
Community Empowerment Through the Development of Religious Tourism Locations Petilasan Pangeran Pasarean Gunung Cirebon

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Abstract:

This research is done to find out 1) the history of the founding of the site, 2) the building and location structure of the site, and 3) the site potential as the religious tourism destination. The research is done through qualitative descriptive method, and the data were gathered through observation, interview, and document studies. The result showed that Kramat Panembahan Pangeran Pasarean site has massive potential as the destination of religious tourism. This could be seen from 1) the cultural attraction and the historical value of the site, which used to be the meeting place of Pangeran Pasarean or Prince Pasarean, the crown prince of Sunan Gunung Jati, a member of Wali Songo who were a prominent group in spreading sharia islam in the Java Island, 2) sacred tombs of prominent figures of Prince Pasarean's advisory board, 3) traditional rituals that were still part of traditional Palace rituals that are still carried out to this day, such as Kliwonan, Suraan, and Rebo Wekasan, 4) accessible location, and 5) adequate amenities

INTRODUCTION

Talking about religious tourism in the Cirebon area, of course, it is also inseparable from the tomb site of Sunan Gunung Jati, who is one of the members of Wali Songo who is known as a devotee of Islamic teachings in the Java region. Sunan Gunung Jati, whose real name is Shaykh Syarif Hidayatullah, is buried in the Cirebon area, and the tomb site is always crowded with residents on certain days, such as in the month of muludan, which is the month of the birth of the great prophet Muhammad SAW. In addition to the tomb site of Sunan Gunung Jati, another religious tourism destination site in the Cirebon area that is quite famous is the Kasepuhan Palace, The Kacirebonan Palace, and the Kanoman Palace, each with its own site location, sacred tombs, and unique history of the spread of Islam.

A tourist trip is a temporary move made by a person outside his place of residence not for work with the aim of gaining pleasure, satisfaction or knowledge (Suwantoro, 2004). Thus, a tourist destination must have a certain attraction to be able to provide the enjoyment or knowledge that tourists are looking for. There are three types of attractiveness categories, namely natural attractiveness, cultural attractiveness, and man-made attractiveness (Inskeep, 1991). A good tourist attraction can be measured through the 4A, namely *Attraction* (attraction), *Accessibility* (easy to reach), *Amenities* (facilities) and *Activities* (activity) (Spillane, 1994). It can be concluded that a tourist trip is carried out by a person to get satisfaction or knowledge in a place that has its own attraction.

Meanwhile, religious tourism trips are often also identified with pilgrimage activities. According to the Great Dictionary of the Indonesian Language, pilgrimage is a visit to a place that is considered sacred or noble (tomb and so on) to send prayers. Pilgrimage as a form of religious tourism in Indonesia is part of the growing trend of international tourism of the psycho-spiritual tourism type, or a type of tourism that focuses on mental and spiritual enrichment (Vukonic, 1996). Thus, religious tourism is a journey that is carried out to enrich oneself in terms of spirituality, offer prayers, and also deepen religious insights. Popular destinations for pilgrimage in Indonesia are generally sacred tombs and the tombs of great figures (Thalia & Warto, Sugiyarti, 2011). Examples of popular religious tourism destinations include the Tomb of Sunan Gunung Jati in Cirebon, the Tomb of Sunan Bonang in Tuban, or Suku Temple in Karanganyar.

In addition to the famous sites above, there are still many sites with other religious historical values in the Cirebon area that are not so famous, but are still often visited by the community because of the traditional rituals carried out at the site, such as the Balong Tuk Pangeran Mancur Jaya site and the traditional ritual of Kayu Perbatang which is held in the month of Maulud (Michala, 2021). The Gegunung area itself has several archaeological site of historical value that has not been registered, and it is suspected that it is a cultural heritage site (Saptono & Widyastuti, 2019). Of these sites, the site that is still active in organizing traditional rituals, has a sacred tomb, and is a site with Islamic historical value is the Sacred Prince Pasarean site.

Despite its high historical and spiritual value, the existence of this site is in a vulnerable condition because it has not been officially registered as a cultural heritage and the lack of comprehensive scientific documentation. If left without a strategic study, this site is in danger of physical degradation due to the lack of management, the loss of the authenticity of local history, and the neglect of the potential of community-based economies that should be able to prosper local residents through the tourism sector. Therefore, in-depth research on strengthening the physical and non-physical potential of these sites is urgent to save this high-value cultural asset from narrative extinction.

Based on this urgency, this paper aims to present the potential of the empowerment of the Petilasan Keramat Panembahan Pangeran Pasarean site as one of the religious tourism destinations in the Cirebon area, by first revealing 1) the history

and origin of the site, 2) the location and building of the site, and 3) the potential of the site as a religious tourism destination.

METHODS

One of the objectives of this research is to provide a clear picture to the reader about the tourism potential of the Panembahan Prince Pasarean site, so that the method used is qualitative descriptive. Primary data sources were obtained through direct observation at the location, interviews with several sources, and document studies in the form of archives in Gegunung village and Panemb visit data books. This research uses a descriptive qualitative approach with an *in-depth case study* method. This approach was chosen to comprehensively explore the history, physical condition, and potential for tourism development at the Petilasan Keramat Panembahan Pangeran Pasarean site in the Gegunung area, Cirebon.

1. Research Location and Time

The research was conducted in the Petilasan Keramat Panembahan Pangeran Pasarean site located in Sumber District (Gegunung area), Cirebon Regency. Field data collection was carried out in the month [Fill of Month] to [Fill of Month] [Fill of Year].

2. Data Sources

The data in this study is divided into two categories:

- **Primary Data:** Obtained directly through participatory observation at the site location and *in-depth interviews* with key *informants*, including site keys, customary leaders/local communities, and representatives of local tourism and cultural offices.
- **Secondary Data:** Obtained through document studies, Cirebon historical literature, previous scientific journal articles, archaeological reports published by related agencies, and regional maps.

3. Data Collection Techniques

- **Field Observation:** Direct observation of the physical condition of the building, architectural layout, accessibility, supporting facilities (*amenities*), and traditional ritual activities that take place on the site.
- **In-Depth Interview:** Semi-structured Q&A to explore genealogy, history of origin, oral narrative of the spread of Islam, and constraints in managing site management so far.
- **Documentation Study:** Recording and archiving of visual data (photos of buildings, tombs, artifacts) as well as supporting written documents.

4. Data Analysis Techniques

The data collected was analyzed using Miles and Huberman's interactive analysis techniques, which included three main stages:

1. **Data Reduction:** Summarize, select, and focus field data relevant to the site's history, physical structure, and tourism potential.

2. **Data Display:** Systematically present descriptive data in the form of narrative text, tables, or images according to the three formulations of research objectives.
3. **Conclusion Drawing:** Formulate the final results of the research to map the potential feasibility of the site as a religious tourism destination based on tourism component indicators 4A (*attraction, accessibility, amenities, activities*).

5. Data Validity

The validity of the data in this qualitative study was tested using **source triangulation** techniques (comparing the results of interviews between different informants) and **triangulation techniques** (matching interview results with physical observation evidence and written historical documents).

RESULTS AND DISCUSSION

The Sacred Site of Prince Pasarean in Gunung, Cirebon, has a strong historical attachment to the Cirebon Sultanate and is supported by the sacred spiritual narrative of the keyman, making it the center of the collective memory of Islamic history in the west of Java. Analysis 4A shows high potential for religious tourism, especially in *the attraction* and *activity* components through the Muludan ritual, but still requires development in *community-based accessibility* and *amenities*.

A Brief History

The history of the Petilasan Kramat Panembahan Pangeran Pasarean site begins with Prince Pasarean, which is another name for Prince Muhammad Arifin, one of the sons of Shaykh Syarif Hidayatullah, or often also called Sunan Gunung Jati. Prince Muhammad Arifin was born in 1495 AD to Nyi Mae Tapa Sari, or better known as Rara Tepasan, the daughter of Ki Ageng Tepasan who came from Majapahit (Wahju, 2005). As the crown prince, since childhood he has been equipped with various knowledge, especially religious science. After growing up, when his father was busy preaching outside the region, he often replaced Sunan Gunung So in carrying out daily government duties. This is what caused him to be awarded the title of Duke of Prince Pasarean.

The main task of Prince Pasarean was to create and maintain the boundary between the Cirebon Sultanate and the Galuh Kingdom. In carrying out this task, one day he departed for Mount Ciremai equipped with a Cis weapon, which is a type of kris that resembles a spear, accompanied by elders and a number of bodyguards. The journey starts from the Mandirancan area to the north through the Plangon and Sumber areas, until you arrive at a place where there is a mound of earth that resembles a mountain. Prince Pasarean then scratched the Cis weapon that he brought to the mound, which is said to be the current Ci Pager river (Ci = water, Pager = boundary), while the area of the mound is now called the Gunung area.

It was also in this Gunung area that Prince Pasarean's entourage faced off against the tiger army which was the Telik cipher Pajajaran. As a result of a misunderstanding, there was almost a feud between the two. However, this can be

avoided after both parties know their respective identities, especially after the Old Ikul finds out that Prince Pasarean is the crown prince of Sunan Gunung Jati who is also the great-grandson of Prabu Siliwangi. Even the Old Ikul, who is the envoy of Pajajaran, will later become one of the advisory councils of Prince Pasarean with the title of Ki Buyut Timbang.

Prince Pasarean and his entourage settled for a while, and made the Gegunung area the Border Security Headquarters, as well as a center for religious activities. Over time, the place was not only often used as a meeting place for the leaders of the Cirebon Sultanate and the local Ki Gede, but also became the center of government that was arranged like the current government organization where Prince Pasarean sat as leader accompanied by an advisory board.

The meeting place is now called the Great Hall, and is one of the places that can be visited on the Panembahan Pangeran Pasarean website. The place where the Prince meditated and stored his belongings was marked with what is now called the Sacred Prince of Pasarean (Ashari, 2018). Although Prince Pasarean himself is not buried here, his advisory council figures such as Ki Buyut Sena, Ki Buyut Tambak, Ki Buyut Truna, and Ki Buyut Paku Alam are buried near the site location along Gegunung Village.

Building Structure

The Sacred Site of Prince Pasarean is one of the sites that are sacred by the local community. The site complex is located east of the Ci Pager river. To the north, which is the access road to the complex, there are PAUD and residential houses. Around this entrance access is also provided barrels and padasan which function as water reservoirs to purify visitors. Meanwhile, to the south of the complex there is a public cemetery that is still functioning. To the northwest there is a prayer room and the Prince Pasarean museum where heirlooms are kept. Meanwhile, the Great Hall, which is in the form of an open building and is a former place where Prince Pasarean deliberated, is located to the west of the complex.

In the western courtyard, there are several tombs equipped with jirat made of brick arrangement materials and brick tombstones. The jirat is rectangular in shape, which goes upwards, getting smaller, with five layers of brick arrays as the formation of the jar. Among the tombs, there are standing stones in the shape of a cylinder that have not been identified. (Saptono & Widyastuti, 2019:115). On the east side of the courtyard, there is a gap that connects the sacred complex. In the stone-fenced courtyard, there are quite large plants. These plants include Nagasari (*Mesua ferrea* L.), which is a plant that is considered rare and only found in sacred places such as tombs and petilasan in region III Cirebon (Rosmalia, 2015).

Empowerment of Religious Tourism Destinations

Religious tourism is a journey that a person takes in order to enrich spirituality and or deepen religious knowledge. Therefore, in order to become a religious tourist destination, a place must have 4As that have religious value. Judging from the criteria for good tourist destinations that have been mentioned earlier, the Petilasan Keramat

Panembahan Pangeran Pasarean site can be said to have met these criteria. The potential of this site's tourist destination can be seen from the cultural attractions, sacred tombs, museums, and traditional ritual activities that are routinely carried out.

The cultural appeal of this site can be seen from its history. This site is the resting place of Prince Pasarean, the crown prince of Sunan Gunung Jati who is one of the figures of Wali Songo who spreads Islamic teachings on the island of Java. This site is not only the center of government and security headquarters of Prince Pasarean, this site is also a place for deliberations of the leaders of Prince Pasarean's advisory council, especially with the Kacirebonan Palace.

Apart from cultural attraction and historical value, another potential of this site is from its Museum, which stores various sacred objects relics of Prince Pasarean, such as ancient manuscripts, pottery, various sacred weapons such as keris and cis, and other heirlooms.

One thing that can be the main potential to attract tourists is traditional ritual activities that are routinely carried out. Some of these traditional rituals include Kliwonan, Suraan, and Rebo Wekasan. Kliwonan, or Seba Kliwonan, is a tradition of facing or visiting the palace, the Great Mosque of Sang Ciptarasa, the Tomb of Sunan, or certain other places on the night of Friday kliwon. The Kramat Pasarean site is one of the destinations for pilgrims on Friday night to perform prayers and prayers. While Suraan is a series of traditions carried out in the month of Sura in order to welcome the month of Mulud, which in the calculation of the hijri month is the month of early Rabi'ul, which is the month of the birth of the Prophet Muhammad SAW. Followed by the tradition of selamatan bubur Sura, where the site held a mass Sura porridge making event in the site complex with local communities and community leaders. Meanwhile, Rebo Wekasan, which is held on the last Wednesday of the month of Sapar, consists of Tawurji and alms making apem cakes. Tawurji itself is a tradition of supporting orphans and the poor on Rebo Wekasan. The Rebo Wekasan tradition began with the implementation of the Hajat prayer as many as two rak'ahs held at the Kramat Pasarean complex. After that, water songs and karahayuan songs were read with the aim of avoiding disasters. After that, Tawurji is carried out in the form of sawer of dimes, which serves as a reminder to give alms to those who are less fortunate. Then followed by the provision of compensation to orphans and the poor. After this, the tradition of *ngirab* or bathing is carried out at the Ci Pager sunga, to avoid diseases and to keep away from the interference of jinn and spirit creatures. According to R. Hasan Ashari, *the tradition of ngirab* is usually carried out in the Kriyan river, where Sheikh Subakir has planted *isim* or amulets to repel diseases and jinn disorders. However, because the Kriyan river is now dirty, it was moved to the Ci Pager river. The Rebo Wekasan tradition is continued with ngapem, which means avoiding bad speech and bad behavior.

The results of the analysis show that there is a large gap between the high potential of attraction (*Attraction & Activities*) and the readiness of the supporting infrastructure (*Accessibility & Amenities*) which is still low. Considering that this site has

not been officially registered as a cultural heritage (Saptono & Widyastuti, 2019), the development model must rely on *community-based tourism (CBT)*.

Local communities along with key keepers act as traditional custodians and tour guides, while improvements to basic facilities can be encouraged through non-governmental collaboration and advocacy to local governments. This strategy is crucial to ensure that the economic utilization of the religious tourism sector will have a direct impact on the welfare of local residents without damaging the sacred value of the site.

CONCLUSION

Religious Tourism is a journey that is carried out in order to seek inner satisfaction in spiritual matters as well as to deepen religious knowledge. The results of the research show that the Kramat Panembahan site of Prince Pasarean has great potential as a religious tourism destination which can be seen from 1) the cultural attraction and historical value of the site which is the place of the pilgrimage of Prince Pasarean, the son of Sunan Gunung Jati who is a member of Wali Songo who spreads Islamic teachings on the island of Java, 2) the sacred tomb of palace figures who are members of the advisory council of Prince Pasarean, 3) traditional ritual activities that are still part of the Palace's traditional rituals that are routinely carried out on certain days, such as Kliwonan, Suraan, and especially Rebo Wekasan, 4) the location is easy to reach, and 5) adequate facilities

In general, it still faces significant infrastructure constraints. Historically and spiritually, the figure of Prince Pasarean as the crown prince of Sunan Gunung Jati places this site as the center of sacred collective memory in Islamic teachings in southern Cirebon. The architectural structure of this site still retains its distinctive traditional zoning, although it is currently under the threat of physical degradation due to the lack of official cultural heritage registration status. Through the 4A analysis, it can be seen that there is a clear imbalance between *the very strong attraction* and *activities* components —especially through routine pilgrimage rituals and Maulud traditions— and the *accessibility* and *amenities* components that are still very limited and managed independently by the local community.

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