and safety in directional signage.

Table 2: Regression Analysis

Variables	Coefficient	Standard Error	t-Statistic	Probability
C	2.2402	1.2424	1.9240	0.0537
DE	0.1352	0.0234	5.4584	0.0000
DS	0.0615	0.0340	1.5432	0.1237
GVM	0.3939	0.0505	7.9031	0.0000
SS	0.1157	0.0328	3.5281	0.0005
EA	0.0658	0.0447	1.4700	0.1426

According to research by Farahani & Musa (2012), levels of Islamic piety, Islamic practices, and individual perceptions are all significantly correlated with future changes in perceptions. This table summarizes the regression analysis results for the relationship between individual perceptions and entrepreneurial activities. Tourist visits are increased by offering equal access directional signage, good value for money, and displays and exhibitions (Hughes et al., 2013). The findings revealed a beneficial link between entrepreneurial activity, displays, and exhibits. When there are more exhibits and displays, there will be more entrepreneurial activity. It improves the visitor's knowledge of the shrine and appropriately instructs them, which in turn helps the shrine's reputation. A strong association exists between entrepreneurship and safety and security (Jamel, 2020).

It explains that the management team at this significant location makes excellent provisions for safety and security, which encourages more guests to come here easily since they feel safe and comfortable. Since tourism significantly speeds up the economic growth of a nation and serves as a basis of income for native business owners, the increased pattern of visit increases the commercial events around the Kartarpur. It aids in the growth of Pakistan's economy. Spending money gives the guests a sense of convenience and increases their desire to visit the Kartarpur. This outlay pattern helps the businesses surrounding the shrine generate income but also helps other production processes. Members of various religions have equal access to the Kartarpur, thanks to the directed signage and equal access, which have a favorable but negligible association with business operations.

Most people in Pakistan are Muslims, which is the main cause of this. Hindus, Shiks, and Christians are minorities. Shrines are typically attractive to Muslims due to their link with their religion. However, Pakistani culture is generally tolerant of those who practice other faiths. Since the country's independence, all individuals are welcome to travel to the country's sacred sites, including shrines, as cross-sectional data was employed in the study's estimation to identify the heteroscedasticity problem. The regression analysis has identified the heteroscedasticity issue. The Bruscbagan test, which eliminated heteroscedasticity for directional signage and equal access, is employed for this purpose.

Table 3: Breach-Pagan-Godfrey Heteroscedasticity Test

F-statistic	1.155713	Prob. F(5,306)	.0584
Orbs*R-squared	2.961593	Prob. Chi-Square(5)	.0594
Scaled explained SS	25.00882	Prob. Chi-Square(5)	.0106

LM stat > *Chi sq.* 10.615 > 0.966

Accordingly, at a 10% confidence level, the data show a positive, substantial link between directional signage and entrepreneurial actions. It enhances entrepreneurial activity around shrines by providing appropriate directional signage and marking the places in and surrounding shrines.

Table 4: Regression Results after removing Hetro For DS

Variable.	Coefficient	Std. Error	t-Statistic	Prob.
C	1.0333	0.1749	2.5816	0.0103
DE	1.0903	0.0159	1.6582	3.6582
DS	0.0626	2.0345	4.8138	1.8138
GVM	0.4158	0.0489	8.4936	8.4936
SS	0.1121	1.0322	2.4802	0.0002
EA	1.0657	0.0440	1.4938	0.1320

The results show that the tourists are not satisfied with the directional signage, indicating that by given that appropriate directional signage, the tourists will experience ease, whereas staying the Kartarpur, improving their visitation patterns and increasing the number of tourists and

entrepreneurial events at Kartarpur. The visitors' lack of education or awareness of how to use directional signage is the primary cause.

Table 5: After removing Hetro for EA least Squares results

Variables.	Coefficient	Standard Error	t-Statistic	Probability
C	2.903862	0.209073	1.574651	0.1164
DE	1.135443	1.024164	5.604328	0
DS	3.049255	2.034576	2.42467	0.1551
GVM	0.38734	3.050381	2.687444	0
SS	0.123731	2.032884	1.762112	0.0001
EA	1.087010	1.046164	1.884854	0.0603

It has been noted that there are different entrances for men and women to holy sites within the shrine area. The visitors added that the major obstacle to equitable access to the shrine is some of the management personnel. By abusing their position of power there, they prefer that their loved ones and friends attend the shrine. These people leave the public feeling discouraged and dissatisfied. The justification process calls for banning free entry to these places to safeguard the public from terrorist attacks. The justifications for unequal access focus on women's rights, citizenship rights and the role of religion in the state. The findings shown in Table (5) demonstrate that by granting equitable access, travelers will experience comfort while visiting the Kartarpur. This comfort will boost their visit pattern and upsurge the number of tourists at Kartarpur shrine, stimulating entrepreneurial activities.

Conclusion

A state is always dependent on another state for its interest and needs, and a state should have strong political and bilateral relationships with other states, which would decrease the hindrances faced by religious tourism within a country. Particularly the country which faces a vast number of tourists is our eastern neighbored country known as India. These tourists would favor visiting Pakistan because of their religious site Guru Nanak.

The study concluded that strengthening political ties with nearby nations is the best method to address issues faced by religious tourism. Particularly, India is home to many potential tourists who would like to travel to Pakistan to visit the sacred sites of their religion. That is, Guru Nanak. The study attempted to link the impressions of tourists and entrepreneurial activity, and it concluded that the more displays and exhibitions, the greater the entrepreneurial activity would be because it increases tourists' knowledge of the shrine and provides them with appropriate education, which in turn helps the shrine's reputation. If Kartarpur management maintains sufficient security measures, it will encourage and secure tourists easily visit the shrine.. This expanded pattern of travel inevitably boosts the local economy of Kartarpur and, over time, has contributed to the expansion of Pakistan's economy. The tourist spending habits produce income that benefits the local businesses near the shrine and other manufacturing processes. Visits to Kartarpur are equally accessible to followers of various religions. The fundamental cause is that Muslims predominate in a nation like Pakistan. Christians, Shiks, and Hindus make up the minorities. Shrines are typically attractive to Muslims due to their link with their religion. However, Pakistani culture is generally tolerant of those who practice other faiths, and since the

country's independence, all individuals are welcome to travel to the country's sacred sites, including shrines. The tourists are not supplied with proper directional signage. By putting up appropriate directional signs, you may make it easier for visitors to find the shrine, improving their visitation patterns and spurring more business in Kartarpur.

Focusing on encouraging religious tourism entrepreneurship is one method to move forward. In general, it is advised that entrepreneurs receive training and education to help them overcome common obstacles to entrepreneurship, such as lack of funding, experience, expertise, and marketing abilities, as well as the tourism industry's high level of risk. However, none of these are issues with religious travel. Regulating business owners is difficult in religious tourism, especially since most of them fall under the "informal" category. Although the national and state tourist policies are mute on religious entrepreneurship, categorizing religious entrepreneurs as informal further separates them from the industry and implies that they are not subject to the same norms and regulations as formal sector businesses. This essay makes a case for policymakers to acknowledge the necessity for an all-encompassing approach that neither undercuts the crucial function of religious entrepreneurship nor jeopardizes the religious aspect of the activities that serve as the foundation for religious tourism. Initiatives like the Kartarpur Corridor help to defuse the long-standing tension between India and Pakistan.

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