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## NEW ENGAGEMENT OF TOURISM: INTER-CULTURAL INTERLOCUTION THROUGH PILGRIMAGE TOURISM

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### Abstract

Historically and presently almost all religions encourage its followers to travel religious sites. Pilgrimage tourism is most significant as a social practice, changing man and positioning him in a social space. The paper aimed to examine linkage between tourism and religion co-exist in the pilgrimage experience. The specific objective of the research was to find out what are the unique marketing values of pilgrimage tourism for future development of the country. The research was carried out by external desk research. The relevant information was gathered using online desk research gathering both private and government published data. Data analyzing carried out by both of analytical and logical reasoning to determine patterns, relationships and trends. Traveling motivation can be happened via two factors which are 'pull' and 'push'. The pull factors based on self-stimulation for people to travel in search of new experience to fulfill their needs and desires while push factors consisted on external perceptions and expectations focusing marketing values of traveling. However, tourism motivation is a complex concept which influence tourist to make a decision to travel. It is being found that social, cultural and economic status and objects are prerequisite tourist motives on the choice of tourist activity. Tourism can become a major factor to build inter-cultural interlocution as well as budgetary and economically profitable branch of economic activity. However, country like us has not used pilgrimage tourism in its full degree to expand the inter-cultural interaction and economic benefits via creation of high-quality pilgrimage tourism. It is obvious that expansion of pilgrimage tourism will enable for country to entering into international market with its unique features of pilgrimage tourism products.

**Keywords:** Development, Inter-cultural, Interlocution, Pilgrimage, Tourism

### 1. Introduction

Traveling is important in many countries around the world. On the one hand it is important for people to get acquainted with these functions, especially for internal reasons. In exchange they provide a wide range of topics to work on. Some people just want to talk about their destination, some to celebrate the pilgrimage. Many people observe religious practices that travel to holy places to meet the needs of the visitors and did not take into consideration the religious views of the visitors (Alexandra, 2012).

According to Ruback, Pandey & Kohli (2008) people understand their visit or the different places they want for two main reasons: on the one hand there are physical, social and symbolic differences; Instead, personal perceptions stem from their experiences, beliefs and attitudes (their background) and motivation to travel. These "cruises" are being studied as pilgrims, tourist products, and vehicles for local development, and many studies have looked at their profiles and motivations for "new pilgrimages" and their economic impact. In so doing, religious pilgrimages have many meanings and means, including the operation of these circles

to enhance their cultural and economic benefits in other regional ways (Duminduhewa, et al., 2020). In addition to religious pilgrimage, there are many who travel for other reasons: traveling, sports, or just a few weeks of challenge to travel abroad. In addition, many see it as a spiritual adventure to overcome the turmoil of present life. Several studies have analyzed these profiles for their impact on the areas affected by tourism or economic reasons (Carbone et al, 2016).

The core research group on tourism motivation focuses on two main groups: ‘push’ factors and ‘pull’ factors (Crompton, 1979; Dann, 1981; Yuan & McDonald, 1990; Uysal & Jurowski, 1993; Kaldeen & Thowfeek, 2020). The first category refers to the internal incentives that drive people to travel, to seek experiences that meet their needs and desires, such as rest, escape, social interaction, pleasure seeking, pleasure, etc. The second category includes external factors that primarily related to human characteristics and attractiveness together (Mohammad & Som, 2010). Travelers’ insights and expectations such as uniqueness, welfares the attract the tourists (Jurowski, 1993). However, these motivations are interdependent and their dynamic development depends on situational factors (Correia, 2000). It is vital that tourism motivation is a complex concept that has a major impact on the tourist decision-making process (McCabe, 2000).

Traveling motives are not that important for pilgrims (Fleischer, 2000). An interesting and less scattered approach to literature was the experience of visitors, both religious and non-religious, who identified five interconnected factors that characterize the journey to the place: spiritual, secular, cultural, educational, and environmental (Andriotis, 2009).

Full immersion in the studied phenomenon, so that the pilgrim pushes those new trends, influences the whole experience, the pilgrimage between religion and tourism, authenticity and innovation, local development and intercultural dialogue (Carbone et al, 2016).

## **2. Literature review**

Pilgrimage is considered a spiritual exercise that is not necessarily religious and takes place at different geographical levels. Pilgrimage is becoming a social skill that brings new experiences (Coleman et al, 2004). Some religious visits are a unique form of cognitive journey, as they respond to the gynecological interests of travelers and tourists by allowing them to observe, observe the process of religious worship, ceremonies and rituals, buying religious goods, memories. This tourism has many features that can be found in the unique features of building itineraries, the selection of exhibition sites and services of visitation, travel and transportation. It depends on the level of education and age structure of the participants, the duration of the trip and many other hours. Religious travel campaigns typically include visits to religious centers, cults and souvenirs, as well as visits to museums and exhibitions. Travels can be made for cult activities, holidays and holidays occurring at certain times (Kurmanaliyeva et al., 2014).

Shaymukhambetova (1995) pointed that pilgrimage tourism is an independent form of tourism. It should be noted that religions and tourism share the same cultural heritage, so the emphasis should be on maintaining a close link between heritage and cultural heritage. Moreover, religion, culture and tourism aimed at the higher development of spirituality and humanity (Kurmanaliyeva et al., 2014). Hulin (1979) stated that, that type of pilgrim tourism is spiritual pilgrim tourism. A perfect civilization is a lifelong learning process that helps everyone

develop an attitude of eternal values and thereby create a holistic view of the world and understanding (Kurmanaliyeva et al., 2014).

The social rationale of every religion is directly related to the real human condition, the physical and mental situation, where conflicts between desires and truth, freedom and crime are inevitable. Freedom of religion was always about responsible moral conduct. The purpose of religion is therefore to connect people with the understanding of moral responsibility, the maintenance of eternal values, and the reflection on the path of spiritual healing through love, understanding, selfless, and nonviolence.

Religious tourism attracts a diverse population; beliefs that teach not only religious heritage, but also the historical, cultural and artistic heritage of places of interest enrich new knowledge. Therefore, when traveling, it is necessary to develop a research area to identify tourists and travelers looking for monuments of various historical times for a religious grain and to explain its importance. At the same time, it is necessary to seek respect for other cultures, to be tactful in ancient and modern media and to understand the value of historical and cultural heritage for the present generation and its preservation for posterity. Religious tourism has important sociological features such as social skills that change and position people in the social space. To recognize and recognize cultural coherence as personal experiences, which means willingness to cooperate, enrich one another, attached to pluralism and equality (Kurmanaliyeva et al., 2014).

Today, the practice shows that the success of pilgrimage tourism development requires a widespread application of social planning, which is a culture of contemporary activity in a socio-cultural environment, looking for the root causes of the problems that have arisen, sets goals, tasks, and opportunities to achieve the desired object conditions (Bandusena, et al., 2020). The program acts as an open document that describes a specific area, the sum of all the conditions necessary to optimize cultural life: the process of creating, storing, transferring and developing cultural assets and tradition. These include the material, technical, organizational, personnel and information support models needed to carry out the proposed events and initiatives (Eisenstadt, 1996). It is no secret that religious tourism is an issue between marketing and spirituality, which causes many problems. These problems are solved by building trust and friendship between different cultures and civilizations by resolving differences between state authorities, religious beliefs and businessmen. Pilgrimage tourism creates patience, tolerance and a better understanding of life, that is it deals with worldview and moral issues (Kurmanaliyeva et al., 2014).

A decisive factor in the planning of socio-religious tourism is its integration into the state's cultural policy aimed at reducing social tensions in the country and supporting cultural heritage (Eisenstadt, 1996). In order for the tourist to experience the maximum positive emotions, to properly understand the information and to create new positive, psychological and aesthetic impressions and impressions, it is necessary to execute a coherent travel plan as a "cultural text", which is important and important for some tourists. This can be accomplished by initiating co-operation between tourists and starting a relationship with the surrounding cultural environment by organizing a debt process. The social planning of social tourism therefore depends on dividing the problems so that a solution can be found (Kurmanaliyeva et al., 2014).

### **3. Methodology**

The method utilized for data collection is a secondary source of information. In this study, a qualitative focus-based approach was used that emphasizes the understanding of the motivations underlying travel behavior. The information comes from books, journals, newspaper articles, magazines, conference procedures and internet resources that explain and illustrate the relationship between pilgrimage tourism and intercultural dialogue based on a theological framework. The literature was primarily edited to analyze the results.

### **4. Results and discussion**

The results of the study confirmed the importance of an alternative approach to pilgrimage. An important detail in this regard is that most of the motivated reasons for the nation's pilgrims differ from religion. Paradoxically, there were among the pilgrims most likely to diversify those motivated by pilgrims for religious reasons. On the contrary, pilgrims are characterized by a more intellectual approach and motivation.

#### **4.1 Pilgrimage tourism and inter-cultural dialogue**

According to the Council of Europe White Paper on Intercultural Dialogue, intercultural dialogue can be interpreted as open and respectful communication between people from other cultures, ethnic, languages and religions. Promoting cultural competence in Europe and the world in terms of understanding and respect is important because it helps people to understand the core values of cultural, religious, ethnic and cultural diversity. Language, gender, and gender diversity (IGLYO, 2014). Intercultural communication is often defined as an open and respectful exchange of ideas between individuals and groups of different cultures, leading to a better understanding of the world (OSCE, 2007).

Pilgrimage tourism is a practice of visiting pilgrim sites or places to strengthen specific beliefs and to develop a unique style that refers to spiritual or religious enlightenment. These places attract the attention of the visitors, not only but for religious reasons. It also includes historical, architectural or artistic value (Kavoura, 2013). This is however a very complex phenomenon, because most religious monuments can attract visitors who are not religiously involved. But may be interested in religious monuments because of architecture, beauty or attraction and historical values (Kot, 2014 and Stampoulis, 2003). But will to holy places still follow the religious path, experience the old pilgrimage and meet the emotional and spiritual needs in search of culture, accuracy and spirit (Trono, 2013).

The complex relationship between tourism development and inter-religious and intercultural dialogue supports the sharing of tourism with religions and civilizations, such as tolerance and respect for diversity, including rediscovering yourself and others. Tourism as a basis of unity, the pursuit of human values, a factor in managing diversity, influencing and improving new realities in independent education and study. The possibility of pilgrimage as a factor of integration and community peace, a condition for participation in the 'journey of faith'. It emphasizes the importance of the unity of mosques, churches, synagogues, temples and other services in the city and the immense cultural and spiritual richness that religious tourism brings to the host community and visitors. Increase the number of pilgrims and tourists attending religious or spiritual gatherings, while the religious heritage is protected and protected by managing health services. A dynamic relationship between religious and cultural values is needed to protect the interests of residents, tourists and religious communities by the

importance of maintaining the authenticity of religious sites and cultural paths and the importance of communicating intangible heritage and ancient traditions to bring visitors closer to the values and spirituality of the host community (UNW, OMT and IOHBTO, 2007).

Pilgrimage tourism has important socio-cultural characteristics, such as social practices that change people and place them in social space. Therefore, religion has the social and cultural potential to influence inspiration that meets the cultural and religious needs that are needed to develop spiritual ideals. It is therefore clear that pilgrimage tourism is one of the important directions for the dynamic development of local and international tourism activities. The increasing interest in pilgrimage tourism can be an important factor in ensuring social stability and dialogue with the community (Kurmanaliyeva et al., 2014).

#### **4.2 Pilgrimage tourism routes as a tool for sustainable development**

Raffestin (1984) described the experience of discovering and learning the tourist route, the local identity, the lifestyle, the terrain and the perspectives of the past, present and future. Route planning is a complex and integrated decision-making process that offers a good opportunity to implement the process of community integration in tourism planning, as described by Maleke and Costa (2014). Local resources and traditions, such as art, gastronomy, religious festivals, wine and / or other dishes in the area, depend on tourists who can be called 'micro regional'. The thematic tour covers all special functions and the unique character of the area. The goal is to represent them, which makes it a particularly effective tool for advertising and regional tourism development.

We are particularly interested in the unique case of tourism and pilgrimage travel, which offers many opportunities for tourism and village, as well as regional and cross-border governance. Religious practice is a great tool for building long-term relationships with clients through (international) customer surveys. In addition, religious lines can create new jobs and investment in companies. For example, finding a tourist in the countryside is an opportunity for both the environment and the social economy. It is also useful for reducing tourist stress in busy cities. For example, in Italy, especially in the Marche region, where Loreto is still a traditional religious destination, rural tourism plays an important role in generating income for local rural communities (Carbone et al., 2016).

It is important for the project to establish regional cultural and landscape resources. These include: protecting cultural and landscape resources and improving access to regional cultural activities for tourists; Strengthening the identity of local communities through the understanding of the region's cultural heritage; Promoting the revival of traditional economic activity, which will also create new jobs, especially for young people; Support the social, cultural and economic development of all projects based on local project integration; Interpretation of advertising programs that are closely linked to regional cultural identity; Strategic commitment shared by all members of the network; Facilitate access to information on a special portal, publish heritage research and research, and use a cultural network. Develop a sustainable development strategy that focuses on improving the quality of cultural heritage by creating an integrated tourism product covering a wide area and exploring key sites in accelerated project areas (Beltramo, 2013).

## 5. Conclusion

In recent years, the phenomenon of migration to pilgrim sites has become more widespread. Knowing the motivations that bring millions of people to sacred sites is a prerequisite for managing and marketing these types of sites and visions, or for organizing activities and advertising packages. This study introduces a new perspective on the non-religious motives of pilgrims and illustrates a new dimension of this journey: the desire to become a better person in life experiences in these places, the need for self-confidence. Extending and understanding each other Travelers should be seen as a different incentive, the intensity of which varies considerably depending on the socio-demographic characteristics of the tourist: information, cultural motivation or desire for social interaction. In addition to "bestsellers", "hobbies", "desire to find cultural beauty" and "desire to communicate with others," can usually predict the behavior of visitors to holy places.

In any case, the pilgrimage and tourist potential of our country is not fully exploited. Creating quality and competitive conditions for pilgrimage tourism among compatriots and foreigners requires a more balanced long-term public policy in all tourism markets. As a result, high tourist incomes can be a significant factor in the budget, making them more profitable than traditional exports. It can be argued that in the context of modern and expanding trends in the national tourism industry, it will soon enter the international market with unique tourism products.

That is why pilgrimage tourism is designed to promote the process whereby the spiritual and social factors of the country become their top priority for public health, reducing domestic social tensions and changing the way of benefits change. That is why religious tourism has strong social and cultural potential, and the socio-cultural needs for pilgrimage tourism are very valuable to people who feel they need a cultural or religious basis and free time for spiritual ideals and body existence. That is why travel preferences depend on the need and value of the vacation that influences the world view and individual behavior. Today, tourism has become a strong industry and is part of globalization (Kurmanaliyeva et al., 2014).

According to Di Iacovo (2014) it is an organization of energetic and sustainable rural communities that encompasses a wide range of epidemics of services and natural resources related to human capital and society, cultural organization and local identity. In this context, local communities have the opportunity to develop religious paths in rural areas in order to increase economic opportunities and increase social solidarity. It also provides an opportunity to meet different cultures, communicate and build trust and empathy / sympathy with the host country (Ramriez, 2011, Zabbini, 2012, Briedenham & Wickens, 2014 & Lourens, 2007). Therefore, we can assure you that not only religiously motivated pilgrims, but also worthy pilgrims really want a profound experience.

Many pilgrims, who often come together, mingle and spend hours quietly, truly promote cultural and spiritual exchange. Accuracy offers a happy experience for pilgrims, which is an important part of ensuring the economic and social sustainability of the host community and creating the conditions for intercultural dialogue. Especially as racial and religious hatred prevail, it is more important to use tourist activities, especially religious trips, to respect spiritual values and the beliefs of mankind contribute to peace and prosperity in the world (Carbone et al, 2016).

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