
RELIGIOUS TOURISM DEVELOPMENT IN MAKBAROH KI GEDE MADUN JAYA GUWA

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Abstract

Religious tourism in Makbaroh Ki Gede Madun Jaya tends to be of little interest, even though there are many during kliwon Friday nights. However, it tends to decline on weekdays and needs development. The purpose of this observation or research is to find out the existing problems and find efforts to overcome the existing problems. The method used in this research is descriptive qualitative with data collection techniques in the form of interviews, observation, and documentation. Interviews were conducted with Kuncen Makbaroh, and visitors or pilgrims. The results found from this study are the findings of joint efforts between the village government and the community in developing religious tourism. Based on the results of the above research, the authors conclude: 1) there is togetherness between the government and the community to jointly develop religious tourism as local wisdom in the village of Guwa Kidul, 2) To commemorate Ki Madun Jaya's services in the early spread and develop Islamic teachings in Guwa village South.

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Introduction

Indonesia is a pluralistic country and because of its plurality, Indonesia is rich in various aspects, such as ethnicity, language, culture and religion. This diversity has a positive impact on Indonesia, especially from the tourism sector. At this time tourism has developed into one of the leading sectors of the economy in Indonesia. The existence of attractive natural resources, cultural diversity, many historical relics, as well as Indonesian people who are known for their hospitality and courtesy (Noviyanti, 2019). The spiritual tendency of modern humans arises in part because they feel the aridity of life in the modern age which places a lot of emphasis on physical pleasures (Narulita & Anggraeni, 2018).

One of the places of religious tourism is in Gresik city. Gresik is known as the City of Santri because it was inhabited by many Islamic religious leaders in the past.

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Supported by a lot of history regarding the role and existence of the guardians whose graves are located in Gresik Regency ([Hayati & Amanda, 2015](#)).

In fact, a deep understanding of religion and the socio-cultural life of the community is very important in understanding the plurality that is a reality in people's lives including religious tourism. Religious tourism is one of the phenomena that is currently starting to become popular in the community, this is evidenced by the many activities or activities associated with religious tourism, including preaching activities ([Sulistyan, Ariyono, & Taufiq, 2018](#)). Tourism has become the third largest contributor to foreign exchange after palm oil and coal. But in a short time, the tourism sector in Indonesia will be able to become a leading sector in improving the economy, not only the country's economy, but also for the surrounding community ([Suprasetio, Narulita, & Humaidi, 2019](#)).

The tourism sector is sometimes seen as a sector that is not very important, does not really contribute to economic development and is often neglected. Especially when a region's main revenue comes from not the tourism sector, the tourism sector is only a complement to regional development ([Panorama, 2018](#)).

According to Jackowski and Smith in ([Firsty & Suryasih, 2019](#)) Religious journey is not a new phenomenon. Religion or religion itself has long been a motivation for traveling and is the oldest form of travel. Sunan Giri is included in religious tourism which is visited by many tourists. After the death of Sunan Giri, many pilgrims who came to visit Sunan Giri's grave, not only from among the students, but also from various walks of life ([Elmaningsih, 2017](#)) by visiting places of religious historical heritage or to holy places, making pilgrimages to the graves. -eating religious leaders (ulama, kyai) or community leaders, this is very important to do, according to ulung in ([Adiyati, Sardjono, & Murtini, 2019](#)).

The diversity of tourist destinations in Indonesia is not limited to natural tourism, but also many religious tourism which are in great demand by tourists ([Islamiyah, 2018](#)). The level of spirituality of each person is different and often experiences ups and downs. When a person experiences an increase in the level of spirituality in him they feel peace of mind, that is, being able to adjust to various circumstances, avoid mental illness, be able to face every problem, and be able to make the best use of the potential that exists within them according to M. isa in (Sari, Wajdi, & Narulita, 2018). Religious tourism is closely related to religion as a person's motive for taking recreational trips or traveling according to Sucipto and Fitria Andayani in ([Amalina, 2017](#)).

A moral value, Islam does not textually offend human physical culture. Therefore, it is important to translate Islamic values (as the main content) into

tourism in an Islamic context. Pilgrimage tourism is included in the category of religious tourism, namely travel with religious motivation carried out by religious people. Religious tourism is usually carried out by visiting holy places or religious figures.

Etymologically, the word 'ziarah' comes from Arabic, namely *zaaru*, *yazuuru*, *ziyarotan* which means a visit to both the living and the dead. However, in general, people understand that pilgrimage is an activity to visit people who have died by visiting their graves. Therefore, the term grave pilgrimage becomes a unified series of words, one of which is usually visited by pilgrims, one of which is Sunan Gunung Jati. Tourists who make visits to Sunan's grave religious tourism. *Drajat* averages approximately 40,000 visitors each month from data released by the Lamongan Culture and Tourism Office (Rohman, 2016).

In Javanese Islamic society, grave pilgrimage tours usually have general or specific motivations. General motivation is usually praying for his parents, family and ancestors who have passed away, or asking for blessings from the ancestors. Meanwhile, specific motivations include hoping for blessings, asking or asking for something from the ancestors. The trend of religious tourism or religious travel has long developed and is even considered the oldest form of economic travel. Every year millions of people travel to major pilgrimage destinations around the world. It is estimated that nearly 240 million people annually go on pilgrimages. Religious tourism has become synonymous with the growth of tourism in modern times

Religious tourism is a type of tourism that aims to meet human spiritual needs to strengthen faith by visiting places that are considered to have religious values (Anwar, Hamid, & Topowijono, 2017). Visitors or pilgrims usually do not come alone but in groups with one leader who will carry out the activity. However, not a few who deliberately come alone, this is done because there is a deeper desire to say a prayer.

The Sunyaragi hermitage and the tomb of Sunan Gunung Jati (SGJ) on the hills of Mount Sembung, which are always crowded with pilgrims who come from various cities in West Java. As well as those who come from outside Java do traces, the history of the entry and development of Islam in the Sundanese landscape (Hariyanto, 2016). The enthusiasm in the community of Cirebon and its surroundings is also extraordinary, almost every day the place is not empty of visitors, beaten by the big malls there. Especially on the Kliwon Friday night, the number of visitors there was more than usual. One of them is the people of the village of Guwa Kidul Kec. Kaliwedi Kab. Cirebon which is located in the west of the district.

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The number of visitors who are always there every day makes people take advantage of these activities with trade or other economic enterprises. This means that religious tourism is also able to lift the economy of the surrounding community. This was realized by Kuwu, Guwa Kidul village that the promo for the religious tour of Makbaroh Ki Gede Madun Jaya is located in Guwa Kidul Village, Kaliwedi District, Cirebon Regency, where the number of visitors or pilgrims is around 200 to 300 people every one week can also lift the economy of local residents and try to do this. development. The pilgrims were not only from the people of Guwa Kidul village, like the surrounding villages and some even came from other provinces such as Brebes.

Makbaroh Ki Gede Madun Jaya Guwa itself is a historical legacy for the people of Guwa Kidul village and its surroundings because it is still related to the palace in Cirebon. Therefore, religious tourism really needs to be developed. Related to the efforts of the village government of Guwa Kidul in developing religious tourism, a study entitled Development of Religious Tourism in Makbaroh Ki Gede Madun Jaya Guwa was taken. This research was conducted to explore historical information and the efforts of the Guwa Kidul village government.

This research is relevant to previous research written by [\(Firsty & Suryasih, 2019\)](#) with the title "Development Strategy for Muaro Jambi Temple as religious tourism." The research focuses on developing temples for religious tourism, while what researchers do is to develop religious tourism in Cirebon city. and the similarity from previous research is that they both want to develop religious tourism in their respective environments.

Research Method

This research was conducted in Makbaroh Ki Gede Madun Jaya, Guwa Kidul Village, Kaliwedi District, Cirebon Regency. The method used for this research is descriptive qualitative. Describing the results of observations and data in the field is needed in this study because it can facilitate similar research, so a descriptive qualitative approach is suitable.

The primary data sources in this study are the results of field research using the methods of observation, documentation and interviews. Observations are observations made at the time of the study. Meanwhile, interviews are used to explore research problems aimed at research subjects or selected sources (representative informants) [\(Haryanto, 2014\)](#).

Result and Discussion

Every Friday night Makbaroh Ki Madun Jaya is visited by many visitors from inside and outside the village of Guwa Kidul. The activities carried out are usually holding tahlilan and prayer together, even besides Friday nights and also those who perform tarekat or seclusion at the site. This activity is carried out in several sessions because considering the large number of visitors who come with limited space, usually starting with the Isya prayer or around 20.00.

The number of one session is around 15-30 people consisting of teenagers and adults with one person leading the tahlilan. According to Kuncen or Key Juru Makbaroh Ki Gede Madun Jaya, the visitors who mostly happened on Kliwon Friday nights. Usually on an ordinary Friday night the number of visitors is 150 people, while Friday Kliwon nights can be up to 200 to 300 visitors / pilgrims. He was satisfied with such a number of visitors.

The purpose of visiting religious tourism is very diverse, as according to Muhammad Yusuf from the village of Kaliwedi Kidul that it has been approximately 1 year of routine pilgrimage following the tahlilan which is held every Friday night at the tomb of Ki Gede Madun Jaya Guwa, with the hope of getting blessings from pilgrimage. However, there was no desire or the slightest intention to beg for the deceased or the cemetery, because according to him pilgrimage reminded him that one day he would definitely die and be buried just like the dead who are buried today. In fact, pilgrimage is able to increase his gratitude towards Allah SWT.

The benefits of pilgrimage at Makbarok Ki Gede Madun Jaya Guwa provide peace of mind and lots of blessings to be obtained, where the initial purpose of pilgrimage there is mostly about the world so that business runs smoothly, is given health, and wishes one of his families abroad so that all his affairs are facilitated and always protected and given health until they return to their homeland. But the real goal is to pray for the founder of Guwa village, Ki Madun Jaya, to the Creator. As Kuncen said, according to him, blessings do not have to be this makbaroh, but can also be in other places which of course adhere to Allah and Islamic law.

At Makbarok Ki Gede Madun Jaya, there is also a famous Balong or bathhouse which is quite wide and is considered as Ki Gede Madun Jaya's petilasan. Many think that with conviction and determination when people visit them, they can answer prayers. It is said that one of the pilgrims or visitors there who experienced pain could not walk, while bathing in Balong with the permission of Allah and the

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belief of his heart, he was able to recover and be able to walk again. In addition, the balong is also used as a bathing place for people who have buried their dead.

The development of religious tourism in Makbaroh Ki Madun Jaya, which is located in Guwa Kidul Village, really needs to be considered. However, the village government of Guwa Kidul has made various efforts to develop these tours. This is done so that every visitor who is present feels comfortable and safe. One of the efforts is by providing infrastructure such as street lights and renovating the site.

Conclusion

Based on the results of the above research, the authors conclude: 1) there is togetherness between the government and the community to jointly develop religious tourism as local wisdom in the village of Guwa Kidul, 2) To commemorate Ki Madun Jaya's services in the early spread and develop Islamic teachings in Guwa village South.

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