

EXPLORING THE POTENTIAL OF RELIGIOUS TOURISM IN PASALEMAN VILLAGE: PETILASAN KUWU JAMADIN

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Abstract - *This research will discuss the exploration of tourism potential in Pasaleman Village using a historical approach. Pasaleman Village, located in Pasaleman Sub-district, Cirebon Regency, West Java, has tourism potential, especially religious tourism that can be further developed. The tourism potential is the Petilasan Kuwu Jamadin, the first kuwu (village head) in Pasaleman Village, who based on the explanation of his descendants is a descendant of Sunan Gunung Jati. The reason this topic is important to be raised as an academic study is to understand how far the religious tourism potential of Pasaleman Village is related to traces of Islam and its contribution to community development. The purpose of this study is to analyze the development of tourism potential that has traces of Islam in Pasaleman Village. This research is a qualitative study with a combination method, in the form of literature review, field study, and interviews. The literature review method used secondary sources in the form of journal articles. The field study method was conducted by tracing Islamic traces at the petilasan location by members of the Group 165 Collaborative Real Work Lecture who served in Pasaleman Village from July 11 to August 19, 2014. Meanwhile, the interview method was conducted by interviewing the descendants of Jamadin's great-grandfather and the courtiers of Kasepuhan Cirebon Palace. The research focused on the Petilasan Kuwu Jamadin who was the first kuwu in Pasaleman Village. This research resulted in the discovery that the petilasan of the first kuwu figure has religious tourism potential that can be developed to promote tourism in Pasaleman Village. This can be proven in Petilasan Kuwu Jamadin which is a historical place in Pasaleman Village. Therefore, the researcher concludes that the petilasan can be further developed to become a religious tourism that adds to the historical and spiritual treasures of the surrounding community.*

Keywords: *Potential, Religious Tourism, Petilasan, Kuwu*

1. INTRODUCTION

Religious tourism is one of the many types of tourism. Religious tourism is a trip made by a person or group to a place with the aim of worship, pilgrimage, or deepening religious knowledge (Mukhirto & Fathoni, 2022). Religious tourism is very important in Indonesia because of its cultural and religious diversity. For its visitors, religious tourism is a deep spiritual journey in addition to tourist activities. Religious tourism is increasingly becoming a concern for the government and local communities as public interest in religious tourism increases.

The role of religious tourism not only has an economic impact in the form of increased regional income, but also strengthens the cultural and spiritual identity of local communities. In various regions, the development of religious tourism has succeeded in increasing tourist visits and providing significant economic benefits. For example, in East Java, religious tourism such as pilgrimage to the tombs of Wali Songo is the main attraction that brings thousands of visitors every year. This success shows that religious tourism has great potential to be developed in various regions in Indonesia (Waluyo dkk., 2022).

Cirebon Regency, located in West Java Province, is one of the regions in Indonesia that has a rich Islamic culture and history. Cirebon is known as one of the centers of the spread of Islam in Java and until now, various historical sites related to the spread of Islam are still well preserved (Islamiati, 2023). One of the villages that has great potential in terms of religious tourism is Pasaleman Village, which is located in Pasaleman District. Pasaleman Village is known to have historical sites that have high spiritual value, one of which is a petilasan. In addition, Pasaleman Village also has a strong religious tradition that can be a special attraction for tourists seeking spiritual and religious experiences. This potential makes Pasaleman Village worthy of being used as a research object in the development of religious tourism.

Given the potential of Pasaleman Village, this research is important to identify and optimize the potential of existing religious tourism. Thus, this research aims to explore more deeply the potential of religious tourism in Pasaleman Village, as well as provide recommendations for development strategies that can be implemented by the village government and the local community. The results of this study are expected to make a real contribution to the development of village tourism and improve the welfare of the local community through religious tourism.

From several previous studies, there have been discussions about the development of religious tourism potential with a different focus. Ayu A. and Nugroho studied the tourism potential of the Kartasura Palace shrine. The study sought to identify the potentials contained in the Kartasura Palace shrine, then conducted an assessment and

analysis of SWOT (strengths, weaknesses, opportunities, and threats). The results of the assessment and analysis are then summarized for heritage tourism development strategies (Diah Ayu A. & Muhammad Siam Priyono Nugroho, 2022, hlm. 578).

Safitri and Hendrawati studied the Petilasan Pangeran Benowo in Bener District, Purworejo Regency. In the study, the authors propose a solution to the problems that arise due to the weaknesses of religious tourism village development in Benowo Village with development planning training activities and religious tourism management assistance through strengthening human resources (Safitri & Hendrawati, 2020, hlm. 96). Koesninda and Priyatmono studied efforts to explore the potential of tourism assets in the Kartasura Palace Petilasan Area and the reasons behind the undevelopment of the tourist spot (Koesninda & Priyatmono, 2020, hlm. 80). Mufidah studied the religious tourism of Gus Dur's grave by focusing on the utilization of business opportunities and economic life around the Tebuireng Jombang Islamic boarding school (Mufidah, 2020).

Rahayu studied the tourism potential of Kualomudo Lake in Mandau District, Bengkalis Regency, Riau Province. Researchers identified tourism potential from the aspects of attractiveness, accessibility, and tourist facilities of Kualomudo Lake (Rahayu, 2019). Meanwhile, Yulina et al. studied not only tourism potential, but also historical potential in Kampung Drajat. The focus of the research is the potential of the Long Tomb to be used as religious tourism (Yulina dkk., 2021, hlm. 87). Of these studies, none has focused on the petilasan of the first kuwu (village head) of Pasaleman Village. Based on the description above, this article will fill the void of research on the potential of religious tourism in Pasaleman Village in the form of a shrine of a figure from Pasaleman Village as well as the 4th descendant of Sunan Gunung Jati, known as Kuwu Jamadin.

2. METHOD

This research used qualitative research methods with data collection techniques in the form of interviews and literature studies. The type of data collected is primary data, namely interviews with two resource persons. First, a resource person from the 9th descendant of Kuwu Jamadin named Mr. Wala. Second, a resource person from the courtiers of the Cirebon Kasepuhan Palace named Mr. Nanung. In addition, secondary data were used, namely theses and journal articles with topics related to the issues discussed. All data obtained were analyzed and then described, resulting in findings regarding the religious tourism potential of Petilasan Kuwu Jamadin.

3. RESULTS AND DISCUSSION

In terminology, a petilasan is a former relic (generally a historical one), palace, cemetery, and so on (Compilation Team, 2023). Petilasan generally comes from the legacy

of someone (important) in the past. Thus, petilasan is closely related to historical stories. In Indonesia, there are many petilasan scattered in many regions. A village in the eastern part of Cirebon Regency called Pasaleman Village is no exception. The petilasan in the area is the petilasan of an important village figure, namely the first kuwu (a term for village head) known as Kuwu Jamadin.

The existence of the Petilasan Kuwu Jamadin in Pasaleman Village is not well known by outsiders, including members of the 165th Collaborative Community Service Program who serve in the village. Through a tour village activity by KKN Collaboration Group 165 students on Friday, July 12, 2024, they learned of the petilasan of the village's first kuwu and a descendant of Sunan Gunung Jati based on information from Jamadin's ninth great-grandson (Mr. Wala, personal communication, August 2024). Located in Kliwon Hamlet, the petilasan is easily accessible as it is close to the highway. Kuwu Jamadin was the first kuwu to establish Pasaleman Village. His real name is Muhammad Jaenuddin Amir Sena, the fourth descendant of Sunan Gunung Jati (Mr. Wala, personal communication, August 2024). Kuwu Jamadin is also known as the 4th elder sultan. However, this information is not yet known by the wider community. Therefore, the discovery inspired the making of a documentary film about the shrine by KKN Collaboration 165 students to introduce the shrine more widely to the people of Pasaleman Village.

Petilasan Kuwu Jamadin in Pasaleman Village: History and Significance

Petilasan Kuwu Jamadin in Pasaleman Village has an important historical value for the local community, especially in relation to the spread of the influence of the Kasepuhan Cirebon Palace in the area. Based on historical records and stories passed down from generation to generation, this petilasan is the legacy of a figure known as Kuwu Jamadin, whose real name is Muhammad Jaenuddin Amir Sena. This figure was the son of Sultan Jaenuddin Awal, one of the sultans of the Kasepuhan Cirebon Palace. Kuwu Jamaddin is known as an influential figure who has traveled spiritually or wandered in various areas, including in Pasaleman Village, which at that time was still part of Cigobang Village (Mr. Wala, personal communication, August 2024).

Kuwu Jamaddin came to Pasaleman Village in order to travel, a tradition commonly practiced by princes from the Kasepuhan Palace before they were appointed sultan. This tradition has an important purpose, namely for the princes to understand the condition of the areas under the influence of the palace, as well as to strengthen the relationship between the palace and the local community. In this context, Kuwu Jamadin's journey was not only personal, but also part of the political policy of the Kasepuhan Palace to expand its influence in various regions.

After traveling for some time in the Cigobang village area, Kuwu Jamadin asked the Cigobang Kuwu for a piece of land. This request was granted, and the land later became the forerunner of Pasaleman Village. This shows that Kuwu Jamadin had a major role in the formation of the village, both from an administrative and spiritual perspective. The petilasan, which is believed to be the place where Kuwu Jamadin lived or temporarily resided, is a silent witness to the history of the formation of Pasaleman Village and the influence of the Kasepuhan Palace in the area.

The story of Kuwu Jamadin and the formation of Pasaleman Village is not only based on folklore, but is also supported by information from Abdi Dalem of the Kasepuhan Cirebon Palace. Abdi Dalem confirmed that the tradition of traveling for princes before becoming sultans was indeed a common practice. Through this process of wandering, the princes were expected to get to know more closely the people and conditions of the areas under the rule of the palace, so that when they became sultans, they could lead wisely and understand the various problems faced by their people (Mr. Nanung, personal communication, August 2024).

Thus, the petilasan Kuwu Jamadin in Pasaleman Village is not only a historical site, but also a symbol of the close relationship between the Kasepuhan Palace and the local community. The existence of this petilasan is clear evidence of the long history of the spread of Islamic influence and the power of the Kasepuhan Palace in the Cirebon region. For the people of Pasaleman Village, the petilasan is not only a place of pilgrimage, but also a spiritual center that symbolizes pride in ancestral heritage and the contribution of great figures in shaping the village's identity.

Petilasan Kuwu Jamadin in Pasaleman Village: Efforts to preserve and disseminate site information

In order to preserve and introduce the petilasan Kuwu Jamadin historical site, a group of students from three universities, namely UIN Sunan Kalijaga Yogyakarta, UIN Siber Sheikh Nurjati Cirebon, and UIN Sunan Gunung Djati Bandung, have carried out a series of significant strategic steps. These activities are part of their commitment to disseminating important local history information, as well as raising public awareness of the importance of preserving cultural heritage.

One of the main initiatives undertaken was the production of a documentary video that tells the history of Kuwu Jamadin and the relevance of this shrine to the people of Pasaleman Village. The video was produced with an educational purpose, where the younger generation is expected to be more familiar with their cultural roots and appreciate the historical values contained in this petilasan. In addition to targeting young

people, the video is also aimed at the wider community who may not be aware of the importance of this site in a local historical and spiritual context.

More than just documentation, the KKN students also took the initiative to strengthen the recognition of this site through more modern and practical means. One of them is the installation of a name sign at the petilasan location, which not only serves as a physical marker, but also as a reminder of the importance of this site. In addition, students also integrated the Kuwu Jamaddin petilasan location into digital platforms such as Google Maps. With this location connected on a digital map, tourists, researchers, or anyone interested in local history can now easily find and access this site. This step is expected to increase historical tourism visits, thus developing the village's potential as an educational tourism destination.

Not stopping there, the contribution of KKN students also extends to the academic realm. They also wrote an article that discusses Kuwu Jamaddin's shrine in depth. This article is disseminated through various channels, both for academic purposes and as reading material that can be accessed by the general public. The dissemination of this information is expected to reach more circles, so that the historical and spiritual value of this petilasan is not only recognized by the surrounding community, but also by the wider community.

This whole effort is a form of strategic collaboration between academics and the community that aims to preserve and honor historical heritage. With the integration of modern technology, academic approaches, and cultural awareness, it is hoped that the Kuwu Jamaddin shrine can continue to be preserved and attract more attention. This preservation is not only an effort to preserve the heritage of the past, but also a way to pass on these noble values to future generations, so that they remain connected to their historical and cultural roots.

4. CONCLUSION

This research aims to identify and develop the potential of religious tourism in Pasaleman Village, Cirebon Regency, especially those related to the Petilasan Kuwu Jamadin, a historical figure who is a descendant of Sunan Gunung Jati. This research uses a qualitative method with a historical approach, through interviews and literature review to explore information about Islamic traces in the area. The results showed that Petilasan Kuwu Jamadin has great potential to be developed as a religious tourism destination that can enrich the historical and spiritual heritage of the local community. This potential is strengthened by the contribution of KKN students who have made a documentary video, added signposts, and integrated the petilasan location into Google Maps. These steps aim to facilitate access and increase public awareness of the importance of this historical site.

In addition, through the articles written, information about this shrine is increasingly widespread, both for academic purposes and the general public. This research concludes that the development of religious tourism in Pasaleman Village, particularly the Petilasan Kuwu Jamadin, has the potential to support local economic development as well as preserve cultural and spiritual heritage for future generations.

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