

# The Process of Interpretation of Indonesian Christians on Jewish Culture Through Religious Tourism

Marsha Edwina Yahya<sup>1</sup>, Rino Febrianno Boer<sup>2</sup>

<sup>1,2</sup>LSPR Institute of Communication and Business, Jakarta, Indonesia

Email: [22173170003@lspr.edu](mailto:22173170003@lspr.edu)

## Abstract

The existence of religious tourism with a variety of cultural phenomena and social systems is quite interesting to study. The researcher's interest is mainly focused on the process of Indonesian Christians in interpreting Jewish culture through religious tourism. The research methodology used is qualitative which emphasizes inductive thinking that produces descriptive data. There are three concepts that strengthen the theory of hope value to examine how Jewish culture in terms of religious aspects, has a wider and deeper impact on all Christians around the world, including Christians from Indonesia, even though Indonesia does not have diplomatic relations with Israel. It examines the attitudes and behaviors Christians have after seeing firsthand and studying the culture of the Jewish religious community and how religious aspects can shape the mindset and behavior of Christians after studying the culture of the Jewish people.

**Keywords:** *Cultural Phenomenon, Christian Impact, Diplomatic Relations.*



## A. INTRODUCTION

The fact shows that Judaism is one of the many religions that live and develop in several countries including Indonesia. However, not many studies have been conducted by scholars related to the existence of Judaism in Indonesia considering the existence of its adherents is not widely known in Indonesia.

Historically, Jewish descendants came to Indonesia before World War II including to the Jakarta area and its surroundings. The group that came to Indonesia from the Netherlands in 1800-1930 were descendants of Jews from the Netherlands, Poland, Portugal, Germany and Belgium (employees and soldiers) and from Iraq (traders and businessmen). Portuguese Jews came to Indonesia at that time as crew members of the Vasco Da Gama Trade Expedition which was actually helping Portuguese Jews to get out of Spayol due to the inquisition, so that they could find a new place. Then the Dutch (VOC) took over the trading area and settled there. They adapted and intermarried with the locals. It is estimated that 80% of the VOC members were of Jewish descent. However, politically they had to embrace Catholicism and Christianity, and this requirement ended when the Dutch Government gave permission to practice Judaism in the 1800-1900 centuries (Abidin & Zaenal, 2015: p.101).

Judaism is one of the major world religions classified under the Abrahamic religions along with Christianity and Islam. The existence of this Jewish religion initiated the emergence of other major religions such as Christianity and Islam.

According to some historians, the Jewish religion has influenced the faith of Islam with the concept of monotheism derived from the teachings of Abraham (Halim & Ilin, 2017: p.2).

Thus, the role of Jews in the history of world life is not only as an ethnicity but also as a religion or spiritual force. This is important to be studied by world citizens including Academics of Religious Studies - Religion and Muslims to recognize and understand that Judaism is a historical fact and a social religious fact. With these two facts, we can know the character and interaction of Jews in the dynamics of their historical journey from ancient times to the present.

Jews as a social unit certainly have rituals, customs, and ethical norms that form the basis of cultural practices and basic principles of life for this social group. It is in this social group that the Lord Jesus Christ was born, who became the leader of Christians and Catholics around the world, which is certainly a big magnet for his followers to see, live and understand the entire contents of the Bible and its lessons taken in the context of the Jewish culture where Jesus Christ was born, died and resurrected. Therefore, it is not surprising that all Christians from all over the world regardless of nationality are attracted to come through various religious tourism programs even though the Jewish culture is not only different, but may also conflict with the culture of origin of the participants of this religious tour, including participants from Indonesia.

The existence of religious tourism with various cultural phenomena and social systems is quite interesting to study. The researcher's interest is mainly focused on wanting to see and understand how Indonesian Christians who visit Israel, especially to Jewish cultural artifacts there, which are different in quantity and quality from the culture of origin of the participants in Indonesia, can understand and deepen them in the context of Indonesian culture and in their capacity as part of global citizenship or world citizenship that is across national and regional boundaries. The departure of this Indonesian participant certainly comes from his participation in the religious tourism program. Based on the background of the problems described, this study aims to analyze and understand the process of interpretation of Indonesian Christians toward Jewish culture through religious tourism. Additionally, this research seeks to identify the factors influencing this interpretation and its impact on religious understanding and the spiritual experiences of religious tourism participants.

## **B. LITERATURE REVIEW**

The word Nasrani is first mentioned in the Bible, the Holy Book of Christianity, in the book of Acts 24:5, which refers to the Apostle Paul, an apostle and follower of Jesus Christ. The term Nasrani refers to the followers of the teachings of Jesus Christ taken from the word Nazareth, because Jesus came from the city of Nazareth, so his followers are called Nasrani. In addition, followers of Christ are also referred to as Christians. The word Christian first appears in Acts 11:26, *"They stayed with the church one year, teaching many. It was in Antioch that the disciples were first called Christians."*

According to William Hogg & Martin Marty, 2024, Christianity is a faith tradition that focuses on the figure of Jesus Christ. In this context, faith refers to both the act of belief of believers and the content of their faith. As a tradition, Christianity is more than just a religious belief system. Christianity has also produced a culture, a set of ideas and ways of life, practices, and artifacts that have been passed down from generation to generation since Jesus first became the object of faith. As such, Christianity is both a living tradition of faith and the culture that faith leaves behind. The agent of Christianity is the church, the community of people who make up the body of believers.

### **1. Approaches to Jewish Culture and its Involvement in Religious Tourism**

From a Christian perspective, which may refer to the ancient Christian community, there is a historical connection between the Jewish and Christian faiths, as Christianity is derived from Judaism. However, the two religions have different beliefs and practices. The Christian community has their own unique traditions and culture, and may have their own perspective on Judaism and its significance (Ron & Timothy D.J, 2018). Jewish culture and religion have an important history and heritage that attracts travelers from all over the world. Jewish cultural and religious tourism can be approached in the following ways:

- a. **Historic Sites** - Jewish historic sites such as The Western Wall, The Old City of Jerusalem, The Yad Vashem Holocaust Memorial in Israel, The Anne Frank House in Amsterdam and The Krakow Ghetto in Poland, offer tourists the opportunity to understand and experience Jewish history.
- b. **Events and Festivals** - Popular Jewish events and festivals such as Yom Kippur, Hanukkah, Passover, Purim and Sukkot occur throughout the year. Tourists can attend such events to experience and learn about Jewish culture, customs, and traditions.
- c. **Museums and Exhibitions** - Many museums around the world showcase Jewish heritage and history. For example, the Jewish Museum in Berlin, the Jewish Museum in New York City, and the Jewish Holocaust Center in Melbourne.
- d. **Kosher Food** - Kosher restaurants and markets can offer travelers the opportunity to sample traditional Jewish cuisine.
- e. **Religious Sites** - Synagogues, Temples, and shtiebel offer tours and visits for outsiders to experience the Jewish religious environment and practices.
- f. **Guided Tours and Group Travel** - Professional tour guides and group travel packages offer a structured approach to exploring Jewish cultural and religious heritage.
- g. **Introduction to Jewish Communities** - Visiting Jewish neighborhoods and communities offers tourists the opportunity to learn about Jewish customs and ways of life through participation in local events and social interaction with locals.

## **2. Religious Tourism as a Big Picture of Jewish Cultural Existence in a Christian Perspective**

According to Mircea in Wilujeng, Sri and Syamsudin M. 2022. Religion is a value system that can influence human life in all fields. Persuading Christians to be more aware of Jewish religious tourism can be through several aspects, namely:

- a. **Historical Relationship:** The Christian community has a rich history of interaction with various religions and cultures, including Judaism. Their history is characterized by cultural and religious exchanges with other communities, so they may see Jewish religious tourism as an opportunity to deepen their understanding of Jewish faith and culture.
- b. **Interfaith Dialogue:** The Christian community values interfaith dialog and understanding. Jewish religious tourism can provide an opportunity for Christian Christians to learn more about Jewish beliefs, traditions and culture, and to engage in meaningful conversations and exchanges with Jewish visitors and locals.
- c. **Promoting Peace and Harmony:** The Christian community has a strong belief in promoting peace and harmony between different communities. They may see Jewish religious tourism as a way to build bridges of understanding and promote cultural exchange, and foster a sense of unity among people of different faiths.
- d. **Economic Benefits:** Jewish religious tourism can bring economic benefits to local communities, such as creating jobs, increasing economic opportunities and supporting local businesses. This can be an incentive for Christian Christians to be more aware and supportive of Jewish religious tourism.

Wright (2014), indicate that religious tourism is motivated by a deep human desire to glorify God. However, they state that religious tourism includes knowledge of religion, heritage and customs as a form of culture. Through religious travel, tourists have the opportunity to study religious architecture and art, in order to strengthen faith in God. The Religious Tourism experience becomes more intense as travelers attend religious events and are active in the religious environment. Mont Athos is a perfect example as travelers engage in rituals and prayers (Ron & Timothy, 2013).

## **3. Christians Believe in Tolerance of Jewish Religious and Cultural Tourism**

According to Ron & Timothy, 2018, increasing tolerance towards Jewish religious and cultural tourism can be done by educating and introducing the Christian community to the similarities between their own faith and the Jewish faith emphasizing shared values, such as the importance of family, charity, and social justice can further strengthen the relationship between the two groups.

The application of Jewish cultural analysis and religious tourism can have a positive impact on the community. It can facilitate greater cultural awareness, understanding and appreciation. It can also contribute to interfaith dialog and promote religious tolerance (Wright, 2014). Jewish cultural analysis and religious

tourism promotion can provide significant benefits to the community, particularly in promoting cultural awareness and religious tolerance. However, it is vital to do so with sensitivity and respect for local customs and traditions.

#### **4. The Process of Discovering the Enlightenment of Indonesian Christians Through Understanding Religious Tourism**

Indonesian Christians interpret religious tourism as a way to deepen their faith, connect with their heritage and experience spiritual growth. According to Indonesian Christians, visiting religious sites is an opportunity to learn more about Christianity and the country's history. They believe that these sites contain important information about their religion, and visiting them helps strengthen their faith. Indonesian Christians often see religious tourism as a form of pilgrimage, where they can reflect on their faith and receive blessings.

Overall, Indonesian Christians view religious tourism as an important aspect of their faith and spirituality. They see it as a way to deepen their faith, connect with their heritage, and promote religious dialogue and harmony. Religious tourism is the best way to understand Christians in Jewish culture. It offers an immersive perspective that can provide insight into the shared history, culture and beliefs of both Jews and Christians.

#### **5. Christianity as Historical Fact**

The history of Christianity both as a nation and a religion derives from the historical facts of the Holy Book called the Bible accompanied by other source evidence such as ancient artifacts, chronology of kingdoms or archives of neighboring kingdoms, other book archives and archaeology. Scholars of religion reveal that the story of Judaism begins with the migration and the covenant. The event of Abraham's migration from the city of Ur in Chaldea (Babylonia) to the area of "Canaan" (now Palestine) around 2000 BC is the beginning of the history of Judaism. At that time the Babylonian empire was led by Hamurabi and at the same time the Egyptian empire was expanding its territory. The Bible tells us that God made Abraham a man of God and called him to leave his homeland and promised him great blessings.

#### **6. Christianity as a Religious Social Fact**

Religious belief in the form of ideas or thoughts and regulations related to religion, or contains the doctrine of religious teachings. The doctrine or teaching comes from what is considered sacred and is usually written in the form of holy books. Christian religious doctrine concerns various matters, including the concept of divinity, nature, the chosen people, morals, asceticism and so on.

The idea of divinity in Christianity is monotheism, which simply means one God. The term God in Christianity with Hebrew is YHWH pronounced "Yahweh" translated in English with the word "Lord". Yahweh is also known as in Hebrew El, Elohim, (El) Shaddai, (El) Elyon and Adonai. Translated in English with the word "God". Perhaps in Arabic the term Yahweh is "Ya Hua" meaning "He". Yahweh is

worshipped by all Christians. Christianity prohibits accepting multiple Gods (Polytheism), worshipping statues. The oneness (monotheism) of God believed by Christians tends to be the Almighty, the creator of the world, the maker of natural laws and the giver of rules. God transcends the nature of the world and God is eternal. God precedes nature, everything else must perish, God will live forever.

Christians believe that the universe was created by God, and historically only Christians have recognized the oneness of the true God. They believe that there is no other people on earth who proclaim the truth of God's oneness and remain loyal to it. Thus, they consider that the Bibles are commanded to almost all of Israel exclusively, as no other people or adherents can understand and respond effectively.

With this understanding, Christians and the people of Israel believe that God has ordained Israel to be God's "*precious people*" (am segullah). They believe that Israel became chosen by God with the covenant between Abraham and his descendants with God; and the giving of the Torah (teachings) to Moses, so that the Israelites must become the "*chosen people*" who remain loyal to God's commandments even though they consider many temptations symbolized by various human civilizations around them.

## 7. Religion as a Cultural System

Religion is a system that acts to build a strong mood and motivation in the human heart. Cultural patterns, which are systems of symbols, sources of information received by society are likened to a strand of DNA that will form a code of instructions, or recipes, which will shape social processes that will shape behavior in society. Perspectives on religion determine the social behavior of an individual. Religious beliefs as a reflection that is present in real life every day. Culture is very important, because the concepts formed by humans are formed from patterns from several sources to get the basic concept of how humans will act in everyday life. (Syukurniat, 2016: 12)

Cultural patterns seen from the religious aspect have a meaning of belief that can provide functions in society, Religion is a belief system that connects humans with spirituality, every human being has beliefs about the life experienced.

In the simplest sense, religion describes the human relationship with what is considered sacred. Religion and social and cultural structures play an important role in history, because they can create judgments about the value of morally good religion. The link between culture and religion lies in their capacity to serve individuals or groups, Religion has the function of providing people with an image to find their identity in the world (Beyers, 2017).

## 8. Global Citizenship

Historically, humans have always organized communities based on shared identities. These identities were grouped in response to needs based on political, religious and social aspects. Humans articulated common values and principles within these communities to build governance structures that would reinforce

Christian beliefs. Today, however, the power of modern information, communication and transportation technologies helps global citizens develop a global identity. Technology strengthens the ability of global citizens to connect to the rest of the world. However, people who see themselves as global citizens do not abandon their identity and loyalty to their country.

As people now live in an interconnected and interdependent world, as global citizens, there are new responsibilities in understanding perspectives and building common ground solutions on global issues from ethnic, social and cultural aspects. Global citizenship is considered a worldwide phenomenon that is changing the way we think about the world. Intercultural understanding begins with individual citizens who have the ability to provide global citizens with a view of a nation's culture, in the sense that in this case the individual bridges the diversity between cultures. Global citizenship can be achieved easily if they have common beliefs, which makes global citizens able to appreciate the culture of a nation at the global level (Mughees, 2018).

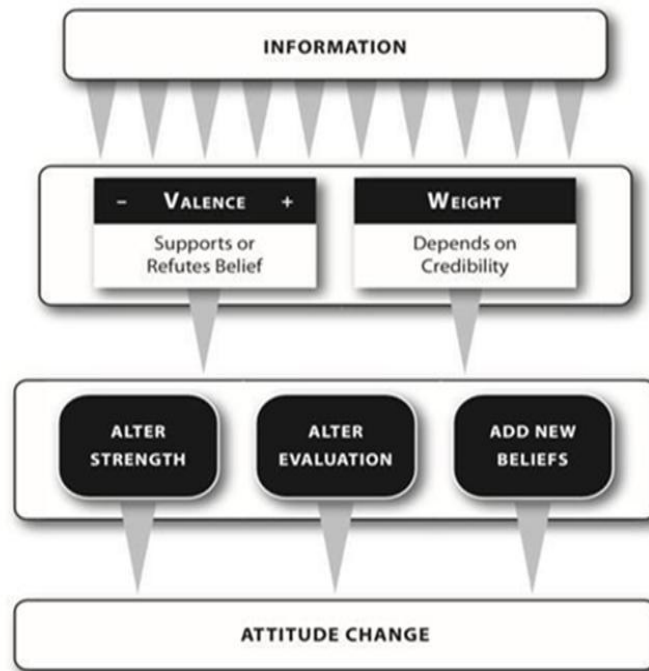
### 9. Value Expectancy Theory

First proposed by Victor Vroom in 1964, this theory was developed by John William Atkinson as a way to understand how achievement and motivation function. This theory refers to whether information can support or refute a belief. Every piece of information produced has a positive and negative impact, what makes the impact of the information can issue positive and negative outcomes is the content of the information contained therein.

At the core of the theory of value and expectation are two variables, namely valence and weight. Valence refers to whether the information conveyed supports or refutes a belief. When information supports a belief, it has a "*positive*" valence, otherwise it has a "*negative*" valence. What creates "*positive*" and "*negative*" valence depends on the weight of the information.

Weight is the value contained in the information. If the information provided can be proven to be true, then the human providing the information is assigning a high value weight, and this can have a big impact on the belief system that humans have. According to the expected value theory, attitude change can occur through three things related to information:

- a. Information can change certain beliefs.
- b. Information acts as a communicator that can change beliefs.
- c. Information can add new beliefs to the attitude structure held by humans.



**Figure 1. Expectancy-Value Theory**

### **C. METHODS**

This research employs a qualitative research method. Qualitative research is a research method based on the philosophy of post positivism which emphasizes inductive thinking that produces descriptive data, not in the form of statistical procedures but inferred deep meaning from a set of generalizations.

Spradley's Ethnographic Qualitative Research Model defines culture as a learning process that humans use to interpret the world and strategize human behavior and the impact given to the surrounding environment. Ethnography plays a role in informing theories of cultural ties; it offers an excellent strategy for discovering grounded theory. ethnography also serves to help understand complex societies. Ethnography is intended to serve people. This goal is related to the fifth principle proposed by Spradley above, which is to provide problem solving for problems in society, not just science for science (Siddiq, 2019).

### **D. RESULTS AND DISCUSSION**

#### **1. Observations with a Route to Israel**

Before the researcher explains more about the analysis and discussion of the research that the researcher conducted, the following is the travel route that the researcher took during the period 07-15 March 2024 ago (Ekklesia Tour & Travel, 2024, Holy Land Itinerary 07-15 March 2024).

**Table 1. Itinerary Holyland Pilgrime**

<b>Date</b>	<b>Areas Visited</b>	<b>Description</b>
07-03-2024	Departing from Bandara Soetta JKT – Abu Dabhi	Night Flight
08-03-2024	Abu Dabhi – Tel aviv – Qumran – Dead Sea – Jericho – Jerusalem	3 Night Stay
09-03-2024	Jerusalem – Betlehem – Mt Olive - Getsemani	
10-03-2024	Jerusalem – Tembok Ratapan – St Anna kolam Bethesda – Via Dolorosa – Garden Tomb – City of David	
11-03-2024	Jerusalem – Meggido – Mt Carmel – Kota Haifa – Tiberias	3 Night Stay
12-03-2024	Tiberias – Nazareth – Mt Tabor – Kana – Tabgha – Primat Petrus	
13-03-2024	Tiberias – Mt Beatitude -Sabda Bahagia – Kapernaum – Danau Galilea – Sungai Yordan	
14-03-2024	Tiberias – Airport Tel aviv–Abudhabi	
15-03-2024	Abudhabi– Jakarta	

## **2. The Meaning and Purpose of Religious Tourism and Understanding the Values of Jewish Culture for Christians**

The meaning and purpose of religious tourism trips are increasingly popular because many people need a spiritual experience and inner peace. On these trips many people will understand the values of the Jewish culture of Christians by making pilgrimages and visiting holy places throughout the region that have high historical value in Christianity. Israel, Jerusalem and Jewish culture are rich in diverse religious history. Each of these places is a valuable opportunity to experience and connect with the roots of Judaism. In this context, the researcher concludes that religious tourism provides an invaluable opportunity to reflect, pray and deepen understanding of the spiritual values that form an important cornerstone of each participant's spiritual human life.

## **3. Christianity in Understanding Jewish Culture**

Christians in Indonesia can understand Jewish culture in connection with the teaching of Christianity that is taught, and there are so many historical places that can be visited as historical evidence that can be assessed for validity. The researcher's evaluation through the interview system also refers to 5 elements, namely to:

- a. Persuasion Communication, namely the ability of the interviewee to capture persuasion communication from Jewish cultural religious tourism, which consists of: Persuader, Persuadee, Perception, Persuasive Message, Persuasive Channel, Feedback and Effect. The interviewees' response was very good and made their views change when visiting the Jewish area and had more obedience to God's laws.

- b. Marketing Communication is the ability of activities to capture marketing communication in Jewish cultural religious tourism, which consists of: Sender, Encoding, Message, Decoding, Receiver, Response, Noise. The interviewees' responses were very good and stated that they agreed that religious tourism is an interactive and effective means of providing messages of sacred and diverse beliefs for a people or tribe, they can directly understand that spirituality and culture are important aspects to be studied carefully in order to appreciate diversity.
- c. Brand Ambassador Communication, namely the ability of brand ambassadors to attract Christian participants in Jewish cultural religious tourism activities, which consists of: Transparency, Suitability, Credibility, Attractiveness, Power. The source's response is very good and transparency towards Jewish religious institutions that can provide credibility commensurate with the understanding spread in religious tourism activities for Christians in Indonesia. And a diversity of Jewish culture is one aspect of the interest of Christians in Indonesia in participating in religious tourism activities.
- d. Consumer Behavior, namely factors that influence the behavior of Christians in participating in Jewish cultural religious tourism activities through value and interest consisting of Cultural Factors, Social Factors, Personal Factors, Psychological Factors. The source's response is very good and they have their own factors that cause them to have an interest in participating in Jewish cultural religious tourism, namely they want to know God more deeply. And they are motivated to participate and interpret Jewish culture as well as the existence of diversity in Indonesia, namely by having the principle that Jews are God's chosen people and Christians are also Jews, which in a spiritual sense, they have been granted by God as spiritual Jews.
- e. Behavior Change is a factor that affects behavior change in Christians in Jewish cultural religious tourism activities, which consists of: Emotion, Perception, Motivation, Learning, Intelligence. The response of the informants is that by participating in the religious tour, namely with the aim of interpreting Jewish culture in Indonesia, it makes them get a new perception of Judaism and has a positive impact that strengthens their faith in God's promises and can-do God's laws well.

From all that the researcher has explained coupled with the results of observations and interviews with 3 sources, this will help readers understand that the process of meaning of Christians in Indonesia in Jewish culture through religious tourism is very useful to learn and has a very close relationship to support the growth of the faith of Christians. If described, there are several focuses of this research:

- a. The process of meaning of Indonesian Christians in Jewish culture through religious tourism is very supportive of the growth of the faith of Christians because Jewish culture has something to do with the spiritual awakening of Christians. Jewish culture in terms of religious aspects has a broader and deeper impact on all Christians around the world, including Christians from

Indonesia, even though Indonesia does not have diplomatic relations with Israel, but there is a spiritual connection from the ancestors of Christians in the Jewish/Israeli tribe.

- b. How to combine Jewish cultural values with the interests of Christian religious tourism is by participating in religious tourism to Israel and its surroundings by making pilgrimages and travelling to places where the stories of the Prophets and Messiah and His disciples who once lived and made world history. Religious tourism trips will make Jewish cultural values blend with the culture of Christians in Indonesia and throughout the world, because Jewish culture exists and is brought by Jews, prophets and even the Messiah himself who is written in the Bible and it becomes the basic foundation for every Christian to know God and it provides spiritual growth and a deep knowledge of the life of Christians in the days of prophets and apostles to this day.
- c. How a religious leader conveys the message to the congregation that makes them have different thoughts is by showing the historical side of an event or showing the truth of an event or a different thought without force and violence. The task of a religious leader is to do the truth as the Word of God teaches, the rest let the truth speak and do something miraculous to the congregation who have different thoughts.

Referring to the discussion above, the researcher views that 'The process of meaning of Indonesian Christians in Jewish culture through religious tourism' is considered very impactful and necessary to increase the faith of Christians and add insight and progress to the process of awakening the growth of the faith of Christians, both Christians in Indonesia and Christians throughout the world.

## E. CONCLUSION

The process of Christians' interpretation of Jewish culture through religious tourism is that Christians explore Jewish culture in the context of Christianity during the trip to visit the holy places. All of the informants on the trip endeavoured to interpret the meaning of the places visited, and these interpretations influenced the faith and religious practices of each participant either in the moment or later on when they returned home. The main focus was on examining how Christian leaders convey the teachings of the Bible, and illustrate to Christians that pilgrimage travel is not just about religious tourism, but a full understanding that the stories in the Bible are not meaningless, but teach the meaning of piety and faith of believers in God.

The process of meaning of Indonesian Christians in Jewish culture through religious tourism ultimately greatly supports the growth of the faith of Christians because Jewish culture has something to do with the spiritual awakening of Christians, especially in Indonesia. So, through this research, it was found that the process of meaning of Indonesian Christians in Jewish culture through religious tourism takes place naturally (without coercion or manipulative) because when Christians who participate in religious tourism see and accept symbols and believe in

it, so that it becomes global citizenship and releases its attachment to Indonesian culture.

## REFERENCES

1. Abidin, Z. (2015). Eksistensi Pemeluk Agama Yahudi di Manado. *Harmoni*, 14(3), 99-113.
2. Alfiah, L., & Isa, W. (2020). Strategi Adaptasi Perusahaan Biro Tour and Travel dalam Menghadapi Pandemi Covid-19 (Studi Kasus pada Perusahaan Tour and Travel Haji dan Umrah PT. Amanu Izzah Zamzam Sakinah di Kota Surakarta). *Akademika: Jurnal Keagamaan dan Pendidikan*, 16(2), 113-127.
3. Andersen, K. (2019). *Komunikasi Pemasaran Politik*. Bandung: Remaja Rosdakarya.
4. Arrianie, L. (2022). *Teori, Model, Perspektif, dan Media Komunikasi Politik*. Jakarta: Kompas Media Nusantara.
5. Berman Jewish Data Bank. (2019). *World Jewish Population, 2019*. Berman.
6. Beyer, B. K. (2017). *Critical Thinking*. Bloomington, IN: Phi Kappa Delta Educational Foundation.
7. Cangara, H., (2023). *Komunikasi Politik: Konsep, Teori dan Strategi*. Jakarta: Rajagrafindo Persada.
8. Chafid, F. (2002). *Perencanaan Kepariwisata Alam*. Yogyakarta: Fakultas Kehutanan Universitas Gadjah Mada.
9. Darmawan, L. A., Suastika, M., & Yuliani, S. (2019). Penerapan Konsep Estetika Bait Suci pada Strategi Perancangan Wisma Retret Kristiani Sebagai Destinasi Wisata Religi di Karanganyar. *Senthong*, 2(1).
10. Galnoor, I., & Blander, D. (2018). *The Handbook of Israel's Political System*. Cambridge University Press.
11. Haroen, D. (2020). *Personal Branding: Kunci Kesuksesan Berkiprah di Dunia Politik*. Jakarta: Gramedia Pustaka Utama.
12. Kaid, L. L. (2018). *Handbook Penelitian Komunikasi Politik*. Bandung: Nusamedia.
13. Krisyantono, R. (2006). *Teknik Praktis Riset Komunikasi*. Jakarta: Kencana Prenada Media Group.
14. Liliweri, A. (2022). *Persepsi, Sikap Dan Prasangka dalam Komunikasi Antarbudaya*. Depok: RajaGrafindo Persada.
15. Littlejohn, S. W., Foss, K. A., & Oetzel, J. G. (2016). *Theories of Human Communication*. Washington DC: Waveland Press, Inc.
16. Mahler, G. S. (2016). *Politics and Government in Israel: The Maturation of a Modern State*. Mayland Lanham.
17. Montefiore, S. (2023). *Jerusalem the Biography*. Tangerang Selatan: Pustaka Alfabet.
18. Mughees, M. (2018). *Ibnu Hazm Waminhajuh Fi Dirasah Al-Adyan*. Jakarta: Lentera Basritama.
19. Mukarom, Z. (2021). *Teori-Teori Komunikasi Berdasarkan Konteks*. Bandung: Remaja Rosdakarya.
20. Mulyana. (2018). *Komunikasi Persuasif*. Bandung: Remadja Rosdakarya.

21. Neuman, M. L. (2014). *Metodologi Penelitian Pendidikan dan Sosial (Kuantitatif dan Kualitatif)*. Jakarta: GP Press.
22. Pitana, I G., & Gayatri, P. G. (2018). *Sosiologi Pariwisata*. Andi: Yogyakarta.
23. Praptini, T. H., & K, M. (2019). *Exploration Of Pilgrimage Tourism in Indonesia* *Jurnal Department of Management Faculty of Economics and Business*. Surabaya: Airlangga University Press.
24. Riinawati. (2023). *Pengantar Teori Manajemen Komunikasi dan Organisasi*. Yogyakarta: Pustaka Baru.
25. Ron, A. S., & Timothy, D. J. (2018). *Contemporary Christian Travel: Pilgrimage, Practice and Place*. Channel View Publications.
26. Ruliana, P., & Lestari, P. (2023). *Teori Komunikasi*. Depok: RajaGrafindo Persada.
27. Severin, W. J., Tankard, J. W., & Hariyanto, S. (2020). *Komunikasi Massa: Suatu Pengantar*. Bandung: Refika Offset.
28. Siddiq, M., & Salama, H. (2019). Etnografi sebagai teori dan metode. *Kordinat: Jurnal Komunikasi antar Perguruan Tinggi Agama Islam*, 18(1), 23-48.
29. Siddiq, M., (2019). *Metodologi Penelitian Kualitatif*. Bandung: Pustaka Setia.
30. Soemirat, S., & Suryana, A. (2018). *Teori-Teori Komunikasi: Teori Komunikasi dalam Perspektif Penelitian Kualitatif*. Bogor: Ghalia Indonesia.
31. Wilujeng, S. R., Syamsuddin, M. M., & Murtiningsih, R. S. (2022). Homo Religiosus dalam Perspektif Filsafat Pendidikan. *HUMANIKA*, 29(2), 267-281.
32. Wright, N. T. (2014). *The Way of the Lord: Christian Pilgrimage Today*. Wm. B. Eerdmans Publishing.
33. Yüksel, A., & Ereş, F. (2018). The correlation between global citizenship perceptions and cultural intelligence levels of teachers. *Universal Journal of Educational Research*, 6(5), 1069-1076.
34. Zebua, S. (2016). *Perjamuan Kudus: Sebuah Kajian Sosio-Dogmatis atas Makna Perjamuan Kudus dari Sudut Pandang Definisi Agama Menurut Clifford Geertz* (Doctoral Dissertation, Magister Sosiologi Agama Program Pascasarjana FTEO-UKSW).