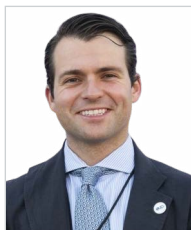


The Macarena Brotherhood: analysis of engagement 2020-2024

La Hermandad de la Macarena: análisis del engagement 2020-2024



Diego Berraquero Rodríguez. PhD from the Universidad Católica San Antonio de Murcia, with a dissertation on the “Influence of social media as a corporate communication tool in the digital strategy for the promotion and management of Liga ASOBAL”. He is Head of Communication, Advertising and Marketing, and a lecturer in the area of Business Administration at the Escuela Universitaria de Osuna, affiliated with the University of Seville. He holds a degree in Labour Relations and Human Resources, a master’s degree in Commercial Management and Marketing from ESIC, and another in Digital Marketing and Social Media Management from the UEMC. His research focuses on digital communication and the impact of social media across different sectors. He also researches religious brands and confraternity marketing. He has published in high-impact journals (JCR-SJR) and has participated in scientific and organising committees for conferences and academic events.

Escuela Universitaria de Osuna (centro adscrito a la Universidad de Sevilla), Spain

diegobr@euosuna.org

ORCID: 0009-0007-4238-0098



Francisco Javier Cristófol Rodríguez. holds a PhD in Journalism and is currently a doctoral candidate in Economics and Business at the University of Málaga. He holds an Official Master’s Degree in Journalism from CEU and an Official Master’s Degree in Teacher Training from the University of Málaga. He also completed the GESCO Master’s programme at ESIC and the European Advanced Programme in Digital Marketing at ICEMD. His research lines are related to confraternity marketing and communication, as part of his second doctoral thesis. He also conducts research in the fields of place branding, journalism, and political communication. He is currently a lecturer at the International University of La Rioja (UNIR) and is, or has been, a member of the teaching staff at Loyola University Andalusia, Universidad Europea, Universitat Oberta de Catalunya, the Autonomous University of Bucaramanga in Colombia, and the University of the Sacred Heart in Puerto Rico.

Universidad Internacional de La Rioja, Spain

Franciscojavier.cristofol@unir.net

ORCID: 0000-0002-0967-3514

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Abstract:

This analysis delves into the universe of the Hermandad de la Macarena, one of the most iconic institutions of Andalusian popular religiosity, to examine how it has successfully reinvented itself in the digital sphere amidst the circumstances brought about by Covid-19. The study analyzed the brotherhood’s social media activity between 2020 and 2024, employing a mixed-method approach that combines a quantitative analysis of interactions on official platforms with an interview with the

Resumen:

Este análisis se adentra en el universo de la Hermandad de la Macarena, una de las instituciones más emblemáticas de la religiosidad popular andaluza, para examinar cómo ha sabido reinventarse en el ámbito digital pasando por la coyuntura generada por la Covid-19. Se examinó la actividad en redes sociales de la hermandad entre 2020 y 2024, empleando un enfoque mixto que combina un análisis cuantitativo de interacciones en plataformas oficiales con una entrevista al responsa-

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communications manager. The periods were compared between the years of restrictions and the subsequent recovery of normal activity. The data reflects a significant increase in digital engagement after the pandemic, highlighting the role of social media in preserving and disseminating its legacy. During the years of restrictions, the platforms became a key space for maintaining connection with the community, showcasing the brotherhood's resilience and ability to adapt to adversity. The Hermandad de la Macarena exemplifies how tradition and technology can effectively converge. Its digital strategy has not only allowed it to preserve its identity but also expand its influence and strengthen its bond with devotees.

Keywords:

Macarena, social media, cofrade marketing, digital communication, Covid-19, engagement.

ble de comunicación. Los periodos se compararon entre los años de restricciones y la posterior recuperación de la actividad normal. Los datos reflejan un aumento significativo en el compromiso digital tras la pandemia, lo que evidencia el papel de las redes sociales en la conservación y difusión de su legado. Durante los años de restricciones, las plataformas se convirtieron en un espacio clave para mantener la conexión con la comunidad, y mostraban la capacidad de resiliencia y adaptación de la hermandad ante la adversidad. La Hermandad de la Macarena demuestra cómo la tradición y la tecnología convergen. Su estrategia digital ha preservado su identidad, ampliado su influencia y reforzado su vínculo con los devotos.

Palabras clave:

Macarena, redes sociales, marketing cofrade, comunicación digital, Covid-19, engagement.

1. Introduction

The Virgin of Esperanza Macarena of the Brotherhood of La Macarena in Seville constitutes one of the main symbols of popular religiosity in Andalusia and Spain, serving as a fundamental pillar in heritage, spiritual, social, and even economic terms within the population. Despite operating as an entity with a strong impact on the public, its participation in Andalusia's Holy Week is the greatest example of a cultural and religious manifestation, attracting both devotees and tourists (Berraquero-Rodríguez & Cristòfol, 2025).

Beltrán (2018) states that Holy Week is the phenomenon with the greatest associative activity in the country, noting that it is home to more than 10,000 officially registered brotherhoods. These religious corporations bring together more than three million people, reflecting their notable influence in the social fabric. In the Andalusian context, Seville stands as the epicentre of the brotherhood phenomenon, where the number of brothers has grown exponentially: from 100,000 in 1998 to 215,000 in 2018, wherein the Brotherhood of La Macarena stands out, which, prior to the COVID-19 pandemic, had nearly 15,000 registered brothers.

Public interest in Holy Week is not limited to religious reasons. A study conducted by the Centro de Investigaciones Sociológicas (CIS) in 2022 showed that 30% of Spaniards regularly attend processions, while 37.7% do so occasionally. The motivations vary: 30.2% of the respondents attribute it to their religious beliefs, 21.5% to tradition, 19.5% to the festive nature of the celebration, and 14.3% to an interest in its artistic value.

Such is the magnitude of the brotherhood phenomenon that López & Gómez (2019) highlight its significant economic impact. In this regard, a study conducted by the Chair of Brotherhood Studies at the University of Malaga reveals that, during Holy Week 2016, the city of Malaga generated over €82 million in revenue, largely driven by tourism (University of Malaga, 2017).

In this sense, the brotherhoods form the backbone of Holy Week as an event that integrates devotion, art, culture, and economic dynamism, thereby driving tourism, as shown by Millán & Pérez (2017) on popular religiosity and the brotherhoods. Villa (2006)

has demonstrated how there has been an exponential increase in the number of participants over the last five decades, extending its ability to attract pilgrims from increasingly more distant territories.

Dynamic and uncertain environments, along with the passage of time and the demands of society have created a possibility of adaptation which have continuously raised management standards, public presence, and constant update (Cancelo *et al.*, 2015). Both the Catholic Church, brotherhoods, and confraternities have demonstrated a remarkable ability for resilience, seeking out and adopting new tools that enable their active integration into today's society and an effective response to its demands (Cristòfol, 2024).

Within this framework, the Brotherhood of La Macarena, as in the case of the Romería del Rocío, is characterised by popular devotion and veneration of the Virgin, which has grown exponentially in the past fifty years, becoming an event of great social and cultural relevance (Villa, 2006; Paniza-Prados & Puertas Cañaveral, 2010). In this case, its basilica receives more than 1.5 million visitors annually, which demonstrates the relevance of Marian devotion not only as a centre of religiosity, but also as a major tourist attraction, as detailed by Cristòfol (2024). Over the years, La Macarena has evolved into the establishment of an institutional brand that transcends its religious origins, representing values and an identity with both local and international projection. This capacity of adaptation and efficient management positions it as an organisational model comparable to that of large corporations (Vidal, 2004; Miguel, 2024).

In the new brotherhood paradigm, the rise of social media has played a significant role in the visibility and global reach of religious events, thanks to a profound redefinition of traditional communication dynamics. According to Becerra-Fernández & Díaz-Cuevas (2022), platforms such as Facebook, X (formerly Twitter), Instagram, or YouTube—with livestreaming—, are key to the promotion and direct engagement of the congregation, for those who, due to distance or health issues, cannot physically attend these events (Fernández & Sánchez, 2018).

The aforementioned digital progress yielded beneficial results during the health crisis arising from the COVID-19 pandemic, which marked a decisive turning point in the relationship between the brotherhoods and the digital environment. Navarro (2020) notes that many brotherhoods were forced to migrate to the virtual environment due to imposed restrictions. This shift not only demonstrated these institutions' capacity for adaptation, but also their resilience in an environment of uncertainty and highlights the strategic importance of new technologies in preserving religious worship during times of crisis, as shown by Cristòfol *et al.* (2024) in their study on the use of social media by the Brotherhood of Rocío de Almonte during COVID-19.

At the institutional level, the role of social media in the construction of more participatory and bidirectional communication has been widely recognised. Cancelo *et al.* (2015) argue that the use of these platforms has been crucial in capturing the interest of younger generations, who find social media to be an accessible and familiar channel for connecting with their faith and with religious activities. This strategy has modernised the image of the brotherhoods and ensured their continuity across generations.

From an economic perspective, the use of social media has had a direct impact on the development of religious tourism in cities such as Jerez de la Frontera and Cartagena. Cano (2020) highlights how the multimedia content shared by the brotherhoods via social media has contributed to an increase in tourism during Holy Week by highlighting the artistic and heritage richness of these celebrations. This phenomenon has generated a positive economic impact, reinforced the tourism industry and benefitted the local economies of the regions involved.

However, despite significant progress, major challenges remain regarding the use of social media by the brotherhoods. Cristòfol *et al.* (2023) note that many brotherhoods adopt a digital presence without a defined strategy, which limits the potential of the platforms. This approach, defined as the “being effect”, reflects the tendency of some religious organisations to maintain an online presence without adequately leveraging the available tools to generate effective and interactive communication.

As evidence of the importance of the digitalisation of the brotherhoods and confraternities in terms of communication, there has been a proliferation of academic research focused on the use of social media as key instruments in the institutional and corporate communication of religious entities, which have the opportunity to improve their online communities and, consequently, their offline ones (Cristòfol, 2024; González, 2024; Cristòfol *et al.*, 2025) through these digital tools. Based on this need, the following objectives have been formulated:

- O1: To evaluate the impact of the Brotherhood of La Macarena’s digital communication through its official social media accounts, particularly during Holy Week days from 2020 to 2024.
- O2: To compare the level of engagement and participation among devotees between the years in which Holy Week was celebrated with restrictions due to the pandemic (2020 and 2021) and the years in which celebrations resumed without limitations (2022, 2023 and 2024).
- O3: To analyse the current communicative strategy of the Brotherhood of La Macarena, its future projection, and the use of new digital platforms as a means to expand its international reach and visibility.

2. Methodology

The methodology used in this study is based on an analysis of the interactions generated by posts from official social media accounts of the Brotherhood of La Macarena, as it has already been done with other religious corporations (Cristòfol, 2024). The analysis focused on the posts published during Lent season and Holy Week in the years 2020, 2021, 2022, 2023, and 2024, years selected for their highly symbolic and communicative value within the liturgical calendar. This period spans from Ash Wednesday to Easter Sunday of each year, in accordance with the Church’s official calendar. Although the Brotherhood’s activities continue throughout the year, this timeframe was chosen because it concentrates a greater volume of digital content production, as well as a notable increase in user engagement.

Table 1. Period analysed by the study

Year	Ash Wednesday	Holy Week
2020	26 February	5–12 April
2021	17 February	28 March–4 April
2022	2 March	10–17 April
2023	22 February	2–9 April
2024	14 February	24–31 March

Source: Compiled by the authors (2025)

The accounts analysed are shown in Table 2. The sample was obtained using the FanPage Karma analytics tool, an online platform that facilitates the management, monitoring, and evaluation of social media performance.

Table 2. Official social media accounts of the Brotherhood of La Macarena analysed

X	@Hdad_Macarena
Facebook	Hermandad de la Macarena (Oficial)
Instagram	@lamacarena_hermandad
YouTube	Macarena Televisión

Source: Compiled by the authors (2025)

This tool offers a range of functionalities, including the analysis of accounts across various social media platforms, the comparison with competitors, the measurement of audience interaction and engagement, as well as the optimisation of content strategies. Among the key performance indicators (KPIs) it provides, there are data on reach, impressions, and engagement rates, which are essential for evaluating digital performance.

Data collection was carried out by downloading all posts published during the specified period, sorted by the number of interactions (reactions, comments, and shares). The final corpus consisted of 2,290 posts, collected between the years 2020 and 2024. The accounted interactions correspond to visible public actions (likes, reactions, comments, shares, among others) generated by the users. This methodological decision ensures traceability and comparability of the data, avoiding biases arising from inaccessible or partial metrics.

Moreover, data cleaning and filtering criteria were applied to remove duplicate posts or recording errors. The consistency of the date, social media platform, and the number of interactions were verified, and the records were adjusted to the Europe/Madrid time zone to homogenise the results.

In order to improve the data interpretation, average engagement rates were calculated by post and by platform, and trends were compared before, during and after the pandemic. In addition, an exploratory analysis was carried out on the content from the posts with the highest engagement rates (>1%), identifying thematic patterns and predominant formats. This sub-analysis does not alter the quantitative approach of the study, but allows the results to be contextualised from a qualitative perspective.

Table 3. Number of posts by period

Year	X	Facebook	Instagram	YouTube	Total for the year
2020	2	276	56	32	366
2021	9	309	50	8	376
2022	4	276	90	21	391
2023	30	244	45	24	343
2024	488	256	47	23	814
Total	533	1.361	288	108	2290

Source: Compiled by the authors (2025)

To complement the general analysis, posts that reached an engagement rate of over 1% were identified; this rate is understood as the ratio of total interactions (reactions, comments, and shares) to the number of followers of the account on the publication date. This threshold was used as a relevance criterion to isolate posts that generated a significantly higher response than the overall average, in line with the standards used in research of organic performance on social media (Marcos-García & Viñarás-Abad, 2022).

These posts (all from social media platform Facebook) were qualitatively and contextually analysed, considering their subject matter, tone, format, and time of publication. This review enabled the identification of recurring patterns in the content that elicit the highest engagement, primarily those of a devotional or symbolic nature, highly emotional and with a strong connection to the titles of the Brotherhood. The findings derived from this sub-analysis are interpreted as exploratory indicators that complement the quantitative results, without altering the statistical design of the study.

The quantitative study has been complemented by an in-depth interview, which provides a qualitative approach to the results. In the context of an academic research, an in-depth interview is conceived as a qualitative data collection technique that involves a detailed and comprehensive exchange between the researcher and the participant. This approach allows for an in-depth exploration of individual perceptions, experiences, attitudes, beliefs, values, and behaviours regarding a specific subject, by providing an enriching perspective of the phenomena under investigation from the participants own point of view (DiCicco-Bloom & Crabtree, 2006). The in-depth interviews adopt a semi-structured or completely open-ended form, which encourages

flexible conversation and the spontaneous appearance of relevant subjects, facilitating the exploration of unexpected aspects by the researcher (Eppich *et al.*, 2019).

This method is particularly valuable in disciplines such as sociology, psychology, anthropology, and market research, where it is essential to capture human experiences and subjective interpretations. The richness of the data obtained through in-depth interviews offers profound perspectives that can be used to develop theories, guide practice, or generate recommendations based on genuine experiences and perspectives (Wright, 1996).

In the present study, an interview questionnaire was designed, in line with the three objectives initially set out, comprised of five questions focused on each of these objectives. Thus, the quantitative analysis of the interactions of the posts is complemented by a qualitative approach. The interviewee is Alejandro López, communications manager of the Brotherhood of La Macarena and administrator of the social media accounts analysed in this study.

The interview was transcribed in full and subject to a thematic coding process following an inductive-deductive approach (Flick, 2014). In an initial reading, units of meaning linked to the three objectives of the study were identified; subsequently, these were organised into analytical categories which allow the discursive results to be related to the quantitative findings. The final categories were:

1. Digital communication strategy and objectives,
2. Changes in engagement during and after the pandemic,
3. Future projection and adaptation to new formats and platforms.

Each relevant fragment was manually coded, and intersubjective consistency was verified through a cross-check by two researchers, achieving an agreement rate of over 85% in the category assignment. This procedure ensured the reliability and interpretative coherence of the qualitative analysis.

3. Results

The posts analysed are distributed by social media platform as shown in Table 4. During the five Holy Weeks included in the study period, Facebook accounted for the highest activity with 1,361 posts, equivalent to 59.43% of the total. In second place, X (Twitter) accounted for 533 posts (23.27%), followed by Instagram with 288 (12.58%), and YouTube with 108 (4.72%).

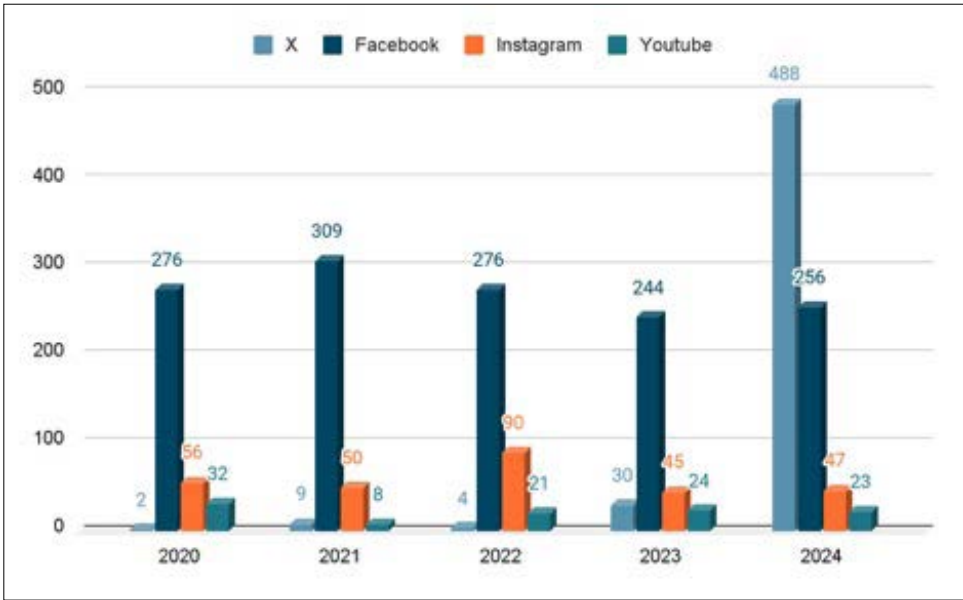
Table 4. Distribution of posts by social media platform

Social media platform	Number of posts	% of the total
Facebook	1,361	59.43%
X	533	23.27%
Instagram	288	12.58%
YouTube	108	4.72%
Total	2,290	100%

Source: Compiled by the authors (2025)

The trend over time (Figure 1) shows that during 2020 and 2021, which correspond to the period of COVID-19 restrictions, the Brotherhood published 742 posts (366 and 376 respectively). Of this total, Facebook recorded 585 posts, Instagram 106, X 11, and YouTube 40. In the post-pandemic period (2022–2024), the activity increased significantly to 1,548 posts, with a notable rise on X (522), while Facebook maintained a high volume (776), Instagram decreased slightly (182) and YouTube reached 68.

Figure 1. Posts by platform and year



Source: Compiled by the authors (2025)

The progressive decline on Instagram and the sustained growth of X appear to reflect a shift in the brotherhood’s communication logic following the pandemic. During lockdown, Instagram’s protagonism was explained due to its visual and emotional elements (devotional and artistic photographs). In contrast, during the post-pandemic period a more informative and immediate communication rose, where X offers greater potential for content to go viral and be shared in real time. The rise of Facebook in 2024 can be linked to the return of older and traditional audiences and its consolidation as the preferred platform for livestreams of religious services and institutional events, a format for which the platform has technical advantages.

In terms of interaction, the sample of posts with engagement was reduced to 1,363 posts (n=1,363), of which 288 exceeded the 1% threshold, all of them on Facebook. This subset represents the posts with a significantly higher response above the average, and constitutes the qualitative analytical core of the study.

Table 5. Average number of reactions, comments, and shares by social media platform

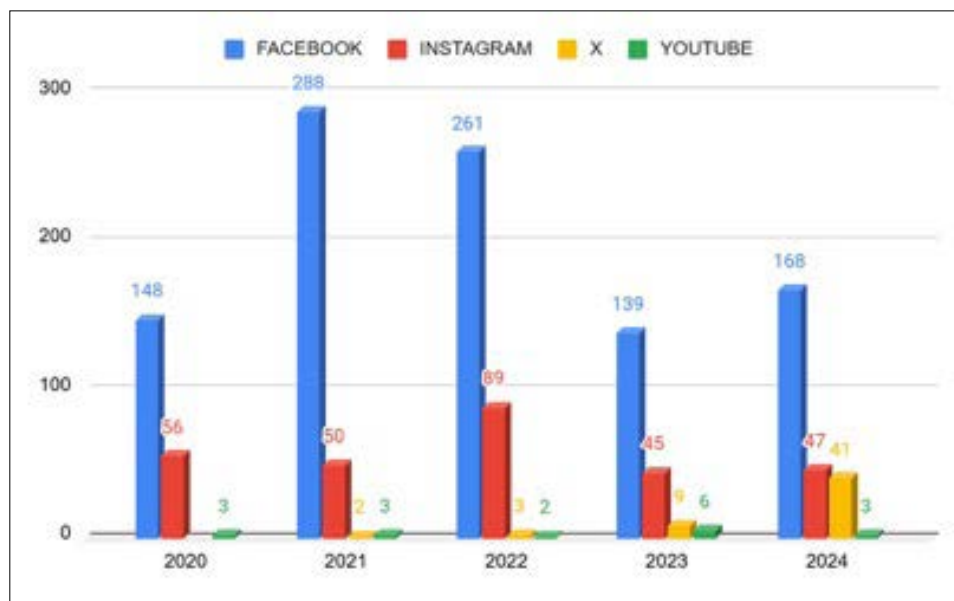
Social media platform	Average engagement
Facebook	200.8
X	57.4
Instagram	13.75
YouTube	3.4

Source: Compiled by the authors (2025)

Facebook is the clear leader, with an average of 200.8 interactions per post, compared to 57.4 of X, 13.75 of Instagram, and 3.4 of YouTube. This difference reflects both the size and heterogeneity of the audience and the type of content that predominates on each platform. On Facebook, content of a devotional, heritage, and community-focused nature generates high levels of emotional engagement, while on X, informative and real-time messages predominate, and on Instagram, engagement is concentrated among a younger and more visually oriented demographic.

Figure 2 showcases the trend of posts with interactions, revealing a sharp increase during the pandemic, in line with the cancellation of in-person events, followed by a subsequent slight stabilisation. In 2024, a general increase is recorded, linked to the brotherhood’s digital strategy strengthening and the consolidation of new formats such as livestreams.

Figure 2. Posts with interactions by platform and year



Source: Compiled by the authors (2025)

The posts with the high engagement rates focus on liturgic and heritage content, particularly those showing details of services, clothing, restorations, or solemn acts involving the Virgin of Esperanza and the Lord of Sentencia. Among the most notable posts are those dated the 3 April 2022 (15.18%), 17 February 2021 (11.91%), 28 March 2021 (11.67%), 14 April 2022 (10.51%), and 26 March 2023 (10.39%). These examples confirm the weight of the symbolic and emotional elements in the response from the brotherhood's audience.

Figure 3. Post on the official Facebook page of the Brotherhood of La Macarena on 3 April 2022



Source: Official Facebook page of the Brotherhood of La Macarena in 2022

The qualitative analysis of these posts reveals a common pattern: evocative messages with a strong focus on identity, in which heritage value is intertwined with religious sentiment. In most cases, the narrative centres on the worship or the titular image, accompanied by high-quality photographs and reverent language. This type of content generates an immediate symbolic identification between the brotherhood and its followers, acting as a catalyst for a sense of belonging and community pride.

Finally, the interview with Alejandro López, the brotherhood's communications manager, helps to contextualise and reinforce the interpretation of the quantitative data.

During the first section, López noted that the brotherhood's remarkable digital growth since 2017: from a nominal presence on social media to a comprehensive strategy with accounts on Facebook, X, Instagram, Threads, Bluesky, YouTube, and TikTok, as well as channels on Telegram and WhatsApp, amassing an audience of 257,000 followers.

The strategic objectives, as he explained, were: "to convey the intense activity of our Brotherhood to society; to contribute to the new evangelisation to which the Pope calls us; and to show what it means to be *macareno*". He also highlighted the relevance of audiovisual content and livestreams, which reach peaks of engagement during events such as the presentation of the Golden Rose to the Virgin or the closing procession of the International Congress of Brotherhoods.

In the second section, López analysed the impact of engagement before, during, and after the pandemic. He highlighted that the health crisis prompted the creation of a "digital site" for the brotherhood: "On the first day of lockdown, which coincided with the first day of the Virgin's septenary, we streamed the service". Interactions, although less numerous than subsequent years, were more intense in terms of content and meaning, reflecting a search for comfort, hope, and spiritual community. Initiatives such as the daily streaming of Mass or the digital support for brothers in need consolidated that role of virtual accompaniment.

The third section focused on future strategy, oriented towards consolidating the digital site as a complement to the physical one and positioning the Brotherhood as an international benchmark in brotherhood communication. Projects such as Macarena TV and the incorporation of emerging platforms (TikTok, Telegram, etc.) seek to broaden the reach and rejuvenate the follower base. The communications team maintains a continuous monitoring system with monthly and biannual metrics, placing the devotee at the centre of the strategy: "The objective is not to leave any brother or devotee aside from the development".

4. Discussion and conclusion

The adoption of digital communication strategies by Andalusian brotherhoods is not new, but the scarcity of specific studies in this geographical context is surprising. Andalusia is home to some of the most emblematic expressions of popular religiosity, such as Holy Week, and yet there are hardly any academic studies that focus on Andalusian brotherhood social media usage, besides a few exceptions. Few previous studies (e.g. Cristòfol-Rodríguez *et al.*, 2014; Cristòfol *et al.*, 2023; Berraquero-Rodríguez & Cristòfol, 2025; Cristòfol *et al.*, 2025) have offered an initial framework, but a gap remains that this study of the Brotherhood of La Macarena seeks to help fill. Indeed, the combination of Holy Week, the brotherhoods, and social media presents as a singular case due to its cultural density, transcending strictly devotional aspects to apply in religious tourism and heritage interest logics as well. The virtual initiatives that have emerged even in the absence of processions (online exhibitions, alternative events, etc.) show what the brotherhoods have managed to maintain public interest through new digital formats. This context places the present study at the

intersection of faith, culture, and technology, a field where brotherhood digital communication still offers an ample ground for academic exploration.

The case of the Brotherhood of La Macarena confirms the catalyst role played by COVID-19 in the digital transformation of brotherhood communication. As recent studies indicate (Berraquero-Rodríguez & Cristòfol, 2025), the health crisis boosted the use of social media as the primary tool for institutional visibility between 2020 and 2024. For the Seville-based brotherhood, 2020–2021 (marked by the stop of public events) saw peaks in digital engagement, in line with the intensification of communication to maintain ties with devotees. This pattern contrasts with other corporations that did not record equivalent growth (Cristòfol, 2024) and is consistent with the literature that attributes cohesion and local identity functions to social media in times of crisis (Fernández & Sánchez, 2018).

However, it is worth narrowing down recurring interpretations with an empirical basis. To support the claim that many posts on Facebook and Instagram adopted an “evocative/retrospective” tone during the pandemic, a content subanalysis was included (see Methodology and Appendix). In a stratified subsample by platform and period, themes (devotional/symbolic; liturgical; institutional; heritage; community welfare) and temporal tone (evocative versus informative) were coded. The results show the predominance of evocative tone on Facebook/Instagram in 2020–2021, while in 2022–2024 the informative/prospective tone increases on X, consistent with the return of real-time events and announcements. This evidence is illustrated with verifiable examples (e.g. 17 February 2021; 28 March 2021; 3 April 2022; 14 April 2022; 26 March 2023; see Appendix). No causality is inferred, but traceability of the patterns described is provided.

In line with O1, the data reveal a substantial transformation in the engagement patterns as in-person celebrations resumed. The increase in volume of posts (814 in 2024 compared to 366 in 2020) suggests a deliberate intensification of the digital strategy and an expansion of the communicative resources. With regard to O2, the comparison of pandemic/post-pandemic reveals differences by platform: in 2020–2021, Facebook and Instagram concentrated the visual content with highly symbolic components (evocative), while in 2022–2024 X gained prominence as an informative and immediate channel; YouTube remained more stable and with low-to-medium engagement. This functional distribution aligns with its communicative architecture and with the return of live events. In any case, when normalised by post (and, where applicable, by audience size) Facebook maintains the highest engagement average rate, suggesting a broad and heterogeneous follower base and a preference for devotional/heritage content of a highly emotional nature.

With regard to O3, the interview with the communications manager provides institutional context: the expansion to multiple channels, the focus on audiovisual formats and livestreams, and projects such as Macarena TV. Terms such as “community”, “resilience”, or “evangelisation 2.0” should be understood here as institutional interpretative frameworks. Our data show consistent indicators, such as the recurrence of livestreams and engagement peaks during commemorative dates and solemn acts, but the empirical demonstration of the existence of “community” or “resilience” would require a systematic analysis of comments/conversations and related traces between users (e.g. co-commenting networks, participant persistence, longitudinal interactions). Consequently, these notions are presented as working hypotheses and not as closed causal conclusions.

Another relevant finding is the theme of the posts with highest engagement, associated to devotional and heritage content (solemn worship, clothing, restorations, special honours). This pattern, already described in the Results, is reinforced in the qualitative

subanalysis (see Appendix): the best-positioned posts combine high symbolic value, visual care, and brief institutional narrative. Once again, we do not claim causality; rather, we delimit a profile of high-performance content liable to be contrasted with inferential techniques in future work (e.g. models that cross content, tone, and platform).

The study is primarily descriptive, with an exploratory qualitatively subanalysis; no causal relationships are established. The lack of homogeneous reach across the entire corpus limits the calculation of classic engagement rates; standardised metrics are therefore used (by post and, where possible, by followers). Nor are comments systematically analysed, which restricts the validation of constructs such as “community” or “evangelisation 2.0”. Future investigations should: (i) incorporate content analysis of comments (themes, emotions, interaction networks); (ii) apply inferential statistics or multivariate models to normalised metrics; and (iii) explore performance on emerging platforms (e.g. TikTok) and immersive formats (VR/AR) using experimental or quasi-experimental designs.

The Brotherhood of La Macarena offers a solid case of strategic adaptation to the digital ecosystem between 2020 and 2024: it has intensified production, segmented messages by platform, and prioritised high-performance devotional-heritage content. The triangulation between descriptive metrics, qualitative subanalysis, and institutional testimony helps explain the post-pandemic displacement to X (real-time information) and the persistence of Facebook as an axis for emotional interaction. Concepts such as “community”, “resilience”, or “evangelisation 2.0” emerge as plausible hypotheses from the institutional discourse, requiring additional validation through comment analysis and longitudinal designs. In summary, the Macarena case suggest that not only can tradition and technology coexist, but also strengthen each other when narrative quality, platform segmentation, and communicative governance criteria are articulated.

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6. Specific contributions by each author

	Name and surnames
Work conception and design	Diego Berraquero and Francisco Javier Cristófol
Methodology	Diego Berraquero and Francisco Javier Cristófol
Data collection and analysis	Diego Berraquero and Francisco Javier Cristófol
Discussion and conclusions	Diego Berraquero and Francisco Javier Cristófol
Writing, formatting, revision, and version approval	Diego Berraquero and Francisco Javier Cristófol

7. Conflict of interest

The authors declare that there is no conflict of interest in any part of this article.

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9. Anexos

GUIÓN DE LA ENTREVISTA

Bloque 1: Evaluación del impacto de la comunicación digital de la Hermandad de la Macarena en redes sociales (O1)

1. ¿Cómo ha evolucionado la presencia de la Hermandad de la Macarena en redes sociales en los últimos cinco años?
2. ¿Cuáles son los principales objetivos de la estrategia de comunicación digital de la hermandad?
3. ¿Qué tipo de contenido suele generar mayor interacción en cada una de las plataformas sociales de la hermandad?
4. ¿Cómo definiría el perfil de la audiencia que interactúa con las publicaciones de la hermandad? ¿Ha cambiado con el tiempo?
5. ¿Cómo gestionan los comentarios y la interacción directa con los devotos en redes sociales?

Bloque 2: Comparación del engagement en redes sociales antes, durante y después de la pandemia (O2)

1. ¿Qué impacto tuvo la pandemia en la estrategia de comunicación digital de la Hermandad de la Macarena?
2. ¿Notaron diferencias significativas en la interacción de los devotos durante los años sin procesión (2020-2021) en comparación con los años posteriores (2022-2024)?
3. ¿Se implementaron iniciativas digitales específicas para mantener el vínculo con los fieles durante la pandemia? ¿Cuáles fueron las más efectivas?
4. ¿Perciben que el engagement digital ha disminuido, aumentado o se ha estabilizado tras la vuelta a la normalidad?
5. ¿Existen diferencias en el tipo de contenido que generó mayor engagement en los años sin procesión frente a los años con procesión?

Bloque 3: Estrategia de comunicación y proyección a futuro (O3)

1. ¿Cómo ha evolucionado la estrategia de comunicación digital de la Hermandad de la Macarena desde 2020 hasta la fecha?
2. ¿Qué papel juegan actualmente las transmisiones en vivo y el contenido audiovisual en la estrategia digital de la hermandad?
3. ¿Han considerado incorporar nuevas plataformas digitales (TikTok, Telegram, otras) en su estrategia de comunicación? ¿Por qué?
4. ¿Cómo evalúan el éxito de sus publicaciones en redes sociales? ¿Qué métricas utilizan?
5. ¿Cuáles son los principales desafíos que enfrenta la Hermandad de la Macarena en términos de comunicación digital para los próximos años?