THE "*MELUKAT*" TRADITION AS MILLENNIAL RELIGIOUS TOURISM IN BADUNG, BALI

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A B S T R A C T

One of the religious tourisms known as melukat in Bali is a form of spiritual tourism that initially aims to gain peace of mind and draw closer to God Almighty. The increasing number of tourists who are interested in melukat lately is due to various other motivations such as getting recognition from others. Social media is one form of communication media used by the millennial generation to find information about the purpose of melukat which is currently viral. The aim of this study was to determine the motivation of the millennial generation to do this religious travelling and to find out whether the Fear of Missing Out (FoMO) phenomenon is one of the causes of the millennial generation to carry out this activity. The research method used in this research was qualitative. It was conducted using primary data and the data collection through observation and interviews with the local guide, tourists, and the priest at the location of melukat.The findings of the study indicate that the motivation for traveling by most of the millennial tourits is to follow the trend that is currently popular on their social media and their fear of not being able to match the community. Based on this phenomenon, it is essential to prepare an attractive and advantageous tourism destination for the millennial market without leaving the melukat identity itself.

A. INTRODUCTION

Anthropology is a branch of science that studies humans, including changes that occur in human life based on various aspects. Tourism and culture are also inseparable from anthropology, considering that tourism and cultural activities also involve many people. Tourism has a significant impact on the economy in a region. In addition, cultural change can occur slowly when there is interaction between tourists and the community. From a scientific point of view, tourism will provide enrichment for anthropology if it is pointed at the definition of anthropology as an integrative science.

Bali is one of the tourism destinations that attracts both domestic and foreign tourists because of its natural beauty and also the culture of its people, who are predominantly Hindu. The Covid-19 pandemic has caused a decline in tourist visits to Bali and has had a negative impact on tourism growth in Bali. One of the districts experiencing shocks due to this pandemic is Badung Regency, which is the biggest supporter of Bali's PAD from the tourism sector. Badung Regency itself experienced a reduction in the number of tourists which also affected the room occupancy rate.

Before the pandemic, the total number of domestic tourists staying in 2019 was 112,696 people, in 2020 there were 106,220 people and in 2021 there were 42,741 (BPS Badung, 2022). The people of Badung, both those who work directly or indirectly in the tourism sector, really feel the impact of this pandemic, including the termination of employment, the decrease in income and so on.

(Suprihatin, 2020) If in the period before the pandemic Covid-19 tourism consumer needs based on physiological (recreation), then during this pandemic the need for security and physical survival becomes priority. Wellness tourism is one of the alternative tourisms that is in great demand by tourists after the pandemic. One of the goals of wellness tourism is to maintain the harmony of body, mind and spirit. Based on (Koerniawaty & Sudjana, 2021) since the COVID-19 pandemic, the lifestyle of the Indonesian people has changed. The community is more aware of maintaining health, so that wellness tourism in the form of natural tourism that involves physical activity is a solution for the community, besides being able to improve health, the stress felt by

the community about the policy of limiting activities can also be reduced.

The form of wellness tourism development in Bali is wellness tourism which characteristically Balinese, involving the local community more thoroughly, and more put forward the principles of sustainable tourism, one of which is to determine superior tourism products that are characteristic and only exist in Bali and refers to local Balinese wisdom. For example, *melukat* as an activity self-cleaning/purification, so that when you hear the word *melukat*, you will immediately remembered Bali (Susanti, 2022).

The most interesting spiritual tourism based on Hindu religious ceremonies in Bali is yoga especially for those who prefer spiritual in the physical field. Besides, meditation It is also very popular, especially for tourists who like calming spiritual activities mind (mind). Meanwhile, the main motivation for spiritual tourism based on religious ceremonies Hinduism in Bali, generally begins with the implementation of a physical and spiritual cleansing ceremony spirituality termed as "*melukat*" which can be performed on various sacred temples include Tirta Empul Temple, Beji Sebatu Temple, Beji Batukaru Temple, and Beji Temple Kubon Tinggah (Sukaatmadja I Putu Gde et al., 2017).

Melukat is one of the religious activities for Hindus on the island of Bali. This ritual is identical to self-purification carried out in places that have water sources, such as in temples, rivers, seas, waterfalls, showers and even holy water that has been given a mantra made at the house of a Hindu priest. The purpose of this activity is to do self-cleaning and eliminate negative things from a person such as nightmares, illness, anxiety and also black magic. Currently *melukat* is not only done by Hindus, but also by tourists who come to the place. Not much different from the initial goal of *melukat*, tourists come to get a sense of calm when doing these activities. (Mekarini, 2020) stated that currently the meaning of *melukat* has two understandings, namely first as a mandatory ritual that requires a prayer ceremony and Hindu priests at a certain time and the second is *melukat* as a tourist attraction where the offering is used in moderation and the priest is on duty at all times.

(Mahardika & Angkasa, 2018) stated that *melukat* can be used as a spiritual tourist attraction because of the motivation of tourists to take a vacation or refresh. There has been an increase in tourist visits who are interested in *melukat* activities at Pura Dalem Pingit, Pakraman Village, Sebatu Gianyar, because tourists are actively involved from the start in the *melukat* process and not just spectators. Social media is one of the products of the Industrial Revolution 4.0 by utilizing the latest developments of new internet-based web technologies. The existence of this should make it easier for everyone to communicate, participate, share and form an online network, so that they can disseminate their own content. Social media connected to the internet can penetrate the boundaries of the dimensions of life, space and time

of its users, so that it can be used optimally in accordance with the facilities provided.

It is undeniable that social media has a big influence on today's life because almost everyone from all over the world uses it. The convenience obtained after the smartphone is all social media and internet information sources can be more easily accessed because it can be done anytime and anywhere. Facebook, Twitter, and Instagram are a few examples of social media sites that can contain or provide data in the form of information, entertainment and business. Based on data from internet users in Indonesia in 2021-2022, there are 210,026,769 Indonesians who use the internet, an increase of 3.32 percent from the previous year. (APJII, 2022) Of the number of users, the contribution rate is based on age, the highest age group is the 35 – 54-year age group of 27.68 percent and the second rank is the 19 – 34-year age group of 25.68 percent. From the two data above, it can be concluded that most of the social media users who are in this general interval are the millennial generation who were born in the early 1980s to 2000s.

Social media is a place to compete for the younger generation to show their existence. The article written by (Ronaning Roem & Sarmiati, 2019) shows that there is a shift in the pattern of social interaction among female students in the city of Padang, where those who are usually active in the virtual world are not necessarily active in the real world. Some of the informants of this research also use Instagram not only for fun but also as a competition between them to show who is the best.

Social media can also be used to carry out marketing activities for tourism stakeholders. The use of technology provides great hope for marketing activities carried out by Tourism Destinations. (Bahrul Ulumi & Syafar, 2021) Tourism promotion by utilizing community websites and social media has a positive influence on Tunda Island. The positive socio-economic impact is felt by the residents of Tunda Village in developing ecotourism that adheres to the tradition of preserving nature for the sake of tourism sustainability in the future.

Tourism is an industry that is strongly influenced by various things, such as the Covid-19 pandemic which has caused a ban for tourists to take planned tourist trips. Restrictions in the form of lockdowns are also implemented in various countries which also cause losses for tourism actors, for example for wellness tourism businesses such as yoga and spas and resorts which usually have many customers. News released by Holiday and Travel News Magazine revealed that nature tourism and wellness tourism will be the choice for the millennial generation, based on research conducted by the Wellness Tourism Association from March to July 2020, showing that one in three (36%) Millennials plan wellness tourism, compared to about one in five of both of both Generation Z and baby boomers. The reasons tourists choose to take this trip are to reflect on their life priorities, pay attention to their own health, as well as to relieve post-lockdown stress and regain their social life after being confined at home for months.

The millennial generation is also a promising market for tourism. The selection of types and tourist destinations to be visited by this generation uses the internet as a reference (www.kompas.com). (Parhusip & Arida, 2018) stated that the basic difference between the millennial generation and the X generation is that these millennial tourists prefer to seek unique, authentic and personal experiences in terms of finding meaning when traveling. They are relatively brave and don't give up easily on economic problems, like to do everything themselves in line with technological developments so that the millennial generation is more independent and prioritizes efficiency. In line with the opinion above, (Corbisiero & Ruspini, 2018) stated that Millennials consider themselves explorers, and would rather spend money on experiences than materials things. These features have an impact on their tourism choices: Millennials travel more often, book moreover the Internet, explore more destinations, tend to stay ahead of travel trends, look for experiences and information and try to gain as much as possible from their travel also in terms of cultural understanding.

The use of social media for the millennial generation in addition to having a positive impact such as the rapid flow of information and facilitating the marketing of a product also has a psychological impact on its users. The freedom of personal data that can be accessed via the internet can actually cause a sense of insecurity for millennials which is called the Fear of Missing Out or FoMO for short. When individuals fear missing out on opportunities and experiences when they are not part of the cultural conversation about media, it can result in pressure to act and think according to the larger social group, which creates controlled motivations that lead to FoMO (Conlin et al., 2016). It's no secret that this generation travels only for the purpose of content to be uploaded on their respective social media. Excessive anxiety can occur when other people see a friend or relative. Feelings of not being involved in an association can also occur by viewing status uploads and photos accessed on social media.

FoMO can indirectly lead to decision making for tourists to buy a tourism product. In this case, the decision in question is spiritual tourism in the form of religious travel activities to purify oneself or called *melukat* in Bali. This activity is one way to rid oneself of negative things and ask for salvation and grace from God Almighty and its manifestations. The motivation of tourists to go on religious trips is generally for religious, cultural, health reasons and looking for the deepest meaning and looking for identity. This religious tourism has undergone a revitalization, which is in the form of patterns and ways that are carried out by the community in carrying out spiritual journeys. The beginning of this journey is only for one purpose, namely a purely spiritual journey which is termed a conventional travel trip. With the occurrence of globalization, it has led to a transformation of behavior in carrying out spiritual journeys, where these activities are combined with tourism activities to visit tourist objects and shopping centers (Subawa & Widhiasthini, 2013). The various

motivations previously mentioned could be factors that cause this *melukat* activity to increase in demand, including the millennials, but it becomes a question when this motivation is linked to FoMO due to the many uploads regarding this religious tourism on social media. The research objectives were to find out the main reasons for the millennial generation to go on religious tourism, as well as to find out whether FoMO encourages millennials to take religious trips.

B. METHOD

This research is a qualitative research using a case study approach. The data were taken from several locations in Badung Regency such as Pancoran Solas Taman Mumbul, and Taman Beji Griya Punggul. The number of tourists' visits in Badung Regency in April 2022 was 5.146 (Government Tourism Office Badung, 2022).

According to (Creswell, 2018) qualitative research begins with assumptions and the use of an interpretive/theoretical framework that forms or influences the study of research problems related to the meanings imposed by individuals or groups on a social or human problem, which in this study is expected to knowing the motivation of the millennial generation in carrying out a spiritual journey. To study this problem, qualitative researchers use state-of-the-art qualitative approaches to research, data collection in the natural environment, which is sensitive to society and the research site, and inductive and deductive data analysis and the formation of various themes or patterns. The case study approach is a qualitative approach in which the researcher explores real life, contemporary limited systems (cases) or various limited systems (various cases), through detailed and in-depth data collection involving various sources of information or multiple sources of information, for example, observations, interviews, audio-visual materials, and documents and reports), and report case descriptions and case themes (Cresswell, 2018: 135-136). This study uses primary data sourced from research informants including the millennial generation, aged 22 – 42 years who work as students, private employees, housewives and state civil servants. This informant was selected using purposive sampling with the criteria used were age, occupation and had done spiritual tourism.

Data collection techniques were as follows. 1) Observation were used to obtain an overview of the condition of spiritual tourism destinations; 2) interviews were conducted with informants who had experienced for doing *melukat* including the local guide, the priest, and the tourists who came to the destination. The number of interviewed millennial tourists were 15 people. Literature study is done by reading and understanding the previous literature that can provide references for this research. Document inspection was carried out to obtain documents such as photographs needed to support this research.

In qualitative research (Miles et al., 2014) it is stated that data analysis is carried out interactively and takes place continuously until complete, so that the data

is saturated. There are three stages in data analysis, namely data reduction, data display, and conclusion drawing/verification.

C. RESULTS AND DISCUSSION
1. Motivation for Millennial Generation to Do Religious Tourism

Motivation is the driving force or basis of every activity to be carried out—likewise, tourists who will travel to a tourist destination. The internal factor that encourages tourists to travel is to fulfill their spiritual needs by visiting the holy places of their religion. (Garg et al., 2021) applied the analytical hierarchical process (AHP), a multi-criteria decision-making technique, to determine the motivation of tourists to travel spiritually. The results obtained are as follows:

1. The top motivation is Spiritual Fulfillment which consists of connection with scared, exhibiting love and respect for God and forgiveness and healing
2. The second motivation is Destination atmosphere consisting of folks' costumes, historic culture, chant sutra and festival atmosphere
3. The third motivation is Service Quality Attributes, namely accommodation, food, security and accommodation

Religious tourism activities for Hindus known as *melukat* are in great demand, hence the number of tourist visits to holy sites continues to grow. Related to this, it is unsurprising that many Travel Agents offer religious tour packages for tourists. In addition to information through travel agents, the wider community can also obtain information about religious tourism destinations through social media accounts which are currently very easily accessible. Searching through this communication media is widely used by the millennial generation which is a productive generation starting from the age of late teens, namely 22 years to 42 years. In planning religious tourism, they have various motivations. The motivation of tourists to do religious tourism, as expressed by (Kusuma & Suryasih, 2016), initially occurred because of curiosity even though they had little experience. The benefits obtained by tourists who carry out religious tourism activities in Tanah Lot include feeling more calm, comfortable, peaceful, and also adding new experiences, especially for foreign tourists.

From the results of interviews conducted with domestic tourists, it can be seen that a person's motivation to travel consists of various things. Judging from the theory of motivation, it is clear that physical motivation, namely to do activities that cause calm and to stroll around, greatly influences the decision of tourists to travel. In planning religious tourism, they have various motivations, among others, as expressed by Putri (26 years) a private worker that she actually hasn't done this *melukat* procession for a long

time, but because of this pandemic, she wants to be close to God.

Moreover, this trip was done with her office mattes, so they could immediately hang out. In addition, the motivation to strengthen relations within the internal community strongly supports the development of this religious tourism. Clara, a 22-year-old student who said that "This religious trip is actually a fun activity and can bring you closer to family or friends." Usually when she done with the prayer procession, she and her family will hold a small picnic.

Several informants stated that their motivation for going on a spiritual journey was to exist on their social media and get recognition for always following travel trends. A housewife, Ariani (39 years old) said that "The main reason is because I want to pray to holy places. I also want to visit many more temples that people are currently talking about."

In contrast to the results of interviews conducted with domestic tourists, several foreign tourists stated that the purpose of carrying out this tourism activity was for the healing process which emphasized mental health and tranquility.

Amalia (26) took part in this *melukat* activity after sustaining an injury to her right hand and needed peace of mind. she hopes that after doing this *melukat* activity, she will feel calm. Zukovic (32 years) learned of this *melukat* procession from a package offered by the hotel where he was staying. This young man did this self-purification to regain balance in his soul after divorcing his wife. Some of these tourists expressed interest in the *melukat* procession because it was a tour package offered by the hotel where they were staying.

2. The Hegemony of Social Media on The Selection of Tourist Attractions for Millennials

A key anthropological concept explaining how tourism affects culture is the process of civilizing. An important aspect of anthropology in tourism is conducting field research, to obtain data about people and their knowledge of things. The use of technology, in this case social media, has brought about cultural changes in all circles. This also affects tourism activities. In this case, the branch of anthropology used is ethnology, which is the study of the principles of human culture in the lives of tribal communities around the world.

Hegemony according to Gramsci (1971) is the acceptance of a group that is dominated by the presence of a group that is dominated by the presence of a dominant group that takes place in a peaceful process, without acts of violence. Currently the mass media can be a tool for disseminating certain ideas that support and strengthen the power of certain groups so that they can be widely accepted by society as an ideology. As technology develops, the mass media used are not only in the form of printed mass media, but also electronic ones. One of the most popular nowadays is online media in the form of social media because it is easier to access and can be anywhere. The

development of social media shows its effectiveness as a powerful tool and mobilizes networks. Citizens can rely on the power of social media to mobilize and fight against governments in power around the world (Olubunmi, 2015).

Millennials are a generation that is closely associated with technology and spends most of their time on social media. Based on data obtained through the Central Statistics Agency (BPS), in 2020 the number of productive age population in Indonesia is 179.1 million people and of this, 63.5 million people are the millennial generation, so it is not impossible that this generation will be the driver of the economy in Indonesia. This of course can be taken into consideration by tourism stakeholders in choosing the domestic millennial market as a potential market share. There are seven types of millennial generation as reported by the IDN Research Institute in collaboration with Nielsen Indonesia and can be described in the table as follows:

Table 1
Millennial Generation Type in Internet Use

No	Millennial Generation Type	Average Internet Usage Per Day (In Hours)	Internet usage to search data (In %)	Tourist activities (In %)
1	*The Adventurer*	4,3	78	12
2	*The Visionary*	2	90	6
3	*The Artist*	3,4	75	4
4	*The Leader*	3,4	77	11
5	*The Socializer*	2,3	88	4
6	*The Conservative*	3,2	76	13
7	The Collaborator	3	88	5

Source: IDN Research Institute (2019)

Based on the table above, it can be seen that the millennial generation is dependent on the internet, thus it can be said that this generation is hegemonized by social media. Social media hegemony can be understood as the influence, dominance and power of internet-based technology that is used as an interactive tool or exchange of information to achieve an interest (Juditha, 2018). Several tourists who carried out the *melukat* procession claimed to have received information about *melukat* through their social media. *Melukat* became popular after several Instagram influencers and artists such as Ariel Tatum, Pevita Pearce, Cinta Laura, Raline Shah and others uploaded their experiences to their social media. This phenomenon causes many of their followers to want to know more about this ritual procession. Apart from the many artists participating in this activity, another factor that attracts the attention of these millennials is the uniqueness of the procession or the place where self-purification is carried out. Ariwangsa (22 years old) said he was interested in doing a worship service at Griya Beji Punggul which is a tourist destination that not only has a place for self-cleaning, but also provides a place for other healing activities such as

traditional Balinese medicine, hand reading and sightseeing. karma in previous lives. Besides that, what is phenomenal about this place is that there is a waterfall, where people standing under it will be asked to shout to lighten the load.

Clara also conveyed the same thing, where previously this girl found information on the place of *Melukat* which was being visited through her Instagram. He accidentally saw on his instastory that some of his friends were going to a *melukat* place that had an instagramable background view. Even on his Instagram explore, there are several video reels for *melukat*. Based on this, there was a desire to go with his family.

The positive impact of hegemony through social media is knowing developments about the latest goods and lifestyles. While the negative impact of the existence of hegemony is that a lifestyle will encourage someone to consume goods, or a lifestyle that they watch for the needs of satisfaction and pleasure that the content form in influencing the audience (Indainanto, 2020).

3. FoMO Phenomenon as Motivation for Millennial Generation to Do Religious Tourism

The amount of available digital information causes a new phenomenon called Fear of Missing Out or abbreviated as FoMO. Defined as understanding that someone else may have a rewarding experience while there is someone else who feels uninvolved, FoMO is characterized by a desire to be constantly connected to what other people are doing.

According to (Przybylski et al., 2013), it is found that there are aspects of the fear of missing out as follows.
a) unfulfilled psychological needs for relatedness in which a person's need to feel a sense of belonging, connectedness, and togetherness with others. If this is not fulfilled, then the individual will feel anxious and try to find out what other people have done and experienced. One them is through the internet.
b) unfulfilled psychological need for self related to competence and autonomy where competent needs are related to individual beliefs to perform certain actions or behaviors effectively and efficiently. Autonomy refers to the individual has the right to integrate actions performed with oneself without being bound or controlled by others. If the psychological need for self is not matched, then humans will use the internet to find out about information and relate to other people.

Fear of Missing Out (FoMO) shapes the daily life of digital natives, namely the generation born in the digital era such as millennials and Gen Z (McGinnis, 2022)The millennial generation who is witness to the disruption of innovation and .technological

transformation grows and depends on exposure to information via the internet, thus causing dependence on information disseminated through digital media channels that shape perceptions (Yoga & Paramartha, 2018). Based on the table below, it can be seen that the reason for using the internet is to access social media:

Table 2 Reasons for Using the Internet

Reasons for using the internet	Mean Score (*Scoring Scale*)	Top 2 Boxes (*Scoring scale*)
To be able to access social media (including accessing Facebook/WhatsApp/Telegram/Line/Twitter/Instagram/YouTube/etc)	3,35	98,02%
To be able to access public services	2,99	84,90%
To be able to do online transactions	2,90	79,00%
To be able to do work or study from home	3,19	90,21%
To be able to access information/news	3,12	92,21%
To be able to access entertainment content (online games/TV/Radio/Online Video)	2,87	77,25%
To be able to access financial services	2,80	72,32%
To be able to access online transportation	2,86	76,47%
To be able to use email	2,93	80,74%

Source: APJIII (2022)

Based on the news release of Kompas.com, according to a survey conducted in December 2019 of 501 millennial generations in Greater Jakarta, there are 5 unique facts related to millennial tourist behavior, namely: (1) millennials prefer to travel with family, (2) domestic tourist destinations more popular, (3) photos and videos are important things to do while on vacation, (4) the role of social media as an essential reference source for planning trips, (5) millennials tend to store and share travel information on social media. The reason why millennial tourists choose a destination also depends on the reviews that can be seen on social media.

Social media is a tool for young people to represent themselves, share and communicate with their community virtually. This can turn into anxiety when they check their social media and see the fun that their friends are doing and cause them to be unable to stop monitoring other people's activities (Akbar S Rizki et al., 2018). This is known as the Fear of Missing Out (FoMO). This phenomenon will affect the decision of tourists to take religious tourism trips as many people do and the selection of tourist destinations is based on places that are viral on social media.

The reason tourists travel is due to the role of perception in understanding value which is also influenced by external factors such as family, influencers on social media or circle of friends.

Through interviews conducted with research informants, several answers were stating that there were some unpleasant feelings when seeing other people traveling to new places. This is due to the fear of being abandoned by friends or relatives on their journey. It is different if the tourist is traveling, it is very important to do a status update through social media. FoMO is also seen in tourists who state that they do not like situations where people they know are having a pleasant trip. This situation is one of the motivations for tourists to visit the *Pelukatan* place in Badung.

Research conducted by Roem for students in Padang, some of them tend to experience psychological stress, as a result of seeing friends or people who are always traveling or having fun. Some female students admitted that it made them feel left out because others seemed to be enjoying life. As a result of using Instagram too often, sometimes they always compare themselves and try to be like what they see on social media. Instagram can also give you unrealistic expectations and create feelings of inadequacy and low self-confidence.

An interview conducted with Putra, a 30-year-old private employee, stated that "I prefer to go on religious trips with my friends than with my family. If before the pandemic, usually you can go 3 times a month, but since the pandemic it's only once a month. It's better to go out with friends because it's more exciting and fun." Furthermore, when asked whether later he would upload this activity to his social media account, the informant said Yes because later it could be a reference for others to come there.

The next research informant, Ranny, who is an active Instagram user student (22 years old) stated that "This *melukat* activity is usually invited by friends and is usually in the same circle. More towards togetherness and looking for good photo spots to upload to Instagram. Sometimes they just want to provoke followers' comments, so they can be jealous of this fun." This informant is one of the most up-to-date information on spiritual tourism destinations that is being talked about on social media because he doesn't want to lose his moment on what is on the rise at that time.

Pradnya (34 years old) said that "Actually, I really like to do *tirta yatra*. You can walk, you can pray. Just because I'm busy, sometimes I can't always participate in this tour. Sometimes there I feel uncomfortable seeing my community having fun without me. Actually, it's not because I'm afraid that I won't be accepted again in the community, I just don't want to miss out on their fun."

The results of the interview also stated that although it did not affect friendship, the feeling of being left behind from the group was the driving force for these tourists to travel to the same religious tourist attractions. They will get satisfaction when they can update their status on their social media and get the attention of their community.

D. CONCLUSIONS AND SUGGESTIONS
Conclusions

Based on the results of research in the discussion, it can be concluded as follows:

1. Millennials need recognition from their community to encourage them to always follow the trends that apply to their community (status motivation). The holy journey that is trending among this generation is one example of this phenomenon. To continue to exist, especially on social media which is a means of this generation to express and show their social life, they feel that the *melukat* process is something that must be done. Although the main goal is to get closer to God, therefore this necessity has a positive value.

2. The fear of the millennial generation not following the trend in their community (FOMO, Fear of Missing Out) can be seen in several interview answers stating that they are afraid of being left behind by their community, but are not afraid of not being accepted by the community. They are only jealous if they don't do the same with their community (unfulfilled psychological needs for self) and feel satisfied if they have visited holy places that have been visited by their community (anticipated elation).

Suggestions

1. Knowing that there is a special motivation for the millennial generation in making a holy journey in the form of getting recognition from their community (status motivation) is a finding that can help in making marketing strategies, especially in digital marketing strategies for the development of religious tourism destinations. One of them is using influencers who are influential among the millennial generation and those related to spirituality.

2. In this study, the digital marketing variable has not been included as a variable that strengthens the behavior and motivation of the millennial generation to go on a holy journey, as well as things that trigger FOMO. It is hoped that further research can add these variables so that research on this shift in motivation becomes more in-depth.

E. ACKNOWLEDGMENT

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