Communication strategy of Wat Phra Sri Maha Uma Devi as a Hindu Tourism Destination in Bangkok

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ABSTRACT

Background: Wat Phra Sri Maha Uma Devi, commonly known as Wat Khaek Silom, is a popular and important Hindu temple in Bangkok, serving as a tourist attraction. Through communication and promotion efforts through digital media and collaborating with various parties to create attractive religious tourism. Despite its popularity, research on effective communication strategies to increase its attractiveness as a religious tourism destination is limited. **Objectives:** This study aims to analyze and develop effective communication strategies to promote Wat Phra Sri Maha Uma Devi as a Hindu tourist destination in Bangkok. The focus of the research is on communication strategies that are carried out through integrating cultural and religious values, as well as utilizing the use of digital communication media. **Methods:** This research employed a qualitative approach using a case study methodology, including interviews and participatory observations of temple management, tourists, and the local community. This approach was taken to gain a thorough understanding of the experiences, views, and challenges in managing religious tourism. **Results:** The findings highlight that effective communication, such as the use of digital communication media platforms and multilingual educational materials, significantly enhances the tourist experience and promotes sustainable tourism. The challenges faced are maintaining the authenticity of the temples while meeting the growing demands of tourism. **Conclusion:** Wat Phra Sri Maha Uma Devi has successfully integrated religious and cultural elements with effective communication strategies, making it a major tourist destination for Hindus. **Implications:** The findings of this study provide insights for tourism authorities and temple management to develop sustainable communication strategies that balance cultural preservation with commercial development.

Keywords: Hindu tourism; communication strategy; cultural preservation; Wat Phra Sri Maha Uma Devi; religious tourism

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INTRODUCTION

Wat Phra Sri Maha Uma Devi, commonly referred to as "Wat Khaek Silom," is one of the most famous Hindu temples in Bangkok; this Shakti sect Hindu temple is located at 2 Pan Road, Silom District, Bang Rak District, Bangkok. The Temple was built during the reign of King Chulalongkorn (Rama V) by Tamil immigrants. The Temple was built as a place with many Hindu followers to serve as a spiritual center for the Indian community in Silom. (Temples in Bangkok, 2024). Sri Maha Uma Devi is considered a revered goddess in Hinduism and has been worshipped for a long time. She is the consort, or Shakti, of Shiva (Ishvara), who are both powerful and supportive of each other.

The popularity of the Temple is due to the increasing worship of Sri Maha Uma Devi, who serves as a life lesson and plays an important role in anchoring and uplifting the spirit, providing strength and motivation to remain steadfast in goodness, and contributing to the creation of a better society. The Temple is not only a center of worship for the Tamil Hindu community in Thailand but also a symbol of religious diversity and a cultural center that attracts thousands of tourists from various countries. The uniqueness of the Temple includes its richly colored Tamil architecture, worship rituals, and the celebration of major festivals such as Navaratri and Diwali. Most tourists come to the Temple to worship for merit, pay their respects, and tour the Temple. These activities became a trend that continues to this day.

Religious tourism is an important form of tourism in Thailand and significantly benefits the economy by generating revenue for local businesses, creating jobs, and stimulating the development of various infrastructures. Wat Phra Uma Devi plays an important role as a religious site and a cultural tourism destination; the utilization of cultural sites as a tourism attraction involves communication that focuses not only on aesthetics and history but also on its cultural values so as to enhance a meaningful experience for tourists. (Chen et al., 2021).

Since the COVID-19 pandemic there has been a change in travel, the pandemic has acted as an accelerator of digital transformation in tourism and accelerated the adoption of technology by businesses and travelers (Rodrigues et al., 2023). The pandemic has redefined digital tourism, where there has been a significant shift in travelers' preferences and behavior, highlighting the trend of digital engagement and risk aversion in trip planning. (Aman et al., 2024). Wat Phra Uma Devi, in the face of these changes, continues to strive to stay connected with its community through intensive digital communication. The pandemic has also caused uncertainty affecting tourists' travel behavior, with a shift towards safety and reliability aspects in post-pandemic tourism (Li et al., 2021). Through digital communication, Wat Phra Uma Devi held religious events online and provided updates on the health protocols implemented at the Temple through its website and social media. Wat Phra Uma Devi then conducted a communication campaign emphasizing visitor safety and comfort, which was also launched to attract tourists back after the pandemic. Tourism today is heavily influenced by changes in digital technology and tourist behavior after the COVID-19 pandemic. Post-pandemic travelers are relying more on digital platforms, demonstrating a shift towards technology-based travel experiences. (Xu & Qin, 2023).

Therefore, developing marketing strategies through digital platforms to promote sustainable religious tourism is crucial to the situation faced by these sites today. As such, religious tourism has evolved to be more than just a pilgrimage (Kim et al., 2020). The development of religious tourism depends not only on the attractiveness of the site but also on an effective communication strategy (Luongo et al., 2020) (Luongo et al., 2023). Changes in tourist behavior, which increasingly rely on digital media and seek integrated tourism experiences, require religious sites to adopt innovative and effective communication strategies. New approaches to religious tourism emphasize the importance of communication that connects spiritual and cultural values, thereby enhancing the visitor experience.

Hindu tourism refers to religious tourism centered on Hinduism. It promotes cultural traditions, serves as a means of preserving Hinduism, and enhances economic and social benefits. Religious tourism provides an important role in sustainable development, through direct

economic benefits to local communities around sacred sites (Rodrigues et al., 2023). The growth of religious tourism is also increasingly contributing to the local economy at large and supporting small businesses in the vicinity of religious tourism areas (Gambhir et al., 2021). This brings benefits to residents around Wat Phra Uma Devi, such as the presence of various kinds of businesses ranging from shops selling goods, flowers, and products made by the community. The popularity of this worship activity is a blessing for the surrounding community through religious tourism destinations that are increasingly well-known and visited by many people. Tangible evidence of this popularity is seen during religious festivals such as the Navaratri Festival, where many people gather to offer prayers at temples. Hindu pilgrimage sites have a strong geographical significance, proving not only to maintain spiritual traditions but also to promote a balance between economic improvement and the preservation of cultural values (Singh & Rana, 2023).

There has also been a significant increase in the construction and development of temples dedicated to Hindu deities in Thailand. The rich Hindu heritage in Thai culture can be seen in the increasing number of temples that are magnificently built and widely advertised and promoted (Singh, 2024). The increase in the number of temples built in Thailand has led to an increase in the number of people coming to worship. Religious tourism, especially for the purpose of worshipping Hindu deities, has gained immense popularity based on promotions and reviews on social media and online. These temples often have committees set up to oversee their upkeep, and they offer amulets and holy objects for rent to meet the demands of worshipers. Religious tourism aimed at the worship of Brahmin-Hindu deities has now gained significant popularity. This trend is fueled by reviews on social media and word-of-mouth, which highlight the sacredness of the deities at various temples. As a result, many devotees travel to these temples to worship and seek blessings for good fortune.

The deities in Hindu philosophy that have influenced Thai society show that Thailand has adopted Hindu philosophical concepts since the pre-Sukhothai era. These ideas have never escaped Thai characteristics, so the concept of deities in Hindu philosophy continues to influence Thai society today. The influence of Hindu philosophy on Thai society can be categorized into four eras: 1). The First Era: During the Sukhothai period, most historical assumptions suggest that Brahmanism had influenced Thai society even before the Sukhothai period. It is is evidenced by the many ancient sites and statues of deities, which show the influence of the religion. 2). Second Era: During the Ayutthaya period, there were religious connections between Ayutthaya, Nakhon Si Thammarat, and Ramnagar in India. The ruler of Ramnagar sent Brahmins to spread religion and teach various sciences. These Brahmins later served in the royal court of Ayutthaya, performing Brahmin duties within the government and royal court as priests and teachers of various arts and sciences. 3). Third Era: During the Thonburi period in 1767, after Ayutthaya was defeated by the Burmese and the city was burned, many of the traditional customs and guidebooks for royal ceremonies related to Brahmanism were destroyed. However, there is evidence that the first Brahman temple was built after the fall of Ayutthaya during the Thonburi period. Mr. Nor Mun Barlet, who lives in Thailand, notes that the Brahmin temple, or Devasthan, was established in 1780, corresponding to the Thonburi period. 4). Fourth Era: During the Rattanakosin period, Brahmins were divided into three categories: 1) Ritual Brahmins, 2) Oracle Brahmins, and 3) Practitioner Brahmins. Their main duties included being teachers to the king, giving instruction in the use of weapons and various magical arts, giving advice in state affairs, giving recommendations in governance, predicting the fate of the kingdom, and performing various rituals.

The influence of this philosophy makes the trend of Wat Phra Sri Maha Uma Devi (Wat Khaek Silom) increase so that it can be utilized by the management to carry out sustainable cultural preservation as a religious tourism site, which not only attracts tourists but also maintains Hindu cultural and spiritual values. Through a strategy of close collaboration with the local community, including community participation in various activities, it can then provide opportunities for local residents to take part in the preservation of traditions by providing various services both, from

information, communication, and various needs of festivals or activities of Wat Phra Sri Maha Uma Devi.

The researcher is particularly interested in studying Wat Phra Sri Maha Uma Devi (Wat Khaek Silom). The aim is to develop Hindu tourism in Bangkok, given the large number of Hindu and Brahmin-related temples that currently exist in the city. In addition, these findings can be used in planning and strategies to effectively increase the number of tourists for the relevant tourism authorities in the future.

The role of collaboration and competition in the tourism industry highlights the importance of innovation co-creation and strategic plans in regional asset systems (Luongo et al., 2023). In the context of cultural tourism, religious sites such as Hindu temples do not necessarily serve as places of worship but can also be significant cultural landmarks that attract international and local tourists (Adeleye, 2023). Temples not only serve as places of worship for the Hindu community but can also be religious tourism destinations that attract local and international tourists due to their unique architecture and religious rituals (Pemmatra et al., 2019).

As a popular Hindu religious tourism destination, Wat Phra Sri Maha Uma Devi not only serves as a spiritual center for the Tamil Hindu community but also as a cultural symbol that attracts local and international tourists. Through this religious tourism, it plays an important role in introducing Hindu spiritual values to the wider community as well as supporting Thailand's cultural diversity. Therefore, this research aims to be able to analyze the religious tourism management model through sustainable marketing and promotion strategies by utilizing digital communication, through the exploration of several strategic aspects needed to develop religious tourism at Wat Phra Sri Maha Uma Devi. This research will identify how religious sites can attract more tourists through effective and innovative communication strategies through religious values, strong architectural aesthetics, rich Tamil Hindu culture, and interesting cultural rituals.

RESEARCH METHODS

This research was conducted at Wat Pha Sri Maha Uma Devi (Wat Khaek Silom), located in Bangkok, Thailand. This Temple is one of the most famous Hindu temples in Thailand and is the center of Hindu spiritual and cultural activities. The object of the research covers the management of religious tourism at Wat Pha Sri Maha Uma Devi, specifically related to the communication strategies used to promote the Temple and maintain Hindu cultural values in Thailand. The research subjects consisted of three main groups, namely four informants from the temple management, five informants from tourists who come to worship, and five informants from the local community who participate in activities around the Temple. Temple management as the key informant responsible for religious operations at the Temple, this informant will provide insight into communication strategies, the implementation of worship activities, and cultural preservation efforts. Tourists who become informants are local and international tourists who have religious tourism experiences or a desire to get to know more deeply about Hindu culture at Wat Pha Sri Maha Uma Devi; these tourist informants will provide perspectives related to experiences while visiting religious tourism. Finally, the informants in this study are local people around Wat Pha Sri Maha Uma Devi, who are actively involved in economic and social activities around the Temple, these informants will provide perspectives related to the impact of religious tourism on the social and economic life of the surrounding community.

This research uses a qualitative method with a case study approach that focuses on Wat Pha Sri Maha Uma Devi in Bangkok, Thailand. The case study used is exploratory in nature, with the aim of understanding the phenomenon of religious tourism at the Temple and how the communication strategy is carried out in managing and maintaining a balance between cultural preservation and tourism development (Creswell & Poth, 2018). Researchers are directly involved in observation and interview activities, data collection is carried out to temple managers, visiting tourists, and the surrounding community involved in the research subject. The main focus in data collection is tourists

who have significant experiences at the Temple, managers who are responsible for temple activities, as well as community leaders who are actively involved in tourism in the vicinity.

In-depth interviews and participatory observation were conducted for data collection. Interviews were conducted in a semi-structured manner with the aim of digging deeper into the subjects' views, experiences, and understanding of religious tourism at the Temple. Direct observation was also conducted by the researcher to understand the interaction between tourists, managers, and the local community. The observer makes observations by recording what happens, there is no attempt to control or manipulate the field situation. (Kumar & Sharma, 2023). This observation also helps researchers see how cultural preservation occurs in the context of tourism development. Secondary data was obtained from relevant literature regarding religious tourism and the management of religious sites in Thailand.

In more detail, participatory observation is carried out by researchers to observe the interaction between visitors, managers, and local communities in the Wat Pha Sri Maha Uma Devi environment. The researcher will record various phenomena that occur without influencing the observed situation so as to present authentic and relevant data regarding the religious and tourism activities that take place. Observations will include aspects of rituals, social activities, and interactions between visitors. Then, followed by conducting interviews with several informants who were selected based on direct involvement in religious tourism activities at Wat Pha Sri Maha Uma Devi. This interview technique was chosen to be able to explore the informants' experiences, views and understanding of religious tourism and how this Temple affects their social and cultural lives. The next research technique is documentation, where documentation will be conducted to collect secondary data from various relevant literature, including books, academic articles, and journals that discuss religious tourism. Secondary data can assist researchers in forming a theoretical foundation and provide a more structured analytical framework. Data obtained through observation, interviews, and documentation will then be analyzed. Through the participation of all parties, it can obtain representative data and reflect different perspectives related to religious tourism in Wat Pha Sri Maha Uma Devi.

RESULTS AND DISCUSSION

The concept of religious tourism is rooted in a deep history, tracing back to ancient times when religious leaders made significant efforts to connect with the pure spiritual beliefs of mankind, leading to the development of religious teachings (Meethaisong, 2018). Religious tourism comes against the backdrop of people's motivation for spiritual travel. It is a long-standing practice where the actual purpose of the trip may not involve traditional tourism. Nowadays, however, such trips often include other activities beyond religious activities, which can be categorized into two types: 1) tourism to seek blessings from sacred entities, serving as leisure and a means to find personal peace, and 2) travel for religious practices driven by devotion to the religion and its architecture.

Creative tourism communication strategies can enhance tourists' experiences at religious sites by incorporating elements of local culture and encouraging active participation (Gato et al., 2022). The use of digital media, especially social media, is used by temples as a medium for delivering information and organizing various online activities since the Covid-19 pandemic, this can be an efficient communication tool while strengthening social relationships and accelerating the dissemination of information needed by tourists (Bakti et al., 2018). Through this strategy, it becomes important in the development of Wat Pha Sri Maha Uma Devi religious tourism, because the success factor in developing a tourist destination is communication. Through communication, the opportunity for a destination to become popular will open wider and can be recognized by the wider community (Yasir, 2021).

Cultural and religious tourism plays an important role in strengthening national identity by offering travelers the opportunity to interact with symbols that have historical and spiritual significance (Liu & Chen, 2024). The integration of sustainability in tourism not only attracts environmentally conscious travelers, but also preserves the cultural and historical integrity of

religious sites (Tiago et al., 2021). Religiosity is strongly associated with values that emphasize tradition and observance, which are often reflected in the design and function of religious shrines, thereby increasing their attractiveness as tourist destinations. The preservation of cultural and religious heritage can make a significant contribution to the development of local tourism, especially at religious sites that have spiritual and historical value (Perbawasari et al., 2023). Effective management of religious tourism can help create a positive image of a country in the eyes of tourists by providing adequate facilities (Sumra & Alam, 2020). The development of a cultured environment is a community-based activity that involves the participation of stakeholders including the community, business actors, religious leaders and others (Novianti et al., 2020).

Religious tourism is a new form of tourism, categorized as creative tourism, which can be managed by the community independently (self-determination). It also brings the value of art and culture into the realm of the creative economy, enhancing the natural environment, lifestyle, and culture of the community. This type of tourism encourages "learning, spiritual fulfillment, and enlightenment," leading to overall well-being. It does not focus solely on materialism but rather adheres to the principles of sufficiency and is thus an appropriate activity in the new tourism paradigm, linking spiritual routes for merit-making and visits to temples (Arattawutikul et al., 2017).

In terms of temple tourism, there are three main attractions for tourists: the rich and ancient history, the beautiful architecture, and most importantly, the sacred objects that are revered, such as Buddha statues, stupas, and other religious icons (Peuchthonglang, 2022). Religious tourism development involves several key components. In particular, the development of religious tourism in the temple area consists of four components: 1) attractions, 2) accessibility to tourist sites, 3) security, and 4) supporting services. However, tourist sites are considered the main tourism product that includes a variety of goods and services.

The benefits and value of religious tourism can be summarized as follows (Department of Religious Affairs, 2015): 1) Utilizing existing social capital in the community for the benefit of local people, making temples and religious sites a vibrant and powerful tourist attraction; 2) Support and promote Thai tourism by providing new options that cater to tourists seeking physical and spiritual well-being; 3) An efficient management system for Buddhist pilgrimage routes has been established, catering to the demand for spiritual tourism in the community; 4) Foster collaboration and promote the role of government, private sector, and community in continuing the development of religious tourism; 5) Monasteries and communities manage Buddhist tourism systematically; 6) Increase the recognition of Buddhist tourist sites both nationally and internationally; 7) Enhance the role of monasteries in tourism, which directly benefits tourists and indirectly benefits the community; and 8) It is a Buddhist tourism activity that fulfills the fundamental needs of the people and promotes understanding and good relations among human beings.

Religious tourism continues to develop and utilize advances in communication technology, digital media used by temple managers in promotion is increasingly attracting public interest. The practice of religious teachings and temple religious tourism is growing and becoming increasingly important, so it is necessary to carry out a sustainable communication strategy through digital media in promoting and establishing good relations with visitors and the surrounding community in order to increase tourist visits. The temple has also provided supporting facilities for tourists such as multilingual educational materials in the form of brochures and information boards, which not only provide information about the history and spiritual meaning of the temple, but also related to visiting ethics and worship procedures that need to be obeyed by visitors. This education is expected to increase understanding and appreciation of Hindu culture and traditions in the temple and provide a meaningful experience for tourists (Musa et al., 2022). Another thing that supports is the way of communication carried out by the temple manager, through persuasive communication in the form of activities such as campaigns to keep the temple environment clean and remind awareness in respecting the environment, with the aim that this temple can be maintained and become a sustainable tourist destination

(Novianti & Desiana, 2023).

The form of this message is not only physically in the environment around the temple, but also through digital media so that the message can be conveyed widely, because through effective communication in promoting religious tourism destinations that have cultural and spiritual values from this temple can help in shaping the results and positive behavior of visitors and can support sustainable tourism (Marchi et al., 2023). This media can also help potential tourists to be able to find information and feel interested in visiting the temple, especially with an emphasis on information on existing activities, the beauty of temple architecture, and so on (Dadová & Soviar, 2021). As a result, there was an increase in tourists due to the popularity gained from the media (Tölkes, 2018). Tourists continue to arrive to pray and pay homage to the sacred deities to gain and increase their good fortune. Bangkok is home to several Brahman-Hindu temples, including Wat Phra Sri Maha Uma Devi (Wat Khaek Silom), which has attracted much interest from Thai tourists who wish to visit these holy places.

Hindu Tourism Destination Components: The tourism component is a factor that influences tourist decisions in choosing tourist destinations because it can attract tourists to visit these places. The tourism components are: 1). Attractions: These are tourism resources that can captivate the interest of tourists, whether natural beauty such as beaches, coral reefs, waterfalls, or important events such as traditional festivals in each region. 2). Accessibility: This refers to the ease with which travelers can reach the destination. This includes convenient transportation from international and domestic locations, ensuring speed and safety. 3). Facilities: These are important things for tourists, such as accommodation, restaurants, entertainment venues, and transportation services, especially for those traveling for business purposes. 4). Packages Available: This refers to the package services offered at the tourist destination. Each package usually includes several services, such as accommodation, transportation, and meals. These packages are usually more cost-effective than buying the services separately, thus attracting customers who see the value

and choose to use packages over individual services. 5). Activities: Tourist destinations offer a variety of activities that can cater to the needs of tourists. Travelers should be able to participate in these activities comfortably while at the destination. 6). Additional Services: These are additional services that tourists should have, such as banks, post offices, hospitals, telephone and internet service centers. These are very important in creating a positive impression for tourists.

Religious tourism refers to the essential elements of religious tourism as follows: 1) Access to tourist attractions (Accessibility) is the process of transportation. Passenger bus terminals and vehicles that facilitate to Hindu temples; 2) Tourist attractions (Attraction) Tourist attractions (Attraction) such as architecture, Hindu history, and special activities; 3) Facilities (Amenities) Facilities (Amenities) are catering, and tourism services prepared by intermediaries between tourists and hosts Tourist activities (Activities) are activities that occur when tourists are in the Hindu temple area (Pelasol et al., 2012).

Hinduism and tourism have common ground. These categories cannot be clearly classified. With the most common characteristics of a spiritual place, visitors have a basic knowledge of the history or significance of a place or places, including a belief in miraculous, supernatural events occurring. In addition, religious tourism and pilgrimage have many reasons, including the desire for spiritual healing and physical illness. Man needs to pray for his relatives and himself, for forgiveness or excessive apologies, for devotion to faith, and for achievement of life goals. Moreover, it is a spiritual achievement.

Hindu Tourist Behavior: Tourist behavior refers to the thoughts, feelings, and expressions of tourists in various aspects before, during, and after their trip, as well as the various factors that influence these thoughts and expressions (Proirungrot, 2015).

Hindu tourist behavior patterns can be categorized into four types: 1). Travelers on a Budget: Generally, these travelers have a moderate income but are looking for a low-cost vacation or travel experience. 2). Adventurous Travelers: These are highly educated travelers with moderate to high incomes who enjoy

adventurous activities during their vacation or travel. 3). Vacation travelers: This is a small group of travelers who often spend time thinking about their next trip, considering where to go and how. These travelers are relatively enthusiastic but have relatively low incomes. 4). Moderate Travelers: These are travelers who have a great desire to travel but are not interested in weekend getaways or spending time exercising. Instead, they prefer longer duration trips.

Tourists visiting Sri Maha Umadevi Temple (Wat Khaek) generally engage in activities such as paying homage to the gods and making merit. Most tourists visit on Saturdays and Sundays. They learned about this attraction through social media and advertisements. Tourists expressed the highest level of satisfaction with the components of the attraction and its attractive features, followed by accessibility to the location and available facilities. Public opinion about a tourist destination is formed through effective tourism communication, which can then increase tourists› trust in the facilities and services offered by the destination (Damayanti et al., 2021). Religiosity affects consumer behavior, especially in the context of consumption behavior driven by religious beliefs and cultural values inherent in society. In the tourism sector, the integration of 4.0 technology can provide a competitive advantage for tourist destinations, especially in destination management and a better consumer experience (Rodrigues et al., 2024).

Travel motivation is a process that arises from travelers› needs, which are influenced by external and internal factors. These motivations drive travel to satisfy travelers› desires, which range from basic needs to higher needs. These motivations can be categorized as follows: 1). Physical Motivation: This includes the historical significance of the tourist location, accessibility, overall environment, facilities for tourists (such as toilets, parking lots, information signs, location markers), and the security system of the tourist attraction. 2). Cultural Motivation: This involves learning and understanding about religion, culture, and religious practices through tourism. 3). Status and Prestige Motivation: These include boosting morale and self-confidence, refining the mind, and developing a positive attitude in tourists through tourist sites. 4). Interpersonal Motivation: This refers to travelers making new friends, exchanging knowledge, and adapting to coexist with others in the destination. 5). Personal Development Motivation: This involves tourists gaining knowledge, positive experiences, self-esteem, life goals, and personal development in various aspects of the tourist site. 6). Emotional Motivation: This includes tourists who experience happiness, fulfillment of desires, appreciation, and a positive impression of the tourist attraction.

Hinduism is seen as a cultural sub-system and has its own values and is considered a way of life that encourages people to try to find other values. Religion is an important cultural factor in education because it has a significant influence on attitudes, values, and behavior at all individual and social levels. Religion is an important cultural factor in education because it is one of the most influential social institutions that affect people's attitudes, values, and behaviors at the individual and social levels.

Motivations for Hindu religious tourism can be divided into two main categories: 1). Intrinsic Motivation: This is a state in which humans desire to travel to learn or seek something on their own, without the influence of the external environment. For example, the desire to undertake Hindu religious tourism voluntarily, without coercion or the lure of rewards. 2). Extrinsic Motivation: This is a state in which humans receive stimuli from external sources, creating a desire to travel to different places. External motivation can be further divided into three types: 2.1). Physiological Motivation: This motivation arises to fulfill the physical needs for survival in accordance with human nature. These include the need for food, clothing, shelter, and medicine. 2.2). Psychological Motivation: Although not as important as physiological motivations, these motivations help improve mental health. This motivation is of two types: 2.2.1) Curiosity and response to the environment: This is a natural human trait that makes it possible to adapt to the environment for survival and improved quality of life. Curiosity is the type of motivation that drives humans to want to travel. 2.2.2). The need for love and attention from others: As social creatures, humans live in groups. Happy coexistence requires love, care, and affection for each other, which can motivate trips to visit
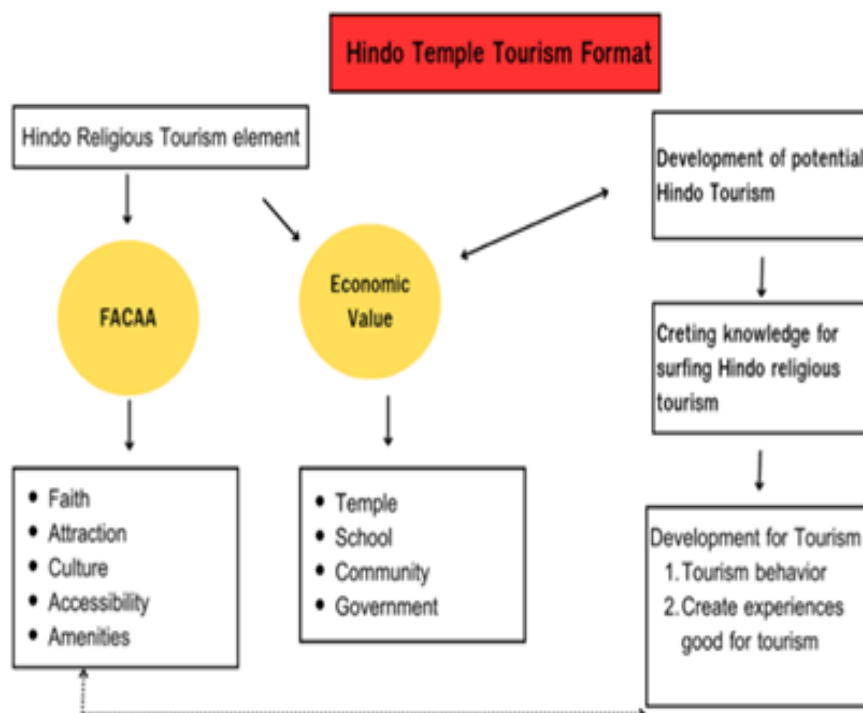
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Figure 1 Wat Phra Sri Maha Uma Devi (Wat Khaek Silom): A Hindu Sanctuary for Tourism in Bangkok

friends and relatives. 2.3) Social Motivation or Learning Motivation: This motivation arises from the past experiences of each individual.

Religious and Cultural Tourism Business and Management Models in Thailand and India for Hindu Tourism: The business and management model of religious and cultural tourism in Thailand and India has important components that contribute to the successful operation of tourism business and management. These include Accommodation, Food, Cleanliness, Comfort, Knowledge, Service, Time allocation and management, Transportation, Preparation of necessary information, Coordination, Personality and friendliness of travel companions and tour leaders, Expected benefits, and Activities to be prioritized.

Based on a study of the development model of Wat Phra Sri Maha Uma Devi (Wat Khaek Silom), a Hindu shrine for tourism in Bangkok, the research team synthesized information from tourism stakeholders, literature reviews, and related studies to develop a model that they named the "FACAA Model." The model consists of the following components: 1) F = Faith:

Religious devotion, this communication strategy focuses on improving tourists' understanding of the spiritual and religious values of the shrine. This can be done through educational content on social media, multilingual brochures, and audio guides that explain the meaning of the temple's rituals and iconography. 2) A = Attractions: Tourist Attraction focuses on the importance of the visual appeal and uniqueness of the temple, such as its distinctive architecture with statues of Hindu deities. Through digital media, temples can create virtual tour videos or various high-quality photos to attract tourists, especially those who have never visited. 3) C = Culture: The cultural aspect, by conducting communication strategies, will encourage tourists to get involved in every cultural and religious activity conducted by the temple, for example festivals, and other programs. Then, it creates added value and unique experiences for visitors who not only come to travel but also to learn and actively participate in cultural activities in the temple. 4) A = Accessibility: Ease of access to tourism can be strengthened through clear communication on how to reach the location, information on available facilities,

and guidance for tourists to have a comfortable and safe experience during their visit. 5) A = Amenity: Comfort and convenience in travel, social media campaigns containing travel tips, location maps, and transportation information can increase tourist comfort and trust.

The model is organized around the following core elements: Component 1: Developing the potential of Hindu religious tourism and faith tourism, providing knowledge, understanding, and the ability to put it into concrete practice. Component 2: Stakeholder network participation, which involves participation in activities conducted on a tripartite basis, including, 1) Those involved in tourism, entrepreneurs, local leaders, and communities. 2) Travelers. 3) Government agencies and the private sector. Component 3: Integration of learning and tourism culture, creating value through creativity (Value Creation). Component 4: Ensure traveler satisfaction in accessing attractions, promoting responsible tourism, and fostering community and environmental awareness.

These components can be represented in a chart illustrating the Hindu religious tourism management model, as shown in Figure 1.

The conditions for using the "FACAA Model" presented here serve only as a prototype. The model should be further developed into a Strategic Plan and Action Plan to concretely improve the management of Hindu religious tourism at various shrines. The goal is to balance the preservation of Hindu culture and traditions with commercial development. The model aims to guide the sustainable development of Hindu tourism in Bangkok, meeting the needs of future tourists. In addition, the model can also be applied to tourism management and promotion at other Hindu holy places in Thailand, thus creating a high-quality and sustainable tourism network in the long term.

This article contributes to the knowledge of Hindu tourism and the factors that make Wat Phra Sri Uma Devi (Wat Khaek) a popular tourist destination. Due to the limited research available on this topic, this article is crucial to the development of Hindu religious tourism, which is an important component of tourism in Thailand. Modern travelers usually refer to this type of tourism as "Mu-Telu Tourism," which involves visiting temples, performing

merits, and seeking blessings from holy beings for oneself and one's traveling companions. However, the impact of the COVID-19 pandemic has caused significant changes to tourist destinations, necessitating considerable adjustments.

It focuses on communication strategies in the role of tourism experiences, management, and promotion, as well as the need to balance the preservation of Hindu culture and traditions with commercial development. There is a need for a balanced and sustainable development of Hindu tourism in Bangkok, as it is crucial in meeting future tourist demand. The results show that tourists who come to visit the temple feel comfortable, there are adequate facilities and transportation because the temple is located in the capital city of Thailand, Bangkok. Through the accessibility of various modes of public transportation such as buses, boats, and BTS Skytrain. This is beneficial for the temple and surrounding businesses, slowly increasing tourist visits as well as the local economy for local businesses. Through the deep myths and philosophies of the temple deities, the temple can play an important role in providing a higher level of attraction as well as providing spiritual support, uplifting the soul and encouraging the observance of righteousness thereby contributing to society. Hence, the temple is gaining popularity and attracting much attention from tourists looking for religious tourism destinations in Bangkok.

CONCLUSION

This research shows that effective communication strategies can increase the popularity of What Phra Sri Uma Devi Wat Khaek Silom Temple) as a Hindu religious tourism destination that is quite crowded with tourists in Bangkok. This is done through the use of digital media, education through multilingual materials, and campaigns that focus on the temple's well-crafted environmental awareness, which then attracts tourists to visit and still maintain and learn the temple's cultural values. The popularity of the temple's religious tourism is supported by various efforts, especially the utilization of digital

media that provides information in various languages and the existence of campaigns that focus on environmental awareness around the temple. The digital communication approach has been successful in attracting tourists, not only to the religious activities but also to the unique cultural values of Wat Phra Sri Maha Uma Devia. In addition to the use of digital media, this research shows the importance of collaboration with the local community around Wat Phra Sri Maha Uma Devi. Collaboration is needed to maintain religious and cultural values and support sustainable tourism development. The management or manager of the temple is expected to cooperate with various related parties to assist in various activities held by the temple, whether in the form of promotions or others, which can increase tourist involvement but also provide economic benefits for the community around Wat Phra Sri Maha Uma Devi.

However, there are still challenges in maintaining a balance between meeting the needs of tourists and preserving Hindu culture. A sustainable and targeted communication strategy is important to overcome this challenge, as Wat Phra Sri Maha Uma Devi's popularity as a religious attraction can bring significant economic impact to the local community. The results of this study suggest the development of a more sustainable and targeted communication strategy and ensure the sustainability of religious tourism that is not only economically profitable but still preserves the culture. To cope with the surge in visitation, the temple management is expected to continue to innovate in their communication approach, such as utilizing digital media to provide clear and relevant information about the temple and promoting religious tourism that emphasizes Hindu spiritual values effectively. Education and fulfillment of tourist services also need to be developed, both through multilingual materials covering History, worship procedures, and visiting etiquette, which can then be an essential step in ensuring a memorable experience for religious tourism visitors at Wat Phra Sri Maha Uma Devi.

In addition, it is necessary to re-understand temple management so that it is expected to continue to innovate and carry out various communication approaches while utilizing various digital media to deliver information and promotions. The temple also needs to be able to improve cooperative relationships with tourism authorities and the community to strengthen the preservation of religious and cultural values in Hindu religious tourism at Wat Phra Sri Maha Uma Devi (Wat Khaek Silom). Through focusing on the value of sustainability, the management is expected to overcome challenges and run religious tourism at Wat Phra Sri Maha Uma Devi to the fullest. This will help maintain a balance between the needs of tourism and the commitment to preserve Hindu culture. As a sustainable religious tourism that utilizes digital media and various strategies, Wat Phra Sri Maha Uma Devi can be a model for the development of sustainable religious tourism in Thailand and the surrounding region.

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