

# ENHANCED SUSTAINABLE TOURISM MANAGEMENT PLAN FOR OUR LADY OF CANDELARIA PARISH CHURCH IN SILANG, CAVITE

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**Abstract:** Religious tourism had clearly increased all over the years that results remarkable impacts in different aspects of its immediate community. As one of the most important products of religious tourism, church had been serving its people for decades of years and all throughout those years it became a significant part for some people to fulfil their religious needs especially during Lenten season. The study aims to determine the tourism impacts of Our Lady of Candelaria Parish Church in such aspects of environmental, socio-cultural and economic to its immediate community, to also determine the significant difference of the respondents' assessments when grouped according to their demographic profile and result to a sustainable management plan of action for the church. The researchers used descriptive method, quantitative method and utilized an adapted questionnaire from existing studies as the main data gathering tool moreover researchers used stratified convenience as a sampling method of the study. The 359 respondents came from 5 different barangays of Silang, Cavite in which it consists of people from nearby places and church workers such as people who served under different church-related organizations. The respondents strongly agreed on the impacts of the church on the socio-cultural aspect of its immediate community while agreed on the environmental aspect. In terms of economic aspect of the community, respondents disagreed on the impacts of the church. Each assessed weak points of the impacts will be provided with an enhanced sustainable tourism management plan.

**Keywords:** religious tourism, church, sustainable management plan of action, tourism management journal.

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## 1. INTRODUCTION

These profound changes happening in this world had made religious tourism expand and created remarkable impacts on different aspects in the community of a certain place or country (De Castro et al., 2014) Religious tourism is named to be the oldest form of tourism (Choe, 2020) a good representation of it and holds mostly of its true essence and importance, is a church. Since then, religion contributed such impacts to mankind and believed that it is one of the main explanations of why this world existed and all these phenomena happening in the entire humanity.

As cited in the study of Bogan (2019) religious places is an important tourism in Bucharest, a city that stands as the capital of Romania wherein majority of the people in the country belongs to the group of Romanian Orthodox church—religion which mainly believes to their appointees' preach, due to its increasing influx of people patronizing religious tourism, Bogan (2019) then identified the role of religious tourism in various aspects that can help develop the tourism of Bucharest through the use of religious tourism. In the Philippines, religion had conquered several parts of the country, it actually marked a special place in the hearts of the Filipinos (Chasing Chelsey blog) wherein the government actually

declared religion-related holidays specifically during Lenten season due to the massive visitation of devotees and strong observation of traditions during the holy week. Facts about Philippines is that majority of the population belongs to the group of Catholic Christianity as per the information provided by the national religious surveys, 80.6% of the total percentage of the population were declared to be Catholics, through this data, researchers ideas arises to use Catholicism as a subject for religious tourism in seeking potential impacts for the fulfilment of the study's objective. (Deri, 2018) Due to its continual pulling in number of guests, the tourism had developed time by time until it grows into a much bigger due to its impacts to the society. Religious-oriented travels also started to incorporate sub-specialties—things considered that are in line of what tourists need in travelling, leading to opportunities in each area of aspects in providing those satisfactions for the tourists.

Town proper of Silang, Cavite had been projected to as one of the greatest representation of products of religious tourism. Silang Cavite, which is known to be as the second oldest town in Cavite that was founded in 1571 (Province of Cavite, 2020) In addition to this, the town's major source of income is their agricultural services and their tourism mostly comprises of top visited churches, for the town was known for being religious and people pays a respectful acts when it comes to religion. Most visited church of Silang is Our Lady of Candelaria Parish Church especially during the holy week it has been named as one of the top churches to visit during Lenten season or the so-called "Visita Iglesia" (Chasing Chelsey blog) this church has been in the service for over 400 years, furthermore this church holds one of the oldest "retablo" or an altarpiece which was considered a National Cultural Treasure of the Philippines (Philippine News Agency, 2019) which researchers considered to as a great representation for this study's objective, beyond its excellent treasures and outstanding years of existence, it has a significant feast day in which held every first to third day of the month of February that was recognized and popular among communities not just by the locals but also its neighbouring towns ([gocaviteblog.com](http://gocaviteblog.com)).

The study aims to propose a sustainable management plan for Our Lady of Candelaria Parish Church. Specifically, it will also answer the tourism impacts of the church in such aspect of environmental, socio-cultural and economic based on the concept of the "three pillars of sustainability" in which it comprises of environmental, social/socio-cultural and economic wherein defined to as the environmental pillar pertains to the impact of development to the environment of the area, in a more narrow point this aspect will be prioritizing the sustainability of its area especially the natural resources and focus on the factors that can affect the environment such as wastes, pollutions and many more. The social/socio-cultural pillar will focus on the individual living around the church or which researchers address to as the "immediate community" these pillar pertains to the "who" of the researchers' study, these are the element that is affected by the church's development. Lastly, economic pillar will revolved around the profit of the attraction or does it provide opportunities for the immediate communities living around the area (Purvis et. al., 2018) moreover these concept will also be supported by the study of Campbell (1996) wherein the said researcher also identified the tourism impacts using these various aspects and provided a sustainable plan of action to the area (Prince, 2016) with the help of Republic Act No. 9593 under Tourism Act of 2009 it shown that all throughout the changes happening in this world it created an inevitable impact all throughout the changes continuously progressing (Republic act of 9593, 2009) moreover under this republic act evidencing that in every impact aforementioned above will eventually make an effect to its surroundings through this, there should be an administered concrete plan of action to sustain the type of tourism it holds (Republic act of 9593, 2009)

The researchers' objective for the study is:

- To determine the demographic profile of the respondents in terms of age, gender, years of residency and educational attainment
- To assess tourism impacts of Our Lady of Candelaria Parish Church in the community of Silang, Cavite based on the three pillars of sustainability which is the environmental, social/socio-cultural and economic
- To determine the significant difference of the respondents' assessment when grouped according to their demographic profile
- To propose a sustainable management plan of action for the future plans of the attraction n the massive tourist visit

The significance of the study is for the church workers or volunteers for acquiring deep knowledge pertaining to the sustainability of the church, for the community in awareness of the locals in dealing with large number of tourists, basic guidelines in visiting the church and for the researchers that aside from the academic's fulfilment it will also deepen the knowledge of each proponents about the tourism impacts and sustainability of the church. The study will mainly benefit all the churches for the future re-opening of its place to the huge number of tourist visit.

## **2. LITERATURE REVIEW AND CONCEPTUAL/THEORETICAL FRAMEWORK**

“Impact of Religious Sites in the Province of Batangas, Philippines”, in accordance to the study of Deri et. al (2018) the social, cultural and economic status of different classes is strongly affected by religious tourism. The study of Deri et. al (2018) aims to identify the impacts of Religious sites in terms of socio-cultural and economic aspects. The researchers of this study used questionnaires to gather data to the residence of selected community in Batangas, it uses different statistical tools frequency distribution, percentage to identify the profiles of the respondents it also uses ANOVA to test the significant differences of the assessment in the religious site depending on the group they belong. Deri et. al (2018) The respondent of the said province agreed that religious site contributes to tourism in terms of culture, social and economic aspects which is timely relevant to the study of the current researchers.

“The role of Religious and Pilgrimage tourism in developing and promoting the urban tourism in Bucharest” Bogan et. al (2019) stated that religion is an important part of society, so its influences is felt in the social beliefs, motives for travel and actions of an individual. The study aims to identify the factors that influences people or community it holds in visiting the church. The researchers distributed 365 questionnaires to the closed community near the churches in Bucharest. Bogan et. al (2019) The study proves that religious tourism can help develop a community or a large area in such different aspects through this, current researchers relates their study in determining the impacts of the church to its immediate community.

“Review of: Religious Tourism and the Environment” Jaeyeon Choe (2020) the study aims to review all the relation between religious tourism and environment also to determine the impacts of religious tourism in certain environment or community. The researcher used interview method to determine the linkages between religion, tourism and environment. In this study it helpfully illustrates how religious tourism impacts natural sacred places. Wherein, the researcher also used comparative analysis for the environmental issues in six religious destinations in western India. Jaeyeon Choe (2020) The study proves that religious tourism has an impact in the environment it holds.

“Tourism and Religion sacred spaces as transmitter of heritage values” Aulet and Vidal (2018) the study aims to determine the distinctive assets of each church that links the identity of each site. The study aims to introduce the relationship of heritage religious sites and tourism in terms of values and its impact to the community. Based on the journal, the researcher’s methodology adopted the collection of data combined with site visits and face-to-face interview with the community. The study interpreted that religious tourism has a significant role in the community in such aspects of social and cultural. Vidal (2018) wherein, they also analyzed that social and cultural value has something to do with church visits.

“Establish the Connections between the Goals of Sustainable Development and Creative Tourism” Prince S. (2011) study on sustainable tourism recognizes the difficulty of maintaining and providing importance to places of natural and cultural value. The research is based on qualitative data as the variables under evaluation are systems that emphasize how social reality is generated and given context. The research is based on qualitative data as the variables under evaluation are systems that emphasize how social reality is generated and given context. The case study provided an understanding of the relationship between the goals of sustainability and creative tourism. Prince S. (2011) Moreover, it projects the achieved contribution of religious tourism in the economic, social and environmental goals of the community.

“Religious Tourism and Pilgrimage: Bibliometric Overview” Sanchez et. al (2018) The concept of the literature mainly revolves around the relevance of religious tourism to social and cultural aspects. The study used Bibliometric analysis consists of the use of statistical techniques with the goal of measuring success and enhancing information on a given subject. The findings of this study which explains how religious tourism expands its specialties and created remarkable impacts in social and cultural aspects of the community which is related to current researchers’ study on how religious tourism grew its specialty that created an impact to the community. Sanchez et. al (2018) The study shows the importance of bibliometric reviews of academic literature, not only as an instrument capable of identifying and classifying each faces of documents within a specific area of the study but also to assess existing information in order to show trends based on synthesized data.

“Socio-Economic Impacts in Pilgrimage Tourism” S. Vijayanand (2012) the study will determine the impacts of Social and Economic impacts in Religious Tourism. This study is primarily focused on secondary data such as browsers, pamphlets, magazines, news reports, the internet, ads, etc. Data for this study were obtained from local residents involved in tourism activities. The study of S. Vijayanand (2012) is socially and economically related to the study of current

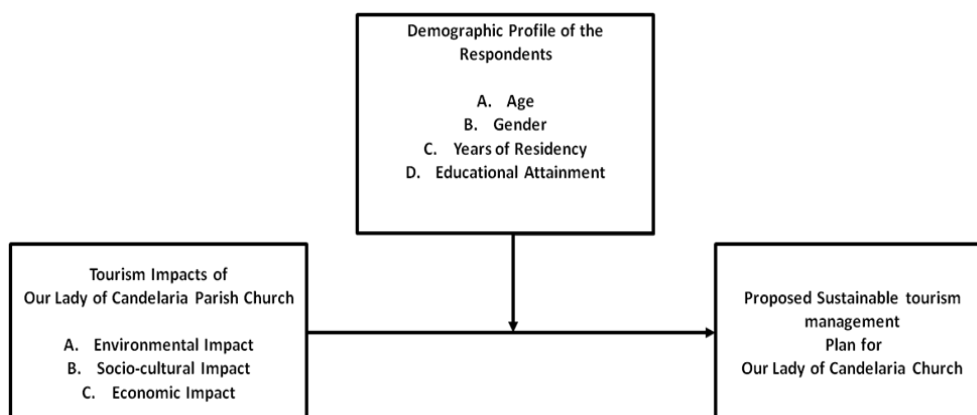
researchers study due to its findings regarding the influx of tourist to the religious site and how it make an impacts to the place, in relate with the current study, the researchers can base from this study for the identification of the proposed sustainable action plan for the church. S. Vijayanand (2012) the study proves that the results of foregoing study have clearly demonstrated such foreign exchange can purchase the investment goods necessary to support broadly based economic development policies.

“A study on Impacts of Pilgrimage Tourism with Respect to Annaram Satya Narayana Swamy Temple in Andhra Pradesh” Dadakalndar (2018) the study aims to identify the impacts of religious site in Andhra Pradesh. The researchers’ used a descriptive and cross-sectional research to be conducted and has been adopted. The research conducted on 100 tourists who visit the temple in the city using the convenience sampling method. The study states that it shows the relationship between facets of tourism and the environment. In relate to the current study of the researchers’ for determining the impacts of social, cultural, environmental and economical aspects of a religious tourism. Dadakalndar (2018) the study proves that there are impacts of religious tourism on environmental, economic and socio cultural aspects of the people in a certain area.

“The Economic Impact of Pilgrimage: An economic impact analysis of pilgrimage expenditures in Galicia” (Graave et. at, 2017) Religious tourism is seen by most residents as a positive contributor to employment opportunities, wages, and personal income. The impacts of tourism spending on production, GVA, revenue and jobs can be defined using an economic impact analysis (EIA). This study measures the direct and indirect economic effect of spending (Graave et. al, 2017). All of the concepts under this study mainly consist of the economical side of the church on how it contributes to the establishments around it in which will be correlated to the study of the current researchers for identifying the impacts of religious tourism in terms of economical aspects. In this research paper proves that the economic impact analysis produced a range of estimates for two measures of the regional economic impact of religious tourism.

“Potentials and Challenges of Religious Tourism Development in Lalibela, Ethiopia” The UNWTO defines religious tourism has been defined as a kind of tourism that reflects socially responsible actions by respecting the sacred and thorough management of sacred sites. The thesis adopted methodological pluralism, incorporating both qualitative and quantitative research designs to improve and enhance the study. The studies assess the untapped potential and existing problems of religious tourism development in one of the most spiritual sites of Ethiopia. The study states that tourist should be guided to learn more about the sites they visit via screens, animations and sign age that guides visitors by clarifying those (Nicolaidis, 2016).

“Church Tourism in Batangas Province, Philippines” Religion and spirituality are common reasons for travel, as many major tourist destinations have largely evolved as a result of their links to holy people, places and events (De Castro et al, 2014). In carrying out this analysis, the researchers used the descriptive method. The researchers used descriptive method is a fact-finding analysis with an effective and reliable description of the results. (De Castro et al, 2014) The study identifies the motifs of people when travelling for Church tourism, the significant findings of the study states that the social and economic aspect contributes to tourism while cultural aspects agreed to tourism.



**Figure 1. Conceptual Framework**

The researchers will be using the framework that was based on the concept of the three pillars of sustainability which is known for having environmental or defined to as the “planet”, socio-cultural or the “people and its culture” and the economic in which known to as the “profit” (Purvis et. al., 2018) that will be guided by the study of study of De Castro

(2014) and Prince S. (2016) wherein cited the study of Campbell (1996) in which the study revolves around determining tourism impacts and provided various sustainable plan of action for the area. Researchers based the concept on their objective in which to assess the tourism impacts of Our Lady of Candelaria Church and propose a sustainable action plan. Specifically, the framework will consist of independent variables in which were based on the pillars of sustainability in response to the tourism impacts of the attraction that will later on undergo in the moderator variable which is the demographic profile of the respondents that will help the dependent variable to be attainable which is the sustainable tourism management plan of action for the church.

The uniqueness of the study is that most of the existing studies comprises with selected aspects mostly social, cultural and economical, while the researchers will use additional aspects such as the environmental in determining the impacts of the church and also researchers selected limited respondents which is the immediate community surrounding the area of the church wherein instead of tourist the assessment will be community-based.

### 3. METHODOLOGY

The researchers have used descriptive method for the study, the method functions to as describing characteristics of the population and correlation of it to a certain place (Deri, 2018) which is a suitable method for this study since it determined the demographic profile of the respondents. In accordance to the study of De Castro, 2014 researchers have also used quantitative method. The purpose of the study revolves around determining impacts of tourism in aspects of environmental, socio-cultural and economic aspects then it developed a plan of action for the sustainability of the church. The respondents mainly consists of immediate community specifically it includes some religious organizations of the church such as the knights of the altar of Candelaria Parish Church and block rosary members to assure the accuracy of the responses for the fulfilment of the objectives of the study. As per the parish office of Our Lady of Candelaria Parish Church there are 5 immediate barangays surrounding the church.

<b>IMMEDIATE BARANGAYS</b>	<b>TOTAL POPULATION</b>	<b>PERCENTAGE</b>	<b>TOTAL RESPONDENTS OF EACH BARANGAY</b>
Poblacion 1	1,021	18.9%	68
Poblacion 2	802	15.3%	55
Poblacion 3	396	7.8%	28
Poblacion 4	799	15%	54
Poblacion 5	2,074	42.9%	154
<b>Total</b>	<b>5,292</b>	<b>100%</b>	<b>359</b>

Raosoft provided a value of 359 respondents to be selected in the immediate barangays surrounding the church, researchers encoded values in raosoft that 95 as the level of confidence and 5% as the margin of error to get a 100% success in distribution of respondents. Respondents assessed with the questionnaire through stratified convenience sampling in which the “stratum” or barangay were given a particular number of respondents that is available for assessment and easy to reach people during data gathering.

Researchers have distributed the questionnaires through assigned head barangay official of each immediate community. The questionnaire is comprised of adapted question from the study of De Castro, 2014 in which they limit the study to social, economical and cultural. In addition, researchers will include environmental aspect of the community with the use of 4.0 scale method with the levels of strongly agree / highly evident, Agree / evident, Disagree / less evident and Strongly Disagree / no evident. To further assessed the reliability of the questionnaire upon the presentation of the researchers to the critiques it undergone Cronbach Alpha test of reliability wherein 30 questionnaires were deployed to the immediate community for the pilot testing and later results on 0.832. The result below indicated that the questionnaire’s reliability is accepted when its difference is based on the standard results of reliability testing with the value of 0.70.

**Table 1. Reliability Testing Result**

Cronbach’s Alpha	N of Items
.832	30

Researchers have conducted the study during Holy week for the opportunity that the immediate community is at peak at going to church. In data analysis, the results of demographic profile have used frequency and percentage while the results of assessment of tourism impacts in selected aspects have used mean and ranking method. In determining the significant

difference of the respondents assessment when grouped according to their demographic profile it uses analysis of variants (Anova T-test) for the hypothesis in which define to as the computation between profile and assessment of the respondents.

#### 4. RESULTS AND DISCUSSION

The following results are from the assessed data of the respondents based on the study’s objective aforementioned above. For the first part of the study it determines the demographic profile of the immediate community surrounding the church of Our Lady of Candelaria Parish Church in Silang, Cavite. Majority of the respondents belongs to the age group 27-35 years old, corresponding to 23.1% of the total number of respondents for this investigation the highest assessed age were the easiest to administer the survey for its sum indicated that age 27-35 are more cooperative in participating to the questionnaire survey. On the other hand, the least of the respondents belongs to 63-71 years old, corresponding only to 5.6% of the total number of respondents, in contrast to the study of Irimias (2016) in which stated that the majority of the respondents that has an interest to the religious tourism mostly came from the group of 40-59 years old with a frequency of 99 and corresponding to its percentage which is 28.7% which is more larger than the assessed value of the current researchers.

**Table 2. Age of the Respondents**

Age	Frequency	Percent
18-26	77	21.4
27-35	83	23.1
36-44	56	15.6
45-53	64	17.8
54-62	59	16.4
63-71	20	5.6
<b>Total</b>	<b>359</b>	<b>100.0</b>

For Table 3. The result indicates that majority of the respondents are female with the value of 180 and 50.1% of the total number of respondents while the least goes to the group of male in which comes with sum of 179 and 49.9 of the total number of the participants and both were identified through the use of frequency and percentage. In comparison to the existing study of Irimias (2016) which they have also assessed that majority of the respondents are female with 58.8 percent of the 100% total number of respondents.

**Table 3. Gender of the Respondents**

Gender	Frequency	Percent
Female	180	50.1
Male	179	49.9
<b>Total</b>	<b>359</b>	<b>100.0</b>

For the highest educational attainment section of the demographic profile it indicates that majority of the respondents have finished college in which majority of the respondents belongs to the group under the item college with corresponding of total respondents of 203 and the 56.5 % of the total percentage of the participants. On and the other hand the least of the respondents refuses to answer this section through encoding “N/A” with corresponding total number of 1 and 0.3 of the total number of the respondents. In contrast to the existing study of Irimias (2016) wherein their study indicates that majority of the respondents in terms of highest educational attainment also belongs to the group of the item College with corresponding 155 and 44.9% of the total number of respondents of their study.

**Table 4. Highest Educational Attainment**

Highest educational attainment	Frequency	Percent
College	203	56.5
Elementary	23	6.4
High School	97	27.0
Master's Degree or Higher	35	9.7
NA	1	.3
<b>Total</b>	<b>359</b>	<b>100.0</b>

In this study it asked the involvement of the immediate community surrounding the church to know that the study can result into a more precise and accurate results. In contrast to the existing study it uses destinations rather than specific community in determining the significance (Deri, 2018) which is somehow similar to the current study for it has separate communities on it, in this existing study the researcher have selected 11 destinations while the current study seeks exclusively for the participation of 5 barangays which considered to as the “immediate community” that surrounds the church. In each barangay there are allotted population to fulfil the value of 359 as the sample size for the study. With this the highest group of respondents with the corresponding value of 154 and 42.9 percent of the total population comes from Poblacion 5 and the least population belongs to the group of Poblacion 3 with 28 and 7.8 percent of the population.

**Table 5. Distribution of Respondents**

<b>Barangay</b>	<b>Frequency</b>	<b>Percent</b>
Poblacion 1	68	18.9
Poblacion 2	55	15.3
Poblacion 3	28	7.8
Poblacion 4	54	15.0
Poblacion 5	154	42.9
<b>Total</b>	<b>359</b>	<b>100.0</b>

The result of years of residency part of the demographic profile denotes that the majority of the respondents belongs to the group of 31-35 years of residency with the correspondent value of 158 that is 44.0 of the total population while on the other hand the least belongs to the group of 15-20 years with the corresponding value of 54 that is 15.0 percent of the total population. Through this investigation it determines that 31-35 years or the “pioneers” of the town of Silang, Cavite are more active in going or participating to the church’s activities and religious gatherings. In which results to the similarities to the study of Deri (2018) in which the researcher have used the age bracket of 20 years and above for identifying the years of residency to their selected place community in which it values with a corresponding of 142 and 49.7% of their total number of respondents. Through identifying respondents’ years of residency it will help the researcher to assure the accuracy of their responses if the church truly signifies to the community it holds also in terms of reliability of the result it may come up.

**Table 6. Years of Residency of the Respondents**

<b>Residency</b>	<b>Frequency</b>	<b>Percent</b>
15-20 years	54	15.0
21-25 years	78	21.7
26-30 years	69	19.2
31-35 years	158	44.0
<b>Total</b>	<b>359</b>	<b>100.0</b>

In this study researchers have also included various church-related organization in which projected in Table 7. such as the BEC (Basic Ecclesial Communities), Block rosary, Knights of Candelaria, Pastoral council and PPC (Parish Pastoral Council) which came from the church/pilgrims for the reason that these may lead to more reliable and accurate results furthermore it can also give refined opinions regarding the true impacts of Our Lady of Candelaria Parish Church to its community for the reason behind this circumstance that these people have access to the church and been visiting the church frequently. Researchers also assured that these members belong to the immediate community of Silang, Cavite in which should specifically come from the 5 barangays aforementioned above. With this process it resulted that most of the respondents belongs to the group of non-members of any church related organization that responded “NA” which has a value of 292 and 81.3% of the total number of the respondents while the least of the respondents belong to the group of Pastoral Council with the value of 1 and 0.3 percent of the total number of participants. Other existing studies like items found on the study of Irimias (2016) have also included the participation of church-related organizations in which majority of the respondents belongs to the group of the item Congregation with the value of 289 and 83.8% of the total number of the participants. In which it proves that in conducting this study requires the participation of church-related organization for reliability purposes.

**Table 7. Church-Related Organizations**

Organization	Frequency	Percent
BEC	5	1.4
Block Rosary	27	7.5
Knights of Candelaria	31	8.6
NA	292	81.3
Pastoral C.	1	.3
PPC	3	.8
<b>Total</b>	<b>359</b>	<b>100.0</b>

**LEVEL OF IMPACT**

**Table 8. Socio-cultural Impacts statements**

Socio-Cultural	Mean	Standard Deviation	Interpretation	Rank
<b><u>POSITIVE</u></b>				
1. Through the church's wisdom and teaching it helps to build up a good relationship between people inside or outside the community	3.68	.551	Strongly Agree	2
2. The imagery and wisdom of the patron saint (Our Lady of Candelaria) based on the scriptures influences the moral values of the immediate community	3.58	.638	Strongly Agree	5
3. The church's cultural assets were strictly secured by the parish officers	3.59	.645	Strongly Agree	4
4. The church promotes charitable contributions and volunteering	3.56	.673	Strongly Agree	6
5. Regional values and traditions are strengthened and highly appreciated by the church and its locals	3.47	.793	Agree	9
<b><u>NEGATIVE</u></b>				
6. The church contributes to the sudden changes in the moral principles of the immediate community	3.49	.501	Agree	8
7. The church imposes lessons that might caused sacrilege among other religions	3.62	.486	Strongly Agree	3
8. Through the church's wisdom and teaching it helps to build up a good relationship between people inside or outside the community	3.46	.499	Agree	10
9. The church contributes to increase number of crime rate due to the interests of some locals on church assets	3.69	.464	Strongly Agree	1
10. In terms of job opportunities, does the church contribute child labour around the area?	3.52	.500	Strongly Agree	7
<b>Overall</b>	<b>3.56</b>	<b>0.347</b>	<b>Highly Evident</b>	

*Legend: 1.00-1.49=strongly disagree, 1.50-2.49=disagree, 2.50-3.49=agree and 3.50-4.00=strongly agree*

For the result of socio-cultural impact, it indicated that the highest mean response was obtained by item number 9 on the overall result of the assessment. The mean of 3.69 and standard deviation 0.464 implies that the respondents strongly agree that the church contributes to the increase number of crime rate due to its interests of some locals on the church's cultural assets. For some reason according to De Castro et. al.,2014 there are some local might developed interest on its cultural assets due to its value that can easily be marketed. While for the lowest mean response was obtained by the statement "through the church's wisdom and teaching it helps to build up a good relationship between people inside or outside the community". The mean response is 3.46 and got a standard deviation of 0.499. To sum up all the level of impacts in socio-cultural generally, the impact is highly evident due to its overall mean which has a value of 3.56 and standard deviation of 0.347. In addition to the analysis the positive side of the tool have assessed that the church strongly contributes to the relationship of people from neighbouring barangays and or places with the corresponding 3.68 and 0.551, standard deviation.



Table 8 is supported by the study of De Castro (2014) in which the questionnaire of the current researchers has been adapted stated that the security of the church is at high risk therefore it needs extra security to prolong the assets that the church holds.

**Table 9. Economic Impacts Statement**

Economic	Mean	Standard Deviation	Interpretation	Rank
<b><u>POSITIVE</u></b>				
1. It creates job opportunities among residents of Silang, Cavite	3.23	.815	Agree	5
2. Increase of potential tour ists	3.36	.741	Agree	3
3. The church increases shopping opportunities around the area	3.37	.728	Agree	2
4. The church helps encourage tourists visits in establishments (restaurants, shops and etc) near around the area	3.39	.772	Agree	1
5. It helps enhances the peace and order around the area through the help of its volunteers	3.25	.839	Agree	4
<b><u>NEGATIVE</u></b>				
6. The church causes an increase in every property values	1.64	.494	Disagree	7
7. The additional revenue of the local government unit had decreased due to some parts were provided to the church’s facilities and repairs for the damages caused by the influx of tourist	1.64	.494	Disagree	6
8. During the influx of tourists in the church, the prices of the product had increased due to the high demand around the area	1.60	.503	Disagree	8
9. For public transportation, the church causes unfairly rates of transportation during tourist visit	1.48	.506	Strongly Disagree	9
10. Due to the influx of tourists local government had suffer difficulties in providing enough tourism-related facilities such as parking space, public toilets, visitors information centers and police and fire protection for the church	1.48	.506	Strongly Disagree	
<b>Overall</b>	<b>2.444</b>	<b>.31713</b>	<b>Less evident</b>	

Legend: 1.00-1.49=strongly disagree, 1.50-2.49=disagree, 2.50-3.49=agree and 3.50-4.00=strongly agree

In terms of Economic Impacts, the result for the highest mean response with the value of 3.39 and standard deviation of 0.772 that was obtained by item number 4 in terms of overall assessment, this result implies that the respondents agreed that the church helps encourage tourists visits in establishments (restaurants, shops and etc) around the area. On the other hand, the lowest mean of economic impacts that has a both value of mean of 1.48 and standard deviation of 0.506 that implies the both item strongly disagreed by the respondents for its does not contribute to the sides of public transportation stating that “the church causes unfairly rates of transportation during tourist visit and due to the influx of tourist, local government had suffer difficulties in providing enough tourism-related facilities such as parking space, public toilets, visitor’s information centers and police and fire protection for the church”. Generally, the Economic Impact is less evident with the mean of 2.444 and standard deviation of 0.31713. In accordance to the study of Deri (2018) the church is less evident in terms of significance to its immediate community for it can influence a minor affect in encouraging tourist visits to the nearest establishment surrounding the church. The study is supported by the study of Deri (2018) that economic aspect can somehow help establishments such as restaurants, shops and etc. that surround the church. In addition to the result of positive side of the economic aspect, respondents have agreed that the church fully contributes to the increased in how the nearest establishments markets customers with the corresponding value of 3.39 and 0.772 standard deviation.

**Table 10. Environmental Impacts statement**

Environmental	Mean	Standard Deviation	Interpretation	Rank
<b><u>POSITIVE</u></b>				
1. It supports the proper waste management	3.36	.790	Agree	9
2. The church contributes to the conservation of natural environment and doesn't cause any ecological decline	3.39	.769	Agree	8
3. Some parts of the fund supports programs that pertains to preservation of its surroundings	3.42	.754	Agree	4
4. The church helps increase the awareness of the people in regards to the environmental stewardship	3.45	.789	Agree	3
5. Some parts of the church's wisdom and sharing pertains environmental awareness and cleanliness	3.28	.895	Agree	10
<b><u>NEGATIVE</u></b>				
6. The church produces large amount of waste products from tourists that causes problem in Silang, Cavite	3.42	.493	Agree	6
7. The church produces threats that can affect the nature it holds, such as plans with construction involvement	3.42	.527	Agree	5
8. Some of the church's events causes an air pollution	3.40	.612	Agree	7
9. The church generates noise pollution due to its recreational activities	3.48	.620	Agree	2
10. The church support programs that might affect the green space of the area	3.57	.616	Strongly Agree	1
<b>Overall</b>	<b>3.42</b>	<b>0.075</b>	<b>Evident</b>	

*Legend: 1.00-1.49=strongly disagree, 1.50-2.49=disagree, 2.50-3.49=agree and 3.50-4.00=strongly agree*

Note: All negative statements were recorded to summarize the data.

For the results of Environmental Impacts, the highest mean response was obtained by the item "the church support programs that might affect the green space of the area" in overall assessment of the respondents. The mean of 3.57 and standard deviation 0.616 implies that the respondents strongly agree that the item truly contributes in this aspect. On the other hand, the lowest mean response was obtained by the statement "some parts of the church's wisdom and sharing pertain to environmental awareness and cleanliness". The mean response is 3.28 and standard deviation 0.895. Generally, the impact is evident for its value of mean is 3.42 and standard deviation 0.075. Most of the existing studies find difficulties in involving environmental aspect as part of their study due to some implications that this aspect has low relevance when it comes to topics about church likewise to the similar situation happened to the study of Deri (2018) stated under this study that it only include primary aspects of community however in this study it reflected that this aspect has an evident as an impact of the church to the community. The study is supported by the study of Choe (2020) in which emphasizes the relevance of environment to the church specifically how it support programs that might affect the green space of the area in terms of improving their wisdoms in relate to the sustainability of the environment that the church holds. In addition to the positive results of environmental aspect the respondents have agreed that the church helps in the increase the awareness of the people in regards to the environmental stewardship with the corresponding value of 3.45 and standard deviation of 0.789.

**Table 11. Significant difference of the respondents' assessment when grouped according to their demographic profile**

Demographic Profile	test statistic	value	df	p-value	Interpretation
Age	ANOVA	4.535	358	0.01	Significant
Gender	t-test	0.765	357	0.444	Not Significant
Educational Attainment	ANOVA	1.512	358	0.198	Not Significant
Barangay	ANOVA	12.28	358	0.000	Significant
Residency	ANOVA	3.131	358	0.026	Significant
Organization	ANOVA	9.595	358	0.000	Significant

**\*p-value less than 0.05, reject the null and the result is significant**

In the first part of table 11 It determined the age using ANOVA (Analysis of variance) with the corresponding value of 4.535 which interprets to a significant with the remarks of differences exist between 18-26 and 27-35 years old, between 27-35 and 36-45 years old, and between 27-35 and 54-62 years old, with this remarks it shows that selected age brackets were significant for the reason in regards to the frequency of visit. On the other hand of the table this determines gender using T-TEST with a corresponding value of 0.765 which interprets not significant with the remarks of no difference between male and female, for this it manifested that gender has no bearing in responding in terms of religious matters.

Using ANOVA determines the educational attainment with a corresponding value of 1.512 with an interpretation of not significant there are no differences exists across all groups. On the following table using ANOVA determines the Barangay with a corresponding value of 12.28 and an interpretation of significant; differences exist between Poblacion 1 and Poblacion 2, between Poblacion 2 and Poblacion 4, between Poblacion 2 and Poblacion 5 and between Poblacion 3 and Poblacion 5. On the succeeding part of the table which determines Residency using ANOVA with a corresponding value of 3.131 which interprets to significant with a remarks of differences exist between 21-25 years and 26-30 years. On the last part of table which determines the Organization using ANOVA with the corresponding value of 9.595 it interprets to be significant with a result of post hoc tests are not performed for overall mean because at least one group has fewer than two cases furthermore its significance to the study proves that these aforementioned organization truly helps in terms of accuracy and precision of the result in which researchers have extracted a true experts in the premises of the church.

With this assessments from respondents and results that have manifested the researchers have formulated several plans for the sustainability of the church. The output of the study mainly focuses on provision of an enhanced sustainable tourism management plan for Our Lady of Candelaria Parish Church in Silang, Cavite. For the assessed lowest positive impacts and the highest assessed negative impacts of each aspects will be given a particular program with objectives that will further improved its sustainability in the long run however it may be for long term and can be used continually by the management of the church if its probability will work furthermore it include the specific activities, implementing bodies and strategic partners, time frame and budget allocation to make the output more attainable.

For the socio cultural the responses manifested the poor security of the cultural assets and leads to increased in crime rates due to the interests it caused to its community in which can seen on the Table 8 to Table 10 due to this threat researchers will enhance the security system of the church with the manner of installation of more security cameras or CCTV around the area, also to implement a strict policies or guidelines in terms of hiring security personnel. Furthermore, the church's impacts in terms of influencing the community in appreciating their distinct values and traditions, for this researchers have proposed to create an events of workshops that mainly focuses the early traditions of the town of Silang, Cavite.

In the aspect of economic, the assessment showed that the church is weak when it comes to creating job opportunities among its immediate community in which manifested in Table 9. With this assessed lapses the researchers have formulated a feasible proposal in which the church will allow the vendor, entrepreneurs whether small or big businesses to operate during church gathering or any event organized by the church. Plans can be seen in the table. On the other hand the other assessed weak items in this aspect in which particularly emphasized that the church generates parts of the total income of the local government of Silang, Cavite in terms of monetary support during facility damages or requested supports during repairs happening inside the church.

For the last aspect the environmental, the assessed items manifested that church's wisdom doesn't contribute to the awareness and cleanliness of the environment. For this researchers have proposed that the church should cooperate in any environmental-related organization to further amplify their influence in terms of environmental protection and awareness moreover on the other end of the questionnaire the assessed highest negative impact which stresses out that the church is low in supporting environmental-related organization, for this circumstance the researchers have suggested to have a green event to further boost the support it could give to the environment it holds and influenced neighbouring parochial churches to also patronized this kind of event.

## **5. CONCLUSION**

As the researchers have projected from the aforementioned objectives it is provided with statistical treatment to answer the main problem of the study in which to assess the impacts of Our Lady of Candelaria Parish Church for the researcher to provide sustainable management plan of action for the future influx of tourists. As one of the oldest church in Cavite Our Lady of Candelaria Parish Church had encountered several problems in prolonging the attraction's purpose with this complications and predicaments are inevitable for this it should be followed with a sustainable management plan. Based on the experiences of the researchers during visitation to the church researchers have observed some lacking that might pose a threat to the church's sustainability. Each objective were designed to fulfil the study's objective such as for the first objective that it identifies the demographic profile of the respondents in terms of age, gender, years of residency and educational attainment in which it uses frequency and percentage. Mostly in terms of age the researchers' respondents belongs to the group of 27-35 years old while majority of the gender are female in which it has a total number of 180 of 359 respondents. In addition the demographic profile of the respondents majority of the participants are college graduates and been living in town proper of Silang, Cavite for 31-35 years as their residency. Through identifying the demographic researchers will able to know the reliability of responses and if the questions will thrive to its statistical treatment. With this process researchers have undergo reliability testing which further help the study's fulfilment for extracting results from respondents. For the assessment of the impacts of the church researchers have used methods to identify the results, it uses mean, standard deviation with the interpretation of strongly agree, agree, disagree and strongly disagree in which later on ranked to identify the strength of the impacts and also the weak spot that works as a basis for recommendation.

Next objective is it determined the significant difference of the respondents' assessment when grouped according to their demographic profile, for this section researchers have interpretations regarding the aforementioned parts of the profile in which resulted that gender and highest educational attainment have no significance in the respondents' assessment. Some parts justifies that it made significance to the respondents' assessments such as the age, designated barangays, residency and organizations. Generally the respondents agree that Our Lady of Candelaria Parish Church contributes to the tourism in terms of environmental while on the other hang they strongly agree with the contribution of socio-cultural aspect to its tourism. For the aspect of economic it shows that in this aspect it is less evident compare to those aforementioned aspects.

All of the assessed lowest item in positive section and the highest assessed in negative section will be provided with particular enhanced sustainable tourism management plan such as for the socio-cultural with the corresponding interpretation of highly evident, its results indicated that most of the problem revolves around how regional values and traditions are appreciated by the church and its locals also the crime rates increased due to the interests in cultural assets for this it will be provided with particular plan in which improving the security of the area and programs that highlights the culture it holds. On the other hand the assessed results on economic in which interpreted as less evident stresses out the poor influence of the church in terms of job provision and revenue of the local government that it may be guided with certain clauses that denotes agreement between the two parties to set limit in terms of monetary support to further improved its impacts to its immediate community. Lastly for the aspect of environmental in which results is interpreted to as evident revolves around the question on how it improves its impacts towards its immediate community in such manners of wisdom of the church should also share learning regarding environmental awareness and also the programs that affects the green space of the area. Specifically it will be given with a sustainable management plan and programs to amplify the awareness in protecting the environment. Researchers will set objectives for each activity to further improve its purpose on highest score assessed on negative impacts and also to lowest assessed score on positive impacts.

OUTPUT

<b>Enhanced Sustainable Tourism Management Plan</b>				
<b>Objectives</b>	<b>Activities</b>	<b>Implementing Bodies and Strategic Partners</b>	<b>Time Frame</b>	<b>Budget Allocation (in PHP)</b>
<b><u>Socio-Cultural (POSITIVE)</u></b> To create an organization mainly for youth “Youth Ministry of Candalaria Parish Church”	Gather youth members of the immediate community of the church and set some activities or workshops regarding tradition values and history of the church to further enhance their knowledge of parochial church	*Parish church *Barangay Officials *Head of Church Group *Father	During the start of 2022	10,000 PHP
<b><u>(NEGATIVE)</u></b> To protect and prevent from stealing the cultural assets and religious artefacts	Installation of CCTV cameras around the area and the vicinity surrounding the area Strict guidelines in terms of hiring security personnel	*Parish office *Barangay Tanod *Security	During the start of 2022	35,000 PHP
<b><u>Economic (POSITIVE)</u></b> To allow street vendors, entrepreneurs and small business to operate in every church gatherings	Permitted bazaars during the event so that the church can also help generate income from the bazaars to the immediate community and also for the church income	*Parish Office *Small Business owners *Barangay Tanod	During Holy week (Sunday, April 10, 2020)	500 PHP per day
<b><u>(NEGATIVE)</u></b> To set guidelines between agreements of church and the local government in terms of monetary support	Contract of agreement with clauses that the government will only support 50 % of the amount of repairs and the other half will be coming from the church	*Parish Office *Father *Local Government	Depending on the needs of the Church	50,000 PHP
<b><u>Environmental (POSITIVE)</u></b> To cooperate with church related organization regarding the environmental aspect	Set tie-up with the church-related organizations in facilitating the environmental awareness and cleanliness for the immediate community	*Church-related organization *Parish office *Barangay officials	During Holy week (Sunday, April 10, 2020)	10,000 PHP
<b><u>(NEGATIVE)</u></b> To introduce church related programs with Environmental awareness	Establish a fundraising event called “run for faith and think GREEN” strengthening the faith while helping our nature	*Church-related organization *Parish office *Committees *Immediate community	During Holy week (Sunday, April 10, 2020)	Fund Raising

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