Phenomenological Analysis of Transcendental Communication Motivation of Dark Pilgrimage: Study of Pilgrims to the Tomb of Sultan Maulana Hasanuddin Banten

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Abstract

Even though it has essential meaning for the lives of religious communities, the topic of transcendental communication has yet to be researched or received sufficient academic attention. This research applies phenomenological analysis to one of the transcendental communication phenomena commonly found in Indonesia, the phenomenon of pilgrimages to the graves of religious figures. The phenomenon of pilgrimage to the tomb of Sultan Maulana Hasanuddin Banten is the focus of research, which aims to determine the motives for making pilgrimages to the tomb. A total of nine pilgrims narrated that the motives for carrying out the pilgrimage include the past (purification), the present (tranquillity of life, seeking knowledge, exemplary life, and simplicity of life), and the future (the fulfilment of material or social desires, remembering death). This research contributes to the literature in communication science and tourism, especially by proposing the concept of dark pilgrimage as a crossing point between pilgrimage activities that drain energy and emotions and dark tourism, which is motivated by aspects of death as the drivers for transcendental communication.

Keywords: *Communication Science, Phenomenological Analysis, Pilgrim Experience, Transcendental Communication, Sultan of Banten.*

INTRODUCTION

Globally, it is estimated that 330 to 600 million people visit the world's foremost pilgrimage centres every year (Mroz, 2021; Das et al., 2023). This number does not consider pilgrimages carried out locally within a country. Pilgrimage is a ritual carried out by all religions, including Islam (Yezli et al., 2021), Christianity (Sindleryova et al., 2019), Hinduism and Sikhism (Backdahl & Sharma, 2021), Buddhism and Confucianism (Chang et al., 2020), Taoism (Kuo et al., 2019), and Judaism (Hilario & Su, 2023). As many as 60% of the world's population, those who claim to be religious, have the potential to undertake pilgrimages (UNWTO, 2011). Studies show that atheists also participate in pilgrimage activities with their goals (Malis et al., 2023; Farias et al., 2019).

As one of the most religious countries in the world, Indonesia has many local pilgrimage locations, especially in the form of tombs of religious leaders. Sultan Maulana Hasanuddin Banten's tomb is one of Indonesia's pilgrimage places. After the pandemic, this tomb is always packed with visitors, especially in the days after Eid al-Fitr (Suryana, 2023; Christiyaningsih, 2021; Rifa'i, 2022). This site received a score of 4.7 from 315

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reviews on Google Review, indicating the high satisfaction of people who make pilgrimages to this location (Google, 2023).

In line with the high number of pilgrim visits to pilgrimage sites, some studies have identified an increase in pilgrimage activity during the pandemic, indicating the critical role of pilgrimage in increasing resilience to stress. Several studies show that pilgrimages provide transformative benefits to people who participate in pilgrimages, both in psychological (Brumec et al., 2022) and social contexts (Almabulsi et al., 2020).

King (2023) and Scriven (2019) point out that the contemporary focus on pilgrimage studies has shifted from simply examining the visible benefits to the relational aspects of the pilgrimage activity. Although, according to researchers, this relational aspect is the relationship between fellow humans, there is no obstacle to expanding this concept to the relationship between humans and entities they believe exist spiritually. The relationships between humans and these entities are generally hierarchical, where humans are in the lower position. Hence, the communication that occurs is vertical, specifically in a religious context, referred to as transcendental (Rahtz et al., 2021).

The existence of the concept of transcendental communication in pilgrimage activities clarifies what a person's motivation is for carrying out this communication. Research on pilgrimage motivations reveals that pilgrimages are motivated by religious aspects, business, tourism, and social motives (Collins-Kreiner, 2009). However, the pilgrimage activity's essence is transcendental communication, which is only motivated by religious and spiritual aspects. The details of what religious and spiritual aspects motivated these pilgrims are still an open question.

Even though it has essential meaning for religious communities, the motivation for carrying out transcendental communication through pilgrimages, especially grave pilgrimages, is a topic that is very rarely researched. Based on the urgency and scarcity of this research, this research aims to fill the existing gap by addressing the following research question: "What are the motives for carrying out transcendental communication through grave pilgrimages?"

THEORETICAL BASIS

Phenomenology

Etymologically, phenomenology consists of a combination of the words phenomenon and logos. The suffix –logy indicates that this concept is a field of science. Phenomenology can be interpreted as the science of phenomena, where phenomena are defined as the appearance of something, something as it appears in experience, or the way humans experience something, which means the meaning something has for our experience (Galvez et al., 2021). In short, phenomenology is the science of the subjective experience of our existence in the world (Lundh, 2020). In this research, the subjective experience is the experience of carrying out transcendental communication while on a pilgrimage.

Transcendental communication

In terms of terms, transcendent is something beyond certain limits, which can mean the limits of everyday experience or even the limits of all experience and knowledge (Merriam-Webster, 2023). In this case, phenomenology can be seen as a transcendent science because it seeks to gain an understanding beyond phenomena. Phenomenology seeks to know something behind phenomena, which in philosophical terms is called noumena (Apel, 1998).

Combining the transcendental concept with the concept of communication becomes transcendental communication, which has many different understandings in the literature. The latest literature from Nassehi et al. (2023) sees transcendental communication as a

communicative effort to transcend something, which in their research is death. Their study examined several priests who provided services to hospital patients who were sure to die soon. Pastors carry out transcendental communication by explaining what life after death is like helping patients pray, and providing guidance on preparing for death. This perspective was also held by Nia et al. (2019) in their study of nurses caring for dying patients in Iran.

Meanwhile, researchers from Indonesia such as Warganingangin et al. (2021), Wastawa (2023), Nurdin et al. (2022), and Saepullah et al. (2020) interpret transcendental communication as an act of communication towards something transcendent like God. Other researchers, such as Williams (2011), see transcendental communication as a communication that exploits the shortcomings of the current state, which is considered the norm to express a more meaningful form. De Miranda and Freire (2012) argue that transcendental communication occurs intensely and mystically between several people in one therapeutic community in different states of consciousness.

This research uses the second meaning of the four different meanings: transcendental communication is a form of communication towards something considered transcendent, such as God or people who have died. Transcendental communication occurs during religious experiences. Even though it is one-way, communication must still contain communication elements: sender, recipient, message, media, and effect.

Pilgrimage

Pilgrimage is a relational and social activity that depends not solely on one location but on interactions between people, place, time, and imagination (Higgins and Hamilton, 2020). Recent attempts to define pilgrimage interpret this activity as "a personal and relational process that involves a deliberate journey to specific places that are considered holy, sacred, or special; and being there, or on the way there, or both requires significant physical endurance and participation in a spectrum of unusual bodily gestures" (King, 2023).

Pilgrimages can be decomposed into spatial and temporal components. The spatial component includes the pilgrim's area of origin, pilgrimage locations, and other places. Meanwhile, the temporal component can include before, during, and after pilgrimage activities (Balle and Thomassen, 2021). Meanwhile, from a psychological point of view, pilgrimage events can be broken down into five components: spirituality, learning, help, physicality, and discomfort (Chang et al., 2020). Discomfort is also part of pilgrimage events because pilgrimage activities require several sacrifices, and sacrifices create discomfort. For example, a pilgrim is prohibited from using a cell phone or must sleep on a mosquito-infested porcelain floor. This inconvenience creates particular value for pilgrims who make it through.

The pilgrimage experience framework from Polus et al. (2022) sees pilgrimage in the 21st century as containing three elements: meaning, ritual, and transformation. Every pilgrimage event a person takes must contain a felt purpose, involve personal rituals, and contain existential authenticity. These three elements then take the pilgrim on two journeys: the inner journey and the outer journey. The journey occurs psychologically, where the pilgrim goes through an adventure that begins with difficulties, turns into joy, and finally achieves self-discovery. Meanwhile, the outer journey is a physical journey to a sacred place. These journeys will culminate in a spiritually transformative experience of spiritual growth and internal enlightenment.

As a religious activity, the original motivation for pilgrimage is twofold, namely carrying out obligations as a devout person (pietatis causa) and praying to fulfill a wish (orationis causa) (Roszak and Huzarek, 2022). An unpleasant component in pilgrimage events tests the pilgrim's motivation. Various other motivations apart from the two original motivations above can include cultural motives (experiencing another culture),

fitness (physical training), or social motives (for example, to be seen by society as someone who has gone on a pilgrimage).

According to research, there are at least five benefits of pilgrimage: connecting pilgrims with a transcendent world spiritually and emotionally, gaining cognitive or learning experiences, discovering interesting new things, interacting socially and building social relationships, and gaining calm peace, and self-healing (Bond et al., 2015). These benefits together lead to meaningfulness, increasing pilgrims' life satisfaction (Baek et al., 2022).

METHODOLOGY

The phenomenological approach adopted by this research is phenomenology in the tradition of Alfred Schutz. Phenomenology in the Schutz tradition is called mundane phenomenology, where the subjective perspective of human acting becomes the final reference point of social science analysis, so subjectivity becomes the central point in the analysis (Gugutzer, 2020).

As phenomenological research, this research follows eight research methodological steps, which include examining the feasibility of the problem to be researched, identifying and describing the phenomenon, specifying philosophical phenomenological assumptions, collecting data from individuals who experience the phenomenon, and creating themes from the analysis of significant statements. , develop textual and structural descriptions, report interpretations using composite descriptions, and present an understanding of interpreting experiences in writing (Dabengwa et al., 2020).

The phenomenon studied in this research is the transcendent communication experience of pilgrims to the tomb of Sultan Maulana Hasanuddin, Banten. This phenomenon is identified and described throughout this research while the philosophical assumptions have been outlined in the method, namely interpretivism. Data will be collected from target groups who have experienced this phenomenon.

The criteria for informants, according to phenomenology, are that they have directly experienced situations or events related to the research topic, can describe the phenomena they have experienced, are willing to be involved in research activities, and are willing to be interviewed and have their activities recorded during the interview (Kuswarno, 2009). Nine pilgrims met the criteria of having a reasonably high pilgrimage frequency (four to six times a year) with a minimum age of 18. This number of nine people was obtained during the data collection process, where after eight people, the researcher found recurring themes, indicating that theoretical saturation was beginning to be achieved. Table 1 provides a summary of participant demographics.

Table 1. Summary of demographics

Pseudonym	Region of origin, age, gender, occupation	Visit history
Rully	Serang, male	Have often been with family
July	Rangkasbitung, male	Since 2016, when he was a student at the Kobong Islamic Boarding School
Ivan	Kebon Jeruk, West Jakarta, 62 years old, male	Since 2015. Living in the tomb complex of Sultan Maulana Hasanuddin for seven years.
Sholihin	Warunggunung, Lebak, Banten, 53 years old, male, employee (team head) at PT. Boga Sari, Tanjung Priuk, Jakarta.	Early 2021

Kiki	Pekalongan, 26 years old, female, medical glove factory worker	Kiki has often made pilgrimages, but they were interrupted during the Covid pandemic
Ade	Cikande, 50 years old, male, self-employed	Starting 2017
Farid	Born in Lampung, live in Banten, 50 years old, male, trader and muzawwir fatih (tomb site manager)	Farid lived in the tomb complex for seven months on his first pilgrimage. He has frequently visited the tomb since 1996.
Mahdi	Banten, 46 years old, male, civil servant (lecturer) at UIN Sultan Maulana Hasanuddin	Frequent pilgrimages since 2019, especially on Thursday nights; 2020 was never because of the pandemic; in 2021, twice a month with family.
Ayu	Banten, 48 years old, female, entrepreneur and masseuse	Carrying out pilgrimages and traveling since 2004

Data collection was carried out through in-depth interviews with participants. The researcher's position as a pilgrim places the researcher as an insider who can quickly gain trust. The informants can be more open with the researcher regarding their various experiences during the pilgrimage. The researcher gained access to individuals (pilgrims) when the researcher visited and made a pilgrimage to the tomb of Sultan Maulana Hasanuddin Banten and asked permission to conduct research from the Chairman of the Sultanate's Kenadziran Agency, KH. Tubagus Ahmad Syadzili Wasi. In meetings held with informants, researchers produce an information exchange process through responses to ideas from informants, thereby producing an understanding of the topic being discussed.

The interview guide has three parts (Appendix 1 – Interview Guide). The first section includes four questions that focus on the socio-demographic context of the interviewer. They were asked about their place of origin, age, profession, and history of pilgrimage visits. The second part of the interview aims to understand the motives underlying the informant's pilgrimage. Questions are asked in-depth and in detail. The third part asks about transcendental communication experiences with the hope of being able to reveal further the source's motives that have not been revealed in previous questions.

It is also important to note that during each interview process, the interviewee is informed that the interview will be conducted anonymously and that their personal information is safe in the hands of the researcher and used entirely for research purposes. The researcher also asked for permission to conduct an audio interview.

Following the stages of phenomenological research that have been described, the data analysis stage consists of creating themes from the analysis of significant statements, developing textual and structural descriptions, reporting interpretations using composite descriptions, and presenting an understanding of the interpretation of experiences in writing (Dabengwa et al . al, 2020). These stages are carried out after transcription and anonymization of informants. Transcripts were analyzed separately and individually to maintain idiography (understanding the specifics of each individual's experience) (Smith and Nizza, 2021). The next step is to develop themes from the data that has been transcribed into text and develop some experiential statements that capture exciting and significant aspects of the participants' exposure (Smith et al., 2009).

Next, the researcher presents the data and interpolates the findings by building relationships with the researcher's logic, similarities and differences between the information provided by the sources, comparisons with previous research, and comparisons with theoretical explanations.

RESULTS

The results of the theme analysis reveal that a person's motivation for making a pilgrimage can be divided into motivations related to time (past, present, and future). Past motivation is related to repentance (purification). Today's motivation relates to calm, seeking knowledge, exemplary living, and simplicity. Future motivation is the desire to achieve or obtain something (material, social) and memento mori (remembering death).

Motivation Related to the Past

Motivation related to the past refers to the motive for making a pilgrimage caused by something that happened in the past. There is only one sub-theme in this motivation group, namely purification or repentance, namely correcting mistakes in the past. Interviewee Iwan emphasized that he made the pilgrimage because he wanted to repent or purify himself because of actions he regretted in the past:

My motive is to move to improve myself, to atone for my sins. Pure worship, no other motivation. I make worship a necessity of life. I need to worship God, not obliged to worship God. If there is a need to do it, we are happy. If it is an obligation, there is a compulsion to do worship. I did repentance. I need God. Without God, I am nothing. I wasted so many blessings from God in the past. I consider this to be an expensive lesson for me. Even though I am currently losing in worldly affairs, I feel victorious in inner affairs. (Iwan, 2023)

Motivation related to the present

Most of the interviewees' motivation for making pilgrimages is caused by something that is happening or is expected to happen in the present. There are four sub-themes of current motivation: psychological calm, seeking knowledge, exemplary living, and simplicity. For example, source Rully made a pilgrimage to gain psychological calm, especially from the unease that stems from the desire to obtain something:

Taking blessings. What arises from blessings is feeling sincere and calm when you have made a pilgrimage. Moreover, if you have a wish, go on a pilgrimage. Whether the wish has been granted or not, the important thing is that you have prayed through this pilgrimage, making the pilgrimage because of a spiritual need. (Rully, 2023)

Mrs. Ayu shows the motive for psychological calm in making the pilgrimage, as can be seen from how she emphasizes the ups and downs of the family's condition, especially regarding inheritance between family members.

I have been on pilgrimage and traveling since 2004. The pilgrimage began due to household conditions and economic factors that I experienced. Indeed, this was God's qadar (my destiny) or my life's journey, where household conditions went up and down, so my friend invited me on a pilgrimage in 2004. (Ayu, 2023)

Ayu did not explicitly state the ability of pilgrimage activities to provide psychological calm. However, this motif is implied in how she feels lost when she does not take part in the pilgrimage:

Continuing to become a kind of necessity. If you do not go on a pilgrimage, you feel like you are empty and feel uncomfortable. Like you have a calling, told me to come here. So, if I do not go on the pilgrimage, it will pull me to go. (Ayu, 2023)

Meanwhile, Mahdi's motive was to emulate the life of Sultan Maulana Hasanuddin:

As manaqib, the term means traces or retraces. So, instead of asking to go to the sultan's tomb (grave), we follow his example, remembering how he fought when he fought to convert Banten to Islam. (Mahdi, 2023)

On the other hand, Farid's motive is curiosity, which indicates a desire to seek knowledge:

Curious about wanting to make a pilgrimage to Banten because I am a former Kyai in the Lampung area (Farid, 2023)

Furthermore, Mr. Ade's motive that he expressed shows that he wants to take the ascetic path, namely simplifying his life and becoming a person who does not have "lusts":

Looking for peace in life, learning about life. I am seeking specificity in worship because there are many temptations at home. I see my wife, and I still have lust. Learn humility to live without being arrogant. Following in the footsteps of the guardians who lived a simple life. To seek provisions for the afterlife (by doing good deeds), the provision for returning to the afterlife is faith. (Ade, 2023)

Motivation related to the future

There are three motivations related to the future. Two of them are the desire for something to be achieved, whether related to wealth or something material, or social life, especially a peaceful family life. Interestingly, one motif is memento mori (remembering death), which makes us realize that possessions and family no longer have meaning when we die and that we should prepare by cultivating virtuous deeds instead of chasing possessions. These two things, worldly desires, and reflection on death, are two contradictory things, but the fact is that they exist in the life experience of pilgrims. For example, in the following, Mrs. Kiki emphasizes her motive for making a pilgrimage as an effort to remember death:

Through pilgrimage, we can better remind ourselves that humans will die. So we make pilgrimage not to ask for things from people who have died or are being visited, which may be done by other people with other purposes. We ask God, not the person who died, so our pilgrimage aims to pray and remember that we will also be the same as them, meaning we will die, be more grateful, and be more humble to live a more meaningful life. (Kiki, 2023)

On the other hand, Solikhin's motive for making the pilgrimage was to want a better life in his family:

Seeking the pleasure of God by going on a pilgrimage and doing penance of faith with "haqqul yaqin" (firm beliefs) will be the best way to change family life. Next, surrender yourself to God through prayer. Confidence that sustenance will come through children with their status raised. (Solikhin, 2023)

Likewise, July's motive is to obtain material desires:

The blessings have been proven, such as when you do not have anything (having economic difficulties), your needs are fulfilled again. (July, 2023)

At the beginning of October 2022, Mrs. Ayu made a pilgrimage every Thursday to Friday without gaps or interruptions. If interrupted, he has to start over again. This pilgrimage ritual was carried out because Mrs. Ayu experienced pain in her legs that lasted for one year. By undergoing this pilgrimage, Mrs. Ayu hopes to experience healing from this disease:

At the beginning of last October, I made a pilgrimage to Sultan Hasanuddin's tomb in Banten because I had one need to clean myself. I suffer from leg pain, so I cannot pray standing up. So

I pray while sitting. The pain I have experienced has been going on for a year. Finally, I had the intention or desire to make the pilgrimage seven times every Friday night. (Ayu, 2023)

The results above show the variety of pilgrims' motivations for making the pilgrimage. These motivations can classified based on substantive (material vs. spiritual) and temporal (past, present, and future) dimensions.

DISCUSSION

Although visiting graves is widely carried out and is a significant part of Islamic religious practice in Indonesia, there has been no examination of what motivates people to carry it out, especially when this activity is grey because it is considered controversial in Islamic law. This research fills this gap by empirically demonstrating the existence of various motivational drivers for grave pilgrimage: atonement for sins, gaining psychological peace, seeking knowledge, emulating life, and leading a simple life; and future motives for achieving material wealth, achieving successful social relationships, and remembering death. Overall, this research reveals the complexity of human motivation to communicate transcendently through pilgrimage activities that drain energy and emotions. In line with these findings, this research makes three theoretical contributions.

The motives for making a pilgrimage are generally in line with previous research regarding the motives for making a pilgrimage in the context of visiting the graves of Islamic religious leaders. This research reveals that a person undertaking a pilgrimage may be motivated to gain psychological peace or pray, which can contain prayers to obtain material wealth or social success. Previous research has found these motifs in pilgrims in other places (Liro, 2020; Hasan et al., 2022; Wang et al., 2020). Individuals with social trauma, such as damaged household relationships, are motivated to carry out intense transcendental communication, showing the importance of pilgrimage rituals as psychological coping that helps pilgrims accept life (Doehring, 2019; Hilario & Su, 2023).

Research by Wang et al. (2020) also found that pilgrims can come on a pilgrimage to seek knowledge, following what was also found in this research. This research reveals that the desire to live a simple and Sufistic life is one of the motives for pilgrimage. This finding is also in line with many previous studies which reveal that simplicity, enjoying a life that only focuses on basic needs, is a motive for making a pilgrimage (Sorensen & Hogh-Olesen, 2023; Zhang et al., 2021; Goel & Bhangaokar, 2021). One of the motives for atheists to undertake the pilgrimage is to live a simple life (Farias et al., 2019).

In addition, previous research revealed a few new motivations discovered in this research. Previous research has not found penance as an essential motivation for pilgrimage activities. Pilgrimages in Hinduism contain elements of self-purification, but purification is not part of a person's pilgrimage to the Hindu holy land (Singh & Rana, 2023). One of the motivations for atheists to take part in the pilgrimage is to purify themselves (Farias et al., 2019). However, based on the definition, self-purification here is not ridding oneself of sin because the concept of sin and reward only applies to theists.

This research also highlights two new motivations directly related to the uniqueness of pilgrimages to graves: imitating the lives of buried figures and remembering death. Living the life of a deceased person and being visited on a pilgrimage is only possible on a pilgrimage carried out at a grave or death anniversary. Likewise, remembering death is not a motivation that can be found in pilgrimage activities. Conceptually, these two motifs are closer to dark tourism activities or thanatourism, where tourists deliberately come to locations of a tragedy, such as the mass graves of victims of the Nazi genocide or the remains of natural disasters (Fabros et al., 2023). The motives for tourists to come to "dark" locations are the same motives found at pilgrimage locations, such as remembering the dead and emulating the lives of people who have died (Magano et al., 2023). So, pilgrimage to the graves of the ulama (religious scholar) is not classified as pilgrimage tourism but is more accurately seen as dark tourism.

All motifs found in this research are religious or spiritual motifs. There are no economic motives, such as wanting to sell something; social motives, such as wanting to build a social network; or travel motives, such as visiting beautiful locations to take fun photos or experience different experiences (Hassan et al., 2022; Casais & Sousa, 2020; Wu & Mursid, 2019). On the other hand, previous research on pilgrimage motivation shows

that these factors are found very often (Vistad et al., 2020). Research in Santiago de Compostela shows that this motivation is tied to time. In 1989, 83.5% of pilgrims came for religious and spiritual reasons; in 2018, only 52.5% came for these reasons (Moscarelli et al., 2020). The pilgrimage to Maulana Hasanuddin's grave reflects a traditional context in this sense, a pilgrimage context that worldly interests have not touched. However, the finding that the motivation is utterly religious in the context of grave pilgrimage provides theoretical implications for questioning the opinion of researchers that pilgrimage is a form of tourism with hedonic motives (Damari & Mansfeld, 2014).

Alternatively, pilgrimages to cemeteries can be considered dark tourism (Lewis et al., 2021; Iliev, 2020). However, even this does not fit the concept. Dark tourism is "the phenomenon which encompasses the presentation and consumption of real and commodified death and disaster sites" (Manwane, 2019). It has no intense physical or mental activities because it is just a visiting activity. On the other hand, pilgrimages to graves also involve physical struggles during the journey, as experienced in pilgrimage activities in general (Mitchell et al., 2020). If it is like this, is it possible to call grave pilgrimage tourism a dark pilgrimage tourism, or can it be conceptualized as a separate activity that is a prerequisite for carrying out transcendental communication? The theoretical identification of the uniqueness of the grave pilgrimage activity to the graves of ulama in Indonesia is an essential contribution to this research in the theoretical realm.

This research also offers significant relevance for the management of religious pilgrimage sites in the world. The findings of this research, which looks at transcend communication motives, contribute to our current understanding of how pilgrims are motivated to undertake pilgrimage rituals. This research can be used to understand the needs of pilgrims while at pilgrimage locations, which can differ depending on the pilgrim's motives.

The limitations of this research lie in the insider approach used in understanding transcend communication motives. This approach makes transcendent communication seem like a relationship between the pilgrim and God without any involvement of other communication actors in the event. On a broader scale, family members of pilgrims, the surrounding community, and even religious scholars need to be interviewed to get a comprehensive picture inside and out of this phenomenon. Future research could apply this broad approach or independently examine transcendent communication from other perspectives around pilgrims. In addition, because this research is qualitative, further research can test the components found in this research as dimensions of research variables that can be tested causally using inferential statistical analysis and longitudinal designs.

CONCLUSION

Pilgrims report motivations related to the pilgrimage to the tomb of Sultan Maulana Hasanuddin. Often, the motives for making a pilgrimage are generalized to all people, with stereotypes that tend to be negative. The pilgrims the author interviewed showed colourful motivations ranging from seeking psychological peace, material desires, purification of a bad past, social desires, emulating life, seeking knowledge, simplicity, and remembering death.

There is an opportunity to conduct further research related to the findings of this research. For example, further research will examine the influence of this motivation on transcendent communication behaviour and the meaning of pilgrimage activities in general.

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