

THE MOTIVATION AND MEANING OF VISITING SACRED PLACES FOR INDONESIAN MUSLIMS

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ABSTRACT

Muslims often visit places that are considered sacred or have spiritual significance in their lives. This study aimed to (1) identify what places are considered sacred places and are often visited by Indonesian Muslims, (2) identify what motivations underlie the trip to visit these sacred places, (3) identify what meanings are obtained from activities to visit sacred places, (4) examine the effect of motivation on the meaning of visiting sacred places. The participant of this research was 225 Indonesian Muslims. Construct validity was analyzed using Confirmatory Factor Analysis through LISREL 8. 7. Data analysis was performed using multiple linear regression with SPSS. The results showed that (1) there are several places that are considered as sacred places and often visited by Muslims, namely the cemeteries of family, ancestor, 'wali' and 'kyai', important figures, grand mosque in each part of the country, Mecca/Medina and Islamic historical places, (2) there are several motivations in visiting the sacred place, namely: religious motive, spiritual motive, new experience motive, cultural motive, outdoor and natural motive, motivation to break from routine, motivation to meet people and visit other places, and motivation to fulfill promises or traditions, (3) there are 2 meanings obtained from visiting sacred places, namely: vertical self-transcendence and horizontal self-transcendence, (4) vertical self-transcendence is influenced by religious and spiritual motivation, while horizontal self-transcendence is influenced by religious motives, outdoor and natural motives, break from a routine motive.

Keywords: Sacred Places, Pilgrimage Motivations, Sources of Meaning and Meaning in Life (SoMe), Vertical Self-Transcendence, Horizontal Self-Transcendence

Submission	Review Process	Revised	Accepted	Published
03-10-2023	03-10-2023 - 23-11-2023	25-11-2023	27-11-2023	20-12-2023

INTRODUCTION

Visiting a sacred place is one of the practices (rituals) of religious people that have important moral meaning. In Indonesian Islamic tradition, visiting a sacred place is part of religious rituals and has become a culture in society. These rituals are often called pilgrimage. A pilgrimage is made to a place that is considered sacred, noble and/or essential to the individual's beliefs. For Muslims, the pilgrimage can be done in the form of a grave pilgrimage (pilgrimage to the tomb of the ancestors of the saints, the Prophet Muhammad and companions, pilgrimages to mosques and/or historical sites (in Indonesia,

Mecca, and Medina, and/or other important places).

The meaning of pilgrimage has now changed with cultural and time changes. Ancient Egyptians were known to travel frequently to worship God and to entertain ritual participants (Casson, 1991). Christian pilgrimages for example have been associated with purification, penance, worship, and medicine. In fact, when religious connotations are very exclusive, pilgrimage is considered controlled by secular desires, such as wandering preferences, leisure spending, curiosity and exploration (Haab, 1998).

The variety of pilgrimage motivations is not the only reason to make the definition of pilgrimage more complicated or complex. As a result, the pilgrimage is different from tourist travel or tourism. According to Collins-Kreiner (2010), the distinction between tourism and pilgrimage began in the 1970s when pilgrimages – as opposed to tourism – were associated with the "quest for authenticity" (MacCannell, 1973).

Shuo, Ryan, and Liu (2009) assumed that a place of pilgrimage is similar to a tourist destination. Both can evoke diverse travel motivations in individuals. People can visit the place of pilgrimage for a variety of reasons, including social reasons, satisfaction from curiosity. The sacralization of pilgrimage is manifested in explicit religious expressions by pilgrims, such as laying an object, kneeling and praying. All explicit religious expressions of pilgrims symbolize devotion to God.

The difficulty of distinguishing pilgrimage from tourism makes the role of individual meaning important. Tourists and pilgrims "can experience role changes easily; pilgrims who turn into tourists, and/or tourists who experience spiritual moments" (Beckstead, 2010). The meaning of pilgrimage, i.e., the meaning of vertical self-transcendence and horizontal self-transcendence depends on the motivation.

The purpose of this study is: (1) to identify what places are considered sacred places and are often visited by Muslims, (2) to identify what motivations underlie the trip to visit these sacred places, (3) to identify what meanings are obtained from activities to visit sacred places, (4) to examine the effect of motivation on the meaning of visiting sacred places.

Previous Research

Pilgrimage – A Ritual in The Process of Transformation

At the end of the 20th century, there was a phenomenon of the return of complex ancient modes of human behaving and thinking. Ritual and mythic needs become popular manifested in culture, therapy, and personal life (cf. Caduff & Pfaff-Czamecka, 1999; Ciompi, 2002; Imber-Black, Roberts, & Whiting, 1998; Schnell, 2009a). As a result, there is a polarizing challenge of reason or belief from the rational versus irrational that is very rife in modern times (Keenan, 2012).

Action, in its modern form, is defined as something intentional and aims to achieve a particular goal. On the contrary, a ritual is not an instrument that can directly achieve the goal after performing a ritual. Rituals have many meanings or meanings related to things outside of reality (Schnell, 2009a). The term ritual is taken from the Latin rite meaning religious practice or religious ceremony. The etymology of the Latin term is known. The two sources of the term are Sanskrit which refers to the structure of the universe based on certain laws, events in the life of the world and humans; and the Indo-German language which refers to the "line of action". The use in the context of religion, this "structure of events" or "line of action" is then associated with "extraordinary and sacred practices".

Personal rituals cannot be identified from an outsider's perspective; but it can only be identified from the meaning of the subject of the ritual actor whose behavior (action) is formalized. Consequently, religious ritual traditions can be perceived as vertical transcendence (with God or powers that exceed that of man); they can gain a lot of personal meaning (such as society, growth, relaxation), or even not gain any meaning. On the contrary, secular personal rituals can gain explicit religious meaning. The importance of considering subjective meaning in the definition and identification of rituals can be

illustrated contemporarily to define pilgrimage.

Literature Review

Pilgrimage Motivation

Tatjana Schnell & Sarah Pali (2013) stated that pilgrimages in modern times are characterized by reduced traditionalization, individualism and pluralism. The pilgrims are neither religious nor a little religious. Recent findings suggested that pilgrimage is a personal ritual when viewed from the perspective of implicit religiosity. In implicit religious psychology theory, ritual is defined as one of three structures of universal religiosity (ritual, myth and transcendent experience) with the potential to acquire strong meaning. Personal rituals are defined as patterns of formalized behavior, aimed not only at following the event of its pilgrimage but at the individual's meaning of the pilgrimage. Personal rituals are patterns of behavior in following the pilgrimage to obtain individual meaning.

Research showed that most pilgrims (about two-thirds) are motivated by "clarification needs" (Tatjana Schnell & Sarah Pali, 2013). Pilgrims travel for explicit religious reasons (beliefs) or the search for clarification (mission). Pilgrims get a motivational boost from vertical transcendence (religiosity or spirituality) or purely from secular reasons, such as athletic or physical challenges. Religious and spiritual motivations are most widely reported by religious pilgrims. The need for clarification is expressed by individuals experiencing a crisis of life's meaning. Crisis of life meaning is significantly more common in pilgrims before making pilgrimages compared to the general population.

Sources of Meaning and Meaning in Life (SoMe)

Meaningfulness is defined as the foundation of meaningful feelings based on the assessment of life as something coherent, significant, purposeful, and a concept of having. An assessment in an individual's life that is empty, lacking purpose, and lacking meaning will lead the individual to a crisis of meaning. This combination of two dimensions allows for the identification of the third quality of meaning, existential abandonment that represents individuals whose lives are less meaningful, nor do they have a crisis of meaning (cf. Schnell, 2010).

The source of meaning is defined as the basic orientation of an individual's behavior in an area of his or her life (Leontiev, 1982; Schnell, 2009b; Schnell & Becker, 2006, 2007). Pilgrimage is defined as a manifestation of behavior according to the characteristics of the source of meaning (Schnell, 2009a). Thus, the motivation of the pilgrimage is related to the source of the pilgrim's meaning.

Types of Pilgrimage Meaningful Resources

According to Schnell (2009), the source of meaning consists of seven dimensions, namely meaningfulness, crisis of meaning, vertical self-transcendence, horizontal self-transcendence, self-actualization, order, and well-being and relatedness. In this study, data analysis covered only two dimensions of meaningful source variables, namely vertical self-transcendence and horizontal self-transcendence. The above two dimensions are considered the most relevant to religious research.

Self-transcendence is a state in which the individual is less concerned with personal gain or need, but already prioritizes needs that are outside the individual, such as the needs of others or society at large. Vertical self-transcendence is defined as an individual's orientation to religion, God, and other supernatural. This shows the great relevance of

this study which deals with religious pilgrimages. Individuals who make pilgrimage trips theoretically will have a religious or divinely oriented meaning. Horizontal self-transcendence is defined as the worldly orientation of individuals that involves benefiting society at large, such as the desire to uphold justice, and maintaining order or harmony living with other individuals. Islam teaches man's relationship with God and man's relationship with fellow humans, so the study focuses on the vertical dimensions of self-transcendence and horizontal self-transcendence.

RESEARCH METHODS

Population and Sample

This study involved 224 people in Indonesia (63.4% female, 36.6% male) as samples using a sampling technique called nonprobability random sampling, namely convenience sampling. The participants came from public (non-religious) education backgrounds (76.8%), religious education backgrounds (23.2%). Participants were in their early adulthood (75.9%), and late adulthood (24.1%).

Questionnaires to measure pilgrimage motivation and the source of pilgrimage meaning were disseminated using the Google Form platform with population criteria for individuals who have already visited a sacred place based on Islamic religious traditions. The data were collected using an online data collection. The questionnaires were distributed to the participants through social media platforms, such as facebook, whatsapp group, etc. The participants must be at least 18 years old. Checklist for Reporting Results of Internet E-Surveys (CHERRIES) was applied as follows: (1) the survey was anonymous and did not require any personal data, (2) the study has been approved by IRB (UIN Syarif Hidayatullah Jakarta ethical committee), (3)

participants have been informed regarding the length of time of the survey, the data storage, the investigator, and the purpose of the study, participants were asked to fill out the informed consent if they agreed to be the participants.

Instruments

Research Instruments consisted of Source of Meaning in life and Motivation pilgrimage. The Sources of Meaning and Meaning in Life Questionnaire (SoMe) by Schnell (2009), and pilgrimage motivation was measured by The Pilgrim's Motivations Scale from Antunes, A., Amaro, S., & Henriques (2017).

The Sources of Meaning and Meaning in Life Questionnaire (SoMe) Scale

The Sources of Meaning and Meaning in Life Questionnaire (SoMe) by Schnell (2009) uses a modification of the Likert scale model. Schnell (2009) has developed a new measuring tool in measuring sources of meaning, but this study only analyzed two of the seven dimensions, namely (a) vertical self-transcendence and (b) horizontal self-transcendence. The Schnell Scale (2009) aims to measure the dimensions of the source of life. The scale of meaningful sources (vertical self-transcendence and horizontal self-transcendence) consists of 74 items with a response choice ranging from 1 strongly disagreed to 6 strongly agree.

The Pilgrim's Motivations Scale

This scale was created by Antunes et al. (2017), consists of 8 dimensions, namely (a) religious motivation, (b) spiritual motivation, (c) new experience motivation, (d) cultural motivation, (e) outdoor and natural motivation, (f) motivation to break from routine, (g) motivation to meet people and visit other places, and (h) motivation to fulfill promises or traditions. This scale consists of 35 items with

a response option ranging from 1 not important at all up to 5 very important.

Data Analysis

The Confirmatory Factor Analysis (CFA) test is used to test the instruments validation. The CFA analysis was conducted using Lisrel 8. 70 programs. Furthermore, multiple regression analysis was used to test whether there is an overall independent variable influence on dependent variables.

RESULTS AND DISCUSSION

Results

First, we analyzed the sacred places that Muslim usually visiting. There were 30 respondents (13.4%) visiting the sacred cemetery of *kyai*/Islamic figures, 13 respondents (5. 8%) visiting ancestral/family cemetery, 21 people (9. 4%) to the Istiqlal mosque in Jakarta, 6 people (2. 7%) to the Mosque of Dian Almahri (Golden Dome) Depok, 7 people (3. 1%) to the Grand Mosque in Mecca, the Prophet's mosque in Medina, and Jabal Nur in Mecca, and 147 people (65. 6%) made a pilgrimage trip consisting of a combination of the various types of pilgrimages above or other types of pilgrimages to other places, among them were the tomb of wali songo, Blue Mosque in Turkey, Empang Bogor Tomb, Demak Grand Mosque, Semarang Grand Mosque, and so on.

Second, we tested the CFA of motivation in visiting the sacred places. The CFA confirmed there are 8 motivations in visiting the sacred places, namely: (1) religious motive, (2) spiritual motive, (3) new experience motive, (4) cultural motive, (5) outdoor and natural motive, (6) motivation to break from routine, (7) motivation to meet people and visit other places, and (8) motivation to fulfill promises or traditions. The result of CFA for each can be seen in Table 1.

Table 1. CFA Result of Pilgrimage Motive

Motives	Chi-Square	df	p-value	RMSEA	Fit
Religious motive	1.13	3	0.769	0.000	V
Spiritual motive	6.11	6	0.410	0.009	V
New experience motive	0.39	1	0.534	0.000	V
Cultural motive	1.20	1	0.274	0.030	V
Outdoor and natural motive	1.34	1	0.274	0.039	V
Motivation to break from routine	1.02	1	0.311	0.010	V
Motivation to meet people and visit other places	0.37	2	0.832	0.000	V
Motivation to fulfill promises or traditions	0.68	1	0.411	0.000	V

Third, we tested the CFA of meaning, there are 2 meanings obtained from visiting sacred places, namely: vertical self-transcendence and horizontal self-transcendence. The result of CFA can be seen in Table 2.

Table 2. CFA Result of Pilgrimage Meaning

Meaning	Chi-square	df	p-value	RMSEA	Fit
Vertical self-transcendences	23.46	16	0.1	0.046	V
Horizontal self-transcendences	31.92	23	0.101	0.042	V

Last, to answer research question number 4, we tested the hypothesis using multiple regression analysis. The result from analysis of predictor of vertical self-transcendence can be seen in Table 3.

Tabel 3. Regression Analysis Summary Model

Model Summary				
Model	R	R Square	Adjusted R Square	Standard Error
1	.373 ^a	.139	.095	.854

a. Predictors: (Constant), Religious Motive, Spiritual Motive, New Experience Motive, Cultural Motive, Outdoor motive and Nature, Motivation to Break from Routine, Motivation to Meet New People and Places, Motivation to Fulfill Promises or Traditions, Age Group, Gender, Type of Education.

Table 3 showed that the acquisition value is 0.373, then the percentage of the proportion of R² dependent variable variance described by each independent variable is 37.3%. The next step of calculation to determine the magnitude of the influence of each independent variable on dependent variables was the F test to find out the value of the overall significance of the variable, if the value of significance < 0.05 then it is declared significant. Table 4 explains about anova.

Tabel 4. Anova of Vertical Self-Transcendence

ANOVA ^a					
Model		Sum of Squares	df	Mean Square	F
1	Regression	25.065	11	2.279	3.122
	Residual	154.713	212	.730	
	Total	179.777	223		

a. Dependent Variable: Vertical Self-Transcendence

b. Predictors: (Constant), Religious Motive, Spiritual Motive, New Experience Motive, Cultural Motive, Outdoor motive and Nature, Motivation to Break from Routine, Motivation to Meet New People and Places, Motivation to Fulfill Promises or Traditions, Age Group, Gender, Type of Education.

The results of the F-test calculation in table 4 showed that the value of the significance of each independent variable to the dependent variable is 0.001, then the null major hypothesis that states there is no significant influence dimension of pilgrimage motivation, namely religious motivation, spiritual motivation, new experience motivation, cultural motivation, outdoor motivation and nature, motivation to break

from routine, motivation to meet people and visit new places, and the motivation of fulfilling the promise or tradition of vertical self-transcendence is rejected.

Table 5. Regression Coefficient

Motives	Coefficients				
	Beta	Coefficient Std.Error	Standard-ized Coefficient Beta	t	Sig.
(Constant)	.085	.132		.642	.521
Religious Motive	.197	.092	.205	2.144	.033*
Spiritual Motive	.245	.115	.245	2.140	.033*
Motivation for a New Experience	-.013	.112	-.013	-.118	.906
Cultural Motive	-.003	.095	-.003	-.035	.972
Outdoor and Natural Motive	.116	.099	.115	1.170	.243
Motivation to Break from Routine	-.161	.094	-.169	-1.714	.088
Motivation to Meet New People and Places	-.001	.110	-.001	-.011	.991
Motivation to Fulfill Promises or Traditions	-.113	.081	-.111	-1.386	.167
Age Group	.252	.137	.120	1.840	.067
Gender	-.165	.124	-.089	-1.326	.186
Type of Education	-.111	.139	-.052	-.799	.425

Note (*) = Significant

From Table 5, it was concluded that there is a significant dimensional influence on the variables of religious motive and spiritual motive towards *vertical self-transcendence*. After knowing the significance of the research variable thoroughly, the last step is to find out the magnitude of the influence of each

independent variable on dependent variables, namely looking at the regression coefficient value of each independent variable.

Knowing the coefficient value of each *independent variable* is intended to know the significance value of each *independent variable* to dependent variable. The provision that *independent variables* are significant to dependent variables or vice versa, namely if the significance value < 0.05 , then the variable regression coefficient is declared significant. In addition to knowing and establishing the significance of the research variable, the regression coefficient is also used to create regression equations of research variables by knowing the Beta values.

By knowing the beta value in table 5 the regression equation can be created as follows:

Vertical Self-Transcendence = $0.085 + 0,197$ (Religious Motive*) + $0,245$ (Spiritual Motive*) – $0,013$ (New Experience Motive) – 0.003 (Cultural Motive) + $0,116$ (Outdoor and Natural Motive) – $0,161$ (Motivation to Break from Routine) – $0,001$ (Motivation to Meet People and Visit New Places) – $0,113$ (Motivation to Fulfill Promises or Traditions) + $0,252$ (Age Group) – $0,165$ (Gender) – $0,111$ (Education Type).

The result from the analysis of predictor of horizontal self-transcendence can be seen in Table 6.

Tabel 6. Regression Analysis Summary Model

Model Summary				
Model	R	R Square	Adjusted R Square	Standard Error
1	.564 ^a	.318	.282	.762

Predictors: (Constant), Religious Motive, Spiritual Motive, New Experience Motive, Cultural Motive, Outdoor motivation and Nature, Motivation to Break from Routine, Motivation to Meet New People and Places, Motivation to Fulfill Promises or Traditions, Age Group, Gender, Type of Education.

Table 6 showed that the acquisition value is 0.318; then the percentage of R^2 dependent variable variance described by

each independent variable is 31.8%. In other words, there was another influential factor with a magnitude of 68.2% that affected dependent variables in this study. The next step of calculation to determine the magnitude of the influence of each independent variable on dependent variables was the F test to find out the value of the overall significance of the variable, if the value of significance < 0.05 then it is declared significant.

Tabel 7. Anova of Horizontal Self-Transcendence

Model Summary					
Model		Sum of Squares	Df	Mean Square	F
1	Regression	57.326	11	5.211	8.973
	Residual	123.121	212	.581	
	Total	180.447	223		

Dependent Variable: Horizontal Self-Transcendence

b. Predictors: (Constant), Religious Motive, Spiritual Motive, New Experience Motivation, Cultural Motivation, Outdoor and Natural Motivation, Motivation to Break from Routine, Motivation to Meet People and Visit a New Place, Motivation to Fulfill Promises or Traditions, Age Group, Gender, Type of Education

The results of the F-test calculation in table 7 showed that the value of the magnitude of the significance of each independent variable to the dependent variable is 0.000, then the null major hypothesis that states there is no significant influence dimension of pilgrimage motivation, namely religious motivation, spiritual motivation, new experience motivation, cultural motivation, outdoor motivation and nature, motivation to break from routine, motivation to meet people and visit a new place, and the motivation of fulfilling a promise or tradition towards horizontal self-transcendence is rejected. That is, there is a significant dimensional influence on the variables of religious motivation, spiritual motivation, new experience motivation, cultural motivation, outdoor motivation and nature, motivation to break from routine, motivation to meet people and visit new places, and motivation to fulfill promises or traditions towards vertical self-transcendence. After knowing the significance

of the research variable thoroughly, the last step was to know the amount of influence of each independent variable on dependent variables, namely looking at the regression coefficient value of each independent variable.

Knowing the coefficient value of each independent variable is intended to know the significance value of each independent variable to dependent variable. The provision that independent variables are significant to dependent variables or vice versa, namely if the significance value < 0.05 , then the variable regression coefficient is declared significant. In addition to knowing and establishing the significance of regression coefficient research variables are also intended to create regression equations of research variables by knowing beta values.

Table 8. Regression Coefficient of Horizontal Self-Transcendence

Motives	Beta	Coefficients		t	Sig.
		Coefficient Std.Error	Standardized Coefficient Beta		
(Constant)	-.198	.117		-1.687	.093
Religious Motive	.174	.082	.181	2.123	.035*
Spiritual Motive	.123	.102	.122	1.201	.231
Motivation for a New Experience	.176	.100	.175	1.760	.080
Cultural Motive	.166	.085	.158	1.962	.051
Outdoor and Natural Motive	.220	.089	.218	2.486	.014*
Motivation to Break from Routine	-.190	.084	-.198	-2.264	.025*
Motivation to Meet New People and Places	-.083	.098	-.079	-.844	.400
Motivation to Fulfill Promises or Traditions	-.113	.081	-.111	-1.386	.167
Age Group	.252	.137	.120	1.840	.067

Gender	-.165	.124	-.089	-1.326	.186
Type of Education	-.111	.139	-.052	-.799	.425

Note (*) = Significant

By knowing the beta value in table 8 The regression equation can be created as follows:

Horizontal Self-Transcendence = $-0.198 + 0.174$ (Religious Motive)* $+ 0.123$ (Spiritual Motive) $+ 0.176$ (New Experience Motive) $+ 0.166$ (Cultural Motive) $+ 0.220$ (Outdoor and Natural Motive)* $- 0.190$ (Motivation to Break from Routine)* $- 0.083$ (Motivation to Meet People and Visit New Places) $- 0.068$ (Motivation to Fulfill Promises or Traditions) $+ 0.439$ (Age Group)* $+ 0.175$ (Gender) $+ 0.037$ (Educational Background).

Discussion

The results of this study found 2 important findings. **First**, there was a significant influence on variables of religious motivation, spiritual motivation, new experiential motivation, cultural motivation, outdoor motivation and nature, motivation to break from routine, motivation to meet new people and places, motivation to fulfill promises or traditions, age group, gender, type of education towards vertical self-transcendence with a significance level of 0.01 and a variance proportion of 13.9%. This is in line with research conducted by Schnell and Pali (2013) which stated that individuals make pilgrimages because of religious, spiritual, new experiences, cultural, outdoor, and natural impulses, breaks from routines, meets people and visits new places, and motivation to fulfill promises or traditions in interpreting pilgrimages.

The dimensions of religious motivation and spiritual motivation have a significant effect on *vertical self-transcendence* in a positive direction. That is, the higher the religious motivation and spiritual motivation of the individual is, the more increased the

vertical self-transcendence will be, and vice versa. This is in line with research by Schnell and Pali (2013) that found a significant association of religious motivation, spiritual motivation, and *vertical self-transcendence*. This is because *vertical self-transcendence* is the meaning that arises due to the good relationship between man and his God as well as the spiritual understanding of the individual. Religious motivation and spiritual motivation are closely related to the concept of divinity having a significant positive effect with *vertical self-transcendence*.

Al-Gazhali also explained the concept of *vertical self-transcendence*, as explained by De Cillis (2013) in his book, that Al-Gazhali focused on the unity and transcendence of God towards the highest relation and is a trait in the process of creation of beings. The creation of the Qur'an is concerned with the discussion of the attributes of Allah, His attributes and revelation to mankind. The question is whether God's revelation is eternal with God or was created as a forum for communication from God to His creatures. The Mu'tazilah believe that the creation of the Qur'an, is bound to the need to maintain the principle of oneness of God (*tawhid*) and the need to maintain the transcendence of God (*tanzih*). On the contrary, Asy'ariyah believed that the Qur'an as the eternal word of God, was not created and was one of the seven attributes of Allah, namely Life, Knowledge, Strength, Will, Sight, and Hearing, which occupy the hypostatic position in god's principle.

Second, there was a significant influence on religious motivation, spiritual motivation, new experience motivation, cultural motivation, *outdoor* and natural motivation, motivation to break from routine, motivation to meet people and visit new places, motivation to fulfill promises or traditions, age group, gender, type of education towards *horizontal self-transcendence* with a significant rate of 0.00 and a variance

proportion of 31.8%. This is in line with research by Antunes et al. (2017) which stated that religious motivation, spiritual motivation, new experience motivation, cultural motivation, *outdoor* and natural motivation, motivation to break from routine, motivation to meet people and visit new places, motivation to fulfill promises or traditions, and gender have an important role in encouraging individuals to make a pilgrimage trip. Not only because of spiritual encouragement or religiosity, but individuals also go on pilgrimages because they have the motivation to take a short break from the daily grind. This shows the diversity of motivations possessed by pilgrims (González & Medina, 2003).

The dimension of religious motivation significantly affected *horizontal self-transcendence* in a positive direction. That is, the higher the religious motivation of the individual is, the higher the *horizontal self-transcendence* will be, and vice versa. This is in line with Schnell and Pali's (2013) research which found a significant association of religious motivation with *horizontal self-transcendence*. Human relationship with other humans, or *horizontal self-transcendence*, is also associated with the forces of religious or religious impulses within the individual.

The dimensions of *outdoor* and natural motivation significantly affect *horizontal self-transcendence* in a positive direction. That is, the higher the motivation of *outdoor* and nature of the individual is, the higher the *horizontal self-transcendence* will be, and vice versa. This is in line with research conducted by González and Medina (2003) which states that individuals are driven by *outdoor* motivation and nature. According to Schnell & Pali (2013) *outdoor* motivation and nature are considered athletic motivations that have a significant correlation with *horizontal self-transcendence*.

The motivational dimension of rest from a routine significantly affects *horizontal self-transcendence* in a positive direction. That

is, that the higher the motivation to break from routine of the individual is, the higher the *horizontal self-transcendence* will be, and vice versa. González & Medina (2003) stated that the motivation to break from routine is a common motivation of individuals who make pilgrimage trips. Individuals with a motivation to break from routine will try to make the pilgrimage a means of unwinding from the routine.

The dimensions of the age group significantly affect *horizontal self-transcendence* in a positive direction. That is, the higher the age of the individual is, the higher the *horizontal self-transcendence* will be, and vice versa. This is in line with research by Damásio (2013) which stated that the older a person is, the higher the *self-transcendence* of the individual will be, one of the dimensions is *horizontal self-transcendence*. The older the individual, the more focused he or she will be in building good and harmonious relationships with other humans.

Al Ghazali affirmed that the encouragement of religious motivation is usually in harmony with the aspect of *habluminannas* (closeness to others). In line with social piety, individuals who have complete depth and understanding of religion will also have concern for nature (outdoor motivation and nature). In addition, the higher understanding of religious spirituality is also accompanied by the need to remember Allah SWT (*tafakur ilallah*) more by dhikr, so that the motivation to break from routine becomes a more important need.

CONCLUSION

The content of the conclusion is the answer to the research objectives, not a summary of the research results. Conclusions and suggestions are made in a concise, clear and concise manner based on the results and discussion.

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