Exploring the motivation-based typology of religious tourists: A study of Welcome Royal Lord Festival

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ARTICLE INFO	ABSTRACT
	Religious tourism plays an important part in the history of tourism development. People visit religious sites with different motivations. Previous studies have examined different experiences of tourists from pilgrims to secular tourists and this pilgrim-tourist debate is built upon a specifically eurocentric construction of the pilgrim. Limited studies have examined the religious tourist typology in polytheistic society. To address this issue, this study explored the rites of the Welcome Royal Lord Festival in the town of Donggang, Taiwan as the research context. The findings support the proposition that different types of visitors, who are predominantly pilgrims and secular tourists exist. Significantly, the study revealed four distinct tourist groups in a polytheistic context; namely, "Sacred Pilgrims," "Believers," "Experience Companion" and "Secular Polytheists." In addition, these four types of tourists have differences in terms of satisfaction, participation behaviors, perception of cultural authenticity, and sacred place attachment. Conflicts between tourism development and religious sustainability may occur among different types of tourists. The findings may have a significant value for event management as it offers a reference for seeking to sustain religious culture and develop tourism attraction in a destination.

1. Introduction

Religious tourism is one of the oldest forms of tourism and plays an important part in the history of tourism development. The scope of religious tourism includes people traveling for religious or spiritual purposes, and visiting religious sites or participating in religious activities/festivals (Abror, Wardi, Trinanda, & Patrisia, 2019; Klein & Kantor, 2018; Kujawa, 2017; Liutikas, 2017; Terzidou, Scarles, & Saunders, 2017; Vukonić, 1992). The term 'pilgrim' in contemporary times does not exclusively refer to pure religious tourists. Instead, there are some non-religious reasons for someone to be identified as a pilgrim (Shafaei & Mohamed, 2015; Wharton, 2008; Yeh, Ryan, & Liu, 2009). Collins-Kreiner and Gatrell (2006) asserted that the meaning of communication and interaction between secular tourists and pilgrims in the same ritual place may be different. Shinde (2015, p.180) argued that religious tourism refers to "contemporary patterns of visitation to places of religious importance or pilgrimage sites where visitors aim to fulfil religious needs and recreational needs." Religious festival has become one of the fastest-growing forms of religious tourism that attracts purely religious tourists and non-religious tourists through elements of tradition, cultural protocols, and ceremony. Previous studies have examined

different experiences of tourists from pilgrims to secular tourists (Collins-Kreiner, 2010; Dora, 2012; Fleischer, 2000; Hyde & Harman, 2011; Olsen, 2010; Sharpley & Jepson, 2011), the impact of tourism on religious destination (Wong, Ryan, & McIntosh, 2013) and the issue of whether such an increase in volume of tourists would pose a threat to the integrity and value of these festivals by communities (Suntikul & Dorji, 2016).

People visit religious sites with different motivations (Shafaei & Mohamed, 2015; Wharton, 2008; Yeh et al., 2009). Pilgrims feel an affective bond that attaches them to a religious setting. It is questionable whether non-religious tourists or less-devoted tourists feel the same way. Bond, Packer, and Ballantyne (2015) have found that given a wide range of religious sites, tourists are likely to choose where to visit, based on specific motivational and experiential needs for that particular visit. Moreover, the provision of diverse range of experiences designed to meet visitors' specific needs are essential to improve their satisfaction and stimulate repeat visitation for the maintenance of heritage site resources. It is important to underscore that, religious visitors prefer authentic traditional religious ritual (Ariffin & Mansour, 2018; Domínguez-Quintero, González-Rodriguez, & Paddison, 2018), while others prefer shrine pilgrimage because of place attachment (e.g. McCartney &

Osti, 2007; Rollero & De Piccoli, 2010). In a related study, Olsen (2010) summarized past research that debated the pilgrim-tourist dichotomy. He proposed that the pilgrim-tourist debate is built upon a specifically eurocentric construction of the pilgrim that ignores other non-European nations and cultures.

Importantly, limited studies have examined the religious tourist typology in polytheistic society (Wang, Kasim & Yu, 2020; Wong et al., 2013). For instance, Wong et al. (2013) interviewed visitors at Mount Putuo (one of the four Sacred Buddhist Mountains) to classify oriental religious tourists into four types based on the level of devotion and understanding of Buddhism: Buddhist pilgrims (*Jushi*, a devout believer having understanding), religious tourist/worshipper (*Xianke*), Sightseers, and Cultural/Heritage Visitors. Similarly, Wang, Kasim, and Yu (2020) analyzed the motivation of participants attending a religious festival of *Mazu* pilgrimage in Taiwan and classified four different motivation categories: Fun travelers, devout believers, cultural enthusiasts and religious pragmatists. It is important to underscore that, these scholars suggested future studies to address the tourist typology of a particular religion in order to understand how religious tourists perceive and deal with tourism development at their religious sacred sites. Significantly, it has been observed that most of the past studies of religious tourism focused on monotheistic societies (Olsen, 2010). An in-depth discussion of actual phenomena in a polytheistic society which relates to distinguishing the real motivation behind a pilgrim or a tourist attending a religious activity is still lacking. This paper aims to fill this gap. The author proposed an important research gap in a polytheistic society by profiling the participation behaviors of religious tourists. This would help event organizers to understand how to maintain a balance between tourism development and religiosity and meet tourists' expectations. To address this research gap, tourism scholars suggested adopting tourism motivation to classify religious tourists (Collins-Kreiner & Kliot, 2000; Finney, Orwig, & Spake, 2009; Timothy & Olsen, 2006). This study further investigates the differences in the perceptions of cultural authenticity (Reisinger & Steiner, 2006), sacred place attachment (Ramkinsson, Weiler & Smith, 2012), satisfaction, and participant behaviors (Assaker, Vinzi, & O'Connor, 2011; Savinovic, Kim, & Long, 2012) of different types of religious tourists and understand the relationships between the above variables under different types of tourists.

Taiwan has a polytheistic religious culture which comprised of Buddhism, Taoism, and folk beliefs (Yang, Mao, Wei, & Huang, 2017). Welcome Royal Lord Festival is one of the famous folk religious festivals along the Southwest coast of Taiwan. It lasts for eight days with more than 100,000 tourists from all over the island every day. Its scale and reputation provide a prime setting for understanding the motives and behaviors of tourists participating in religious festivals in a polytheistic society. The contribution of this research is that it responds to scholars (e.g. Olsen, 2010; Wong et al., 2013) calling for exploring the tourism behavior of different types of religious tourists, and further analyzes the satisfaction and differences in cultural authenticity, sacred attachment, and participation behavior. In addition, researchers (Wong et al., 2013; Wang & Yotsumoto, 2019) have found that different expectations of tourists participating in the festivals/events may cause potential conflicts between tourists' interests. The question of whether or not the commercial development of religious festivals may harm the spirituality inherent in the religious rituals remains unanswered. Collins-Kreiner and Gatrell (2006) asserted that the meaning of communication and interaction between secular tourists and pilgrims in the same religious place may be different. Therefore, by analyzing the relationship between satisfaction and profiling tourist typology, it is possible to provide festival organizers a solution to design tourism experience considering specific needs of particular tourists' typology and to further mitigate the conflict between religious authenticity and tourism development.

2. Literature review

A theoretical review requires a complete critique of the existing important research and examination of the relationships between variables (Kotsi, Balakrishnan, Michael, & Ramsøy, 2018; Wang et al., 2020). The scope of the present literature review includes tourism motivation, cultural authenticity, sacred place attachment, and satisfaction.

2.1. Motivation-based typology of religious tourists

Smith (1992) undertook the earliest study on religious tourism. In 1992, she proposed a religious tourist path to represent the distribution of religious tourist typology, called "The Pilgrim- Tourist Path". Importantly, Smith (1992) asserted that there is no clear boundary between secular tourists and pilgrims. Therefore, many tourists visiting religious sites are mainly located between points *b* and *d* (Fig. 1). Essentially, when tourists (whether unbelievers or believers) visit a religious site, they will take a worship mentality and want to learn a little more about religious rituals. Whether they have the desire for worship or learning, they can be called "religious tourists." However, the pilgrims at point *a* and the pure tourists at point *e* cannot be considered as general religious tourists.

Motives are widely used for classifying tourists in religious tourism. Motivation refers to internal driving forces which activate behaviors (Yeh et al., 2009). Tourist motivation is multi-faceted and composed of several needs requiring satisfaction within a single journey (Hyde & Harman, 2011). Ebadi (2014) found that visitors at religious sites have different motivations. For some visitors, the site serves as a religious pilgrimage (cultural or nostalgic) while for others simply a tourism (adventure or cultural). Wu, Shu, Chang, and Chen (2018) pointed out that in the past, pilgrims were more generally in search of the divine/sacred, whereas now the aim has shifted to tourists who are more oriented towards fun/pleasure. Rashid (2018) suggested that the term 'pilgrim' is no longer associated with only religious tourists traveling for spiritual reasons, but that there can be some non-religious reasons as well. In a related study, Turner and Turner (1978, p.20) declared "A tourist is half a pilgrim if a pilgrim is half a tourist". Similarly, Cohen (1992) proposed a typology of tourists to identify which tourist behaviors are more like a pilgrimage. He asserted that there is no general type of tourist, but multiple types of tourists or multiple tourist experience models.

Analogous to this, Rinschede (1992) used pilgrimage sites to develop a typology of tourists. Akin to this, Collins- Kreiner and Kliot (2000) also confirmed that a typology is important because it allows destination managers to classify and analyze tourists. They found that tourists' attitudes and their self-image in relation to the pilgrim-tourist continuum depended on their church affiliations and their beliefs. In the Christian setting, the main reasons for visiting the Holy Land were regarded as 'push motives', such as 'to get to know the Bible', and 'to improve the religious faith'. Other reasons were more personal motives strongly tied to religion and increasing knowledge of the Bible (Collins- Kreiner & Kliot, 2000).

In a related study, Finney et al. (2009) identified four types of tourists to Israel: (1) seekers who intend to visit both religious and secular tourist sites, (2) lotus-eaters who intend to visit only secular tourist sites, (3) pilgrims who intend to visit only religious tourist sites, and (4) accidental tourists who had not intended to visit either type of tourist site. In addition, Timothy and Olsen (2006) suggested that religious motivation, such as the search for truth, enlightenment, or an authentic experience with the holy, leads people to travel to sacred sites that have been ritually separated from daily life. Some pilgrims seek healing from illness and searching for forgiveness for their sins (Božic, Spasojević, Vujičić, & Stamenkovic, 2016).

On the other hand, Clift and Clift (1996) explored secular pilgrim motivations ranging from asking for blessings and fulfilling vows to
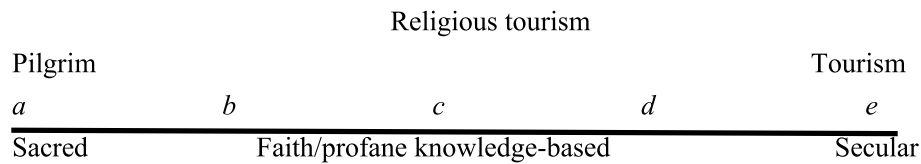
Religious tourism

Pilgrim				Tourism
a	*b*	*c*	*d*	*e*

Sacred	Faith/profane knowledge-based	Secular

Fig. 1. The Pilgrim-tourist path (Smith, 1992).

curiosity, sightseeing, and holidaying. Contemporary religious tourism attracts tourists for sightseeing, pilgrimage, excursion, participation in ceremonies, recreational activities, and among others. Cultural reasons were found to play a role in secular-religious motives (Tsai, Hsiao, Chen, & Huan, 2002).

As for the Eastern Buddhism/Taoism setting, Zheng and Ying's (2012) research on the pilgrims in Wuhan Guiyuan Temple found that the main activities of pilgrims included blessings, surviving souls, releasing lives, burning incense, donating incense and money. Yeh et al. (2009) measured the important motivations of participants in a *Mazu* pilgrimage in Taiwan and found that 'social exploration' factors (e.g. social interaction with friends and other religious believers, enjoying a process of travel, and satisfying needs of intellectual curiosity), 'experience religion' and 'experience belief' were the main factors accounting for pilgrims visitation. Their research found that a wider cultural significance of religion was a more primary reason for *Mazu* pilgrimage visitors, while purely religious motivations were the secondary reason. They further suggested that religious tourists' state of belief or devotion to the God is a significant factor for understanding religious tourists and assessing the levels of satisfaction with the trip and repeat visitation.

This paper considers another Taiwanese religious festival, focusing on religious tourists at the Welcome Royal Lord Festival in the city of Donggang, and discusses a typology of religious tourists, their motivations, and profiles. Therefore, the study formulates this research question:

Question one: In the context of polytheism, do different religious tourism motives contribute to different tourist types?

2.2. Cultural authenticity

Authenticity in tourism is not merely a tangible asset but is also a judgment or value formed by the tourists who also seek genuine experiences in a particular setting (Moscardo & Pearce, 1999). Wang (1999) organizes the concept of authenticity, stating that there are three types of authenticity: objective, constructive, and existential (of postmodernity). The concept of objective authenticity originates from the objective version of authenticity, which mainly focuses on physical characteristics and the originality of artifacts (Reisinger & Steiner, 2006). "Constructive authenticity refers to authenticity expected onto toured objects by tourists or tourism producers in terms of their metaphors, prospects, preferences, beliefs, powers, etc." (Wu, Shu, Chang, & Chen, 2018, p. 49). For example, tourism scenes are a kind of contrived authenticity, as they are constructed by governments, the tourism industry, and residents (Cole, 2007). In other words, the authenticity of things is only plausible when it is established or recognized by the influence of social discourses (Belhassen, Caton, & Stewart, 2008). Finally, existential authenticity is experience-oriented. Tourists define the tourism object according to their experiences, such as their feelings and perceptions. Therefore, existential authenticity emphasizes the subjective experiences of tourists and the real existential state of tourism subjects (Kim & Jamal, 2007).

Wang (1999) commented that the origin of tourists and their characteristics (e.g., social class and lifestyle) influence what each tourist seeks and how he or she feels. In a related study, Chhabra, Healy, and Sills (2003) stated that tourists want to seek their true selves through tourism activities and destinations. This kind of true experience can have a tangible impact on the whole travel experience. Similarly,

Andriotis (2009) proposed that personal spirit, culture, environment, secularity, and education influence the experience. Therefore, existential authenticity makes tourists experience freedom and avoid the constraints of daily life (Reisinger & Steiner, 2006). This study emphasizes a tourist-centered perspective on authenticity as being subjective and experiential. This approach aims to explore how tourists perceive authenticity in terms of an evaluation of its "genuineness" when visiting the Welcome Royal Lords Festival. This research adds to the ongoing discussion of pilgrim/tourists' perception of cultural authenticity.

2.3. Sacred place attachment

In environmental psychology, place attachment refers to the emotional bond between individuals and places (Florek, 2011). In the beginning, people have an emotional bond with their own house and home, then gradually the attachment space extends to the neighborhood and other places. This attachment will further influence people's behavior (Hallak, Brown, & Lindsay, 2013). For example, tourists' place attachment levels predict visit outcomes and pro-environment behaviors (Ramkinsson, Weiler & Smith, 2012). People's positive cognition of certain scene can help them to acquire a sense of belonging and make their lives meaningful (Brehm, Eisenhauer, & Krannich, 2006). Lewicka (2011) proposed that attachment has two different levels namely social attachment and physical attachment. Social attachment refers to a strong attachment to religion or other deep-rooted relationships which closely connect with religious participants. Physical attachment on the other hand entails how people feel they naturally belong to certain places. This functional driving force comes from people's beliefs, thoughts, and cognitions to certain places, which can help people to realize their goals and meet their needs (Jorgensen & Stedman, 2006).

Mazumdar and Mazumdar (1993) argued that the inclusion of religion into the place attachment was essential because "place can be an integral part of religion and religion can, in turn, play an important role in the development of place attachment." (p.387). They classified attachment to sacred places into three categories: 1) attachment to natural landscapes (such as Himalayas for the Hindus in India, the River Ganges for Hindus in India), 2) attachment to sacred cities (such as Jerusalem for three of the world's great monotheistic religions). 3) attachment to architecture (such as temples, mosques, churches and other such built places where believers gather to pray collectively or individually). Religion gives these places symbolic meaning through their geography, design or architectural aesthetics. It fosters attachment, devotion, and spirituality in its believers (e.g. Mazumdar & Mazumdar, 1993). In this research, sacred place attachment is focused among different tourist types (pilgrim-tourist) in Donggang town where the Welcome Royal Lord Festival is practiced.

There is some research on the relationship between cultural authenticity and sacred place attachment. Tussyadiah and Zach (2012) contended that tourists' experience of a place may be linked to their feelings about the authenticity of that place. Belhassen et al. (2008) conducted an integrative analysis of authenticity at the intersection of three central factors—place, belief, and action. They referred to this relationship as 'theoplacity' (experienced authenticity in a sacred destination). Also, Budruk, White, Wodrich, and Van Riper (2008) found that place identity was the strongest predictor of perceived authenticity which suggests a strong emotional bond among visitors in a cultural heritage site in Arizona. In a study of international tourists to Helsinki,

Finland and Jerusalem, Israel, Ram, Björk, and Weidenfeld (2016) found a positive correlation between cultural authenticity and place attachment, with authenticity being influenced by place attachment.

2.4. Satisfaction

Oliver (1981) defined satisfaction as an instant psychological reaction that results from evaluating consumption after experiencing certain products or services. Analogous to this definition, Kotler and Keller (2006, p.144) considered satisfaction as "a person's feelings of pleasure or disappointment resulting from comparing a product perceived performance (or outcome) in relation to his or her prior expectations". In a related study, Baker and Crompton (2000), contended that consumers' satisfaction is the real experiences, true feelings, and emotional state of people after they experience the travel activities. Lee and Hsu (2013) defined recreation satisfaction as a psychological comparison between prior expectations and post-experience. Based on previous research (Lee & Hsu, 2013; Oliver, 1981), the present study defined religious tourism satisfaction as an overall real experience after experiencing religious tourism activities. In addition, Assaker et al. (2011) and Savinovic, Kim, and Long (2012) have investigated tourists participating in festival activities and found that satisfaction could influence their revisit intentions and motivation as well as their loyalty. In other words, the higher tourist satisfaction is, the more obviously travel motives will influence the tourists' loyalty.

In terms of religious tourism, Hassan, Maghsoudi, and Nasir (2016) confirmed that the quality of a package tour and emotional value could influence the satisfaction of Muslim tourists. This emotional value included emotional attachment to the Umrah pilgrimage destination in Mecca. In addition, Domínguez-Quintero, González-Rodríguez, and Paddison (2018) confirmed that the authenticity of 'objectiveness' and 'existence' could have direct and indirect influences on tourism satisfaction. Meanwhile, high-quality authenticity and personal experience can positively impact tourist satisfaction. Park, Choi, and Lee (2019) considered the construction and existence of authenticity and found that they were the main indicators to evaluate whether tourists were satisfied. Interestingly, for those religious tourists who go to the religious events attracted by its culture and ritual authenticity, their perception of satisfaction will be different from those who are interested in seeking other benefits. Following this line of reasoning, the second research question is:

Question two: Is the cognition of cultural authenticity, sacred place attachment or religious tourism satisfaction different between various types of religious tourists?

According to Bond et al. (2015), religious tourists visited particular religious sites and/or events based on their levels of faith and interest in religion, ritual and cultural heritage, as well as other benefits. Shrines and religious festivals attract believers of strong conviction, whereas the tourists who are interested in religious history and cultural heritage would want to go to grand cathedrals. As a result, religious tourists' level of satisfaction will be different when in search of different kinds of experiences. In conclusion, it can be argued that, based on a typology of religious tourism types, there may be different sources of satisfaction that positively influence the overall satisfaction of religious tourism. Hence, the third research question:

Question three: Is the religious tourism satisfaction of various tourist types influenced by different factors?

Fig. 2 illustrates the research conceptual framework of this study.

3. Research methodology

3.1. Questionnaire development

The items of the present study referred to previous studies (e.g. Kyle, Graefe, Manning, & Bacon, 2003; M. Z.; Li, 2005; Yeh et al., 2009), and the author translated the items from English into Chinese. Three experts in the field of tourism were asked to fill out the questionnaire and provide suggestions on revising the semantics of two religious tourism motive items. A pilot study was conducted with thirty-five tourists who have participated in Welcome Royal Lord Festival in the past. The Cronbach's α credibility analysis was conducted and the results showed that the credibility values of all dimensions were greater than 0.7 (Nunnally, 1978). Therefore, the formal questionnaire was finalized.

The questionnaire has five main parts. The first part is the religious tourism motive scales of the Welcome Royal Lord Festival in Donggang town. Developed in reference to Yeh et al. (2009), Huang, Huang, and Yu (2000) and Jeng (2015), this part queries the reason why people participated in Welcome Royal Lord Festival in Donggang town and includes 22 items. The second part is the satisfaction degree which was developed based on Chi and Qu (2008). This part addresses the personal overall cognition of emotion to Welcome Royal Lord Festival in Donggang town and includes one item. The third part is cultural authenticity
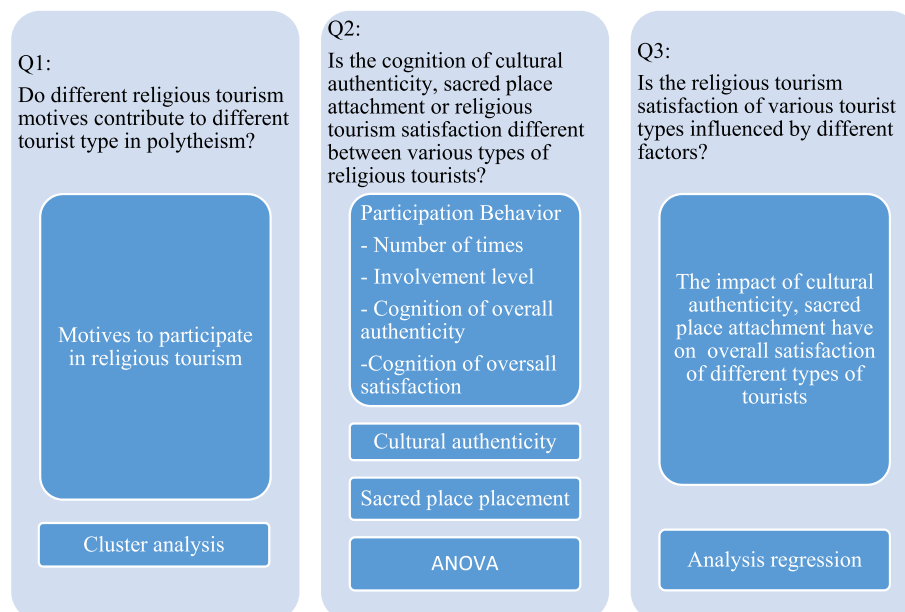

Fig. 2. Research conceptual framework.

which comprised seven items adapted from Li's (2005) measurement scale. Based on theater theory, the author investigated to what extend the interactions between scene, performance, participants and the publics could reflect the traditional worship culture. The fourth part is the sacred place attachment. This construct was measured based on Kyle's et al. (2003) measurement scale and it queries if Welcome Royal Lord Festival means a lot to individuals and their cognition to the festival. There are 4 items in this part. All the above-mentioned items were measured on a 5-point Likert scale (1 = strongly disagree vs. 5 = strongly agree). The fifth part records participant behaviors during worship activities and demographic variables, such as gender, age, educational background, monthly income, occupation and primary residence. Nine items were developed and adopted from Huang's et al. (2000), Abror's et al. (2019) and Klein and Kantor's (2018) measurement scales.

3.2. Sampling design

Firstly, this study chose Taiwan as the study area because its religion is diversified. Taiwanese not only respect traditional Buddhism, Taoism, and folk beliefs but also accept foreign religions. For example, most Taiwanese believe in Buddhism & Taoism (81%) and Christianity (10%) (Hung, Hsieh, & Chang, 2012). Secondly, according to the proposition by Kim and Chen (2016), religious tourism destinations need to be related to beliefs, which means that the destination with the induced image from religion would cause tourists to have imagination and perception of the sacred place constructed by narrative and visual media. The profile of the Welcome Royal Lord Festival (see Fig. 3) is: (1) Welcome Royal Lord Festival is a religious festival held every three years and can trace back to 300 years ago in Donggang town (Pingdong County). (2) Welcome Royal Lord Festival is connected with well-known deities to Taiwanese called the *Wang Yeh*, or five Royal Lords. They were said to be sent by the heavens to keep an eye on and to reassure the people. (3) The Welcome Royal Lord Festival consists of 13 traditional rituals in sequential order, namely:

1. Determining the chief organizers: Determined by drawing lots three days after the end of the previous festival
2. Making the boat: This begins two years before the festival
3. Welcoming *Wang Yeh*'s Emissaries Ceremony
4. Inviting *Wang Yeh*
5. Setting up the *Wang Yeh* Camp
6. Welcoming Ceremony
7. Passing over Fire Ceremony
8. Pilgrimage
9. *Wang Yeh* Worshiping Ceremony
10. Moving the Boat
11. Dispersing evil spirits
12. *Wang Yeh*'s Banquet
13. Departure Ceremony
   (Taiwan Religious Culture Map, 2020)

In addition to the spectacular ritual of welcoming King Boat, there are many parade formations of temples and sacrificing rituals of Qing dynasty. The festival personnel attires, rituals processes, the specification of King Boat are full of cultural authenticity and follow the traditional rules. In the final event of the ceremony, the Chief Prime Minister and the Deputy Prime Minister invite *Wang Yeh* to board the *Wang Yeh* King Boat. Taoist priest leads the chief organizer and others on the way to the ocean. After reaching the sea, the *Wang Yeh* King Boat and firecrackers are lit on board. With the help of incense powder and joss paper, the *Wang Yeh* King Boat is gradually engulfed in flames. The ritual burning signifies *Wang Yeh*'s return to the divine realm and sends the evil spirits and plague out to sea. Now it has evolved into an activity to pray for peace and blessing. This event is generally considered the highlight of the entire festival (Taiwan Religious Culture Map, 2020). From October 28th to November 4th, there are about 2–300 holy palanquins from the temples of Donggang town and other places. Tens of thousands of pious believers take part in the Welcome Royal Lord Festival. More than ten thousand people flocked into Donggang town every day. The festival has become one of the important religious activities in Taiwan.

The convenience sampling technique was adopted to select tourists who have participated in the 2018 Welcome Royal Festival in Donggang town, Pingdong County. Three well-trained assistants administered questionnaires to visitors at Dong-Long Temple square—the Donggang

Fig. 3. Welcome Royal Lord Festival in Donggang town.

town *Wang Yeh* faith center. According to Gorsuch (1990), the factor analysis method can be used only when the sample size is at least five times more than the number of items and more than 100. Therefore, 350 questionnaires were administered. After eliminating unfinished, inconsistent, and extreme responses, the total of valid questionnaires were 299 indicating an effective return rate of 85%.

4. Findings

This study aims to investigate if there are different types of religious tourists and whether they are different from each other in satisfaction, sacrifice festival participation behavior, and cognition according to cultural authenticity and sacred place attachment. The study seeks to design a promoting strategy to solve the conflict between religion and tourism. Therefore, this study applied descriptive statistical analysis to analyze demographic profile, reliability and validity analysis to assess dimension, and cluster analysis to discuss if there are different types of religious tourists. In addition, the author used ANOVA to investigate different motives, satisfaction, cultural authenticity and sacred place attachment between different religious tourists. Ultimately, by using the regression analysis, the author discussed if the causes of religious tourism satisfaction are different among various types of tourists.

4.1. Analysis results

There were 299 valid questionnaires after eliminating those with missing values (1 for gender, 51 for age, 6 for salary, 9 for educational background, 7 for occupation and residence). A majority of the participants were male (N = 155, 51.7%). Most respondents have acquired their bachelors' degree (N = 179, 59.7%). Moreover, most of the participants earned between 20,000NT per month (N = 147, 49.0%), while 99 participants earned between 20,000NT and 40,000NT per month (N = 99, 33%). The respondents' age ranged between 21 and 30 (36.0%) and 31 to 40 (24.7%). On the occupation, most of the participants engaged in business and the service industry (N = 127, 42.3%) while 34.3% of the participants were students (N = 103, 34.3%). Overall, the sample structure is reasonably similar to a previous study done on religious tourism in Donggang town (Pai & Li, 2010).

4.2. Factor analysis

The questionnaire of this research was adopted and adapted based on previous scales according to the research purpose. The exploratory factor analysis (EFA) was used to analyze the validity of dimensions (Sánchez-Fernández, Iniesta-Bonillo, & Cervera-Taulet, 2019). The dimension of religious tourism motive was analyzed by the principal component analytical method. The maximum variation method was employed to extract the factors whose eigenvalue is greater than one. Therefore, items were deleted if the factor loading between item and dimension was smaller than 0.5. In addition, Cronbach alpha was used to assess the reliability of the dimension based on the threshold of 0.6 (Hair, Black, Babin, & Anderson, 2013). The analysis result of the dimension of motives shows that Kaiser-Meyer-Olkin (KMO) is 0.889. When an eigenvalue is greater than one, four factors can be extracted, and the cumulative explanatory variable is 55.749%. The range of Cronbach's α of each dimension is between 0.677 and 0.879 (see Table 1). The four factors are: Experience and seek for *Wang Yeh*'s protection, to get spiritual comfort, to express religious zeal and just for travel.

This research employed the same method to analyze the reliability and validity of cultural authenticity and sacred place attachment. The result shows that Kaiser-Meyer-Olkin (KMO) is 0.899. When an eigenvalue is greater than one, two factors can be extracted, and the cumulative explanatory variable is 63.160%. The range of Cronbach's α of each dimension is between 0.669 and 0.912. The two factors are cultural authenticity and sacred place attachment (Table 2).

Table 1
Analysis of religious tourism motive factors.

Items	Experience and seek for *Wang Yeh*'s protection	To get spiritual comfort	To express religious zeal	Just for travel
To experience a holy atmosphere	0.751			
To experience the mystery of religion	0.748			
To experience the so-called religious festival	0.741			
To experience religious arts	0.724			
To experience the magnificent of Plague King boat	0.689			
To experience the different folk cultures	0.671			
To be close to *Wang Yeh*	0.583			
To experience a sense of solemnity	0.547			
To pray for peacefulness	0.521			
For intellectual motives	0.507			
It is a mission to me		0.729		
To redeem myself		0.690		
To seek inner happiness		0.633		
To seek spiritual comfort		0.568		
To seek religious fulfillment		0.514		
To accompany friends or families to participate in the procession of the town and the prayer			0.827	
To perform believers' obligations to participate in Welcome Royal Lords Festival			0.723	
To worship *Wang Yeh*			0.606	
To go sightseeing				0.819
To enjoy a holiday				0.675
To purchase local products				0.601
To escape from the 'civilized' world temporarily				0.582
Cronbach's α	.879	.802	.753	.677

4.3. Cluster analysis

As suggested by Hosany and Prayag (2013), this research adopted a two-stage cluster analysis to classify tourist types by religious tourism motives. First, the hierarchical cluster method was used to determine the number of clusters. Then, the k-means algorithm (non-hierarchical cluster method) was used to make sure clusters can be formed from objects with high similarity to each other. In the first stage, the author applied squared Euclidean distances to test three-, four-, and five-cluster solutions and revealed that the four-cluster solution offered the most meaningful and interpretable results. In the second step, the K-mean algorithm was adopted to also test three-, four-, and five-cluster solutions and reached a similar conclusion as the hierarchical cluster analysis did. In addition, the present study used discriminant analysis to check the discriminant validity between the four tourists' segments and the results showed that (seen as Table 3) three canonical discriminant functions extracted were significant at the 0.001 level. The canonical correlations were high, and the hit ratio was also high and significant

Table 2

Analysis of cultural authenticity and ritual factor.

Items	Cultural Authenticity	Sacred Place Attachment
The ritual of welcoming Lord/procession of the town/seeing Lord off is still in its original form and shows traditional authenticity.	.790	
The ritual of worshiping Lord of parade formation is still in its original form and shows traditional authenticity.	.799	
Employee's costume of Welcome Royal Lord Festival is still in its original form and shows traditional authenticity.	.837	
The appearance of the King Boat/colored drawings/decoration is still in its original forms and shows traditional authenticity.	.787	
Welcome Royal Lord Festival can reflect local cultural values.	.790	
Welcome Royal Lord Festival presents a highly recognizable identity.	.784	
The steps for believers to participate in welcome Lord/procession of the town/ seeing Lord off is still in its original form and shows traditional authenticity.	.748	
I have many memories of the Welcome Royal Lord Festival of Donglong Temple.		.753
I gained a deeper understanding of the Welcome Royal Lord Festival of Donglong Temple.		.839
Participating in the Welcome Royal Lord Festival of Donglong Temple means a lot to me.		.579
I am more satisfied with the Welcome Royal Lord Festival of Donglong Temple than other temples.		.599
Cronbach's a	.912	.669

Table 3

Discriminant functions results.

Discriminant functions	Eigenvalue	Canonical correlation	Wilk's lambda	Chi-square	significance
1	4.501	.905	.081	664.812	.000
2	.968	.701	.443	214.699	.000
3	.146	.357	.873	35.993	.030
Actual group	1	2	3	4	Total
1	26 (92.9%)				28
2		33 (91.7%)			36
3			112 (84.8%)		132
4				78 (94.0%)	83
Hit-ratio: 89.2%					

(Hair et al., 2013).

4.4. Research questions test

Table 4 shows that the tourists of the fourth cluster have relatively the highest mean in each religious tourism motive (3.57 < M < 4.49), which means they are willing to participate in religious rituals to get comfort and to experience the solemn atmosphere. They are regarded as 'Sacred Pilgrims'. There are most tourists in the third cluster (N = 132). They have the highest mean in 'experience and seek for *Wang Yeh*'s protection' (M = 3.88) and 'to express religious zeal' (M = 3.10) while having the lowest mean in 'just for travel' (M = 3.1) and 'to get spiritual comfort' (M = 3.01) within the cluster. This represents they are seeking *Wang Yeh*'s grace and having a passion for religion. They are referred to

Table 4

Analysis of different motives between different tourist types of religious tourism.

Dimension	cluster				
		First group (n = 28)	Second group (n = 36)	Third group (n = 132)	Fourth group (n = 83)
Name of tourists		Secular Polytheists	Experience Companion	Believers	Scared Pilgrims
Experience and seek for *Wang Yeh*'s protection	Mean	3.53	3.08	3.88	4.49
	SD	0.82	0.34	0.33	0.38
F = 108.68 (.000); Post-Hoc: 4 > 3>1 > 2					
To get spiritual comfort	Mean	1.86	2.88	3.01	3.96
	SD	0.52	0.59	0.41	0.54
F = 147.11 (.000); Post-Hoc: 4 > 3,2 > 1					
To express religious zeal	Mean	2.70	3.16	3.53	4.36
	SD	0.72	0.53	0.66	0.52
F = 69.39 (.000); Post-Hoc: 4 > 3>2 > 1					
Just for travel	Mean	2.33	3.13	3.10	3.57
	SD	0.78	0.60	0.65	0.80
F = 22.63 (.000); Post-Hoc: 4 > 3,2 > 1					

as 'Believers'. The tourists of the second cluster have the highest mean in 'to express religious zeal' (M = 3.16) and 'just for travel' (M = 3.13), while having the lowest mean in 'to get spiritual comfort' (M = 2.88) within the cluster. Therefore, this shows that they go there because they want to accompany their friends or relatives to processioning the town and participating in tourism activities. They are regarded as 'Experience Companion'. There are few tourists in the first cluster. They have a relatively low mean in every motive dimension except for 'experience and seek for *Wang Yeh*'s protection', which represents they go there just to seek for protection from God irrespective of who the God is. They are referred to as 'Secular Polytheists'. Therefore, religious tourists could be indeed classified into four groups according to Wong et al. (2013). Consequently, the first research question has been answered.

With regards to the second research question, this study assessed if various types of religious tourists have different satisfaction with Welcome Royal Lord Festival. ANOVA analysis results showed that Sacred Pilgrims (M = 4.16) and Believers (M = 3.74) were more satisfied with Welcome Royal Lord Festival activities compared with Secular Polytheists (M = 3.32) and Experience Companion (M = 3.33). The results reflected that different types of religious tourists may have other causes of satisfaction (Table 5). This research further discussed the different number of participation times, involvement level and cognition to the authenticity of Welcome Royal Lord Festival between different tourist types to confirm the above-mentioned proposition.

Table 6 shows that there were group differences between various types of tourists on Welcome Royal Lord Festival participation behavior (5.57 < F < 16.82). The Sacred Pilgrims were predominant in Welcome Royal Lord Festival and have a higher perception of ritual tradition authenticity than the other three groups. There was no significant

Table 5

Analysis of overall satisfaction between different tourists participating in Welcome Royal Lord Festival.

Tourist types	Secular Polytheists (n = 28)	Experience Companion (n = 36)	Believers (n = 132)	Sacred Pilgrims (n = 83)
Satisfaction of Welcome Royal Lord Festival	3.32	3.33	3.74	4.16
	0.61	0.72	0.67	0.77
	F = 16.82 (.000); Post-Hoc: 4 > 3>1,2			

Table 6
Analysis of tourists' cognitive differences on Welcome Royal Lord Festival.

Participation behavior items	Secular Polytheists (n = 28)	Experience Companion (n = 36)	Believers (n = 132)	Sacred Pilgrims (n = 83)
Number of times to participate in Welcome Royal Lord Festival in Donggang town	1.64 0.95 F = 5.57 (.001); Post-Hoc: 4 > 3,2	1.47 1.00	1.70 1.25	2.34 1.62elgll
Involvement level	2.54 0.74 F = 8.72 (.000); Post-Hoc: 4 > 1,2,3	2.36 0.99	2.70 0.92	3.20 1.06
Cognition to authenticity of Welcome Royal Lord Festival	3.57 0.63 F = 15.44 (.000); Post-Hoc: 4 > 1,2,3	3.42 0.77	3.70 0.64	4.23 0.80

difference between the other three groups. More importantly, Sacred Pilgrims participated in the festival activities frequently (M = 2.34), were involved mostly in it (M = 3.2), and had the highest perception of the cultural authenticity of the Welcome Royal Lord Festival (M = 4.23). This means Sacred Pilgrims were satisfied because of the religious activities of King Boat. On the other hand, Experience Companion participated in the festival activities at the lowest level comparatively (M = 1.47), involved the slightest in it (M = 2.36) and had the lowest perception of cultural authenticity of the Welcome Royal Lord Festival (M = 3.42). The result reflects that these types of tourists participated in rites of the Welcome Royal Lord Festival just for accompany and fun. Hence, this research can conclude with certainty that different types of tourists are satisfied with Welcome Royal Lord Festival for different reasons: religious ritual activities and recreational activities.

Significantly, the author will further investigate if the various types of tourists have different cognition on cultural authenticity and sacred place attachment so that the conflict between religion and tourism can be solved through developing appropriate promotional strategies.

ANOVA is employed to analyze if different types of tourists have cognitive differences in cultural authenticity. Table 7 indicates that: (1) compared with the other three groups of tourists, Sacred Pilgrims have the highest sense of identity to traditional cultural authenticity conveyed by King Boat Burning ceremony such as King boat (appearance/colored drawing), participants (costume), the festival itself (etiquette/order/distinct visual identity), and ritual activities (welcome/seeing off the Lord) or local cultural value. Therefore, these types of tourists valued religious festivals the most; (2) Believers have a higher sense of identity to religious tourism activities including King boat (appearance/colored drawing), participants (costume), the festival itself (etiquette/order/distinct visual identity), ritual activities (welcome/seeing off the Lord) or local cultural value; (3) Secular Polytheists have a higher sense of identity to the authenticity of welcoming the Lord/processioning the town/seeing the Lord off compared with other types of tourists; and (4) there was no significant difference in terms of identity to the authenticity of worshiping God ritual and ritual with local value between Secular Polytheists and the other three types of tourists.

Table 8 indicates that except for Sacred Pilgrims, all the other three different types of tourists did not know King Boat Burning deeply and could not recall too much about the activities (M < 3.0). Sacred Pilgrims participated in King Boat Burning many times and therefore, they had a much deeper understanding of the activities. Besides, compared with the other three groups of tourists, Sacred Pilgrims identified more with Welcome Royal Lord Festival and thought it meant a lot to them (F = 16.69, <0.001). They were more satisfied with the activities (F = 16.69, p < .001). Moreover, Believers were more satisfied with the activities than Secular Polytheists and Experience Companion (M3 = 3.74 < M1 = 3.32; M2 = 3.33).

Table 7
ANOVA analysis of cognition on cultural authenticity between different types of tourists.

Cognition on cultural authenticity items	Secular Polytheists (n = 28)	Experience Companion (n = 36)	Believers (n = 132)	Sacred Pilgrims (n = 83)
The ritual of welcoming Lord/procession of the town/seeing Lord off is still in its original form and shows traditional authenticity.	3.79 0.92 F = 20.19 (.000); Post-Hoc: 4 > 3>2 &1 > 2	3.19 0.98	3.91 0.65	4.34 0.72
The appearance of the King Boat/colored drawings/decoration is still in its original forms and shows traditional authenticity.	3.57 1.17 F = 33.30 (.000); Post-Hoc:4 > 3>2; 4 > 1	3.11 0.95	3.96 0.59	4.52 0.71
The steps for believers to participate in welcome Lord/procession of the town/seeing Lord off is still in its original form and shows traditional authenticity.	3.61 1.07 F = 21.29 (.000); Post-Hoc:4 > 3>2; 4 > 1	3.22 0.87	3.86 0.64	4.39 0.82
The worship ritual of military team and performance are still in its original form and shows traditional authenticity.	3.39 1.07 F = 22.29 (.000); Post-Hoc:4 > 3> 2, 1	3.42 0.77	3.85 0.61	4.39 0.75
Participants' costume of Welcome Royal Lord Festival is still in its original form and shows traditional authenticity.	3.43 1.00 F = 24.69 (.000); Post-Hoc:4 > 3>2; 4 > 1	3.28 0.91	3.78 0.67	4.41 0.75
The Welcome Royal Lord festival can truly reflect local cultural values.	4.07 0.94 F = 13.27 (.000); Post-Hoc:4 > 3>2; 1 > 2	3.53 0.88	4.02 0.73	4.46 0.70
Welcome Royal Lord Festival presents a highly recognizable identity.	3.79 0.96 F = 14.94 (.000); Post-Hoc:4 > 3>2; 4 > 1	3.39 0.93	3.87 0.75	4.39 0.76

Table 8
ANOVA analysis of cognition on sacred place attachment between different types of tourists.

Sacred Place Attachment Items	Secular Polytheists (n = 28)	Experience Companion (n = 36)	Believers (n = 132)	Sacred Pilgrims (n = 83)
I have many memories of the Welcome Royal Lord Festival of Donglong Temple.	1.64 0.95 F = 5.57 (.001); Post-Hoc:4 > 3, 2	1.47 1.00	1.70 1.25	2.34 1.62
I gained a deeper understanding of the Welcome Royal Lord Festival of Donglong Temple.	2.54 0.74 F = 8.72 (.000); Post-Hoc:4 > 1,2,3	2.36 0.99	2.70 0.92	3.20 1.06
Participating in the Welcome Royal Lord Festival of Donglong Temple means a lot to me.	3.57 0.63 F = 16.69 (.000); Post-Hoc:4 > 1,2,3	3.42 0.77	3.70 0.64	4.25 0.79
I am more satisfied with the Welcome Royal Lord Festival of Donglong Temple than other temples.	3.32 0.61 F = 16.69 (.000); Post-Hoc:4 > 3>1, 2	3.33 0.72	3.74 0.67	4.16 0.77

The study further analyzed the impact that cultural authenticity, sacred place attachment had on the overall satisfaction of different types of tourists. Table 9 indicates that the Sacred Pilgrims and Believers were satisfied with this festival because of the authenticity of traditional culture while Experience Companion and Secular Polytheists were satisfied with this festival for being physically present in Donglong temple and receiving *Wang Yeh*'s protection.

5. Discussion

The data indicates that the motives for visitation to Welcome Royal Lord Festival are akin to those found at other religious sites. Such religious festivals attract not only the devout but also others interested in culture, history, and sightseeing. Four types of religious festival participants were identified in this study:

(1) Sacred Pilgrims: Those who love to participate in religious rituals, experience the dignity of God, and feel spiritual comfort.
(2) Believers: Those who participate in the Welcome Royal Lord Festival because they have a devotional zeal for the God, *Wang Yeh*, and pray for his protection.
(3) Experience Companion: Those who go on travel and accompany their friends or relatives who worship the God.
(4) Secular Polytheists: Those who want protection from Gods of any kind, respect Gods of any kind, and believe any God has power.

The empirical results of this study explain religious tourist types in polytheism society, which has been mentioned in previous research (Wong et al., 2013; Wang et al., 2020). In the particular case of the devout, namely 'Sacred Pilgrims' in this study are more likely to be 'Buddhist Pilgrims' (*Jushi*, a devout believer having understanding) in Wong et al.'s study and 'Devout Believer' in Wang et al.'s study. These class of religious festival participants are seeking enlightenment through pilgrimage in furthering their faith in *Wang Yeh*. They attach much importance to emotion coming from the cultural integrity of the rituals. Believers are also *Wang Yeh's* followers, but they are not as devout as 'Sacred Pilgrims'. On the other hand, *Xianke*, namely the burning of joss sticks as identified by Wang et al. is similar to 'Secular Polytheists' in this study. They make wishes rather than giving thanks, seek blessings for a good life if one has a long life, prosperity, happiness, and social status.

This study further confirms that the extent of satisfaction of the four types of tourists has been influenced differently by cultural authenticity and sacred place attachment. Research findings show that cultural authenticity and sacred place attachment both significantly increase tourist satisfaction, which is in line with previous studies (e.g., Bond et al., 2015; Chusakul, 2018; Prideaux & Glover, 2015). Considering preferences of different tourist types, this study found that the satisfaction of Sacred Pilgrims and Believers is likely coming from the authenticity of religious rituals of *Wang Yeh* King Boat Burning Ceremony. This ritual burning signifies getting rid of bad luck and praying for peace. This is the main reason for Sacred Pilgrims seeking *Wang Yeh*'s protection and getting spiritual comfort.

6. Conclusions

In conclusion, religious tourists may have different degrees of satisfaction with festivals/events because of the extent of other tourism motives. In addition, conflicts between tourism development, religious rituals, and tradition happen not only between residents and tourists (Wang, Mao, Xian, & Liang, 2019) but also among tourists from sacred pilgrims to secular polytheists. The satisfaction of Sacred Pilgrims and Believers emanated from the emotional bond to the festival and *Wang Yeh*'s belief. In comparison, the satisfaction of Experience Companions and Secular Polytheists is primarily traceable to the attractive activities of welcoming and worshiping *Wang Yeh*. This finding echoes the argument of Wu, Shu, Chang, and Chen (2018), which concludes that while festival attendees are influenced by secularization to some extent, the original doctrine of the religion epitomized in the festivals fundamentally retains the essence and spirit of its religious rituals. "Religious pragmatists" is one of the tourist classifications Wu et al. (2018) recognized. These groups of tourists participating in religious activities benefit them and buy associated religious commercial products (e.g. dolls, clothes, hats, and amulets) as tools to help them realize their wishes. In recent years, many temples in Taiwan have developed deity-themed cultural creative goods to fascinate believers and tourists. These modern religious-themed goods may lose some of the religious-cultural authenticity. This results in some visitors becoming dissatisfied with religious tourism activities because they do not take into consideration the orthodoxy of past religious rituals. Of course, since there are many Experience Companions and Secular Polytheists in the ever-growing number of religious tourists, future conflicts will likely arise between the tourists who value traditional religious tourism and the ones who value innovations and changes in religious tourism. This point needs further exploration.

7. Implications

The theoretical implications of this study confirm that different tourist types exist in a polytheistic society. It is observed that tourists are indeed influenced by oriental polytheism such as Buddhism and Taoism. As a result, four typologies of motivations of Welcome Royal Ford Festival participants are identified. Although tourists' satisfaction in this study came from cultural authenticity and sacred place attachment, various types of tourists paid attention to different aspects. It raises a potential challenge between tourism development and religious sustainability. The present research suggests that future studies investigate the causes of conflict between residents and tourists as well as the possible conflicts between different types of tourists.

As for practical contributions, various religious tourists with different motives may have diverse requirements for the completeness of ritual and cultural authenticity (e.g. Ariffin & Mansour, 2018). Because of the existence of different tourist types, the author suggests that host temples or local tourism agencies design different itineraries and activities for various religious motives. Some visitors such as 'Secular Pilgrim' and 'Believer' who are seen as *Wang Yeh*'s followers pay more attention to rituals and ceremonies. Separating the tourism activity areas from the religious ritual area would be a solution. More importantly, devout and serious worshippers will not be interrupted by

Table 9
The relationships among satisfaction, cultural authenticity, and sacred place attachment on different tourist types.

Group Independent Variables	Secular Polytheists (n = 28)		Experience Companion (n = 36)		Believers (n = 132)		Sacred Pilgrims (n = 83)	
	β	t(p)	β	t(p)	B	t(p)	β	t(p)
Cultural authenticity	.208	2.11 (.039)	.262	3.79 (.000)	.458	3.58 (.001)	.556	5.03 (.000)
Sacred Place Attachment	.568	5.77 (.000)	.530	7.66 (.000)	.393	3.06 (.004)	.299	2.71 (.009)
F (DW)	31.109 (2.050)		57.374 (2.181)		24.115 (2.451)		19.319 (1.914)	
R^2	45.9%		45.3%		53.6%		43.3%	

Dependent Variable: Overall Satisfaction to Welcome Royal Lord Festival.

leisure-oriented visitors. Conversely, some visitors who are more like 'Experience Companions' and 'Secular Polytheists' intend to show their presence at the festival and seek *Wang Yeh*'s blessing. Religious-theme merchandise could be developed to provide evidence of attending the Welcome Royal Lord festival at Donglong temple.

8. Limitations and future research

This article points to new possibilities for future research, however, it has its limitations. This includes the items of the questionnaire which referred to previous studies and were revised according to the research purpose of the present study. The present study is different from previous research and was analyzed by exploratory factor analysis (e.g. Sánchez-Fernández et al., 2019). Future scholars can apply the confirmatory factor analysis to test the validity of dimensions. In addition, future studies can investigate tourists' backgrounds. For example, different levels of devotion and religious beliefs may affect tourists' choice of destinations (e.g. Bond et al., 2015), and thus future research can compare the behavior of tourists with different religious beliefs (e.g. secular vs. monotheistic vs. polytheistic). Meanwhile, there are many different societies with a polytheistic religious background such as Singapore, Mainland China, and Japan that could be investigated (Bond et al., 2015; Klein & Kantor, 2018). There are also religious festivals such as the *Mazu* Pilgrimage in Taiwan, *Tenjin Matsuri* in Osaka, Japan, and the Ghost Festival in Singapore that could be explored. Finally, the subjects of this study consisted of tourists only. Future research could add residents, communities, and governments to analyze multiple subjects' cognitive differences of religious tourism.

Credit author statement

Hsin-Yu Melissa Tsai: Conceptualization, Methodology, Data Collection, Formal analysis, Investigation, Writing - Original Draft, Writing - Review & Editing.

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