

Dharmayatra: Pilgrimage and Spiritual Journey Sacred Sites in Buddhist Pilgrims in Indonesia

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ABSTRACT

In 2019, The President of Republic of Indonesia Mr. Joko Widodo declare that Borobudur as one of Super Priority tourism Destination in Indonesia. It continued at 2020, by Ministry of Religious Affairs, Republic of Indonesia, declare that Borobudur as the center of world Buddhist ritual sites. Pilgrim in Buddhist known as Dhammayatra (Pali) or Dharmayatra (Sanskrit). Dharmayatra literally means pilgrimage to holy places. It is a form of ritual that developed from the needs of the people in providing opportunities to respect sacred or sacred places. There are several reasons behind this sacred or sacred place, including the tombs of holy people, places to store the relics of the arahants or saints, historical places in the Buddha's life journey, historical places in the preaching of the Dhamma, and temples. The Buddha suggested that pilgrimage would help his followers develop spiritually. The first two centuries of the Buddha's death, pilgrimage had already become an important component in the life of the Buddhist community. From the fifth century to the fifteenth century in Java and Sumatra, various activities following the teachings of Mahayana and Tantrayana have developed. The kingdoms were built on the Buddhist Philosophy. Society grows and develops based on the goal of accumulating virtue and wisdom. During this time, many monasteries and other holy places developed. Thus there are practitioners who also attain the realization of perfection. We find these places in various forms and circumstances from different time periods. Some of them are in the form of temple buildings or stupas, both built of stone and brick. Some are in the form of lakes, caves, and mountains. Almost all the temples are in a state that is not intact anymore. However, the influence of practitioners' perfection will never go away or lessen than before. Several temples and sacred site also become tourist place such as Borobudur Temple, Mendut Temple, and so on. We hope with the pilgrimages program to these temples also develop the tourist destinations in Indonesia. These places become pilgrimage destinations because for hundreds of years or even more they have been places for practitioners to attain high realization, and are also places where a Buddha or Bodhisattva has appeared. Even though there is no longer any activity in that place as in its time, it is said that the spiritual influence of the imprints of perfect practitioners will never be erased by the change of place or time. The purpose of pilgrimage is to foster a spiritual discipline, to fulfil a vow or simply to travel. It is an important Buddhist practice. Pilgrimage also helps to express feelings of devotion and creates a relationship with the historical figures associated with the pilgrimage site.

Keywords

Dharmayatra, Pilgrimage, Spiritual Journey.

INTRODUCTION

"In the presence of every Buddha in every Buddha realm, I am present in countless numbers of grains of dust, paying homage to all Buddhas as many as grains of dust. As the expanse of the sky is limitless, as the expanse of sentient beings is, the karmas of living beings and the sufferings of living beings are endless; so my reverence for all Buddhas is limitless and endless. My willpower will wake up from time to time, I will never get tired and keep doing it with my body, speech and mind wherever, whenever and to any time."

– The Great Pledge of the Bodhisattva Samantabhadra

The sacredness of pilgrimage venues is the place that deserves the devotion, reverence, where human beings are able to discover the manifestation of supernatural (God's) power felt through the feeling of connection with universe (Hughes & Swan, 1986; Jackson & Henrie, 1983).

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Ministry of Religious Affairs, Republic of Indonesia, declare that Borobudur as the center of world Buddhist ritual sites.

The statement by the Minister of Religion of the Republic of Indonesia, who put forward the idea of Borobudur as a place of world worship, fostered a new spirit for Buddhists to make Borobudur a religious visitation destination for Buddhists worldwide. Borobudur is expected to be a super priority destination for world tourism, with one of the strategies to make Borobudur a religious visitation destination for Buddhists

Borobudur Temple is a kindness collection field (bhumisambhara) blessed with extraordinary wisdom and knowledge (punyajnanasambhara), an "object of merit making" that we should put forward, especially in the Dharmayatra. One of the main features of the Borobudur monument is the balustrade that runs along the outer boundary of each of the square terraces, which together with the walls of the upper floor terraces on the other side form a relatively narrow open passage.

Pilgrim in Buddhist known as Dhammayatra (Pali) or Dharmayatra (Sanskrit). It consists of two words namely Dhamma which means emptiness, truth, law, holy teachings, ideas of things, circumstances and so on. Yatra means journey. Dhammayatra means a journey to a place related to the dhamma, which Buddhists need to visit. Dhammayatra literally means pilgrimage to holy places. It is a form of ritual that developed from the needs of the people in providing opportunities to respect sacred or sacred places. There are several reasons behind this sacred or sacred place, including the tombs of holy people, places to store the relics of the arahants or saints, historical places in the Buddha's life journey, historical places in the preaching of the Dhamma, and temples.

These embodied rituals reflect both individual and collective forms of aspiration and spiritual cultivation that are directed toward both soteriological and mundane goals. This category of rituals is perhaps the most dominant and expressive modality that can be observed at Buddhist pilgrimage sites. The ritual work "performed by the pilgrim's body is understood as 'cleansing' or removing certain types of embodied moral and cognitive defilements that hinder progress toward salvation".

THE BENEFIT OF PILGRIMAGE

The purpose of pilgrimage is to foster a spiritual discipline, to fulfil a vow or simply to travel. It is an important Buddhist practice. Pilgrimage also helps to express feelings of devotion and creates a relationship with the historical figures associated with the pilgrimage site.

The Buddha suggested that pilgrimage would help his followers develop spiritually. The first two centuries of the Buddha's death, pilgrimage had already become an important component in the life of the Buddhist community. Throughout early Buddhist history there were at least four major pilgrimage centers – the place of the Buddha's birth at Lumbini, the place of his enlightenment at Bodhi Gaya, the Deer Park in Varanasi (Benares), where he supposedly preached his first sermon, and the village of Kushinara, which was recognized as the place of his parinibbana (final nirvana or final death).

The Dharmayatra is carried out can bring different benefits and depend on many factors, including: (1) the sincerity of the person who carries it out, (2) the place he visits, and (3) also the purpose of his visit. Dharmayatra that is carried out based on the correct understanding and motivation according to the suttas/sutras as well as literature, for example by performing puja at the destination, praying and reciting prayers and meditating, then the person who does it will get the result. Four psychological benefits can be attributed to the practice of pilgrimage:

1. In touch with the inspiration and legacy of the Buddha and the possibility of his own resurrection.

Pilgrimage is a meditative practice (sadhana) itself, one among many in the Buddhist apparatus, to achieve one's spiritual goal of purifying the mind and awakening for the benefit of others. In spiritual contexts – whether in static community centers or on pilgrimages – conflicts among members must be avoided, but rather there must be sufficient

security, trust and understanding to express, process and negotiate true human feelings and needs.

2. Purify the imprint of karma

"Pilgrimage as a practice" is a perspective to help us reframe the difficulties we may face, to help manage expectations, help re-prioritize time and energy and turn activities into meaningful movements of devotion, contemplation and transformation.

3. Cultivating merit

In a Buddhist pilgrimage, the way one wants to express one's devotion, gratitude and inspiration is a personal way with wide possibilities. The only caveats to this are cultural-specific expectations such as never pointing one's feet at a religious icon, or wearing revealing clothing (in the middle, shoulders of the feet especially for women) at sacred sites or temples.

People who practice Dharmayatra are pilgrims who carry out worship. Through the activities of the Dharmayatra there is accumulation of virtue, increasing saddha in the Tīratana, and especially opening up the possibility of obtaining the blessings of being reborn in the divine realm. Another benefit is the knowledge and understanding of the Dhamma values that can be learned through the reliefs and the symbols as a whole as if it is a picture of what will be achieved by every pilgrim who comes to visit the place.

BUDDHIST PILGRIMS IN INDONESIA

From the fifth century to the fifteenth century in Java and Sumatra, various activities following the teachings of Mahayana Tantrayana have developed. The kingdoms were built on the philosophy of Buddhism. Society grows and develops based on the goal of accumulating virtue and wisdom. During this time, many monasteries and other holy places developed. Thus there are practitioners who also attain the realization of perfection. We find these places in various forms and circumstances from different time periods. Some of them are in the form of temple buildings or stupas, both built of stone and brick. Some are in the form of lakes, caves, and mountains. Almost all the temples are in a state that is not intact anymore. However, the influence of practitioners' perfection will never go away or lessen than before.

Temples and stupas around Jogja include Mendut Temple, Borobudur Temple, Plaosan Temple, Sewu Temple, Kalasan Temple, Banyuniba Temple, Ngawen Temple, and others. In East Java, there is the Sumberawan Temple in Singasari, Malang, and the Jabung Temple in Probolinggo. In the form of a temple building: Candi Jago in Tumpang, Malang. In Sumatra; Muara Jambi Temple in Jambi, Muara Takus Temple in Riau, Portibi Temple in South Tapanuli. The holy places in other forms are; Mount Penanggungan in Pasuruan, Mount Semeru, and also Mount Bromo; Ranukumbolo Lake on Mount Semeru and Jambhala Lake.

Several temples and sacred site also become tourist place such as Borobudur Temple, Mendut Temple, and so on. We hope with the pilgrimages program to these temples also develop the tourist destinations in Indonesia. These places become pilgrimage destinations because for hundreds of years or even more they have been places for practitioners to attain high realization, and are also places where a Buddha or Bodhisattva has appeared. Even though there is no longer any

activity in that place as in its time, it is said that the spiritual influence of the imprints of perfect practitioners will never be erased by the change of place or time.

BOROBUDUR: THE SACRED SITES OF BUDDHIST

Borobudur as a Buddhist Monument is one of the world's seven wonders made by human being. It known as world's tourist destinations. In 2010, UNESCO initiated the idea "Heritage of religious Interest. They appreciated ministry of culture and Tourism that pushing of "Spiritual and Education Values from the Borobudur Site".

The Comment of Minister of Religious Affair of Republic of Indonesia, about the idea of Borobudur as Sacred Place in the world, give new opportunity to the Buddhists to made it as World Buddhist Spiritual Destination. We hope Borobudur as Super priorities World's Tourist's Destination, one of the strategies is make it as Buddhist Spiritual Sacred Destinations.

The strategies undertaken in realizing Borobudur as a religious tourism destination include: Building a common perspective within Indonesian Buddhists about the discourse of Borobudur as a Buddhist worship site. Harmonizing the law regarding the management of Borobudur with the Buddhist Guidance team so that good communication occurs. Aligning Buddhist concepts in Borobudur conservation/management discourse. Capacity building to bridge communication between Buddhist religious institutions and heritage institutions and TWC. Heritage education and people-centered approaches. Promoting the value of inclusiveness while taking into account the interests of all stakeholders. Collaborate with all stakeholders including knowledge-holders of Borobudur to promote and voice narratives about religious and religious values related to Borobudur. Borobudur is interpreted as a shared religious historical site for Buddhists around the world and an exploration of the religious values of Buddhism that can be done regularly at Borobudur.

Borobudur as piwulang: as educational instructions, teachings or lessons. The outward appearance of Borobudur is neither the only nor the most stunning aspect. Encouraging the study of Borobudur with a multidisciplinary approach in Buddhist educational institutions but the participants are not limited to Buddhists. Promote studies and dialogues about Borobudur involving academics and researchers about Borobudur to get a new and contemporary paradigm. Interfaith dialogue will also provide access to knowledge and the latest developments in issues related to religious social life. This is especially important in the Indonesian context. Discuss concrete steps that are tangible and educative in the Borobudur Temple area.

PILGRIM'S PRACTICE IN BOROBUDUR

"By closing his eyes, meditating on a Buddha or Bodhisattva, then he recites the one hundred syllable mantra 8000 times, once he focuses his attention on the Buddha and the Bodhisattva, his sins are purified; or he can also do circumambulating from left to right on the temple stupa, by

repeating it 8000 times, then placing one of the holy books in front of the statue in the temple. That's the way to do it."

-Trisamayaraja Sutra

Borobudur in Buddhists Perspective is one of the sacred site, it is a kindness collection field (bhumisambhara) blessed with extraordinary wisdom and knowledge (punyajnanasambhara), an "object of merit making" that we should put forward, especially in the Dharmayatra. One of the main features of the Borobudur monument is the balustrade that runs along the outer boundary of each of the square terraces, which together with the walls of the upper floor terraces on the other side form a relatively narrow open passage. Practicing of pilgrim in Borobudur Temple as sacred sites, are:

- Preparation

Dress Code

- Upāsaka/Layman: neatly dressed (wearing a koko shirt, jarik/long cloth, and wearing a blangkon or headband).

- Upāsika/Laywoman: dressed neatly (wearing a simple kebaya, long finger/cloth, and hair in a simple bun).

- Practice

During Spiritual Journeys, the Peoples must practicing the rites, circumambulations (pradakṣina), prostrating and meditation in every sacred sites. Especially in Borobudur systems, the must follow this step that is:

a. Rites

It's practicing with reciting the Gatha to respect of Stupa
Namō Sanghyang Adī Buddhaya (3 times)

Hail to the Adī Buddha

Namō Tassa Bhagavato Arahato Sammasambuddhassa (3 times)

Hail to the Buddha

Namō Sabbe Bodhisattvaya Mahasattvaya

Hail to All Bodhisattva Mahasattva

Vandāmi cetiyaṃ sabbāṃ, Sabbathānesu patiṭṭhitāṃ
Sāṃrīkadhātu mahābodhiṃ, Buddhārūpaṃ sakalaṃ sadā.

I Respect to all the Stupa/Cetiya, somewhere have relic of the Great Perfections

To All symbols of the Buddha's

b. Pūjā in Borobudur Temple (Based on Kayumyungan Inscription)

i. Pūjā Ādī Buddha

Praṇamya satatāṃ Buddham Ādī Buddha namaskāram,
sattva sattvaka puṇyakāṃ vakṣye vakṣye dhanāṃ param.

Vairocana vibhūṣaṇaṃ saṃskārābhāva kāraṇaṃ, ajñānāntaṃ
parādhyakṣaṃ praṇamāmi Tathāgatam.

Āyāntu sarve Buddhāgrāḥ siddhim enāṃ pradāsyantaḥ, tathā
sadyaḥ prakurvīta māyā maṇḍala karmaṇi.

Gurupāda namaskāraṃ gurupādukāṃ eva ca,
paramagurupādukāṃ jñānasiddhim avāpnuyāt.

ii. Pūjā Triratna

Namō Buddhāya Dharmāya Saṅghāya ca sada sadā,
sattvānāṃ kleśabaddhānāṃ muktaye bhavaśaṅkatāt.

Namō Buddhāya gurave namo Dharmāya tātine, namah
Saṅghāya mahate tribhyo'pi satatam namah.

Namas trailokyagurave Buddhāyāmitabuddhaye,
sarvabandhanamuktāya prāptāyānuttamam padam.

Sarvapāsyākaranam kuśalasyōpasampadā,
svacittaparidāpanam etad Buddhānūsāsanam.
Sarve sattvāḥ sarve bhūtāḥ sarve prāṇināḥ sukhino bhavantu
svāhā.

iii. Pancatathāgata pūjā

Namaḥ Sarva Buddha Bodhisattvebhyaḥ, daśadig
anantaparyantalokadhātu vyavasthitebhyaḥ,
atītānāgatapratyutpannebhyaḥ.

Namo Bhagavate Śrī Vairocana, Tathāgatāyārhaṭe, Samyaksambuddhāya, śāśvatajñānāya, śuddhavarṇāya, vajraparyāṅkapraṭiṣṭhānāya, bodhyagrīmudrānibandhanāya, śiṃhāsanaśamsthītāya, Sahavatīlokaadhātu vyavasthītāya, navabhavanāmakrodhāya, sarvadevagaṇapūjītāya, sarvōpadraśāntikārāya, Sattvavajri Ratnavajri Dharmavajri Karmavajryādi Bodhisattvapariṣāyāya, tadyathā:
Aḥ sūkṣme sūkṣme, śānte śānte, dānte dānte, nirākule, yaśe yaśovati, teje tejovati, Sarva Tathāgata Sarva Śvāsādhīṣṭhāna adhiṣṭhite svāhā.

Namo Bhagavate Śrī Akṣobhya, Tathāgatāyārhaṭe, Samyaksambuddhāya, ādarsājñānāya, nīlavarṇāya, vajraparyāṅkapraṭiṣṭhānāya, bhūṣpaṣaṇamudrānibandhanāya, kuṇḍarasīṃhāsanaśamsthītāya, Abhiratavatīlokaadhātu vyavasthītāya, yamarājanāmakrodhāya, sarvasattvadurdāntadharmaakarāya, Vajrarāja, Vajrarāga, Vajrasādhū, Vajradharādi-Bodhisattvapariṣāyāya, tadyathā:
Hūṃ sūkṣme sūkṣme, śānte śānte, dānte dānte, nirākule, yaśe yaśovati, teje tejovati, Sarva Tathāgata Sarva Śvāsādhīṣṭhāna adhiṣṭhite svāhā.

Namo Bhagavate Śrī Ratnasambhava, Tathāgatāyārhaṭe, Samyaksambuddhāya, ākāśājñānāya, pītavarṇāya, vajraparyāṅkapraṭiṣṭhānāya, varadamudrānibandhanāya, turaṅgasīṃhāsanaśamsthītāya, Ratnavatīlokaadhātu vyavasthītāya, śiṃhāvāhanāmakrodhāya, sarvasattvavaradapūṣṭikārāya, Vajratejo, Vajraketu, Vajrahāsa, Vajraratnādi Bodhisattvapariṣāyāya, tadyathā:
TRAM sūkṣme sūkṣme, śānte śānte, dānte dānte, nirākule, yaśe yaśovati, teje tejovati, Sarva Tathāgata Sarvaśvāsādhīṣṭhāna adhiṣṭhite svāhā.

Namo Bhagavate Śrī Amitābhāya, Tathāgatāyārhaṭe, Samyaksambuddhāya, pratyavekṣaṇājñānāya, raktavarṇāya, vajraparyāṅkapraṭiṣṭhānāya, dhyānamudrānibandhanāya, mayūrasīṃhāsanaśamsthītāya, Sukhavatīlokaadhātu vyavasthītāya, matthanānāmakrodhāya, sarvasattvānūrāgaṇāya, Vajratikṣṇa, Vajrahetu, Vajrabhāsa, Vajradharmādi Bodhisattvapariṣāyāya; tad yathā:
HRĪḤ sūkṣme sūkṣme, śānte śānte, dānte dānte, nirākule, yaśe yaśovati, teje tejovati, Sarva Tathāgata Sarvaśvāsādhīṣṭhāna adhiṣṭhite svāhā.

Namo Bhagavate Śrī Amoghasiddhaye, Tathāgatāyārhaṭe, Samyaksambuddhāya, krtyānuṣṭhānājñānāya, viśvavarṇāya, vajraparyāṅkapraṭiṣṭhānāya, abhayamudrānibandhanāya, garuḍasīṃhāsanaśamsthītāya, Kusumitālokaadhātu vyavasthītāya, vatsalanāmakrodhāya, sarvasattvābhayaṇapradāya, Vajrarakṣa, Vajrayakṣa, Vajrasandhi, Vajrakarmādi Bodhisattvapariṣāyāya; tad yathā:

Aḥ sūkṣme sūkṣme, śānte śānte, dānte dānte, nirākule, yaśe yaśovati, teje tejovati, Sarva Tathāgata Sarvaśvāsādhīṣṭhāna adhiṣṭhite svāhā.

iv. Anuttarapūjā

Ratnatrayaṃ me śaraṇaṃ sarvaṃ pratidiśāmy agham, anumode jagatpunyaṃ buddhabodham dadhe manaḥ. Utpādayāmi varabodhicittaṃ nimantrayāmi bahu sarvasattvān, iṣṭāṃ carisyē varabodhicārikāṃ buddho bhaveyaṃ jagato hitāya. Utpādayāmi paramaṃ bodhicittaṃ anuttaraṃ, yathā traīyadhvakā nāthāḥ sambodhau kṛtaniścayāḥ. trividhāṃ śīlaśikṣāṃ ca kuśaladharmasaṅgrahaṃ, sattvārthakriyāśīlāṃ ca pratigṛhṇāmy ahaṃ dṛḍham. Buddhaṃ Dharman ca Saṅghaṃ ca Triratnāgamaṃ anuttaraṃ, adyāgreṇa grahiṣyāmi saṃvaraṃ Buddhayogajam. vajraṃ ghaṇṭāṃ ca mudrāṃ ca pratigṛhṇāmi tattvataḥ, ācāryāt tān grahiṣyāmi mahāvajrakulocaye. caturdānaṃ pradāsyāmi satkṛtaṃ tu dine dine, mahāratnakule yoge samaye ca manorame. saddharmaṃ pratigṛhṇāmi bāhyaguhyā kriyānvitam, mahāpadmakule śuddhe mahābodhisamudbhave. saṃvaraṃ sarvasaṃyuktam pratigṛhṇāmi tattvataḥ, pūjākarma yathāśaktyā mahākarmakulocaye. utpādayāmi paramaṃ Bodhicittaṃ anuttaraṃ, grhītaṃ saṃvaraṃ kṛtsnaṃ sarvasattvārthakāraṇaṃ. atīrṇān tārayiṣyāmi amuktān mocayāmy ahaṃ, anāthān nāthayiṣyāmi sthāpayiṣyāmi nirvṛtam.

c. Circumambulation (Padakkhiṇā/Pradakṣiṇa)

Pradaksina (P. Padakkhina; T. skor ba) is the common practice of showing reverence by circumambulating a holy object, person, or place. At Buddhist pilgrimage sites, the most common objects of devotion are stupas or temples but might also include relics, Bodhi tree, pillars, images, monasteries, shrines, and other natural features of a sacred landscape such as mountains and hilltops. For many of Buddhists, it is believed that performing kora while counting prayers or mantra and/or spinning a prayer wheel with a strong motivation helps to multiply the merit.

Circling a stupa or sacred object three times can also be interpreted as a way of showing respect for the Triple Gem. In places such as Borobudur, the Buddhists moving clockwise in large numbers around the upper and lower circumambulation path swirling their prayer wheels, muttering guru-mantra recitations, and counting their mala prayer-beads on their fingertips throughout the day. (3 times, 7 times, etc based on tradition).

d. Spiritual walking from one temple to another temples from Candi Mendut-Candi Pawon-Candi Borobudur. During the Spiritual Journey and circumambulation (pradaksina) must silence meditate or reciting of Paritta/Gāthā/Sutra/Mantra (choose one), such as Tisarāṇa (Buddham Saranam Gacchami, ...), Reciting Buddha's name (contoh: Namo Sakyamuni Buddhāya, Amitabha Buddha), Anussati (Buddha-Dhamma-Saṅgha), Nam Myōhō Renge Kyō (Nichiren), Om Maṇi Padme Hūṃ, etc.

e. Prostration: (P. panipata, S. namas-kara) This is a common gesture of deep respect used among Buddhists to show reverence to the Triple Gem (three times) and a common

practice of veneration at sacred sites that helps to accumulate merit. Although the type of prostration and accompanying prayers vary across Buddhist traditions (such as half and full length with emphasis on different verses), it is quite common in pilgrimage sites to see Buddhists prostrating along a circumambulation path or before a particular image, teacher, or stupa. In the Pali Canon, there are several suttas that mention laypersons prostrating before the living Buddha. When it involves dropping the entire body forward and stretching it full length on the ground, also requires considerable physical and mental effort. For these reasons, prostrations, like forms of meditation (see below), can be interpreted as a means of purifying one's body, speech, and mind of karmic defilements to further progress along the path to enlightenment.

f. Meditation: We use the English term meditation to refer to a range of more specific techniques and practices that express forms of restricted bodily movement that bring about physiological changes and encourage an altered state of consciousness which is amendable to spiritual development. The two most prominent forms of Buddhist mental cultivation that are used for concentration purposes and to focus the mind are calming meditation (*samatha*) and insight meditation (*vipassana*). Although the various forms of meditation are not directly associated with pilgrimage rituals, they are increasingly prevalent at sacred sites and are suggested to play an important role, especially among Mahayana Buddhists, as means of enacting one's Buddha-nature that can also be interpreted as a form of veneration toward Shakyamuni and the Dharma.

CONCLUSION

The Buddha suggested that pilgrimage would help his followers develop spiritually. Pilgrim in Buddhist known as *Dhammayatra* (Pali) or *Dharmayatra* (Sanskrit), literally means pilgrimage to holy places. It is a form of ritual that developed from the needs of the people in providing opportunities to respect sacred or sacred places. There are several reasons behind this sacred or sacred place, including the tombs of holy people, places to store the relics of the arahants or saints, historical places in the Buddha's life journey, historical places in the preaching of the Dhamma, and temples.

Borobudur is Sacred Sites, it is a kindness collection field (*bhumisambhara*) blessed with extraordinary wisdom and knowledge (*punyañjanambhara*), an "object of merit making" that we should put forward, especially in the *Dharmayatra*. Practicing of pilgrim in Borobudur Temple as sacred sites, are Prostration (*Namaskara*), Meditation (*Samadhi*), Spiritual Walking, Circumambulation (*Padakkhiṇā/Pradakṣiṇa*), and *Pūjā*.

The *Dharmayatra* or Pilgrim for Indonesia is one of activity to develop spirituality of Buddhist in Borobudur Temple, to make it as Sacred Site and Super priority in Tourist Destination.

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