
| RESEARCH ARTICLE**Unveiling the Tourism Potential of Lalon Shah's Destination: A SWOT Analysis Using SPSS****Md. Sohan Hossain¹ ✉ Mst Polyara Khatun², Md Korban Ali Sany³ and Md Naeem Hussain⁴**¹*Department of Tourism and Hospitality Management, Islamic University, Kushtia, Bangladesh*^{2,3,4}*Department of Tourism and Hospitality Management, Student of Islamic University, Kushtia, Bangladesh***Corresponding Author:** Md. Sohan Hossain, **E-mail:** mdsohanurrahman36@gmail.com

| ABSTRACT

This study investigates the tourism potential of Lalon Shah's destination in Kushtia, Bangladesh, by applying SWOT analysis utilizing both qualitative and quantitative approaches and survey data analyzed with SPSS 25. The results show that the cultural and spiritual significance of the destination, historical legacy, and rich celebrations stand out as the main strengths, while weaknesses include seasonal tourism demand, poor infrastructure, and limited accessibility for international tourists. Opportunities include digital tourism promotion, international collaboration, and better facilities. On the other hand, threats include environmental degradation, cultural misrepresentations, and political instability. The study showed that sustainable development strategies must be implemented to promote the destination worldwide while preserving its cultural value.

| KEYWORDS

Tourism, Lalon Shah, SWOT analysis, Sustainable Development, Kushtia, Bangladesh

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1. Introduction

Tourism development has been one of the most effective promoters of economic growth, cultural exchange, and community building. In recent years, Lalon's interest in cultural and heritage tourism has developed, especially in places of high historical and spiritual significance. The shrine, which is found in Kushtia, Bangladesh, is that of Lalon Shah, which possesses a great culture and spiritual significance in terms of the possibility of being a tourist. Lalon Shah was a mystic poet characterized by a time-cum-theory in the 19th century; his themes were related to secularism, humanism, and spiritual oneness. All eager persons visit this shrine because it is the most accessible site for religious and cultural tourism, and it attracts thousands of devotees, scholars, and tourists every year (Hossain & Rahman, 2021). For the cultural and spiritual significance, the tourist potential of the locality related to Lalon Shah is yet to be fully explored. The current study is thus an attempt to fill this gap by conducting a SWOT analysis (Strengths, Weaknesses, Opportunities, and Threats) aimed at assessing current trends concerning tourism development at Lalon Shah's shrine and formulating strategies for the shrine's sustainable development. The SWOT framework is one of the most popular tools for tourism research because it facilitates an overall assessment of both internal and external factors affecting destination development (Kotler & Keller, 2016). Analyzing the elements as well as conditions associated with the strengths and weaknesses of the destination related to Lalon Shah, and further from the perspective of opportunities and threats to the destination concerned, this study will produce insightful actions for the attention of policymakers, tourism stakeholders, and local communities alike.

The findings of this study would make great contributions to the enlargement of knowledge on cultural and heritage tourism in South Asia, especially in Bangladesh. Also, this study complements the global drive for sustainable tourism practices, whereby cultural heritage is preserved while at the same time enhancing economic growth (UNWTO, 2018). Through the embodiment of the unique cultural and spiritual draw of the shrine of Lalon Shah, insiders in Bangladesh will position this country as a strong market participant in the world with regard to tourist visitors, both domestic and international.

2. Literature Review

Cultural and heritage-based tourism is fast receiving credence, and an ever-increasing number of tourists are seeking authentic immersion experiences (Richards, 2018). Apart from fueling economic growth, these sites serve as bases for preserving culture (Timothy and Boyd 2019). Having noted this, Lalon Shah holds great promise as a destination for cultural and spiritual heritage. Consequently, a systematic SWOT analysis is warranted for sustainable tourism development.

He is the one who has probably created the greatest spiritual and philosophical influence in Bengal (Salam, 2020). Among other things, his philosophy of humanism and non-sectarian beliefs continues to attract both devotees and scholars through music (Rahman & Hossain 2021). The shrine of Lalon, located in the town of Kushtia in Bangladesh, is a pilgrimage place of the Baul tradition and has recently been included in UNESCO's Intangible Cultural Heritage list (UNESCO, 2019). It has been determined that such heritage tourism sites promote economic opportunities and dialogue between cultures (Smith, 2020).

While in general application to tourism research, SWOT analysis is used to evaluate desirability in planning strategic development for destinations (Gökçe, 2021). Strengths usually cover cultural richness, historical importance, and local involvement, while weaknesses include poor infrastructure, lack of marketing, and seasonal problems (Hall & Page, 2017). Government policies, increases in domestic and international tourists, and digitization of experience may usually create opportunities, while threats include environmental degradation, political instability, and loss of authenticity by commercialization (Mason, 2020).

Experience a diverse spiritual and cultural tourism phenomenon that is rather alien to researchers, artists, and devotees. Sites with cultural significance, such as the annual Lalon Mela, create the space for enriching community-based tourism (Hasan & Karim, 2022). The way spiritual tourism is growing worldwide indicates that more and more tourists will be looking towards destinations that are introspective and growth-oriented culturally (Sharpley & Sundaram, 2021). While the site inherits a lot, it is not trouble-free because there are several hindrances. Lack of proper infrastructure, inadequate facilities for international tourists, and limited availability of digital cyberspace are all barriers to the site's potential (Chowdhury, 2020). In addition, it may happen that site commercialization would not discourage but rather erode genuine cultural experiences (Richards, 2022). Sustainable tourism policies and better governance are required to strike a balance between economic returns and cultural preservation (Timothy, 2021).

According to the existing literature, economic development and preservation of culture may be brought forth through culture and heritage tourism. SWOT analysis of Lalon Shah's destination is very important in identifying strategic steps for sustainable tourism development. Therefore, this paper is going to fill the gap by performing a SWOT analysis (Strengths, Weaknesses, Opportunities, and Threats) to assess the present situation of tourism development at the Lalon Shah Shrine. Thus, this study is being undertaken to suggest strategies for its sustainability.

3. Theoretical framework

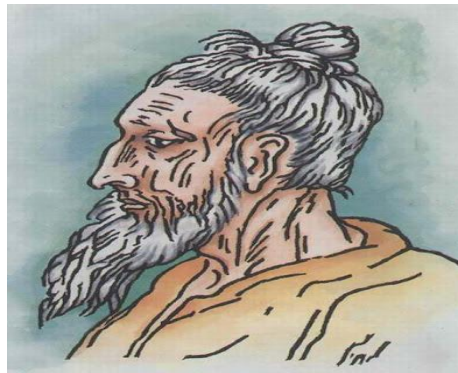
3.1. Tourism

Today, tourism is one of the most revolutionary and fast-growing sectors that is contributing to the economy of most of the countries in the world (Hossain et al., 2025). In this age, tourism is a vital sector of the economy and has specific functions as a leisure activity (Hossain et al., 2025). In 2019, the contribution of the tourism sector to world GDP was \$8.9 trillion, which is 10.3 % of the world economy (WTTC, 2020). This means that worldwide, every tenth job can be found here. Some quite impressive numbers apply just to one market in driving home the point. Tourism

acts as the major engine in generating foreign exchange income through this currency, converting it into the bloodline flowing from international tourists toward developing countries, which eventually reduces poverty and enhances gross domestic product (GDP) growth. Pure foods are also one of the appeals of international tourism (Hossain et al., 2025). With the COVID-19 pandemic, this vulnerability has been brought sharply to the attention of many economies that are now highly dependent upon tourism for their performance since it has been affected by a tourist influx (Gössling et al., 2020). The maximum magnitude of contraction suffered by almost all countries in the last 50 years, by various scales of contraction studies from the IMF, reports an economic slump of travel-enabled countries down to 12% in their GDP. From carbon emissions to pollution and habitat loss, tourism influences the environment to a great extent due to air travel (Lenzen et al., 2018), accommodation, and recreation.

3.2. Baul Lalon Shah

Lalon Shah, or Lalon, was a 19th-century Bengali Baul saint, lyricist, and social thinker whose message of humanism impacted rural Bengal so widely (1774-1890). With little formal education, Lalon's songs and teachings opposed caste distinctions and embraced humanism that went beyond religious and social forms (Hossain, 2018). His thoughts were influenced by the most learned personalities, such as Ram Mohun Roy, Rabindranath Tagore, and Kazi Nazrul Islam, but at that time, Lalon's agnostic views also faced severe criticism. Today, however, he is celebrated as the progressive voice and humanist spirit of Bangladesh (Higgins & Walker, 2012). Among his followers were rural peasants, who sang these songs for spiritual and political motivation. In keeping with the famous saying of Chandidas, "Man is above all,"-man is placed at the center, and humanity is given importance (Dutta & Dutta, 2019).



Baul Lalon Shah (Source: google photo)

According to Lalon, God resides in the human soul and can be attained by virtue of service to humanity and not by means of the established tenets of religion. His thinking, which has been influenced by a number of philosophies, Socrates and Rumi being foremost among them, is a mixture of spiritual and materialistic ideas, highlighting basically the utility of wisdom in human life (Suma & Haque, 2019). Furthermore, Lalon observed the socio-political tumult in colonial Bengal, which included anti-British peasant movements, and it was from these experiences that he developed his understanding of the power of resounding human solidarity and resistance to oppression (Hossain, 2018). Being an artist, Lalon built a universal philosophy centered mainly on the idea of humanism, where the attainment of spiritual enlightenment could be achieved through human relationships and social service. Lalon stated:

"God, Goddess and all sorts of worship and prayer
Are not mystical but man's creation.
Human imagination is not capable of conceiving
The image of invisible phenomenon."

It was also assisted by Dabir Uddin alias Doddu Shah, Lalon's disciple and worthy successor.

Look at and say,

'Man's caste or religion

Is not the creation of God?

In the nineteenth century, Lalon Shah, one of the Baul saints, put forth a bold and progressive voice against the unjustified social orders within rural Bengal, indeed battling oppressive norms and customs that chained various marginalized communities (Ahmed, 2013). Not merely mysticism, his songs were meant as cries toward the world oppressed by societal tyranny, just as Europe's Renaissance revived and inspired the study of classical knowledge and humanism. Similarly, Lalon attempted to revive humanistic thought in Bengal for considerable reasons, such as what place humanism might occupy in the consciousness of society (Mondal, 2013). However, the teachings of Lalon were indeed those reflected in the social consciousness of his age and included raising issues of political awareness, spiritual matters, social welfare, and human dignity. These songs rejected racism, sectarianism, and colonialism while presenting a revolutionary but secular worldview. Lalon strongly emphasized that such judgments from society should not bear on human dignity, and he garnered wisdom not through formal education but through lived experience among the rural poor (Suma & Haque, 2019). It is the introduction of an aspirational message about human dignity and social reform for the marginalized, which themselves offer a philosophical framework to contest social injustice. In such a situation, British colonial rule in Bengal in the nineteenth century instigated movements leading to rural as well as urban upheavals. The urban social movements, some of which were led by educated Hindu elites, were mostly focused on historical consciousness and nationalism while drawing their inspiration for an egalitarian approach from rural religious movements that were aimed at liberating people from social injustice (Belmekki, 2007). These included the various rural movements led by Islamic scholars who often had religious roots but drew support from people with low incomes, regardless of religion, since they had raised their voices against the British as well as local exploitation. Amid these upheavals, Lalon Shah appeared as a charismatic figure who would propagate Baulism for social upliftment. He had rejected all concepts of sectarianism, preaching the unity of human beings against societal oppression. Some movements would have overthrown Britain's hold through armed rebellion, but Lalon advocated emancipation by means of internal spiritual reform and social equality (Shil, 2010). Ultimately, it was in this context that Lalon became a very vital aspect of understanding rural humanism and social justice, placing him in a critical position in the struggle against a larger scale of oppression.

3.3. Mausoleum / Shrine of Lalon Shah

The Mausoleum of Lalon Shah is located in Cheuriya, Kushtia, Bangladesh, and is a shrine of sorts to Lalon Shah, the renowned Bengali mystic, philosopher, and Baul saint. Lalon Shah (estimated 1774-1890) was an unconventional spiritual personality who, through his songs and humanistic philosophy, dared against religious and social barriers to unite people. This mausoleum complex becomes the center of spiritual and cultural activities for Bauls and followers of Lalon's teachings since it houses his grave, a Baul Akhra (sacred gathering place), a museum, and a library safeguarding his legacy. Every annual fair dedicated to Lalon-Mela commemorating Lalon's passing in October sees the convergence of countless followers and Baul singers, who in turn celebrate, through music and discussions, the life, music, songs, and philosophy of this great Baul.



Mausoleum of Lalon Shah (Source: google photo)

The philosophy of Lalon goes beyond the bounds of organized religion and caste and advocates true spirituality in human connection and self-discovery. Its songs and teachings continue to inspire and uplift individuals even up to this timeless moment from around the world. The Mausoleum of Lalon Shah symbolizes peace, harmony, and the rich Baul tradition, which attracts many scholars, artists, and practitioners from diverse backgrounds.

3.4. Description of SWOT analysis

One of the most typical tools in strategic management is SWOT analysis. It's used to build a whole development strategy (general) and functional strategies (partial) with regard to a function to be performed by a state, a local government unit, or an enterprise itself (marketing, finance, logistics, etc.). Gierszewska & Romanowska (2002) assert that SWOT is not a method of strategic analysis. Instead, it is "a unique algorithm of a strategic analysis process, a systemic proposition, and a rather variegated assessment of both external and internal factors defining the present condition of, as well, the development potential of the company". The acronym stands for strengths, weaknesses, opportunities, and threats. This method is open to different aspects of internal factors (organization as such) external factors (the closer environment -the competitive environment, and the more distant environment-the macro-environment). The combination of outside and inside factors gives four categories (Gierszewska and Romanowska, 2002): external positive opportunities, external negative threats, internal positive strengths, and internal negative weaknesses. The model for SWOT analysis is illustrated in **Fig. 1**.



Fig.1. Description SWOT analysis (Source: Gierszewska & Romanowska, 2002)

Strengths are the internal positive factors that are the essential resources, skills, and competencies used by an organization to enhance its competitive position. For a tourism destination, there are unique advantages for tourism (natural and anthropogenic), developed tourism infrastructure, qualified human resources, and the destination brand. Weaknesses are internal negative factors hindering development, such as poor financial health of a local government unit, poorly developed technical infrastructure, incompetent gmina, powiat, ask, and województwo authorities. Opportunities are external positive factors that offer the chance to make a successful event or circumstance. These could include favorable changes to tourism legal regulations, accelerated economic growth (that is, increases in personal earnings and disposable income), an improved situation in the tourism market, better transport connections to the area, and investment in people or in kind (of the state, the EU). Threats are external negative factors or barriers and risks inhibiting development and achievement of objectives, for example, changes in tourist preferences, rapidly changing tourism dynamics in surrounding areas (which can also be a positive factor), an economic downturn, difficulties in cross-border traffic, appreciation of the national currency (this concerns foreign tourists with free-floating currency exchange rate), or negative unforeseen events (e.g., flood, terrorist attacks, wars).

4. Methodology

The approach to the study is mixed methods for SWOT analysis of Lalon Shah's place in Kushtia as a prospective tourism destination. The research was conducted in different phases, and the qualitative and quantitative approaches combined with the data collection and analysis techniques were used.

4.1. Data Collection

Initially, secondary data were collected from a wide variety of sources, such as websites, published research papers, books, and sundry academic literature on Lalon Shah and his cultural significance. This data provides the basis for gaining a SWOT (Strengths, Weaknesses, Opportunities, and Threats) analysis of the Lalon Shah destination as an attraction.

The researcher has developed a structured questionnaire for the analysis based on the insights generated from the SWOT analysis to assess tourists' and local stakeholders' views. The questionnaire was carefully designed to include significant areas of tourism potential, challenges, and opportunities for the selected destination. The survey was set up on Google Forms for easy access and data collection. In total, 135 responses were received from tourists visiting the site and local people living around the site.

4.2. Data Analysis

The collected data was analyzed using SPSS 25 and MS Excel 2019 to give a thorough statistical interpretation of the collected data. A descriptive statistics test is used to derive insightful knowledge. The combination of qualitative insights from the SWOT analysis and those resulting from the survey would thus be utilized to understand better the tourism potential of Lalon Shah's site that one can expect in the future.

5. Applying SWOT analysis of Lalon Shah’s destination

<p style="text-align: center;">Strengths</p> <p><i>Cultural and Spiritual Significance</i> <i>Historical Legacy and Popularity</i> <i>Engagement through Festivals and Events</i> <i>Educational and Cultural Resource Center</i> <i>Support from Government and Local Authorities</i></p>	<p style="text-align: center;">Weaknesses</p> <p><i>Seasonal Dependence on Festivals</i> <i>Inadequate Infrastructure</i> <i>Cultural Controversies</i> <i>Limited Accessibility for International Tourists</i></p>
<p style="text-align: center;">Opportunities</p> <p><i>Expansion of Cultural and Religious Tourism</i> <i>Digital and Virtual Outreach</i> <i>Collaboration with Global Institutions</i> <i>Enhanced Visitor Facilities</i> <i>Promotion through Cultural Diplomacy</i></p>	<p style="text-align: center;">Threats</p> <p><i>Environmental Degradation</i> <i>Cultural Misinterpretations</i> <i>Competition from Other Religious and Cultural Sites</i> <i>Economic and Political Instability</i></p>

Fig.2. SWOT analysis of Lalon Shah’s Shrine (Source: Author)

5.1. Strengths of Lalon Shah’s Shrine

5.1.1. Cultural and Spiritual Significance:

The tomb is not merely the burial but rather the symbolization of Lalon Shah's humanistic philosophy contrasted with spirituality, equality, and oneness that exists beyond religions. These teachings have a significant impact on Bengali mysticism and Baul music, making this mausoleum a prominent landmark of the spiritual and cultural heritage of the region (Rahman, 2020).

Q1: The mausoleum of Lalon Shah is a distinct marker of the humanism that Lalon Shah preaches, where spirituality, equality, and unity thrive.

5.1.2. Historical Legacy and Popularity:

The influence of Lalon Shah spreads immense value beyond Bangladesh, drawing people from all corners of the world interested in his philosophy and music. The devotees gather in masses at the two annual Lalon Fairs that

serve the dual purpose of spiritual advancement and stage for Baul music (Kabir, 2019). This establishes the history and very much adds value to the place.

Q2: The mausoleum has indeed been popularized by Lalon Shah's teachings and the Lalon Fair both at home and overseas.

5.1.3. Engagement through Festivals and Events:

The Lalon Fair and Baul song festivals help promote the Baul tradition, drawing both religious pilgrims and tourists. These events foster a sense of community and keep Lalon Shah's teachings alive. The twice-yearly gatherings also bring increased attention to the shrine and keep the legacy of Lalon relevant in modern times (Khan, 2021).

Q3: This mausoleum hosts festivals, which strive to mix the public actively and usher in the Baul tradition.

5.1.4. Educational and Cultural Resource Center:

It not only embraces a museum in the mausoleum but also an academy that offers much for visitors who want to know further about Lalon's life and teaching. Besides this, the academy building that was launched in the year 2004 encompasses an auditorium that upholds cultural programs and discussions of different topics, while educational events on Lalon Shah's pointed philosophies engage the space more as a cultural-in-rich-in-intellect site (Ahmed, 2020).

Q4: The museum and academy within the shrine provide rich cultural and educational resources regarding Lalon Shah's life and teachings.

5.1.5. Support from Government and Local Authorities

The mausoleum benefits from government support, with its construction and development receiving attention from national authorities. The site is recognized as an important cultural destination, which helps garner funding and promotional efforts to increase its global reach (Khan, 2021).

Q5: The mausoleum has received appropriate support from the government as well as local authorities for its maintenance and promotion.

5.2. Weaknesses of Lalon Shah's Destination

5.2.1. Seasonal Dependence on Festivals

For example, this mausoleum has many visitors at different times of the year, most of which are linked to the Lalon Fair and the Kartik festivals. The visitors pour in during these major events; however, visitor numbers are less than expected for the rest of the year, leaving the site overall unsustainable. Due to this, programming has been required to make visitors come to the site throughout the year (Ahmed, 2020).

Q6: The mausoleum has a heavy flux of visitors, which mainly depends upon seasonal festivals, while travelling to the place on off-peak days is quite rare.

5.2.2. Inadequate Infrastructure

The infrastructure surrounding the mausoleum is inadequate, especially because it fails to accommodate the greatest influx of visitors, usually during peak times like those of the two festivals, while transport infrastructure is limited. Accommodation facilities in the area are still basic, and this loses the potential for long-term stay and overall experience for international tourists at the site (Rahman, 2020).

Q7: This insufficient transport, lodging, etc., which can lead to massive crowds at peak festivals, is completely ill-suited.

5.2.3. Cultural Controversies

Criticism has been directed towards the site for the purported activities associated with the festivity, where consumption of ganja (marijuana) is done by some participants. It forms part of their cultural rituals, albeit creating an unholy image of the mausoleum, and could possibly mislead conservatively inclined visitors or potential international tourists (Rahman, 2020).

Q8: The consumption of ganja during the festival has a negative influence on the spiritual image of the mausoleum.

5.2.4. Limited Accessibility for International Tourists

Although the shrine is important to the local congregation, it does not seem that easy for tourists from abroad to visit because of language issues, there being no international marketing for it, and stipulations, too such as poor transport and tourism facilities in the areas nearby (Kabir, 2019).

Q9: The mausoleum is not at all approachable for foreign tourists on account of linguistic barriers and promotion deficits.

5.3. Opportunities of Lalon Shah's Destination

5.3.1. Expansion of Cultural and Religious Tourism:

Cultural tourism has been growing in Bangladesh, with ever more international tourists seeking spirituality, culture, and heritage. The Mausoleum of Lalon Shah could thus promote itself as a world-class spiritual tourism destination through organized tourism packages that include performances, workshops, and religious experiences on Baul's music and Lalon's philosophy. (Kabir, 2019)

Q10: There is enormous potential to add much more to the global attraction of the mausoleum as a destination for cultural and religious tourism.

5.3.2. Digital and Virtual Outreach

Also, the mausoleum could use digitalization to increase its visibility across the world. Digital platforms like websites, virtual tours, and live-streamed events could attract attention from international visitors who cannot come to the site. The registration of online exhibitions, educational webinars, and digital archives of the works of Lalon Shah would go a long way in securing the legacy and worldwide reputation of the shrine. (Khan, 2021).

Q11: The mausoleum could become a greater global artifact through developing a digital presence, including websites and virtual tours, along with live-streamed events.

5.3.3. Collaboration with Global Institutions

By engaging with foreign universities, cultural organizations, and tourism boards, the mausoleum could become an authentic cultural and intellectual hub. Conducting international seminars and workshops on Lalon Shah and Baul tradition themes would be attractive to scholars, spiritual seekers, and artists who would visit the site (Ahmed, 2020).

Q12: Forming partnerships with international universities and cultural organizations could enhance the mausoleum's global appeal.

5.3.4. Enhanced Visitor Facilities

The mausoleum site could become a truly international and domestic tourist attraction by providing a very good tourist infrastructure, such as transportation access, accommodation, and visitor amenities. This will help transform the shrine into a perennial source of attraction instead of merely gathering tourists at festival time (Rahman, 2020).

Q13: Improved transportation, accommodation, and other facilities will make the mausoleum more feasible for international tourists.

5.3.5. Promotion through Cultural Diplomacy

Kamalekha Karposh would thus become the platform through which Bangladesh could present cultural diplomacy, bringing Lalon's shrine into context as part of its rich heritage and enticing international tourist, artist, and scholar audiences to feel the essence of Lalon's thought through art exhibitions, music festivals, and spiritual tours (Kabir, 2019).

Q14: Using the mausoleum as a platform for cultural diplomacy will attract more international tourists and scholars.

5.4. Threats of Lalon Shah's Destination

5.4.1. Environmental Degradation

The excessive number of visitors in peak seasons poses a threat of environmental degradation to the surrounding area through the destruction of natural resources and pollution.

Q15: Increased visitor numbers during peak seasons will jeopardize the environmental sustainability of the mausoleum and its immediate surroundings.

5.4.2. Cultural Misinterpretations

Overcrowding during peak seasons can damage the environment of the places surrounding the mausoleum, threatening the destruction of natural resources and increasing pollution. The mausoleum and its surroundings might, however, be subjected to damage without a sustainable management plan that is likely to dissuade prospective visitors in the future (Ahmed, 2020).

Q16: Those who know nothing about the Baul tradition risk misreading Lalon Shah's philosophy, which may adversely impact its recognition.

5.4.3. Competition from Other Religious and Cultural Sites

Shahjalal University Shrine and the Baul pilgrimage sites are not lacking in importance as religious and cultural landmarks in Bangladesh. Such attractions would take away into their fold some tourists who would otherwise visit the Mausoleum of Lalon Shah, particularly in their own account, which is better developed in terms of infrastructure and second tourism services (Kabir, 2019).

Q17: The other cultural-religious places of Bangladesh lessen the draw of Mausoleum of Lalon Shah.

5.4.4. Economic and Political Instability

Tourism to the mausoleum could be affected negatively by political instability or economic downturns in Bangladesh. Sudden changes in government priorities or budget cuts may limit preservation and promotion endeavors concerning the shrine (Khan, 2021).

Q18: The economic and political instability in Bangladesh might limit the maintenance budgets as well as promotion of the mausoleum.

6. Results and Discussions

6.1. Descriptive Statistics

Descriptive statistics is a term that refers to measures that describe and present data meaningfully so that the underlying information is much easier to interpret. Among measures of central tendency, the Mean or average method is more popular for indicating the center of distribution (Malhotra, 2010). Boone, H.N. and Boone, D.A. (2012) observe how the data varies from the mean value. They represent the 5-Point Scale mean Classification.

6.2. Five (5) Point Scale Mean Classification

Sl.	Mean Score	Interpretation
1	1.00-1.80	Very Low / Strongly Disagree
2	1.81-2.60	Low / Disagree
3	2.61-3.40	Moderate / Neural
4	3.41-4.20	High / Agree
5	4.21-5.00	Very High / Strongly Agree

Table 1: five (5) Point Scale Mean Classification (Source: Boone, H.N. and Boone, D.A., 2012).

Descriptive Statistics

	N	Sum	Mean
Q1: The mausoleum of Lalon Shah is a distinct marker of the humanism that Lalon Shah preaches where spirituality, equality, and unity thrive.	135	634	4.70
Q2: The mausoleum has indeed been popularized by Lalon Shah's teachings and the Lalon Fair both at home and overseas.	135	629	4.66
Q3: This mausoleum hosts festivals, which strive to mix the public actively and usher in the Baul tradition.	135	623	4.61
Q4: The museum and academy within the shrine provide rich cultural and educational resources regarding Lalon Shah's life and teachings.	135	629	4.66
Q5: The mausoleum has received appropriate support from the government as well as local authorities for its maintenance and promotion.	135	532	3.94
Q6: The mausoleum has a heavy flux of visitors, which mainly depends upon seasonal festivals, while travelling to the place on off-peak days is quite rare.	135	580	4.30
Q7: This insufficient transport, lodging, etc., which can lead to massive crowds at peak festivals, is completely ill-suited.	135	625	4.63
Q8: The consumption of ganja during the festival has a negative influence on the spiritual image of the mausoleum.	135	625	4.63
Q9: The mausoleum is not at all approachable for foreign tourists on account of linguistic barriers and promotion deficits.	135	568	4.21
Q10: There is enormous potential to add much more into the global attraction of the mausoleum as a destination for cultural and religious tourism.	135	625	4.63
Q11: The mausoleum could become a greater global artifact through developing a digital presence including websites and virtual tours, along with live-streamed events.	135	625	4.63
Q12: Forming partnerships with international universities and cultural organizations could enhance the mausoleum's global appeal.	135	620	4.59
Q13: Improved transportation, accommodation, and other facilities will make the mausoleum more feasible to international tourists.	135	625	4.63
Q14: Using the mausoleum as a platform for cultural diplomacy will attract more international tourists and scholars.	135	624	4.62
Q15: Increased visitor numbers during peak seasons will jeopardize the environmental sustainability of the mausoleum and its immediate surroundings.	135	634	4.70
Q16: Those who know nothing about the Baul tradition risk misreading Lalon Shah's philosophy, which may adversely impact its recognition.	135	626	4.64

Q17: The other cultural-religious places of Bangladesh lessen the draw of Mausoleum of Lalon Shah.	135	519	3.84
Q18: The economic and political instability in Bangladesh might limit the maintenance budgets as well as promotion of the mausoleum.	135	626	4.64
Valid N (listwise)	135		

Table 2: Descriptive Statistics (SPSS 25)

Table 2 is a table of descriptive statistics that aims to communicate the mean estimates for the variables. The mean value of all variables, such as

Q1: The mausoleum of Lalon Shah is a distinct marker of the humanism that Lalon Shah preaches, where spirituality, equality, and unity thrive. For tourists, it is 4.70, which indicates that they strongly agree with the statement.

Q2: The mausoleum has indeed been popularized by Lalon Shah's teachings, and the Lalon Fair, both at home and overseas, is 4.66, which indicates strongly agree with the statement.

Q3: This mausoleum hosts festivals that strive to mix the public actively and usher in the Baul tradition, which is 4.61, which strongly agrees with the statement.

Q4: The museum and academy within the shrine provide rich cultural and educational resources regarding Lalon Shah's life and teachings, which is 4.66, which strongly agrees with the statement.

Q5: The mausoleum has received appropriate support from the government as well as local authorities for its maintenance and promotion, which is 3.94, which indicates that it only agrees with the statement.

Q6: The mausoleum has a heavy flux of visitors, which mainly depends upon seasonal festivals, while travelling to the place on off-peak days is quite rare at 4.30, which indicates strongly agrees with the statement.

Q7: This insufficient transport, lodging, etc., which can lead to massive crowds at peak festivals, is completely ill-suited at 4.63, which indicates strong agreement with the statement.

Q8: The consumption of ganja during the festival has a negative influence on the spiritual image of the mausoleum, which is 4.63, which indicates strong agreement with the statement.

Q9: The mausoleum is not at all approachable for foreign tourists on account of linguistic barriers and promotion deficits, which is 4.21, which indicates strong agreement with the statement.

Q10: There is enormous potential to add much more to the global attraction of the mausoleum as a destination for cultural and religious tourism, which is 4.63, which indicates strongly agree with the statement.

Q11: The mausoleum could become a greater global artifact through developing a digital presence, including websites and virtual tours, along with live-streamed events, which is 4.63, which indicates that they strongly agree with the statement.

Q12: Forming partnerships with international universities and cultural organizations could enhance the mausoleum's global appeal, which is 4.59, which strongly agrees with the statement.

Q13: Improved transportation, accommodation, and other facilities will make the mausoleum more feasible to international tourists, which is 4.63, which indicates strongly agree with the statement.

Q14: Using the mausoleum as a platform for cultural diplomacy will attract more international tourists and scholars, which is 4.62, which indicates strongly agree with the statement.

Q15: Increased visitor numbers during peak seasons will jeopardize the environmental sustainability of the mausoleum and its immediate surroundings, which is 4.70, which indicates strong agreement with the statement.

Q16: Those who know nothing about the Baul tradition risk misreading Lalon Shah's philosophy, which may adversely impact its recognition, which is 4.64, which indicates strongly agree with the statement.

Q17: The other cultural-religious places of Bangladesh lessen the draw of the Mausoleum of Lalon Shah by 3.84, which indicates only agreeing with the statement.

Q18: The economic and political instability in Bangladesh might limit the maintenance budgets, and the promotion of the mausoleum is 4.64, which indicates strong agreement with the statement.

7. Recommendations

According to SWOT analysis and SPSS data findings, the following strategic recommendations are proposed to enhance the tourism potential of Lalon Shah's shrine and ensure its sustainable development:

Leverage Cultural and Spiritual Significance: It is a strong cultural and spiritual attractor of the shrine (Mean = 4.70) that should be incorporated into the planned curation of tourism packages that include component-related experiential, immersive activities such as performances of Baul music, philosophical sessions, and workshops based on Lalon Shah's teachings. It thus attracts visitors from home and abroad who look forward to experiencing authentic cultural and spiritual experiences.

Improve Infrastructure: The shortcomings in mobility and accommodation (Mean = 4.63) stand tall among the critical weaknesses. Investments in road, public transport, and accommodation amenities must be directed toward catering to international tourists. Public-private partnerships may be analyzed to find funds for these improvements.

Year-Round Engagement: Baul music nights, spiritual retreats, and cultural exhibitions to address the seasonality aspect in the means-which is Mean =4.30. This would normally attract visitors to the shrine from time to time in between peak festivals.

Digital Outreach: The score of potentially high digital expansion is 4.63. A comprehensive online strategy would include virtual tours, livegoing events, and a full-fledged interactive website, all for skyhigh audiences who would promote the heritage of the shrine.

Cultural Diplomacy: Cultural diplomacy (Mean = 4.62) and international institutional partnerships (Mean= 4.59) should be pursued for the globalizing agenda of the shrine. The shrine could partner with UNESCO, cultural non-governmental organizations (NGOs), and universities to carry out its research, organize exhibitions, and conduct global campaigns.

Sustainable Tourism Practices: Adoption of sustainable tourism practices is necessitated by environmental degradation concerns (Mean = 4.70). The introduction of waste management systems, caps of visitors during peak season, and infrastructure development should be done on the site in order to preserve the site's natural environment.

Address Cultural Misinterpretations: Visitor-based educational programs and guided tours would mitigate the risk of cultural misinterpretation (Mean = 4.64) on the part of visitors in the proper representation of traditions of Baul and Lalon Shah's philosophy.

Government and Stakeholder Engagement: Government support is indeed present (Mean=3.94), but stronger advocacy efforts should be engaged to secure continuous funding and policy backing towards the agenda. Involving local communities in tourism planning can further build a strong sense of ownership and inclusion in growth.

Competitive Positioning: In marketing, the shrine needs to uphold its unique humanistic philosophy and UNESCO recognition for this site so as to distinguish itself as a must-see in Bangladesh, particularly against the competition posed by other cultural sites (Mean = 3.84).

Crisis Management Planning: The argument for a contingency plan can be made based on threats posed by economic and political instability, with a grand mean of 4.64, with such funding and promotional strategies being needed to safeguard tourism activities during interruptions.

8. Contribution

The current study adds to the culture and heritage tourism literature by offering a full SWOT analysis of the shrine of Lalon Shah, generating practical recommendations for policymakers and stakeholders. It serves to address some knowledge deficiency concerning the site's potential and challenges that, to some extent, reconcile with international sustainable tourism objectives. The mixed methodology, which attempts to juxtapose qualitative insights with quantitative data, has further refined the work and added value for related areas of study concerning similar heritage sites.

9. Limitations and Future Research Directions

The limitations of the study include a relatively small sample size (135 respondents) with a local perspective. Thus, the views of international tourists may not be catered to well. Future research to improve upon this study would involve large samplings, maybe some cross-cultural comparisons, and some longitudinal impacts of the strategies put into practice. The role of technology in cultural preservation and tourist engagement could also be an avenue for further investigation.

10. Conclusion

The shrine of Lalon Shah can be a very big cultural tourism and spiritual destination devoid of infrastructure shortcomings, seasonal variability, and environmental issues for its sustainable development. Digital platforms and international collaborations, supplemented with facilities for visitors, would help secure wider recognition for the site without compromising its authenticity. This study is geared towards laying the groundwork for strategic planning and advocacy for balanced growth, which will eventually honor the legacy of Lalon Shah and the surrounding communities.

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