

CHAPTER 4

Results and Discussions



Chiangmai is a province which has a capacity to offer tourism both in the domestic and international levels. It has a beautiful view, unique arts, literature, lifestyle, culture and Lanna traditions. Tourism in this city is well-known for its variety in terms of attractions and styles. A large number of tourists visit Chiangmai every year. This contributes to the reputation of the city as a world-class tourist destination. It provides various kinds of tourist attractions and styles. There are many famous restaurants, hotels, resorts, boutiques, resorts and homestays. The city offers a variety of products and services. This is a reason a large number of Thai and international tourists visit Chiangmai every year.

Today economic problems have an effect on our society, and cause mental problems and stress which depress people. A number of styles of tourism are invented to solve the problems. One of them is called spiritual tourism. Saluang is a community which has a potential to offer this kind of tourism. The research was conducted in Saluang, Mae Rim, Chiangmai because of the need of in response to the local people's desire to generate incomes from resources in the community in the most effective way.

This research was a qualitative and quantitative research. The methodology was selected to meet the objectives of the research. The goal of the study was to develop guidelines for spiritual marketing in Saluang Sub-district. In doing so, the

researcher observed and interviewed local people, and had them do a SWOT technique to analyze the strength, weakness, opportunity and threat from internal and external factors. Then the researcher did a survey by giving questionnaires to tourists involving with tourism in this area. The questionnaires were given to 400 tourists. Finally, the researcher set up a focus group interview and in-depth interview from Saluang Sub-district, related government department, and business entrepreneurs in tourism.

Part 1 : The context and potential of spiritual marketing in the community of Saluang Sub-district

It consists of three sections. The first section is the data related to the context of each village. The analysis of the context and potential of the community consists of five elements of tourism (5A). The second section is the analysis of marketing mixes knows as 11Ps. For the third section, SWOT analysis is conducted to add more reliability on the data. SWOT Analysis leads to the calculation of weight for IFE – EFE. The results are used to analyze the situation by using TOW Matrix so that the suggestions for the community are more reliable. The details are as follows;

Section 1 General Information about Saluang Context

The study of community context and potential in the development of spiritual tourism in the community consists of 5A which are Attraction referring to the potential of the community to attract people by the tourism resources of the 8 villages of Saluang. Accessibility referring to the convince to reach the area by transportation. Amenities referring to the convenience in terms of facilities in the

community which affects the development of spiritual tourism. Accommodation referring to the readiness of accommodation to serve the needs of tourists travelling to the community. Finally, activity referring to interesting activities serving the needs of tourists. The details of the results are as follows;

Moo 1 Baanahuek

According to the development of agriculture, it can be found that the legends related to Suwannahong ship which needs to water channel for the Suwannahong ship. If there is no water channel for Suwannahong ship, there will be no fertility to grow anything. It reflects the belief and the way of life in terms of agriculture. Besides, the community guru has mentioned the legends and the story about Ya Ruesi (hermit potion). According to the legend, the hermit lived and practiced Buddhism in this area. There are historical tracks for later generations to study and it can be further developed to be a community museum. For the potential of transportation and convenience to travel to Moo 1 Baanahuek, the level of safety and security is the middle as some parts of the route to the area is quite narrow and curvy. In terms of amenities and accommodation, the area is quite ready. For the activity, it does not reflect a clear picture of spiritual tourism.



Figure 4.1 The colourful stones called Ya Ruesi (hermit potion) in Moo 1

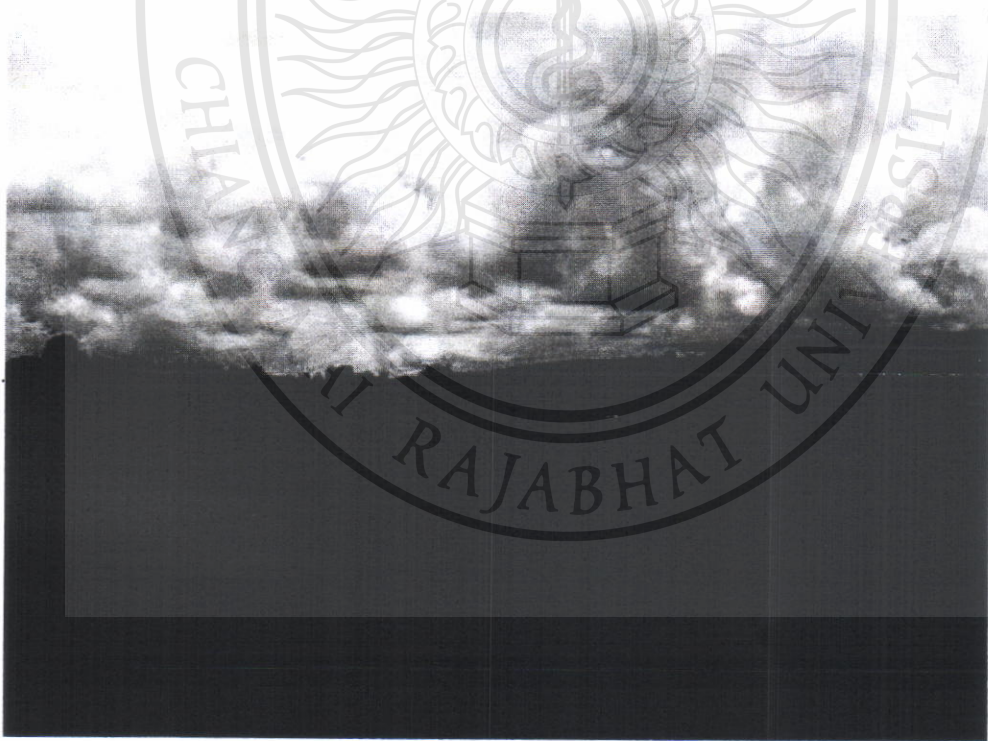


Figure 4.2 Good scenery picture in Moo 2

Moo 2 Baan Saluang Nai

For the way of life transmitting from generations to generations, it can be stated that “temple” is the center of community spirits including the important legends in the community such the legends of monks who said to be able to communicate with birds. There is also a legend of the word “Saluang” which can still be tracked which is the ancient texts of Buddhist scriptures. This can hold the belief and faith of the community spirits. These historical tracks can lead to the unity of the people to build the sacred Tripitaka scriptures. The history also mentions the propensity of this route in the past as it was previously connected to Mae Hongson.



Figure 4.3 The ancient texts of Buddhist scriptures. in Baan Moo 2



Figure 4.4 The ancient cabinet for Buddhist scriptures. in Baan Moo 2

For the potential in transportation and convenience to reach this area, even though it is located near the main road, the entrance of the village is very narrow especially the route to spiritual tourist attractions. It is not suitable for big vehicles such as buses to enter the area. However, the amenities and accommodation are very impressive to the visitors. This area is ready to serve long stay tourists who want to learn the way of life and spirits of the community. It can be said that this community is quite ready with the potential. As this is the first of community in Thailand with a incinerator, people annually come to learn more about the incinerator. Therefore the activity reflecting spiritual tourism is not clear.

Moo 3 Baan Saluang Nok

There is one ancient temple with a gate in the north; however, the gate is usually the east. Even though there are only ruins left, the history can be tracked to this ancient temple. There are also legends of fire balls which appeared before on an important Buddhist days. The legend reflects the spirit and belief of people in the community

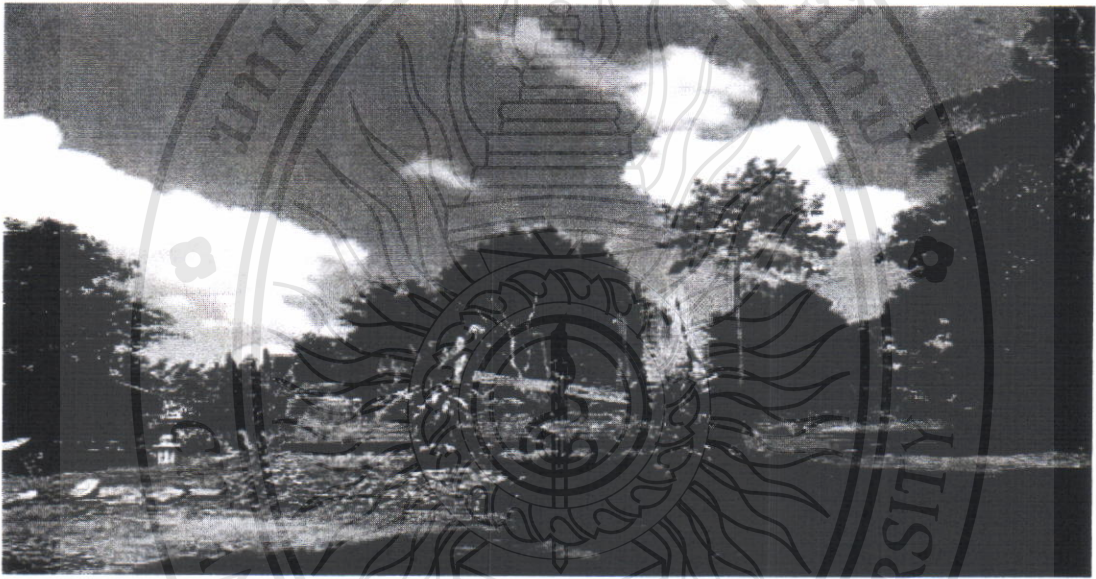


Figure 4.5 The old temple which is not known history in Baan Moo 3

Nowadays, the fine art department examine historical track to calculate the age of this historical site. After restoring the site, it will be announced to be another new historical site. For the potential in transportation and convince, the village is located in the main road leading to Wat Phra Buddhavart Si Roy. They have amenities and accommodation to serve tourists but they do not have a clear image of spiritual tourism.

Moo 4 Baan Kad How

The history and legends of Baan Kad How is the story of the Biggest Buddha Image situated in Kad How temple. It is an important strategy as it can be a community market. It can be the center of all 8 villages to distribute agricultural products and goods of the community. They have good environment with quiet atmosphere suiting for meditation.



Figure 4.6 The Biggest Budha Image at Wat Kad Haw in Baan Moo 4

In the potential of transportation and convince of travelling to Moo 4 Baan Kad How, it is located in the main road and the location of Baan Kad How is a proper strategy to be community market. They have certain facilities with a large area which can be used by tourists and buses before visiting Wat Phra Buddhahart Si Roy. They do not have a clear picture of good accommodation and the reflection of spiritual tourism because to visit the Biggest Buddha Image at Wat Kad Haw is not the main purpose as visiting Wat Phra Buddhahart Si Roy.

Moo 5 Baan Muang Ka

The majority of people in the area are Lua, the origin tribes who have the history of the community, Chiangmai history, including culture, tradition and belief of worshiping ancient spirits. They have one outstanding and famous tradition which is to worship one ancient monk known as Por Khun Luang Wi Lang Ka. The worship is conducted annually. This village is very outstanding in terms of historical tracks. Ancient bowl which is 700 years old can be found here. It is the historical evidence which can be found nowadays.

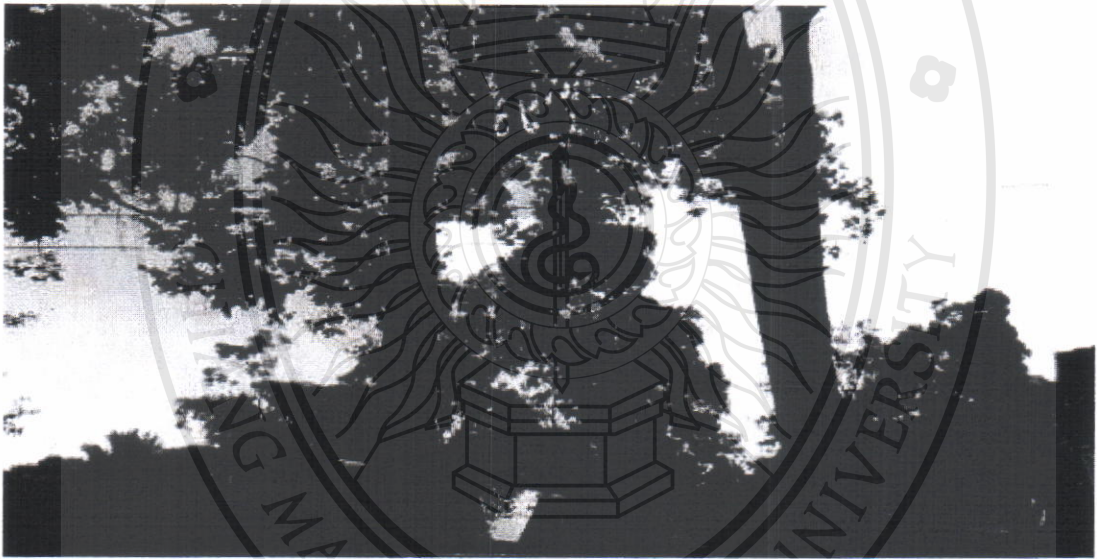


Figure 4.7 The Biggest Trees in Baan Muang Ka Moo 5

People will visit the temple throughout the night. Phra Buddhabart Si Roy is the oldest footprints in Thailand. The stupa of Khun Luang Wilangkha is another worship site which a large number of people come to pay respect. It is in Moo 5 (Baan Muang Ka). According to a legend, Khun Laung Wilangkha or “Malangka”, a Lua king, founded its kingdom at Doi Suthep’s piedmont and around Ping’s basin. The

large and important communities, according to surviving pieces of evidence, were Vieng Nopburi, Vieng Chetthaburi (Vieng Jedlin), and Vieng Suan Dok. Later these communities were occupied by King Mangrai. After that, in 1440, he founded a new city and named it Chiangmai. Thus, the stupa is historically important to the study of the origins of Chiangmai. A merit ritual is annually held here. The researcher has attended it since 2012 to the present and sees changes in terms of the increasing number of worshippers. It is obvious that the officials in Chiangmai become more aware of the value of this ritual as it can be seen from the tracks of 700 years old antique shown in Figure 4.8

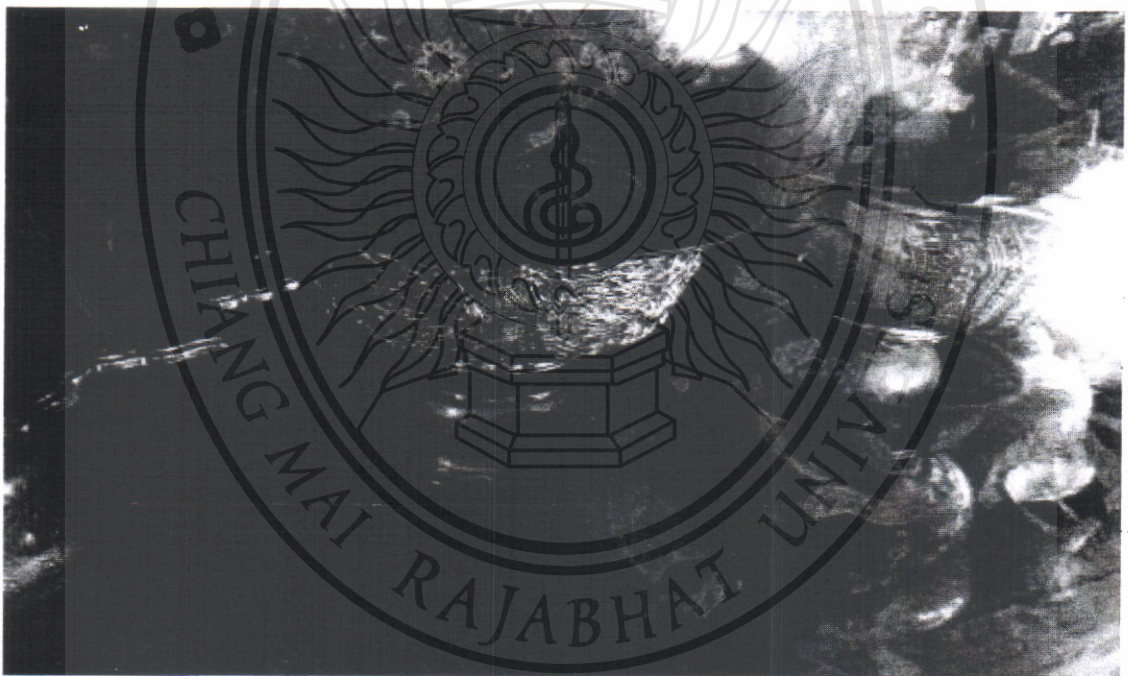


Figure 4.8 The Antique at least 700 years in Baan Muang Ka Moo 5



Figure 4.9 Khun Luang Wilangkha Statues in Baan Moo 5

For the potential in terms of transportation and convince to visit Baan Muang Ka, it is located on the road connected to Moo 8 Baan Mae Ka-Piang – Baan Huay Tao Lu. The road is very narrow and steep. The amenities and accommodation is not clear. People are still shy so they are not ready to serve the tourists even though there are a number of tourists willing to study the way of life and track historical site in this area. As the people in this village still strongly respect ancient spirit, having outsiders or foreigners can disturb the ancient spirits. They do not have the readiness in accommodation. However, they have an activity that reflects spiritual tourism which is annual worship of ancient monk known as Por Khun Luang Wi Lang Ka.

Moo 6 Wat Phra Buddhabart Si Roy

One of the most famous historical sites in Chiangmai is located in this village. People visiting this village aims to pay respect to Phra Buddhabart Si Roy for the good fortune of themselves and their family. According to the history, it is believed that if people really pray for good fortune, it will soon come true. Therefore, this temple is very famous.



Figure 4.10 Wat Phra Buddhabart Si Roy at Baan Moo 6

There are many meditation centers in this area. This village is located on the hills so the route is quite dangerous for new visitors. Even though there is an extension to widen the road, there are still sharp curves and quite steep. For the amenities, they have potential in this aspect because there is electricity in this area so it is convenient for people who practice mediation. They have large parking lot for tourists who come with big buses. They have a number of accommodations to serve the tourists. They also have clear image of spiritual tourism with annual tradition to walk to Wat Phra Buddhabart Si Roy.

Moo 7 Baan Huay Som Suk

There is a new therapy used to treat cancer by community guru. It has been found that “meditation” is good for mind and it can relieve illness.



Figure 4.11 A peaceful place for Meditation in Moo 7



Figure 4.12 In Natural Temple, Wat Huay Som Suk Moo 7

Using the meditation to heal the sickness, it does not require doctors or medicine. It needs only to need calm mind leading to the gentleness of the mind and the concentration of the present moment. The state of calm mind can result in the healing of illness. This is very interesting for foreign tourists. This village is located in

good location. It has the potential for amenities because there is electricity in the area. They have activities reflecting spiritual tourism which is meditation to relief the illness. Most of the people who practice are foreigners.

Moo 8 Baan Mae Ka Pieng – Baan Huay Tau Roo

The community in this area has moved from Amphoe Mae Sariang in Mae Hong Son Province. They have mixed agriculture. They have strength in culture that they always go to church and teach children how to write. There is a time of changing from worshipping spirits to Christian.



Figure 4.13 Natural and Relaxing view in Baan Mae Ka-Piang – Baan Huay Tao Lu, Moo 8

People in Baan Huay Tao Roo are Mong. Their culture and tradition is related to Mong. It is very interesting for foreigners to learn about their life, culture, and tradition of the community that they do not need to be comfortable as they want to absorb and learn about the spirit of the community. Ancient items can be found in this

area as well. This area has been planned to be another historical site for tourists to visit. For transportation potential, the road in this village is quite narrow and it is difficult for big vehicle to reach this area. It is not convenient in terms of accommodation but they still have enough accommodation to serve the needs of tourists who want to learn about the life of people in this village. People in this village can impress the foreign tourists because they have good service minded. Pga K'nyau written and spoken language is well preserved as it is taught to the new generation.

The results from the community context and the development of spiritual marketing according to the five elements of tourism can be concluded as follows. The details are demonstrated in Table 4.1

Table 4.1 The demonstration of potential analysis for each village according to the five elements of tourism

Detail	A1 Attraction	A2 Accessibility	A3 Amenities	A4 Accommodation	A5 Activity
Baan Na Huek Moo 1	Tales and ancient artifacts reflecting community's spirit	Some route to the village is narrow and curvy	Amenities are fairly good with potential to serve tourists	Accommodation is fairly good with potential to serve tourist	No obvious activity reflecting spiritual tourism found
Baan Salaung Nai Moo 2	Tripitaka and island church	Route to the village is quite narrow	Amenities are fairly ready with potential	Accommodation is really ready with potential to serve tourists from hospitality of the friendly locals	No obvious activity reflecting spiritual tourism found because Tripitaka

Table 4.1 The demonstration of potential analysis for each village according to the five elements of tourism (continued)

Detail	A1 Attraction	A2 Accessibility	A3 Amenities	A4 Accommodation	A5 Activity
					Tower is under construction
Baan Saluang Nok Moo3	An old church with unknown history but the Fine Art Department will declare to be a new ancient site in Chiangmai	Routes are in good conditions because they are close to the community	Amenities are fairly good with potential to serve tourists	Accommodation is fairly good with potential to serve tourists	No obvious activity reflecting spiritual tourism found because Tripitaka Tower is under construction
Baan Gad How Moo 4	Tale about Lord Ton Luang	Routes are in good conditions because the community is suitable for a market	Amenities have quite potential due to being a spacious place. Tourist buses often stop here before going to four Lord Buddha footprints	No obvious accommodation to serve tourists reflecting spiritual tourism found	No obvious activity reflecting spiritual tourism found

Table 4.1 The demonstration of potential analysis for each village according to the five elements of tourism (continued)

Detail	A1 Attraction	A2 Accessibility	A3 Amenities	A4 Accommodation	A5 Activity
Baan Muang Ka Moo 5	Lord Wilungka, ancient clay pots	Route to the village is quite steep and narrow	No obvious amenities for tourists found	No obvious accommodation to serve tourists reflecting spiritual tourism found	Lord Wilungka worship is practiced annually
Baan Phra Buddhahart Si Roy Moo 6	four Lord Buddha footprints	Route to Lord Buddha is maintained annually	Amenities are fairly ready with potential to serve tourists	Accommodation has potential to serve tourists who come for natural Dhamma practice	Walking to mountain tradition to pour water on four Lord Buddha footprints is practiced annually
Baan Huay Som Suk Moo 7	Dhamma therapy: cancer treatment by Dhamma	Routes are in quite good condition.	Amenities are fairly good with potential to serve tourists.	Accommodation has potential to serve tourists who come for natural Dhamma practice.	Activity for those who come for Dhamma practice, meditation, and therapy
Baan Mae Ka Peang-Baan Huay Tao Ru Moo 8	Ancient artifacts investigated by Fine Art department	Route to the village is quite narrow and steep due to its mountainous location	No obvious amenities for tourists found	Accommodation has potential to serve tourists who come for natural Dhamma practice.	Pakayor dancing and singing activity

According to the information in table 4.1, the analysis of the village potential according to the five elements of tourism, it is discovered that the interesting attractions to attract visitors is an important factors. It can be classified into four aspects which are 1) spiritual tourism in belief in Moo 1 Baan Na Huek. They have a trick in agriculture and ancient items reflecting the spirit of the community and in Moo 3 Baan Saluang Nok, there is a temple facing on the north and the tales related to fire balls appearing on the temple on an important Buddhist day 2) tourism for Ecological agriculture which refers to Moo 2 Baan Saluang Nai and Moo 4 Baan Kad How. This is plain area which is suitable for agriculture with an outstanding connection between the groups of people 3) therapy tourism which is in Moo 7 Baan Som Suk. This village is famous for an outstanding meditation center of a monk known as Luang Por Kao. In this center, meditation is used to heal cancer. It is well known among foreign tourists. And 4) historical tourism in Moo 2 Baan Saluang, Buddhist scriptures are kept here. The historical track can be found. For Baan Muang Ka, there is a story related to Lau, the legends of an ancient monk, and ancient items related to the history of Chiangmai. For Moo 6 Phra Buddhahart Si Roy, there is a historical tracks related to the legends of Phra Buddhahart Si Roy which is very famous and it is the remarkable point of Saluang Community. For Moo 8 Baan Mae Ka Peang Baan Huay Tao Ru, the historical tracks of ancient items and culture of Pga K'nyau is the outstanding point to conserve the culture and tradition which can transfer from one generation to another.

The spiritual tourism can connect people from the 8 villages when there is a convenient transportation which can lead the visitors to each tourism activity. It can start from the lower zone which is Moo 1 Baan Na Huek to Moo 3 Baan Saluang Nok then Moo 2 Baan Saluang Nai and Moo 4 Baan Kad How. Ecological Agriculture can be seen from both sides of the road. People can see rice field and the agriculture of the community. For the activities of the upper zone of Saluang, it can start from Moo 4 Baan Kad How heading to Moo 5 Baan Mueng Ka. The road is in hilly area and quite steep. However, people can obtain fresh ozone from up Stream River as it heads to Moo 8 Baan Mae Ka Peang Baan Huay Tao Ru. It can go around to Moo 7 Baan Huay Som Suk and reach Moo 6 Phra Buddhabart Si Roy. Accessibility is one of the elements contributing to the development of spiritual tourism. Normally, at Moo 4 Baan Kad How, a big Buddha can be found. They have a huge court which can be the center for community goods with parking lots of big buses. Therefore, visitors can stop by to relax or use toilet before they head to Moo 6 Phra Buddhabart Si Roy. Amenities can be referred as the readiness in terms of places for tourists who want to stay over nights in Saluang Community. Obviously, Moo 2 Saluang Nai, Moo 3 Saluang Nok, Moo 5 Baan Muang Ka, Moo 6 Phra Buddhabart Si Roy and Moo 7 Baan Huay Som Suk have potential this in aspect. The owners of the accommodation are able to do online marketing focusing on both Thai and foreign customers.

The potential of spiritual tourism, however, requires marketing strategies in order to add value of the activities so it can be analyzed in terms of Activity that obvious spiritual tourism activities in Moo 1 Baan Na Huek cannot reflect spiritual tourism. Nevertheless, it can be developed in tourism for organic farming. The legend of Suwannahong Ship can be included and lead the tourists to follow the historical

tracks of this legend. For Moo 2 Saluang Nai, even though there is no activity clearly reflecting spiritual tourism, the sacred Tripitaka scriptures are being built. When it is complete constructed, it can be another interesting attraction for spiritual tourism. Due to the spirit of people in this area, they are very united and can raise the moral awareness of the next generation so that they can be cooperative to the activities of the community. For Moo 3 Baan Saluang Nok and Moo 4 Baan Kad How, there is no activities reflecting spiritual tourism but they have ruins of ancient temple which are being reconstructed by fine art department. In the future, it can be considered as another new historical site of Chiangmai. The builder of this temple is still unknown; it is therefore very interesting place for the development of spiritual tourism to follow the historical tracks. For Baan Muang Ka, there is history related to Lua community. They have the tradition of worshipping ancient monk. This can be referred as spiritual tourism as the tradition is being carried due to the faith and belief and people in the community. For Moo 6 Phra Buddhabart Si Roy, it is very famous as tourists always come to pay respect with faith every year. It is a significant place to attract tourists interested in spiritual tourism of Saluang community. For Moo 7 Baan Huay Som Suk, it is famous for meditation center and the treatment using meditation. This can be considered as spiritual tourism. For Moo 8 Baan Mae Ka Peang Baan Huay Tao Ru, this village is famous for the inheritance of tradition from one generation to another. They have the history of Keren. Ancient money can be referred as another historical track. Spiritual tourism is driven due to culture and tradition of the community. There are a number of foreign tourists in this area staying to learn about the culture of the tribes. One of their activities is hiking; therefore, it can be the combination of spiritual tourism and ecotourism.

According to the mentioned data, it can be seen that all of the 8 villages have the potential for the marketing of spiritual tourism. However, when 5A is used to analyze, it demonstrates that Moo 6 and Moo 7 possesses all five elements of tourism. They can be model to develop concrete spiritual tourism showing that there are many historical tracks of Saluang community which can be developed and create the potential for spiritual tourism.

Section 2 The Analysis of Marketing Mixed (11P)

From the interview with 40 representatives from 8 villages employing interview question (index B) to analyze the community's potential in the aspect of spiritual tourism marketing development. With elements of marketing 11P, the analysis is as of the followings in table 4.2

Table 4.2 The Analysis of Marketing Mixed (11P) and the development of spiritual marketing

Results of community representatives interview on elements of marketing 11p	Informant number....
Product is in a distinguished location with legend or tale in each area as well as has temple, monastery with religious and belief activity about community spirit that has historical trace for tourists to feel the atmosphere vie community's ways of life, belief, and culture combined to be spirit of each village in Saluang community.	1, 3, 4, 5, 7, 9, 10, 12, 14, 16, 17, 19, 20, 21, 23, 24, 26, 27, 29, 30,31,33, 35, 37, 38

Table 4.2 The Analysis of Marketing Mixed (11P) and the development of spiritual marketing (continued)

Results of community representatives interview on elements of marketing 11p	Informant number....
<p>Price: on pricing of products that Saluang community sells to tourists, sometimes the community will unite to be a group and sell products in Baan Pra Put Tha Baht Si Roi Moo 6. The pricing is based on capital with low profit making the products quite cheap. Therefore, the community still has some problems on pricing the products.</p>	3,5, 7, 10, 12, 18, 24, 26, 30, 31,35,38
<p>Place: Community emphasizes in expanding marketing channel to other provinces and countries using technology knowledge from the youth in the community to help in adding marketing channel.</p>	5,9,11,12,17,18,19,22, 25,29,31,31,34,36
<p>Promotion will emphasize on providing information to make people see the good side of the community, making famous products to attract TV media especially distinguished products related to tales are to be collected at the community museum. On spiritual tourism development, marketing promotion by giving information will work well with the method of word-of-mouth about experience from feeling, belief, and faith in holy spirit which will provide power to effectively promote the market.</p>	4,5,6,9,10,11,12,17,18 19,22,25,37,39

Table 4.2 The Analysis of Marketing Mixed (11P) and the development of spiritual marketing (continued)

Results of community representatives interview on elements of marketing 11p	Informant number...
People play a huge role in success and direction to push the community. The community has a long term plan to bring the youth into the activity and improve their English skills as well as provide them knowledge about the community distinguished products to promote a successful spiritual tourism explicitly.	2,4,5,6,9,10,11,12,17, 18,19,22,25,37,40
Process will hold meetings for village committees to discuss about the approach on Saluang community development as a whole before giving tasks to each village to promote push that fits with the ability of 8 villages in Saluang community.	9,10,11,12,17,18,19
Protect: in spiritual tourism promotion, one of the main aims is to protect the natural resources in the community. This is because the community is located in forest with water valve zone A. Therefore, the tourism development approach moves in the direction that can fulfill the community's needs.	2,4,5,6,9,10,11,12,17, 18,19,22,25,37,40
Purpose The community aim is on the natural resource protection together with the collaboration of each village.	12,17,18,19,22,25

Table 4.2 The Analysis of Marketing Mixed (11P) and the development of spiritual marketing (continued)

Results of community representatives interview on elements of marketing 11p	Informant number....
<i>Partnership</i> : network building is an extremely significant marketing strategy toward the long term success of community spiritual tourism	11,12,17,18,19,22,25 37,38
<i>Period</i> affects strategy of tourism activity selection because tourist behaviors in Saluang often take less time: half a day. Hence, this must be taken into account when planning tourism activity.	5,6,9,10,11,12,17,18, 19,22,25,37

According to Table 4.2, it can be found that marketing factor which is important to the development of spiritual tourism is Product. The community has mostly placed the important on image of spiritual tourism as this issue is high mentioned by the community representatives especially on the issue of the identity of culture community. It shows that the community should prioritize the creation of image value of spiritual tourism. For the model village which is Moo 6 Phra Buddhabart Si Roy. This village is well known for Wat Phra Buddhabart Si Roy and Moo 7 Baan Huay Som Suk is famous for many well known meditation centers.



Figure 4.14 Local people talked about an old temple which no history

The following important strategy is Promotion. It is important to promote the interesting identity of the community. It is promoted through a variety of media showing that the community has prioritized this promotion strategy to enhance the potential of the community. For the publication, it reflects the identity of interesting attractions in the community and it should advertise through various types of media so that people can recognize that the community has the potential for spiritual tourism. Moo 6 and Moo7, these villages should present the stories of holy legends in the area influencing the faith and belief of people who come to pay respect at the temple. There should also be a story for meditation center in order to attract people. There should also publicize a clip video to share good stories of this area.

The next one is People strategy. It is important for the tourists to create the readiness and strength of the community. They pay attention on the cooperation and unity of people in the community. Besides, they pay attention on the generosity of people in the community who have service – minded. For Moo 6 and Moo 7, there are community gurus in both villages. These gurus have a great influence on the activities of the villages.



Figure 4.15 The researcher looking for community's spiritual by interview

Another strategy is Peace. It is important as the community is peaceful and quiet. They have natural resources which is good for relaxing the mind. The community thinks that faith is also another factor attracting tourists. There are certain differences of Moo 6 and Moo 7. In Moo 6, there is a large speaker that the monk can talk to people. For Moo 7, people needs quiet atmosphere for the meditation so that they can find the meaning and absolute truth of their lives.

For the Protect strategy, this community has paid attention on the strength of environmental resources in the community. It is also important to manage and maintain the cleanness of the places. Therefore, the way to preserve natural resources through spiritual tourism can be done in Moo 6 and Moo7. Their natural resources are still abundant. It shows the strength of the leaders to protect the natural sources.

For Partnership strategy, the community has the potential to create business network which can transfer the body of knowledge leading to the concrete development of spiritual tourism. For Moo 6 and Moo 7, they have a systematic way to cooperate with others as it can be seen from a large number of tourist visiting this place.



Figure 4.16 A local intellectual, a monk named Por Khao who talk about Buddhist therapy

For period strategy, the community thinks that the majority of tourists are satisfied with short period stay. It is important to have a suitable period of time for the activities. Furthermore, they are also satisfied with long stay to evaluate their mind. It is quite different for the two villages because in Moo 6, the tourists tend to spend short time on each activity and Moo 7 people tend to spend longer time as they come for the treatment and meditation. The tourists tend to have more commitment on the activities.

For Price Strategy, the price should be reasonable for people in the community. For Moo 6 and Moo 7, they depend on the donation from the faith of the people and people share this good story and impress foreign tourists worldwide.

For Place Strategy, it is important to connect the route of spiritual tourism in each place so that it is faster to access to the information through new technology. The activities should be related to spiritual tourism. There is a map indicating medication center for Moo 6 and Moo 7 and it can be reached through new technology which is very convenient for tourists.

For Process strategy, there should be a data base and a process to help tourists in an emergency case. For Moo 6 and Moo 7, there is a process to collect the data for the data base through the process of registration for the activities. There are also staff members who are ready to help in the emergency case.

For Purpose strategy, it is important for the community to conserve the way of life and spirit of the community. They should promote local wisdom which has a positive influence on the development of spiritual tourism.

Section 3 SWOT Analysis

1) Internal factors (strength) consist of

The results of the potential of the community in the development of spiritual tourism from SWOT Analysis (Appendix C) from 40 community representative in 8 villages are demonstrated.

Table 4.3 Illustrating internal factors (strength) analysis

Internal factors (strength)	Informant number...
1. The community is suitable for merit making tourism and spiritual tourism because the community has natural resources which can well promote the community's spiritual tourism.	5,6,8,9,11,13,15,24,26,29,30,31,32,35
2. Collaboration and unity of the locals in the community are the approach to develop tourism for protection which well corresponds with the community's spiritual tourism.	1,3,4,5,6,7,9,10,12,14,15,17,19,21,27,33
3. Saluang community has its diversity from historical trace in both forms of ancient site and artifact which can be further	1,2,4,5,8,9,12,14,,19,25,31,32,33,38

Table 4.3 Illustrating internal factors (strength) analysis (continued)

Internal factors (strength)	Informant number....
improved for the community's spiritual tourism.	
4. The unity of the community is development of ecotourism.	8,10,11,12,15,16,19,20,22,31,36
5. The community has a clear approach to protect natural resources in the community.	11,12,13,15,17,18,19,22,25, 31
6. Saluang community has developed tourism attraction advertisement via interesting websites.	4,10,11,12,17,18,19,22,25
7. Saluang community facilities are ready to serve pilgrim tourists as can be seen in Tiaw-Khun-Doy tradition which is held every year to serve tourists from other regions	2,4,5,8,9,12,14

From the data above revealing internal factors (strength) analysis, it is found that most informants perceive that Saluang community has the natural resources as its strength to well promote the community's spiritual tourism. Moreover, Saluang community has remarkable tradition and culture that can be developed to be spiritual tourism in the future. This can affect spiritual tourism development. To provide solutions, the community should improve its strength by strengthening the local

people in the community to be more competent in several aspects in order to be ready for the explicit growth of spiritual tourism.

2) Internal factors (weakness) consist of

Table 4.4 Illustrating internal factors (weakness) analysis

Internal factors (weakness)	Informant number....
1. Problems on diversity of tourism activity in Saluang community: the difference between the community and other community are not promoted.	2,5,6,8,9,10,12,15,24,29,30,31,34,37,38
2. Problem on price suitability for service : sometimes Saluang community sets the price the at too cheap rate making it unable to improve the quality of the products.	6,7,9,10,12,14,15,17,19,21,27,33
3. Problem on collaboration and comprehensive about community spiritual tourism development.	9,10,13,14,17,18,19,22,25,30
4. Problem on presentation and promotion to make product interesting enough to promote spiritual tourism development.	5,9,10,11,12,17,18,19,22,29

Table 4.4 Illustrating internal factors (weakness) analysis (continued)

Internal factors (weakness)	Informant number....
5. Problems on systematically working.	8,9,10,12,20,24,29,30,31,34,37,38
6. Limitation on building business partnership, making network, and collaborating on tourism.	6,7,9,10,12,14,15,17,19,21,27,33
7. Problem on convenience and safety of travelling due to the geography making road construction on mountains hard.	9,10,13,14,17,18,19,22,25,30

From the data revealing internal factors (weakness) analysis, it can be found that most informants view that the weakness problems affect the potential in community tourism development. Therefore, knowledge and people's abilities should be improved explicitly. Moreover, the community should find an approach to solve the problems by adapting the image and widening the value acknowledgement of spiritual tourism for the benefits of sustainable development of spiritual tourism in Saluang community.

Table 4.5 Illustrating content analysis on weakness problems, solution, and suggestion

Weakness problems affecting Saluang community spiritual tourism development	Solution and suggestion
1. Problems on diversity of tourism activity in Saluang community: the difference between the community and other community are not promoted.	1. Explicit forming an organization or authority responsible for developing spiritual tourism by focusing the community's identity to further improve spiritual tourism
2. Problem on price suitability for service: sometimes Saluang community sets the price the at too cheap rate making it unable to improve the quality of the products.	2. Community needs learns more about knowledge of reasonable pricing.
3. Problem on collaboration and comprehension about community spiritual tourism development.	3. Collaboration and comprehension should be made to provide spiritual tourism development which corresponds with ecotourism which is want the community wants as well as improve the image and widen the value acknowledgement of spiritual tourism.

Table 4.5 Illustrating content analysis on weakness problems, solution, and suggestion (continued)

Weakness problems affecting Saluang community spiritual tourism development	Solution and suggestion
4. Problem on presentation and promotion to make product interesting enough to promote spiritual tourism development.	4. The community should provide some budget to develop.
5. Problems on systematically working.	5. The community should hold a meeting to work systematically.
6. Limitation on building business partnership, making network, and collaborating on tourism.	6. There should be sale promotion and public relation about Saluang community's distinguished product in form of building tourism business networking.
7. Problem on convenience and safety of travelling due to the geography making road construction on mountains hard.	7. The community should find an approach to manage the transportation to Four Lord Buddha Footprints in case the roads on the mountains cannot be widened. It can be done by arranging the schedule of cars.

According to the 4.5 table, it demonstrates that the analysis of internal factors (weakness), it has been found that the majority of the representatives think that the weaknesses affects the potential of the tourism development in the community. It is essential to develop the knowledge, ability of the personnel, and find solution to change the image and expand the perception on the value of spiritual tourism in order to maximize the benefits of spiritual sustainable development in the community.

3) External Factors (opportunity) consists of

Table 4.6 Illustrating external factors (opportunity) analysis

External Factors (opportunity)	Informant number....
1. The cost of living in Thailand is cheaper when compared with other countries.	2,4,5,6,9,10,11,12,17,18,19,22,25,37,40
2. The popularity in Chiangmai tourism affects the tourism growth that can meet more need of spiritual tourism tourists.	4,5,6,9,10,11,12,17,18,19,22,25,37,39
3. The increase of Chinese tourists results in an increase of spiritual tourism.	1,3,7,10,12,18,24,26,30,31,35,38
4. Travelling in Chiangmai is convenient.	5,9,11,12,17,18,19,22,25,29,31

Table 4.6 Illustrating external factors (opportunity) analysis (continued)

External Factors (opportunity)	Informant number....
5. The youth have more concerns about environmental and health problems.	9,10,11,12,17,18,19,22
6. Present technology advance makes community tourism information accessibility easier.	12,17,18,19,22,25

From the data above revealing external factors (opportunity) analysis, it is found that most interviewees view that Saluang community has chances in economic growth by using spiritual tourism development potential. Therefore, the community should use the chance to further improve the knowledge and ready the people in the community. The community should provide more knowledge on language and technology for people in the community for the benefits of spiritual tourism development in Saluang community.

4) External Factors (threats) consists of

Table 4.7 Illustrating external factors (threats) analysis

External Factors (threats)	Informant number....
1. Competition from new tourism attraction/ activity affects spiritual tourism.	7,8,9,10,12,13,15,18,20,22,24,26, 30,31,35,38
2. GDP depends on tourism which is a sensitive factor and obviously affects the shift of tourism.	5,6,9,10,11,12,13,15,17,18,19,22, 35,37,39
3. Sensitivity from concerns on nuclear war between major countries affects number of tourists.	1,2,4,5,8,9,12,17,18,19,22,25,30, 32,34
4. Sensitivity from concerns on terrorism.	4,5,6,8,9,10,11,12,17,18,19,22,25
5. Chiangmai metropolitan pollution problem affects number of tourists.	5,8,9,12,17,18,19,20,22,25,37,39
6. Global warming and natural disaster affect forest resources in Saluang community.	3,7,8,10,11,12,17,18,19,20,25,31
7. Deforestation affects forest resources in Saluang community.	5,8,9,11,12,18,20,21,24,26,30,31
8. Economic recession.	2,4,6,8,9,11,12,17,18,19,22,25
9. A decrease in tourism development budget is from a decrease of the government budget.	11,12,13,15,17,18,19, 22, 25,28

Table 4.7 Illustrating external factors (threats) analysis (continued)

External Factors (threats)	Informant number....
10. Selfishness of both entrepreneurs and tourists affect nature which is an important tourism factor.	1,3,5,7,9,11,16,18,20,22,23,25
11. The number of upper-class tourists with high payment from some countries avoid coming to Thailand.	3, 7, 8, 10, 11, 12, 17, 18, 19

According to Table 4.7 demonstrating the external factors (threat), it can be found that the community can be affected by external factors such as the competition in tourism industry, the worry of wars, terrorists, pollution in Chiangmai, global warning, natural disasters, the destruction of natural resources, economy recession, lower budget for tourism and the decreased number of tourists.

Table 4.8 Illustrating content analysis on problems, solution, and suggestion

Problems affecting spiritual tourism development in Saluang	Solution and suggestion
1. Competition from new tourism attraction/ activity affects spiritual tourism.	Those problems from outside are uncontrollable
2. GDP depends on tourism which is a sensitive factor and obviously affects the shift of tourism.	but the community should adapt itself to be ready for solutions from such the

Table 4.8 Illustrating content analysis on problems, solution, and suggestion
(continued)

Problems affecting spiritual tourism development in Saluang	Solution and suggestion
3. Competition from new tourism attraction/ activity affects spiritual tourism.	factors by considering more employment for the locals
4. GDP depends on tourism which is a sensitive factor.	besides income from tourism alone, as well as tourism
5. Sensitivity from concerns on nuclear war affects number of tourists.	style that external factors cannot affect much such as
6. Sensitivity from concerns on terrorism.	health tourism.
7. Chiangmai metropolitan pollution problem affects number of tourists.	
8. Global warming and natural disaster affect forest resources in Saluang community.	
7. Deforestation affects forest resources in Saluang community.	
8. Economic recession.	
9. A decrease the government budget in tourism.	
10. Selfishness of both entrepreneurs and tourists.	
11. The number of upper-class tourists with high payment from some countries avoid coming to Thailand.	

From the data above revealing external factors (threats) analysis, it suggests that most informants view problems and obstructions inevitably affect toward tourism development. To solve such the problem, the community should be ready by searching for information and preparing knowledge for people which might affect the community economy in the future.

Table 4.9 Evaluating the weight of Internal Factors

Key External Factor	Weight	rating	Weighted score
<i>Strength</i>			
1. The Pilgrimage tourism.	0.15	4	0.60
2. Cooperation and unity of people in the community.	0.05	3	0.15
3. Variety of history ancient.	0.09	4	0.36
4. People Unity.	0.06	4	0.24
5. Protect the community's environment.	0.05	3	0.15
6. Interesting website advertisement.	0.08	3	0.24
7. Utilities sanitation.	0.06	3	0.18
<i>Total Strength</i>	<i>0.54</i>		<i>1.92</i>

Table 4.9 Evaluating the weight of Internal Factors (continued)

Key External Factor	Weight	rating	Weighted score
<i>Weakness</i>			
1. The variety of activities in Saluang Community does not promote the community as it is not different from other communities.	0.05	3	0.15
2. Reasonable price for the services as sometimes it is too cheap that it cannot add value and quality of the products.	0.06	2	0.12
3. The problem in the cooperation and the understanding of the development of spiritual tourism in the community.	0.08	2	0.16
4. The problem in the presentation and promotion of the goods. It does not have positive effects on the development of spiritual tourism.	0.07	3	0.21
5. The problem in operating process.	0.08	4	0.32
6. The limitation of the business operation to build the networks for tourism.	0.06	3	0.18
7. The problem in the convenience and security when traveling due to the geography of Thailand.	0.06	2	0.12
<i>Total weakness</i>	<i>0.46</i>		<i>1.26</i>

According to the analysis of IFE on the evaluation of internal factors affecting the development of tourism in Saluang community, it can be seen that the strengths and weaknesses of Saluang community are shown in the table 4.9 with the total score of 3.18. This indicates that the operation of Saluang community can take the opportunities from internal factors in a very well level. People in the community can analyze the most suitable direction of tourism development to serve the needs of their target as it can be seen from the management of spiritual marketing of the community based on the unity which is one of the strengths to drive Saluang community to overcome their weaknesses.

Table 4.10 Evaluating the weight of External

Key External Factor	Weight	rating	Weighted score
<i>Opportunity</i>			
1. The cost of living is cheaper than the other countries.	0.06	3	0.18
2. Chiangmai's Popularity.	0.06	3	0.18
3. Increasing of Tourist.	0.05	3	0.15
4. Easy Transportation.	0.07	4	0.28
5. New Generation concern more environment problem and effect to health.	0.06	3	0.18
6. Technological advances.	0.15	4	0.60
<i>Total Opportunity</i>	<i>0.45</i>		<i>1.57</i>

Table 4.10 Evaluating the weight of External Factors (continued)

Key External Factor	Weight	rating	Weighted score
<i>Threat</i>			
1. Competition from a new tourism destination.	0.05	3	0.15
2. GDP depend on Tourism.	0.06	2	0.12
3. Nuclear warfare.	0.04	2	0.08
4. Terrorist threat.	0.05	3	0.15
5. Pollution .	0.05	4	0.20
6. Global Warming.	0.04	3	0.12
7. The destruction of nature.	0.06	2	0.12
8. Economic Down.	0.05	4	0.20
9. Government budget cuts.	0.04	3	0.12
10. Selfish gain.	0.05	2	0.10
11. The decline of tourism.	0.06	3	0.18
<i>Total Threat</i>	<i>0.55</i>		<i>1.54</i>

According to the EFE analysis on the evaluation of external factors affecting the development of tourism in Saluang, the opportunities and threats can be identified. As shown in the table 4.10 with the total score of 3.11, this indicates that the overall operation in Saluang Sub-district Community can very well take the opportunities from external factors among the crisis and the effects from external factors. The community sees the opportunities to develop tourism marketing from factors which

are expected to serve the needs of the tourists. At the same time, they also see the economic problems gradually affecting the tourism of the community. They also realize the important of environmental problems. Also, the community sees the opportunities of applying new technology to solve the problems of tourism marketing in the community. This is to present an alternative way of tourism aiming to enhance and elevate one's spirit to be happier leading to a brightness of life. The community places an importance on the young generation. The community also uses social media in order to create the brand and increase sale volume. They recognize the opportunities to facilitate the tourists in the development of transportation attracting more tourists worldwide. The community also concerns that the economic downturn definitely affects tourism. As a result, they see the opportunity to promote their marketing through social networks as it requires low investment but the result is really effective. It can be said that the community marketing using technology to develop easy knowledge to the community is a good tendency to solve the problems in the aspect of networks creation of Saluang Sub-district Community.

The analysis of the strategies to evaluate SWOT Analysis to add the reliability of the information is illustrated in TOW Matrix Table. The details are as in Table 4.11 below;

Table 4.11 Result of TOW Matrix

	External Opportunities (O)	External Threats (T)
Internal Strengths (S)	SO <i>The advanced technology to promote effecting tourism marketing</i>	ST <i>Community cooperation</i>
Internal Weaknesses (W)	WO <i>Enhance language skills with government support</i>	WT <i>Community resource development</i>

Table 4.11 shows that **SO** is the strategy used to bring the strengths of Saluang community to create the maximum benefits to the community among the marketing opportunities that positively facilitate the community in particular time; for example, the opportunities in the advanced technology to promote effecting tourism marketing. Consequently, Saluang community should support their youth to be more knowledgeable in inter system development, attractive website design, as well as developed packages for tourists visiting the community in a short period of time resulting the impression of seeing the value of community history.

ST is the strategy implemented to bring the strength of Saluang community to avoid unexpected marketing threats or when confronting the problem, it can be solved. For instance, the economic crisis can lead to negative impacts on the tourism of the community. The situation can be very sensitive; therefore, to solve this

problem, the community can use their unity as their strength and potential to overcome this problem. People in the community can cooperatively plan on how to deal with this problem. The strength in unity of the community is a vital part to avoid the threats together.

WO is the strategy applied to search for opportunities to overcome the weakness of Saluang Sub-district community. For example, it is essential to develop solid spiritual marketing in the community. Sometimes, the outsiders do not know the history of the villages or other details related to the villages as the people in the community know. Thus, when weakness is the English skills of people in the community, the opportunity is to learn English 24 hours for free. Junior guides are supported to develop their English skills for the advantages on their future career.

WT is the strategy to solve the weaknesses among the marketing threats challenging the endurance of Saluang Community such the economic problem which has gradually affects a wide range of business sector. Hence, this situation together with other limitations of the community, it has an impact on the development of spiritual marketing in Saluang Sub-district especially spiritual tourism is a new way of tourism which requires news, knowledge, understanding, and the presentation of this new alternative form of travelling to the tourists. However, if the community is not ready in terms of community's personnel's potential, in this condition of the economy, investment should be avoided. Increasing investment will cause the risk to community business. The analysis of TOW Matrix will help people in the community cautiously plan to develop a form of travelling in the community.

It can be stated that the analysis of the situation using Threats-Opportunities-Weaknesses-Strengths (TOWS matrix) can indicate the strategies of the community. The data can be used to weight the score reflecting the potential analysis of Saluang community for the development of spiritual tourism.

Part 2 The factors influencing on the development of spiritual marketing in Saluang Community

The results of questioning 400 accidental tourists in Saluang community during October 2014- October 2015 to analyze the factors which have an effect on the development of spiritual marketing in Saluang Sub-district Community consist of 3 parts. The tourist questionnaire (Appendix D) consists of the following details :

Table 4.12 Personal Information

Personal Information	Amount	Percentage
Gender		
Male	115	28.75
Female	285	71.25
	400	100.00
Age		
Less than 18	23	5.75
18-25	68	17.00
26-35	90	22.50
36-45	106	26.50
46-60	48	12.00
Over 60	65	16.25
	400	100.00

Table 4.12 Personal Information (continued)

Personal Information	Amount	Percentage
Average Income		
Less than 15,000	327	81.75
15,000-30,000	35	8.75
30,001-50,000	29	7.25
More than 50,000	9	2.25
	400	100.00
Status		
Single	90	22.50
Married	280	70.00
Divorced	30	7.50
	400	100.00
Religion		
Buddhism	290	72.50
Christ	50	12.50
Islam	34	8.50
Non-Religion	26	6.50
	400	100.00

The results as shown in Table 4.12, the respondents were male (71.25%) more than female (28.75%). Most of them (81.75%) earned average income were less than 15,000 baht per month. Almost were married (70%) and be Buddhist (72.50%).

Table 4.13 The suitability and availability in Saluang community tourism

Types of tourism in Saluang community	\bar{X}	S.D.	Motivation	Rank
Tourism for Dhamma practice.	4.03	0.49	highest	3
Tourism for worshipping Lord Buddha images.	4.59	0.25	highest	1
Tourism for culture/community life learning.	3.71	0.79	high	4
Tourism for relaxation.	3.61	0.45	high	5
Tourism for search of historical trace.	2.73	0.49	moderate	9
Tourism for annual merit making ceremony.	4.37	0.43	highest	2
Tourism for hiking, sport, and entertainment.	3.60	0.43	high	6
Tourism for visiting relatives and friends.	3.51	0.45	high	7
Tourism for community research/study.	3.49	0.73	high	8

From the data, it can be seen that, in tourists' point of view, 3 types of spiritual tourism in Saluang community with the highest score are Tourism for worshipping Lord Buddha images which is the most popular activity. This result is convergent with the information derived from the community representatives and entrepreneurs with

the highest mean at 4.59. The second most popular activities in the views of tourists and the community are different. In the view of tourists, tourism for annual merit making ceremony is the next activity that they will participate with mean at 4.37 while tourism for Dhamma practice has the next highest mean at 4.03. The research also finds that the activity participating period of tourists is relatively limited; this information is also convergent with the one from the community and entrepreneurs. Tourists who visit the community often participate in short-time activity. The data from 5A tourism attraction element analysis, it can be seen that the villages with potentials in all 5 aspects are Baan Phra Buddhabart Si Roy Moo 6 and Baan Huay Som Suk Moo 7. Therefore, in the analysis to find the developing approach for spiritual tourism marketing will focus on promoting such the villages to be more explicit with the derived results in order to collaborate for the benefits of modeling the development of Saluang community's spiritual tourism.

Table 4.14 Marketing Strategy for Saluang spiritual tourism development

Marketing Strategy for Saluang spiritual tourism development	\bar{X}	S.D.	Motivation	Rank
Product strategy				
Diverse activities/places and tourism activities.	3.63	0.53	high	2
Spiritual tourism image.	4.71	0.25	highest	1
Community way of life with cultural identity.	3.61	0.45	high	3

Table 4.14 Marketing Strategy for Saluang spiritual tourism development
(continued)

Marketing Strategy for Saluang spiritual tourism development	\bar{X}	S.D.	Motivation	Rank
Price strategy				
Suitability of community product price.	3.21	0.45	high	3
Community product worthiness.	4.21	0.47	highest	1
Suitability and worthiness of service price.	3.43	0.67	high	2
Place strategy				
Quickness of information accessibility.	3.57	0.71	high	2
Readiness and convenience in information accessibility with modern technology.	3.55	0.45	high	3
Route connection and arrangement to each spiritual tourism.	3.60	0.43	high	1
Promotion strategy				
Promotion strategy through different medias.	4.03	0.49	highest	3
Public relation showing community interesting tourism identity.	4.59	0.25	highest	1
Marketing promotion at the sell point to make it interesting.	3.71	0.79	high	2

Table 4.14 Marketing Strategy for Saluang spiritual tourism development

(continued)

Marketing Strategy for Saluang spiritual tourism development	\bar{X}	S.D.	Motivation	Rank
People strategy				
Kindness and hospitality of the community people to serve.	3.43	0.67	high	3
Collaboration and unity of community people.	3.60	0.43	high	2
Readiness and strength building of the community.	4.45	0.43	highest	1
Process strategy				
The community has a process to collect information about the number of tourists in the community.	3.60	0.43	high	1
The community has a prompt process to assist tourists in case of emergency.	4.59	0.25	highest	2
Process of acknowledgement about spiritual tourism.	3.71	0.79	high	3

Table 4.14 Marketing Strategy for Saluang spiritual tourism development

(continued)

Marketing Strategy for Saluang spiritual tourism development	\bar{X}	S.D.	Motivation	Rank
Protect strategy				
The community has a process and manages to protect environment, the area's nature especially the water valve forest area.	3.71	0.55	highest	3
The community has a process and manages to reserve the cleanliness of tourism attractions.	4.20	0.43	highest	2
Approach in building strength for environmental resources in the community.	4.35	0.25	highest	1
Purpose strategy				
The community has a collaborative process to protect the identity of the community.	3.79	0.43	high	1
The community has the collaborative objective process to protect the community's environment.	4.19	0.25	highest	2
The community supports and develops the community knowledge to benefit the community tourism.	3.71	0.79	high	3

Table 4.14 Marketing Strategy for Saluang spiritual tourism development

(continued)

Marketing Strategy for Saluang spiritual tourism development	\bar{X}	S.D.	Motivation	Rank
Period strategy				
The community has a suitable period for tourism activity in the community	4.07	0.43	highest	2
Tourists are satisfied with tourism types for short term comfort.	3.83	0.43	high	1
Tourists are satisfied with tourism types for long term satisfaction	3.71	0.45	high	3
Partnerships strategy				
The community has a process to exchange knowledge with partners.	3.91	0.27	high	2
The community has abilities to build business network.	4.43	0.55	highest	1
Peace strategy				
Places are peaceful with nature cause a peace of mind.	3.91	0.25	high	2
Impression toward spiritual tourism in the community	4.37	0.73	highest	1

According to Table 4.14, it demonstrates from tourists' perspective that one of the most important factors for the development of spiritual marketing is product. They have prioritized the image of spiritual tourism with the mean valued 4.71. The tourists secondly placed an importance on the variety of tourism activities and places with the mean valued 3.63. Respectively, ways of community life and culture identity are also significant for the tourists with mean at 3.61. For this reason, it is essential for the community to focus on the acknowledgement of identity value of spiritual tourism. As mentioned about the model villages, Baan Phra Buddhabart Si Roy Moo 6 and Baan Huay Som Suk Moo 7 are explicitly developed for spiritual tourism products as it is generally known that Moo 6 village has been famous for the legend of Phra Buddhabart Si Roy while Moo 7 village has many famous monasteries.

For the price strategy, the tourists have highly attached the importance on the value of the community product with mean at 4.21. They also value suitability and worthiness of service price as the respective factor with the mean of 3.21. This indicates that tourists consider on the fair and reasonable price of product and service in the community. In Baan Phra Buddhabart Si Roy Moo 6 and Baan Huay Som Suk Moo 7, pricing is not fixed. However, they rely on the method of donation. Such the method leads to story sharing about the impression of tourists around the world.

For place strategy, the connection and arrangement of route for each spiritual tourist attraction are the most important priority with mean at 3.60 while quickness and accessibility are considered to be the subsequent priority with mean at 3.57. The readiness and convenience to access information by using modern technology is the following priority with mean at 3.55 respectively. This indicates that activities and route connection in each spiritual tourist attraction which can attract tourists to visit

and participate in the activities. In Baan Phra Buddhabart Si Roy Moo 6 and Baan Huay Som Suk Moo 7, there are maps of monastery providing information through modern technology. Therefore, it is more convenient and interesting.

For promotion strategy, the tourists have highly placed an importance on the advertisement of identity on interesting tourist attractions of the community with mean at 4.59. They additionally attached with the importance of various kinds of promotion enhancing the potential of public relations and interesting identity of the community. For this reason, Baan Phra Buddhabart Si Roy Moo 6 and Baan Huay Som Suk Moo 7 should show identity value and add the story about significant of legend of Holy Spirit that come from the fate of the believers. They all so should add the story about the monastery in Moo 6 village and use VDO clips to share the good story to promote the marketing in the form of public relation.

For people strategy, readiness and strength of community are the most important factor with mean at 4.45 while collaboration and unity of people in the community are the subsequent factor with mean at 3.60. Respectively, Kindness and hospitality of people in the community to serve are the following factor with mean at 3.43. This illustrates that in the tourists' perspective, the creation of readiness and strength of the community results in the success of the organization in terms of spiritual tourism development. In Baan Phra Buddhabart Si Roy Moo 6 and Baan Huay Som Suk Moo 7, there are community gurus in both communities influencing on the decision making to participate in activities. It can be said that for spiritual tourism, community gurus have great influence on thought belief and faith of the people.

For process strategy, the process of data collection on the number of tourists in the community is the most essential priority with mean at 4.59. It is also vital for them to have a prompt process to assist tourists in case of emergency with mean at 3.60. Respectively, they also have attached an importance with the readiness and convenience to access modern information technology with mean at 3.71. This suggests that tourists emphasize on tourist data base collection which will enable the community to have the clearer information of tourists. This can be beneficial to spiritual tourism development. Baan Phra Buddhabart Si Roy Moo 6 and Baan Huay Som Suk Moo 7 have systematic data collection on activity process and participation

For protect strategy, it is highly insignificant for the tourists to strengthen the protection of environmental resources in the community with mean at 4.35. The tourists also attach the importance with the process and management to reserve the cleanliness of tourist attractions as the following factor with mean at 4.20. It is also essential that the community has the process and management to protect environment especially in the water valve forest area with mean at 3.71 respectively. This indicates that it is important for the tourists to strengthen the protection of environmental resources in the community which can benefit the natural resource protection via spiritual tourism development. In Baan Phra Buddhabart Si Roy Moo 6 and Baan Huay Som Suk Moo 7, their resources are still in abundant condition indicating the strength of the leaders and community to protect natural resources by employing certain strategies and establishing a group of the locals to protect the natural resources with more power. It is also important to provide easy access to modern information technology.

For purpose strategy, tourists have highly prioritized the collaborative process to protect the identity of the community with mean at 4.19. the objectives for collaborative process to protect the community's environment is the following factor with mean at 3.79. For this reason, the community should support and develop the community's local wisdom to benefit the community tourism with mean at 3.71 respectively. This suggests that tourists pay attention to the working process. The clear working process is good for spiritual tourism development. In Baan Phra Buddhabart Si Roy Moo 6 and Baan Huay Som Suk Moo 7, these two villages have set clear goals for spiritual tourism especially for the conservation of community's natural resources. They also promote and develop the use of local community.

For period strategy, tourists are highly satisfied with short term comfort with mean at 4.07. they have prioritized the suitable period for tourism activities in the community is as the subordinate factor with mean at 3.83. Thirdly, they are satisfied with a tourism type elevating their mind with meant at 3.71 respectively. This illustrates that it is essential for tourists to participate in short time activities in Saluang community. Baan Phra Buddhabart Si Roy Moo 6 and Baan Huay Som Suk Moo 7 have different period strategies; in Baan Phra Buddhabart Si Roy Moo 6, most tourists spend short time in participating spiritual activity. However, meditation in Baan Huay Som Suk Moo 7 is different because illness treatment and meditation require more amount of time and determination to participate.

For partnership strategy, tourists opined that the community has the potential to build business networks with mean at 4.43. It is also important exchange knowledge in order to create networks with mean at 3.91. This can indicate that tourists emphasize on the potential development in network building. They see that Saluang community's spiritual tourism marketing development must employ network building so it can be explicitly successful. Baan Phra Buddhabart Si Roy Moo 6 and Baan Huay Som Suk Moo 7 have systematic working networks. That is the reason why there are always tourists in both villages.

For peace strategy, tourists are highly satisfied with spiritual tourism in the community with mean at 4.37. Moreover, they also perceive that peaceful place with nature allow them to be relaxed with mean at 3.91. This inclines that tourists focus on benevolent elements of spiritual tourism. Baan Phra Buddhabart Si Roy Moo 6 and Baan Huay Som Suk Moo 7 have some differences in this aspect. For example, Baan Phra Buddhabart Si Roy Moo 6 has huge amplifiers which the abbot uses to talk and invite people to come to temple while Baan Huay Som Suk Moo 7 needs silence for meditation and making merits.

Part 3 Guidelines to develop spiritual marketing to promote tourism in Saluang.

Table 4.15 Illustrating the analysis from *focus group* on the approaches to develop the marketing of Saluang community's spiritual tourism : Part 1

Analysis from focus group	Informant number....
1. Types of marketing strategies for community's spiritual tourism development.	

Table 4.15 Illustrating the analysis from *focus group* on the approaches to develop the marketing of Saluang community's spiritual tourism (continued)

Analysis from focus group	Informant number....
<u>Representatives from Moo 1-4</u>	
1.1 Data base collection and study of community's ancients site and artifacts with information assurance and central date storage as well as publicizing via different medias to inform tourist with accurate information.	1,3,5,6,7,8,10
1.2 Encourage people in the community to share opinions and methods to develop spiritual tourism to be explicitly successful.	2,4,5,6,7,8,9
1.3 Image of community spiritual tourism should be promoted of how it can preserve the community knowledge, help the community people behave well, and benefit the community.	1,2,3,4,8,9
1.4 A model person with success and positive thinking to share stories.	3,5,6,8,10
1.5 Activities to trace history via the village youth in raise awareness of ancient artifacts with can present the community's history. VDO clips are to be recorded while they participate the activities for the benefits when sharing their good stories.	1,3,7,8,10
1.6 Study about approach to build community medication center by supporting the youth in the community to practice meditation for their better academic outcomes.	2,4,5,6,9

Table 4.15 Illustrating the analysis from *focus group* on the approaches to develop the marketing of Saluang community's spiritual tourism (continued)

Analysis from focus group	Informant number....
<u>Representatives from Moo 5-8</u>	
1.7 Potential and readiness of each community and village should be studied of what can be distinguished identity to be improved for the benefit of the spiritual tourism.	11,13,14,15,18,20
1.8 A clear study on images of spiritual tourism to explicitly connect with the community knowledge.	12,13,14,16,18,19
1.9 An approach in marketing development (sell promotion) should be employed to increase the locals' income.	13,15,16,18,19,20
1.10 Spiritual tourism collaboration in the aspect health tourism with traditional doctors as consultants to increase the abilities and belief for tourists.	11,12,14,17,18,19
1.11 Revision of nearly-lost community knowledge by folklorists sharing the knowledge.	13,14,16,17,19
1.12 Employment of social media to benefit in the public relation of Saluang community tourism.	11,12,15,17,20
1.13 Community's spiritual tourism should implement stories to make in interesting.	12,15,16,17,19
1.14 Spiritual tourism implementation with important annual traditions such as Songkran days where people in each community will wear their traditional cloth to make a parade.	11,13,14,18

From the analysis of focus group on the approaches to develop the marketing of Saluang community's spiritual tourism in aspects of marketing strategies for community's spiritual tourism development, in order to develop Baan Phrabart Si Roy Moo 6 and Baan Huay Som Suk Moo 7 which are the model villages due to their potentials in spiritual tourism in the community, the revision of lost knowledge should be shared with each other. This marketing strategy will have people in the community play a part to show Saluang community's identity and reflect its lifestyle, culture, and tradition. This can be a uniting point of one generation to the next sharing story of way of life, belief, and community knowledge. The community should use this opportunity to benefit the spiritual tourism development of Saluang community.

Table 4.16 Illustrating the analysis from focus group on human development :

Part 2

Analysis from focus group		Informant number....
2. Approaches to develop the community people to serve spiritual tourism		
<u>Representatives from Moo 1-4</u>		
2.1	English for tourism should be promoted	1,2,4,5,6,8,9,10
2.2	Community involvement should be promoted	2,4,6,7,8,10
2.3	Technology knowledge should be promoted.	1,3,4,5,6,9
2.4	Knowledge about marketing strategies	1,2,3,8
<u>Representatives from Moo 5-8</u>		
2.1	Website development should be supported.	13,14,16,17,19,20
2.2	Marketing knowledge should be modern.	11,12,14,17,19
2.3	The youth should participate in developing tourism market.	11,12,13,16,19

An analysis of focus group on the approaches to develop the marketing of Saluang community's spiritual tourism in aspects of approaches to develop the community people to serve spiritual tourism finds that Baan Phra Buddhahart Si Roy Moo 6 and Baan Huay Som Suk Moo 7 which are the model villages due to their potentials in spiritual tourism in the community should take this opportunity to develop people in community and share knowledge from one generation to the next: herbal medication. Community knowledge provide an opportunity to preserve itself as well as increase income for the locals. Human as an important resource should provide knowledge to people in the community which will benefit the community drive as a whole and to Saluang community spiritual tourism development.

Table 4.17 Illustrating the analysis from focus group on problems in spiritual tourism development and the solutions : Part 3

Analysis from focus group	Informant number
3. Problems in spiritual tourism development and the solutions	
<u>Representatives from Moo 1-4</u>	
3.1 Problems of how spiritual tourism support, collaboration, and solution should be; a brainstorm meeting should be held to find a method on tourism development again.	1,3,4,5,6,7,9,10
3.2 Problem of the outsiders' opinion who may perceive spiritual tourism as belief or supernatural; the solution is to provide the understanding from the locals the spirit is not always about ghost and religion. Everyone has spirit. Spiritual tourism is a perception of what life truly wants, truth seeking. It is a	2,3,4,5,6,8,9

Table 4.17 Illustrating the analysis from focus group on problems in spiritual tourism development and the solutions : Part 3
(continued)

Analysis from focus group	Informant number....
tourism where mind can be relaxed, illness can be cured, and concerns can be lifted.	
3.3 Problems on budget: the solution of such the problem is that the government should spare annual budget for tourism.	1,3,4,5,6
<u>Representatives from Moo 5-8</u>	
3.4 Problems on community collaboration to seriously improve tourism; the solution of such the problem is that the community should build network with other communities outside the area	12,13,15,16,18,19,20
3.5 Problems on using English for tourism; the solution of such the problem is that there should be a project to submit to native speaker teachers.	11,13,14,16,17,19
3.6 Problems on website developing knowledge; to solve the problem, guest speaker from a university or governmental organization should come to provide some knowledge.	11,14,15,17,18
3.7 Problems on building readiness and strength for the community and the understanding the definition of spiritual tourism; the solution is that the community should collaboratively create an understanding, find the identity of each village to consider the potential in order to gain more income to the community.	12,13,15,17

Table 4.17 Illustrating the analysis from focus group on problems in spiritual tourism development and the solutions : Part 3
(continued)

	Analysis from focus group	Informant number....
3.8	Problems on natural resources destruction; the solution is to raise conscience of nature preservation because it affects in a long term in many aspects, not only tourism. A network to watch wood cutters might be formed.	14,17,20

From the analysis of focus group on the approaches to develop the marketing of Saluang community's spiritual tourism in aspects of problems in spiritual tourism development and the solutions, it is found that the community faces with the problems of understanding the direction of spiritual market as well as the problems of budget and natural resource destruction.

According to an in-depth interview (Appendix F) which has been conducted from 8 representatives in 8 villages in order to find the guidelines to develop spiritual marketing to promote tourism in Saluang. The analysis is as follows;

1. In order to establish the guideline for spiritual tourism promoting in Saluang community, there should be a meeting to for the readiness and divide the responsibility in each department. The 8 villages should be participated to set up the policy and concept in the development of tourism together with the conservation of natural resources.



Figure 4.17 A local intellectual, who talk about the Buddhist legends in Moo 1

2. Establish model area and agreement as well as explain the reasons to choose Moo 6 Phraphutthabat Si Roy and Moo 7 Baan Huay Som Suk as the model villages in order to promote clear spiritual image of the area. The community guru can play an important role as a drive for this tourism development. It is also important to learn and create networks of the 8 villages.

3. After setting up the plan to work, there should be clear period of time to operate this project leading to the concrete development. They should be an arrangement for budget and people who are responsible for collecting data from the tourists so that it can be used to analyze the group of tourists visiting this area and their behaviors which is to visit the temple for making merits and praying for good fortune. There should be transparent committee to operate this project together by

emphasizing on culture, tradition, belief, legends, meditation centers, and temples which are considered as the remarkable points of spiritual tourism.

4. The legends, belief and culture of the community reflect spiritual marketing to attract the tourism activities in order to distribute the income to people.

5. There should be promotion of Saluang community in various channels to publicize about belief, faith, and experience of people who have been in the area. This can create more reliability. There should be more publication on different types of new technology. However, the truth with no modification is the factor driving the faith of the people. New generation of people can work cooperatively to conserve the concept and inherit it from generations to others.

6. The value of local products should be added and should be able to control the quality. They product should be able to serve the need of the customers in terms of physical and mental health.

7. There should be an afford to get the attention of the media for spiritual tourism related to annual fair of the community.

8. The integrated spiritual activities should be presented such the tourism for history, ecotourism and agricultural tourism.

9. Community Museums or community learning center should be built in the future.

10. There should be people who are responsible for collecting data related to the tourists as it can be used for the development in the future and the community can serve the needs of the customers more accurately.

11. There should be the examination of the products and services. An opinion box is for the customers comments and small details such as bins for the garbage should be provided. Furthermore, there should be frequent meeting so that people on the community can keep on track among one another.

12. There should be an expand to other community in the form of cooperation creating networks in tourism

13. Social media shall be used to promote the community.

14. Community guru should participate in the community activities so that they can transfer the body of knowledge to the next generation that they want to preserve it.

15. The creation of spiritual tourism should be integrated, for examples, tourism for health, agricultural tourism, or religious tourism.

Discussion

According to the research, it has been discovered that there are five elements for the potential to develop spiritual tourism in Saluang community which is known as 5A consisting of *Attraction, Accessibility, Amenities, Accommodation and Activity*. Among 8 villages, Moo 6 Baan Phra Buddhabart Si Roy and Moo 7 Baan Huay Som Suk are the two villages with all of the 5 tourism elements. For this reason, they are suitable to be the model village to develop spiritual tourism. This corresponds with Nassurally (2016) who has conducted research on 5A as they are essential for the success of tourism. Besides, Kawanobe (2011) mentioned that the interest in the tourist attractions can highly motivated the tourists to visit the area. The tourist attraction consists of historical sites and items, the identity in culture and tradition, the

beauty of the tourist attraction, the variety of the tourist attractions and the fame of the tourist attraction. Phunak (2015) has also mentioned that the interesting tourist attraction can provide a good opportunity for tourists to participate with the community so that the tourists can learn about the way of life with nature and local community.

Consequently, Saluang community has develop religious tourism together with spiritual tourism which goes along with the research of Sharma, Agrawal & Chandra, (2016). They have conducted a research on Religious to Spiritual Tourism Transformation Journey of Uttarakhand–A Hill State in India. They have mentioned that the process can transfer gradually from Religious to Spiritual Tourism. Therefore, it can be seen that the process of developing spiritual tourism require marketing process as a drive. For marketing mix, it has been developed from 4P to 7P as marking strategies for goods and services. This corresponds with the research of Ivy (2008) who has conducted research on a new higher education marketing mix: the 7Ps for MBA marketing. This leads to 11P strategies. The most important strategy is Peace as the target group tends to seek for the truth of life. Peace is the moment when the mind is peaceful and let go things. This corresponds with the research project of Haq & Medhekar (2015) on Spiritual Tourism between India and Pakistan: A Framework for Business Opportunities and Threats. It has been mentioned that The peace opportunity suggests that Indian and Pakistani spiritual tourists could be attracted by promoting self-development and spiritual growth as the benefits accrue and have a positive spill over effect.

The guideline for the development of spiritual tourism requires new technology for marketing as it rapidly promotes the successful of marketing. Baanerjee (2013) who has studied on Spiritual Tourism: A tool for Socio-Cultural and Sustainable Development mentioned about Promotional strategies and providing the same on the various tourism web-sites. Besides, Poon (1994) stated that technology can help promoting tourism with be well known and well accepted. Therefore, Spiritual Marketing Development to Promote Saluang Community's Tourism requires information technology as the most significant drive to develop spiritual tourism to be well accepted in the present time.

