


# Motivations and Collective Decision-Making in Islamic Pilgrimage Tourism: Insights from an Islamic Community Perspective

## Motivaciones y Toma de Decisiones Colectivas en el Turismo de Peregrinación Islámica: Perspectivas desde una Comunidad Islámica.

Riza Nur Sya'ban<sup>1</sup>

Taufik Abdullah<sup>2</sup>

<sup>1</sup> Tourism Marketing Management Program, Universitas Pendidikan Indonesia, Bandung City, Indonesia.  
rizasyaban818@upi.edu

<sup>2</sup> Tourism Marketing Management Program, Universitas Pendidikan Indonesia, Bandung City, Indonesia.  
taufikabdullah@upi.edu 

### Resumen

Este estudio examina las motivaciones y los procesos de toma de decisiones de una comunidad que visita el sitio de peregrinación del Monumento Sepulcral de Kanjeng Dalem Cikundul en Java Occidental, Indonesia. Los datos se recopilaron mediante 17 entrevistas semiestructuradas y observación, seguidos de un análisis mediante análisis temático. Los resultados muestran que las motivaciones personales, como buscar paz mental, recibir bendiciones, asegurar la eficacia de las oraciones, honrar los legados, cumplir con la peregrinación como acto de adoración mandado por el Profeta Mahoma, reflexionar sobre la mortalidad y buscar un escape renovador, se alinean con las motivaciones grupales que incluyen aumentar la probabilidad de que las oraciones sean respondidas, reducir costos y riesgos de viaje, facilitar la socialización, interactuar con otros grupos comunitarios, mantener relaciones, preservar la tradición y buscar educación. El estudio identifica tres mecanismos de toma de decisiones: de arriba hacia abajo, percibido como de abajo hacia arriba y basado en consenso, cada uno con ventajas y desafíos distintos. Comprender estos mecanismos es fundamental para una gestión y formulación de políticas turísticas eficaces. El

estudio enfatiza la importancia del marketing dirigido y la colaboración con líderes religiosos y comunitarios para mejorar la experiencia de la peregrinación. Este estudio amplía la Teoría de la Identidad Social en el turismo de peregrinación colectiva, mostrando que la identidad religiosa compartida guía la toma de decisiones coordinada, refuerza el consenso y la cohesión grupal, y clarifica las condiciones y mecanismos cognitivos que vinculan la identidad con la acción colectiva.

**Palabras clave:** Turismo de peregrinación; Turismo espiritual; Motivación; Toma de decisiones colectiva de los visitantes; Comunidad islámica.

### **Abstract**

This study examines the motivations and decision-making processes of a community visiting the pilgrimage site of The Sepulchral Monument of Kanjeng Dalem Cikundul in West Java, Indonesia. Data were collected through 17 semi-structured interviews and observation, followed by analysis using thematic analysis. The results show that personal motivations, such as seeking peace of mind, receiving blessings, ensuring effective prayers, honoring legacies, fulfilling pilgrimage as worship mandated by the Prophet Muhammad, reflecting on mortality, and seeking a refreshing escape, align with group motivations that include increasing the likelihood of prayers being answered, reducing costs and travel risks, facilitating socialization, interacting with other community groups, maintaining relationships, upholding tradition, and seeking education. The study identifies three decision-making mechanisms: top-down, perceived bottom-up, and consensus-based, each with distinct advantages and challenges. Understanding these mechanisms is crucial for effective tourism management and policymaking. The study emphasizes the importance of targeted marketing and collaboration with religious and community leaders to enhance the pilgrimage experience. This study extends Social Identity Theory in collective pilgrimage tourism by demonstrating that shared religious identity structures coordinated decision-making, enhances group consensus and cohesion, and elucidates boundary conditions and cognitive mechanisms linking identity to collective action.

**Keywords:** Pilgrimage Tourism; Spiritual Tourism; Motivation; Collective Visitor Decision-making; Islamic Community.

# 1 Introduction

Tourism has been defined in various studies as a temporary travel activity undertaken by individuals to destinations outside their habitual place of residence and routine environment, with diverse purposes ranging from business, education, recreation, exploration, socialization, to various personal and professional motivations (Hall & Page, 2014; Tribe, 2020; Weaver & Lawton, 2014). Religious tourism, also known as pilgrimage tourism, is one of the most widespread forms of tourism globally. According to the Religious Tourism Market Report 2025 by Cognitive Market Research, the global religious tourism market is projected to reach approximately USD 1.35 trillion in 2024, with a compound annual growth rate (CAGR) of 7.0% from 2024 to 2031 (Raje, 2025). Religious tourism is often considered one of the oldest forms of tourism in the world (Zamani-Farahani & Eid, 2016). In many studies, this type of tourism has been defined as travel undertaken individually or in groups to visit places considered sacred and holy, motivated by various reasons such as pilgrimage, religious worship, religious rituals, personal spiritual motivations, and even secular motivations (Albayrak et al., 2018; Kim et al., 2020; Timothy & Olsen, 2006).

Numerous studies have explored religious tourism, with some attempting to delve into the distinctions between the terms religious tourism, spiritual tourism, and pilgrimage tourism (Albayrak et al., 2018). However, these terms can be differentiated by investigating tourist motivations, the religious or belief systems of tourists, and the destinations visited by tourists (Kato & Prozano, 2017). Additionally, Willson's (2016) study highlighted distinctions between spiritual and religious tourism based on their affiliations. Spiritual tourism is not tied to any specific religion and focuses on individual spirituality and philosophy. In contrast, religious tourism is rooted in specific religious beliefs and values. Despite these differences, both share commonalities with pilgrimage tourism, such as seeking meaning, focusing on sacred values, and emphasizing experiential components. Because of the extensive concept of pilgrimage tourism, this study opts to use this term in place of the other two.

Many studies on pilgrimage tourism primarily focus on case studies of specific pilgrimage destinations (Albayrak et al., 2018). Research on pilgrimage tourism has increasingly explored the relationship between tourism and pilgrimage, highlighting their similarities and differences, as well as those between tourists and pilgrims. It also examines and compares the experiences of tourists at pilgrimage destinations (Bond et al., 2015; Collins-Kreiner, 2016). Earlier research on pilgrimage tourism has often focused on development aspects related to religion and its destinations (Albayrak et al., 2018), the evolution of pilgrimage tourism (Iliev, 2020; Kim et al., 2020), and the cultural and economic impacts of pilgrimage tourism on destinations (Aulet & Duda, 2020; Pourtaheri et al., 2012; Yasin et al., 2020). Studies exploring the individual aspects of tourists

have primarily focused on tourist motivations and the underlying factors driving these motivations at pilgrimage tourism destinations (Garg et al., 2021; Griffin & Raj, 2018; Wu & Mursid, 2020). The study of visitor behaviour in pilgrimage tourism has become increasingly complex, as these activities now encompass both religious and secular pursuits, such as shopping and leisure tourism (Albayrak et al., 2018). The traditional distinctions between pilgrims and tourists, as well as between religious and non-religious tourists, are now considered outdated, as the diverse motivations of visitors have further blurred the lines between pilgrimage and recreational tourism (Olsen, 2010).

Despite the extensive research on pilgrimage tourism, studies analyzing the collective decision-making processes of communities when visiting pilgrimage destinations remain limited. This focus is essential, as collective decision-making significantly influences the development and management of pilgrimage tourism destinations (Kotler & Armstrong, 2010). Studies observing the behavior of tourists in groups or communities have received limited attention, as many existing studies primarily focus on individual tourist behavior (e.g., Bond et al., 2015; Wu & Mursid, 2020). To fill this gap, this study aims to analyze the motivations and collective decision-making process of a community when visiting the pilgrimage tourism destination of The Sepulchral Monument of Kanjeng Dalem Cikundul in Cianjur Regency, West Java Province, Indonesia.

The study chose Indonesia as the research context due to the unique nature of pilgrimage tourism in the country. One key characteristic of pilgrimage tourism in Indonesia is its tendency to be carried out in groups, either affiliated with a particular community or naturally formed during religious rituals or worship (Wu & Mursid, 2020). This pattern is also noticeable among tourists from religions other than Islam, with the majority of them visiting pilgrimage sites with their families, friends, or communities. Hence, it can be deduced that only a small proportion of pilgrimage tourist travel solo (Albayrak et al., 2018). Pilgrimage tourism has become widespread in Indonesian society, particularly within Islamic contexts. However, the practice predates not only Islam but also the influence of Hinduism and Buddhism in the country. Evidence of earlier animistic traditions, centered on honoring ancestral spirits, reflects the deep-rooted nature of pilgrimage within the country (Ali et al., 2019). The region chosen for this study in Indonesia is the West Java province, specifically at the Sepulchral Monument of Kanjeng Dalem Cikundul in Cianjur. This site is the resting place of the first regent and a distinguished scholar in Cianjur and West Java. This area was selected primarily because it hosts numerous pilgrimage tourism destinations that are widely visited and offer complexities worthy of deeper exploration. Additionally, the behavior of tourists visiting pilgrimage sites in Indonesia, particularly in West Java, often involves traveling in groups or with their families (Pradana et al., 2024). Thus, the selected study locus is expected to

provide significant insights into the dynamics of group travel behavior in pilgrimage tourism, contributing to a more comprehensive understanding of the social and cultural factors related to the motivations and collective decision-making processes involved in visiting pilgrimage destinations.

Theoretically, this study applies and contextualizes Social Identity Theory (SIT) to the domain of collective pilgrimage tourism, a context where the influence of group identity on decision-making has been largely overlooked. It extends the understanding of SIT by demonstrating how shared religious identity shapes collective reasoning and coordinated purpose among pilgrims, providing a perspective on group behavior that goes beyond individual-focused tourism studies. By situating SIT within the religious and cultural setting of pilgrimage, the study offers a novel conceptual lens for examining how social identity guides collective decision-making in pilgrimage experiences.

## **2 Literature Review**

### **2.1 Pilgrimage Tourism**

The concept of pilgrimage tourism was initially developed by sociologists and anthropologists (Collins-Kreiner, 2016). It is known that pilgrimage tourism has been present since the early days of world civilizations, as seen in ancient Greek and Roman civilizations, where people embarked on journeys to visit pilgrimage sites to seek divine intervention and spiritual healing. This tradition extends to the 1,400-year-old Islamic pilgrimage, known as Hajj (Timothy & Olsen, 2006). Pilgrimage tourism is a complex activity encompassing journeys to religious destinations, spiritual quests, and even recreational trips for social bonding (Bayih, 2018).

As it developed, pilgrimage tourism expanded beyond religious rituals and became a spiritual journey driven by secular motivations, such as self-actualization and knowledge exploration, by visiting places deemed sacred and holy (Graburn, 1989). Amid the increasing secularization of the world, a new discussion has emerged regarding the two spectrums within pilgrimage tourism: the religious and the secular (Nair & Dileep, 2021). Cohen (1992) identified two types of pilgrimage tourism: formal and popular. Formal pilgrimage tourism consists of activities viewed as religious rituals, governed by specific rules and regulations enforced by the pilgrimage destination. In contrast, popular pilgrimage tourism is motivated by personal goals, such as seeking success, good fortune, or health, with rituals less strictly defined and often rooted in tradition.

Pilgrimage tourism in Indonesia is gaining recognition for its potential, reflecting a shift from traditional 'sun, sand, and sea' travel to a focus on 'serenity, sustainability, and spirituality'.

This trend is driven by a growing interest in sustainable, spiritually enriching destinations and the influence of Islam, the country's majority religion (Ali et al., 2019). The cultural and religious diversity in Indonesia can transform pilgrimage destinations into hubs for the exchange of values, norms, and cultures (Timothy & Olsen, 2006). Given the diverse religious and cultural landscape, understanding the decision-making processes of visitors to pilgrimage sites is crucial. By examining these processes, we can develop strategies to enhance the visitor experience while fostering sustainable practices that benefit both local communities and the environment.

## **2.2 Individual Visitor Decision-Making**

Tourist decision-making is a multifaceted cognitive and emotional process through which individuals or groups select a travel destination, influenced by a range of interdependent factors (Mihai et al., 2023). This process involves the interplay of internal factors, including personal motivations, needs, preferences, and prior experiences, alongside external influences such as the destination's image, socio-economic conditions, environmental disturbances, and marketing strategies (Kyriakaki et al., 2020; Mihai et al., 2023). When considered beyond the immediate tourism context, the decision to travel can be viewed as a form of consumer purchase decision-making (Jalilvand & Samiei, 2012). Within an individual's purchasing decision-making process, several psychological factors come into play. These include autonomy in decision-making, individual competence influencing purchasing decisions, cultural and ethnic affiliations, and religious beliefs that can motivate visits (Deci & Ryan, 2008). Tourists visiting decisions are influenced by three main factors: marketing communication through platforms like social media, TV, and public ads; recommendations from friends and family; and personal experiences that shape their knowledge of destinations (Kartajaya et al., 2019).

Tourist decisions within the tourism context are influenced by various factors. For example, opinions from others, particularly those of higher social strata or individuals considered influential, play a significant role (Nilashi et al., 2022). Situational factors, including income, product prices, and quality, can impact a tourist's decision (Kotler & Armstrong, 2010). Tourist decisions are highly complex and significantly influenced by societal constructs and consumerist culture (Wertenbroch et al., 2020). While tourists may feel they have freedom in their choices, these decisions are often shaped by societal norms and expectations, creating an illusion of autonomy, tourist's decisions are result from the interplay between perceived autonomy, social influences, and the pursuit of status and identity within broader socio-economic structures (Carr, 2017).

The decision-making process for an individual contemplating a visit can generally be understood as a sequence that begins with awareness, followed by information gathering and an evaluation of personal needs and desires, culminating in a decision about whether the intended

destination can provide satisfactory experiences (Kim et al., 2017; Kotler & Armstrong, 2010). Factors influencing visiting decisions in tourism mirror those in other business sectors, with psychological variables such as needs, perceptions, memory, and attitudes playing a significant role (Halkiopoulou et al., 2022; Hollensen, 2003). Five primary factors influence the decision to visit a tourist destination: first, destination belief, which encompasses an individual's cognitive assessment; second, event satisfaction, reflecting the fulfilment of expectations; third, push motivation, driving tourists forward; fourth, attitudes toward the destination, shaped by positive word-of-mouth; and fifth, product receptivity, indicating a readiness to engage with the destination (Satya et al., 2019).

Psychological drivers such as anticipatory regret, intensified by social media urgency and “last chance” narratives, significantly influence travel choices by prompting faster decisions and prioritizing experiences perceived as fleeting or irreplaceable (Halkiopoulou et al., 2022). The rapid growth of social media platforms has increasingly shaped personal motivation-based visit decisions, which have become biased due to the massive exchange of information. This exchange assists tourists in achieving the ‘wisdom of the crowd’ (Frey & Van De Rijt, 2021; Kartajaya et al., 2019). Nevertheless, tourists continue to filter information from social media. Some sources of information are more trusted by tourists, including personal experiences, recommendations from friends and family, and online reviews on social media (Kim & Fesenmaier, 2008). In essence, it can be concluded that even a visit decision driven by the most personal motivations is fundamentally a social visit decision (Kartajaya et al., 2019).

Understanding the behavior and decisions of tourists in the context of pilgrimage tourism necessitates knowledge of the backgrounds and profiles of tourists. This understanding reveals the motivations of tourists, which encompass both mental and biological needs, subsequently unveiling the behaviors and visit decisions of tourists (Park & Yoon, 2009). According to Handriana et al. (2020), tourist motivations significantly influence visiting decisions in pilgrimage tourism, encompassing faith enhancement, inner peace, and divine guidance. Benefits include greater appreciation for life, increased mortality awareness, and heightened devotion to a higher power (Carvache-Franco et al., 2024). Understanding individual choices is essential for insights into collective decision-making within families, religious communities, or social groups on pilgrimage. Understanding individual choices offers valuable insights into collective pilgrimage decisions, illuminating the social, cultural, and psychological factors that shape group priorities and experiences (Hassani & Moghavvemi, 2020).

## 2.3 Collective Visitor Decision-Making

Collective decision-making is a cognitive process in which individuals evaluate alternatives and converge on a course of action. It aligns individual perspectives with group objectives through negotiation and consensus-building, even when opinions differ (Mirbagheri et al., 2023). The complexity increases compared to individual decision-making when group members with diverse backgrounds, knowledge, and preferences must reach an agreement through discussion and compromise (Garnier & Moussaïd, 2022; Sheth, 1973; Van Lange et al., 2012). Additionally, group members often become more susceptible to accepting advice and recommendations, potentially leading to the formation of a group mind that is less rational and more impulsive (Le Bon, 1897).

To achieve collective decisions or behaviors within a community, certain conditions must be met, including structural conduciveness, structural strain, belief growth, triggering factors, mobilization of action, and the functioning of social control mechanisms (Smelser, 1962). Collective behavior may also emerge when individuals share common emotions, resulting in a collective mood influencing collective action (Blumer, 1986). Common rationality is essential in collective decision-making. While individual rationality is relatively straightforward, it becomes more complex in collective contexts, where members rely on assumptions about others' behavior. Common rationality helps coordinate diverse perspectives, reducing conflicts and enhancing group cohesion (Amidu et al., 2019; Zha et al., 2023).

Li et al. (2024) categorize group decision-making into six models, divided into institutional and interpersonal hierarchies. Institutional power models include leader democracy (collaborative with high satisfaction), leader dominance (centralized control with mixed outcomes), and multiple leadership (fragmented authority leading to conflict and low satisfaction) (Kim, 2025). Interpersonal power models comprise influencer dominance (emotionally persuasive with moderate satisfaction), effective equality (mutual compromise yielding high satisfaction), and ineffective equality (lack of direction resulting in low satisfaction) (Brick et al., 2022). These models illustrate how hierarchical dynamics affect coordination, individual satisfaction, and the overall quality of decision-making in group tourism contexts.

Collective visitor decision-making involves individuals with distinct roles: the Initiator proposes the idea, the Influencer shapes opinions, the Decider has final authority, the Buyer manages transactions, and the User consumes the service (Keller & Kotler, 2016). These roles may overlap depending on group dynamics. The process is also influenced by group-related factors such as internal structure, past decisions, shared traditions, and cultural norms (Kawaguchi, 2024). In a broader societal context, community-based visitor decisions can be influenced by social factors like normative, informative, and identification influence. These

influences may manifest through word-of-mouth recommendations from previous visitors or trends on social media platforms (Cialdini & Goldstein, 2004). Collective decision-making in group travel is shaped by participants' budgets, time availability, and personal interests, with choices regarding activities and dining further influenced by the guidance of a tour guide or leader, and ultimately emerging through a collaborative process driven by peer influence and shared values (Song et al., 2018; Torres, 2015). To enhance the understanding of these dynamics, incorporating Social Identity Theory provides critical insights into the influence of group membership and social identities on collective decision-making

## **2.4 Social Identity Theory**

Social Identity Theory posits that an individual's sense of self is shaped by their membership in social groups, whether these groups are ascribed or voluntarily chosen. This theoretical framework elucidates how belonging to various social groups' influences an individual's behavior, attitudes, motivation, and decision-making processes, both on a personal level and collectively as a group member (Tajfel & Turner, 1979). This theory also originally stated that every person has two types of self: personal identity, which means an individual perceives and evaluates their unique personal attributes and close personal relationships, and social identity, which refers to how individuals see themselves with attributes shared with other members of an inclusive social category (Tajfel & Turner, 1979). An individual with a complex social identity possesses multiple distinct social identities that lack significant shared attributes, whereas a person with a simple social identity has intersecting social identities that share many compatible attributes (Hogg et al., 2017).

Social Identity theory initially focused on how individuals interact with members of social groups outside their own, but it has evolved to also examine interactions within their own group by evaluating how one adapts to and understands the group's prototype—an ambiguous configuration of attributes possessed by the group. The behaviors, traits, and attitudes that define the group and distinguish it from others are actualized by individuals within the group through self-categorization and self-perception (Abrams & Hogg, 2006; Hogg et al., 2017). When social identity becomes an integral part of an individual's personal identity, they seek reliable information about the group's identity and its associated prototype. The person who provides this information is often naturally regarded and accepted as a leader. Members look to them as dependable and legitimate sources of information about the group's identity and the characteristics of membership. This leader is trusted to prioritize the group's interests and frequently plays a crucial role in collective decision-making and behavior (Hogg et al., 2012).

### 3 Methods

This study employs a qualitative phenomenological research design aimed at exploring a phenomenon from the perspective of individuals who have experienced it (Tomaszewski et al., 2020). This aligns with the aim of the research to explore the decision-making process in collective visits by examining various individual perspectives on the phenomenon. The phenomenological research design was chosen for this study because it effectively captures the nuanced perceptions of participants and is commonly used to explore the experiences of specific groups or communities (Creswell & Poth, 2016).

#### 3.1 Sampling and Data Collection Process

In this study, 17 participants were selected using the purposive sampling technique. Such participants were selected based on specific characteristics or qualities that align with the study's aim. Purposive sampling targets participants who have specific traits or knowledge relevant to the research, ensuring the sample effectively meets the study's aim (Czernek-Marszałek & McCabe, 2024). The criteria for participants include leaders within groups or communities who have visited the pilgrimage site and play a key role in the decision-making process regarding the visit, as well as group members who have visited the site and can offer substantive insights into their experiences, perceptions, and emotional responses related to group decisions. The recruitment process involved several stages. Initially, a research permit was obtained from the management of pilgrimage tourism destination (i.e., Management of the Custodians of The Sepulchral Monument of Kanjeng Dalem Cikundul). Subsequently, during the recruitment phase, potential participants were provided with the details about the research, including their rights and data privacy. Subsequently, they were asked for their willingness to participate and requested to sign written informed consent forms. Following this, mutually agreeable interview schedules, whether in person or online, were determined, after which the first author conducted interviews with the participants.

Data collection for this study involved semi-structured interviews, featuring a set of open-ended questions complemented by follow-up probes regarding tourists' motivations for deciding to undertake group pilgrimage tours, the decision-making process for visiting pilgrimage destinations, group dynamics, social norms, and the hierarchy involved in this process. This method allowed participants the flexibility to provide comprehensive responses (Adeoye-Olatunde & Olenik, 2021). This qualitative method allows for a series of open-ended questions, facilitating the collection of detailed descriptive information and opinions from the participants (Toscano-Cruz et al., 2020). Each interview had an approximate duration of 40 minutes and took

place face-to-face, either at the pilgrimage tourism destination of The Sepulchral Monument of Kanjeng Dalem Cikundul or at the central office of the community. Additionally, some interviews were held online via zoom meeting upon the participants' request, which ensured their comfort and accommodated their preferences. Online interviews also provided flexibility in scheduling and enabled a broader geographical reach (Abdullah, Carr, & Lee, 2024), both of which were crucial for capturing a diverse range of perspectives. In total, 17 participants from 10 groups were interviewed, with detailed information presented in Table 1.

**Table 1 Participants Data**

<b>PSEUDONYM</b>	<b>AGE</b>	<b>OCCUPATION</b>	<b>ROLE IN THE GROUP</b>	<b>GROUP CODE</b>
Participant 1	18-25	Undergraduate Student	Group Member	Group 1
Participant 2	18-25	Undergraduate Student	Group Member	Group 2
Participant 3	18-25	Undergraduate Student	Group Member	Group 3
Participant 4	18-25	Employee	Group Member	Group 3
Participant 5	25-35	Teacher	Group Leader	Group 4
Participant 6	18-25	Employee	Group Member	Group 5
Participant 7	18-25	Employee	Group Member	Group 6
Participant 8	18-25	Employee	Group Member	Group 7
Participant 9	18-25	Islamic Boarding School Student	Group Member	Group 8
Participant 10	18-25	Undergraduate Student	Group Member	Group 9
Participant 11	18-25	Undergraduate Student	Group Member	Group 10
Participant 12	18-25	Islamic Boarding School Student	Group Member	Group 8
Participant 13	18-25	Islamic Boarding School Student	Group Member	Group 8
Participant 14	25-35	Islamic Boarding School Student	Group Member	Group 8
Participant 15	45-55	Religious Teacher	Group Leader	Group 8
Participant 16	45-55	Healthcare Professional	Group Member	Group 3

Participant 17	45-55	Teacher	Group Member	Group 3
----------------	-------	---------	--------------	---------

Participatory observation was conducted to gain direct insights into social interactions, intentions, emotions, and group dynamics, surpassing what can be understood from a third-person perspective. This method involved active engagement in community activities, offering valuable information on decision-making processes related to visits that interviews might miss (Klinke & Fernandez, 2023). Observations were conducted at the Sepulchral Monument of Kanjeng Dalem Cikundul and extended to the places of origin of participant groups who granted permission for the researcher to visit sites such as accessible boarding schools within Cianjur Regency. These visits were carried out on separate days from the pilgrimage site observations to ensure focused and contextually relevant data collection. The fieldwork period lasted 4 weeks, ending when data saturation was achieved.

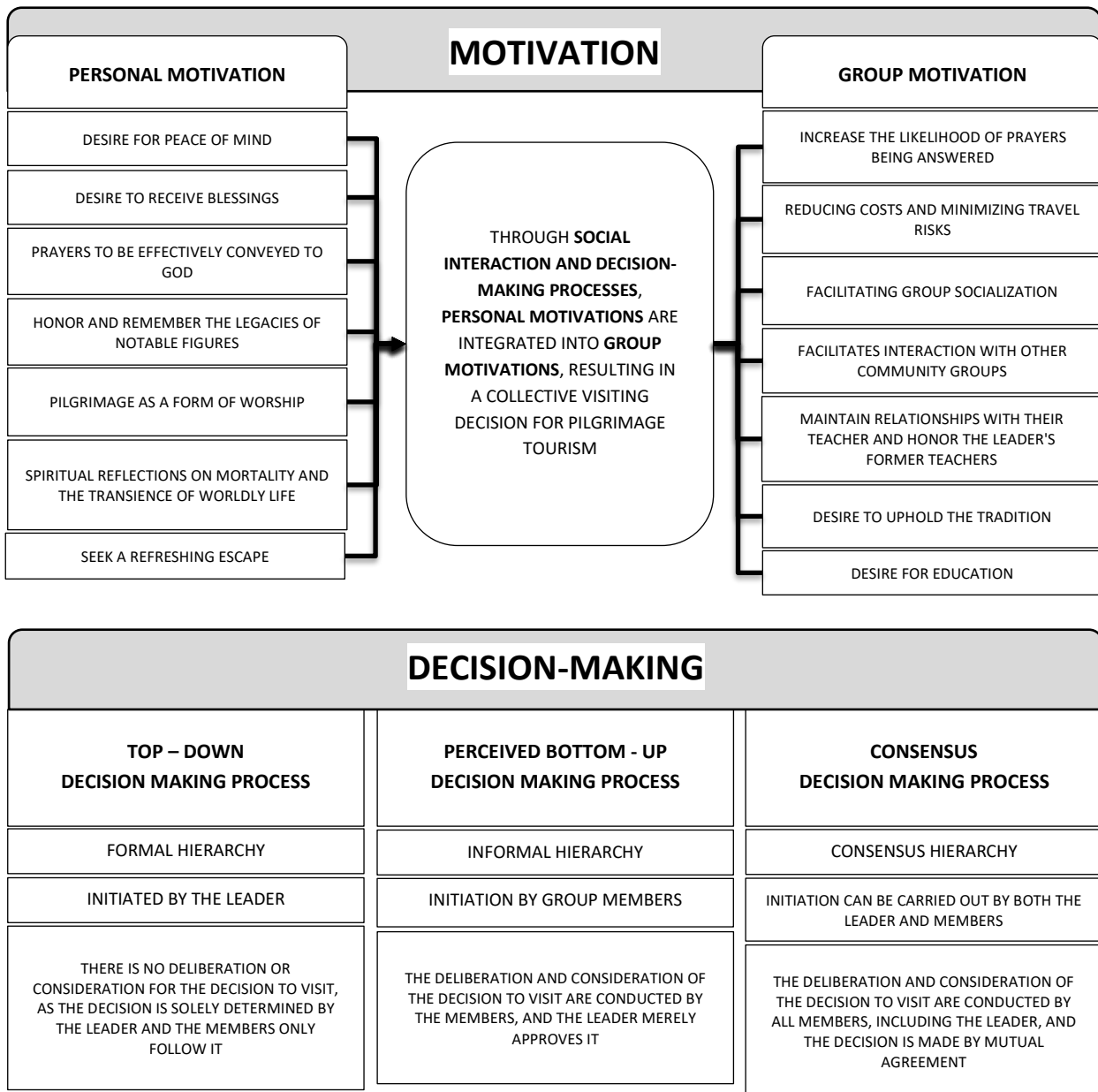
### 3.2 Data Analysis

The research took on an inductive approach and relied on received data, making the data processing process crucial for achieving the desired research outcomes. The data consisted of audio recordings and observation field notes. The audio recordings were transcribed into textual format, while the observation field notes already in written form, were used directly to facilitate the thematic analysis process. Thematic analysis was utilized as the data analysis technique to produce interpretative and comprehensive research results (Kahlke, 2014). This method was chosen for its flexibility in analyzing a diverse range of qualitative data sources, such as interviews, and observations. Thematic analysis facilitated the identification of emerging patterns and provided a more profound understanding of the research, thereby contributing to a nuanced and comprehensive interpretation of the findings (Naeem et al., 2023).

The steps involved in thematic analysis, as outlined by Walters (2016), were as follows: Initially, the first author engaged in an in-depth reading and analysis of the data to comprehend its context and content. This was followed by the coding process, where the first author systematically assigned codes to the data, labelling discrete data units provided by the participants. The subsequent step involved theme identification, where patterns and similarities among the codes were detected, leading to the identification of core, interrelated themes. These themes were then examined for connections, and their relationships were systematically reviewed. The foundational themes were synthesized into a coherent thematic structure. Finally, these structured themes were organized into a global thematic network, which provided a comprehensive summary of the data analysis outcomes. Subsequently, the second author

carefully reviewed the network to confirm it accurately reflected the core themes and properly organized related subthemes. Beyond checking thematic accuracy, this review also ensured the themes were not just relevant to the research but also fit well with the study’s aim. The data structure is presented in Figure 1.

**Figure 1. Data Structure**



### 3.3 Self-Reflexivity

The first and second authors were both born and raised in West Java, within an Islamic and Sundanese cultural context. The first author took the lead in the research project, overseeing data collection and analysis. Having grown up in Cianjur, where the study was conducted, he developed a strong belief in the cultural and spiritual significance of pilgrimage tourism. The

simplicity and tranquility that characterize pilgrimage tourism sparked his curiosity about why it is preferred over more modern tourist destinations. This curiosity became a driving force behind the research, as he sought to understand the underlying reasons for this preference. The first author's personal experiences with pilgrimage, which have largely been undertaken collectively with diverse groups, have shaped his perspectives on tourism, culture, and religion. His positionality within this community influences his approach to the study and interpretation of its findings. The authors recognize that cultural and emotional proximity to the research subject may introduce bias, but this awareness is integral to the research design. By critically reflecting on their positionality, the authors ensure a more nuanced understanding of the subject matter, where personal involvement is seen not as a limitation but as a source of deeper insight into the research findings.

The second author contributed to the development of the initial research ideas, assisted in designing the theoretical or conceptual framework underpinning the study, and reviewed both the data analysis and the presentation of findings to ensure their accuracy and rigor. Drawing on his understanding of pilgrimage tourism within the socio-cultural context of the research site, his background informed the research process, particularly in guiding the interpretation of the analysis and the underlying logic as conducted by the first author.

## **4 Findings and Discussion**

### **4.1 Motivation**

The decision to visit a destination, whether individually or collectively, is influenced by both spiritual/religious and secular motivations (Albayrak et al., 2018). Based on data analysis, motivations for visiting pilgrimage destinations can be categorized into two types: personal and group motivations. Personal motivations arise from an individual's internal drive or interest in the unique features or attractions of the destination, such as spiritual fulfillment, religious obligations, or a fascination with its cultural and historical significance (Almuhrzy & Alsawafi, 2017). These motivations are deeply personal but through social interactions and decision-making processes (Hogg et al., 2017). These personal motivations often evolve. Tourists engage in conversations and share their individual reasons for visiting, leading to an exchange of similar motivations, eventually forming group motivations.

#### **4.1.1 Personal Motivation**

In group pilgrimage tourism, individuals may begin with personal motivations that differ from the group's collective intent. Through self-categorization and depersonalization, they progressively adopt group norms and attitudes, fostering shared cognition and collective

motivation that led to a unified decision to undertake the pilgrimage together (Hogg et al., 2017). Data analysis reveals tourists are often motivated by a **desire for peace of mind** when engaging in pilgrimage tourism through the scenic beauty and natural surroundings, as well as through the religious rituals they perform, such as praying during the pilgrimage. Participant 14 described the pilgrimage as the best form of self-healing, stating, “Pilgrimage was the best form of self-healing. It benefited both physically and spiritually. Physically, we got to travel and visit places we had never been to. Spiritually, we engaged in pilgrimage, performed *dhikr* (remembrance of God), and found peace of mind”. This perspective is further supported by participatory observation conducted at a pilgrimage site situated on a forested hillside, accessible via approximately 170 ascending steps. At the summit stands a modest white pavilion that marks the sacred locus. The site is enclosed by tall, densely growing trees forming a natural canopy, which contributes to a secluded and contemplative ambiance. From this elevation, one can view undulating hills and a mist-covered horizon. In the quiet of the setting, the sound of pilgrims reciting prayers in rhythmic cadences becomes pronounced. This repetition induces a meditative state and reinforces a sense of spiritual calm and connection. This finding aligns with Jørgensen et al. (2020), who found that pilgrimage tourism provides mental health benefits, including self-reflection, emotional release, and peace, as well as physical improvements like better fitness and reduced chronic pain, ultimately enhancing spiritual growth and overall well-being.

Another significant personal motivation is driven by the **desire to receive blessings** or *karomah*, which means fortune or grace bestowed by God (Singh & Ahmad, 2021). Participants interpret this motivation in various ways. For instance, Participant 5 compared blessings to “water in a bowl”, suggesting that by honoring and praying for the religious figures at pilgrimage sites, the blessings would overflow, much like a bowl filled to the brim, and spill over to the pilgrims. This motivation also extends to aspirations for success and ease in worldly pursuits, such as career advancements and financial stability. As Participant 4 expressed, “There is also a longing for sustained prosperity and the creation of new opportunities”.

Participants are also motivated by a belief that performing pilgrimage allows their **prayers to be effectively conveyed to God**. Participants view the individuals they visit as intermediaries who can deliver their messages and prayers to God (Ebadi, 2016; Singh & Ahmad, 2021). However, this does not mean praying to the graves of these figures; rather, participants continue to pray to God while hoping that these revered individuals, who are seen as pious and influential in religion, act as intercessors. As Participant 14 explained, “Pilgrimage involves seeking Allah's help through the intercession of righteous individuals. By visiting the graves of saints, we hope their blessings convey our prayers to Allah, emphasizing the essence of pilgrimage as presenting

supplications to God through the intercession of the righteous”. This belief is deeply tied to the motivation to **honor and remember the legacies of notable figures**, known in Islam as *Takzim*. Participant 1 articulated, “*Takzim* is a form of respect for the services of scholars and figures who have spread Islam especially in Cianjur”. It reflects a profound respect for scholars and influential individuals who have significantly contributed to the spread of Islam. In many Muslim communities, this cultural heritage of venerating elders and scholars aligns with the religious duty of *Takzim*, making it a strong motivation for pilgrimage (Madjid et al., 2022).

Participants are driven to partake in pilgrimage tourism due to their perception of **pilgrimage as a form of worship mandated by the Prophet Muhammad**, thus considering it an integral component of religious observance. This perspective is reinforced by Islamic scholarship and *hadiths*, which underscore the spiritual importance of visiting the graves of revered scholars and pious individuals. Luz (2020) explores this concept, noting that such pilgrimages are viewed as spiritually equivalent to visiting the Prophet's grave, given that these scholars are regarded as inheritors of prophetic wisdom and virtues. Participant 14 explained, “The motivation stems not only from the teacher's command but also from scholars and prophets, as supported by authentic *hadith*. Visiting the graves of scholars and righteous individuals is seen as equally virtuous as visiting Prophet Muhammad's grave, as they are regarded as the prophets' inheritors”.

Participants personal motivations are closely linked to **spiritual reflections on mortality and the impermanence of worldly existence**. Consequently, pilgrimage tourism is pursued as an expression of gratitude for the life they have experienced. As Participant 2 articulated, “we become aware and introspective, realizing that life is temporary. We will eventually be like those who have passed away. This awareness reminds us that our time in this world is fleeting, and we too will follow them”. This motivation mirrors the findings of Almuhrzi and Alsawafi (2017), which explain that Omani Muslims primarily perform Umrah to express gratitude to Allah for His blessings, aligning closely with Islamic teachings that emphasize the importance of thanking Allah for His numerous spiritual and worldly favors.

Participants also **seek a refreshing escape** while participating in pilgrimage activities. Pilgrimage tourism offers an opportunity not only for spiritual enrichment but also for a change of pace from their routines. As Participant 8 elaborated, “If the pilgrimage destination is far, the first priority is usually religious tourism, followed by some refreshing activities. In my community, where everyone is already working, it is a way to combine a spiritual experience with relaxation. Pilgrimage tourism can also be a means to soothe the soul”. This motivation aligns with Wang et al. (2020) who identify tourists such as spiritual inquirers and accidental tourists, driven by spiritual enrichment and a break from daily routines. Spiritual inquirers seek personal solutions and

emotional relief, finding rejuvenation despite challenges. Accidental tourists, the largest group, join pilgrimage routes spontaneously for exploration and escape from everyday life. This multifaceted motivation often plays a significant role in shaping collective decision-making within a group.

#### 4.1.2 Group Motivation

Group motivation is the driving force behind members collectively deciding to visit pilgrimage destinations. The data analysis reveals that group pilgrimages are believed to offer greater spiritual and religious benefits, with larger groups (e.g., over 40 people) thought to **increase the likelihood of prayers being answered** compared to individual pilgrimages. As stated by Participant 13, “The advantages are, firstly, to make it more legitimate. There is a saying that the prayers of a group of more than 40 people are always answered. Secondly, it reduces risks during the journey and lowers costs, so traveling in a group is preferred”. This finding is supported by participatory observation, which revealed that pilgrims at the site sat cross-legged in tightly arranged, orderly rows facing the tomb. Male and female participants were seated separately to uphold modesty norms, yet remained in close proximity within their respective groups. Bodies were positioned shoulder to shoulder and knee to knee, forming compact configurations that embodied collective devotion. Prayers were led by a designated religious authority, who vocalized supplications while others responded together. These prayers sought divine mercy for the entombed figure and invoked blessings for personal well-being, healing, and prosperity. This combination of spiritual and practical benefits such as **reducing costs and minimizing travel risks** highlights the strong appeal of group pilgrimages. A study conducted by Ly et al. (2020) also found similar motivations for group pilgrimage tourism, revealing that participants perceived group prayers, especially those for others, as more effective. They also viewed it as a social activity and a form of support.

Pilgrimage tourism serves not only as a recreational activity or religious ritual but also as a means for **facilitating group socialization**. The shared journey fosters closer connections, mutual understanding, and enhances solidarity and harmony within the group (Buzinde et al., 2014). Participants feel that this experience strengthens relationships among group members. As Participant 11 stated, “Yes, during the pilgrimage, we become closer. In regular religious gatherings, especially for young people, we rarely interact with older individuals or those from distant areas. But during the pilgrimage, we truly get to meet and care for each other, needing each other more”. Pilgrimage tourism not only fosters socialization within groups but also **facilitates interaction with other community groups**. These social exchanges often occur at pilgrimage destinations, where participants can expand their relationships and connections,

sometimes forming very close bonds (Buzinde et al., 2014). Participant 9 emphasized the strong bonds formed, likening them to kinship: “When we go on pilgrimage, we frequently establish new kinship ties. Each journey results in the formation of new connections and friendships”.

Group pilgrimage tourism is often led by the group leader to **maintain relationships with their teacher and honor the leader's former teachers**. The leader, often referred to as an *ustadz* (Islamic religious teacher or scholar), plays a crucial role in guiding the group. As Participant 12 stated, “Pilgrimage is about maintaining connections, whether with the living or the deceased. It preserves the chain of knowledge among students and helps them understand who their teacher is, ensuring our teachings trace back to the Prophet by connecting with our teacher's teacher”. It must be acknowledged that the involvement of spiritual leaders, such as *ustadz*, plays a crucial role in guiding pilgrimage groups. Integrating spiritual care with leisure activities revitalizes religious practices and strengthens the bonds between community and their leaders (Kawashima, 2016). This integration aligns with Social Identity Theory, which suggests that individuals derive their identity from group affiliations. Rituals play a key role in reinforcing collective identity, enhancing a sense of belonging, and ensuring the transmission of cultural and religious practices across generations (Haller, 2023; Yalcin & Hopkins, 2025).

Group pilgrimage tourism is often motivated by the **desire to uphold the tradition** of *haul*, an annual pilgrimage undertaken to commemorate the death of a venerated religious figure. This tradition involves pilgrimage, religious gatherings, sermons, and cultural practices from the figure's home. Participant 11 explained the significance of the *haul* tradition, “*Haul* refers to the commemoration of the death of a notable figure or scholar, organized by their heirs or students. This is actually a tradition here. It is mandatory to hold this event annually as a form of our respect for them”. Participation in traditions such as *haul* strengthens group cohesion by fostering emotional ties to ancestral history through cultural practices. Collective remembrance unites the group, preserving legacies and affirming participants' identities (Yalcin & Hopkins, 2025). These practices not only express respect for the past but also play a critical role in maintaining continuity within the community, ensuring that cultural and historical connections remain relevant for future generations (Madjid et al., 2022).

Groups engaging in pilgrimage tourism are often motivated by the **desire for education**. Participants show an interest in learning about the history of Islamic propagation, the biographies of the figures being visited, and the historical significance of the pilgrimage destinations. The educational dimension of pilgrimage tourism significantly enhances the overall experience by integrating cognitive, religious, and environmental motivations (Robina-Ramírez & Fernández-Portillo, 2020). As Participant 8 explained, “The motivation is to seek knowledge from the

pilgrimage sites. When visiting these places, it's important to consider what kind of knowledge we can gain from the lives of the individuals commemorated there. This could be insights into their wisdom, patience in facing challenges, or any other valuable lessons they imparted during their lifetime". Lessons from pilgrimage tourism often inspire and motivate participants, leading to personal growth, heightened self-awareness, and a renewed sense of purpose (Greenia, 2018). Participant 7 noted, "As Muslims, we are motivated by the example of the *ulama* (respected Islamic scholars). We want to follow in their footsteps, or *naturkeun tapakna* in Sundanese". Individuals seek spiritual growth, aiming to internalize the virtues of revered figures and embody these qualities in daily life, enriching their personal and spiritual journeys (Van Knippenberg, 2023). This process was associated with transformative outcomes, including shifts in attitudes, strengthened moral convictions, and a deeper sense of purpose that extended beyond ritual observance (Haller, 2023).

## **4.2 Decision Making**

Following an examination of tourists' motivations whether individual or collective the discussion turns to the collective decision-making and planning processes involved in visiting pilgrimage destinations. This process varies from group to group, with no standardized mechanism or fixed sequence, it evolves uniquely within each group, influenced by specific contextual factors and organizational dynamics (Padin et al., 2016; Smallman & Moore, 2010). The methods and procedures for discussion and deliberation vary significantly across groups, including how discussions are conducted, the level of participation from members, and the strategies used to reach decisions (Padin et al., 2016). The data analysis reveals three distinct decision-making mechanisms shaped by diverse factors. Each mechanism provides a unique view of how groups navigate the complexities of decision making for pilgrimage visits, emphasizing the interplay of hierarchy, roles, and deliberative practices.

### **4.2.1 Top – Down Decision-Making Process**

The first decision-making mechanism is typically initiated by the group leader. This initiative may take the form of a directive or an invitation to undertake a pilgrimage, which other group members then follow voluntarily. In some groups, the leader often also serves as a teacher. Religious leaders, such as *ustadz*, guide their followers through a leadership approach that combines teaching with leading by example, often characterized by charisma, kindness, and moral integrity (Rahtikawatie et al., 2021). As Participant 1 explained, "My teacher, who is also our leader, never forces anyone to join a pilgrimage. Participation is voluntary, and those who choose not to join are not marginalized. He leads with kindness, making him a good role model with no anger or coercion". Such initiatives are seen as vital forms of spiritual guidance, offering

participants the chance to deepen their faith and understanding (Rahtikawatie et al., 2021). Observations further reveal that group members demonstrate deep reverence and devotion toward their *ustadz* through consistent, respectful behavior. They perform *salim* by taking his hand and bringing it to their forehead, lower their gaze or slightly bow their heads when passing by, and speak in soft, humble tones. Even in casual settings, their manner remains restrained and attentive. These embodied practices express more than courtesy. They reflect a moral structure in which the *ustadz*'s words are treated as authoritative guidance. The relationship is built on trust, admiration, and spiritual loyalty, shaping both individual conduct and group unity.

In this top-down decision-making process, group members typically follow the leader's directives, reflecting the group's hierarchical structure. This formal hierarchy influences how information is shared and decisions are made, with leaders playing a crucial role in guiding the group's decision on whether to undertake a pilgrimage (Whetsell et al., 2021). Norms and values guide participants to follow their leader, typically an *ustadz* or Islamic teacher, with a strong emphasis on loyalty and respect. The role of the *ustadz* as a leader, serving as both a moral and spiritual authority who embodies the group's identity, facilitates the internalization of shared norms among its members (Van Knippenberg, 2023). The guidance provided by the *ustadz* in this leadership role is viewed as legitimate and aligned with ethical and religious principles (Gavrilets, 2020). As Participant 14 stated, "In the *pesantren* (Islamic boarding school), we are taught to respect teachers, as a student's knowledge is believed to be blessed through their teachers. Therefore, we seek guidance from our teacher, trusting that they know what is best for us and the community". This hierarchical structure often helps prevent and efficiently resolve conflicts by deferring to the group leader's authority.

In this mechanism, deliberation on pilgrimage destinations is minimal, as members predominantly adhere to the leader's directives with limited divergence. While this approach facilitates expedited decision-making, it often curtails alternative suggestions, thereby constraining broader input and risking the omission of potentially valuable contributions from other group members (Gavrilets et al., 2016). As Participant 11 explained, "We usually agree on our pilgrimage destination in advance, ensuring everyone is on the same page. This way, there's no deviation from the plan, as everyone is committed to the agreed-upon destination from the start". The prioritization of group cohesion often leads to early consensus, which helps minimize conflict and streamline decision-making (Van Knippenberg, 2023). However, this dynamic can also suppress dissent and discourage critical evaluation, fostering groupthink and ultimately reducing the quality of decisions (Charles, 2024).

#### 4.2.2 Perceived Bottom - Up Decision-Making Process

The perceived bottom-up decision-making process for pilgrimage visits is generally initiated by group members, with the group leader primarily serving a permissive role. Senior members and individuals in administrative positions deliberate on the plans and, upon reaching a consensus, seek formal approval from the community leader. Following this approval, other group members are informed and invited to participate in the pilgrimage. This process exemplifies an informal hierarchy within the group, an implicit structure that organically arises from disparities in members' abilities and influence. This hierarchy plays a crucial role in shaping visit decisions, as individuals with greater experience and persuasive skills tend to naturally assume leadership positions (Yan & Yu, 2023). Their authority guides the group's direction, making their involvement key to reaching consensus before leader approval (Kawashima, 2016). As Participant 9 explained, "When it comes to pilgrimage matters, it's mostly the seniors and administrators who decide. They gather all the administrators and seniors first, so the new *santri* (students) just follow along to wherever the pilgrimage is planned". This behaviour arises from deeply rooted cultural norms and values that prioritize respect for and trust in older or more senior individuals. Elder veneration is often linked to depersonalized social attraction, a mechanism within Social Identity Theory in which individuals downplay personal preferences to align with prototypical group norms, such as age-based hierarchies (Khalaila et al., 2023).

The decision-making process for visits within this framework involves all group members without formal restrictions; however, not all members possess equal rights or influence. The discussion is predominantly guided by senior and experienced members, a dynamic shaped by the cultural context in which age and seniority significantly impact interpersonal relations. These individuals are often perceived as leader prototypes, as those who embody the group's core identity and values are more likely to emerge as legitimate and accepted leaders (Van Knippenberg, 2023). Social identity and group membership are pivotal in the decision-making process, fostering a cohesive approach (Horak & Arya, 2020). Participant 11 elucidated this phenomenon, "It likely stems from established norms. As a young person, I might want to suggest a destination but fear making a mistake, so I choose to follow along. In this community, especially among the Sundanese, we unconsciously avoid *ngalengkahan* (stepping over or bypassing) our elders". The deference to senior members, viewed as authoritative figures, engenders trust and compliance among the younger members. However, this reliance on seniority may constrain innovation and suppress divergent viewpoints (Lee et al., 2020). This interaction pattern emerged clearly in participatory observations at the *pasantren* (Islamic boarding school) where participants reside. Spatial and social arrangements emphasize seniority, with older members occupying

distinct areas and holding greater influence. Although group discussions and decision-making processes appear open to all, they typically occur in senior-only spaces. Junior members are often present but largely passive, as discussions are led and decisions shaped by senior figures, reflecting cultural norms that prioritize age and experience in communal leadership and deliberation.

In this mechanism, conflicts and differences of opinion occur more frequently compared to the top-down approach. These issues are resolved through a collective agreement among all group members, taking into account various factors such as costs, risks, and previously unvisited locations. Participant 1 explained, “When there's a difference of opinion on pilgrimage destinations, we discuss with the community to see which places most haven't visited. We prioritize closer locations to reduce travel distance and then discuss and compare costs before making a final decision”. However, it should be acknowledged that in this mechanism, the opinions of less experienced members carry less weight than those of senior members. While this can simplify decision-making and minimize conflict, fostering unity as members align with the decisions of more experienced individuals, it often sidelines the ideas of younger or less prominent members, making them hesitant to voice their perspectives (Lee et al., 2020).

#### **4.2.3 Consensus Decision Making Process**

In this decision-making process, all group members, including the leader, collaboratively participate in determining pilgrimage destinations. This mechanism emphasizes equal contribution and mutual agreement, ensuring that every member's voice is heard and considered (Rutka et al., 2023). Within groups utilizing this approach, the initiation of decisions is dynamic and can originate from either the group leader or other group members as explained by a participant 12, “Sometimes the idea to visit pilgrimage destination comes from the group member, like if we want to go somewhere next week, it could be an initiative from the group member”. In this mechanism, even less experienced group members can offer their opinions, which are valued by both the leader and more experienced members.

The discussion process is dynamic and democratic, giving all group members an equal voice, which fosters inclusivity and protects minority opinions. This approach builds consensus and ensures that final decisions reflect the collective will of the group. By involving everyone and listening to all perspectives, the process not only strengthens group cohesion but also has the potential to improve decision quality. Incorporating diverse viewpoints makes the decision-making process more thorough and leads to more effective outcomes, highlighting the value of active contributions from all members, regardless of experience (Liu et al., 2022; Rutka et al., 2023). As Participant 8 explained, “We hold deliberations because coordination is essential, as not everyone

can afford the transportation and accommodation costs. If a pilgrimage requires more funds, and someone wants to join but can't afford it, that's why we need to discuss and address these concerns before deciding to go”.

Due to the more open nature of the discussion compared to top-down and perceived bottom-up mechanisms, this approach is also more susceptible to conflicts and differences of opinion. The conflicts that arise may have a significant impact on the decision-making process (Sauermann, 2020). Participant 8 further explained, “Differences of opinion in deliberations are inevitable. The leader's role is to manage these differences, seek the majority's voice, and find a solution that ensures no one is disadvantaged, aiming for consensus”. When conflicts arise, resolution is typically achieved through majority voting. However, majority rule can lead to instability if disagreements are not adequately addressed, emphasizing the importance of consensus-building for stable collective decisions (Sauermann, 2020). The group often uses scheduled planning to prevent conflicts and differences of opinion. This approach is particularly effective when implementing long-term plans to ensure smooth participation and minimize disagreements. By setting clear expectations and timelines, the group can avoid last-minute conflicts and keep everyone on the same page (Sterling et al., 2019). As Participant 3 explained, “So, for each pilgrimage, it is usually scheduled, like for this month, we will go here. When there is a *haul*, and there is a *haul* tradition every year, it is set for this date, this month”. By emphasizing mutual respect and cooperation key elements of Social Identity Theory's concept of depersonalized social attraction the group is able to navigate potential conflicts and make decisions that balance subgroup identities with collective goals (Bochatay et al., 2019; Rathbone et al., 2023).

## 5 Conclusions

This study has revealed intricate phenomena related to motivations and the collective decision-making processes within the context of Islamic pilgrimage tourism in Indonesia. The decision to undertake pilgrimage journeys is shaped by a confluence of personal and group motivations, encompassing spiritual, religious, and practical dimensions.

Personal motivations arise from desire for peace of mind, to receive blessings, prayers to be conveyed to God, honor and remember the legacies of notable figures, pilgrimage as a form of worship, spiritual reflections on mortality and the transience of worldly life, and seek a refreshing escape. Through social interaction and decision-making process, these personal motivations often lead to collective group motivations that consist of increasing the likelihood of prayers being answered, reducing costs and minimizing travel risks, facilitating group socialization, facilitating

interaction with other community groups, maintaining relationships, fulfilling the desire to uphold tradition, and desire for education. Motivations for pilgrimage tourism in Indonesia are shaped by a combination of Islamic practices and local cultural influences, creating a unique form of pilgrimage tourism involving visits to sacred sites, charity, and communal rituals. These distinct practices set Indonesia apart from other Islamic countries and offer deeper insights into tourism motivations within the country's specific cultural and religious context.

Decision-making mechanisms for pilgrimage vary across groups, influenced by their dynamics. A top-down approach often prevails, with a leader like an *ustadz* directing plans and members following out of respect, potentially limiting broader participation. Conversely, a perceived bottom-up approach involves senior members leading discussions and seeking leader approval, which can suppress younger voices. A consensus-based mechanism fosters inclusivity through democratic discussions but may also lead to conflicts among members.

Understanding pilgrimage tourists' motivations and decision-making processes is critical for advancing tourism management and policymaking. For tourism managers, these insights enable the development of culturally attuned and strategically targeted marketing initiatives that foreground the spiritual, cultural, and social dimensions of pilgrimage experiences while accounting for the influence of group leaders in shaping collective decisions. For policymakers, the findings underscore the necessity of incorporating pilgrimage tourism into broader development and heritage management frameworks through improved accessibility, safety assurance, and preservation of site authenticity. Strengthening collaboration among governmental agencies, religious authorities, and local communities is essential to ensure that policy interventions balance spiritual values with sustainable development objectives, thereby fostering both visitor satisfaction and long-term destination resilience.

This study advances Social Identity Theory (SIT) within the context of collective pilgrimage tourism, a domain in which identity-based decision-making has received limited scholarly attention. It demonstrates that shared religious identity functions as the central mechanism through which pilgrimage groups deliberate, negotiate, and coordinate collective action. Guided by common spiritual objectives such as devotion, gratitude, and reflection, pilgrims align their decisions collectively rather than individually. This convergence of identity fosters normative consensus, mitigates uncertainty, and reinforces social cohesion through collective moral commitment and accountability. The study makes three principal theoretical contributions. First, it establishes the applicability of SIT in morally and spiritually significant decision contexts, illustrating how identity structures collective reasoning and legitimizes group authority. Second, it delineates boundary conditions, including ritual intensity, leadership salience, and institutional

norms, that modulate the influence of shared identity on group decision-making. Third, it explicates the cognitive mechanisms connecting shared identity with coordinated group action, revealing how identity-based norms guide reasoning and facilitate consensus.

The limitation of this study lies in its focus on Muslim pilgrims in West Java, where Islamic practices are significantly shaped by Sundanese cultural norms. While this context provides valuable insights into localized pilgrimage behaviours, it does not account for the broader diversity of practices across Muslim communities, where pilgrimage may carry different meanings, be influenced by distinct cultural traditions, or be undertaken individually rather than collectively. Therefore, the findings reflect a particular manifestation of Muslim pilgrimage, limiting their applicability to other Muslim communities with different cultural and religious contexts.

Future research can explore pilgrimage destinations from various religious backgrounds to provide broader insights and new perspectives on decision-making processes. Expanding the number of participants and examining other forms of collective decision-making in diverse tourism settings could lead to a more comprehensive understanding. Additionally, a quantitative approach could be employed in future studies, using the present research as a baseline for further exploration in different pilgrimage or tourism contexts. Future studies might also investigate the role of intergenerational influences on collective visiting decisions and examine how pilgrimage experiences shape post-pilgrimage behaviours, such as social interactions and community involvement.

## Bibliographic references

- Abdullah, T., Carr, N., & Lee, C. (2024). Conducting online interviews with hard-to-reach hospitality industry participants. *Journal of Qualitative Research in Tourism*, 5(1), 50-56. <https://doi.org/10.4337/jqrt.2024.01.04>
- Abrams, D., & Hogg, M. A. (2006). *Social identifications: A social psychology of intergroup relations and group processes*. Routledge. <https://doi.org/10.4324/9780203135457>
- Adeoye-Olatunde, O. A., & Olenik, N. L. (2021). Research and scholarly methods: Semi-structured interviews. *JACCP: Journal of the American College of Clinical Pharmacy*, 4(10), 1358–1367. <https://doi.org/10.1002/jac5.1441>
- Albayrak, T., Herstein, R., Caber, M., Drori, N., Bideci, M., & Berger, R. (2018). Exploring religious tourist experiences in Jerusalem: The intersection of Abrahamic religions. *Tourism Management*, 69, 285–296. <https://doi.org/10.1016/j.tourman.2018.06.022>
- Ali, S., Maharani, L., & Untari, D. (2019). Development of religious tourism in Bandar Lampung, Indonesia. *African Journal of Hospitality, Tourism and Leisure*, 8(5), 1–8. <https://doaj.org/article/def75f33f01f4d8394aa6f904e9a25b2>
- Almuhrzi, H. M., & Alsawafi, A. M. (2017). Muslim perspectives on spiritual and religious travel beyond Hajj: Toward understanding motivations for Umrah travel in Oman. *Tourism Management Perspectives*, 24, 235–242. <https://doi.org/10.1016/j.tmp.2017.07.016>
- Amidu, A.-R., Boyd, D., & Gobet, F. (2019). A study of the interplay between intuition and rationality in valuation decision making. *Journal of Property Research*, 36(4), 387–418. <https://doi.org/10.1080/09599916.2019.1687572>
- Aulet, S., & Duda, T. (2020). Tourism accessibility and its impact on the spiritual sustainability of sacred sites. *Sustainability*, 12(22), 9695. <https://doi.org/10.3390/su12229695>
- Bayih, B. E. (2018). Potentials and challenges of religious tourism development in Lalibela, Ethiopia. *African Journal of Hospitality, Tourism and Leisure*, 7(4), 1–17. <https://doaj.org/article/0cae5782a9c44216b3904b9e1d88d5f8>
- Blumer, H. (1986). *Symbolic interactionism: Perspective and method*. University of California Press.
- Bochatay, N., Bajwa, N. M., Blondon, K. S., Junod Perron, N., Cullati, S., & Nendaz, M. R. (2019). Exploring group boundaries and conflicts: A social identity theory perspective. *Medical Education*, 53(8), 799–807. <https://doi.org/10.1111/medu.13881>

- Bond, N., Packer, J., & Ballantyne, R. (2015). Exploring visitor experiences, activities and benefits at three religious tourism sites. *International Journal of Tourism Research*, 17(5), 471–481. <https://doi.org/10.1002/jtr.2014>
- Brick, D. J., Zhou, L., Chartrand, T. L., & Fitzsimons, G. J. (2022). Better to Decide Together: Shared Consumer Decision Making, Perceived Power, and Relationship Satisfaction. *Journal of Consumer Psychology*, 32(3), 387–405. <https://doi.org/10.1002/jcpy.1260>
- Buzinde, C. N., Kalavar, J. M., Kohli, N., & Manuel-Navarrete, D. (2014). Emic understandings of Kumbh Mela pilgrimage experiences. *Annals of Tourism Research*, 49, 1–18. <https://doi.org/10.1016/j.annals.2014.08.001>
- Carr, N. (2017). Re-thinking the relation between leisure and freedom. *Annals of Leisure Research*, 20(2), 137–151. <https://doi.org/10.1080/11745398.2016.1206723>
- Carvache-Franco, M., Carvache-Franco, W., Orden-Mejía, M., Carvache-Franco, O., Andrade-Alcivar, L., & Cedeño-Zavala, B. (2024). Motivations for the Demand for Religious Tourism: The Case of the Pilgrimage of the Virgin of Montserrat in Ecuador. *Heritage*, 7(7), 3719–3733. <https://doi.org/10.3390/heritage7070176>
- Charles, A. (2024). Groupthink in Individual Decision-Making. In A. Charles, *Sustainable Earnings in a Resilient Economic System* (pp. 1–20). Springer Nature Switzerland. [https://doi.org/10.1007/978-3-031-67573-7\\_1](https://doi.org/10.1007/978-3-031-67573-7_1)
- Cialdini, R. B., & Goldstein, N. J. (2004). Social influence: Compliance and conformity. *Annual Review of Psychology*, 55, 591–621. <https://doi.org/10.1146/annurev.psych.55.090902.142015>
- Cohen, E. (1992). Pilgrimage centers: Concentric and excentric. *Annals of Tourism Research*, 19(1), 33–50. [https://doi.org/10.1016/0160-7383\(92\)90105-X](https://doi.org/10.1016/0160-7383(92)90105-X)
- Collins-Kreiner, N. (2016). The lifecycle of concepts: The case of 'Pilgrimage Tourism'. *Tourism Geographies*, 18(3), 322–334. <https://doi.org/10.1080/14616688.2016.1155077>
- Creswell, J. W., & Poth, C. N. (2016). *Qualitative inquiry and research design: Choosing among five approaches*. Sage Publications.
- Czernek-Marszałek, K., & McCabe, S. (2024). Sampling in qualitative interview research: Criteria, considerations and guidelines for success. *Annals of Tourism Research*, 104, 103711. <https://doi.org/10.1016/j.annals.2023.103711>
- Deci, E. L., & Ryan, R. M. (2008). Self-determination theory: A macrotheory of human motivation, development, and health. *Canadian Psychology/Psychologie Canadienne*, 49(3), 182. <https://psycnet.apa.org/doi/10.1037/a0012801>

- Ebadi, M. (2016). Shrine pilgrimage (Ziyārat) in Turco-Iranian cultural regions. *International Journal of Religious Tourism and Pilgrimage*, 4(1), 7. <https://doi.org/10.21427/D74M8P>
- Frey, V., & Van De Rijt, A. (2021). Social Influence Undermines the Wisdom of the Crowd in Sequential Decision Making. *Management Science*, 67(7), 4273–4286. <https://doi.org/10.1287/mnsc.2020.3713>
- Garg, A., Misra, P., Gupta, S., Goel, P., & Saleem, M. (2021). Prioritizing motivators influencing intentions to visit spiritual destinations in India: an application of analytical hierarchical process (AHP) approach. *Journal of Tourism Futures*. <https://doi.org/10.1108/JTF-09-2021-0214>
- Garnier, S., & Moussaïd, M. (2022). We the swarm-Methodological, theoretical, and societal (r)evolutions in collective decision-making research. *Collective Intelligence*, 1(2), 26339137221133400. <https://doi.org/10.1177/26339137221133400>
- Gavrilets, S. (2020). The dynamics of injunctive social norms. *Evolutionary Human Sciences*, 2, e60. <https://doi.org/10.1017/ehs.2020.58>
- Gavrilets, S., Auerbach, J., & Van Vugt, M. (2016). Convergence to consensus in heterogeneous groups and the emergence of informal leadership. *Scientific Reports*, 6(1), 29704. <https://doi.org/10.1038/srep29704>
- Graburn, N. H. H. (1989). Tourism: The sacred journey. In V. Smith (Ed.), *Hosts and guests: The anthropology of tourism* (pp. 21–36). University of Pennsylvania Press.
- Greenia, G. D. (2018). What is pilgrimage? *International Journal of Religious Tourism and Pilgrimage*, 6(2), 3. <https://arrow.tudublin.ie/ijrtp/vol6/iss2/3>
- Griffin, K., & Raj, R. (2018). The importance of religious tourism and pilgrimage: Reflecting on definitions, motives and data. *The International Journal of Religious Tourism and Pilgrimage*, 5(3), 2–9. <https://doi.org/10.21427/D7242Z>
- Halkiopoulos, C., Antonopoulou, H., Gkintoni, E., & Aroutzidis, A. (2022). Neuromarketing as an Indicator of Cognitive Consumer Behavior in Decision-Making Process of Tourism destination-An Overview. In V. Katsoni & A. C. Șerban (Eds.), *Transcending Borders in Tourism Through Innovation and Cultural Heritage* (pp. 679–697). Springer International Publishing. [https://doi.org/10.1007/978-3-030-92491-1\\_41](https://doi.org/10.1007/978-3-030-92491-1_41)
- Hall, C. M., & Page, S. J. (2014). *The geography of tourism and recreation: Environment, place and space*. Routledge. <https://doi.org/10.4324/9780203796092>

- Haller, S. F. (2023). Pilgrimage and paradigm shifts: The role of experience in identity transformations. *International Journal of Religious Tourism and Pilgrimage*, 11(4), 3. <https://doi.org/10.21427/5D3A-VA82>
- Handriana, T., Yulianti, P., & Kurniawati, M. (2020). Exploration of pilgrimage tourism in Indonesia. *Journal of Islamic Marketing*, 11(3), 783–795. <https://doi.org/10.1108/JIMA-10-2018-0188>
- Hassani, A., & Moghavvemi, S. (2020). Muslims' travel motivations and travel preferences: The impact of motivational factors on Islamic service, hedonic and product preferences. *Journal of Islamic Marketing*, 11(2), 344–367. <https://doi.org/10.1108/JIMA-11-2018-0215>
- Hogg, M. A., Abrams, D., & Brewer, M. B. (2017). Social identity: The role of self in group processes and intergroup relations. *Group Processes & Intergroup Relations*, 20(5), 570–581. <https://doi.org/10.1177/1368430217690909>
- Hogg, M. A., Van Knippenberg, D., & Rast, D. E. (2012). The social identity theory of leadership: Theoretical origins, research findings, and conceptual developments. *European Review of Social Psychology*, 23(1), 258–304. <https://doi.org/10.1080/10463283.2012.741134>
- Hollensen, S. (2003). *Marketing management: A relationship approach*. Pearson Education.
- Horak, S., & Arya, B. (2020). Cultural context and cross-country behavioral differences in group decision-making. *International Studies of Management & Organization*, 50(2), 153–173. <https://doi.org/10.1080/00208825.2020.1758423>
- Iliev, D. (2020). The evolution of religious tourism: Concept, segmentation and development of new identities. *Journal of Hospitality and Tourism Management*, 45, 131–140. <https://doi.org/10.1016/j.jhtm.2020.07.012>
- Jalilvand, M. R., & Samiei, N. (2012). The impact of electronic word of mouth on a tourism destination choice: Testing the theory of planned behavior (TPB). *Internet Research*, 22(5), 591–612. <https://doi.org/10.1108/10662241211271563>
- Jørgensen, N. N., Eade, J., Ekeland, T. J., & Lorentzen, C. A. (2020). The processes, effects and therapeutics of pilgrimage walking the St. Olav Way. *International Journal of Religious Tourism and Pilgrimage*, 8(1), 6. <https://doi.org/10.21427/v0cc-7135>
- Kahlke, R. M. (2014). Generic qualitative approaches: Pitfalls and benefits of methodological mixology. *International Journal of Qualitative Methods*, 13(1), 37–52. <https://doi.org/10.1177/160940691401300119>
- Kartajaya, H., Kotler, P., & Hooi, D. H. (2019). Marketing 4.0: moving from traditional to digital. In *World Scientific Book Chapters*, (pp. 99–123). [https://doi.org/10.1142/9789813275478\\_0004](https://doi.org/10.1142/9789813275478_0004)

- Kato, K., & Prozano, R. N. (2017). Spiritual (walking) tourism as a foundation for sustainable destination development: Kumano-kodo pilgrimage, Wakayama, Japan. *Tourism Management Perspectives*, 24, 243–251. <https://doi.org/10.1016/j.tmp.2017.07.017>
- Kawaguchi, S. (2024). The Effect of Cultural Norms on Group Decision-Making in Japanese Corporations. *Frontiers in Management Science*, 3(5), 70–75. <https://doi.org/10.56397/FMS.2024.10.07>
- Kawashima, T. D. (2016). Travel agencies and priests as spiritual leaders: The merits of collaboration. *Tourist Studies*, 16(1), 40–56. <https://doi.org/10.1177/1468797615588430>
- Keller, K., & Kotler, P. (2016). *Marketing Management*, 15th Global Edition, Pearson.
- Kessler, K. (2015). Conceptualizing mosque tourism: A central feature of Islamic and religious tourism. *International Journal of Religious Tourism and Pilgrimage*, 3(2), 2. <https://doi.org/10.21427/D7RB0G>
- Khalaila, R., Dasgupta, J., & Sturm, V. (2023). The neuroscience of respect: Insights from cross-cultural perspectives. *Frontiers in Psychology*, 14, 1259474. <https://doi.org/10.3389/fpsyg.2023.1259474>
- Kim, B., Kim, S., & King, B. (2020). Religious tourism studies: Evolution, progress, and future prospects. *Tourism Recreation Research*, 45(2), 185–203. <https://doi.org/10.1080/02508281.2019.1664084>
- Kim, C. (2025). Balance or Highlight? The Impact of Power on Consumer Choices for Joint Consumption. *Asia Marketing Journal*, 26(4), 224–242. <https://doi.org/10.53728/2765-6500.1640>
- Kim, H., & Fesenmaier, D. R. (2008). Persuasive design of destination web sites: An analysis of first impression. *Journal of Travel Research*, 47(1), 3–13. <https://doi.org/10.1177/0047287507312405>
- Kim, M. J., Park, J. Y., Lee, C.-K., & Chung, J. Y. (2017). The role of perceived ethics in the decision-making process for responsible tourism using an extended model of goal-directed behavior. *관광연구저널*, 31(4), 5–25. <https://doi.org/10.21298/IJTHR.2017.4.31.4.5>
- Klinke, M. E., & Fernandez, A. V. (2023). Taking phenomenology beyond the first-person perspective: Conceptual grounding in the collection and analysis of observational evidence. *Phenomenology and the Cognitive Sciences*, 22(1), 171–191. <https://doi.org/10.1007/s11097-021-09796-1>
- Kotler, P., & Armstrong, G. M. (2010). *Principles of marketing*. Pearson Education India.

- Kyriakaki, A., Stavrinoudis, T., & Daskalopoulou, G. (2020). Investigating the Key Factors Influencing the International Tourists' Decision-Making on Choosing a Destination. In V. Katsoni & T. Spyriadis (Eds.), *Cultural and Tourism Innovation in the Digital Era* (pp. 335–352). Springer International Publishing. [https://doi.org/10.1007/978-3-030-36342-0\\_27](https://doi.org/10.1007/978-3-030-36342-0_27)
- Le Bon, G. (1897). *The Crowd: A Study of the Popular Mind*. Macmillan.
- Lee, C.-K., Ahmad, M. S., Petrick, J. F., Park, Y.-N., Park, E., & Kang, C.-W. (2020). The roles of cultural worldview and authenticity in tourists' decision-making process in a heritage tourism destination using a model of goal-directed behavior. *Journal of Destination Marketing & Management*, 18, 100500. <https://doi.org/10.1016/j.jdmm.2020.100500>
- Li, C., Li, L., & Liu, H. (2024). Decision as ritual: How power structure affects collective tourism destination decision-making. *Journal of Hospitality and Tourism Management*, 60, 373–383. <https://doi.org/10.1016/j.jhtm.2024.08.010>
- Liu, X., Xu, Y., Gong, Z., & Herrera, F. (2022). Democratic consensus reaching process for multi-person multi-criteria large scale decision making considering participants' individual attributes and concerns. *Information Fusion*, 77, 220–232. <https://doi.org/10.1016/j.inffus.2021.07.023>
- Luz, N. (2020). Pilgrimage and religious tourism in Islam. *Annals of Tourism Research*, 82, 102915. <https://doi.org/10.1016/j.annals.2020.102915>
- Ly, A. L., Saide, A. R., & Richert, R. A. (2020). Perceptions of the Efficacy of Prayer and Conventional Medicine for Health Concerns. *Journal of Religion and Health*, 59(1), 1–18. <https://doi.org/10.1007/s10943-018-0704-1>
- MacCannell, D. (1973). Staged authenticity: Arrangements of social space in tourist settings. *American Journal of Sociology*, 79(3), 589–603. <https://doi.org/10.1086/225585>
- Madjid, A., Latief, H., & Fauzan, A. (2022). Honoring the Saint through Poetry Recitation: Pilgrimage and the Memories of Shaikh Abdurrahman Siddiq Al-Banjari in Indragiri Hilir. *Religions*, 13(3), 261. <https://doi.org/10.3390/rel13030261>
- McKercher, B. (2002). Towards a classification of cultural tourists. *International Journal of Tourism Research*, 4(1), 29–38. <https://doi.org/10.1002/jtr.346>
- Mihai, V. C., Dumitras, D. E., Oroian, C., Chiciudean, G. O., Arion, F. H., & Mureșan, I. C. (2023). Exploring the factors involved in tourists' decision-making and determinants of length of stay. *Administrative Sciences*, 13(10), 215. <https://doi.org/10.3390/admsci13100215>

- Mirbagheri, S. M., Rafiei Atani, A. O., & Parsanejad, M. (2023). The Effect of Collective Decision-Making on Productivity: A Structural Equation Modeling. *SAGE Open*, 13(4), 21582440231219046. <https://doi.org/10.1177/21582440231219046>
- Naeem, M., Ozuem, W., Howell, K., & Ranfagni, S. (2023). A Step-by-Step Process of Thematic Analysis to Develop a Conceptual Model in Qualitative Research. *International Journal of Qualitative Methods*, 22, 16094069231205789. <https://doi.org/10.1177/16094069231205789>
- Nair, B. B., & Dileep, M. R. (2021). Drivers of Spiritual Tourism: A Destination-Specific Approach. *The International Journal of Religious Tourism and Pilgrimage*, 9(5), 1–12. <https://doi.org/10.21427/8VK2-JB56>
- Nilashi, M., Abumalloh, R. A., Alrizq, M., Alghamdi, A., Samad, S., Almulihi, A., Althobaiti, M. M., Ismail, M. Y., & Mohd, S. (2022). What is the impact of eWOM in social network sites on travel decision-making during the COVID-19 outbreak? A two-stage methodology. *Telematics and Informatics*, 69, 101795. <https://doi.org/10.1016/j.tele.2022.101795>
- Olsen, D. H. (2010). Pilgrims, tourists and Max Weber's "ideal types". *Annals of Tourism Research*, 37(3), 848–851. <https://doi.org/10.1016/j.annals.2010.02.002>
- Padin, C., Svensson, G., & Wood, G. (2016). A model of pilgrimage tourism: Process, interface, people and sequence. *European Business Review*, 28(1), 77–95. <https://doi.org/10.1108/EBR-01-2015-0003>
- Park, D.-B., & Yoon, Y.-S. (2009). Segmentation by motivation in rural tourism: A Korean case study. *Tourism Management*, 30(1), 99–108. <https://doi.org/10.1016/j.tourman.2008.03.011>
- Pourtaheri, M., Rahmani, K., & Ahmadi, H. (2012). Impacts of religious and pilgrimage tourism in rural areas: The case of Iran. *Journal of Geography and Geology*, 4(3), 122. <https://doi.org/10.5539/jgg.v4n3p122>
- Rahtikawatie, Y., Chalim, S., & Ratnasih, T. (2021). Investigating the Role of Religious Leadership at Indonesia's Islamic Boarding Schools in the Sustainability of School Management. *Eurasian Journal of Educational Research*, 96, 51–65. <https://doi.org/10.14689/ejer.2021.96.4>
- Raje, K. (2025). *Religious Tourism Market Report 2025 (Global Edition)*. Cognitive Market Research. <https://www.cognitivemarketresearch.com/religious-tourism-market-report>
- Rathbone, J. A., Cruwys, T., Stevens, M., Ferris, L. J., & Reynolds, K. J. (2023). The reciprocal relationship between social identity and adherence to group norms. *British Journal of Social Psychology*, 62(3), 1346–1362. <https://doi.org/10.1111/bjso.12635>

- Robina-Ramírez, R., & Fernández-Portillo, A. (2020). What role does tourists' educational motivation play in promoting religious tourism among travellers? *Annals of Leisure Research*, 23(3), 407-428. <https://doi.org/10.1080/11745398.2018.1561309>
- Rutka, R., Wróbel, P., Wycinka, E., & Czerska, M. (2023). Team members' direct participation in decision-making processes and the quality of decisions. *Journal of Entrepreneurship, Management and Innovation*, 19(3). <https://doi.org/10.7341/20231935>
- Satya, M. T., Yudistria, Y., Asdar, M., & Munir, A. (2019). The Development of a Marketing Tourism Model Toward Intention to Visit and Decision to Visit in Leading Tourism Object. *Journal of Management Practices, Humanities and Social Sciences*, 3(1), 12–18. <https://doi.org/10.33152/jmphss-3.1.3>
- Sauermann, J. (2020). On the instability of majority decision-making: Testing the implications of the 'chaos theorems' in a laboratory experiment. *Theory and Decision*, 88(4), 505–526. <https://doi.org/10.1007/s11238-019-09741-4>
- Sheth, J. N. (1973). A model of industrial buyer behavior. *Journal of Marketing*, 37(4), 50–56. <https://doi.org/10.1177/002224297303700408>
- Singh, R. S., & Ahmad, S. (2021). Geography of Pilgrimage with Special Reference to Islam. *Space and Culture, India*, 8(4), 7–21. <https://doi.org/10.20896/saci.v8i4.1102>
- Smallman, C., & Moore, K. (2010). Process Studies of Tourists' decision-Making. *Annals of Tourism Research*, 37(2), 397–422. <https://doi.org/10.1016/j.annals.2009.10.014>
- Smelser, N. J. (1962). *Theory of collective behavior*. New York: Free Press. <https://doi.org/10.1037/14412-000>
- Smith, V. L. (1992). Hosts and guests revisited. *American Behavioral Scientist*, 36(2), 187–199. <https://doi.org/10.1177/0002764292036002006>
- Song, H., Wang, Y., & Sparks, B. A. (2018). How do young Chinese friendship groups make travel decisions? A content and interaction process analysis. *Journal of Travel & Tourism Marketing*, 35(6), 772–785. <https://doi.org/10.1080/10548408.2017.1421117>
- Sterling, E. J., Zellner, M., Jenni, K. E., Leong, K., Glynn, P. D., BenDor, T. K., Bommel, P., Hubacek, K., Jetter, A. J., & Jordan, R. (2019). Try, try again: Lessons learned from success and failure in participatory modeling. *Elementa: Science of the Anthropocene*, 7, 9. <https://doi.org/10.1525/elementa.347>

Tajfel, H., & Turner, J. C. (1979). An integrative theory of intergroup conflict. In W. G. Austin & S. Worchel (Eds.), *The social psychology of intergroup relations* (pp. 33-47). Monterey, CA: Brooks/Cole

Timothy, D., & Olsen, D. (Eds.). (2006). *Tourism, Religion and Spiritual Journeys* (1st ed.). Routledge. <https://doi.org/10.4324/9780203001073>

Torres, E. N. (2015). The influence of others on the vacation experience: An ethnographic study of psychographics, decision making, and group dynamics among young travelers. *Journal of Hospitality Marketing & Management*, 24(8), 826–856. <https://doi.org/10.1080/19368623.2015.960991>

de la O Toscano-Cruz, M., González-Falcón, I., Gómez-Hurtado, I., & Rodríguez, M. D. P. G. (2020). Educational Counseling and Temporary Language Adaptation Classrooms: A Study through In-Depth Interviews. *Sustainability*, 12(24), 1-19. <https://doi.org/10.3390/su122410433>

Tribe, J. (2020). *The economics of recreation, leisure and tourism*. Routledge. <https://doi.org/10.4324/9780429278259>

Van Knippenberg, D. (2023). Developing the social identity theory of leadership: Leader agency in leader group prototypicality. *Social and Personality Psychology Compass*, 17(4), e12739. <https://doi.org/10.1111/spc3.12739>

Van Lange, P. A., Kruglanski, A. W., & Higgins, E. T. (2012). Handbook of theories of social psychology. *Choice Reviews Online*, 49(09), 49–5135. <https://doi.org/10.5860/choice.49-5135>

Walters, T. (2016). Using Thematic Analysis in Tourism Research. *Tourism Analysis*, 21(1), 107–116. <https://doi.org/10.3727/108354216X14537459509017>

Wang, J., Luo, Q., Huang, S. S., & Yang, R. (2020). Restoration in the exhausted body? Tourists on the rugged path of pilgrimage: Motives, experiences, and benefits. *Journal of Destination Marketing & Management*, 15, 100407. <https://doi.org/10.1016/j.jdmm.2019.100407>

Weaver, D. B., & Lawton, L. (2014). *Tourism management*. John Wiley & Sons Australia, Ltd.

Wertenbroch, K., Schrift, R. Y., Alba, J. W., Barasch, A., Bhattacharjee, A., Giesler, M., Knobe, J., Lehmann, D. R., Matz, S., Nave, G., Parker, J. R., Puntoni, S., Zheng, Y., & Zwebner, Y. (2020). Autonomy in consumer choice. *Marketing Letters*, 31(4), 429–439. <https://doi.org/10.1007/s11002-020-09521-z>

Whetsell, T. A., Kroll, A., & DeHart-Davis, L. (2021). Formal hierarchies and informal networks: How organizational structure shapes information search in local government. *Journal of Public Administration Research and Theory*, 31(4), 653–669. <https://doi.org/10.1093/jopart/muab003>

- Willson, G. B. (2016). Conceptualizing spiritual tourism: Cultural considerations and a comparison with religious tourism. *Tourism Culture & Communication*, 16(3), 161–168. <https://doi.org/10.3727/109830416X14750895902927>
- Wu, C. H.-J., & Mursid, A. (2020). Loyalty motivations for religious tourism: Indonesian Muslim travelers umrah participating in umrah pilgrimage to Mecca, Saudi Arabia. *Tourism Review*, 75(2), 466-478. <https://doi.org/10.1108/TR-11-2018-0155>
- Yalcin, E., & Hopkins, N. (2025). Identity enactment as a social accomplishment: Shared identity and the provision of mutual support amongst pilgrims undertaking the Hajj. *British Journal of Social Psychology*, 64(2), e12796. <https://doi.org/10.1111/bjso.12796>
- Yan, A., & Yu, M. (2023). Board Informal Hierarchy and Digital Transformation: Evidence From Chinese Manufacturing Listed Companies. *SAGE Open*, 13(4), 21582440231219086. <https://doi.org/10.1177/21582440231219086>
- Yasin, R., Jauhar, J., Rahim, N. F. A., Namoco, S., & Bataineh, M. S. E. (2020). COVID-19 and Religious Tourism: An overview of impacts and implications. *International Journal of Religious Tourism and Pilgrimage*, 8(7), 155–162. <https://doi.org/10.21427/f4j9-cf82>
- Pradana, M. Y. A., Wisadirana, D., & Rozuli, A. I. (2024). Integration of Islamic religious values and Javanese culture in the development of pilgrimage tourism in Ngawonggo, Indonesia. *International Journal of Religious Tourism and Pilgrimage*, 11(6), Article 11. <https://doi.org/10.21427/YC3M-DC65>
- Zamani-Farahani, H., & Eid, R. (2016). Muslim world: A study of tourism & pilgrimage among OIC Member States. *Tourism Management Perspectives*, 19, 144–149. <https://doi.org/10.1016/j.tmp.2015.12.009>
- Zha, Q., Cai, J., Gu, J., & Liu, G. (2023). Information learning-driven consensus reaching process in group decision-making with bounded rationality and imperfect information: China's urban renewal negotiation. *Applied Intelligence*, 53(9), 10444–10458. <https://doi.org/10.1007/s10489-022-04019-9>