

I assume that contemporary travellers are looking for experiences associated with the sensation of religious otherness of faraway places. The main research project objective is gaining academic knowledge concerning the interactions between international tourism and religious traditions of Indonesia. This objective is going to be achieved by examining the process of constructing meaning of two religious rituals which are advertised as tourist attractions: famous opulent funeral rites of Toraja (Sulawesi) and *Pujawali* – the Lingsar Temple Festival (Lombok) with its spectacular culmination – *Perang Topat*.

Religious festivals and rites of passage can be categorised as the types of ritual. Rituals are advantageous objectives of research, because they provide us with the accumulation of religiosity expressions in limited time and space boundaries. I define spiritual tourists after Alex Norman as individuals who seek spiritual progression and engage in spiritual practices in the course of their trips (Norman, 2011, pp. 17–21). Contrary to religious tourists, spiritual ones are not necessarily connected with these spiritual practices by their affiliation. I am giving a broader elaboration of these and other keywords (religion and spirituality, tourism and travelling, spiritual tourism, and Ethnicity, Inc.) in the brief description and in the full description of the project.

In order to characterise the interrelations between international tourism and religions in Indonesia. I am going to use several qualitative research methods. Inspired by the reflection of Clifford Geertz (1973), I consider the studied sample of social reality (constructing meanings of two religious rituals) as a multi-vocal, ambiguous process. Tourists, travellers, hosts, representatives of the tourism and travel industry are taking part in the dialogic construction.

I am going to use the triangulation of several qualitative methods. Firstly, I am going to conduct field research concerning the selected religious rituals. The ethnographical study is going to include its classical components: participant observations, in-depth interviews, casual conversations. Secondly, I am going to carry out comparative analysis of texts pertaining to selected religious rituals which are aimed at tourists and travellers. Finally, I am going to compare codes obtained in two different ways and integrate the results. Moreover, I am going to follow Kathy Charmaz's flexible advices for collecting and analysing qualitative data (Charmaz, 2006). Referring to her, different from classical, version of constructing grounded theory, I am going to start my study form gathering extensive data, the data is going to be the baseline for further data collection, analysis, and coding.

Tourism can be much more meaningful than it is commonly thought. Michael Stausberg has proved that the relations between religion and tourism are close, important, and insufficiently described by scholars (Stausberg, 2011). Numerous academic texts about pilgrimages have been published, the literature concerning the intersections between tourism and spirituality is much more limited. Through the field research in Rishikesh (India) and on the route to Santiago de Compostela (Spain), Alex Norman elaborated the phenomenon of spiritual tourism (Norman, 2011). Stanisław Burdziej described current popularity of pilgrimages to Santiago de Compostela among religious and non-religious travellers (Burdziej, 2005). Several important papers pertaining to the project's subject matter in the context of India, Spain, and Thailand have been written. However, the relations between travelling and spirituality in Indonesia, the country with highly diverse and unique religious landscape, have not been studied yet.

The project is revelatory due to the choice of its subject matter and its methodological approach. It combines several qualitative tools, and applies the method of grounded theory in the study of religions. In this research, I am integrating academic perspectives characteristic of religious studies, cultural anthropology, and tourism studies.