

Commodification of Pilgrimage to The Holy Land of Jerusalem
Critical Study of Spiritual Tourism and the Advertising Power
Based on Adorno's Critical Theory

ABSTRACT

Commodification as a shift from use value to exchange value does happen to various aspects of culture, including religious values and practices. Religions cannot avoid commodification. Almost all aspects of religions have experienced it - symbols, clothings, or rituals. One example is the commodification of the pilgrimage to the Holy City of Jerusalem by the producers of culture industry, resulting in "danger" with regard to the degradation of the essence of pilgrimage into a mere entertainment value (for pilgrims) and into a profitable business prospect. They use advertising instruments as the main promotional media.

Using a critical paradigm, this study seeks (1) to reveal the form and process of the commodification of values and the practices of pilgrimage to the Holy Land (2) how the power of advertising distributes the meaning and value of the pilgrimage in shaping, accommodating, and attracting interest, and meeting people's needs of spirituality and the implications to their sustainable reality. This research mainly uses the reference to Adorno's thinking about the critique of the commodification that ends in negativity. The ultimate goal of this study is to use the concept of reconstruction as a criticism of Adorno's deconstruction in overcoming total negativity by building emancipation, participation and communication that synthesizes rationality of enlightenment and philosophical reflection so that at the same time surpasses (*aufhebung*) claims of unilateral progress by rationality of the mind by opening the other side of enlightenment rationality, including rational emotion or irrational faith, as something rational.

This qualitative approach found that the capital owners of the pilgrimage trip to the Holy Land of Jerusalem and its surroundings commodify the content that is originated from religious values and practices, in order to obtain maximum profits. Advertising media power is the main instrument of promotion and the dissemination of new values in religious life is designed to transform existing values. This study found a dilemmatic and ironic conditions, thus an action plan and a struggle are planned, by increasing bargaining power with capital owners, emphasizing that they could survive if they accommodate and carry humanitarian development values; humans return to their nature.

Keywords: commodification, religious practices and values, pilgrimage to the Holy Land, advertising inoculation, Adorno.

Background of Study

The incoming of industries that commodify religious products has colored the value and meaning of religiosity for the people. The nuances of religious life are influenced by clothing designs, the use of accessories, and the use of certain symbols as embodiments of religious values shifting into exchange-value products. This has made many people trapped in the process of interpreting "religion" for themselves due to the many products offering the meaning and ideology of paid life. The commodification is not only about ornaments or material symbols, but also touches the area of practices of religious rituals that bind human needs, lifestyles, and religiosity as the motives for their production. The practice and values of religious rituals become a potential commodity in the development of especially tourism industry.

The tourism industry on its journey commodifies religious rites, especially pilgrimage rites that cannot be separated from archaeological sites, wrapping it in a new nuance called

spiritual tourism. This spiritual tourism industry has a stable prospect compared to other tourism industries. As long as the implementation of religious teachings with its historical aspects and archeology still persists, this particular field of tourism will survive, and even expand. Merging spiritual aspects with physical activities such as holidays, cultural tourism and other aspects of tourism development, will form a "beautiful conspiracy" for tour operators, as the market is stable with repeated high-season visits. It is important to note that there are many new facilities and religious purposes emerging which are not always recognized by tourist authorities - therefore are not always listed on every tourism map - but still attract a great number of pilgrims and visitors.

The prospect of the development of spiritual tourism based on pilgrimage rituals is very positive and rapid. One of the main factors is that religion cannot be separated from pilgrimage, as it is an aspect of the implementation of human nature as *Homo Viator*, a creature whose life is a pilgrimage. No wonder almost all religions have their main destination of pilgrimage such as Islam to Mecca, Medina, Jerusalem, Christianity/Catholicism to various places in Europe and Jerusalem, Hinduism to Kumbh Mela, Buddha to Lumbini, and so forth. These places are always crowded with pilgrims from all over the world taking a sacred journey, implementing the religious values they believe in. The will to visit these places are considered sacred, while at the same time opens opportunities for industry players to gain high profits.

The process of commodifying the pilgrimage of the Holy City of Jerusalem by culture industry producers has resulted in "danger", which is the degradation of the essence of pilgrimage into a mere entertainment (for pilgrims) and an arena for profitable business. They use advertising instruments as the main promotional media. The danger is understood as the neglect of the nature of the pilgrimage ritual as a human way for a "sinful" person to purify (holiness) his actual actions (*eo ipso*). Industrial packages in advertising promotion, and the facilities and accommodations shadows the content or essence of pilgrimage which in Adorno's thinking becomes total negativity. Negativity is also caused by the deconstruction of the dogmatic theological dimensions in the practice of commodifying the pilgrimage to the Holy City of Jerusalem in the cultural space. Deconstruction occurs through advertising as a representation of the power of media. The power of "business" advertising is displayed as "messianic consciousness" with regard to purification and redemption, which starts from the daily small things of praying experience, or in the Adorno language referred to as *Minima Moralia* (human daily life). The commodification of pilgrimage has clearly threatened and deceived human existence as an independent and free person who was navigated by (fake) advertising into human beings as individuals and personas. This study specifically has a main stand point considered a measure of novelty, including the concept of reconstruction to be used as a criticism of Adorno's deconstruction in overcoming total negativity by building emancipation, participation and communication (dialogue) that synthesize the rationality of enlightenment and philosophical reflection so that at the same time transcend (*aufhebung*) claims of unilateral progress by rationality of the mind, opening the other side of enlightenment rationality, including rational emotion or irrational faith as something rational. Hopefully, the commodification of pilgrimage in the form of spiritual tourism can be interpreted as an effort to restore humanity to its nature.

Purpose of Study

Based on the background, this study aims to 1) reveal the form and process of the commodification of values and the practice of pilgrimage to the Holy Land, 2) reveal how the power of advertising distributes the meaning and value of pilgrimage in shaping, accommodating, and attracting interest in fulfilling the religious and spiritual needs of the people and their implications for a sustainable reality.

Literature Review

Commodification has targeted the space and practices for spirituality and religiosity. Various studies have revealed and examined this. The commodification of religious-based local wisdom concerning the socio-cultural-religious region is experienced by the Buddhist community in Chiangkan, Thailand. Nattapon Meekaew & Somsak Srisontisuk in 2012 conducted a research with the Chiangkhan editorial: *Cultural Commodification for Tourism and Its Impact on Local Community*.¹ In this study, the processes and patterns of cultural commodification are presented, specifically about how they are carried out of the interests of tourism and their impact on the lives of local communities. Everything in the area was actually a local wisdom, as local people did not demand compensation or certain payments, because they considered it to be part of the obedience to the practices and values they believed in as Buddhists (Meekaew & Srisontisuk, 2012).

Furthermore, Jahanzeeb Qurashi in his 2017 research entitled "*Commodification of Islamic Religious Tourism: from Spiritual to Touristic Experience*",² critically explores the extent to which Islamic pilgrims' spiritual experiences are being transformed into tourist experiences as a result of commodifying contemporary pilgrimage, and reviews the issues and efforts to overcome all the consequences of the commodification of the pilgrimage. Qurashi refers to the result from the focus group in the introductory study on British pilgrims who have performed the Hajj in the past three years, and accurate data sources from the government of Saudi Arabia, Hajj Travel Companies, Hajj Infrastructure Corporations, and Hajj participants from various "levels of the pilgrimage package", proving that the pilgrimage has undergone a process of commodification; it not only turns religious experiences into more 'tours', but also creates comfort and luxury that are beyond just a pilgrimage. The most interesting thing is, the Hajj is transformed into an experience of "high value brands" that have implications for religious tourism activities in general (Qurashi, 2017: 89).

Commodification of religious content also occurs in the local Islamic community in Indonesia. Hafizah Awalia in 2017 conducted a study entitled "*NTB Halal Tourism Commodification in Promoting Islamic Tourism Destinations in Indonesia*",³ focusing on new concepts of halal tourism as a new brand promoting tourism industry in NTB province. The label of "Halal" that usually involves food, desires, instincts, etc., can actually be applied to tourism objects. Commodification with the promotion of advertisements titled "halal tourism" targeting Muslim tourists on the pretext and promotion of services referring to Islamic rules (Awalia, 2017).

Commodification with the content of religious rites and sites is of high value in the prospect of the tourism industry. Advertising media utilizes film creativity. With regard to the commodification of the religious space at the pilgrimage ceremony of the Coptic Church Marinathe Martyr in Old Egypt Cairo, Angie Heo in 2013 discussed it in "Money and

¹ This journal was presented by Nattapon Meekaew & Somsak Srisontisuk at 4th International Conference on Humanities and Social Sciences April 21st, 2012 Faculty of Liberal Arts, Prince of Songkla University, Thailand and It was published by Department of Sociology and Anthropology, Khon Kaen University 2013.

² Journal was written by Jahanzeeb Qurashi. *Commodification of Islamic Religious Tourism: from Spiritual to Touristic Experience*. University of Central Lancashire, UK. It was published in the International Journal of Religious and Pilgrimage. Volume 5 (1) 2017. pp. 89-104

³ Journal was written by Hafizah Awalia. *Komodifikasi Pariwisata Halal NTB dalam Promosi Destinasi Wisata Islami di Indonesia*. Universitas Airlangga. It was published in the Journal of Communication Study Vol 1 Ed 1 Maret 2017. pp 19-30.

Chandeliers': Mass Circuits of Pilgrimage to Coptic Egypt',⁴ with a case study of how the Coptic Church relics of St. Marinathe Martyr in old Cairo Egypt was reproduced and redesigned in the form of a hagiography (semi-documentary) film by Magued Tawfik which was screened in cinemas throughout the Europe. The practice of pilgrimage is a dynamic process to make space through interactions between body, body image, and mass technology. "Sense of place" as a stationary locus of holy places is encouraged to attract pilgrims' desire to fulfill their obligations to "spectacularize". (Heo, 2018: 519-526).

Methodology

This study is a study of the science of communication on the basis of critical theory in cultural studies. A research in cultural studies is always a developing and open discourse in response to changes in political and historical conditions characterized by debates, disagreements, and interventions due to cultural definitions that are defined more politically than aesthetically, so that culture is understood as text in everyday life. Political culture is an area of conflict and struggle. Cultural studies are seen as important sites for the production and reproduction of social relations in everyday life (Storey, 2008: 2-3).

Adorno in his thinking criticizes modern society with four aspects described as methodological references of this research in revealing the cover on people's awareness in understanding the holy spiritual practices of tourism. The method aspect of Adorno's criticism is, first, the dialectical aspect. The dialectical method can provide certain insights into the totality of society and prevent isolation of artificial facts and various problems. The issue of communication of cultural studies will particularly involve the efforts to withdraw the opposite (antithesis) and the social context. Besides the objects, methods and attitudes of the subjects in the community are also examined (considered). In a critical research, efforts must be based on suspicion and criticism toward the community, either on the category of productive society, promises of capitalist modernity, and so forth. The main concern of this research is how to obtain dialectical data on production activities with the power of the media in the practice of pilgrimage to the Holy Land (Christian Land) among Christians as consumers. This focus includes how the community's understanding of the commodification of practices in the realm of the cultural industry, and its development process, is related to the idea of productivity and capitalization in industrial space. It cannot be separated from the object of an unlimited dialectical method, in the reality of society as a dialectical one (Lubis, 2015: 16).

Second, the historical aspect and method focus on the problem between the general and the individual relationship in its placement, events related to the past and the future. For Adorno, the future is not open, but it is determined by certain goals (Sinn) that regulate people, society and history. In this study, it will be revealed historically how pilgrim participants as representations of the people interpret the pilgrimage to Jerusalem in aspects of their spiritual life. The historicity will also be explored through the meaning of the teachings and doctrines of Christianity about pilgrimage to the holy land implicitly as a basis for revealing the historicity of the regulation of human life by certain purposes. Science must reveal the truth or falsehood of the phenomenon examined or studied. Historical thinking rests on society in its historical process and develops contradictively that it is always in tension with society. Science must be critical, in the sense that it is associated with certain goals and "politics" (Lubis, 2015: 16).

⁴ Angie Heo. "Money and Chandeliers": Mass Circuits of Pilgrimage to Coptic Egypt. Max Planck Institute for the Study of Religious and Ethnic Diversity in Göttingen, Germany. Dipublikasikan dalam Journal of the American Academy of Religion, June 2013, Vol. 81, No. 2, pp. 516–528.

Third, teleological aspects. This method focuses on the teleological aspect (the main purpose) of the liberation by relating the difference between the apparent truth (Sheinbar) and the essential truth (Wessentlich). Adorno gives a dual identity between high desires (right consciousness) and low desires (false consciousness). Reconstructively, this research seeks to uncover answers to the phenomenon of pilgrimage to the holy land as a culture industry that experiences a commodification with the process of "demystifying" as the advertisement blurs the holy and the profane. This goal certainly leads to economic interests by reconstructing the appreciation of the faith and spirituality of the people. This is detected when the area of development of human life is suddenly interrupted by industrial activities that it is difficult to distinguish true identity from false consciousness (Lubis, 2015: 16). This method will sought to find creative goals that can be used to liberate and develop culture.

Fourth is the aspect of theory and practical integration. Adorno (in Lubis, 2015: 16) rejects the distinction (separation) between theory and practice (praxis), between the language of objects and meta-language, and between the facts observed and the values given. Adorno states that the subject must be aware of his position in society. Adorno clearly rejects the isolation of problems, so in this study, pragmatically, there will be steps to advocate the literacy or awareness agenda by using humanitarian and liberation arguments and other reflective efforts in determining the "good and bad" without resting on aspects of "right and wrong". The effort, outside the methodological area, will sought to borrow the concept of reconstruction which leads to rehumanization as the third generation criticism of the Frankfurt School of action or action in Adorno's methodological level.

Result, Analysis of Study, and Recommendation

The desire of the people for the appreciation and development of spirituality are facilitated by tourism industry producers. They offer solutions to the process of authenticating the faith and spiritual relations of the people. From scriptural teachings, dogmatic creeds, identity symbols to ritual practices are repackaged as the result of creative reconstruction and manipulation of producers trying to build new meaning; if people do not experience archeological meetings, their experience will always be abstract and imperfect. The process of inoculation becomes a method of advertising propaganda in the practice of pilgrimage to the Holy Land. Referring to Adorno's view, the pilgrimage to the holy land as a culture industry has succeeded in influencing the people through advertising, utilizing their passive conditions and the strong efforts to fulfill their desires and longings to become pilgrims (*homo viator*).

Producers with their media strength manage to intervene the space of religious holiness by building new religious understandings, including the invitation to pilgrimage to the holy land. The language of the holy land is dominant in tourism travel promotions, or they even create the language. This is because in Christian languages, there is almost no dogmatic theological references to certain places and locations in the world. "Holy Land" became popular through advertising jargon, convincing people with the same language and designation as the spiritual-titled tourist destination. According to Burke (2014: 93), a Land does not have moral qualities like humans. Holiness (Hebrews: *qodesh*) means separation: something separated from the general world by its relationship with God is called holy. The foundation of this teaching is not as strong as the desire for pilgrimage that arises in the life of the people, and even dogmas are considered to only limit the space to fulfill the people's spiritual desires. The people of the industry, in this case the travel agencies, use the power of advertising freely in utilizing the people's longing to be more "spiritual". One obvious

example is when a travel agency company made a jargon titled "Pilgrimage to Jerusalem, Promised Land for Believers".⁵

The desire for pilgrimage as a life trail refers to archaeological evidence as an attempt to authenticate faith and values of spirituality. When discussing the footsteps of life, of course, one must explore in depth how the history of life goes. However, if examined in detail, the travel agenda titled pilgrimage to the holy land was facilitated in a way that is far from the values of simplicity and nuances of life contemplation. It can be ascertained that the travel agency accompanying people to the holy land will provide a package that is "super comfortable" for pilgrims and with certainly of high commercial value.

Church leaders also have a role in influencing the people, by being travel companions, spiritual guides and so on. Using the services of a famous pastor to attract consumers' interest in traveling usually gives significant results, because the pastor's credibility and popularity will make the people or consumers believe. The level of trust of the people in the pastor will support the level of trust in the travel agency. Promo ads in the image above have a very high selling value.

Pilgrimage to the Holy Land certainly carries a mission of capitalism incarnated in the industrial world and the commercialization of religious values and practices. It also concludes that the people of this industry succeed in transporting and distributing the production of religious values and practices from one place to another according to market needs. The people are successfully trapped in the process of interpreting the meaning of "religion" for themselves, plus the many offerings of religious products transforming the meaning of a new and interesting identity and ideology of religious life. Value degradation is apparent from the willingness of the people who easily spend money and pay high prices to meet the standard of the spiritual lifestyle.

Advertising becomes a communicative tool for producers to distribute products commodifying religious values and practices in creative and persuasive messages. Advertisements attempt to display various social codes in which there are contents of religious values and practices such as appreciation and development of the spirituality of the people, adopted and reconstructed, and in the end manipulatively affect the lives of religious people.

Advertising offers a form of fulfillment of spiritual desires which ultimately builds the power of "imagination" - encounter with his spiritual longing. How the peak of spiritual life is considered to have been found by visiting the place of birth and crucifixion of Jesus and visiting the noble city of Jerusalem. This longing is concerned with both vertical dimension - including the relationship with God - and horizontal dimension, including the relation with the responsibility of life towards others and the universe. This longing is translated by the church in liturgical rites as a re-contemplative recitation of life's history (*anamnesis*).

These elements are in such a way reorganized by industrial producers to present the interest with persuasive languages through advertising, to accommodate the appreciation of the spirituality of the people by promoting spiritual tourism. Profane paths and facilities are prepared as the medium to channel and fulfill desires that are considered sacred and holy. This further narrows the difference between the profane and the holy, between pure intentions and economic excuses. One important part of the production system is the advertising industry, as the industry of ideas and production creativity encourage the intersection between economic interests and creative interests. Although the interest of creativity is forced to serve economic interests as mass products, Adorno added that "the commercial character of culture causes differences between culture and practical life to disappear" (Adorno, 1991: 53). It can be understood that the position of advertising as a creative product "engulfed" by

⁵ sumber:dwidayatour.co.id

industrial products that produce mass products. This is evident when advertising offers a sacramental ritual accommodation in the pilgrimage tour agenda as this is the most demanded service in Protestant Christian religious practices. The ritual is the holy baptism and communion in the Jordan River and the City of Cana.

Religious rituals will be the most important element in religious values and practices. Christianity has a ritual that is a dogmatic part of its religious practice. These rituals include public services, holidays, holy baptism, communion, marriage, and so on. These rituals have their own sacred value for the people as a vertical relationship to God which is translated into horizontal relations in real practices in the community. Rituals are deemed to have essential holiness values and are considered as manifestations of God's presence in life (sacramentum). The ritual area becomes the main space for the practice and appreciation of the faith of the people.

Have we ever imagined that efforts to attain the true value of life were achieved in a difficult and painful way? Contemplation, asceticism, and taking the path of suffering will be the path to the essentials. But the industry with advertising instruments successfully transformed this understanding, even degrading it. The easy way to achieve the essence of life is a lucrative offer for living pilgrims (homo viatores). The journey and fulfillment of spiritual desires is finally as easy as a tourist trip to Bali, as easy as meeting other life needs, of course with the price to pay.

The lack of strength of the theology embraced by the people causes it to be easily infiltrated by "entrusted" theologies, including dispensational theology, which certainly has an impact on the development and strengthening of the spirituality of the people. The development of spirituality has an effect on the search for truth, especially archeological truths to prove or be a reference to faith. One of the driving factors is the existence of humans as pilgrims (homo viatores) who walk towards a point of life orientation that has an impact on the implementation of their lives, especially their spirituality. The spirituality radiates a quality and meaningful life. The meaning of life is accompanied by the main impetus in achieving courage, including bravery, persistence, and zest towards the character of a better and happier life (Rosito, 2010: 37).

The capitalists attractively teach that a spiritual journey is a journey that can be done. The capitalists instilled this in people as something needed because the spirituality of pilgrims to the holy land, as well as pop music, seemed to offer imagination, happiness, resolution and reconciliation in life. The development of spirituality into a pleasure as offered in pop music makes people stop thinking about the harsh and tasteless reality of life of a capitalist society (Strinati, 2004: 73, 77-78).

It is undeniable that promotional travel advertisements with holy land as the main destination functions to influence people to become consumers by accepting or following all forms of travel packages offered by tour and travel agencies. The travel agencies use advertisements to convey its commercial message to people by designing and reconstructing the history of archeology and describing its relationship with spirituality and appreciation of the faith that is accommodating to the phenomenon of "longing" for pilgrims. Advertising becomes a tool in mastering meaning with creativity to form a new understanding for people and ultimately willing to voluntarily become consumers.

Spirituality and piety are in demand in mass consumption, because symbolically, the culture of consumerism promises satisfaction to fulfill the desires of spiritual hedonism. The religious spirit is redesigned spiritually-archeologically by focusing on worshiping new objects, icons or idols, special places that are more sophisticated and modern. Capitalism has entered into the niches of the life of the consumerist society which must change at any time following the trend of changing tastes.

According to Adorno, the power of cultural industrial ideology is that conformity (uniformity) replaces consciousness. The culture industry reflects commodity fetishism according to the concept postulated by Karl Marx. The culture industry shapes the tastes and tendencies of the masses so that they create false awareness by instilling their desires for false needs (Strinati 2004: 69, 73). So the pretext of fulfilling spiritual needs turns out to have levels of content according to the price paid. Spiritual values and practices also have services and facilities in accordance with the level of payment provided. We can see concrete evidence from these levels of the choice of travel packages offered by Palm Tour Jakarta in their official promotions, including VIP Package. This package is for those who want a tour with VIP services. You can go only as a family (4 or 5 people), get picked up from the airport, go to the designated hotel and visit all tourist attractions in private vehicles (Mercedes Benz, Luxury Van sedans or vehicles of your choice). One can also choose and plan the destination according to their needs and desires, choose the local guide and travel time as you wish. And then there is the Standard Package. This package is the one that sells a lot. One can choose from the cheapest price (USD 1900 to USD 3000) depending on how many days one wants to tour, what hotel, date and month they want to go, what flight they choose, etc. Everything can be adjusted to their needs. Next is Flexible Installment Package. The package is for those who want to go to Holyland in installments. There are many benefits that one will get from this package, including flexible installments. One is allowed to pay in installments according to their financial conditions (not required to pay every month), and even if they invite friends then they are entitled to an installment discount.⁶

Pilgrimage to the holy land as a cultural product produced has been uniformed with certain criteria to be easily accepted and understood by the community or based on market tastes. This is because all production organization procedures are directed at only one goal, which is profit. All mechanisms are specifically arranged by applying certain formulas. The formulas are surely managed with a system that applies in the market, is competitive, with offers that are packaged as attractive as possible. The need for the fulfillment of faith becomes a means of obtaining maximum profit with the pretext of the people of the industry stating themselves as parties who can fulfill the spiritual needs of the people. One example is the promotion of a spiritual travel company with the jargon "Renata satisfying your longing for God".

The adoption of these values and practices is designed in accordance with commitments and mechanisms tailored to market tastes. The distribution of commodified products as industrial products occurs through the process of advertising propaganda inoculation in the practice of pilgrimage to the Holy Land according to what Adorno sees in the culture industry. Desacralisation or demistification of religious values and practices occurs because of the power of advertising that succeeded in manipulating and transforming the essence into economic value needs.

When Adorno's criticism stopped at a total negativity, the result of this study are the third road literacy struggle that would be built on a reconstruction project on the basis of rehumanization in the context of the development of human values with regard to the pilgrimage destination. The culture industry which gives birth to a culture of mass that cut the continuity of life history (discontinuity) turns out to be "annulled" by utilizing industry as a tool for the continuation of life history (continuity). This research surpassed (*aufhebung*) Adorno's thinking that considered (*aufklarung*) failed. Commodification can be done, but humanitarian projects become values that can be promoted through the informative and persuasive power of advertising. So the presumption of the culture industry giving birth to a

⁶ www.palmtourjakarta.com

mass culture actually decided the continuity of life history (discontinuity) and it turns out to be "annulled" by utilizing industry as a tool for the continuity of life history (continuity)

The tourism industry has the opportunity to carry the theme of love, law, and solidarity in humanitarian relations when they have strong capital. Commodification of the value and practice of spirituality based on love in the promotion of spiritual tourism trips to the Holy Land can be the main instrument or medium for the recognition that is experienced by the subjects in society as well as being the basis for the building of self-confidence in subjects' social life.

The experience of pilgrimage and archeological touches can build attention while building its spiritual freedom. The spiritual values in question are expected to build the emotional nuances of the people for acts of injustice and oppression that are very contrary to the values of Christianity. Advertising is an important instrument in promoting recognition-based life. Promotional activities to increase profits are distributed along with promotion of life improvement.

Advertising is very effective in reaching out to people's lives. The ability and strength of the inoculation of advertising in gaining the interest of the people for a pilgrimage to Jerusalem and its surroundings is an indication that advertising should also be able to educate, persuade and change the attitudes and habits of the people in formulating the meaning and purpose of the pilgrimage.

Advertising can help to overcome the humanitarian crisis through the collection of community participation, building empathy for humanitarian issues. Efforts to achieve the "holy" even though it is taken with a "profane" path; efforts that are previously considered to have resulted in dehumanization can actually be transformed into projects that increase the value of humanity. Humans who have been treated as objects of profit can simultaneously be subjects of economic development.

Therefore, advertising is also expected to have the ability as a facilitator to relate or connect something sacred in the human space. Providing a market-based fulfillment of the spiritual needs of the people, if processed correctly and humanely, is actually an agenda for improving life in all aspects.

The tourism industry has the opportunity to carry the theme of love, law, and solidarity in humanitarian relations when they have strong capital. Commodification of the value and practice of spirituality based on love in the promotion of spiritual tourism to the Holy Land can be the main instrument or medium for the recognition that is experienced by the subjects in society as well as being the basis for the building of self-confidence in social life of the subjects. The tourism industry has the opportunity to carry the theme of love in human relations when they have strong capital. Commodification of the values and practices of spirituality based on love in the promotion of spiritual tourism to the Holy Land can be the main instrument or medium for the recognition that subjects experience in society as well as being the basis for the development of self-confidence in social life of the subjects. A lot to be learned from the interaction between pilgrims with the residents around the site of the pilgrimage, mainly Palestinians who suffer from the oppression of the Israelis.

The example of the ad below is the representative of several examples of advertisements that creatively offer certain products on a concern basis. "Nuvo" soap adverts creatively attempt to influence the public to buy products by raising the theme of recognition and concern for health, children's growth, and even increasing children's intelligence and activity. This ad chose Seto Mulyadi to legitimize the campaign about the needs of children. Nuvo's concern for children has a selling value that is more than selling bath soap. Using the soap is also a reminder of the importance of full attention to children's growth and development.

The people of spiritual tourism industry, with the power of advertising, shift the nature of religions which is dominated by intangible value abstraction into something that can be

touched and full of tangible proof. Management of archeologically-based tourism resources and rites which are considered as the substance of pilgrimage means the management of business development and achievement of profit by commercializing all religious lines. This could be a time when religious values and practices, such as pilgrimage, will experience substantial changes and orientations in accordance with marketing management and industrial commercialization strategies, but it will not be a problem if directed towards becoming a project to improve human welfare and peace. This needs to be anticipated by religious activists, that commodification will never stop at one point. It will move dynamically according to market needs.

Every business activity in any industry is expected and required to be innovative according to the development and needs of the times, especially the needs of the people across generations. Tourist-ification as innovation and modification of pilgrimage combines the appreciation of the faith of the people with the pleasures of the people which are manipulatively put together to obtain profit. Every prayer that is done becomes an incessant producer of money for the effort to prosper human beings as a whole. Once again, religion also seems to need this strategy to maintain its existence as a socio-cultural institution.

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