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## Philosophical Baseline of the Religious Pilgrimage and Its Significance for Dialogue among Religions

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### Abstrak

Sebagai fenomena keagamaan, ziarah memiliki orientasi yang berbeda-beda. Orientasi keberagaman tersebut didasarkan pada tingkat motivasi dan makna simbol-simbol yang melekat pada ziarah. Keterkaitan antara peristiwa ziarah dan kesadaran berziarah menjadi dasar bagi para peziarah untuk memaknai aspek tersebut lebih dalam. Masalah yang muncul kemudian adalah bagaimana ziarah itu dimaknai secara aksiologis. Penelitian ini bersifat reflektif dan teoretis, sehingga data dikumpulkan dengan metode studi kepustakaan melalui pembacaan mendalam tentang konsep ziarah. Dengan Menggunakan analisis filosofis, artikel ini berupaya menelusuri makna ziarah yang paling dalam untuk menciptakan hubungan antaragama yang positif. Kajian ini menyimpulkan bahwa aspek kesadaran ziarah yang paling mendalam adalah sebuah arketipe, yakni sebuah kesadaran yang menegaskan semangat solidaritas dalam berziarah yang dilakukan oleh pemeluk agama-agama tersebut. Dengan arketipe itu, hubungan antaragama mudah dibangun karena kesadaran kemanusiaan dan solidaritas yang nyata di antara pemeluk agama.

**Kata kunci:** ziarah, dialog antaragama, solidaritas

## Abstract

As a religious phenomenon, pilgrimages have varying orientations. The diversity of orientations is determined by the level of motivation and meaning of the symbols attached to the pilgrimage. The connection between exposure and awareness of pilgrimage becomes the basis for pilgrims to interpret deeper aspects. The problem that arises later is the axiological interpretation of pilgrimage. In this reflective and theoretical study, the data was collected through in-depth reading about the pilgrimage of currently available academic literature. By applying philosophical analysis, the following article seeks to trace the most profound meaning of pilgrimage for creating positive interfaith relations. This study concludes that the most profound aspect of pilgrimage consciousness is archetypes that explain the uniformity of the spirit of pilgrimage carried out by the people of the religions. With that archetype, interfaith relations are easy to build because of the awareness of humanity and the apparent solidarity among religious adherents.

**Keywords:** pilgrimage, interfaith dialogue, solidarity

## Introduction

Pilgrimage, in its contemporary form, is a complex religious expression. The expression of religious belief always focuses on spiritual expressions (Brumec, 2022; Tisdell, 2020), and spiritual expression would have implications for the emergence of social values reflected in behavior (Rashid & Ratten, 2021). This series of explanations, from the concept of religious expression, social values, and social action, is a logical consequence of the idea of the expression of religious/religiosity (Eliade, 1987). One of the social values in the notion of pilgrimage is solidarity (Pratt & Marsh, 2020). Solidarity is reflected in the awareness of accepting others in a bond more remarkable than its identity bond. In pilgrimage, there is a singular awareness of human identity. This awareness will be the basis for a relationship of reciprocity between individuals and each other.

In a broader context, this relationship is the spirit for creating positive relations between religious believers because they almost always have a pilgrimage tradition (Clancy-Smith et al., 1997; Zatsepina, 2021). However, among religious believers, misunderstandings often result in poor relations, prejudice, and acts of subordination against other religious groups. Based on the explanation, this paper explores the value of the pilgrimage concept and its implications in creating relationships and dialogue among religious believers.

Existing studies on religious pilgrimage cover three aspects. The first study focused on the objectives of pilgrimage, among which was the study conducted by Hole et al. (2019) and Wang et al. (2022). These two studies inform

that in addition to spiritual goals, pilgrimage is also related to sustainable development and other economic values (Hole et al., 2019; Wang et al., 2020). In addition, a study conducted by Bellia et al. (2021) explained that pilgrimage is also related to food management and other dishes (Bellia et al., 2021). Second, the study of pilgrimage explores the ritual aspects and its approach (Farra-Hadad, 2021; Gottowik, 2020; Lobato & Sainz, 2020; Mohammed Babiker Alawad, 2021). These studies inform that certain rituals are directly related to specific goals in pilgrimage. For example, a survey conducted by Gottowik (2020) reported that pilgrims perform bizarre sex rituals in Java for material wealth. The study of Farra-Hadad (2021) and Mohammed Babiker Alawad (2021) emphasizes the implementation of rituals as a sequence in a pilgrimage. Third, studies that reveal pilgrimage and its relation to the social context. Research conducted by Al-Ajarma (2021) provides information about the function of pilgrimage that can change the social conditions of pilgrim after returning to his country (Al-Ajarma, 2021). Aspects of women's equality and matters directly related to women's issues were studied by Buitelaar (2020) and Belém (2021). These two studies explain that pilgrimage is also closely related to social aspects, especially regarding female issues (Belém et al., 2021; Buitelaar et al., 2020). Previous studies have not comprehensively reviewed the philosophical foundations of pilgrimage and its importance for creating interfaith dialogue.

The purpose of this paper is to fully reveal the philosophical basics of the concept of pilgrimage and its importance for creating positive relationships between religious believers. Three questions are discussed in this study: First, what are the philosophical underpinnings of pilgrimage according to scholars? Secondly, how do followers of religion philosophically perform pilgrimage? Third, what are the implications that arise because of this pilgrimage? The philosophical underpinnings of pilgrimage illustrate the existence of a foundation of value for the creation of positive relations between religions. This study shows that in the concept of pilgrimage, mandatory aspects require pilgrims to always perform pilgrimages. With these demands, pilgrims always make pilgrimages to holy sites. The pilgrimage that continues to be carried out can impact the form of solidarity between the fellow, even interfaith pilgrims.

## Literature Review

Existing studies of pilgrimage focus on three tendencies, firstly, motivation (Blackwell, 2010; Lin et al., 2021; Liro, 2021; Nelson-Becker et al.,

2020; Sobry & Purnamasari, 2021; Vila et al., 2020); secondly, the structure of the pilgrimage paradigm and ritual; and thirdly, its social implications (Aulet, 2020; Bellia et al., 2021; Jaelani, 2017; Moscarelli et al., 2020; Sołjan & Liro, 2022). Blackwell's study (2010) informs that the phenomenon of pilgrimage is closely related to motivational impulses to achieve something (Blackwell, 2010). Liro is even more focused on seeing that pilgrimage is a motivation (Liro, 2021). The studies by Lin et al. (2021), Nelson-Becker et al. (2020), Vila et al. (2020), and Sobry & Purnamasari (2021) focused on achievements in the pilgrimage phenomenon (Lin et al., 2021; Nelson-Becker et al., 2020; Sobry & Purnamasari, 2021; Vila et al., 2020)

Then studies conducted by Butler (2020), Farra-Hadad (2021), Geary & Shinde (2021), Gottowik (2020), and Rahimi & Amin (2020) informed that the phenomenon of pilgrimage would be closely related to rituals. Rituals in a pilgrimage are performed to achieve something after returning home from the pilgrimage (Butler, 2020; Farra-Hadad, 2021; Geary & Shinde, 2021; Gottowik, 2020; Rahimi & Amin, 2020). Some of these studies focus more on studying various rituals related to the pilgrimage phenomenon. For example, Gottowik's research (2020) analyzed sex rituals during a pilgrimage in Central Java (Gottowik, 2020). Other studies outline the social implications of pilgrimage. The research of Al-Ajarma & Buitelaar (2021) explains social media activities in implementing the Hajj, which illustrates that the voyage is related to social dynamics. In line with the study of Al-Ajarma & Buitelaar, the research of Kratochvíl (2021) and Chen (2020) examines the implications of pilgrimage in the political context (Chen et al., 2020; Kratochvíl, 2021); likewise, Wang's research (2020) informs the impact of the expedition in an economic context (Wang et al., 2020). Meanwhile, Nie (2021) outlines the implications of pilgrimage in the context of health and health services (Nie, 2021), while Haller & Munro (2021) emphasizes the social genesis of pilgrimage sites. These studies focus on the study of the phenomenon of pilgrimage in general and have not touched on the issue of interfaith dialogue and the psychological meaning of human consciousness (Haller & Munro, 2021).

The studies on interfaith relations/dialogue are mainly carried out by researchers related to the issue of religious pluralism (Huang, 1995; Lindsay, 2018; Nkuna, 2021; Owusu-Ansah & Akyeampong, 2019; Rambe, 2020; Susanta & Upa, 2021). Studies that specifically discuss interfaith relations related to pilgrimage describe social reflection from the perspective of Christianity (Boyd, 2016; Kalliath, 2007; L. Peters, 2008; L. L. Peters, 2007).

The study of the Muslim experience in pilgrimage focuses on aspects of Sufism and its associated sites (L. Peters, 2008; Piraino, 2017). Then another study relevant to interfaith in the context of pilgrimage explains the social orientations of pilgrimage related to the spirit of establishing interfaith relations (Kuriakose, 2018; Lücking, 2021; Nakasone, 2013; Nambiaparambil, 2008). Then a study by Patwardhan (2020) informed that the phenomenon of pilgrimage gives the power to establish strong solidarity among the pilgrims and the place they are visiting. Patwardhan explained that the solidarity would result in group loyalty allowing them to be called back to revisit the site (Patwardhan et al., 2020). This call becomes an emotional motivation to blend in with the group and the place visited (Liro, 2021; Norman, 2011). The study of Guyette (2017) and Pratt & Marsh (2020) explained that solidarity in the pilgrimage phenomenon becomes a personality transformation, namely the awareness of obtaining individual calm into consciousness to put the interests of the group first (Guyette, 2017; Pratt & Marsh, 2020). In the study of Lücking (2021) and several other researchers, this transformation becomes a binding rope between different groups and breaches the boundaries openly for social and religious groups located in different regions (Atkinson, 2009; Kalarikkal, 2020; Lücking, 2021; Raj, 2002; Yan, 2018).

## Methodology

This research is reflective-theoretical, so the focus is on analyzing the main ideas in the philosophical concept of pilgrimage according to scholars such as Mircea Eliade, Ninian Smart, Joseph W. Kitagawa, Leppakari and Griffin, and Kathryn Rountree. The analysis uses a qualitative approach and applies a philosophical perspective. The data on some philosophical concepts of pilgrimage will obtain through in-depth readings of the pilgrimage phenomenon from journals, books, and other written sources.

The collected data were analyzed with the philosophical analysis model of Archie J. Bahm (1993), C.G. Jung (1955), and Abraham Maslow (1943). The analysis also applied Aafke Komter's solidarity theory in building solid social engagement. The analysis technique follows the three stages of research of Miles, Huberman, and Saldana (2014): data reduction, data display, and data verification. Data reduction is the sorting and selecting data relevant to the theme of pilgrimage studies. Data display is the process of presenting data analyzed in narrative-analytical form. And data verification is the last step to test the data's validity by the study's theme and the approach used.

The verified data are analyzed in three stages: restatement, which analyzes data about pilgrimage by processing the points of thought. Then, the data is described by referring to the material references. The next stage of analysis is to interpret the various data that it has been described previously. Data analysis focused on interpretations of the philosophical meaning of pilgrimage and its relevance to forming solidarity among the religious groups making the pilgrimage.

### Philosophical Concept of Pilgrimage

Pilgrimage is a religious ritual believed by some religious believers in Islam, Catholicism, Hinduism, Buddhism, and Confucianism. Pilgrimage is not only a medium for drawing closer to God but also a means of asking for something in the context of material life. For example, pilgrimage is always used to ask for things like ease of life, wealth, business difficulties, etc. This kind of pilgrimage behavior is a form of manipulation of material desires embodied in religious rituals. In this context, pilgrimage becomes a magic phenomenon that aims to manipulate reality to be adapted to the wishes of the pilgrim with the practices accompanying it.

According to Ninian Smart, magic is a structured behavior to influence the world and change reality by manipulating reality. In other words, magic activity attempts to change material reality with a specific medium in its cultural context for purposes different from the original purpose. Smart stated that *magic* is a "formulaic performative procedure undertaken in order directly to influence the world ... to change the world, not through personal relations, but through manipulations" (Smart, 1996). In line with Smart, Malinowski explained the meaning of magic in his book *Religion, Magic, and science* which says that the function of religion, magic, and science is to make it easier for humans to fulfill their desires (Malinowski, 1948). James Frazer further said that magic and science have a close legal order to achieve human interests and passions. Frazer stated,

*Thus the analogy between the magical and the scientific conceptions of the world is close. In both of them, the succession of events is assumed to be perfectly regular and certain, being determined by immutable laws, the operation of which can be foreseen and calculated precisely; the elements of caprice, of chance, and of accident are banished from the course of nature. Both of them open up a seemingly boundless vista of possibilities to him who knows the causes of things and can touch the secret springs that set in motion the vast and intricate mechanism of the world (Frazer, 2009).*

Concerning the theoretical perspective, the purpose of the pilgrimage is to make the rituals in it a medium to follow the order of the law of rationality in diving into the life of the magical realm. The regularity of the law, as expressed in the quote sentence, the succession of events is assumed to be perfectly regular and specific above, giving the sense that the pilgrimage procession has as logical order as science. The magic aspects of the pilgrimage provide a complete picture that is also very closely related to the emotions of a religion.

Related to this regard, Kathryn Rountree said that the pilgrimage is part of the experience of religion which is an expression of the religious experience of the perpetrators (Rountree, 2006). Based on this principle, pilgrimage is divided into two, namely spiritual pilgrimage and touring. In specific contexts, pilgrimage is an integral part of religion, but on the other hand, religious adherents also visit pilgrimage sites without being related to spiritual or emotional intensity. However, they made a pilgrimage to the site and did a tour.

Pilgrimage is closely related to the pilgrimage site, and the site is always in one place. Phenomenologically, when a phenomenon is believed to have a sacred value, it will have consequences for the place where it is located, which has the value of virtue. Mircea Eliade explains that if something or place is related to the concept of sacredness, then the sanctity will be attached to the subject and give a sacred effect to other objects around it. This phenomenon is called *ganz andere* (Eliade, 1987). Leppakari and Griffin assert that Eliade's concept of *ganz andere* is a medium that has chastity caused by the sanctity of other objects that are more prominent in existence (Leppakari and Griffin, 2017: 4).

Referring to the above, the place for pilgrimage is an essential factor in the phenomenon of pilgrimage, in addition to the awareness of the pilgrimage itself as the main factor. According to Ninian Smart's seven dimensions of religiosity, the place for pilgrimage is part of the expression of the material religious dimension, namely expression in the form of ordinary places (Smarat, 1997). What is expressed by Smart affirms the concept of *the place* from Leppakari and Griffin which states that as an expression of something sacred *the place* is the center of meaningfulness.

This meaningfulness is shaped by memories, hopes, and stories, real and imaginary events with an actual depth of feeling. As Moser and Feldman quoted, Smith says that the place is the setting where ritual action is realized, the locus of attention. Smith considers the place a critical component in

religious ritual, viewing the setting as the instrument through which the divine creates the sacred (Moser and Feldman, 2014: 3). J. Z. Smith, in his book, *To Take Place: Toward Theory in Ritual*, explains that the concept of the place in a ritual is an instrument that has the value of virtue as well (Smith, 1987: 14). Thus, the idea of the place becomes the medium of the sacredness of being, and with that sacredness, rituals can take place there.

The value of literacy described above is an external dimension of the concept of awareness of sacredness, namely the aspect of the place. However, awareness of sacredness is also formed by an internal human factor, consciousness. In other words, the perception that something is sacred or non-sacred is based on the concept of consciousness from the man himself. Referring to Jung, as quoted by James Cox, the consciousness of perceiving something sacred is not a consciousness of a personal nature but a collective (Cox, 2006: 93). That is, the perception of something that is considered sacred is not from personal consciousness, which one individual with another allows differences to occur, but rather an intersubjective consciousness, that is, the consciousness that all individuals have which Jung called collective.

The collective consciousness is the awareness of something passed down for generations that are archetypes. One form of attention that builds a perception of the sacredness of something is the awareness to relate phenomena to the underlying causes worthy of being called sacred. Understanding sacred things are made from how humans connect the phenomenon with the Holy. This understanding is a reliable disclosure medium with the essence of the human consciousness of disclosure with God. According to this regard, John E. Smith stated that "the Holy is that it is *set apart* from what is ordinary in human life, because of the sense that the Holy is powerful, awe-inspiring, dangerous, important, precious, and to be approached only with fitting seriousness and gravity" (Smith, 1992).

The awareness of the encounter with the Holy One with the character above becomes the most profound consciousness for a man so that man is called *homo religiosus* (a spiritual being aware of God's existence). In the historical context *homo religiosus* is a human being who has had an awareness of his relationship with the Holy One since the default age due to the nature of man himself, which consciousness is also related to the manifestation of the Holy One in the realm of human history. Mircea Eliade states that,



*Whatever the historical context in which he is placed, homo religiosus always believes that there is an absolute reality, the sacred, which transcends this world but manifests itself in this world, thereby sanctifying it and making it real. He further believes that life has a sacred origin and that human existence realizes all of its potentialities in proportion as it is religious—that is, participates in reality (Eliade, 1987).*

As *homo religiosus*, man has the consciousness to relate his consciousness to the historical element of human origin that surrounds it. That is, consciousness as a spiritual human being is manifested in symbols that reflect cultural features fused with human history. Symbols that reflect the cultural aspects of human beings are phenomena inherited from the entirety of human history. With this model of thought, the awareness of the symbolic manifestation of God constitutes man's collective consciousness. Among the manifestation forms of consciousness is the concept of sacred space in the tradition of pilgrimage. Phenomenologically, the pilgrimage concept is to walk toward the supreme truth, which, in highly evolved religions, is synonymous with the Hidden God, the *Deus absconditus* (Eliade, 1987).

Joseph W. Kitagawa, in his essay, explains that pilgrimage is motivated by religious goals. These purposes include the worship of the gods or saints manifested in the form of various holy places, seeking blessings, penance, praying for the dead –which is sometimes accompanied by certain motives of health, profit, wealth, and worldly achievements, ascetic practice, a break from the daily routine, strengthening interfaith harmony, streamlining efforts, the spread of ideas, and cultural exchange. In more detail, Kitagawa explained that,

*Usually, pilgrims are motivated by religious objectives, such as adoration of the deities or saints who are enshrined at various sacred places, gaining merit for one's salvation, paying penance for annulment of sin, or praying for the repose of the spirits of the deceased, but these religious motives are often mixed with the desire to acquire healing, good fortune, easy childbirth, prosperity and other this-worldly benefits. Even the ascetic practices, which are usually imposed on the pilgrims, notably sexual abstinence and fasting or dietary restrictions are interpreted as necessary investments for the expected rewards. Besides, the pilgrimage provides welcome relief from the routine of the dull everyday life of the people. Furthermore, seen from a broader perspective, the pilgrimage, which cements the solidarity of religious groups, also stimulates trade and commerce, dissemination of ideas, and intercultural exchange. Notwithstanding these "universal features, which are shared by the pilgrimages of various traditions, each one tends to show a unique ethos of its own, which can be understood only within its religious and cultural contexts (Kitagawa, 1992).*

In the quote above, Kitagawa affirms that the phenomenon of pilgrimage is always related to specific motivations, and motivation is always related to the impulses of the subconscious. According to this description of these orientations, pilgrimage is essentially a creation of sacred space as the embodiment of the impulses of consciousness that reside in the collective subconscious. Explaining Freud's thinking; Benjamin B. Rubinstein reveals that in the context of specific actions, the underlying motivation comes from his subconscious (Rubinstein, 1980). This idea is the basis for understanding that in the context of the pilgrimage, there is an internal factor behind it: an impulse that comes from the subconscious and occurs collectively.

### **The motivation of Pilgrimage: A Philosophical Perspective**

From a Psychological perspective, human actions are always driven by specific motivations. Abraham Maslow mentioned the need for human reason to do something. According to Maslow, the most basic physiological needs include eating, drinking, sex, shelter, and other physical needs. These physiological needs are called basic needs. Another need after physiological needs is a sense of safety and security from various physical or non-physical threats. Then successively, other needs, namely belongingness, self-esteem, and self-actualization (Maslow, 1943; Robbins & Judge, 2018). In addition to Maslow's theory of motivation, there are several other approaches, for example, from David McClelland, namely the theory of need for achievements (n-Ach), need for powers (n-Pow), and need for affiliation (n-Aff). In summary, McClelland asserts that human activities always refer to the need for achievements for something, the need to make people behave in a way they do not have, or the need to create closeness with others. According to McClelland, as outlined by Robbins and Judge, human actions are always driven by those three levels of need (Robbins & Judge, 2018). The phenomenon of pilgrimage is an action carried out by an individual or group that cannot be realized without internal and external motivations. The data assessment shows the pilgrims' motivation in articulating pilgrimage activities. From some of the behaviors carried out, two types of motivations can be described in pilgrimage: internal and external. As already described above, internal motivation is reflected in awareness about the pilgrimage itself. The pilgrims interpret that pilgrimage as not just a visit to a site but a human need that must be met.

The emergence of the realization that pilgrimage is a necessity becomes a universal phenomenon because all pilgrims feel that awareness. Nonetheless,

the pull (call to pilgrimage) –a term used by pilgrims to express a call to pilgrimage- is a psychic nature in the territory of the collective unconsciousness. A reflection of the pull phenomenon becomes a psychic structure that encourages a person to do something. In this context, collective unconsciousness, as Jung expresses itself on the pull for pilgrimage.

The term pulls, an expression to express the call of pilgrimage, settles in the psychic realm of a man passed down through the generations from generation to generation. The pull is then projected into a consciousness (Eenwyk, 1997). According to Freudian Psychoanalytic, that consciousness then enters into the concept of the *Id*, which encourages human beings to perform actions, that is, pilgrimages. According to Gustav Jungian Analytical Psychology, the idea of projection "... is not appropriate, for nothing has been cast out of the psyche; rather, the psyche has attained its present complexity by a series of acts of introjection. Its complexity has increased in proportion to the despiritualization of nature" (C.G. Jung, 1991).

Pilgrims realize that various symbols of pilgrimage based on the religious meaning project pull for pilgrimage. The symbols include some equipment in the pilgrimage, a feeling of calm, readings, and a mindset about the pilgrimage itself. According to Van Eenwyk, in Jungian Analytical Psychology perspective, the symbols are *puzzling images that routinely transcend our expectations* (Eenwyk, 1997). This understanding does not mean that anything that exceeds one's expectations and the image is a symbol. The expression is an affirmation that a symbol is an expression of something impossible to express in the limited capacity of human consciousness. Symbols are expressions of deeper notions that reside in the collective subconscious. Therefore, there is a relationship between symbols and humans that symbolizes, as well as there is a relationship between something that is a symbol of an idea and other humans who interpret symbols. Nevertheless, the symbolization of an idea is always in the consciousness of man, even though the basis of that symbolization lies in the collective consciousness. Mutual assimilation is the reciprocal relationship between humans and something that becomes a symbol (Eenwyk, 1997).

A series of concepts pilgrims feel is a psychic phenomenon that underlies the internal motivation expressed in pilgrimage activities. A pilgrimage activity will not be possible without awareness of the need. Pilgrims interpret pilgrimage as a necessity. The desires and impulses fill the life of humans. The fulfillment of those needs is that man has motivation in his life. This idea is also

the case with the phenomenon of pilgrimage. An explanation of the emergence of projections and individuation can be described in the figure 1. Then another motivation that becomes the basis for pilgrimage is external, namely specific figures, sacred space, respect for the site, and curiosity about the place. External motivations are closely related to internal since the forms of projection over archetypes in form correspond to the environment of the pilgrim. The structures of the projected archetypes are, for example, consecrated figures, purification of specific places, and so on. However, to explain in detail how external motivations are worth putting forward how the pilgrim perceives the object of pilgrimage as a medium of pull for him to visit.

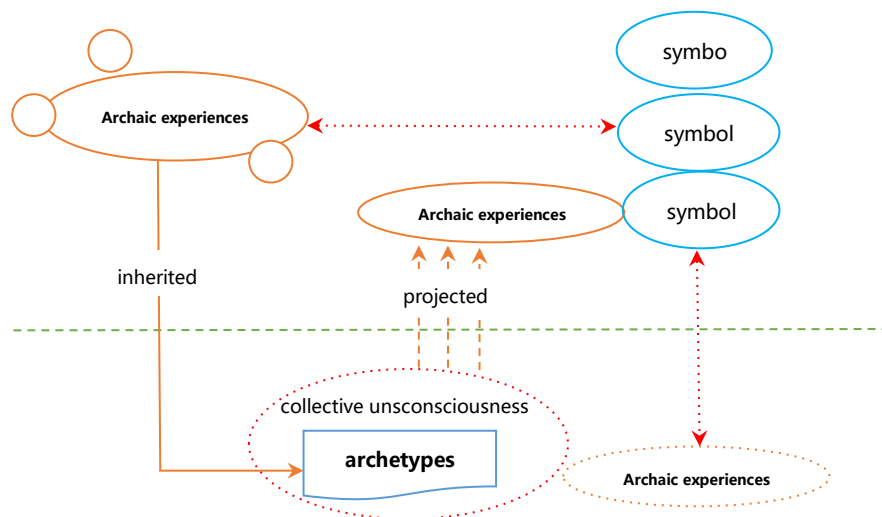


Figure 1 Series of symbols in an archetype

### Pilgrimage and Axiological Values in Inter-Religious Relationships

Philosophy has three major study domains: ontology, epistemology, and axiology. Ontology studies the essence and existence of all things, while epistemology discusses the sources of knowledge and methods of analysis. The axiology discusses aspects of the value and benefits of wisdom. Archie J. Bahm divided axiology into two parts: axiology is a branch of science that studies values, whether ethical (good and bad) or aesthetic (beautiful and not beautiful). Then the second axiology is a moral foundation for tackling humanitarian issues (Bahm, 1993). In line with Bahm, in the context of axiology as a science, Peter Miller explains that axiology is a philosophical discussion of the existence of ethics. According to him, ethics explores the basis

of values metaphysically to determine how something can be said to be good or bad. These ethical foundations became a reference for action (Miller, 1983). Then axiology as an ethical foundation, according to Bahm, has contained in it the value system, which is a value system in the sense of deepening the meaning of the connection between universe entities. Therefore, the value system (system of value) is crucial in solving humanitarian problems. Integrating science, spirituality, and morality is key to positioning axiology as a tool to overcome humanitarian issues. When viewed in reverse, the harmony of human life requires the basics of a system of values.

Theoretically, Bahm explains that axiology is a value system always inherent in every existence. This value system becomes a universal system intersubjectively realized by every human being. Therefore, entities are always loaded with a value system in every context. This issue became the basis for Bahm, and humanity would be maintained if the value system was not ignored. Bahm stated,

*Axiology as a necessary means for overcoming our value crises is of interest not merely to the scientific community, which should want the science established, developed, and used, but also to the whole community, to the nation, which has a stake in human survival, and to humanity. The urgency of our needs for crisis solutions implies urgency for the development of axiology. It should be given top priority by those concerned with national interest and human survival. A crash program is needed, both to make up for lost time and to bring results to bear quickly on our problems (Bahm, 1993).*

Based on the theoretical reference from Archie J. Bahm above, the activity of pilgrimage is an act that cannot be separated from the value system that underlies it. The foundations of values in this pilgrimage tradition become the essential reference sought by the pilgrimage subject. Because it is universal, the value system in the pilgrimage tradition is involved in any religious and cultural tradition. Peter Jan Margry, in his book *Shrines and Pilgrimage in the Modern World: New Itineraries to the Sacred*, asserts that the practice of pilgrimage has always been oriented towards chastity. In this book, Margry reinterprets the concept of virtue in pilgrimage in a modern context. The idea of the sanctity of his meaning was expanded in the context of modernity, not only in the phenomenological but also in a sociological sense, so he called it the term secular pilgrimage. This issue means that chastity, previously interpreted with the concept of hierophany in the *Phenomenology of Religion*, expanded

into new meanings such as nationalism, patriotism, solidarity, and so on (Margry, 2008).

One form of orientation to purity in the sociological sense is the nature of humanity. One form of humanity is the awareness of the interweaving of identity as a human being with other human beings. This relationship is more reciprocal; another human being will reciprocally perceive the essence of one human being. It means that humans, personally or communally, can feel their identity. In the context of the pilgrimage, that aspect of humanity is seen in the understanding of the pilgrimage tradition itself and the meaning of the pilgrimage. The pilgrimage tradition is a universal humanitarian phenomenon, so judging from the aspect of pilgrimage activities, it is a tradition about the same age as humans. This tradition was passed down from generation to generation as a custom.

Sociologically, humans have varied cultural orientations, giving birth to varied ways of culture, belief, and contrast. In this varied cultural landscape, the tradition of pilgrimage remains one of human identity. Thus, pilgrimage activities are carried out by following practices in their respective religions and beliefs. In this group of understandings, it can be said that the essence of pilgrimage as a human identity becomes a diverse, plural, and various entity according to the cultural landscape of their respective religious traditions.

In the Islamic tradition, the awareness of pilgrimages associated with aspects of the Holy One is manifested in the form of visits to mosques (Grand Mosque and other historical mosques) and tombs (tombs of holy figures and other sacred tombs). Catholic tradition manifests pilgrimage awareness through visits to religious sites such as the *Gua Maria* (Cave of Mary), the *Taman Ziarah*, the *Taman Doa*, and so on. This awareness of pilgrimage is essentially a projection of the experience of archaic stored in the subconscious collectively. The accumulated ancient experience becomes a universal experience, so articulating that experience is also collective. In this regard, the tradition of pilgrimage is communal, although its implementation is sometimes carried out by humans personally.

Returning to the issue of the system of value above, one of the axiological aspects of the pilgrimage tradition is closely related to the built motivation pattern. Referring to Joseph Kitagawa's explanation, one of the motivations for the pilgrimage is the ceasing of the solidarity of religious groups (Kitagawa, 1992). This motivation illustrates that pilgrimage has an axiological side to

building solidarity between groups, both internally religiously and between religious people. Solidarity can be formed by bringing together diverse elements in one single consciousness. According to Aafke Komter, solidarity is composed of several factors called the system of solidarity (Komter, 2004). The system of solidarity is the basis for forming solidarity, including various communities, ethnic groups, religious groups, and so on. Michael Bourgeois and Noah E. Friedkin specifically discuss the existence of a number factor in each group, the distance between groups, and the position of the center or edge (periphery) in forming social solidarity (Bourgeois & Friedkin, 2001).

Based on the elements associated with the factors on which social solidarity is formed, Komter distinguishes solidarity into four forms. The first form that is the primary bond of affection is attraction. If the interest in other people or groups is accompanied by concern for the unity of the group, then this is the second form of solidarity, namely loyalty. Then the third form of solidarity is identification. Identification is more based on rational considerations, that is, the process of a person or a group identifying with another group accompanied by involvement in the group. Identification of a group goes far beyond attraction and loyalty. Then the fourth form of solidarity is an association, which transcends the identity and differences that exist in each existing individual or group. Nevertheless, uniqueness and distinction are maintained in this latter form by putting forward the association's identity (Komter, 2004).

## **Conclusion**

The phenomenon of pilgrimage implies a prominent character of solidarity. The intersubjective relationship underlies a positive relationship between the two subjects, Catholics and Muslims. The relationship emerges from the collective unconsciousness an archetype phenomenon for pilgrimages to specific sites that are seen as unique. Muslims and Catholics believe that there is a single universal consciousness at the place of pilgrimage, namely humanity. The awareness of the existence of the subject residing on the pilgrimage site has given the understanding that the issue becomes part of the unity of the collective unconsciousness of the psychic condition of human beings. It is based on the theoretical reference that the concept of pilgrimage is a psychic aspect of human beings in collective unconsciousness, so the urge to make a pilgrimage is a universal instinctive impulse. Thus, the phenomenon of pilgrimage can be used as a catalyst for positive relations between religions

because it is a human archetype inherited from the long history of the human race. By paying attention to human psychic phenomena, there is a strong interweaving that is the basis for building positive relations between fellow humans.

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