

Potentiality of Marian Orchard as Faith-Based Tourism Destination

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Abstract – *Marian Orchard serves as a spiritual oasis that promotes the Roman Catholic religion through the propagation of Marian devotion and other religious activities that will inspire a renewal of faith. This study presents the demographic profile of the tourists in visiting Marian Orchard in terms of place of residence, religion, frequency of visit, cost or total expenses in visiting the place and purpose of visit. It will also identify the reasons for considering Marian Orchard as a Faith-based Tourism based on Spiritual Attachment and Spiritual Experiences. It will test the significant difference on the reasons for considering as Faith-based tourism when grouped according to profile variable. This study used descriptive method and the participants of the study were the local and foreign tourists of Marian Orchard. Majority of the respondents are from Batangas, with Roman Catholic as their religion. Most of them visits Marian Orchard during Lenten Season with a very unusual cost of expense. Their primary purpose is to visit pilgrimage sites. The researchers recommended to develop more of religious sites and offer other religious activities the visitors can enjoy and at the same time spend their precious time with God. There is also a need for additional promotions and sponsored advertisements for pilgrims to become more familiarized with what Marian Orchard could offer.*

Keywords – *Marian Orchard, Faith-based Tourism*

INTRODUCTION

In the tourism literature, Faith-based Tourism is frequently categorized in various ways by various authors, as religious tourism, journey tourism, social tourism, cultural heritage tourism, and spiritual tourism which are often used interchangeably. Faith-based tourism appears to draw expanding quantities of individuals who wish to move from place to place not only for recreation, or delight, but rather looking for individual importance and satisfaction in a postmodern entrepreneur world [1]. Moreover, Faith-based tourism can be motivated fully or partly by values and it has two aspects, the faith of a tourist, who has a spiritual attachment to the destination in line with his religious belief. Secondly, the new spiritual experience of a tourist, belonging to another belief or a different religion and for whom the destination and the religious practices have the dimension of novelty [2].

Additionally, religious tourism normally includes adherents of specific beliefs going to areas that a few people see as heavenly locales. In numerous occurrences, religious visitors move to these destinations on the commemorations of occasions that are of significance to devotees of religions. Generally, those associated with

religious tourism were alluded to as explorers yet in present day times that term that isn't as broadly utilized since numerous non-religious people likewise leave on treks to sacred locales on the grounds that many these destinations are of social or chronicled and in addition religious intrigue.

As indicated by Department of Tourism, the Philippines is differently rich religious culture, making it a prevalently Roman Catholic nation which gives a solid impetus to religious tourism, a promising specialty of the nation's blasting tourism industry. Tourism Secretary Wanda Teo quoted that "The Philippines is an ideal destination of religious pilgrimage, not only for sight-seeing but to actually experience time-honoured Filipino traditions dating back to pre-Spanish era and Christianization."

In February 2018, Department of Tourism posted, a sum of 6,620,908 remote sightseers who went to the Philippines denoting an "exceptional development" in the nation's tourism industry. Batangas tourism and cultural affairs officer, lawyer Hon. Sylvia Marasigan, attributed the higher projection to the surge in the number of devotees visiting the province's pilgrimage sites and historic churches, such as the Padre Pio National Shrine in Sto. Tomas; Marian Orchard in Balete; Monte Maria

in Batangas City; and the magnificent Taal Basilica and other centuries-old churches. Lipa City is a major recreational, religious, commercial, industrial and educational center in central Batangas province; it is famed Little Rome of the Philippines and the seat of the Archdiocese. Each year there are over 110,000 tourist arrivals in the provincial capital of Lipa alone. The research that was conducted by the Balete Tourism Officer, Mary Ann Lantin, Balete, Batangas recorded that 2017 has a total of 241,252 tourist arrivals and 223,281 of it was pilgrim tourists of Marian Orchard.

Marian Orchard is a haven of artistry that provides either the casual adventurer or devout pilgrim with tranquillity and peace of mind amidst the natural beauty of the Province of Batangas located in Brgy. Malabanan, Balete, Batangas. The scenery at Marian Orchard inspired by the beauty of religious shrines in Italy and other European countries. One of the highlights in this orchard is the Sacred Heart Tower, which is a replica of Brazil's Christ the Redeemer. It serves as a spiritual oasis that promotes the Roman Catholic religion through the propagation of Marian devotion and other religious activities that will inspire a renewal of faith. In January 2015, Lazaro L. Katigbak and FAITH Colleges (First Asia Institute of Technology and Humanities) entered into a partnership that led to the establishment of the Marian Orchard Faith Foundation Inc (MOFFI), now duly registered with the Philippine Securities and Exchange Commission.

The researchers aim to increase the perceptiveness of what a faith-based tourism is, and what are the characteristics to be called one. They are interested to find out the groups of people who are the least and most interested in faith-based tourism and how these people would prefer to travel during their spiritual holidays. In this regard the researchers were prompted to journey with the respondents in their spiritual desire to travel in Marian Orchard as their Faith-based tourism activity during Lenten Season.

OBJECTIVES OF THE STUDY

This study determined the potentiality of Marian Orchard as a Faith-based tourism.

More specifically, it presented the demographic profile of the tourists in terms of place of residence, religion, frequency of visit, cost/total expenses in visiting the place, and the purpose of visit; it identified the reasons for considering Marian Orchard as a Faith-based Tourism based on spiritual attachment and spiritual experiences; and tested the significant difference on the reasons for considering as faith-based tourism when grouped according to profile variables.

METHODS

Research Design

The researchers used the descriptive method in conducting this research. Descriptive method is a reality discovering study with satisfactory and exact understanding of the discoveries. It depicts what is and gives accentuation on existing connections between current conditions, practices, circumstances, or any marvels. Descriptive method can yield information that prompt essential recommendations and to determine the Potentiality of Marian Orchard as a Faith-based tourism.

Participants of the Study

The participants of the study were the tourists or visitors of Marian Orchard. The researchers prepared one hundred eighty-five (185) questionnaires that were given to both local and foreign tourists who are willing to participate to the activity during Lenten Season.

Data Gathering Instrument

In obtaining the necessary data, the researchers used a questionnaire adapted from the research study by Beraña [1] and was modified and checked by the thesis adviser. The questionnaire consists of two parts; first part refers to the demographic profile of the tourists: place of resident, religion, frequency of visit, cost/expenses in visiting the place, and reasons for visiting the place. While the second part identifies the reasons for considering Marian Orchard as a Faith-based Tourism.

Data Gathering Procedure

For the process of collecting essential information, the researchers used questionnaires altered from the research study by Beraña [3]. Communication letters were sent to the representative of the office of External Affairs of Marian Orchard located in Balete, Batangas to ask permission for the dissemination of the questionnaires. As per the management, the researchers were only allowed to give questionnaires outside the pilgrim site. One hundred eighty-five questionnaires were distributed to the tourists in Marian Orchard who are already leaving during Maundy Thursday. Retrieval of the questionnaires followed once the respondent is finished answering the questionnaire.

Data Analysis

The data gathered from the questionnaire were interpreted and analysed using statistical tools: percentage and frequency, weighted mean and Analysis of Variance. These tools were used based on the objectives of the study. In addition, all data were treated

using a statistical software, PASW 18 to further interpret the results of the study.

The given scale was used to interpret the result of the data gathered: 3.50 – 4.49 = Strongly Agree (SA); 2.50 – 3.49 = Agree (A); 1.50 – 2.49 = Disagree (D); 1.00 – 1.49 = Strongly Disagree (SD).

RESULTS AND DISCUSSION

Table 1. Percentage Distribution of the Respondents' Profile

Profile Variables	f	%
Place of Residence		
Manila	36	19.5
Cavite	11	5.9
Laguna	15	8.1
Batangas	78	42.2
Rizal	17	9.2
Quezon	25	13.5
Others	3	1.6
Religion		
Roman Catholic	155	83.8
Iglesia ni Cristo	7	3.8
Born Again	14	7.6
Seventh Day Adventist	9	4.8
Frequency of Visit		
1-2 times per month as a Devotee	19	10.3
Holy Week	141	76.2
Every First Saturday of the month	9	4.9
Every Saturday/Sunday (for Holy Mass)	7	3.8
Others	9	4.9
Cost/Total Expense in visiting the place		
PHP500.00-PHP2,000.00	85	45.9
PHP3,000.00-PHP6,000.00	81	43.8
PHP8,000.00-PHP10,000.00	19	10.3
Purpose of Visit		
Pilgrimage	80	43.2
Missionary	14	7.6
Devotion	24	13.0
Leisure	20	10.8
Healing	12	6.5
Family Gathering	35	18.9

Table 1 shows the distribution of the demographic profile. The study was dominated majority by the residents of Batangas with a frequency of 78 or 42.2 percent and Cavite obtained the lowest frequency of 11 or 5.9 percent. It implies that residents of Batangas Province travel or visit Marian Orchard of sprawling area reminiscent of European greenery enclosures solemn, peaceful, beautiful and only a portion of the few words that can portray this place. Some respondents from Cavite are far away and they are not quite familiar with this area. The same is genuine when going to Batangas,

which is known to be focal point of the Tagalog culture and furthermore used to be the core of Roman Catholicism in Southern Luzon [3].

In terms of religion, the Roman Catholic respondents have the most elevated frequency of 155 or 83.8 percent and the least recurrence originated from Iglesia ni Cristo at 7 or 3.8 percent. Different religions like Born Again, Seventh Day Adventist and Iglesias Ni Cristo are visiting Marian Orchard for them to encounter the religion, face to face, and give them unique information. The same is true when visiting Batangas, which is known to be centre of the Tagalog culture and used to be the heart of Roman Catholicism in Southern Luzon during the Spanish Colonial Period. Faith explorers go for different reasons: to satisfy a religious commitment, to visit inside their lifetime a portion of the world's heavenly locales or for a specific reason faith-based tourism is not only about pilgrimages but also travel may take place for life cycle events, for missionary work, for reasons of humanitarian interest and/or as part of religious conventions and conclaves [4].

The conveyance held during Lenten Season and it got a most elevated visit of 141 or 76.2 percent and visitors who attend Holy Mass every Saturday and Sunday acquire the least frequency at 7 or 3.8 percent. The site is helpful for petition and reflection and in addition some spirit and self-seeking; a place to go during Holy Week. The reason why the most elevated visit in Marian Orchard is during Lenten Season because it is one of the most important religious events observed. It is during this time that Filipino religiosity is at its high as depicted in various traditions; most people practice remembering the journey of Christ to the cross. Holy Mass every Saturday and Sunday is the central liturgical ritual in the Catholic Church where the Eucharist (Communion) is consecrated. According to Mitchell [5], these Jerusalem-centered liturgies eventually caught on throughout the then-Christian world. By the fifth and sixth centuries the highly influential churches of Rome and Constantinople had adopted these Holy Week liturgies, which were subsequently spread to other local churches within their vast jurisdictions, both in the West and the East. Pilgrims are characterized as an excursion to a faraway place with the aim of executing some religious assignments or looking for heavenly help.

In relation with the result of cost or total expense in visiting Marian Orchard, it built that guests who spent PHP 500.00 to PHP 2,000.00 secure a most elevated recurrence of 85 or 45.9 percent and the lowest frequency of visitors spent PHP8, 000.00-PHP10, 000.00 because they originated from remote provinces. It is an otherworldly sanctuary frequented by Marian devotees

and pilgrims going to the Province of Batangas. It is a peaceful oasis that advances the Catholic religion faith and Marian dedication to additionally reinforce the most profound sense of being and one's association with his maker. Respondents from remote provinces are visiting Marian Orchard because it is a haven of artistry that provides either the casual adventurer or devout pilgrim with tranquillity and peace of mind amidst the natural beauty of the province of Batangas. Faith based tourism appears to draw expanding quantities of individuals who wish to movement not only for relaxation, or joy, but rather looking for individual importance and satisfaction in a postmodern industrialist world [1].

The result establishes the fact that the main reason for visiting Marian Orchard is for pilgrimage with a highest frequency of 80 or 43.2 percent and Healing acquired the most minimal recurrence which is 12 or 6.5 percent. It is a spiritual sanctuary perfect for pilgrims making it a real oasis for those looking for quiet contemplations. In case one is a nature sweetheart and loves to have a tranquil and serene time far from the city, this might be a place for him to go. Visitors may confess and pray for their intentions for some healing miracles. As indicated by Nicolaidis [6] religious vacationers or explorers look to get away from the worries of day by day work and life as a rule. Numerous along these lines want some profoundly animating developmental and social involvement in which they development and wind up edified by what they experience at a goal.

Table 2. Spiritual Attachment to Sacred Heart Chapel

Sacred Heart Chapel	WM	VI	Rank
1. It unites people and strengthens their relationship with God.	3.74	SA	1
2. As a ceiling that you will find interesting that helps the people to have inner peace.	3.57	SA	2.5
3. As you exit the chapel, you will find the image of the Sto. Nino on the right side as they believe that the Santo Niño is the protector and has the power to grant and answer prayers.	3.53	SA	4
4. On the other side of the chapel is a mini plaza where you will find the Court of Christ the King that provides us with an Opportunity to contemplate Christ in his glorified state as King of all Creation.	3.57	SA	2.5
Composite Mean	3.60	SA	

Table 2 presents the Marian Orchard as a Faith – Based Tourism. In terms of Spiritual attachment at Sacred Heart Chapel, visitors strongly agree that Sacred Heart Chapel is a way for them to be united as people and strengthens their relationship with God (3.74), as a ceiling that one will find interesting that helps the people to have inner peace and on the other side of the chapel is a mini-plaza where one will find the Court of Christ the King that provides him with an Opportunity to contemplate Christ in his glorified state as King of all Creation (3.57) and lastly the item as you exit the chapel, you will find the image of the Sto. Nino on the right side. As they believe that the Santo Niño is the protector and has the power to grant and answer prayers (3.53). Overall it has a composite mean of 3.60 with a verbal interpretation of strongly agree.

As indicated by the respondents, the principle motivation behind why they visit the Sacred Heart Chapel in Marian Orchard is to have peace of mind and heart and to be unified by worshiping and praying with the God almighty. Glorifying him through the sacred places reinforced their relationship and connection that builds the spiritual attachment in the two parties. On the other hand, the image of Sto. Nino was least weighted as stated because not all visitors of Marian Orchard are non-believers nor devotee of saints or images or statues.

As per Neuenschwander [7], Holy places incorporate settings of notable significances, homes, holy observance meeting and sanctuaries have dependably been fundamental to the proper worship of God. The significance of heavenly places and holy space in one's worship can hardly be absurd. The given faith and great respect from everyone to what occurs make them holy. Infantado [8] States that praying to saints is a vain religious practice. Individuals appeal to holy people, pictures and statues and give an offering to the point that they adore the holy person more than God; so far it was called a detestation and excessive admiration.

The Table 3 presents the Marian Orchard as a Faith-based Tourism in terms of Spiritual Attachment in Sacred Heart Tower; visitors agreed that Sacred Heart Tower's replica of Brazil's "Christ the Redeemer" statue influences the principle and beliefs of a person (3.32), it also has a painting representing the apparition of the Sacred Heart of Jesus to St Margaret Mary Alacoque which is a witness to the passionate love he has for each one of us (3.16). These two ranked the highest on the survey. The visitors considered the Sacred Heart Tower as a highly spirited place where one's sorrow can vanish upon seeing the wonderful creation of God.

Table 3. Spiritual Attachment in Sacred Heart Tower

Sacred Heart Tower	WM	VI	Rank
1. Where a replica of Brazil's "Christ the Redeemer" statue located and influences the principle and beliefs of a person.	3.32	A	1
2. It has a painting representing the apparition	3.16	A	2
3. You can see the towering pine trees and flowering plants all around it add to the serenity of this place.	2.89	A	4
4. At the top of it, you can also see Taal Lake/Volcano and its neighboring towns/barangays, worth the steep climb.	2.77	A	4
Composite Mean	3.03	A	

The presence of a few sort of sacredness and spirituality is, of course, an imperative viewpoint of a religious tourism destination. According to the respondents, Sacred Heart Tower is a highly spirited place which one's sorrow vanished upon promenading the place. They felt the solemnity climbing up to the tower and seeing the magnificent view of the garden and the Taal Lake/Volcano.

One can also see the long pine trees and flowering plants all around the garden that adds to the serenity of this place (2.89), and at the top of it, one can also see Taal Lake/Volcano and its neighboring towns/barangays, worth the steep climb (2.77). These two ranked the lowest because some people missed the chance on going up to the Sacred Heart Tower. There are a lot of visitors during the Holy Week, so others do not have enough time to wait for their turn to climb up to the tower.

Table 4 presents the Marian Orchard as a Faith-based Tourism in terms of Spiritual Attachment at Saint Joseph Shrine.

Visitors agreed that Saint Joseph Shrine is a place where visitors and faithful devotees can pray (3.44), it is also a place of prayer, conscious reflection, and social action that is hospitable to and calls forth the gifts of all who come to the shrine (3.44), St. Joseph is the traditional patron of manual labor, craftsmanship, rights of workers, adoptive and foster parenthood, fatherhood, faith and devotion, and end-of-life expectations (3.42), and it is a sacred place where all are welcomed and equipped to live their faith in the world (3.41). Results showed that it attained a composite mean of 3.42 verbally interpreted as Agreed.

According to the respondents, Saint Joseph Shrine is a friendly, peaceful and welcoming place for those of all

faiths or without faith. Many of the visitors come to the shrine to be alone with the Lord in quiet prayer and reflection. The shrine can also give them the chance to be with God regularly, and the peaceful atmosphere that keep them coming back.

Table 4. Spiritual Attachment in Saint Joseph Shrine

Saint Joseph Shrine	WM	VI	Rank
1. Where visitors and faithful devotees can solemnly pray.	3.44	Agree	1.5
2. It is also a place of prayer, conscious reflection, and social action that is hospitable to and calls forth the gifts of all who come to the Shrine.	3.44	Agree	1.5
3. The shrine is a sacred place where all are welcomed and equipped to live their faith in the world.	3.41	A	4
4. St. Joseph is the traditional patron of manual labor, craftsmanship, rights of workers, adoptive and foster parenthood, fatherhood, faith and devotion, and end-of-life expectations.	3.42	A	3
Composite Mean	3.42	A	

The shrine of Saint Joseph is a major part of Catholic history that affects its surrounding community every day. It educates and brings together people from all places to celebrate this moment in history. It also gives tours to anyone wanting to learn and have open doors to all people of all walks of faith. Though it is open to all walks of faith, the people volunteering is eager to help anyone start their faith journey and will answer any questions about Catholicism [9].

The Table 5 presents the Marian Orchard as a Faith-based Tourism in terms of Spiritual Attachment in Mary Mediatrix of All Graces Prayer Hall; visitors agreed that Mary needs all individuals to be spared, and she is joined together as with one heart to Christ and his sparing work. Her concern is to bring all individuals to Christ, and she proceeds to hone this in her one of a kind way from Paradise. (3.47), it is additionally a put of supplication, cognizant reflection, and social activity that's affable to and calls forward the blessings of all who come to the Hall (3.46). These two ranked the highest because people believed and prayed for her protection and salvation.

The respondents believed that it is "supernatural in character and it is worthy of belief". Holiness is the method of making each perspective of human life into an expression of God's values and otherworldly existence is

the awareness that the physical presence can be an expression of principal values and of God's nearness in human lives. Holiness exists in result of spiritual awareness.

Table 5. Spiritual Attachment in Mary Mediatrix of All Graces Prayer Hall

Mary Mediatrix of All Graces Prayer Hall	WM	VI	Rank
1. Where visitors and faithful devotees can solemnly pray.	3.42	A	4
2. It is also a place of prayer, conscious reflection, and social action that is hospitable to and calls forth the gifts of all who come to the Shrine.	3.46	A	2
3. The shrine is a sacred place where all are welcomed and equipped to live their faith in the world.	3.43	A	3
4. St. Joseph is the traditional patron of manual labor, craftsmanship, rights of workers, adoptive and foster parenthood, fatherhood, faith and devotion, and end-of-life expectations.	3.47	A	1
Composite Mean	3.45	A	

It is also a sacred place where all are welcomed and equipped to live their faith in the world (3.43), and it is a place where visitors and faithful devotees can solemnly pray (3.42). Relative number of respondents powerfully considered that Marian Orchard, more particularly the reverential supplications or acts that were advertised at the Mary Mediatrix of all Graces Prayer Hall.

Sacred destinations draw in expansive numbers of sightseers who look for social and/or religious encounters. There has been a sharp increment within the number of guests, both religious and common, to sacred destinations in recent years [10].

Table 6. Marian Orchard as a Faith-based Tourism in terms of Spiritual Attachment in Saint Padre Pio

Saint Padre Pio	WM	VI	Rank
1. The visitors and devotees can pray for his miracles of healing and blessings.	3.34	A	1
2. His miracles brought many people to Christ and illuminated God's goodness and love for us.	3.30	A	4
3. Devotees can come to be blessed through the saint's intercession.	3.32	A	3
4. Saint Padre Pio will give you hope and faith even more.	3.33	A	2
Composite Mean	3.32	A	

Table 6 presents the Marian Orchard as a Faith-based Tourism in terms of Spiritual Attachment at Saint Padre Pio. Visitors agree that in Saint Padre Pio they can pray for his miracles of healing and blessings (3.34) obtained the highest rank while items, Saint Padre Pio will give you hope and faith even more (3.33), devotees can come to be blessed through the saint's intercession (3.32), his miracles brought many people to Christ and illuminated God's goodness and love for us (3.30) followed. It has a composite mean of 3.32 with verbal interpretation of agree.

Most of the defendants considered Spiritual Attachments in Saint Padre Pio, the visitors and devotees can pray for his miracles of healing and blessings. Healing and blessings happen every day and gave hopes and faith on how to live their lives today. Since his miracles brought many people to Christ and illuminated God's goodness and love for everyone. Miracles do not produce faith, but it develops and enhances their existing faith.

The recognize accessibility and responsiveness of God is a crucial dynamic hidden Christianity and other world's religions [11]. In each religious custom, people keep with the confidence that they can specifically interrelate—through petition, a nearness looking for conduct—with a God will's identity accessible to ensure and comfort them. This is an undeniable asylum of security. Now and again it might likewise be the unimportant information of God's quality and openness enables numerous religious people to approach the entanglements and troubles of human presence with certainty and security, a case of the safe base capacity of connection connections.

Table 7 presents the Marian Orchard as Faith-based Tourism in terms of Spiritual Attachment at The Rosarium. Visitors strongly agree that in The Rosarium pilgrims can offer devotional prayers or acts that can be accompanied by specific request for Mary's intercession with God (3.61 ranked first followed by items, you will see the tableau of Joyful, Luminous, Sorrowful and Glorious mysteries of the Holy Rosary that strengthen our devotion to Mary (3.56), there is also a prayer wall which contains a selected set of icons of the Blessed Virgin Mary: Our Lady of the Rosary, Our Lady of Guadalupe, Our Lady of Perpetual Help, and Our Lady of Fatima (3.55), it has a giant rosary in the middle of the garden that meditates the mysteries of Joy, of sorrow, of light, and the glory of Jesus and Mary (3.50).

Relative quantity of respondents potently considered that Marian Orchard, more specifically the devotional prayers or acts that were offered at The Rosarium are more relative for Faith-based Tourism in terms of

Spiritual Attachment. While the middle garden where one can meditate the mysteries got the least weigh because according to the respondent's poor ventilation and far from the other sites in Marian Orchard is a reason for this.

Table 7. Marian Orchard as a Faith-based Tourism in terms of Spiritual Attachment in the Rosarium

The Rosarium	WM	VI	Rank
1. It has a giant rosary in the middle of the garden that meditates the mysteries of joy, of sorrow, of light, and the glory of Jesus and Mary.	3.50	SA	4
2. You will see the tableau of Joyful, Luminous, Sorrowful and Glorious mysteries of the Holy Rosary that strengthen our devotion to Mary.	3.56	SA	2
3. There is also a prayer wall which contains a selected set of icons of the Blessed Virgin Mary: Our Lady of the Rosary, Our Lady of Guadalupe, Our Lady of Perpetual Help, and Our Lady of Fatima.	3.55	SA	3
4. Pilgrims can offer devotional prayers or acts that can be accompanied by specific requests for Mary's intercession with God.	3.61	SA	1
Composite Mean	3.56	SA	

As stated by Business Mirror [4], faith-based travellers travel for different reasons: to satisfy a religious commitment, to visit within their lifetime some of the world's blessed locales or for a specific reason. Santos [12] contends that the act of religious tourism involves the acknowledgment of exercises, for example, journeys, parades, visit to places considered "sacred" (sanctums, sanctuaries, houses of worship, and so on.) cooperation in celebrations of benefactor holy people, otherworldly withdraws, workshops and different occasions that accentuate the religiosity and culture in the tourism goals.

Table 8 presents the Marian Orchard as Faith-based Tourism in terms of Spiritual Attachment at Meditation Garden. Visitors strongly agree that Meditation Garden has Lourdes Grotto drawn by the faith in the miraculous cures (3.51), and the presence of three big crucifixes helps people to remind that God guides us in everything that happen in our lives (3.50) while agree on items, it consists of Calvary Hills that is intended to represent the passion of Jesus Christ and usually laid out in the form of a pilgrims' way (3.46) and, it is bordered by manicured lawns and flower beds that will help the destination to be prominent (3.42).

Majority of the respondents strongly agreed that Lourdes Grotto that is located at Meditation Garden in Marian Orchard, drawn the religious belief in miraculous heal for pilgrims, for they consider intangible spiritual attachment rather than things that could be seen or touch. Since every religious person has different beliefs and has strong notion of inner meaning. And the least are the tangible properties which are the bordered lawns of flower beds situated along the path.

Table 8. Marian Orchard as a Faith-based Tourism in terms of Spiritual Experiences in Meditation Garden

Meditation Garden	WM	VI	Rank
1. The presence of three big crucifixes helps people to remind that God guides us in everything that happen in our lives.	3.50	SA	2
2. It is bordered by manicured lawns and flower beds that will help the destination to be prominent.	3.42	A	4
3. It consists of Calvary Hills that is intended to represent the passion of Jesus Christ and is usually laid out in the form of a pilgrims' way.	3.46	A	3
4. It also has Lourdes Grotto drawn by the faith in the miraculous cures.	3.51	SA	1
Composite Mean	3.47	A	

A frame of criteria for pilgrimage which is structured around three major areas: (a) material, physical, aspects, (b) personal experiential dimensions and (c) an ideational aspect, which highlights the differences between the recreation of the tourist and re-creational of the pilgrim [13]. The main motives for a pilgrimage may include the following: to fulfil a commandment of religion, as an act of devotion at the site of a miraculous or significant event, as a process in gaining remission of sins, to pray and seek a cure for illness, to attend a prayer meeting with religious leader, to witness religious ceremony or performance, for a family religious ceremony, to go to a site where miraculous events are expected in the future.

Table 9 presents the Marian Orchard as a Faith-based Tourism in terms of Spiritual Experiences in The Chimes of Mary. Visitors strongly agree on items, The Chimes of Mary consists of 14 high tech carillon bells that rings every 15 minutes to signify the time for worshipers to go to church for a communal service, and can be an indication of a time to pray, without worshipers coming to the church (3.63),symphony of bells rings is imported

from Netherlands that every quarter of an hour, from dawn to dusk, leaving park pilgrims with a memorable auditory experience (2.5) and, huge chimes of Mary that will greet you with their pacifying sound (2.5). It has a composite mean of 3.59 with verbal interpretation of strongly agree.

Table 9. Marian Orchard as a Faith-based Tourism in terms of Spiritual Experiences in The Chimes of Mary

The Chimes of Mary	WM	VI	Rank
1. There's this huge chime of Mary that will greet you with their pacifying sound.	3.57	SA	2.5
2. This symphony of bells rings is imported from Netherlands that every quarter of an hour, from dawn to dusk, leaving park pilgrims with a memorable auditory experience.	3.57	SA	2.5
3. Consists of 14 high tech carillon bells that rings every 15 minutes to signify the time for worshipers to go to church for a communal service and can be an indication of a time to pray, without worshipers coming to the church.	3.63	SA	1
Composite Mean	3.59	SA	

Researchers found out that religious and miraculous design structures gave them more faith and enhances their spirituality. They feel blessed and closer to God, journeys to a Faith Based Tourism Destination gave them strong religious motivation.

Faith-based tourism has a view that changed into meeting communities for guests, moved by the enterprise - the look for religious encounters, valuation for the place as it is and its social hugeness, and moreover for excitement towards the religiousness. This kind of tourism has been associated dependably to travel, since the latter is a perspective of voyager trips.

Table 10 presents the difference of responses on the Marian Orchard as a Faith-based Tourism in terms of Spiritual Attachment in Sacred Heart Chapel, Sacred Heart Tower and Saint Joseph Shrine when grouped according to profile. It shows that the place of residence has less than 0.05 p-value which indicates that it has significant difference in the spiritual attachment to the sacred heart tower. It was found out from the Post hoc test that those who are living in Batangas have higher assessment compared to the others.

This was also observed on the assessment of Saint Joseph Shrine, that those who are Roman Catholic have higher assessment to the faith-based tourism.

Table 10. Difference of Responses on the Marian Orchard as a Faith-based Tourism in terms of Spiritual Attachment in Sacred Heart Chapel, Sacred Heart Tower and Saint Joseph Shrine when Grouped According to Profile

	Sacred Heart Chapel			Sacred Heart Tower			Saint Joseph Shrine		
	F-value	p-value	I	F-value	p-value	I	F-value	p-value	I
Place of Residence	1.215	.300	NS	3.936	.001	S	1.552	.164	NS
Religion	2.702	.047	NS	1.738	.161	NS	3.906	.010	S
Frequency of Visit	2.963	.021	NS	1.720	.148	NS	.647	.630	NS
Cost/Total Expense in visiting the place	.106	.900	NS	.963	.384	NS	1.616	.202	NS
Purpose of Visit	1.764	.122	NS	1.038	.397	NS	1.243	.291	NS

Legend : Significant at p-value < 0.05; S- Significant; NS-Not Significant

With regards to the spiritual attachment in Sacred Heart Tower, it was connoted that people who are visiting the place came from Batangas area probably because of its distance from the said destination and since Marian Orchard is situated at Balete that can likewise be found in the indicated area. Batanguenos are having solid religious convictions in view of the distinctive religious destinations that can be found inside. While the Saint Joseph Shrine was significantly notable of having Roman Catholic as their number one visitor it is because Roman Catholics discover the hallowed place as where all are welcomed and equipped to live their faith. Catholics are likewise a believers of Saint Joseph as traditional patron of manual labor, craftsmanship, rights of workers, adoptive and foster parenthood and fatherhood.

According to Asi et al [14], religion is a big part of the Batangueno Culture. The heavenliness and spiritual existence of the group is exceptionally apparent to the travellers of Batangas. This is a decent sign that religious tourism in Batangas is sustainably developed since the general population is protecting their religious beliefs and sharing them to their visitors [15]. The Catholic Church places extraordinary accentuation on moral law and is solid in its commitment to saints. It embraces an enchanted measurement - most obviously noticeable in its ritual - which sits uneasily with the cutting-edge mainstream and logical world.

It can be gleaned from the result that there was a significant difference observed on the assessment of Mary Mediatrix of All Graces Prayer Hall when grouped

according to religion. Roman Catholic assessed Marian Orchard as faith-based tourism to a great extent through the representation of Mary Mediatrix of All Graces Prayer Hall. As to the assessment to Saint Padre Pio, the responses varies when grouped according to place of residence (0.000), religion (0.001) and Cost/Total Expense in visiting the place (0.010) while The Rosarium differs significantly as to purpose of visit.

The variable religion in Mary Mediatrix of All Graces Prayer Hall is significant because the difference between the old and new generation of pilgrims has a great impact in religious tourism. Old generation of pilgrims, also known as the baby boomers have stronger faith than the younger generation or the millennials. Therefore, millennials see some religious sites as boring and would prefer to do something more enjoyable of their time. Religious sites are just half of their interest; it is just a part of their recreation and adventure.

Table 11. Difference of Responses on the Marian Orchard as a Faith-based Tourism when Grouped According to Profile

	Mary Mediatrix of All Graces Prayer Hall			Saint Padre Pio			The Rosarium		
	F-value	p-value	I	F-value	p-value	I	F-value	p-value	I
Place of Residence	1.873	.088	NS	4.469	.000	NS	1.367	.230	NS
Religion	2.987	.033	S	6.025	.001	S	2.216	.088	NS
Frequency of Visit	.645	.631	NS	1.159	.331	NS	1.450	.219	NS
Cost/Total Expense in visiting the place	1.259	.287	NS	4.777	.010	S	.391	.677	NS
Purpose of Visit	1.529	.183	NS	4.403	.001	NS	2.328	.045	S

Legend : Significant at p-value < 0.05; S- Significant; NS-Not Significant

As to the assessment to Saint Padre Pio, the responses varies when grouped according to place of residence (0.000), religion (0.001) and Cost/Total Expense in visiting the place (0.010) while The Rosarium differs significantly as to purpose of visit. One of the foremost necessary reasons for occurring pilgrim's journey tours and seeing the places of spiritual importance is to satisfy other religious people who follow a spiritual path and see how they live. It is a method that is not meant to easily escape from it all, however, to permit oneself to encounter, see, and

skill the Divine. This is often accomplished by associating with holy people, visiting the holy places.

As individuals age, their belief in God seems to increase [16]. By some key measures, millennials are considerably less religious than the baby boomers. Fewer young adults belong to any faith than other people do today. They also attend religious services less often than elders today. As compared, millennials say that religion is very important in their lives [17].

As seen from the result, there was a statistically significant difference on the responses as faith – based tourism on The Chimes of Mary when grouped according to religion (0.015) and frequency of visit (0.010) since the obtained p-values were less than 0.05 alpha level. This means that the responses vary significantly and was found out that those who are born again and those who visit the place every first Saturday of the month have higher assessment compared to the other groups. There is significant difference between religion and frequency of visit because of most the tourists or people from Batangas are not all Roman Catholic and Marian Orchard is only filled with visitors or pilgrims during religious events such as Lenten Season.

Table 12. Difference of Responses on the Marian Orchard as a Faith-based Tourism in terms of Spiritual Experiences when Grouped According to Profile

	Meditation Garden			The Chimes of Mary		
	F-value	p-value	I	F-value	p-value	I
Place of Residence	.933	.473	NS	1.477	.188	NS
Religion	1.805	.148	NS	3.562	.015	S
Frequency of Visit	1.450	.219	NS	3.422	.010	S
Cost/Total Expense in visiting the place	1.656	.194	NS	.032	.969	NS
Purpose of Visit	.740	.594	NS	.506	.771	NS

Legend : Significant at p-value < 0.05; S- Significant; NS-Not Significant

Some of various religions are going to important holy places for religious significance and are frequently gone by individuals who hone the religion. They are going to enable them to encounter the religion, face to face, and give them exceptional learning. Likewise, it will enable them to surround their selves with those that follow an alternate faith. It is a great way for them to learn more about the culture, if they do not participate in the rituals. More important than the mere geographical going is the

thing that one accepts and love and feel as he goes. Valuing another religion might be troublesome at first on account of clashing thoughts or convictions, however, is important on the off chance that one needs to live in a diverse community and have a more noteworthy comprehension of people with various foundations.

According to Tarlow [18], faith-based tourism is not only about pilgrimages but also travel may take place for life cycle events, for missionary work, for reasons of humanitarian interest and/or as part of religious conventions and conclaves. In another statement they said that Faith-based travellers travel for various reasons: to fulfil a religious obligation, to visit within their lifetime some of the world's holy sites or for a cause [4]. They also believe that Faith-based tourism seems to draw increasing numbers of people who wish to travel not just for leisure, or pleasure, but in search of personal meaning and fulfilment in a postmodern capitalist world [2].

CONCLUSION AND RECOMMENDATION

Majority of the respondents are from Batangas, Roman Catholic, visit Marian Orchard 1-2 times per month, spending Php 500. 00 to Php 2,000.00 and visit the place for pilgrimage. The respondents agree that there is a spiritual attachment on Sacred Heart Chapel, Sacred Heart Tower and Saint Joseph Shrine in Marian Orchard. Also, the spiritual experiences in Chimes of Mary and Meditation Garden revealed that those who are Born Again and those who visit the place every first Saturday of the month have higher assessment. Most of the tourists or people from Batangas are not all Roman Catholic and Marian Orchard is only filled with visitors or pilgrims during religious events such as Lenten Season. Marian Orchard can provide spiritual experiences and spiritual attachment to tourists, devotees and pilgrims.

Based on the results and conclusions, the researchers recommend the use of larger population in conducting this study. Assessment and the determination of participant's level satisfaction in visiting Marian Orchard as a Faith-based tourism.

To develop more of religious sites and offer other religious activities the visitors can enjoy and at the same time spend their precious time with God. To have more activities or more facilities that will enlighten and strengthen the connection of visitors, pilgrims, devotees and others to the Heavenly Father. To enhance the miraculous design and infrastructure to boost their spirituality. To come up with additional promotions and sponsored advertisements for pilgrims to become more familiarized with what Marian Orchard could offer. A follow-up study may also be conducted to broaden the domino effect of this study.

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