

**PILGRIMAGE AS A SOCIAL AND COMMUNICATION INSTITUTION:
FROM TRADITIONAL PRACTICE TO MEDIA PILGRIMAGE
IN THE CONTEXT OF HIDDEN MEDIA EFFECTS**

Svitlana Panchenko

Ph.D. in Cultural Studies, Associate Professor, Doctoral Student,
Institute of Journalism of Taras Shevchenko National University of Kyiv, Ukraine
e-mail: dolga100@ukr.net, orcid.org/0000-0001-8010-8318

Summary

The article examines pilgrimage as a social and communication institution in the context of transformations driven by digitalization and the development of the media environment (Costantino et al., 2022; George, 2025). The analysis follows the algorithm: pilgrimage as a social and communication institution → media pilgrimage as a form of its implementation → hidden media effects as a deep level of influence. An analytical formula of pilgrimage is proposed, combining spiritual, communicative, institutional, and cultural components. Based on this formula, the model of media pilgrimage as a media-mediated form of performing pilgrimage practices is analyzed. Special attention is given to the study of hidden media effects in the context of media pilgrimage, drawing on the methodological approaches of the Hidden Media Effects Lab under the supervision of Professor V. Rizun. The research demonstrates that media pilgrimage not only expands access to sacred heritage but also shapes latent levels of influence on identity, emotions, and audience behavioral attitudes. The study employs a social and communication approach (according to V. Rizun), within which pilgrimage is considered a stable form of organizing social experience, functioning through communication, symbols, media, and institutional practices (Гаврилець & Різун, 2024; Hidden Media Effects Lab, n.d.).

Key words: pilgrimage, social and communication institution, media pilgrimage, hidden media effects, social and communication approach.

DOI <https://doi.org/10.23856/7421>

1. Introduction

Pilgrimage as a socio-communication institution is a spatially transformative social phenomenon that plays a significant role in the formation and strengthening of social ties and interpersonal communication. This form of travel has deep historical roots in religious traditions and shows the human need for spiritual self-knowledge, the search for the meaning of life and moral guidelines (Turner & Turner, 1978; Panchenko & Rizun, 2024).

Pilgrimage clearly defines the purpose of the trip – visiting a holy place or religious holiday with the provision of spiritual purification, appeal to higher powers, the performance of religious rites or acts of repentance. The unity of this goal creates favorable conditions for interaction between participants who share common beliefs, values and worldviews.

As a socio-communication institution, pilgrimage improves the formation of group identity and a sense of belonging to the community. Pilgrims perceive themselves as part of a higher social group, united by a common faith and spiritual goals (Olawuyi et al., 2026). During the pilgrimage, there is active communication, exchange of experiences, meeting new people and interaction with local residents and other pilgrims, which contributes to the spread of ideas, views and mutual understanding.

In addition, pilgrimage creates conditions for the development of social and communicative skills. Interacting with representatives of different cultures, confessions and social groups, pilgrims learn tolerance, mutual respect, empathy and acceptance of diversity. They improve their ability to listen, conduct dialogue and be aware of their own role in the community.

Pilgrimage appears not only as a religious practice, but also as an effective socio-communication institution that ensures interaction between people, the formation of communities, the development of a communicative culture and the spiritual enrichment of the individual. Interaction with different people contributes to the development of social and communicative competencies, forms tolerance, empathy, mutual respect and the ability to dialogue, and also helps the individual to realize oneself as part of the community (Panchenko & Rizun, 2024).

Thus, pilgrimage as a socio-communication institution provides unique opportunities for interpersonal communication, exchange of experience and knowledge, as well as deepening the spiritual development and enrichment of the life experience of each pilgrim (Chatzopoulou, 2022). In the modern conditions of digital culture, traditional forms of pilgrimage are undergoing transformations, which actualizes the need for theoretical understanding of media pilgrimage and the hidden media effects associated with it.

The purpose of the study. The aim of this study is to conceptualize pilgrimage as a socio-communication institution and analyze its transformation from traditional religious practice to media pilgrimage in the context of digital mediatization (Panchenko & Rizun, 2025a). The study aims to integrate the formula of pilgrimage as a socio-communication institution, the scheme of media pilgrimage and the methodological framework of hidden media effects, developed within the Laboratory of Hidden Media Effects under the leadership of Professor V. Rizun, into a single analytical algorithm. The study is based on Professor V. Rizun's socio-communication approach, within which pilgrimage is considered as a sustainable form of organization of social experience, functioning through communication, symbols, media and institutional practices (Couldry, 2007; Panchenko, 2025).

The research aims to identify how digital media transform pilgrimage practices by expanding communicative spaces, institutional roles, and symbolic interactions, as well as producing latent media effects that influence social cohesion, collective identity formation, and patterns of participation in pilgrimage communities (Kalia et al., 2022).

Particular attention is paid to the analysis of the mechanisms of functioning of media pilgrimage as a stable form of social communication and institutionalized social order in the digital environment (Rachman & Rosyadi, 2024). At the same time, the research focuses on the socio-communicative dimension of media influence, without raising the issue of consciousness or subconsciousness.

Overall, the aim of the research is to expand the theoretical and methodological foundations of pilgrimage research within media and pilgrimage studies by proposing an original methodological synthesis that allows for a systematic analysis of pilgrimage in the context of modern digital media transformations (Kim et al., 2020; Zheng et al., 2023).

Research in the field of digital religion shows that new media technologies not only change the forms of access to sacred practices, but also create subtle changes in the communicative models, interpretations, and social connections of participants (Campbell, 2010; Panchenko & Rizun, 2025b; Qurashi & Sharpley, 2018; Allen-Perkins, 2025).

2. The formula of pilgrimage as a socio-communicative institution

The formula of pilgrimage as a socio-communication institution sets the theoretical framework of the study, the model of media pilgrimage specifies the mechanisms of its implementation in the digital environment, and the Hidden Media Effects Lab approach allows us to identify hidden media effects and latent levels of influence of sacred media content on the perception and behavioral reactions of the audience. The algorithm is as follows: pilgrimage as a socio-communication institution → media pilgrimage as a form of its implementation → hidden media effects as a deep level of influence.

Based on Professor V. Rizun's theory of social communications, pilgrimage can be described through a generalized formula of the social-communication institution proposed by the author within this theoretical framework:

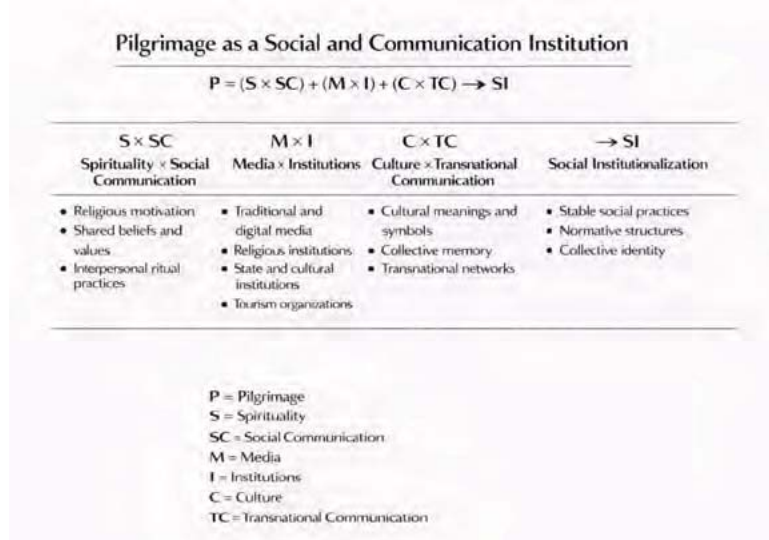


Fig. 1. The formula of pilgrimage as a socio-communication institution (according to the socio-communication approach of Professor V. Rizun)

$$P = (S \times SC) + (M \times I) + (C \times TC) \rightarrow SI,$$

де:

- P – pilgrimage;
- S – spirituality;
- SC – social communication;
- M – media;
- I – institutions;
- C – culture;
- TC – transnational communication;
- SI – social institutionalization.

The model conceptualizes pilgrimage as a socio-communicative institution formed at the intersection of spirituality, media, culture, and institutional structures.

The $S \times SC$ (Spirituality \times Social Communication) component reflects the religious motivations, shared values, and ritual communicative practices of pilgrims.

The $M \times I$ (Media \times Institutions) component represents the role of traditional and digital media, religious, state, and tourism institutions in the mediatization of pilgrimage.

The $C \times TC$ (Culture \times Transnational Communication) component captures the cultural meanings, collective memory, and transnational networks of pilgrimage.

The resulting SI (Social Institutionalization) vector signifies the stabilization of pilgrimage as a social practice, normative structure, and mechanism for forming collective identity (Panchenko & Rizun, 2025a; Panchenko & Rizun, 2025b).

This formula reflects the multidimensional nature of pilgrimage, in which spiritual motivation is combined with communicative practices, media infrastructure, and cultural contexts (Gonçalves *et al.*, 2022). Of particular importance is the component ($M \times I$), which captures the institutionally mediated role of the media in the reproduction and transmission of the pilgrimage experience (Couldry, 2007; Panchenko, 2025).

3. Media Pilgrimage as a form of implementation of a social communication institute

Media pilgrimage is emerging as a modern form of pilgrimage in the digital environment. Its model is based on the processes of documenting sacred heritage, digital cataloguing, and media mediation of spiritual experience.

Key elements of media pilgrimage include:

- sacred space (churches, monasteries, pilgrimage routes);
- digital tools (QR codes, virtual maps, multimedia guides);
- media platforms (online archives, digital catalogs, interactive routes) (Kalia *et al.*, 2022).

Thus, media pilgrimage expands the boundaries of physical presence and forms new types of participation in the sacred experience (Gemzöe, 2020; Campbell, 2010). It does not replace traditional pilgrimage, but functions as its media extension.

At the same time, media pilgrimage creates conditions for the formation of a double coding of sacred content and possible interpretative drift, which manifest themselves at the level of emotional and symbolic perception of the audience (Lundby, 2014).

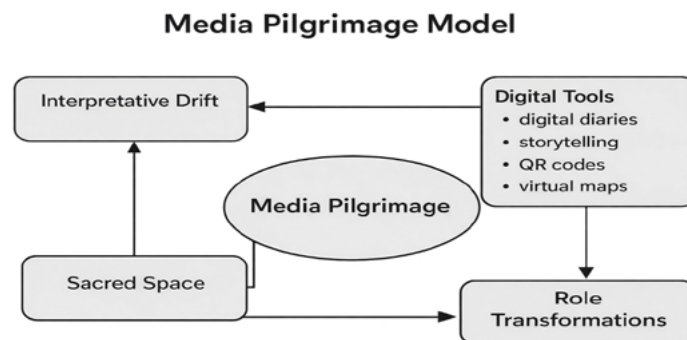


Fig. 2. Media pilgrimage model (Panchenko, S., & Rizun, V., 2025a)

4. Hidden Media Effects in the Context of Media Pilgrimage

The analysis of media pilgrimage at the level of hidden media effects opens up new methodological perspectives that are consistent with the approaches of the Hidden Media Effects Lab under the leadership of Professor V. Rizun (Gavrylets & Rizun, 2024; Hidden Media Effects Lab, n.d.).

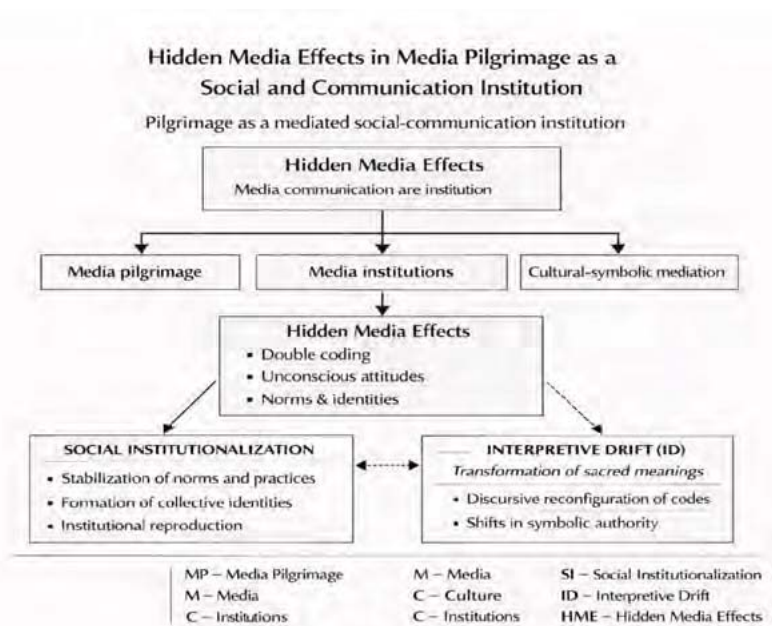


Fig. 3. Scheme of hidden media effects in the context of pilgrimage (within the framework of the social communication approach and the concept of Hidden Media Effects of Professor V. Rizun)

Hidden media effects manifest themselves through:

- double coding of sacred content (explicit and latent levels);
- the influence of visual and symbolic codes on emotions and identity;
- possible interpretative drift that changes the perception and assessment of sacred experience;
- the formation of implicit behavioral orientations.

In the context of media pilgrimage, media content functions not only as a source of information, but also as a powerful psycho-emotional stimulus that can influence the perception of the sacred, a sense of belonging, and spiritual experiences (Rizun, 2012; Gavrylets & Rizun, 2024).

The concept of Hidden Media Effects, developed within the scientific school of Professor V. Rizun, guides the researcher towards identifying latent media influences and demonstrates the need to expand traditional socio-communication analysis in an interdisciplinary direction (Rizun, 2012; Hidden Media Effects Lab, n.d.).

5. Research methods

The methodological basis of the study is an interdisciplinary socio-communication approach, which allows us to analyze pilgrimage as a socio-communication institution in the context of modern media transformations (*Rizun, 2012; Couldry, 2007*). This approach is combined with the theory of the mediatization of religion, which explains how the media not only transmit religious meanings, but also actively transform religious practices, experiences and institutional forms (*Hjarvard, 2008*).

To conceptualize pilgrimage as a sustainable form of social order and communication, elements of institutional analysis are applied, which allows us to consider pilgrimage not only as an individual religious practice, but also as an institutionalized system of norms, roles, symbolic interactions and communicative practices that evolve in the context of digitalization (*Martino, 2012; Panchenko & Rizun, 2024*).

The empirical-analytical framework of the study includes qualitative methods adapted to the study of media pilgrimage, including:

- discourse analysis of media texts related to pilgrimage in digital platforms and social networks;
- visual-interpretive analysis of digital narratives, symbols, and audiovisual representations of sacred sites (*Kanaan Amat, Crous-Costa & Aulet, 2019; Wu, Chang, & Wu, 2019*);
- elements of digital ethnography aimed at studying the formation of virtual communities of pilgrims and their communicative practices in the digital environment (*Johannsen & Ohrvik, 2020; Jorge, 2023*).

Separately, the research methodology is based on the conceptual provisions developed within the Laboratory of Hidden Media Effects under the leadership of Professor V. Rizun. The application of this theoretical and methodological framework allows us to identify hidden media effects produced by religious and pilgrimage media content, in particular at the level of symbolic influence, emotional involvement and implicit value orientation, without directly addressing the issues of consciousness or subconsciousness (*Rizun, 2012*).

The integration of these approaches allows us to practically apply the author's theoretical model, which combines the formula of pilgrimage as a socio-communication institution, the scheme of media pilgrimage and the framework of hidden media effects. Such a methodological algorithm makes it possible to trace the transformation of traditional pilgrimage practices into media pilgrimage through the processes of media mediation, to analyze the institutionalization of communicative structures in the digital environment, and to identify the functioning of hidden media effects as a stabilizing and influential mechanism of social communication (*Campbell, 2010; Campbell, 2012*).

6. Results and discussion

Within the framework of this study, pilgrimage is understood not only as a traditional religious practice, but also as a socio-communication institution that functions in the conditions of digital media reality. The proposed author's theoretical and methodological framework, which combines the formula of pilgrimage as a socio-communication institution, the scheme of media pilgrimage and the approaches of the Hidden Media Effects Lab according to V. Rizun, allows expanding the analytical possibilities of studying religious practices in the media environment (Hidden Media Effects Lab).

The results of the analysis show that media pilgrimage is not just a technological extension or digital representation of traditional pilgrimage (Farooq & Altintas, 2022). It appears as an independent level of socio-communication interaction, within which sacred meanings are transmitted, structured and reproduced using the media. It is in this dimension that hidden media effects manifest themselves, which are not reduced to direct information or religious propaganda, but are implemented through symbolic, visual and narrative mechanisms of media content.

The application of the concept of Hidden Media Effects within the socio-communication approach made it possible to interpret media pilgrimage as an environment for the formation of latent communication influences. This is not about measuring individual psychophysiological reactions, but about structural media effects that affect collective perceptions of the sacred, the sense of belonging to the pilgrim community and the institutional legitimation of religious experience in the digital space.

In this context, media pilgrimage is a key element that integrates the double coding of sacred content, visual-symbolic strategies and socio-communication mechanisms of influence. It is important that double coding within the framework of this study is considered not as an autonomous phenomenon, but as an internal mechanism of media pilgrimage, which is implemented precisely through the media infrastructure (Wu W., 2020).

Thus, the proposed model allows us to move from the description of individual digital practices to the institutional analysis of media pilgrimage, considering it as a systemic phenomenon embedded in the broader context of social communication. This confirms the feasibility of using the Hidden Media Effects Lab concept not as an empirical toolkit, but as a methodological framework that ensures theoretical coherence of the research and opens up prospects for further interdisciplinary studies (Kim et al., 2020; Petrova et al., 2025).

Praxeological Case Fragment «Praxeology of Pilgrimage: From Local Churches to Global Routes» with the Implementation of the Formula «Pilgrimage as a Social and Communication Institution»

Table 1

**Pilgrimage as a socio-communication institution:
praxeological cases of local and international dimensions**

Pilgrimage Site / Route	Scale	Dominant Form of Pilgrimage	Key Elements of the Formula	Media Function	Type of Institutionalization
Church of St. Paraskeva (Transcarpathia)	Local	Limited physical + media pilgrimage	$(S \times SC) + (M \times I)$	Preventive, mobilizing	Local, partially institutionalized (partial institutional decline)
Bell Tower, village of Nimetska Mokra (Transcarpathia)	Local / memorial	Exclusively media pilgrimage	$(M \times I) + (C \times TC)$	Memorial	Physically deinstitutionalized, symbolically reproduced through media
Camino de Santiago	Transnational	Mass physical + digital	Full formula P	Navigational, narrative	Transnationally institutionalized
Fátima	Global	Mass physical + media-mediated	$(S \times SC) + (M \times I)$	Symbolic, emotional	Centralized global institutionalization

Within the framework of the study, praxeological cases of media pilgrimage are analyzed according to a step-by-step algorithm that reflects the logic of the functioning of pilgrimage as a socio-communication institution. At the first level, pilgrimage is considered as an institutionalized form of social communication that combines spiritual motivation, collective practices and cultural codes. It is this level that sets the normative and symbolic framework of pilgrimage interaction regardless of the specific spatial or media context (*Hjarvard, 2023*). At the second level, the institutional model is concretized through media pilgrimage as a form of pilgrimage implementation in the conditions of digital media reality. In praxeological cases, this is manifested through the use of digital catalogs, visual narratives, cartographic interfaces and shared memory platforms that transform sacred space into a media-mediated communication node. Thus, media pilgrimage serves as a practical mechanism for reproducing the institutional functions of pilgrimage in the context of limited or absent physical presence (*Allen-Perkins, 2025*).

At the third, deeper level of analysis, latent media effects emerge that arise as a result of the audience's systematic interaction with media-mediated forms of sacred content. Within the cases considered, these effects manifest themselves not in the form of direct conviction or religious mobilization, but through the latent formation of emotional involvement, symbolic presence, and a sense of belonging to a broader pilgrimage community. It is at this level that media pilgrimage acquires a stabilizing function, ensuring the institutionalization of pilgrimage as a socio-communication practice in the digital environment (*Qurashi & Sharpley, 2018*).

7. Conclusions

As a result of the conducted research, the possibility of a comprehensive analysis of pilgrimage within the framework of a socio-communication approach, taking into account modern processes of mediatization of religious practices, was substantiated. The author of the article applied the author's concept of analysis, built on a combination of the formula of pilgrimage as a socio-communication institution, the scheme of media pilgrimage and the methodological framework of the laboratory of hidden media effects of Professor V. Rizun (*Panchenko & Rizun, 2025b*).

Using the formula of pilgrimage as a socio-communication institution made it possible to clearly structure pilgrimage as an institutionalized communication process in which sacred space, a community of pilgrims, communicative practices and media interact. This made it possible to trace how pilgrimage ensures the formation of social ties, group identity, the transmission of values and the reproduction of institutional tradition.

The application of the media pilgrimage scheme expanded the analytical field of the study, making it possible to single out media pilgrimage as an institutionalized form of pilgrimage practice in the digital environment. Within the framework of this scheme, the relationship between the processes of digital cataloguing of sacred heritage (*Gemzöe, 2020*), the use of multimedia tools and the formation of new formats of socio-communicative interaction was clearly traced. This made it possible to show that media pilgrimage does not deny traditional pilgrimage, but functions as its structural extension. The methodological involvement of the concept of hidden media effects of Professor V. Rizun, developed within the activities of the Hidden Media Effects Lab (*Gavrylets & Rizun, 2024*), provided the opportunity to analyze latent communication effects associated with media-mediated forms of pilgrimage. Within this approach, media are considered not only as channels of information transmission, but as a communication environment in which the effects of forming involvement, symbolic presence,

collective interpretation of sacred space and social integration of pilgrims are structurally embedded (Panchenko et al., 2025).

Thus, the combination of the formula of pilgrimage as a socio-communication institution, the scheme of media pilgrimage and the methodology of the laboratory of hidden media effects made it possible to clearly trace, isolate and systematize the key socio-communication mechanisms of modern pilgrimage, in particular in its media-mediated forms.

The proposed author's model creates a holistic theoretical and methodological basis for further research into media pilgrimage, digital sacred heritage and latent communication processes in the field of social communications.

The choice of pilgrimage as an object of study is due to its unique socio-communication status among religious practices. Unlike other forms of religious activity, pilgrimage combines interpersonal, group, institutional and media-mediated communication, functioning simultaneously as an event, a process and a spatially localized communicative action. It is this multilevel nature that makes it methodologically representative for analysis as a socio-communication institution.

In addition, pilgrimage is historically associated with mass social mobility and the transmission of symbols, meanings and values, which enhances its communication potential compared to local religious practices. In modern conditions of mediatization, pilgrimage demonstrates structural compatibility with digital formats, which allows us to consider media pilgrimage as a logical extension of traditional practice.

It is in this context that pilgrimage creates a productive field for the application of the methodology of V. Rizun's Hidden Media Effects Lab, since media-mediated forms of sacred communication contain latent effects related to symbolic involvement, a sense of presence, and the formation of collective identity. Thus, pilgrimage is not an exceptional but a model phenomenon that allows for a theoretically correct study of the transformation of religious communication in the conditions of the modern media environment (Panchenko & Rizun, 2025a; Hidden Media Effects Lab, n.d.).

References

1. Havrylets, Yu. D., & Rizun, V. V. (2024). *Mediaefekty: istorychnyi pohliad: navch. posib. [Media effects: a historical perspective: a textbook]*. Kyiv: Taras Shevchenko National University of Kyiv. https://www.researchgate.net/publication/380000932_Mediaefekti_istoricnij_poglad?channel=doi&linkId=6626d43243f8df018d21bb35&showFulltext=true
2. Allen-Perkins, D. (2025). *Sacred Yet Connected? How Contemporary Pilgrims Construct Digital Authenticity on the Camino de Santiago*. *Social Sciences*, 14(11), 634. <https://doi.org/10.3390/socsci14110634>
3. Campbell, H. (2010). *When Religion Meets New Media (1st ed.)*. Routledge. <https://doi.org/10.4324/9780203695371>
4. Campbell, H.A. (Ed.). (2012). *Digital Religion: Understanding Religious Practice in New Media Worlds (1st ed.)*. Routledge. <https://doi.org/10.4324/9780203084861>
5. Chatzopoulou, I. (2022). *Virtual tourism, virtual reality and technology use: Applications and implications for religious and pilgrimage tourism*. In *Transcending borders in tourism through innovation and cultural heritage: Proceedings of the 8th International Conference IACuDiT (pp. 1021–1036)*. Springer. https://doi.org/10.1007/978-3-030-92491-1_61
6. Costantino, C., Mantini, N., Benedetti, A. C., Bartolomei, C., & Predari, G. (2022). *Digital and Territorial Trails System for Developing Sustainable Tourism and Enhancing Cultural*

- Heritage in Rural Areas: The Case of San Giovanni Lipioni, Italy. Sustainability, 14(21), 13982. <https://doi.org/10.3390/su142113982>*
7. Couldry, N. (2007). *Pilgrimage in mediaspace: Continuities and transformations. Etnofoor, 20(1), 63–73. <https://doi.org/10.1016/j.annals.2009.10.016>*
8. Farooq, M., & Altintas, V. (2022). *Role of technology on religious tourism in Turkey. In ICT as innovator between tourism and culture (pp. 67–80). IGI Global. <https://doi.org/10.4018/978-1-7998-8165-0.ch005>*
9. Gemzöe, L. (2020). *In Nature's Cathedral: Caminoization and Cultural Critique in Swedish Pilgrim Spirituality. Numen, 67(5-6), 483-507. <https://doi.org/10.1163/15685276-12341599>*
10. George, R. (2025). *Faith in the digital age: Exploring the changing diaspora of religious tourism. In Technology and religious tourism: Emerging trends, cases and futuristic perspectives (pp. 119–137). Emerald Publishing. <https://doi.org/10.1108/978-1-83662-260-420251009>*
11. Gonçalves, A. R., Dorsch, L. L. P., & Figueiredo, M. (2022). *Digital tourism: An alternative view on cultural intangible heritage and sustainability in Tavira, Portugal. Sustainability, 14(5), 2912. <https://doi.org/10.3390/su14052912>*
12. Hidden Media Effects Lab. (n.d.). *Taras Shevchenko National University of Kyiv. <https://www.researchgate.net/lab/Hidden-Media-Effects-Lab-Volodymyr-Rizun>*
13. Hjarvard, S. (2008). *The mediatization of religion: A theory of the media as agents of religious change. Northern Lights: Film & Media Studies Yearbook, 6(1), 9-26. https://doi.org/10.1386/nl.6.1.9_1*
14. Johannsen, D., & Ohrvik, A. (2020). *How to be a pilgrim: Guidebooks on the Norwegian St. Olav Ways and the heritagization of religion. Numen, 67(5–6), 508–536. https://brill.com/view/journals/nu/67/5-6/article-p508_4.xml*
15. Jorge, A. (2023). *Pilgrimage to Fátima and Santiago after COVID: Dis/connection in the post-digital age. Mobile Media & Communication, 11(3), 549-565. <https://doi.org/10.1177/20501579221151041>*
16. Kalia, P., Mladenović, D., & Acevedo-Duque, Á. (2022). *Decoding the trends and the emerging research directions of digital tourism in the last three decades: A bibliometric analysis. SAGE Open, 12(4). <https://doi.org/10.1177/21582440221128179>*
17. Kanaan Amat, M., Crous-Costa, N., & Aulet, S. (2019). *Interpretation tools for religious heritage. In Tourism, pilgrimage and intercultural dialogue: Interpreting sacred stories (pp. 85–95). CAB International. <https://www.cabidigitallibrary.org/doi/book/10.1079/9781789241129.0000>*
18. Kim, B., Kim, S., & King, B. (2020). *Religious tourism studies: Evolution, progress, and future prospects. Tourism Recreation Research, 45(2), 185–203. <https://doi.org/10.1080/02508281.2019.1664084>*
19. Lundby, K. (2014). *Mediatization of Communication. Berlin, Boston: De Gruyter Mouton. <https://doi.org/10.1515/9783110272215>*
20. Martino, L. M. S. (2012). *Mediação e mediação da religião em suas articulações teóricas e práticas: Um levantamento de hipóteses e problemáticas. In Mediação & mediação (pp. 219–244). EDUFBA. URL: https://repositorio.ufba.br/ri/bitstream/ri/6187/1/MIDIATIZACAO_repositorio.pdf*
21. Olawuyi, O. S., Raheem, O. W., & Oni, A. S. (2026). *Drivers of religious tourism in Nigeria: Spiritual and secular reasons. International Journal of Religious Tourism and Pilgrimage, 13(4), Article 5. <https://arrow.tudublin.ie/ijrtp/vol13/iss4/5>*
22. Panchenko S., Rizun V. (2024). *On the Importance of Communications in the Field of Pilgrimage and Religious Tourism as a Social and Institution. Current Issues of Mass Communication, 35, pp. 22–30. <https://doi.org/10.17721/CIMC.2024.35.22-30>*

23. Panchenko, S. (2025). Digitalization of pilgrimage sites in the modern media space. In *Journalism, media, PR and advertising: A contemporary perspective (Conference proceedings, Riga, Latvia)*. <https://doi.org/10.30525/978-9934-26-516-7-4>
24. Panchenko, S., & Rizun, V. (2025a). Mediatization of religion: Toward understanding pilgrimage in the digital environment. *Current Issues of Mass Communication*, 38, 128–141. <https://doi.org/10.17721/CIMC.2025.38.128-141>
25. Panchenko, S., & Rizun, V. (2025b). Digital cataloguization of pilgrimage: Mediatization and preservation of sacred objects. *KELM (Knowledge Education Law Management)*, 5(11). <https://doi.org/10.51647/kelm.2025.5.11>
26. Panchenko, S., Litovka-Demenina, S., Zatsepina, N., Berezivska, O., & Yarmolyk, D. (2025). Social institutions and media strategies in the context of religious tourism development. *International Journal on Culture, History and Religion*, 7(1), 100–114. <https://doi.org/10.63931/ijchr.v7iS11.137>
27. Petrova, I., Maraieva, U., Dobrunova, L., Mylenka, H., & Rakityanska, L. (2025). Digital art as a tool for social influence in the modern media space and metaverse. *Metaverse: Basic and Applied Research*, 4, 116. <https://mr.ageditor.ar/index.php/mr/article/view/116>
28. Qurashi, J., & Sharpley, R.A. (2018). The Impact of SMART Media Technologies (SMT) on the Spiritual Experience of Hajj Pilgrims. *International Journal of Religious Tourism and Pilgrimage*, 6, 6. URL: https://arrow.tudublin.ie/cgi/viewcontent.cgi?params=/context/irtp/article/1042/&path_info=auto_convert.pdf
29. Rachman, Y., & Rosyadi, K. (2024). Synergy practice of religious tourism development in the era of digitalization. *E3S Web of Conferences*, 499, 01012. <https://doi.org/10.1051/e3sconf/202449901012>
30. Rizun, V. V. (2012). *Theory of social communications*. Institute of Journalism, Taras Shevchenko National University of Kyiv. http://journalib.univ.kiev.ua/Do_postanovky_problemy.pdf.
31. Tresnawaty, B., & Risdayah, E. (2024). Integrating intercultural communication and religious tourism: A phenomenology study of cultural worship at Loang Baloq Tomb, Indonesia. *Journal of Intercultural Communication*, 25(2). <https://doi.org/10.36923/jicc.v25i2.1100>
32. Turner, V., & Turner, E. (1978). *Image and pilgrimage in Christian culture: Anthropological perspectives*. Columbia University Press. <https://books.google.com/books?id=4a9kAAAAMAAJ>
33. Wu, H. C., Chang, Y. Y., & Wu, T. P. (2019). Pilgrimage: What drives pilgrim experiential supportive intentions? *Journal of Hospitality and Tourism Management*, 38, 66–81. <https://doi.org/10.1016/j.jhtm.2018.11.001>
34. Wu, W. (2020). Analysis of digital tourism, virtual tourism and wisdom tourism. In *Proceedings of the International Conference on Cyber Security Intelligence and Analytics* (pp. 18–25). Springer.
35. Zheng, D., Huang, C., & Oraltay, B. (2023). Digital cultural tourism: Progress and a proposed framework for future research. *Asia Pacific Journal of Tourism Research*, 28(3), 234–253. <https://doi.org/10.1080/10941665.2023.2217958>