

## **AN INVESTIGATIVE STUDY OF RELIGIOUS TOURISM AS A CATALYST FOR DEVELOPMENT IN LAGOS STATE, NIGERIA.**

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**Abstract:** This study focused on religious tourism and Development in Nigeria's tourism: A study of Lagos State. Specifically, this study examined the major religious tourism activities, the social benefits of religious tourism, the economic benefits of religious tourism, and the challenges hindering the development of religious tourism in Lagos. The study employed the survey research method to collect primary data by administering a questionnaire. Secondary data were collected from relevant materials such as textbooks, journal articles, seminar papers, and periodicals. The study used the entire population of 110 respondents selected from a major religious tourism destination in Lagos. A simple percentage was used as an analytical technique. The theoretical literature adopted for the study is the theory of modernization, collaboration theory, and the theory of planned behavior. The study framework is based on a systems approach. The study found that religious tourism improves social well-being and quality of life and promotes morality in tourism communities. It was also discovered that religious tourism increases job opportunities and contributes to income and standard of living. The study therefore recommends the development of infrastructure by building world-class accommodation and efficient transport systems that connect with religious sites to develop religious tourism products and services. Religious administrators should also enhance safety and security measures to make visitors comfortable and protect them during their stay in tourism sites.

**Keywords:** Religion, Tourism, Development, Economic and Social Benefit

## **1. INTRODUCTION**

### **Background of the study**

Tourism in Nigeria is one of the fastest growing sectors of the country's economy. The industry was given priority status in 1990 when the National Tourism Policy was launched. The main thrust of Government policy on tourism was to generate foreign exchange earnings, create employment opportunities, promote rural enterprises, and achieve national integration, among other things. Nigeria offers a wide variety of tourist attractions, such as the Old Oyo National Park, Olumo Rock, Ikogosi Warm Spring, Erin Ijesha Waterfall, unique wildlife, vast tracts of unspoiled nature ranging from tropical forest, magnificent waterfalls, new rapidly growing cities, and climatic conditions in some parts particularly conducive to holidaying. Other attractions include traditional ways of life preserved in local customs; rich and varied handicrafts and other colorful products depicting or illustrative of native arts and lifestyle, and the authentic unsophisticated but friendly attitude of many in the Nigerian population. Tourism, according to Osuoha et al., (2024) can be defined as a leisure activity in which people travel to destinations far away from where they usually live. Also, Ijeomah et al., (2014) in Osuoha et al., (2025) defined Tourism as the sum total of the phenomenon and relationships arising from the travel and stay of non-residents in so far as this does not lead to permanent residency and is not concerned with any earning activity. Tourism can be seen to consist of a sense of encounter in which visitors interact with their hosts.

Over time, religion has had a great effect on the development of the country. This is because religion has influenced the tourism scene outstandingly. Notably, there are many religious sites that also double as key tourist attraction sites. As such, these two sectors are interrelated as they are dependent on each other. One of the greatest things about religion is that it is very old. The history of religion dates back to at least two thousand years ago. As such, the history of religion is quite important in that it constitutes a very important aspect of tourism; that of learning more about how religion has grown and developed over the years.

According to Socrates (A Greek philosopher, 1912), religion is defined as the practice that depicts the beliefs of people that are of greater importance to their everyday life. It controls the laws, how people think and act, what they believe in, and values. These developments have led to a dramatic increase in knowledge about their cultures, norms, and the establishment of economic and social histories of progress.

In tourism, there is a very exclusive sector called religious tourism, one of the greatest pillars of tourism. Religious tourism can be best described as a unique type of tourism whereby people travel either individually or in groups to visit different places for purposes such as missionary work or pilgrimage.

The success of tourism and its subsequent growth is based on the existence of exclusive attraction sites that are bound to keep tourists coming back from time to time. Therefore, religion has gone a long way in the sustenance of tourism, mainly because it keeps the tourism sector active all year round.

### **Statement of the Problem**

Despite the economic contributions of religion to the development of tourism in Lagos State and Nigeria in general and the large numbers of people they attract both locally and internationally, the government has failed to encourage the development of some of the religious tourist centers in the country. The major problem facing religious tourism in Lagos State includes the following:

- Insufficient disposable income to participate in and enjoy religious activities;

- Transportation problems;
- Accommodation and food and beverages services shortages;
- There are at least three broad approaches to understanding this relationship: spatial, historical, and cultural. Each of these illuminates' different implications for religious life when tourists enter a sacred precinct and the major factors that affect tourists' engagement in religion tourism. Therefore, this study investigates the impact of religion on the development of the tourism and hospitality industries in Nigeria.

### **Research Questions**

The study proposed the following research question to ascertain the above stated objectives. The research questions are as follows:

- i. What are the social benefits of religious tourism activities in Lagos.?
- ii. What are the economic benefits of religious tourism activities in Lagos.?

### **Objectives of the study**

- i. To determine the social benefits of religious tourism activities in Lagos.
- ii. To determine the economic benefits of religious tourism activities in Lagos.

### **Research hypothesis**

**H<sub>0</sub>** Religious tourism activities in Lagos have no significant social benefit.

**H<sub>0</sub>** Religious tourism activities in Lagos have no significant economic Benefits

### **Scope of the Study**

The scope of the study refers to the elements covered in the research project. This defines the boundaries of the research. This study is restricted to the impact of religion on the development of the tourism and hospitality industries in Nigeria.

**Content Scope:** this study will be delimited to religious dimensions, such as mythological, ritual, experiential, and material dimensions, and indices of Tourism and Hospitality, which include attractions, activities, accommodation, and amenities.

**Geographically,** this study is limited to the Lagos tourism and hospitality industry.

**Unit scope:** This study covered the management, staff, and visitors of major tourism and hospitality sites in Lagos.

## **2 Review of the Related Literature**

This section reviews the related literature on religion, tourism, and hospitality from different sources such as: text books, journals, academic papers, and web articles, to provide an overview of the study.

### **Conceptual Literature**

#### **a. Religion**

According to Stibich (2021), Religion is a set of organized beliefs, practices and systems that most often relate to the belief and worship of a controlling force, such as a personal god or another supernatural being. He explained that religion often involves cultural beliefs, worldviews, texts, prophecies, revelations, and morals that have spiritual meaning to members of the particular faith, and it can encompass a range of practices, including sermons, rituals, prayer, meditation, holy places, symbols, trances, and feasts.

According to Hegel (2017), religion is the knowledge possessed by the finite mind of its nature as an absolute mind. He maintains that religion is man's faith in a supernatural power, and to satisfy this power or establish a relationship with it, he organizes worship and service.

### **The dimensions of religion**

#### **a. Mythology:**

According to Smart (1998), the mythological (or narrative) dimension describes the storytelling aspect of religion, whether the stories are believed to be true, fictitious, historical, or mythological.

Religions are often sustained through the practice of repeating narratives that help explain why the world exists and what our place is in it. Myths can also store information in symbols without stating the underlying meaning outright; they can help communicate important ideas about what it means to be human across generations.

The preservation of these myths and narratives can be performed either oral, written, or pictorial.

#### **b. Ritual:**

Some examples of such rituals are Christian baptism, Hindu yajna, and Zoroastrian navjote. This dimension also encompasses other activities that may not be strictly regulated but that nonetheless form a consistent practice, for instance, yoga, prayer, and meditation (Smart 1998).

#### **c. Experiential:**

The experiential (or emotional) dimension relates to personal experiences felt by the individual, for example, joy, bliss, mystery, anger, and despair, where these experiences are related to religious experiences.

It can also encompass more than just emotion, but the quality of experience of entering a mosque, embarking on a pilgrimage, or taking amrit (the Sikh initiation ceremony).

Equally, we can find examples throughout the history of religion of encounters with deities, spirits, demons, and other experiences that indicate some sort of contact with an unseen world, sources of inspiration, and moments of revelation (Smart 1998).

#### **d. Material:**

Smart (1998) stated that material dimension describes how religions create material artifacts – from sculptures and artworks to buildings and cities. The material dimension of religion provides evidence for historians and archeologists, but also enriches the lives of contemporary religious adherents as their beliefs and traditions find life in the world through physical media.

### **Concept of Tourism: A Study of Tourism**

Tourism involves activities of people traveling to and staying in places outside their usual environment for leisure, business, and other purposes. Getiset *al* (2004), on the other hand, defined tourism as undertaking for recreation rather than business. Tourism has become not only the most important single tertiary sector activity but is, as well, the world's largest industry in jobs and total value generation. From socio-economic and political perspectives, tourism has been globally acknowledged and accepted as a relatively new innovation in the human history of planned development (Dawaki, 2005).

Tourism has contributed to cultural preservation and protection, and environment conservation is another aspect of tourism. Better Understanding between people and nations and peace are considered the most significant benefits of the tourism industry (Higgins-Desbiolles, 2006).]

### **Tourism and Tourism Development**

According to WTO definition: tourism comprises the activities of persons traveling to and staying in places outside their unusual environment for not more than one consecutive year for leisure, business, and other purposes not related to the exercise of an activity remunerated from within the visited place.

Some disparities exist in the two terms of tourism, and it is wrong to consider all travel as tourism. There are some critical characteristics that should be involved in tourism:

- Duration: overnight stay or not
- Purpose of the journey: It should be undertaken with a variety of goals.
- Displacement: It must be outside the usual place, and it is the most important factor in definition.

### **The hospitality industry**

The word hospitality comes from the French word “ hospice” which means a place to rest. And rest has to do with relaxation and comfort (Louis 2000). Hospitality is therefore the act of offering refreshment, entertainment, and accommodation by a person or a set of people or an establishment to another person or persons for achieving maximum comfort. Hospitality as an academic discipline deals with hotels, restaurants, snack bar cafeteria, coffee shops, etc which provide services that make for comfort, entertainment, and relaxation away from home (Louis 2000).

## **THEORETICAL LITERATURE**

### **a. Theory of Modernization**

This theory is also called Rostow’s theory of growth and development, and it outlines the various stages involved in developing tourism projects until they become generally acceptable for the purpose they are intended for. This theory was proposed by Winton in 1954, when he was developing strategies for building stadia for Nigerians. Modernization is an important process because of its systematic and transformative nature, which leads to changes in the system. One of the principal applications of modernization theory is in the economics and public policy. The economic theory of modernization anchors on the following five stages of development: the traditional society (pre-industrial), preconditions for takeoff, the takeoff process, drive maturity, and high mass consumption (Rostow, 1990).

### **b. Collaboration theory**

Collaboration theory comprises acceptable general principles and abstractions generated by observing the phenomenon of multiple individuals or entities working together to develop a strategic alliance. Collaborative tourism is founded on the principle of exchange. Traveling by exchanging skills for accommodation and other advantages is the most common example of collaborative tourism.

Collaboration theory is applied in this study because it advocates the principle of;

### **Theoretical Orientation**

The theoretical orientation of this research will be drawn from the theory of reasoned action despite the fact that other theories were used (Collaboration, and modernization theories and theory of reasoned action. Based on modernization theory, it helps to show the sequential process of tourism project development. The criteria outlined in this development process support the provision of infrastructure to the populace, social amenities to religious tourism sites and environments, and provide visitors and interacting communities with good roads, communication networks, banks, hospitals, and other measures to sustain and maintain the religious site as well as the areas that host it.

The theory is chosen in the study of religious tourism because of the power of prediction toward human behavior that links belief, attitude, and intention. Intention is a crucial factor in predicting behavior; that is, if an individual wants to know what others will do, the best way is to know that person’ s beliefs. However, individuals can judge

for completely different reasons (not always based on intention). Intention itself is determined by attitudes and subjective norms (Ajzen and Fishbein, 1980). Attitudes and subjective norms form an intention to behave in a certain way.

### **Empirical Literature**

Lin *et al* (2021) investigated how the Development of Religious and Cultural Tourism Build a Sustainable and Friendly Life and Leisure Environment for the Elderly and Promote Physical and Mental Health. This research adopted a mixed method, collected 700 questionnaires, and used SPSS 22.0 statistical software. Then, the basic statistics, t-test, and PPMCC test. The researchers then conducted semi-structured interviews, collected the opinions of six interviewees, and finally analyzed the results with multiple checks. The results found that people of different genders and stakeholders had different opinions about DIY activities on leisure satisfaction, featured itineraries, relaxation areas, signs and instructions, community association and service center services, historical landmarks, and public transportation.

Olawale and Yina (2019) investigated the impact of religious tourism on community: case studies of the Synagogue Church of all nations in Lagos, Nigeria, using questionnaire, personal observation, and interview techniques. A purposive sampling technique was used to select 250 respondents, consisting of tourists, residents and tourism service providers who have attained 18 years of age, to ensure that all the respondents are mature enough to understand the research issues. Data collected from the survey were collated and analyzed with the aid of descriptive statistics and the chi-square statistics method. Findings from the study revealed that up to 84% of respondents agreed that religious tourism has increased economic activities in the Ikotun Egbe community, thereby reducing the level of unemployment in the areas.

Okon (2018) conducted a socio-economic assessment of religious tourism in Nigeria. Data for this study are from secondary sources and it covers 2000-2011. The content analysis technique was used to analyze the contents of the materials. The paper reveals that the springing up of different Pentecostal Churches across the country and the various conventions and festivals held annually and quarterly by these churches have virtually increased the numbers of arrivals from overseas countries who visit the country to attend various religious programs. The study agreed that religious tourism has provided social benefits and generated employment for the inhabitants of the areas; religious tourism has become the highest earner of foreign exchange for the country's tourism industry even though the tourism industry is still in embryonic stages and has not yet assumed a significant position in Nigeria's GDP. The paper recommends that the hospitality industry should upgrade existing facilities while the government should construct or upgrade to international standards roads leading to major cities and rural areas and needs to provide basic amenities in tourism destinations.

### **3. METHODOLOGY**

This section presents the data collection method and analytical approaches used in the present study. This section describes in depth the research design, population, sample size, sampling method/technique, methods of data collection, validity, reliability of research, and method of data analysis.

#### **Research Design**

The research design is the master plan for data collection and analysis, which aids in answering the research questions. The general plan of how the researcher would answer research questions specifies the sources from which the researcher would collect data, as well as the measurement and analysis of data, (Saunders, Lewis &

Thornhill, 2009). This study adopted a descriptive design. Orodho, (2004) argued that descriptive design is helpful to produce information that is of interest to policymakers even in business. This involved collecting information by administering a questionnaire and interviewing a sample of individuals. A descriptive study is undertaken to ascertain and describe the characteristics of the variable of interest in a situation (Kothari, 2008).

### **Population of the Study**

Data were not collected from the entire study population in Lagos. Rather, due to time and financial constraints, research data were only collected from a sample of participants from tourist sites with similar characteristics to represent the target population. To this end, self-completion questionnaires were used to collect data. In synchrony with the descriptive research design, surveys were employed to provide a quantitative or numeric description of trends, attitudes, or opinions of a population by studying a sample of that population (Creswell 2014: 201).

This research study chose a target population of 1 000 people in Lagos city, comprising pilgrims from the Prophetic Healing and Deliverance churches and orthodox churches at their places of convergence in Lagos and their leaders. Male and female pilgrims aged 18 and above constituted the targeted population, primarily because they were familiar with religious tourism-related matters in Nigeria and around the globe in general. Moreover, given the limited time and resources, this target population was deemed manageable.

### **Sampling Plan**

Anyanwu (2003) in Osuoha et al., (2022) defined sample plan as that part taken from a whole to show how the rest look like. It is also ideal to differentiate sample from Sampling. Sampling is the process of selecting a portion of a population considered to be adequate to represent all the characteristics of that population for the purpose of generating the findings from the sample itself, and target population. Hence, the sites taken are believed to be representative of all other sites in Lagos State.

Furthermore, Anyanwu (2000) in Osuoha et al., (2022) noted that sample answer these questions under the following headings:

- i. Sample unit (who is to be surveyed?)
- ii. Sample size (How many are to be surveyed?)
- iii. Sample Procedure (How are they to be surveyed?)
- iv. Sample Method (How are they to be reached?)

#### **a. Sample Unit**

This refers to the thing, person, event or phenomenon that constitutes the object of observation for description, explanation or prediction (Eboh, 1998). This study's sampling units included religious leaders and tourist site attendants.

#### **b. Sample Size**

Alugbuo (2005) defined sample size as the optional number of sampling units or elements that should be sampled, interviewed, or those that can be useful in the study. The researcher used the ready Yamane method to determine the sample size. The sample size is mathematically derived using the Yaro Yamane's formula as follows:

$$n = \frac{n}{1+n(e)^2}$$

Where:

; n = sample size

e = margin of error = 5% or 0.05.

$$n = \frac{110}{1+110(0.05)^2}$$

$$n = \frac{110}{1+110(0.0025)}$$

$$n = \frac{110}{1+0.15}$$

$$n = \frac{110}{1.15}$$

$$n = 97$$

In this study, a sample size of 100 (110) respondents was chosen to represent the target population, representing ten percent of the target population. The sample comprised of eighty (80) pilgrims from the Prophetic Healing and Deliverance churches and orthodox churches and twenty (30) management staff drawn from the Nigeria Tourism Authority and Church leadership in Lagos, as illustrated in Table 3.1.

**Table 3.1: Sample Distribution**

Category	SAMPLE SIZE	
	Questionnaires for Pilgrims	Questionnaires for Management/Church leaders
<b>Nigeria Tourism Authority</b>	5	10
Lagos City	5	10
Prophetic Healing and Deliverance Ministries	40	5
Orthodox churches	40	5
<i>Sub-total</i>	<b>80</b>	<b>30</b>
<b>Total</b>	<b>110</b>	

The size was determined in such a way that it was not too small or too many but was chosen as a tolerable representation of the many that were not sampled.

### **c. Sample Procedure**

This refers to how respondents were selected from within the sampling unit. To save time and cost, non-probability sampling methods were used in this study; they include: convenience, purposive (judgmental), and quota sampling methods. In other words, only members of staff/management and stakeholders who fall within the required category and are accessible/available as well as considered qualified (for the purpose of this study) were surveyed.



#### **d. Sampling Method**

Ude (2004) classified sampling techniques into two namely; probability (simple random sampling, stratified sampling and cluster) and non-probability (convenience, judgmental, and quota sampling). Probability sampling techniques, specifically the simple random sampling technique, were used to select samples. The rationale behind the adoption of the simple random sampling technique was to give all members of the population an equal chance of being selected and to reduce the standard error by providing some control over the variance sample.

#### **Research Instrument**

The research questionnaire was used to collect data on the relationship marketing and sales performance of restaurants in the study area. The questionnaire was constructed using a five-point Likert scale (SA = Strongly Agrees, ID, = Undecided, A = Agree, SD = Strongly Disagree, and D = Disagree). Thus, respondents were asked to select their own choice of Likert-type scale alternatives to specify their level of agreement or disagreement on each statement.

#### **Reliability of the Instrument**

In the reliability test, this study used the test-retest method in which the questionnaire was distributed to 30 individuals who were not among the original respondents. The questionnaire was distributed again in 2 days to the same respondents, and their responses achieved reliability or consistency.

#### **Validity of the Instrument**

Validity was achieved in the sense that the questionnaire was given to at least two experts, including the supervisor, for scrutiny to ensure that the questionnaire items actually measured what they intended to measure.

#### **Sources of data**

The primary means of data collections was utilized in this study.

#### **Primary Data**

Primary sources of data were used as a means to collect first-hand information by administering questionnaires. Respondents representing the tourist site attendants, religious leaders, and tourists were the major respondents who completed the questionnaire. Closed ended questions were used to elicit responses from the respondents.

#### **Statistical Method of Data Analysis**

This work used simple percentage to analyze the generated data. The simple percentage was used to describe or interpret the responses of the respondents, and the chi-square was adopted to test the hypotheses.

#### **Analytical Technique**

$$X^2 = \sum \frac{(f_o - f_e)^2}{f_e}$$

Where  $X^2$  = completed chi-square value

$f_o$  = Observed frequency in each use

$f_e$  = expected frequency at each use

In the chi-square ( $\chi^2$ ) computation, the degree of freedom was calculated as follows:

Degree of freedom (Df) = (r-1) (c-1)

Where; r= Number of rows

C=Number of Columns

### Decision rule

A decision rule is a procedure that researchers use to decide whether to accept or reject a null hypothesis. It spells out the circumstances under which the researcher would reject or accept the null hypothesis. It states that the null hypothesis ( $H_0$ ) is to be rejected if the chi-square calculated chi-square calculated value is selected in a matter of chance or if the chi-square value is greater than critical value, while the alternative hypothesis ( $H_1$ ) is to be accepted if the calculated chi-square value is less than the critical value.

Note that a small p-value (typically  $\leq 0.05$ ) indicates strong evidence against the null hypothesis; thus, you reject the null hypothesis and accept the alternative hypothesis. Whereas a large p-value (typically  $> 0.05$ ) indicates weak evidence against the null hypothesis, the null hypothesis is accepted, and the alternative hypothesis.

### 4. DATA PRESENTATION AND ANALYSIS

The subject matter (based on research questions and hypotheses)

#### Item 1: Research Question 1: SOCIAL BENEFITS OF RELIGIOUS TOURISM

**Table 4.1: Missionary Travels as the reason for religious tourism**

Option	No respondents	% of Responses
SA	50	45.4
A	25	22.7
D	20	18.1
SD	15	13.6
<b>Total</b>	<b>110</b>	<b>100</b>

**Source: field survey (2025).**

The above analysis shows that 45.4% of the respondents strongly agree, 22.7% agree, 18.1% disagree, and 13.6% strongly disagree. This shows that the majority of respondents strongly agree that missionary travel is the reason for religious tourism in Lagos state.

**Table 4.2: Faith Based Crusades is the reason for religious tourism**

Option	No respondents	% of Responses
SA	45	40.0
A	30	27
D	25	22.7
SD	10	9.0
<b>Total</b>	<b>110</b>	<b>100</b>

**Source: field survey (2025)**

The above analysis has shown that 45.4 %of respondents strongly disagree, 27.2% agree, 18.1% disagree, and 9. % disagree. This shows that most respondents strongly agree that faith-based crusades are the reason for religious tourism in Lagos State.

**Table 4.3: Religious Tourism solves social problems through cultural Education and conservation**

Option	No respondents	% of Responses
SA	50	45
A	30	27.9
D	20	18.1
SD	10	9
<b>Total</b>	<b>110</b>	<b>100</b>

**Source: field survey (2025)**

The above analysis shows that 45% of the respondents strongly agree, 27.9% agree, 18.1% disagree, and 9% disagree. This shows that most respondents strongly agree that Religious Tourism solves social problems through cultural education and conservation.

**Table 4.4: Religious Tourism Leads to Spiritual Enlightenment for Tourists**

Option	No respondents	% of Responses
SA	60	54.5
A	25	22.7
D	15	13.6
SD	10	9
<b>Total</b>	<b>110</b>	<b>100</b>

**Source: field survey (2025)**

The above analysis shows that 54.5% of the respondents strongly agree, 22.7% agree, 13.6% disagree, and 9% strongly disagree. This showed that most respondents strongly agree that religious tourism leads to spiritual enlightenment for tourists.

**Table 4.5: Religious Tourism Brings cohesion to religious families and a sense of belonging**

Option	No respondents	% of Responses
SA	10	9
A	25	22.7
D	35	31.8
SD	40	36.6
<b>Total</b>	<b>110</b>	<b>100</b>

**Source: field survey (2025)**

The above analysis shows that 36.6% of the respondents strongly disagree. 31.8% agree, 22.7% disagree, and 9% of the remaining respondents strongly agree. This showed that most respondents strongly disagreed that religious tourism brings cohesion to religious families and a sense of belonging.

**Table 4.6: Religious Tourism improves ones' religious faith**

Option	No respondents	% of Responses
SA	55	50
A	25	22.7
D	20	18.3
SD	10	9
<b>Total</b>	<b>110</b>	<b>100</b>

**Source: field survey (2025)**

The above analysis shows that 50% of the respondents strongly agree, 22.7% agree, 18.3% disagree, and 9% strongly disagree. This is evident that the majority of the respondents strongly agree that Religious Tourism improves ones' religious faith.

**Item 2: ECONOMIC BENEFITS OF RELIGIOUS TOURISM**

**Table 4.7: Increases job opportunities**

Option	No respondents	% of Responses
SA	56	50.9
A	24	21.8
D	20	18.3
SD	10	9
<b>Total</b>	<b>110</b>	<b>100</b>

**Source: field survey (2025)**

The above analysis shows that 50.9% of respondents strongly agree, 21.8% agree, 18.3% disagree, and 9% strongly disagree. This shows that most respondents agree that religious tourism increases job opportunities.

**Table 4.8: Contributes to the income and standard of living**

Option	No respondents	% of Responses
SA	55	50
A	25	22.7
D	20	18.3
SD	10	9
<b>Total</b>	<b>110</b>	<b>100</b>

**Source: field survey (2025)**

The above analysis shows that 50% of the respondents strongly agree, 22.7% agree, 18.3% disagree, and 9% strongly disagree. This shows that most respondents strongly agree that religious tourism Contributes to the income and standard of living.

**Table 4.9: Improves the local economy**

Option	No respondents	% of Responses
SA	40	36.3
A	35	31.8
D	20	18.3
SD	15	13.6
<b>Total</b>	<b>110</b>	<b>100</b>

**Source: field survey (2025)**

The above analysis shows that 36.3% of respondents strongly agree, 31.8% agree, 18.3% disagree, and 13.6% strongly disagree. This shows that most respondents strongly agree that religious tourism improves the local economy.

**Table 4.10: Improved personal income**

Option	No respondents	% of Responses
SA	56	50.9
A	24	21.8
D	20	18.3
SD	10	9
<b>Total</b>	<b>110</b>	<b>100</b>

**Source: field survey (2025)**

The above analysis shows that 50.9% of respondents strongly agree, 21.8% agree, 18.3% disagree, and 9% strongly disagree. This shows that most respondents strongly agree that religious tourism causes improvements in personal income.

**Table 4.11: Improving Investment and Development**

Option	No respondents	% of Responses
SA	50	45.4
A	30	27.2
D	20	18.1
SD	10	9.0
<b>Total</b>	<b>110</b>	<b>100</b>

**Source: field survey (2025)**

The above analysis has shown that 45.4% of the respondents strongly agree, 27.2% agree, 18.1% disagree, and 9.0% strongly disagree. This shows that most respondents strongly agree that religious tourism contributes to improvement in investment and development of the people and host communities.

**Table 4.12: Revamping or building or new facilities**

Option	No respondents	% of Responses
SA	60	54.5
A	25	22.7
D	15	13.6
SD	10	9
<b>Total</b>	<b>110</b>	<b>100</b>

**Source: field survey (2025)**

The above analysis shows that 54.5% of the respondents strongly agree, 22.7% agree, 13.6% disagree, and 9% strongly disagree. This shows that most respondents strongly agree that religious tourism causes revamping, building, or new facilities.

## **4.2 TEST OF HYPOTHESES**

### **Re-statement of hypothesis 1**

**H<sub>0</sub>:** Religious tourism activities in Lagos have no significant social benefit

To test this hypothesis, the data in table 4.1 and 4.2 were used.

**H<sub>1</sub>** Religious tourism activities in Lagos offer significant social benefits\

Table 4.1	Table 4.2	Total
50	45	95
25	30	55
20	25	45
15	10	25
<b>Total= 110</b>	<b>Total 110</b>	<b>220</b>

$$Fe = RT \times CT/N$$

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Where  $F_e$  = Frequency expected

RT = Row Total

Ct = Column Total

N = Grand total

Level of significance = 0.05.

Degree of freedom = (R-1) (C-1)

= (5-1) (2-1)

= (4) (1)

= 4

$\chi^2$  tab for 2df at 0.05 level of significance = 3.84

R1C1  $F_e$  =  $95 \times 110/220$  = 47.5

R1C2,  $F_e$  =  $95 \times 110/220$  = 47.5

R2C1,  $F_e$  =  $55 \times 110/220$  = 27.5

R2C2,  $F_e$  =  $55 \times 110/220$  = 27.5

R3C1,  $F_e$  =  $45 \times 110/220$  = 22.5

R3C2,  $F_e$  =  $45 \times 110/220$  = 22.5

R4C1,  $F_e$  =  $25 \times 110/220$  = 12.5

R4C2,  $F_e$  =  $25 \times 110/220$  = 12.5

Fo	Fe	Fo-Fe	(Fo-Fe) <sup>2</sup>	(Fo-Fe) <sup>2</sup> /Fe
50	47.5	2.5	6.25	0.1315
45	47.5	2.5	6.25	0.1315
25	27.5	2.5	6.25	0.2272
30	27.5	2.5	6.25	0.2272
20	22.5	2.5	6.25	0.3777
25	22.5	2.5	6.25	0.3777
15	12.5	2.5	6.25	0.5
10	12.5	2.5	6.25	0.5
				<b>3.4728</b>

### Decision Rule

Since the calculated Chi-square value of 3.4728 is more than the tabulated value of 3.488, the alternative hypothesis is hereby accepted and the null hypothesis rejected; hence, we conclude that religious tourism activities in Lagos have significant social benefits.

### RE-STATEMENT OF HYPOTHESIS TWO

**H<sub>0</sub>: Religious tourism activities in Lagos have no significant economic Benefits**

**H<sub>1</sub>: Religious tourism activities in Lagos have an economic benefit**

**To test this hypothesis, the data in table 4.4 and 4.5 were used.**

<b>Table 4.4</b>	<b>Table 4.5</b>	<b>Total</b>
60	10	70
25	20	45
15	30	45
10	50	60
<b>Total 110</b>	<b>110</b>	<b>220</b>

$$Fe = RT \times CT/N$$

Where  $Fe$  = Frequency expected

$RT$  = Row Total

$Ct$  = Column Total

$N$  = Grand total

Level of significance = 0.05.

Degree of freedom = (R-1) (C-1)

= (5-1) (2-1)

= (4) (1)

= 4

$X^2$  tab for 2df at a significance level of 0.05 = 9.488

$$R1C1 Fe = 70 \times 110/220 = 35$$

$$R1C2, Fe = 70 \times 110/220 = 35$$

$$R2C1, Fe = 45 \times 110/220 = 22.5$$

$$R2C2, Fe = 45 \times 110/220 = 22.5$$

$$R2C1, Fe = 45 \times 110/220 = 22.5$$

$$R2C2, Fe = 45 \times 110/220 = 22.5$$

$$R3C1, Fe = 60 \times 110/220 = 30$$

$$R3C2, Fe = 60 \times 110/220 = 30$$

<b>Fo</b>	<b>Fe</b>	<b>Fo-Fe</b>	<b>(Fo-Fe)<sup>2</sup></b>	<b>(Fo-Fe)<sup>2</sup>/Fe</b>
60	35	25	625	17.857
10	35	-22	625	17.857
25	22.5	2.5	6.25	0.277
20	22.5	2.5	6.25	0.277
15	22.5	-7.5	-15	0.666
30	22.5	-7.5	-15	0.666
10	30	-20	-40	-1.333
50	30	-20	<b>-40</b>	-1.333
				<b>34.934</b>

### Decision Rule

Given that the calculated value of 34.934 is more than the tabulated value of 3.488, the alternative hypothesis is hereby accepted, and the null hypothesis is rejected; hence, we conclude that religious tourism activities in Lagos have significant economic benefits.

### Conclusions

The questionnaire, which contained questions specific to the study objectives, was used to evaluate the impact of religion on the development of the tourism and hospitality industry of Nigeria: A study of Lagos State. Therefore, the results were discussed as follows:

The study revealed that the majority of respondents strongly agreed that religious tourism activities in Lagos have significant social benefits. This is because Lagos has many tourist sites that attract religious visitors, and tourists have good time interacting with each other. These findings of Hypothesis 1 agree with Oko (2018) that religious tourism provides social benefits and generates employment for the inhabitants of the areas; religious tourism has become the highest earner of foreign exchange for the country's tourism industry even though the tourism industry is still in embryonic stages and has not yet assumed a significant position in Nigeria's GDP.

The findings also revealed that religious tourism activities in Lagos have significant economic benefits. Therefore, religious tourism has contributed to the economic development of Lagos. It also proved that religious tourism offers economic benefits. This finding agrees with Ziyenge's (2021) findings that economic benefits related to religious tourism include increased job opportunities, increased municipal tax revenue, and improved public utility infrastructure.

### **Summary, conclusions, and recommendations**

This section focuses on the analysis and interpretation given in Section 4. A lot of findings emerged from the study following the presentation and analysis of data based on the Impact of Religion on the development of the tourism and hospitality industry in Nigeria.

#### **Summary**

Based on the results obtained from the analyses of data in section four, the following conclusions were made:

1. Religious tourism improves social well-being and quality of life, promotes morality in tourism communities, solves social problems through cultural education and conservation, leads to spiritual enlightenment of the tourist, brings cohesion to religious family, and a sense of belonging and improves ones' religious faith.
2. Religious tourism increases job opportunities, contributes to the income and standard of living of the people, improves the local economy, brings about improvement in personal income, contributes to improvement in investment and development of the people and host communities, and brings about revamping or building or new facilities.

#### **Conclusion**

Based on the test of the hypotheses, which justified the objective of this research work it has been shown that;

1. Religious tourism activities in Lagos offer significant social benefits.
2. There is a relationship between religious tourism activities in Lagos and economic benefits.

#### **Recommendations**

In line with the findings and conclusions above, the following recommendations were made by the researcher:

1. There is a need for the church authorities to offer tourist facilities, which include tourist information centers, adequate and standard guesthouses, restaurants, cafeterias, lodges and bathing rooms for pilgrims and religious travelers.
2. Religious leadership should also devise various strategies and financial plans that can be useful in developing facilities to permit large gatherings.

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