

# Development of cultural tourism area based on the spiritual space of Cirebon Keraton

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**Abstract.** Cirebon is a city laden with spiritual activities. These are held almost every month in a year, by palace (keraton) disciples from surrounding Cirebon region and Indonesia. The spiritual events are located in almost of sacred places of keratons around Cirebon, and make an imaginary sacred space from the south to the north of Cirebon city. Sacred spiritual space is potential to be developed into tourism area destination, especially for religious tourist. Therefore, this study aims to explore an attractiveness of tourism, based on the spiritual area of keraton disciples, as a part of the cultural tourism space of Cirebon.

To explore tourism potential, this research used survey and observation method in the palace, and in-depth interview with seven key persons, i.e., palace informants. After that, this potential was developed for the planning of tourist areas based on spiritual tourism destinations, divided by the core and the supporting areas, formed by sacred places and major tourist attractions. The core area is located in two locations, i.e., (1) the area of Cirebon keratons, and (2) complexes of graves on Gunung Jati. Meanwhile, the supporting area is formed by other supporting tourist objects and the ritual route of tourism.

## 1. Introduction

Cirebon is an area laden with spiritual activities. These have become tradition held every month of the year and are visited by tourists who are the disciples of the Cirebon Keraton. The tourists come from Cirebon and its surrounding areas and other parts of Indonesia and even from abroad. They come not only because of tradition but also to obtain a blessing for themselves and their relatives.

The spiritual activities are located in several places in Cirebon municipality and regency, with an average distance of 100 m up to 5km. Some are even walking distance. Rosmalia [1] research shows that there are more than ten sacred locations commonly visited by tourists, i.e. the three keratons in Cirebon city, keraton mosques, cemeteries and *petilasan* ( the place where a holy man had stayed for a while), and places considered as sacred and historical. These sacred locations are generally related to the history of keraton and Cirebon region.

In addition to the historical locations of religious tourist destinations, the tourism activities are also activities with historical value since they have been conducted for hundreds of years, since the era of the Cerbon Kingdom (15<sup>th</sup> – 17<sup>th</sup> C). According to Muhaimin [2], the keraton disciples, who are religious tourists, generally follow each traditional ritual in Cirebon. This traditional ritual is done based on *Aboge* Calendar, lunar calendar, a combination of *Hijrah* Calendar and *Saka* calendar, i.e. consists of *Suroan*, *Saparan*, *Muludan*, *Ruwahan*, *Rajaban*, *Poso*, *Sawalan*, dan *Agung*, as well as *Kliwonan*. Tourists coming to the traditional ritual are rather large in number, especially during *Suroan*, *Muludan*, *Sawalan*, and *Kliwonan*.



Therefore, it is obvious that Cirebon City and its surrounding areas have the potency of becoming tourism city focusing on religious tourism based on spiritual traditional ritual. However, both Cirebon City planning and Cirebon Regency planning have not seen the potency of religious tourism connecting one religious tourism object with another as important to be considered in the city development planning, especially the strategic area as accommodated in the 2031 Cirebon City Spatial Plan (RTRW). In this RTRW, the cultural spatial plan only sees physical potency, i.e. in the form of Kasepuhan, Kanoman, and Kacirebonan *Keratons* and so does the Cirebon Regency Spatial Plan (2021-2025), whose cultural space is only limited to physical object as historical places (Astana Gunung Sembung and Gunungjati). Whereas spaces emerge as a result of cultural activities within the tourism object (*keraton*) and trip spaces between one tourism object with another have not been considered in the planning, although the tourist route space has become a sacred space, and now tends to be intervened by business activities, trade, and services surrounding it. Therefore, the objective of this research is to explore the potency of cultural tourism objects which are also religious tourism objects, based on cultural tradition ritual of the keraton, to analyze the spatial pattern shaped from the tourism place and activity, and to make recommendations for area development.

Research topic exploring the development of cultural tourism space, particularly related to space consisting of spiritual values in Cirebon, is still rare. In general, previous researchers raised issues on culture (physical and non-physical) as they are perceived from their philosophies and meanings, as done by Muhaimin [2], Basyari [3], Irianto, et al. [4], Ali [5], Dahuri, et al. [6], and Falah [7]. Furthermore, some researchers exploring cultural space are more on sacred spaces emerged as the result of cultural tradition ritual activities, which is micro in nature, and does not relate it to the tourism potency (Rosmalia and Martokusumo [8]; Rosmalia [9]). Therefore, research on religious tourism space, as done by Singh and Rana [10] in India, and Petersen in Masud [11] in the Middle East, have never been done for Cirebon area.

## 2. Method

This study was conducted from 2016 until 2017, with the locus of the research, covers Cirebon City and Regency areas (Figure 1). The method used in this research is qualitative in exploring the potency of spiritual ritual tourism resources. Survey and observation were done in locations that become the places of spiritual ritual, i.e. 3 (three) keratons, 6 (six) keraton mosques, several tombs, and some sacred places. Then, data was collected through an interview to 7 (seven) informants as participants of spiritual ritual. Those informants are also disciples of keraton, and have important positions in the keraton. Whereas literature data was collected from various sources from a library, national archive, and keraton archive.

Data analysis used method was introduced by Mile and Huberman [13], i.e. data analysis was conducted simultaneously with data collection. Data was collected through gradual reduction stages, and then it is classified based on the theme of origin and number of participants, locations, and travel distance, activities done, and meaning contained in the spiritual activities. After it was classified, it was verified and concluded. The verification process and conclusion were done continuously until the conclusion is obtained.



**Figure 1.** Cirebon City and Cirebon Regency. (Source: Bakosurtanal [12])

The tourism area development planning is done based on modified indicators from Inskeep [14]; Gunn [15]; Umar [16]; and Rosmalia [1]. Indicator assessment consists of uniqueness and attractiveness, social function, harmony with local culture and environment, and contains historical value (Table 1). The assessment process is not only on the object itself but also takes into consideration local social condition and environment. The result of the assessment will produce potential religious tourism objects. This potential tourism object with its environment will be grouped into a space zoning called core tourism space, whereas another object will be grouped into supporting tourism space. A link will be built between these two spaces (core space and supporting space). This link is in the shape of interpretation lane, in which a description and story on how the Cirebon spiritual culture was formed, will be given.

**Table 1.** The assessment on the potency of tourism object and attraction.

Category	Sub Category
Contain historical value meaning	<ul style="list-style-type: none"> <li>• The object is related to trusted and historic local figure.</li> <li>• Location where the object contains significant enough history</li> <li>• The meaning contains in the location emerges because of its relation to history.</li> <li>• The meaning contains in the location is its relation with religion and beliefs of the community and visitors.</li> </ul>
Harmony with culture and environment	<ul style="list-style-type: none"> <li>• The presence of harmonious object and attraction does not harm local culture.</li> <li>• The presence of attraction and object do not harm local environment</li> </ul>
Unique and Attractive	<ul style="list-style-type: none"> <li>• Contains physical object that attracts many visitors.</li> <li>• Contains interesting activity involving many visitors</li> </ul>
Social Function	<ul style="list-style-type: none"> <li>• Tourism activity involving local community</li> <li>• Do not harm local social environment</li> </ul>

Source : Inskeep [14]; Gunn [15]; Umar [16]; Rosmalia [1]; modified.

### 3. Results and Discussions

#### 3.1. Location and ritual tradition as religious tourism object

The research result shows there are 3 (three) keratons, 6 (six) mosques, 2 (two) *Astana*/large cemetery complex, 6 (six) cemetery and *petilasan*, and also some objects in the form of beam, well, etc. that are spiritual tourism object always visited by religious tourists whenever they come to Cirebon. Generally, these tourists come to the objects in time for the cultural tradition such as 1 *Suro*, *Mauludan*, *Grebeg Sawal*, *Kliwonan*, and *Ngunjung*. 1 *Suro* is part of the *suroan* tradition, held on the 1<sup>st</sup> day of *Suro* month. The objective of this ritual is 1) Islamic New Year (*Hijrah*), the first year of Prophet Muhammad SAW migrated (*Hijrah*) from Makkah to Madinah (622 AD), and 2) the commemoration of the first time Cirebon was built by Prince Cakrabuwana, the uncle of Sunan Gunungjati (Susuhunan of Cerbon Kingdom and was also a guardian who spread Islam in Cirebon in 1479-1568 AD) [17] [18] [2]. The next religious ritual is *muludan* which commemorates the birth of Prophet Muhammad. The pinnacle of the *Muludan* tradition is held on the 12<sup>th</sup> day of *Mulud* month, with *Pelal Ageng* ceremony. Locations visited by religious tourists during this *muludan* ritual are Keraton, some mosques, and *Astana Gunung Sembung*. Next is *Grebeg Sawal*, a pilgrimage activity to the tomb of Cerbon Kingdom Susuhunan and Sultans and their descendants, held in *Astana Gunung Sembung*. This ritual is held to celebrate *Idul Fitri*. *Kliwonan* is a traditional ritual held every *Kliwon* Friday. Initially, this *kliwonan* was a tradition of *gathering (silaturahmi)* of the keraton elites held by Sunan Gunungjati, as Susuhunan of Cerbon Kingdom, at *Astana Gunung Jati*. The keraton elites gathered to discuss various topics related to the condition of the kingdom and its territory, and the activity of spreading Islam in Cirebon area and West Java that was the mission of the kingdom at that time. Today this tradition has shifted to pilgrimage (*ngunjung*) to the tombs of the ancestors of the Cirebon community and also mosques and *musala* (small mosque) that are scared site of the keraton. Furthermore, this *ngunjung* ritual can also be done on days outside *kliwonan*, i.e. whenever the visitors have a wish they want to achieve. Especially for *kliwonan* and *ngunjung* rituals, locations visited by tourists are not only in *Astana Gunung Sembung* but also the cemetery of Cerbon Kingdom leading figures. The sacred locations frequently visited by those religious tourists are on Table 2.

**Table 2.** Sacred location and religious ritual that is held.

No.	Name of the Location	Time of Activity
1.	Astana Gunung Jati	<i>Kliwonan</i> , and <i>Ngunjung</i>
2.	Astana Gunung Sembung	1 <i>Suro</i> , <i>Muludan</i> , <i>Grebeg Sawal</i> , <i>Kliwonan</i> , and <i>Ngunjung</i>
3.	Dog Jumeneng Mosque	1 <i>Suro</i> , <i>Muludan</i> , <i>Grebeg Sawal</i> , and <i>Kliwonan</i>
4.	Panjunan Mosque	<i>Kliwonan</i>
5.	Jagabayan Mosque	1 <i>Suro</i> , <i>Muludan</i> , and <i>Kliwonan</i>
6.	Keraton Kanoman	1 <i>Suro</i> , <i>Muludan</i> , and <i>Kliwonan</i>
7.	Kanoman Mosque	1 <i>Suro</i> , <i>Muludan</i> , and <i>Kliwonan</i>
8.	Keraton Kacirebonan	1 <i>Suro</i> , <i>Muludan</i> , and <i>Kliwonan</i>
9.	Sang Cipta Rasa Mosque	<i>Kliwonan</i>
11.	Jalagraha Mosque	<i>Kliwonan</i>
12.	Keraton Kasepuhan	1 <i>Suro</i> , <i>Muludan</i> , and <i>Kliwonan</i>
13.	Ki Buyut Trusmi Cemetery Complex	<i>Kliwonan</i> , and <i>Ngunjung</i>
14.	Talun Cemetery Complex	<i>Kliwonan</i> , and <i>Ngunjung</i>
15.	Plangon Cemetery Complex	<i>Kliwonan</i> , and <i>Ngunjung</i>
16.	Kejawanan Cemetery	<i>Kliwonan</i> , and <i>Ngunjung</i>
17.	Petilasan Sunan Kalijaga	<i>Kliwonan</i> , and <i>Ngunjung</i>
18.	Petilasan Pangeran Pasarean	<i>Kliwonan</i> , and <i>Ngunjung</i>

### 3.2. Potential objects of religious tourism

Based on data analysis, almost all sacred and spiritual valued locations visited by religious tourists consist of 1) uniqueness and attractiveness, 2) social function, 3) harmony with local culture and environment, and 3) meaning with historical value. However, out of 18 locations, there are 5 (five) locations that are “highly potential religious tourism object”, i.e. Kasepuhan Keraton, Sang Cipta Rasa Mosque, Kanoman Keraton, Astana Gunung Sembung, and Dog Jumeneng Mosque. All four of them are locations closely related to figures with high contribution to the development and spread of Islam, and to the growth of Cerbon Kingdom, i.e. Prince Cakrabuwana and Sunan Gunungjati<sup>1</sup>. Kasepuhan Keraton used to be Pakungwati *Keraton*, the residence of Sunan Gunungjati, and the seat of the Cerbon Kingdom government. Sang Cipta Rasa Mosque is the second mosque built, after Jalagraha Mosque, in Cirebon. This mosque was built by the *WALISANGA* during the Cerbon Kingdom era under Sunan Gunungjati government. Kanoman Keraton was the zero point of Cirebon area. On this keraton location, Prince Cakrabuwana opened up the land and built his residence. Dog Jumeneng mosque, built by Sunan Gunungjati, was used every *Kliwon* Friday eve as a place for gathering and discussion of the guardians. Astana Gunung Sembung is the burial place of Sunan Gunungjati along with his family and descendants. Initially, this Astana was a beautiful garden and then was changed to cemetery complex since Sunan Gunungjati's wife, Princess Ong Tien Nio, died and was buried in this location. The sacred meaning of historical values at this four religious tourism objects is not only attached to the location but also is highly believed could have a good impact on visitors coming to the location, particularly when the ritual was held.

As a historical location, those potential religious tourism objects are the starting point of Cirebon culture. Furthermore, in the era of Cerbon Kingdom, this location became the Cirebon cultural center, and this lasted until today, although the Cerbon Kingdom (15<sup>th</sup> – 17<sup>th</sup> century) has broken up into 3 (three) sultanates (Kasepuhan, Kanoman, and Kacirebonan *Keraton*). The harmony of religious tourism object with local culture and environment is very high because without this object the Cirebon culture and region would not flourish as it is today.

In terms of uniqueness and attractiveness, these four religious tourism objects are unique and attractive. This can be seen from the number of visitors who were present and involved in the ritual tradition (Figure 2). The purpose of their presence and involvement varies, generally, they ask for their wishes to be fulfilled, such as looking for a mate, job promotion, fortune, and wealth, graduated from school, pass the work place entrance test. In short, the meaning of their presence and involvement is to obtain the blessing, and keep out of calamity.

A high number of visitors coming to the ritual has a positive impact on the local community. Economic opportunity emerged as a result of the implementation of the ritual tradition is utilized well by the local community, and this is useful to enhance the economic quality of the local community. On the other hand, besides the presence of religious tourism that provides positive economic opportunity in the very potential objects, apparently, there is also a negative economic opportunity, such as the growth of beggar. This gives negative experiences to the religious tourists, although some of whom rather understand the emergence of the phenomenon. This condition emerges due to a message from Sunan Gunungjati “*ingsun titip tajuk lan fakir miskin*”, or: “I bequeath the mosque (Islam) and the poor, to be kept and treated”. As a result, at sacred locations related to Sunan Gunungjati, we could find plenty of beggars, such as Kasepuhan Keraton, Kanoman Keraton, Sang Cipta Rasa Mosque, Astana Gunung Sembung, and Astana Gunungjati [21] [22].

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<sup>1</sup> According to Sulendraningrat [19], Sunardjo [18], Atja [17], Ambary [20], and Wildan [21] statements, Prince Cakrabuwana was the one who taught Islam and built the early Cerbon Kingdom. His struggle, continued by his nephew Sunan Gunungjati a.k.a. Syekh Syarif Hidayatullah, so that Islam spread throughout the western part of Java Island, and at the same time grew Cerbon Kingdom until it reached its supreme in 16<sup>th</sup> Century A.D.



**Figure 2.** Situation at Kanoman Keraton during the *Muludan* ritual tradition in 2016 (a), the situation at Astana Gunung Sembung during the *Grebeg Sawal* ritual tradition in 2017 (b). Source: Rosmalia (2016)

At the second level are locations that become “rather potential religious tourism objects”, i.e. Astana Gunungjati, Kacirebonan Keraton, Ki Buyut Trusmi Cemetery Complex, Talun Cemetery Complex, and Plangon Cemetery Complex. Those five tourism objects are places of the Cerbon Kingdom leading figures with high contributions in developing Islam as well as the Cerbon Kingdom, such as; 1) Astana Gunungjati, as the residence and burial place of Syekh Nurjati, teacher of Prince Cakrabuwana and Sunan Gunungjati; 2) Kacirebonan *Keraton*, the residence of Sultan Kacirebonan, the descendants of Sultan Anoman Kanoman I; 3) Ki Buyut Trusmi Cemetery Complex, residence and burial place of Ki Buyut Trusmi, one of Cirebon leading figures in spreading Islam during the reign of Prince Cakrabuwana in Nagari Caruban, before the establishment of Cerbon Kingdom; 4) Talun cemetery complex, the burial place of Prince Cakrabuwana; and 5) Plangon Cemetery Complex, the burial places of two brothers, Prince Panjunan and Prince Kejaksaan, leading figures in spreading Islam in the era of Cerbon Kingdom.

These 5 (five) potential tourism objects possess historical values if they are related to the history of the development of Islam in Cirebon. One of the objects, Ki Buyut Trusmi Cemetery Complex even has its own history that is strongly believed by the visitors. Although physically these objects do not have the influence on local community culture, the leading figures contained in these objects have influenced the cultural development in Cirebon region, such as Prince Panjunan, who introduced skill in producing pottery, so that the Panjunan region is famous as the center of pottery in Cirebon city.

In terms of uniqueness and attractiveness, these five potential religious tourism objects are mostly visited during the ritual tradition of *Kliwonan*. Particularly for Ki Buyut Trusmi Cemetery Complex, visitors come and involve in the *Pelal Ageng*, part of *Muludan* tradition. As with very potential tourism objects, religious tourism objects which are in the category of rather potential do not harm the local social environment and local natural environment. In addition to Kacirebonan *Keraton* and Ki Buyut Trusmi Cemetery Complex which are located in the middle of the residential area. The other three objects are located in the fringe area of the city, with the relatively natural environment, and do not give meaningful social and environmental impact.

In addition to the ten tourism objects belong to the category of rather and very potential, other objects are rather potential objects during the implementation of the ritual tradition, i.e. only during the *Kliwonan* tradition. The potential value contained in the object is non-permanent. The tourism objects are Panjunan Mosque, Jagabayan Mosque, Kanoman Mosque, Jalagraha Mosque, Kejawanan Cemetery, *petilasan* of Sunan Kalijaga, and *petilasan* of Prince Pasarean. Although the six objects are not so potential, those six objects possess leading figures contained in the objects and possess a good relationship with the history of Islam teaching development, as well as with the Cerbon Kingdom. Physically the six objects possess simple area and shape so that in terms of uniqueness it is not too

significantly valued, so does with the content of attractiveness and ritual done by the tourists in this location, including in the general category easily found in other location, in and outside Cirebon.

### 3.3. *Religious tourism space*

Categorization of the 18 religious tourism objects frequently visited by tourists, divides the object into three groups, i.e. potential, rather potential and not potential tourism objects. The position of the three tourism objects formed a core spatial pattern of religious tourism, supporting space, and buffer space. Core space is a space where the very potential tourism objects are, and become the main destination for religious tourists visited Cirebon. This core space contains the highest spiritual values taught by Sunan Gunungjati and Prince Cakrabuwana, as the pioneer of spreading Islam, about the place of Islam teaching. Supporting space, i.e. tourism objects belong to rather a potential category. After visiting objects in the core space, generally, tourists will visit tourism objects belong to rather potential and less potential (buffer space). The purpose of this follow up visit is to wish that all they want to achieve could be fully accomplished. The perception on the fullness of meaning from the visit to these objects was stated by Ms. Masyitoh [23], one of the tourists visited Kanoman Keraton during the *Muludan* tradition ritual in 2016 as follows:

“...yes...from the village I came directly here to Kanoman Keraton, this afternoon...after this straight to there (*ngunjung*), Cigugur, pilgrimage ... visited *buyut*...” [23].

In addition, there was also Mr. Damir [24] who came with his family during the *Kliwonan* ritual tradition in Mei 2017 at Sang Cita Rasa Mosque. They came in order to obtain a blessing for the recovery of their child, who had been ill for a month. Prior to the mosque, they had already visited Keraton, then after this, they would visit Astana Gunung Sembung and Gunungjati. The statement of Mr. Damir is as follows:

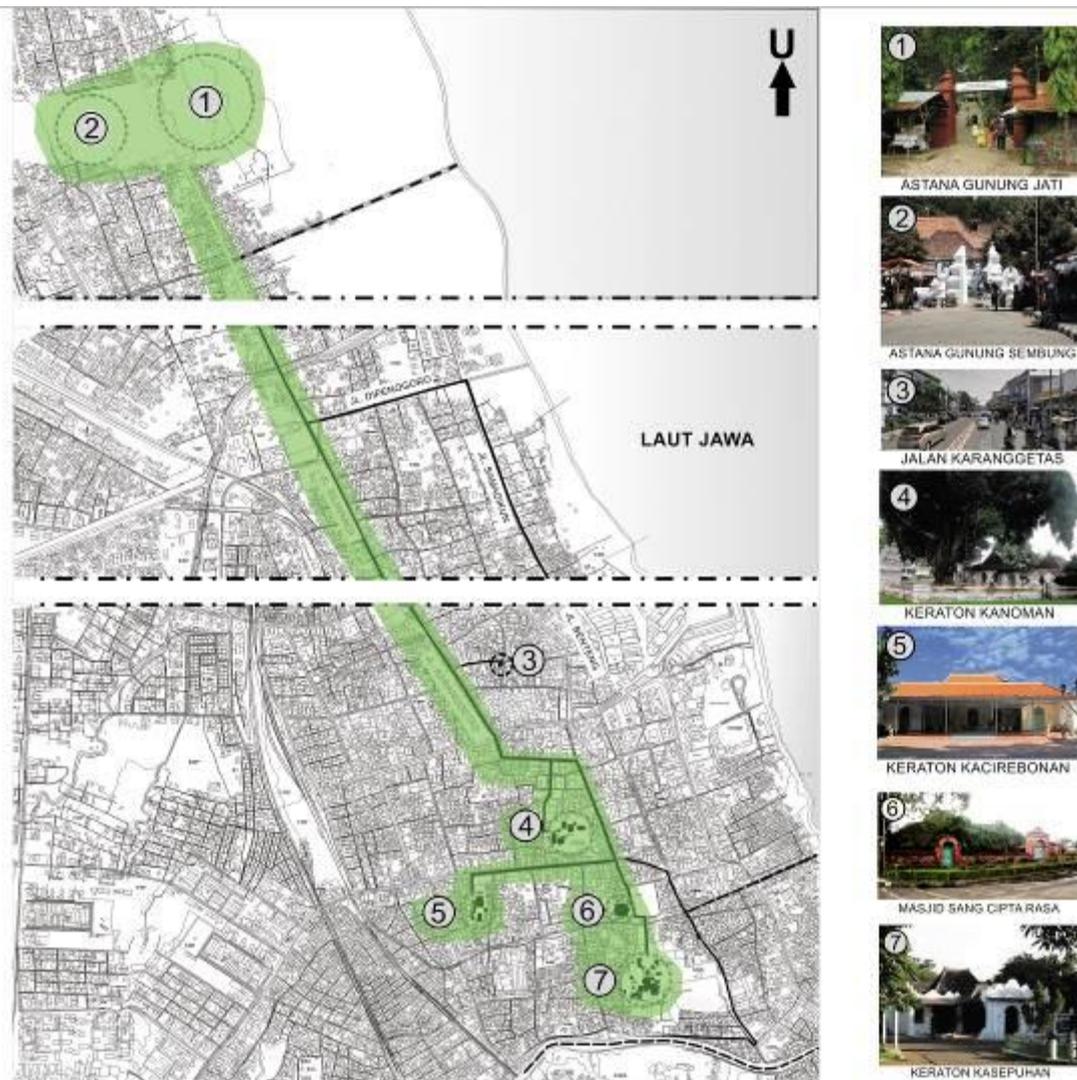
“... with my wife, and children just got the water from the well, Dalem Agung Pakungwati (Kasepuhan Keraton), ..... after the Friday Prayer to Susuhunan (Astana Gunung Sembung)... to Puser Bumi (Astana Gunungkati) .... And if we are not tired.... visit *buyut* (Petilasan Prince Pasarean)...” [24].

Similarly with Lia [25] from Ciawi village who came with her aunt to Kasepuhan Keraton to present an offering (*caos*), meeting with Sultan Anom to ask for blessing so that she could pass the National Examination (UN). Along with her aunt, Lia [25] visited several locations they considered could give them blessing so that their wishes could come through. Locations that they had visited and would visit are mentioned in the following statement:

“... we left the village at dawn... in Gegesik (Cirebon Regency)... directly to Sang Cipta Rasa Mosque... *Salat* (pray) in the mosque ... got the water... then to Dalem Kasepuhan Keraton) ... then got here to give the offering (*caos*) to *Pegusten* (Sultan Sepuh), after this .... to Kanoman ... *caos*... take a bath... plan tonight to *buyut* (Gegesik) ...yes... if not, yes... tomorrow...” [25].

It is clear that the path of the visit by the religious tourists to Cirebon is not only to one object but also to several places they consider the most sacred first, then to other sacred places they consider capable of fulfilling their wishes. The trip route and the priority of tourism object to be visited similar to that of pilgrimage trip routes conducted by religious tourists in the Middle East, i.e. as mentioned by Petersen in Masud [11]. In addition, the influence of Hinduism-Buddhism on the development of Islam in Cirebon reflected also in the behavior of the tourists in selecting the priority of their visit, i.e. prioritizing tourism objects that are related to the important figures in the spreading of Islam. This pattern is closely similar to the Buddhism pilgrimage route in India, as stated by Singh and Rana [10].

Figure 3 shows the form of the core area of tourism space along with the route pattern of the tourists during their visit to religious tourism objects that have spiritual values.



**Figure 3.** The core area of Religious Tourism at Cirebon.

#### 4. Conclusions and Recommendation

Discussions above show the position of spiritual valued religious tourism objects and the route of the tourists shape the tourism space pattern. Understanding in determining tourism objects that should be visited first is an understanding of heritage passed on from the ancestors to the tourists. An understanding that is a product of acculturation of Hinduism-Buddhism culture on Islam during the era of Sunan Gunung Jati and his Nine Guardians (Walisanga) (15<sup>th</sup>-17<sup>th</sup> Century).

The formatted pattern of tourism pattern is a scattered pattern, i.e. core tourism space that is divided into two, in South and North of Cirebon City, and supporting space spread in the Cirebon City and Regency region. The spaces are connected with tourist trip route. The formation of those spaces can be a part of the development of Cirebon culture tourism space. Furthermore, supporting the development of city and region that is providing the positive economic opportunity from tourism resources. The environment in each tourism objects, particularly in core tourism space, can become an iconic tourism center, that could describe the character of Cirebon region. Therefore, core and supporting spaces should have development guideline that is specifically made in accordance with local condition that could be developed, so that it will bring out uniqueness and attractiveness of the tourism objects in the spaces, and minimalizing and anticipating negative impact that might develop, such as the emergence of beggars and unorganized street vendors.

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