

## **DOMESTIC AND FOREIGN TOURISTS' MOTIVATIONS IN LONGSHAN TEMPLE**

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### **ABSTRACT**

Religious motivations of domestic and foreign tourists in Longshan Temple are factor analyzed. Three identified constructs are: "religious novelty enjoyment", "religious help seeking", and "inner spiritual comfort". In general, foreign tourists have more degrees of religious novelty enjoyment than domestic visitors. Females, married visitors, poorly educated individuals, and people of Buddhism belief have higher degrees of religious motivation across all three constructs. Only in the construct of religious novelty enjoyment that males, unmarried people, and people of no Buddhism belief exhibited similar degrees of religious novelty enjoyment with their counterparts of females, married people, and people with Buddhism belief.

**Keywords:** Lungshan Temple, Domestic tourism, Foreign tourism, Taiwan

### **I. INTRODUCTION**

Religious and spiritual travel is flourishing worldwide where nearly 16.3 million tourists are faith-based annually (Ruggia, 2012). In addition, the number of religious journeys has grown approximately 5% since 2017 (Ruggia, 2012). And it may be assumed that global religious tourism is likely to see continual growth. Motivations for religious travel are expected to vary with respect to travellers' religious belief and/or their desire to escape from their everyday life (Cohen, 1979). A number of scholars have developed instruments measuring religious tourists' motivations (Rinschede, 1992; Andriotis, 2009; Shuo et al., 2009; Li & Wu, 2010; Wong et al., 2013). However, the validity of scales has not been tested with respect to the dual motivations of leisure and religion. The lack of a valid instrument to measure visitors' motivation will undermine the effectiveness of business operations as well as potential guests. Studies had shown commercialization of religious sites may influence tourist behavior (Wong et al., 2013). Due to

the popularity of Buddhism in Taiwan, the study seeks to extract unique motivations of leisure and religion which differentiate from previous motivation studies. To fill the aforementioned knowledge gap, the main objective of the study is to validate the dual motivations of religious visitors to Longshan Temple, Taiwan. The results of the study may provide government officials, tour planners, and relevant agencies with a valid instrument to facilitate the development of religious tourism.

## **II. LITERATURE REVIEW**

### ***Religious Tourism***

Forms of religious travel not only vary but also spread widely across the world (Rinschede, 1992). The motive of religious travel is the source of traditional culture and faith that attracts diverse visitors (Henderson, 2011). Religious tourism significantly correlates with cultural travel, group travel, social travel, holiday travel, as well as economic and political aspects (Rinschede, 1992). Much attention has been paid to the effects of religious tourism on social culture (Williams & Stewart, 1998; Joseph & Kavoori, 2001), economic development (Dasgupta et al., 2006), environmentalism (Shinde, 2007), and perceived benefits to the locals (Uriely et al., 2003; Terzidou et al., 2008). Researchers have proposed models linking sustainable development to religious tourism as well (Brunet et al., 2001).

There are a number of religious tourism studies pertaining to the Chinese heritage over the decades. In one of the earliest studies, Huang (1992) defined the concept and content of religious tourism. Qin (1998) proposed that religious tourism is helpful for social and psychological stabilization, as well as cultivation of ethnic group integration. Later, studies provided different sustainable models to develop religious products (Zhang, 2002; Shen, 2005). Culture is considered an important factor of religious products among these models. Tourists' feelings and behaviors are greatly influenced by religious culture (Bao & Chen, 1996; Kong, 2005). More attentions need to be paid to ethical and social aspects of religious culture in the sustainable development of religious tourism. Moreover, scholars have identified protection of ecological environment as contributors of sustainability in religious tourism (Fang, 2001; Wang, 2003).

### ***Motivations of Religious Tourism***

Conventional wisdom typically divides two polarized categories for the study of religious tourists: pilgrim and secular (Adler, 1989). The former is predominantly motivated by deep religious reasons that may be traced back to the days of Jesus Christ while the latter prefers participations in festivals, conferences, or sacred rituals (Rinschede, 1992). Meanwhile, there may also be other possible combinations of motivations, with varying degrees of sacred and

secular between pilgrim and secular tourists which paved the development of the Pilgrim-Tourist Path interpreting the multi-motivational mix of tourist aspirations (Smith, 1992; Pearce, 1996).

In general, the main motivations of religious travel are to deepen their religious faiths, experience a unique culture, visit historical and inspiring destinations, explore sacred sites during their faith-based journey, or simply to have a good time on their travels (Turner & Ash, 1975; MacCannell, 1976; Jackson & Hudman, 1995; Collins-Kreiner, 2010a, 2010b). Nonetheless, religious travellers are mostly driven by their intrinsic motives. Religious travel is a key factor motivating travellers' visitations of holy sites (Rinschede, 1992). For example, the primary motive for visiting temples is the deep belief in Krishna who is a wish-granting god (Shinde, 2011). At the same time, some religious travellers may simply want to experience a different live, culture, or society (Turner & Ash, 1975). Some tourists seek a spiritual revolution to escape their daily lives (MacCannell, 1976). Some religious travellers seek the authenticity of a sacred experience at a holy site (Cohen, 1979). Some tourists seek to escape from the mainstream of their native live and culture (Cohen, 1979). Some travellers engage in various alternatives for spiritual support.

Religious tourism is rooted by the existence of particular sites as an attraction for tourists. Temples or places with religious and spiritual atmospheres can help visitors finding their inner selves (Vorzsak & Gut, 2009). In secular or spiritual sites, religious tourists feel comfortable without being distracted by the complexities of the secular world. Some religious tourists seek the experience of historical or cultural heritage (Lankford et al., 2005). Some travellers are interested in the natural environment of a temple while others simply want to have fun on their journey.

Many studies have developed measurement scales to evaluate dimensions of religious tourism motivation. Andriotic (2009) took a phenomenological approach to scale five aspects of religious travel: cultural, educational, environmental, secular, and spiritual. Shuo et al. (2009) examined 28 motives and weighted them in terms of their importance to seven groups for the case of Mazu pilgrimage tourism. Most recently, Hyde and Harman (2011) identified family pilgrimage, friendship, leisure, nationalistic, and spiritual travel as motives for a secular pilgrimage journey to battlefields. Regardless, quantitative assessment is required to determine the weight of importance for factors that motivate tourists to visit religious sites.

### **III. METHODOLOGY**

#### *Samples*

Due to its rich history and convenient location in Taipei City, Longshan Temple is a popular site

that attracts millions of tourists annually, be it domestically or from abroad. Hence, Longshan Temple was selected as the study area. Convenience sampling was used and data were collected at peak pilgrimage period (April, 2017). The data were collected inside the main temple whenever visitors are resting after pray. The questionnaires would be analyzed on a five-point Likert-type response scale, ranging from 1 = strongly disagree to 5 = strongly agree, to assess each item.

For the measurement scale, a 14-item survey was used to measure motivations of religious travel at Longshan temple based on studies of the past (Digancea, 1992; Jackson & Hudman, 1995; Shuo et al., 2009). Translation and back-translation method was applied to create the questionnaires in both Chinese-version (for domestic visitors) and English-version (for international visitors). Socio-demographic information inquired respondents' nationality (domestic or foreign visitor), gender, age, religious faith, marital status, education, and occupation, as shown in Table 1.

A total of 300 survey questionnaires were distributed to visitors of Longshan Temple. Domestic visitors answered the Chinese-version questionnaire while foreign visitors filled the English-version questionnaire. After eliminating the missing data, 270 valid responses (90%) were used for analysis. Of the usable questionnaires, 220 (81.5%) were from domestic visitors and 50 (18.5%) were from foreigners. Within 220 domestic respondents, 124 (56.4%) were female and 96 (43.6%) were male, suggesting that females are more likely to visit religious sites for pray and self-comfort (Shuo et al., 2009; Wong et al., 2013). Slight majority of domestic respondents were below 30 years old (at 37.3%), followed by those over 50 years (31.8%) and those between 31 and 49 years (30.9%). Heavy majority of the domestic respondents (81.8%) have Buddhist faith, with 18.2% as non-Buddhists. Domestic respondents being single, divorced, or widowed (50.9%) slightly outweigh married respondents (49.1%). Most of the domestic respondents have advanced education, with 59.1% having a college degree or higher. At last, 30.0% of the domestic respondents indicated "enterprise personnel" as their occupation, followed by those indicating "others" (20.9%), "self-employed" (14.5%), "governmental personnel" (13.6%), "retired" (13.6%), and "scholars" (7.3%).

**Table 1: Socio-demographic information of the respondents**

<i>Category</i>	<i>Variable</i>	<i>Number</i>	<i>Percentage</i>
Nationality	Domestic citizen	220	81.5
	Foreigner	50	18.5
Gender ( <i>domestic</i> )	Male	96	43.6
	Female	124	56.4
Age ( <i>domestic</i> )	Below 30 years	82	37.3
	31–49 years	68	30.9
	Above 50 years	70	31.8
Buddhist faith ( <i>domestic</i> )	Yes	180	81.8
	No	40	18.2
Marital status ( <i>domestic</i> )	Married	108	49.1
	Single / divorced / widowed	112	50.9
Education ( <i>domestic</i> )	High school or less	90	40.9
	College	120	54.5
	Post graduate	10	4.5
Occupation ( <i>domestic</i> )	Scholars	16	7.3
	Governmental personnel	30	13.6
	Enterprise personnel	66	30.0
	Self-employed	32	14.5
	Retired	30	13.6
	Others	46	20.9

**Data Analysis**

As a preliminary data analysis, Cronbach’s reliability test was used to examine each item. The overall Cronbach’s alpha for the pretest was .817, and the scale reliability would not have been significantly improved by deleting any of the items from the scale. The pretest suggested the proposed scale for measuring the motivation of religious tourists would be a reliable instrument with high internal consistency (Nunnally & Bernstein, 1994).

An exploratory factor analysis was conducted using principle component method to detect the scale dimensionality. The uni-dimensionality of the scale was then verified by performing a confirmatory factor analysis. Following criteria of Hatcher (1994), attributes with factor loading below 50% would be eliminated to stabilize the underlying components measuring the motivations of religious tourists, likewise are attributes with loadings of 50% or more on more

than one factor, as well as attributes that loaded on a factor with an internal reliability coefficient below 70%. The exploratory factor analysis revealed 65.3% of the total variance. The study deemed three categories of religious visitation: “religious novelty enjoyment”, “religious help seeking”, and “inner spiritual comfort”.

The primary motive of religious visitation appeared to be “religious novelty enjoyment” which was assessed by six items: (a) “enjoy festival events at the temple”, (b) “enjoy the style of the temple”, (c) “enjoy the religious art of the temple”, (d) seeking experience of the custom at the temple, (e) enjoy the unique religious culture at the temple, and (f) seeking experience of the religious atmosphere at the temple. This is consistent with the findings of pilgrimage travel in that tourists hope to experience the cultural authenticity at religious sites (Digancea, 1992). The secondary motivation of religious travel seemed to be “religious help seeking” which included five items: (a) “seek help from Buddha”, (b) “pray for family health and my career advancement”, (c) “being faithful to Buddhism”, (d) “have other religious faith”, and (e) “being respectful to Buddhism”. The final motivation of religious journey is termed as “inner spiritual comfort” that consisted three items: (a) “pursue inner happiness”, (b) “pursue mental peace” and (c) “seek mental comfort”. Anecdotal wisdom often suggests Buddhism to have a significantly positive effect on the subjective well-being of Buddhists. Although 18.2% of the respondents do not have Buddhism faith, it is possible that they may be affected by the behaviors of the Buddhists on-site since the real-time experience of the tourists may be greatly influenced by behaviors of others (Yagi & Pearce, 2007), which can be helpful to improve the tourists’ spiritual satisfaction.

As shown in Table 2, the first motivation of religious travel, “religious novelty enjoyment”, is explained by 38.870% of the total variance with an eigenvalue of 5.863. The second motivation of religious travel, “Religious help seeking”, accounts 19.745% of the total variance with an eigenvalue of 3.106. The last motivation of religious travel, “Inner spiritual comfort”, explains 5.667% of the total variance with an eigenvalue of 1.098. The factor loadings ranged from .521 to .850 across all items. In the process of extracting factors, the Bartlett’s test of sphericity was conducted and found at  $\chi^2 = 1336.308$ , d.f. = 91,  $p = .000 < .001$ . In addition, the Kaiser-Meyer-Olkin (KMO) measure of sampling adequacy was found at .856, suggesting appropriateness (KMO value greater than 0.60) of the factor analysis.

**Table 2: Factor analysis of religious tourists**

Factors and attributes	Factor loadings		
	1	2	3
<b>Factor 1 Religious novelty enjoyment</b> ( <i>M</i> = 3.832)			
Q7. Enjoy festival events at the temple	.850		
Q8. Enjoy the style of the temple	.837		
Q6. Enjoy the religious art of the temple	.813		
Q10. Seeking experience of the custom at the temple	.810		
Q9. Enjoy the unique religious culture at the temple	.801		
Q14 Seeking experience of the religious atmosphere at the temple	.618		
<b>Factor 2 Religious help seeking</b> ( <i>M</i> = 3.588)			
Q4. Seek help from Buddha		.812	
Q5. Pray for family health and my career advancement		.771	
Q1. Being faithful to Buddhism		.760	
Q2. Have other religious faith		.542	
Q3. Being respectful to Buddhism		.521	
<b>Factor 3 Inner spiritual comfort</b> ( <i>M</i> = 3.857)			
Q12. Pursue inner happiness			.846
Q11. Pursue mental peace			.788
Q13. Seek mental comfort			.755
Eigenvalues	5.863	3.106	1.098
Variance (%)	38.870	19.745	5.667
Cumulative variance (%)	38.870	59.615	65.282

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#### IV. RESULTS AND DISCUSSION

With proven reliability (Cronbach's alpha = .832) of the measurement scale through 270 valid samples, Table 3 presents mean ratings of the 14-item scale, as well as each respective standard deviation. Among them, Q3: "respectful to Buddhism" received the highest mean ( $M = 4.23$ ) while Q2: "have other religious faith" received the lowest mean ( $M = 2.46$ ). Recall that majority of the respondents have faith in Buddhism which insinuate most of the visitors to Longshan Temple may not have other religious faith, thereby explaining the low mean in Q2. At the same time, Q2 also owns the highest standard deviation ( $S.D. = 1.208$ ) which reflects the greatest discrepancy among the respondents (Buddhists and non-Buddhists).

**Table 3: Mean and standard deviation of each item by all respondents**

<i>Attribute</i>	<i>Mean</i>	<i>S.D.</i>
Q1. I am faithful to Buddhism	3.57	1.143
Q2. I have other religious faith	2.46	1.208
Q3. I am respectful to Buddhism	4.23	0.791
Q4. I seek help from Buddha	3.73	1.147
Q5. I pray for family health and my career advancement	3.95	1.053
Q6. I enjoy the religious art of Longshan Temple	3.88	0.744
Q7. I enjoy festival events of Longshan Temple	3.76	0.758
Q8. I enjoy the style of Longshan Temple	3.93	0.714
Q9. I enjoy the unique religious culture of Longshan Temple	3.83	0.778
Q10. I seek experience of the customs in Longshan Temple	3.79	0.841
Q11. I pursue mental peace	3.92	0.890
Q12. I pursue inner happiness	3.78	0.912
Q13. I seek mental comfort	3.87	0.918
Q14. I seek experience of religious atmosphere	3.81	0.926

Closer inspection of Significant differences exist among attributes of religious travel between domestic and foreign tourists. As shown in Table 4, domestic visitors in Longshan Temple are more faithful to Buddhism than foreign visitors ( $M = 3.85 > 2.32$ ,  $p = .000^{***}$  in Q1). At the same time, foreign tourists have other religious beside Buddhism ( $M = 3.52 > 2.22$ ,  $p = .000^{***}$  in Q2). These two attributes mutually correlates each other in that most domestic visitors are faithful to Buddhism while foreign visitors have other religious besides Buddhism. Although not statistically significant ( $p = .195 > .05$  in Q3), domestic visitors are more respectful to Buddhism. In Q4 and Q5, domestic tourists tend to visit Longshan Temple to seek help from Buddha and pray for family health and career advancement than those of foreign visitors ( $M = 4.02 > 2.48$  and



4.23 > 2.72 respectively, with  $p = .000^{***}$  for both items). From Q6 to Q10, foreign tourists expressed more enjoyment of religious art ( $M = 4.28 > 2.79, p = .003^{**}$ ), festival events ( $M = 4.04 > 3.69, p = .037^*$ ), temple's style ( $M = 4.32 > 3.85, p = .002^{**}$ ), unique religious culture ( $M = 4.28 > 3.73, p = .001^{**}$ ), and experiencing customs ( $M = 4.44 > 3.64, p = .000^{**}$ ) than those of domestic visitors. From Q11 to Q13, domestic tourists indicated higher degrees of pursuing mental peace ( $M = 4.00 > 3.56, p = .025^*$ ), inner happiness ( $M = 3.85 > 3.44, p = .040^*$ ), and mental comfort ( $M = 3.97 > 3.44, p = .008^{**}$ ) while visiting Longshan Temple than those of foreign tourists. At last, foreign tourists tend to visit Longshan Temple more for experiencing its religious atmosphere than those of domestic visitors ( $M = 4.52 > 3.65, p = .000^{***}$  in Q14).

**Table 4: Mean difference between domestic and international visitors**

Attribute	Nationality	Mean	F-value	p
1. I am faithful to Buddhism	Domestic (n = 220)	3.85	50.190	.000 <sup>***</sup>
	Foreign (n = 50)	2.32		
2. I have other religious faith beside Buddhism	Domestic (n = 220)	2.22	28.518	.000 <sup>***</sup>
	Foreign (n = 50)	3.52		
3. I am respectful to Buddhism	Domestic (n = 220)	4.27	1.773	.185
	Foreign (n = 50)	4.04		
4. I seek help from Buddha	Domestic (n = 220)	4.02	49.999	.000 <sup>***</sup>
	Foreign (n = 50)	2.48		
5. I pray for family health and my carrer advancement	Domestic (n = 220)	4.23	60.133	.000 <sup>***</sup>
	Foreign (n = 50)	2.72		
6. I enjoy the religious art of Longshan Temple	Domestic (n = 220)	3.79	9.361	.003 <sup>**</sup>
	Foreign (n = 50)	4.28		
7. I enjoy festival events of Longshan Temple	Domestic (n = 220)	3.69	4.435	.037 <sup>*</sup>
	Foreign (n = 50)	4.04		
8. I enjoy the style of Longshan Temple	Domestic (n = 220)	3.85	9.561	.002 <sup>**</sup>
	Foreign (n = 50)	4.32		
9. I enjoy the unique religious culture of Longshan Temple	Domestic (n = 220)	3.73	11.057	.001 <sup>**</sup>
	Foreign (n = 50)	4.28		
10. I seek experience of the customs in Longshan Temple	Domestic (n = 220)	3.64	21.439	.000 <sup>***</sup>
	Foreign (n = 50)	4.44		
11. I pursue mental peace	Domestic (n = 220)	4.00	5.134	.025 <sup>*</sup>
	Foreign (n = 50)	3.56		
12. I pursue inner happiness	Domestic (n = 220)	3.85	4.318	.040 <sup>*</sup>
	Foreign (n = 50)	3.44		

13. I seek mental comfort	<i>Domestic (n = 220)</i>	3.97	7.181	.008**
	<i>Foreign (n = 50)</i>	3.44		
14. I seek experience of religious atmosphere	<i>Domestic (n = 220)</i>	3.65	20.844	.000***
	<i>Foreign (n = 50)</i>	4.52		

To categorize motivational differences in terms of religious construct between domestic and foreign tourists, it was found that foreign tourists visited Longshan Temple for religious novelty enjoyment much more than those of domestic visitors ( $M = 4.31 > 3.72, p = .000^{***}$ ), as shown in Table 5. Conversely, domestic travelers visited Longshan Temple to seek religious help ( $M = 3.72 > 3.02, p = .000^{***}$ ) and inner spiritual comfort ( $M = 3.94 > 3.48, p = 0.014^*$ ) more than those of foreign tourists. It is noted in Table 2 that most of the religious tourists were greatly influenced by the unique religious atmosphere while motivated by the novelty enjoyment in Longshan Temple. Confirmation of the phenomena is more exemplified by foreign tourists seeking novelty experience.

**Table 5: Motivational differences between domestic and international tourists**

<i>Construct</i>	<i>Nationality</i>	<i>Mean</i>	<i>F-value</i>	<i>p</i>
Religious novelty enjoyment	<i>Domestic (n = 220)</i>	3.72	18.319	.000***
	<i>Foreign (n = 50)</i>	4.31		
Religious help seeking	<i>Domestic (n = 220)</i>	3.72	35.816	.000***
	<i>Foreign (n = 50)</i>	3.02		
Inner spiritual comfort	<i>Domestic (n = 220)</i>	3.94	6.208	.014*
	<i>Foreign (n = 50)</i>	3.48		

Among domestic tourists, female visitors have higher religious motivations across the board (religious novelty enjoyment, religious help seeking, and inner spiritual comfort) than male visitors, as shown in Table 6. Only in “religious help seeking” that males closed the gap to cause statistical insignificance. The authors speculate that males tend to seek religious help for career advancement, financial debt, and/or legal troubles much more often than females. On the other hand, females tend to seek inner spiritual comfort much more than males. By the age group, older visitors also have higher religious motivations than their younger counterparts, as shown in Table 7. Statistical significance was identified in “religious help seeking” and “inner spiritual comfort. In the construct of “religious novelty enjoyment”, visitors of all age groups have similar degrees of motivation which caused statistical insignificance. Through *post hoc* analysis, visitors who are older than 50 years old have significantly higher degrees of religious motivation in “inner spiritual comfort” than those who are under 30 years old, as shown in Table 8. Similarly,

visitors who are between ages of 30 and 50 years old have slightly higher degrees of religious motivation in “inner spiritual comfort” than those under 30 years old. In a slightly lowered scale, the aforementioned phenomena hold true for religious motivation in “religious help seeking”.

**Table 6: Motivational differences between genders of domestic tourists**

<i>Construct</i>	<i>Nationality</i>	<i>Mean</i>	<i>F-value</i>	<i>p</i>
Religious novelty enjoyment	Male (n = 96)	3.53	8.696	.004**
	Female (n = 124)	3.87		
Religious help seeking	Male (n = 96)	3.66	0.979	.325
	Female (n = 124)	3.76		
Inner spiritual comfort	Male (n = 96)	3.74	5.921	.017*
	Female (n = 124)	4.10		

**Table 7: Motivational differences between age groups of domestic tourists**

<i>Construct</i>	<i>Age group</i>	<i>Mean</i>	<i>F-value</i>	<i>p</i>
Religious novelty enjoyment	< 30 years old (n = 82)	3.57	2.935	.057
	30 – 50 years old (n = 68)	3.73		
	> 50 years old (n = 70)	3.91		
Religious help seeking	< 30 years old (n = 82)	3.52	5.134	.007**
	30 – 50 years old (n = 68)	3.81		
	> 50 years old (n = 70)	3.86		
Inner spiritual comfort	< 30 years old (n = 82)	3.62	7.222	.001**
	30 – 50 years old (n = 68)	3.99		
	> 50 years old (n = 70)	4.28		

**Table 8: Motivational differences by *post hoc* between age groups of domestic tourists**

<i>Construct</i>	<i>Group comparison</i>	<i>Mean difference</i>	<i>p</i>
Religious help seeking	B > A	0.28393	.016*
	C > A	0.34091	.004**
Inner spiritual comfort	B > A	0.37231	.036*
	C > A	0.65830	.000***

A = under 30 years old; B = between 30 and 50 years old; C = greater than 50 years old

Among domestic tourists with or without Buddhism belief, Table 9 shows that visitors with Buddhism belief have significantly higher degrees of religious motivations in “religious help seeking” and “inner spiritual comfort” than those without Buddhism faith. People with or without Buddhism belief enjoyed their novelty experience in Longshan Temple, which explains lesser difference in the construct of “religious novelty enjoyment”. In Table 10, it is shown that married tourists also have significantly higher degrees of religious motivations in “religious help seeking” and “inner spiritual comfort”. Similarly, insignificance exists between marital statuses for the construct of “religious novelty enjoyment” except that unmarried individuals have slightly higher degrees of “religious novelty enjoyment. In Table 11, domestic tourists who had the least level of education (high school or less) tend to have more religious motivations to visit Longshan Temple. From *post hoc* analysis, visitors with an education of high school or less have significantly more degrees of motivation in “religious help seeking” than individuals with a college education, as shown in Table 12. It is understandable that poorly educated people tend to seek religious help much more than highly educated individuals. At last, no statistical significance was identified among domestic visitors by different occupation.

**Table 9: Motivational differences between religious beliefs of domestic tourists**

<i>Construct</i>	<i>Religious belief</i>	<i>Mean</i>	<i>F-value</i>	<i>p</i>
Religious novelty enjoyment	With Buddhism belief ( <i>n</i> = 180)	3.79	6.608	.012*
	No Buddhism belief ( <i>n</i> = 40)	3.41		
Religious help seeking	With Buddhism belief ( <i>n</i> = 180)	3.83	31.064	.000***
	No Buddhism belief ( <i>n</i> = 40)	3.20		
Inner spiritual comfort	With Buddhism belief ( <i>n</i> = 180)	4.08	16.141	.000***
	No Buddhism belief ( <i>n</i> = 40)	3.33		

**Table 10: Motivational differences between marital statuses of domestic tourists**

<i>Construct</i>	<i>Marital status</i>	<i>Mean</i>	<i>F-value</i>	<i>p</i>
Religious novelty enjoyment	Married ( <i>n</i> = 108)	3.82	2.883	.092
	Single/Divorced/Widowed ( <i>n</i> = 112)	3.63		
Religious help seeking	Married ( <i>n</i> = 108)	3.91	16.032	.000***
	Single/Divorced/Widowed ( <i>n</i> = 112)	3.54		
Inner spiritual comfort	Married ( <i>n</i> = 108)	4.17	9.486	.003**
	Single/Divorced/Widowed ( <i>n</i> = 112)	3.72		

**Table 11: Motivational differences between educational groups of domestic tourists**

<i>Construct</i>	<i>Educational group</i>	<i>Mean</i>	<i>F-value</i>	<i>p</i>
Religious novelty enjoyment	High school or less ( <i>n</i> = 90)	3.87	2.210	.115
	College ( <i>n</i> = 120)	3.61		
	Post graduate ( <i>n</i> = 10)	3.80		
Religious help seeking	High school or less ( <i>n</i> = 90)	3.88	4.286	.016*
	College ( <i>n</i> = 120)	3.59		
	Post graduate ( <i>n</i> = 10)	3.72		
Inner spiritual comfort	High school or less ( <i>n</i> = 90)	4.10	1.568	.213
	College ( <i>n</i> = 120)	3.83		
	Post graduate ( <i>n</i> = 10)	3.80		

**Table 12: Motivational differences by *post hoc* between educations of domestic tourists**

<i>Construct</i>	<i>Group comparison</i>	<i>Mean difference</i>	<i>p</i>
Religious help seeking	A > B	0.29111	.004**

A = high school or less; B = college

## V. CONCLUSION

The study tested a valid scale measuring the motivation of religious tourists in both domestic and foreign contexts. The model used data generated by a survey of tourists at Longshan Temple in Taipei City, Taiwan. This study further explored demographic differences among domestic tourists on the derived constructs of religious tourist motivations. Three constructs were identified for religious motivation, “religious novelty enjoyment”, “religious help seeking”, and “inner spiritual comfort”. In general, foreign tourists have more degrees of religious novelty enjoyment than domestic visitors. Females, married visitors, poorly educated individuals, and people of Buddhism belief have higher degrees of religious motivation across all three constructs to visit Longshan Temple. Only in the construct of “religious novelty enjoyment” that males, unmarried people, and people of no Buddhism belief exhibited similar degrees of religious novelty enjoyment with their counterparts of females, married people, and people with Buddhism belief.

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