**Chapter I**

**Introduction**

In this chapter the writer elaborates about background of the study, research problems, objectives of the study, limitation of the problems, and significances of the study.

* 1. **Background of The Study**

Tourism plays a significant role to economic growth, both local and global. When people realize that tourism is such a beneficial industry, all of supporting aspects are attention. By all means an infrastructure are constructed, and tourist attractions are developed. Kinds of promotion also activated to inform the tourist attraction in tourist destination to people and attract them to visit.

According to Pitana and Gayatri (2005: 34) that,

*“Pariwisata telah menjadi aktivitas sosial ekonomi dominan dewasa ini, bahkan disebut-sebut sebagai industry terbesar sejak akhir Abad 20 (WTO, 2000) yang juga menyangkut pergerakan barang, jasa dan manusia dalam skala terbesar yang pernah terjadi dalam sejarah manusia. Sejak beberapa dasawarsa terakhir, pariwisata memang telah terbukti menjadi industri terbesar di berbagai belahan dunia.”* (=Tourism has become the dominant of social and economic activity today. It is also proved to be the largest industry in the world, since the last few decades)

Tourist industry could never be separated from a component of tourism. It is hotel, travel agent, tourist attraction, restaurant, places of interest, etc. When we are looking for tourist destinations, tourist industry is the most important element in tourist destination.

It is in accordance with the statement of Leiper in Pitana and Gayatri (2005: 101) that a tourist destination is a systematic arrangement of three elements: a person with touristic needs, a nucleus (any feature or characteristic of a place they might visit) and at least one marker (information about nucleus).

Indonesia is one of the countries which has a various potential in tourism. Its natural wealth and beautiful of panorama, heritage, also the hospitality of people are the attraction to the tourists especially foreigner. Because of that, Indonesia has becoming an interested tourist destination. Bali as an example, one of Indonesian islands is very popular in the world tourism.

According to Pitana in Suryanningsih (2011: 2) that destination is a place to be visited in a significant time during someone’s journey which is not in accordance with another place that passed through.

There are many other potential areas of Indonesia besides Bali, which have tourist attraction. Each place has own surplus in order to become interesting to visit by tourists. Nature, culture, religion and history are the factors that could make any places interesting. It is a selling point that can empower economic of the country. Indonesia, which covers Sabang to Merauke is the asset which its unity have to be maintained and developed continuously.

Cirebon as a part of west java has many heritages. In Cirebon, there are *Keraton* which includes *Kasepuhan*, *Kanoman* and *Kacerbonan*. Each of them has its own character and uniqueness, even the object inside it which well maintained. For example, when visiting *Keraton Kasepuhan* we can find an antique cart called “*Singa Barong*.” *Keraton Kanoman* has another one, named “*Paksi Naga Liman*.” Also, *Keraton Kanoman* has “*Pedati Gede*.”

There are also other places in Cirebon that belong to socio-cultural tourism such as *Taman Sari* which is known as *Gua Sunyaragi*, *Museum Kajawanan*, and others. Those of the places will be the destination of tourists to see historical site or heritage building that covers to the culture of the past time. Besides the antique and historic site, *Keraton* Kasepuhan also has a historical mosque which has uniqueness. Close to *alun-alun* of *Keraton*, the mosque “*Masjid Agung Sang Cipta Rasa*” which is an inheritance of the pious leader of Allah still well maintained, as religion tourism site.

The historical value and the uniqueness of the building can attract people who visit it. The historical building such as mosque, church, temple, etc, those popular tourist sites among the country. There are a lot of places all over the world which have uniqueness and historical value can be visited. Those are Borobudur temple (Indonesia), TajjMahal (India) and many others.

Marpaung (2002: 88) said that,

*“Peninggalan sejarah kepurbakalaan dan monumen termasuk golongan budaya, monumen nasional, gedung bersejarah, kota, desa, bangunan keagamaan seperti gereja, kuil, candi, puri, masjid serta tempat-tempat bersejarah lain seperti battle fields merupakan suatu jenis objek dan daya tarik wisata utama di banyak negara.”* (=Archeological and historical relics belonged to cultural monuments, national monuments, historical buildings, religious buildings and historical places are the major tourist attraction in many countries)

*Masjid Agung Sang Cipta Rasa* is located in Cirebon, West Java. It is unique and historic, which was constructed in 1500. The name of *Sang Cipta Rasa* was given by *Sunan Gunung Jati*. Which is derived from the word “*Sang*” that means greatness, the word “*Cipta*” that means to be build or constructed, and the word “*Rasa*” that means to be used or functioned.

The name *Sang Cipta Rasa* was given by *Sunan Gunung Jati* as he considered that the mosque means approaching of ourselves to God, Allah the almighty. It was the reason of using Indonesian name to the mosque, and might be different story to others. As website of [*majalah-alkisah*](http://www.majalah-alkisah.com) (2012) mentioned that the mosque was constructed by people of Cirebon and Demak under the monitoring of *Walisanga*. The building was designed by *Raden Sepat*, from Demak, monitored by *Sunan Kalijaga*.

*Masjid Agung Sang Cipta Rasa* that located in *Keraton Kasepuhan*, it is about 100 meters close to the gate of *Keraton*, on the right side of street. People said that the highest building of *Keraton* is must be lower than *Masjid Sang Cipta Rasa*. According to the history, the constructing of this mosque is due to the constructing of *Masjid Agung Demak*. At that time *Sunan Gunung Jati* hoped to the others *Wali* to construct the pair of it in Cirebon. If *Masjid Agung Demak* has masculine character, *Masjid Agung Sang Cipta Rasa* has feminine one.

The architecture of the mosque was influenced by “Hindu-Java” culture. In the rectangle form, the mosque has 625 meters in width. Its form was appropriated with the *joglo* construction of the mosque, used three roofs which were piled up one to another. All of the building made from teak wood. It because teak wood is loved by noble people and generally used for constructing building. The wood imported from Central Java and East Java.

The building of *Masjid Sang Cipta Rasa* has some uniqueness. One of them is its doors, which small and low constructed. So be careful for the visitors when going inside and outside the main building that we have to be obsequious. *Masjid Agung Sang Cipta Rasa* or known as *Masjid Agung Kasepuhan* is one of Indonesian assets, especially Cirebon people. It plays a significant role to the Islamic proselytizing from 500 century ago to the present. It is reasonable to be visited, because of its history and uniqueness.

*Masjid Agung Sang Cipta Rasa* as a religious and historical building has become a heritage site for religion tourism in Cirebon. Besides, its historical value and uniqueness of the building could be the research object for researchers. There are also philosophical values in *Masjid Agung Sang Cipta Rasa* which could be learned by people. So, the building of *Masjid Agung Sang Cipta Rasa* is not only as a religious place which functioned for spiritual activities that bring us to peace and quiet, but also as a place for learning philosophical values related to theology of Islamic study that can rebuild our faith.

*Masjid Agung Sang Cipta Rasa* is one of the religious and historical buildings in Cirebon, even in Indonesia. Very few people know the contents of *Masjid Agung Sang Cipta Rasa* and what is the interesting object inside it. By visiting the building we could find the spiritual situation of the building which constructed 500 century ago. Therefore, the writer interested in knowing everything of interesting site in *Masjid Agung Sang Cipta Rasa*.

*Masjid Agung Sang Cipta Rasa* is the assets of past time history that must be preserved. To maintain historical building, the government must know the main purpose tourism to conserve and use it especially in this modern era. According to the explanation above mentioned, the writer choose the topic of the research is “*Masjid Agung Sang Cipta Rasa* as a Heritage Site for Religion Tourism in Cirebon.”

* 1. **Research Problems**

Research problem is the important part in conducting the research. The writer quoted a statement from Nazir (2005: 119) that research problem is generally formed in questions and become the foundation of research title. In addition, Arikunto in Suryanningsih (2011: 5) said that research problem is question that found the answer through the research, which formed into question sentence, and something that inquired.

The research is about *Masjid Agung Sang Cipta Rasa* as a Heritage Site for Tourism Religion in Cirebon. The problems will discuss as follows:

1. What is the potential of *Masjid Agung Sang Cipta Rasa* as a heritage site for religion tourism?
2. What are the purposes or reasons of the visitors to visit *Masjid Agung Sang Cipta Rasa*?
3. How does the government preserve and utilize *Masjid Sang Cipta Rasa* as a heritage building?
4. How does the government promote *Masjid Agung Sang Cipta Rasa* to increase the number of tourist visit to Cirebon?
	1. **Objectives of The Study**

As a response to the problems of the research above, the writer formulates the objectives as follows:

1. To identify what is the potential of *Masjid Agung Sang Cipta Rasa* as a heritage site for religion tourism in Cirebon.
2. To identify what are the purposes or reasons of the visitors to visit *Masjid Agung Sang Cipta Rasa*.
3. To find out the way of government in preserving and utilizing *Masjid Agung Sang Cipta Rasa* as a heritage building.
4. To find out the way of government in promoting *Masjid Agung Sang Cipta Rasa* in order to increase the number of tourist visit to Cirebon.

**1.4 Limitation of The Problems**

It might be easy and simple for the writer to get the data if there is limitation in the study. Surakhmad (1994: 35) said that limitation of the study is necessary since it can simplify the subject for the researcher and solve the problem such us time, dexterity, and energy that emerge from the research planning. In addition, Anggoro, dkk in Kania (2012: 7) said that,

*“Yang perlu diingat adalah bahwa jauh lebih baik bila kita memilih masalah dan ruang lingkup penelitian yang cukup sempit dan melakukan penelitiannya dengan baik daripada memilih suatu penelitian yang terlalu umum dan luas ruang lingkupnya tetapi penelitiannya dilakukan dengan ala kadarnya. Penelitian yang rumusan masalahnya kurang jelas dapat menghasilkan data yang kurang sesuai dengan tujuan penelitiannya.”* (=It is better for us to choose the problem and the scope of the study which is quite narrow and to conduct the better research than choosing a study that is too general and broad in scope but it is perfunctory conducted)

In this case the writer gives the limitation in order that the research would not be too general or wide, hence the study will only focus on an analysis of *Masjid Agung Sang Cipta Rasa* as a heritage site for religion tourism in Cirebon.

**1.5 Significances of The Study**

The research of *Masjid Agung Sang Cipta Rasa* as a Heritage Site for Religion Tourism in Cirebon might has significances both theoretical and practical that can bring some benefits for the writer and the others. There are some significances of the study, as follows:

**Theoretical**

* This paper can give knowledge about *Masjid Agung Sang Cipta Rasa* as religion tourism for English Department Pasundan University students.
* This paper can be a reference for local government and other agencies and institutions involved in development and regional tourism development.

**Practical**

* This paper can be useful and helpful document to enrich the library collection and gives information for the researchers in general and further research of the same topic for the students of English Department Pasundan University.
* This paper can give contribution, especially for tourism study in English Department Pasundan University.
* This paper can be an additional knowledge for the next generation.
* This paper can be used as a material for the teacher or lecturer.

**Chapter II**

***Masjid Agung Sang Cipta Rasa* as a Heritage Site for Religion Tourism in Cirebon**

This chapter describes about tourism, tourist, tourism offering, tourist attraction, preserve and utilize.

**2.1 The Definition of Tourism**

There are many definitions of tourism defined by the experts, which have differences and similarities. Although they defined it in different ways, but basically its definitions have the same sense of journey undertaken by people who love tour. Also the services that people get from their journey. It is in accordance with Yoeti (1996: 104) that tourism is a trip taken from one place to another place.

According to Yoeti (1996: 104) tourism is defined as follows:

*“Pariwisata adalah suatu perjalanan yang dilakukan untuk sementara waktu, yang diselenggarakan dari suatu tempat ke tempat lain, dengan maksud bukan untuk berusaha (business) atau mencari nafkah di tempat yang dikunjungi, tetapi semata-mata untuk menikmati perjalanan tersebut guna pertamasyaan dan rekreasi atau untuk memenuhi keinginan yang beranekaragam.”* (=Tourism is a journey undertaken for a while, from one place to another, enjoying the trip and recreation, or to meet diverse of desires except make a living in the places visited)

Suryanningsih mentioned (2011: 11) that tourism is defined as interrelated systems that include tourists and the associated services that are provided and utilized (facilities, attraction, transportation, and accommodation) to aid in their movement” (Fennel, 1999: 4).

It is clear enough that the expert state in the meaning of tourism from the quotation of understanding above is unconnected trip with the purpose except filling leisure periods. But, all those definitions explained some basic elements. It is the elements of travel, living temporary, and the main goal.

Meanwhile, Schmoll (1997) in Kania (2012: 13) said that tourism is totality of relationship and phenomena arising from the travel and stay of strangers, provided the stay does not imply the establishment of permanent residence and is not connected with remunerated activity. Wahab in Suryanningsih (2011: 11) defined tourism as a new style that can provide fast an economic growth in job opportunity, income, standard of living, and to activate other production sectors in visited country.

In addition, Kania (2012:14) quoted that tourism is totally of relationship and phenomena arising from the travel and stay of strangers (*Ortsfremde*) provides the stay does not simply the establishment of a permanent resident and is not connected with remunerated activity.” (Hunzieker & Krapt in Pendit, 2006: 35). All of the experts above mentioned only about the relationship of economic activity from the strangers.

Warpani in Kania (2012: 13) mentioned that,

“*pariwisata adalah setiap peralihan tempat yang bersifat sementara dari seseorang atau beberapa orang dengan maksud memperoleh pelayanan yang diperuntukkan bagi kepariwisataan itu oleh lembaga-lembaga yang digunakan untuk maksud tersebut.”* (=Tourism is all a temporary transition from a person or persons with the purpose of obtaining the most tourism service provided by the interrelated institutions)

According to Oxford Dictionary (2003: 1264) tourism is business of providing hotels, special trips, etc. It is too simple than the other explanations about tourism. Those definitions explained more about the people need of vacation and the service that people get.

Wahab in Yoeti (1996: 116) concluded that the limitation of tourism consists as follows:

1. Man, the people that doing the trip.
2. Space, the place for trip.
3. Time, the time that used during the trip and stay in tourism destination.

Based on these elements (Man, Space, and Time), Wahab (1977) in Yoeti (1996: 116) concluded that tourism is a purposeful human activity, serves as a link between people either within one same country or beyond the geographical limits or states. It involves the temporary displacement of people to another region, country or continent for the satisfaction of varied needs other than exercising a remunerated function. For the concerned tourism is an industry who “product” are consumed on the spot forming “invisible-export.” The benefit occurring there from can be witnessed in the economic, cultural and social life of its community.

As Wahab stated in Suryanningsih (2011: 12-13) that tourism can be classified into several meanings which is seen from the benefits as follows:

1. Tourism is an important factor to foster national unity that people have which have different regions, dialects, customs, and tastes diverse.
2. Tourism is an important factor in economic development, because the activities encourage the development of several sectors of national economy.
3. International tourism is very useful as a means of calming the political tensions.
4. Tourism is also having a function to increase of healthy. It can be felt by the changing of place and climate, and distance ourselves from all the routine of daily life.

From the definitions above, Wahab limited the tourism in three categories. And it should be showing three basic of the anatomy: man (people who doing the tourism), space (place for doing tourism), time (time for doing tourism). Besides that, Wahab mentioned about the benefits (economic, cultural, and social life of its community).

**2.2 Kinds of Tourism**

In accordance with the potential of any place or area, the various kinds of tourism arise according to each characteristic. As Yoeti (1996: 120) divided the tourism into five kinds as follows:

1. Geographically
2. Local Tourism
3. Regional Tourism
4. National Tourism
5. Regional-International Tourism
6. International Tourism
7. The influence of balance of payment:
8. In tourism or The Active Tourism
9. Out-going Tourism or The Passive Tourism
10. The reasons or the purpose of tourism:
11. Business Tourism
12. Vocational Tourism
13. Educational Tourism
14. The time:
15. Seasonal Tourism
16. Occasional Tourism
17. The Object:
18. Cultural Tourism, a type of tourism where the motivation of people to travel due to the attraction of art and culture of place or region.
19. Recuperation Tourism, usually called as health tourism. The purpose of people to travel is to cure something diseases, such as bathing in hot water etc.
20. Commercial Tourism, it is referred to tourism trade, because travel is associated with trading activities of national and international.
21. Sport Tourism, a travel of people who aim to see or watch a sports carnival for a place or a particular State.
22. Political Tourism, a journey with the purpose to see or watch an event or occurrence related to the activities of a State.
23. Social Tourism, this understanding viewed in terms of its implementation that not emphasize to profit, such as study tour, picnic, etc.
24. Religion Tourism, a type of tourism where the purpose of their journey is done to see or watch religious ceremonies.

According to Mac Cannal in Pitana and Gayatri (2005: 49) that, In the middle ages, people were tourists because of their religion; whereas, now they are tourists because tourism is their religion. Tourism is considered in association with religious tour or sacred journey that usually conducted by people.

Meanwhile, Murniati at website of *budpar* (2011) mentioned that,

*“dalam terminologi Arab, perjalanan atau wisata diistilahkan sebagai As-safar atau Az-ziyarah, jadi wisata ziarah merupakan sebuah bentuk kunjungan ritual dan dilakukan ke makam dan masjid bersejarah.”* (=Pilgrimage as in Arabic called As-Safar or Az-Ziyarah is a form of ritual visits and conducted to historic tombs and mosques)

Also, religion tourism commonly referred to as faith tourism, where people travel individually or in groups for pilgrimage, missionary, or leisure (fellowship) purposes.

In modern societies, many people travel to sacred sites with a purpose of achieving both religious and recreational needs, which poses great challenges to define such movement as either pilgrimage or tourism. Modern religious tourists are more able to visit holy cities and holy sites around the world. There are many reasons that people travel for religion tourism, such as searching for truth and inner peace, enlightenment, an authentic relationship with the divine, satisfaction of the spiritual or material needs, etc.

The five points mentioned above is kinds of tourism based on geographical, the influence of balance payment, purposes of tourism, the time, and the object. Meanwhile, Wahab (1977) in Yoeti (1996: 126) in his book *Tourism Management* classified the tourism from the motivation of the journey and the visited object as follows:

1. From the tourist who do the tourism: a) Individual tourism; b) Group tourism
2. The reasons: a) Recreational tourism or Leisure tourism; b) Cultural tourism; c) Health tourism; d) Sport tourism; e) Conference tourism
3. The transportation: a) Land tourism; b) Sea River tourism; c) Air tourism
4. Geographically: a) National Domestic Tourism; b) Regional Tourism; c) International tourism
5. The price and social level: a) Deluxe Tourism; b) Middle Class Tourism; c) Social Tourism

The United Nations (1994) in Kania (2012: 19) classified three forms of tourism, in its “Recommendations on Tourism Statistic” as follows:

1. Domestic tourism, which involves residents of the given country traveling only within this country.
2. Inbound tourism, which involves non-residents traveling in the given country.
3. Outbound tourism, which involves the other countries.

In addition, Pitana and Diarta (2009) in Kania (2012: 20) concluded that tourism can be combination of three categories as follows:

1. Internal tourism (domestic tourism and inbound tourism)
2. National tourism (domestic tourism and outbound tourism)
3. International tourism (inbound and outbound tourism)

Both of the experts above conclude tourism in three categories. It is also simply mentioned.

The question always arises in tourism is “Why do people travel?” According to Thomas in Yoeti (1996: 82) said the reasons of people doing travel, those are as follows:

1. Want to see the other nations, how about their daily life, about their social life and how they work.
2. Want to see and to know something unique, strange, scarce, and different from their country.
3. To get more knowledge and to improve understanding what happened in that country.
4. To follow the events and participate for that events.
5. To avoid the bored routine activities.
6. To use the time as free time and money savings.
7. To visit the land of the ancestors or parents or the city where our family used to live.
8. To avoid the influence of weather, such as winter and summer.
9. To purposes of health recovery, treatment and exercise at the venue.
10. To see the growing economic activities and technologies that have been achieved by countries visited.
11. Want to adventure, find the sensation, or finding something which it is new or we never find it in our country.
12. Want to compassionate someone or find something romantic during travel.

In addition, McIntosh (1984) in Kania (2012: 22) mentioned that people do travel because of motivations as follows:

1) Physical motivation

2) Cultural motivation

3) Personal motivation

4) Statue and practice motivation

Meanwhile, Wahab in Kania (2012: 22) also said that, one of the major fields of newly – emerging tourism science is the search for answer to the question “Why do people travel?” with the universally accepted definition of the “tourist” as a person temporary alienating himself from his place of regular residence for any reason other than rendering a service remunerated from within the country visited, tourism has become so wide a phenomenon that ten of “reasons” might be behind travelling as tourist.

The twelve points of Thomas in Yoeti (1996: 82) are different from the four points that McIntosh in Kania (2012: 22) mentioned about the reasons of people doing travel from the question above “Why do people travel?” And Wahab in Kania (2012: 22) explained it universally from the definition of “tourist”. The three experts have answered the question “Why do people travel?” in their ways.

There are motivations of tourist on doing vacation and recreation. As Suwantoro in Kania (2012: 23) concluded that the tourist’s motivation to do the vacation as follows:

1) The motivation of education and research,

2) The motivation of religiousness,

3) The motivation of healthy,

4) The motivation towards cultures and arts,

5) The motivation of safety,

6) The motivation of family relationship,

7) The motivation of politic.

Meanwhile, McIntosh (1977) and Murphy (1985, cf. Sharpley, 1994) in Pitana and Gayatri (2005: 59) said that the motivations of people doing travel are as follows:

1) Physical or physiological motivation

2) Cultural motivation

3) Social motivation or interpersonal motivation

4) Fantasy motivation or status and prestige motivation

According to McIntosh in Yoeti (1996: 85), the motivation of people doing travel can be classified as follows: a) Physical Motivations; b) Cultural Motivations; c) Interpersonal Motivations; d) Status and Prestige Motivations.

In addition, Jackson (1989) in Pitana and Gayatri (2005:68) identified the pulling and pushing factors of people do travel.

1. The Pulling Factors: 1) Ego enhancement; 2) Ritual inversion; 3) Pilgrimage; 4) Religion; 5) Health; 6) Education; 7) Perceived authenticity; 8) Conventions/ conferences.
2. The Pushing Factors: 1) Location climate; 2) National promotion; 3) Retail advertising; 4) Wholesale marketing; 5) Special events; 6) Incentive schemes; 7) Visiting friends; 8) Visiting relatives; 9) Tourist attractions; 10) Culture; 11) Natural environment and man-made environment.

All of the experts above have explained about the motivation of tourist in doing vacation or recreation. Which is also can be seen from the pulling and pushing factors.

**2.3The Definition of Tourist**

According to Warpani in Kania (2012: 24) tourist is people who do travel or tour. Besides, Yoeti (1996: 139) said that tourist is the visitor who stays temporarily more than 24 hours in one place.

Marpaung (2002: 37) said that,

“*di Indonesia, pengertian wisatawan tercantum dalam instruksi presiden RI No. 9 tahun 1969, yaitu setiap orang yang bepergian dari tempat tinggalnya untuk berkunjung ke tempat lain dengan menikmati perjalanan dan kunjungan itu.*” (=Traveler is a person who traveling from his residence to visit other places to enjoy the journey and the visit)

As Tourism department in Marpaung (2002: 37) mentioned that,

“*wisatawan biasa saja adalah setiap orang yang melakukan perjalanan dan menetap untuk sementara di tempat lain selain tempat tinggalnya, untuk salah satu atau beberapa alasan, selain mencari pekerjaan*.” (=A person who traveled and settled for a while in a place other than the place of residence, for one or several reasons except finding a job, is called ordinary tourist)

In addition, Schmoll in Kania (2012: 24) said that, tourist: individuals or group of individuals who, considering their purchasing power available for vacation and recreational travel, interest in and motivation for travel in general, past travel behavior, existing knowledge, interest in and awareness concern the services or destinations concerned, are likely prospects for future visit.

Kania (2012: 24) according to recommendation from International Union of Office Travel Organization (IUOTO) and World Tourism Organization mentioned that tourist is individual or group of people who travel to one or several countries outside the residence usual or out of the neighborhood for a period of less than 12 months and has a goal to perform a variety of tourist activities.

A.J. Norwal in Yoeti (1996: 142) said that,

*“Seorang wisatawan adalah seorang yang memasuki wilayah negeri asing dengan maksud tujuan apapun, asalkan bukan untuk tinggal permanen atau untuk usaha-usaha yang teratur melintasi perbatasan dan yang mengeluarkan uangnya di negeri yang dikunjungi, yang mana telah diperolehnya bukan di negeri tersebut, tetapi di negeri lain.”* (=A tourist is a person who entered the foreign country with any purpose, as long as it is not for permanent residence or make living)

Instruksi Presiden No. 9 Tahun 1969 in Yoeti (1996: 142) defined that,

*“Wisatawan (tourist) adalah setiap orang yang bepergian dari tempat tinggalnya untuk berkunjung ketempat lain dengan menikmati perjalanan dan kunjungannya itu.”* (=Traveler or tourist is any person who traveling from his residence to visit another place to enjoy the journey and the visit)

The writer concluded from the definition of the experts above that tourist is people who do travel, which can be individual or group with the motivation. And also who visit place for pleasure.

* 1. **Kinds of Tourist**

Tourist is people who do travel or tour. Warpani in Kania (2012: 25) divided tourist into two categories as follows:

1. International tourist, who visit from their country to the other country.
2. Domestic tourist, for Indonesia there are two kinds of domestic tourist:
3. Indonesian who travel in the territory of Indonesia.
4. Foreign domestic tourists are foreigners living in Indonesia and travelling in the territory of Indonesia.

Yoeti (1996: 143) classified tourist into five characteristics according to the travel and the scope in of the trip, those are: 1) Foreign tourist; 2) Domestic Foreign tourist; 3) Domestic tourist; 4) Indigenous Foreign tourist; 5) Transit tourist; 6) Business tourist.

Meanwhile, Marpaung (2002: 39-52) classified kinds of tourist in specific characteristic as follows: 1) Nationality; 2) Age, Gender and Marital status; 3) Socio-economic class; 4) Convention and conference; 5) Tourist with a specific interest.

The explanation above is kinds of tourist from people who do travel. Which is can be international tourist and domestic tourist, also the specific characteristic of tourist.

**2.5 The Characteristic of Tourism Offering**

Generally, tourism offerings include tourism destinations to the tourist which is real and potential. The offerings show a natural tourist attractions and man-made, the services or goods that attract people to visit the area.

Burkart and Medlik in Yoeti (1996: 164) mentioned that, the tourist product may be seen as a composite product, as an amalgam of attractions, transport, accommodations and of entertainment.

Meanwhile, Medlik and Meddleton in Yoeti (1996: 164) said that, as far as the tourist concerned, the product covers the complete experience from the time he leaves home to time he returns to it.

In addition, Medlik and Meddleton in Yoeti (1996: 165) argued that there are three elements which form tourism industry product, those are as follows:

1. Attractions of the destination including its image in the tourist’s mind.
2. Facilities at the destination which include accommodation, catering, entertainment and recreation.
3. Accessibility of the destination.

Wahab in Suryanningsih (2011: 22) marked the characteristics of tourism offering as follows:

1. An offer of services, thus what is offered is not possible heaped and should be used where the product was.
2. On offer is rigid, it means that in its procurement for tourism purposes.
3. Tourism offers must compete with other goods and service offerings.

According to Suwantoro in Suryanningsih (2011: 23) tourism facilities are:

1. Main tourism superstructure: a) Travel agent; b) Transportation; c) Catering trades; d) Tourist object, such as natural amenities, (climate, panorama, uncommon vegetation and animals, etc), man-made supply, (monument, temple, art gallery, etc); e) Hotel.
2. Supplementing tourism superstructure
3. Supporting tourism superstructure

From the definitions above, it is considered by people who working in tourism sector to born a new element of the services in order to satisfy the tourist’s needs.

* 1. **The Definition of Tourist Attraction, Preserve, and Utilize**

Suwantoro in Suryanningsih (2011: 25) said that,

“*Dalam kedudukannya daya tarik wisata harus dirancang dan dibangun atau dikelola secara professional sehingga dapat menarik wisatawan untuk datang. Dan pembangunan objek wisata harus dirancang dengan bersumber pada potensi daya tarik yang dimiliki objek tersebut.”* (=Tourist attraction must be designed and constructed or maintained well in order to attract tourist to come. It should be designed with the potential attractiveness of the object)

According to Oxford Dictionary (2003) in Kania (2012: 26) the meaning of tourist attraction is feeling of liking, interesting place to go or thing to do, feature or quality that makes something seem interesting.

Marpaung and Bahar (2002) in Kania (2012: 26) argued that the attraction of one place or another is motivated by different ideas. Meanwhile, Margulies (1968) in Kania (2012: 26-27) mentioned that a tourist attraction is a place of interest where tourists visit, typically for its inherent or exhibited cultural value, historical significance, natural or built beauty, or amusement opportunities.

Yoeti in Kania (2012: 27) divided an outline of the tourists who come to the tourist destination into four types as follows:

1. Natural attractions such as landscape, waterfall, national parks, beaches, seascape, agro tourism, lakes and volcanoes.
2. Build attractions, such as buildings with the unique architecture, old and modern building.
3. Cultural attractions, such as historical building, folklore, traditional dance, museum, culture festival, etc.
4. Social attraction such as the way of life, language, and the other social activities.

The explanation above is the important of the potential or tourist attraction which is the target of tourist destination. Therefore, each target object must have attractive excess to be visit by tourists.

According to Oxford Dictionary (1995: 558-1106) the meaning of *heritage* is things such as works of art, cultural achievements and customs that have been passed on from earlier generations. And the meaning of *site* is a place where a building, town, etc. was, is or will be situated. When both of words *heritage* and *site* combined as *heritage site*, it can be defined as a cultural building which have been passed on from earlier generations.

According to UNESCO (1979) in Kania (2012: 27) that preservation is directly related to the handling of objects, damaged by the humid air, chemical factors, microorganism attack that must be stopped to prevent further damage. Meanwhile, Oxford dictionary (2009: 338) mentioned that, *preserve* is keeping something an unchanged condition, keep something alive or safe from harm or danger.

Based on online dictionary of *artikata* (2013) *preserve* is a sense of:

1. Keep or maintain in unaltered condition; cause to remain or last
2. Keep in safety and protect from harm, decay, loss, or destruction
3. Keep or save from injury or destruction; to guard or defend from evil, harm, danger, etc.; to protect.

Oxford Dictionary (2009: 475) mentioned that *utilize* is use something especially for a practical purpose. Based on online dictionary of *artikata* (2013) *utilize* is a sense of:

1. Put into service; make work or employ for a particular purpose or for its inherent or natural purpose.
2. To make useful; to turn to profitable account or use; to make use of; as, to *utilize* the whole power of a machine; to *utilize* one’s opportunities.

A tourist attraction and the object as the major tourist destination which is always visited by tourists have to be maintained and preserved. By preserving the object, it can save the tourism asset.

**Chapter III**

**Research Methodology**

This chapter contains of the explanations about research design, procedures of data collection, population and sample, and procedures of data analysis.

**3.1 Research Design**

There must be a kind of method used by the writer in every research as research design. According to Nazir (2005: 84) research design is the whole process required in a research planning and an implementation. In other words, research design is the whole process required in a research in order to make successful of the study.

In this research the writer used qualitative method through the descriptive research. It is related to the general purpose of the study to define and to describe the research, where in descriptive research processing of data more describe in words or sentences. It is also flexible with unpredictable previous steps and results. According to Moleong in Suryanningsih (2011:30):

*“Penelitian kualitatif adalah penelitian yang menghasilkan prosedur analisis statistik atau cara kuantitatif. Penelitian kualitatif dimanfaatkan untuk keperluan evaluasi, meneliti latar belakang yang tidak dapat diteliti melalui penelitian kuantitatif*.” (=Qualitative research produces statistical analysis procedures or quantitative manner, used for evaluation purposes, researching the background that can not be studied through quantitative research)

In qualitative method, the result is formed in words and use instrument such as interview, observation, or transcription.

**3.2 Procedures of Data Collection**

In order to get the accurate data and support the research, in this procedure of data collection the writer conducted the process of observation and interview as the elements of Data collection. Arikunto in Suryanningsih (2011: 32) said that,

“*mengumpulkan data merupakan pekerjaan paling penting dalam penelitian, sehingga dalam pengumpulan data diperlukan metode dan instrumen yang harus digunakan. Metode dan instrumen pengumpulan data tersebut yaitu wawancara, observasi, kuesioner, dan dokumentasi*.” (=Collecting data is the most important job in the study that requires data collection methods and instruments such as interviews, observations, questionnaires, and documentation)

1. Observation, the way of procedure data collection which based on direct observation towards physical indication of research object.
2. Interview, used to know directly things which happened in the field by looking at the condition and utilization of religious and historic building surrounding area in *Kasepuhan*, Cirebon.
3. Library research, the method to find, reading, and study literature which is related to main problem. The data named secondary data.
4. Documentation, the technique which doing to institute that related to research problem, by studying any document which related to the research.

The procedure of the data, first the writer looks for the information by visiting *Masjid Agung Sang Cipta Rasa* and then asks permission for conducting the research in *Masjid Agung Sang Cipta Rasa*. After that, the writer makes some observations on the area of *Masjid Agung Sang Cipta Rasa* then conduct an interview about *Masjid Agung Sang Cipta Rasa* which became his research. The writer interviews the staff of *Masjid Agung Sang Cipta Rasa* and the visitors in the surrounding area of *Masjid Agung Sang Cipta Rasa*.

Besides that, the writer should pay attention to the aspects when interviewing respondent as Alwasilah in Kania (2012: 41) suggested as follows: 1) Topic; 2) The question is suitable with topic; 3) The question is complete; 4) The right respondent; 5) Quality of time; 6) Transcription of possibility. The six points above mentioned will help the writer in collecting the data.

**3.3 Population and Sample**

According to Encyclopedia of Educational Evaluation in Arikunto (2002: 108) that, a population is a set (or collection) of all elements possessing one or more attributes of interest. To get the data, the writer conducts the interview to some respondents. The writer takes the visitors of *Masjid Agung Sang Cipta Rasa* as the population. But, the writer only takes some of them which called as sample.

Meanwhile, Arikunto (2002: 109) said that sample is a part of population which can be representative for the research. It means that, not all visitors to be a respondent. Muhadjir (1996: 28) said that,

“*Penelitian kualitatif umumnya mengambil sampel lebih kecil, dan pengambilannya cenderung memilih yang purposive daripada acak.”* (=Qualitative research generally takes a smaller sample and chooses a purposive rather than random)

Arikunto (2002: 117) mentioned that,

“*Purposive sample dilakukan dengan cara mengambil subjek bukan didasarkan atas strata, random atau daerah tetapi didasarkan atas adanya tujuan tertentu. Adanya beberapa pertimbangan, keterbatasan waktu, tenaga, dan dana sehingga tidak dapat mengambil sampel yang besar dan jauh.”* (=Purposive sampling is conducted for a particular purpose which consider limitations of time, effort, and cost that can not take a large sample and far)

In his research, the writer takes about seven visitors to be interviewed in order to use the efficient of time. It is considered that the sample which taken by the writer can be representative of the population.

**3.4 Procedures of Data Analysis**

After completing the data, the writer begins to review what has been researched. Then the writer writes it into his research which forms of writing. The writer is doing some steps in analyzing the collected data. Both the result of interview and observation are evaluated and explained.

Muhadjir (1996: 104) mentioned that,

*“Analisis data merupakan upaya mencari dan menata secara sistematis catatan hasil observasi, wawancara, dan lainnya untuk meningkatkan pemahaman peniliti tentang kasus yang diteliti dan menyajikannya sebagai temuan bagi orang lain.”* (=Data analysis is an attempt to search for and to organize systematically the observation notes, interviews, and other researchers to improve the understanding of the cases that studied and presented them as the findings of others)

The steps of data analysis are as follows:

1. Analyzing the recorded data from interview.
2. Transcribing the interview data and understanding it.
3. Processing the observation data into analysis of observation data.
4. Underlining the data related to the research problem and eliminating unnecessary data.
5. Making a conclusion of the research.

After conducting observation and interview some respondents, the writer got the data and collected the information then he analyzed it. The result of the interviews would be transcribed. The writer got some information and tried to understand it. Then, the writer underlined the data that related to the research problem and eliminated unnecessary data. After that, the writer classified the important things and easily made conclusions to be understandable for researchers and readers.

**Chapter IV**

**Data Analysis and Findings**

To support the information about *Masjid Agung Sang Cipta Rasa* as a heritage site for religion tourism in Cirebon, the writer conducted interview and observation to complete the data.

**4.1 Data Analysis**

In this study, the data is collected from interview and observation. After conducting interview with the interviewees and observation to the place, the writer got the data for his research. The study is about *Masjid Agung Sang Cipta Rasa* as a Heritage Site for Religion Tourism in Cirebon.

The data is collected by interviewing the staff of *Masjid Agung Sang Cipta Rasa* which is called *Kaum*, the staff of Cirebon’s Tourism Department, tourists or visitors and people surrounding the area. List of questions can be seen at the appendices of this paper. There are 8 questions to the staff of *Masjid Agung Sang Cipta Rasa*, 7 questions to the staff of Cirebon’s Tourism Department and 9 questions to touirsts or visitors. The writer took two of the staffs of *Masjid Agung Sang Cipta Rasa*, one of the staffs of Cirebon’s Tourism Department and seven visitors. Also, the writer got a short conversation with two people surrounding the area.

**4.1.1 Interview Data**

**Data I: The result of interview with the staff of *Masjid Agung Sang Cipta Rasa*:**

**Question 1:**

*Sudah berapa lama Anda menjadi pengurus Masjid Agung Sang Cipta Rasa?*

**Mr. Ahmad:**

*Sudah 10 tahun, kurang lebih*.

**Mr. Azhari:**

*Kurang lebih sudah 33 tahun, sejak saya diangkat pihak Keraton Kasepuhan untuk menjadi pengurus Masjid Sang Cipta Rasa ini*.

**Question 2:**

*Bagaimana cara pelestarian Masjid Agung Sang Cipta Rasa?*

**Mr. Ahmad:**

*Kami para Kaum berusaha melestarikan masjid peninggalan Sunan Gunung Jati ini dengan baik. Demi menjaga kebersihan dan kenyamanan bagi para pengunjung, kami berkoordinasi dalam pelaksanaan tugas piket.*

**Mr. Azhari:**

*Segala sesuatunya ada dalam kewenangan pihak Keraton. Kami para Kaum yang berjumlah 32 orang, terdiri atas 16 orang dari Keraton Kasepuhan dan 16 orang lainnya dari Keraton Kanoman hanya bertugas sebatas kepengurusan harian saja dan bertanggungjawab kepada Keraton. Selaku kepala Kaum saya bertugas memantau kepengurusan harian tersebut. Baik dari segi kebersihan masjid, maupun pengelolaan segala aktivitas masjid.*

*Dalam hal kebersihan, tentunya kami para Kaum mencoba membagi jadwal piket guna menjaga kebersihan dan kenyaman masjid. Beberapa dari kami pun harus stand by di serambi masjid bilamana ada pengunjung yang ingin bertanya tentang sesuatu hal atau sekedar meminta informasi mengenai masjid. Selain memperhatikan pelestarian dan pemeliharaan fisik masjid, kami juga tetap mempertahankan tradisi adzan pitu pada adzan pertama tiap pelaksanaan sholat jum’at. Hal tersebut bukan hanya karena tradisi semata melainkan karena nilai filosofi yang terkandung di dalamnya dan perlu difahami sepenuhnya.*

**Analysis of data I Q2:**

From the data above, the writer found that,

The preservation of *Masjid Agung Sang Cipta Rasa* is under the authority of *Keraton*. *Masjid Agung Sang Cipta Rasa* is a *Keraton*-owned building, its activities implemented by the staffs that pointed by *Sultan*, called *Kaum*. They preserve the building and what exists inside it, includes the tradition of *Adzan Pitu*. Chief of *Kaum* organizes a daily task of managers at *Masjid Agung Sang Cipta Rasa*.

**Question 3:**

*Apa peran pemerintah dalam pemeliharaan Masjid Agung Sang Cipta Rasa?*

**Mr. Ahmad:**

*Ada sedikit bantuan dari pemerintah untuk pemeliharaan masjid ini dan juga dalam upaya promosi.*

**Mr. Azhari:**

*Pemerintah khususnya pemerintah kota madya Cirebon sendiri tidak ada campur tangan apapun dalam hal pemeliharaan masjid ini. Sultan yang notabene mantan anggota BPD berperan penting bagi masjid ini, dinas pariwisata berperan sebatas pada promosi pariwisata saja.*

**Analysis of data I Q3:**

From the data above, the writer found that,

The government has a role as promoter and provides budget. The government helps to make promotion of *Masjid Agung Sang Cipta Rasa* in various ways, such as marketing kit (booklet and leaflet) and website. Also, they give maintenance subsidies related to preservation of the building and its contents.

**Question 4:**

*Bagaimana pemanfaatan Masjid Agung Sang Cipta Rasa khususnya di zaman modern ini?*

**Mr. Ahmad:**

*Karena ini masjid, tentunya dimanfaatkan untuk kegiatan religi. Disamping aktivitas sholat lima waktu, masjid ini digunakan sebagai bangunan cagar budaya khususnya untuk wisata ziarah.*

*Banyak pengunjung yang datang ke masjid ini untuk mencari ketenangan dalam beribadah, tak hanya sholat saja tetapi juga amalan-amalan lainnya. Ada juga pengunjung yang datang jauh-jauh untuk melakukan pengobatan, yaitu dengan meminum air cis. Air yang dimasukkan ke ujung tongkat khotib dan sudah dido’akan, tentunya atas izin Allah juga.*

**Mr. Azhari:**

*Tentunya masjid ini dimanfaatkan untuk penyebaran agama Islam dari awal berdirinya hingga zaman modern seperti sekarang ini. Disamping difungsikan sebagai tempat kegiatan keagamaan seperti sholat lima waktu, masjid peninggalan peninggalan salah satu walisanga ini menjadi tujuan wisata ziarah.*

*Banyak pengunjung yang datang dengan berbagai tujuan, tak hanya untuk berziarah tetapi juga untuk melakukan penelitian. Keunikan bentuk dari masjid dan konstruksinya, serta banyak nilai filosofi yang terdapat di masjid ini dan perlu dikaji. Pada bulan dan hari tertentu pengunjung masjid atau peziarah akan mengalami peningkatan, seperti pada bulan mulud atau Rabiul awal dan malam Jum’at kliwon.*

**Analysis of data I Q4:**

From the data above, the writer found that,

The utilization of *Masjid Agung Sang Cipta Rasa* is for religious services and as a heritage site for religion tourism, also to teach philosophical values related to Islamic study especially for the young generation. Besides that, there are people who take this mosque as an object of their research.

**Question 5:**

*Bagaimana cara mempromosikan Masjid Agung Sang Cipta Rasa sehingga layak menjadi tujuan wisata heritage?*

**Mr. Ahmad:**

*Untuk promosi sendiri kami dibantu pihak departemen pariwisata.*

**Mr. Azhari:**

*Selain upaya promosi dari pihak Keraton, Dirjen pariwisata ikut membantu promosi wisata Masjid Agung Sang Cipta Rasa sebagai salah satu tujuan wisata heritage di Cirebon khususnya wisata ziarah.*

**Analysis of data I Q5:**

From the data above, the writer found that,

People of *Keraton* and the government work together in promoting *Masjid Agung Sang Cipta Rasa* as a historical site for religion tourism in Cirebon. They might have various ways of promotion.

**Question 6:**

*Pengunjung seperti apakah yang datang ke Masjid Agung Sang Cipta Rasa?*

**Mr. Ahmad:**

*Ada individu, ada juga rombongan. Baik lelaki maupun perempuan. Kalo untuk usianya sendiri kebanyakan usia dewasa sampai lanjut.*

**Mr. Azhari:**

*Untuk pengunjung sendiri ada dari domestik dan asing. Baik itu individu maupun rombongan. Selain para peziarah, ada juga para peniliti yang bertujuan mengkaji nilai-nilai filosofi yang ada di masjid ini dan arsitektur dari bangunan masjidnya.*

**Analysis of data I Q6:**

From the data above, the writer found that,

The visitors of *Masjid Agung Sang Cipta Rasa* are from adult to old age, both individual and group. The visitors are not only domestic, but also foreigner.

**Question 7:**

*Apa yang menjadi tujuan pengunjung datang ke Masjid Agung Sang Cipta Rasa?*

**Mr. Ahmad:**

*Umumnya mereka datang ke masjid ini untuk ziarah, beribadah dan untuk mencari ketenangan batin. Meskipun ada pula yang datang cuma untuk minta air, atau cuma melihat-lihat saja.*

**Mr. Azhari:**

*Untuk pengunjung domestik kebanyakan datang ke masjid ini dengan tujuan berziarah. Bagi yang percaya mitos, mereka melakukan ritual-ritual khusus. Ada pula yang datang untuk meminta air untuk pengobatan, karena diyakini air yang ada di lingkungan masjid ini dapat menjadi media pengobatan.*

*Hal tersebut berdasarkan hasil penelitian di kampus ITB, bahwasanya air yang diambil dari lingkungan Masjid Agung Sang Cipta Rasa ini memiliki kandungan unsur yang lengkap yaitu delapan unsur. Sehingga air tersebut bagus dan baik untuk media pengobatan. Adapun pengunjung asing datang ke masjid ini untuk melakukan penelitian.*

**Analysis of data I Q7:**

From the data above, the writer found that,

The purposes of the visitor of *Masjid Agung Sang Cipta Rasa* are for seeking peace and quiet, conducting religion tourism, religious services and research.

**Question 8:**

*Apa harapan yang ingin Anda sampaikan kepada pemerintah dan masyarakat Indonesia?*

**Mr. Ahmad:**

*Kita semua harus bersama-sama menjaga kelestarian masjid peninggalan Sunan Gunung Jati ini. Bagi para penziarah juga hendaknya tidak membuang sampah sembarang demi menjaga kebersihan masjid itu sendiri.*

**Mr. Azhari:**

*Nilai-nilai filosofi yang ada di masjid ini khususnya yang berkenaan dengan teologi Islam perlu dibangun kembali dan ditanamkan kepada generasi pemuda dan masyarakat. Hal ini bertujuan untuk menghindari kemusyrikan. Untuk melakukan sesuatu kita harus mengerti dan tahu ilmunya, tidak hanya ikut-ikutan dengan mengatasnamakan tradisi. Sejatinya banyak sekali nilai filosofi yang terkandung dalam kehidupan kita sehari-hari.*

 *Nasi tumpeng misalnya, sebetulnya itu bukan suatu tradisi melainkan sebuah nasihat dari leluhur kita untuk hidup lurus. Itu tercermin dalam bentuk tumpeng yang integral ke atas, menunjukkan adanya hubungan antara manusia dengan Sang Pencipta. Warna kuning sendiri mencerminkan hati yang bersih, pancaran cahaya kuning bagi pemilik hati yang besih. Begitu pula dengan bentuknya yang seperti gunung, memiliki makna bahwa kita dalam beribadah tidak mengenal waktu seperti halnya gunung yang tak lekang karena panas dan tak lapuk karena hujan.*

*Adapun di masjid ini salah satu nilai filosofi yang bisa kita kaji yaitu dalam adzan pitu, yaitu kumandang adzan yang dilakukan oleh tujuh orang muadzin pada adzan pertama tiap sholat Jum’at. Terlepas dari cerita yang dituturkan dari turun temurun, bilangan tujuh tersebut dapat melambangkan tujuh lapis bumi dan langit, tujuh pintu surga dan neraka, dan lainnya. Oleh karena itu, dengan mengenalkan dan menamkan nilai-nila filosofi tersebut kepada masyarakat khususnya generasi muda diharapkan mampu mengesampingkan mitos-mitos yang selama ini berkembang dalam masyarakat.*

**Analysis of data I Q8:**

From the data above, the writer found that,

The expectation of the staff is generally to the visitors that they can preserve *Masjid Agung Sang Cipta Rasa* and make the building well-functioned. They wish people come to *Masjid Agung Sang Cipta Rasa* and rebuild their spiritual life and learn the philosophical values related to the Islamic study which found in the heritage site.

**Data II: The result of interview with the staff of Cirebon’s Tourism Department:**

**Question 1:**

*Sudah berapa lama Anda bekerja di Disporparda?*

**Mr. Mustofa:**

*Dari tahun 2006, jadi kurang lebih sudah 7 tahun.*

**Question 2:**

*Apa peran pemerintah dalam pelestarian dan pemeliharaan Masjid Agung Sang Cipta Rasa?*

**Mr. Mustofa:**

*Peran kami disini selaku dinas pariwisata sebatas memberikan masukan dan membantu media promosi saja. Kami tidak bisa menginterfensi sepenuhnya, karena pada hakikatnya Masjid Agung Sang Cipta Rasa termasuk kawasan terpadu dari Keraton Kasepuhan. Oleh karena itu, tanggungjawab sepenuhnya ada dalam kewenangan Yayasan Keraton. Baik itu masalah pelestarian maupun pemeliharaan fisik masjid itu sendiri.*

**Analysis of data II Q2:**

From the data above, the writer found that,

The government has a role as promoter and gives input. The government helps to make promotion of *Masjid Agung Sang Cipta Rasa* in various ways, such as marketing kit (booklet and leaflet) and website.

**Question 3:**

*Bagaimana pemanfaatan Masjid Agung Sang Cipta Rasa khususnya di zaman modern ini?*

**Mr. Mustofa:**

*Sampai saat ini Masjid Agung Sang Cipta Rasa masih dimanfaatkan untuk wisata ziarah. Hal ini berkaitan dengan tujuan para pengunjung yang datang ke masjid tersebut untuk berziarah. Disamping itu, ada juga dari budayawan yang menjadikan masjid ini sebagai objek kajian budaya dan akademisi yang menjadikannya sebagai objek penelitian, seperti Anda ini.*

**Analysis of data II Q3:**

From the data above, the writer found that,

The utilization of *Masjid Agung Sang Cipta Rasa* is for religious services and as a heritage site for religion tourism. Also, there are people who take this mosque as an object of their research.

**Question 4:**

*Bagaimana cara mempromosikan Masjid Agung Sang Cipta Rasa sehingga layak menjadi tujuan wisata heritage?*

**Mr. Mustofa:**

*Banyak sekali upaya yang kami lakukan, diantaranya membuat media pemasaran (marketing kit) kawasan objek wisata religi seperti booklet dan leaflet (media cetak) juga televisi (media interaktif). Disamping itu, mekanisme jejaring promosi antar daerah pun dilakukan. Hal ini berperan dalam pertukaran informasi pariwisata dari daerah satu dengan daerah lainnya. Kami juga mempunyai website sendiri, dengan website tersebut kami mempromosikan beberapa tujuan wisata di Cirebon khusunya wisata ziarah seperti Masjid Agung Sang Cipta Rasa.*

**Analysis of data II Q4:**

From the data above, the writer found that,

There are various ways of promotion has been doing by tourism department in increasing the visitor of *Masjid Agung Sang Cipta Rasa*, such as making a marketing kit such as booklet and leaflet, also interactive way such as on television. Besides, there are virtual world such as tourism department’s website also a network promotion inter region conducting by tourism department.

**Question 5:**

*Pengunjung seperti apakah yang datang ke Masjid Agung Sang Cipta Rasa?*

**Mr. Mustofa:**

*Untuk pengunjungnya sendiri bermacam-macam. Karena Masjid tersebut merupakan salah satu tujuan wisata ziarah, tentunya kebanyakan pengunjungnya adalah para peziarah. Baik individu maupun rombongan. Ada pula para akademisi dan budayawan yang datang untuk melakukan penelitian dan pengkajian budaya.*

**Analysis of data II Q5:**

From the data above, the writer found that,

The visitors of *Masjid Agung Sang Cipta Rasa* are from adult to old age, both individual and group. The visitors are not only domestic, but also foreigner.

**Question 6:**

*Apa yang menjadi tujuan pengunjung datang ke Masjid Agung Sang Cipta Rasa?*

**Mr. Mustofa:**

*Kebanyakan yang datang ke Masjid Agung Sang Cipta Rasa adalah untuk berziarah. Namun, ada juga yang datang untuk melakukan pengkajian budaya dan penelitian. Karena masjid peninggalan Sunan Gunung Jati tersebut memiliki nilai sejarah dan keunikan tersendiri.*

**Analysis of data II Q6:**

From the data above, the writer found that,

The purposes of the visitor of *Masjid Agung Sang Cipta Rasa* are generally for seeking peace and quiet, conducting religion tourism, religious services and research.

**Question 7:**

*Apa harapan yang ingin Anda sampaikan kepada pemerintah dan masyarakat Indonesia?*

**Mr. Mustofa:**

*Harapan kami, agar pemerintah daerah dan yang berwenang bersinergi dan bekerjasama secara produktif guna melestarikan dan mengembangkan suatu objek wisata, dalam hal ini Masjid Agung Sang Cipta Rasa sebagai tujuan wisata ziarah.*

**Analysis of data II Q7:**

From the data above, the writer found that,

The department hopes the government and people of *Keraton* work together in productive way, in order to preserve and promote *Masjid Sang Cipta Rasa* as a heritage site for religion tourism in Cirebon.

**Data III: The result of interview with the visitors of *Masjid Agung Sang Cipta Rasa*:**

**Question 1:**

*Dari manakah Anda mengenal Masjid Agung Sang Cipta Rasa?*

**Mr. Dodi:**

*Sudah turun temurun, dari orang tua.*

**Mr. Hasan:**

*Kalo bapak mah tahu dari orang tua, dulu almarhum suka ziarah ke masjid ini. Bisa dikatakan dari turun temurun.*

**Mr. Adang:**

*Dari saudara, bisa dibilang dari mulut ke mulut.*

**Mr. Arun:**

*Dari turun temurun.*

**Mr. Komar:**

*Dari orang tua bapak, karena ziarah ini sudah ditanamkan di keluarga bapak dari turun temurun.*

**Mr. Didi:**

*Dari cerita orang.*

**Mr. Mulyana:**

*Dari teman.*

**Analysis of data III Q1:**

From the data above, the writer found that,

*Masjid Agung Sang Cipta Rasa* is open for public. The visitors know it from the elders, friends and even know accidently.

**Question 2:**

*Sudah berapa kali Anda mengunjungi Masjid Agung Sang Cipta Rasa?*

**Mr. Dodi:**

*Sering mas, kalau ada waktu senggang saya suka kesini.*

**Mr. Hasan:**

*Baru tiga kali, tiap jum’at kliwon saja.*

**Mr. Adang:**

*Baru dua kali ini, pada Jum’at kliwon saja.*

**Mr. Arun:**

*Sudah sering, khususnya pada Jum’at kliwon.*

**Mr. Komar:**

*Sudah sering, terutama pada saat Jum’at kliwon. Kalau ada waktu luang in syaa Allah bapak sempatkan datang kesini. Karena kebetulan bapak sendiri asli Indramayu, dan sekarang menetap di Bogor.*

**Mr. Didi:**

*Sering, karena saya berjualan di pasar Kanoman yang tidak jauh dari lokasi masjid jadi kadang saya menyempatkan sholat berjama’ah disini.*

**Mr. Mulyana:**

*Baru dua kali ini.*

**Analysis of data III Q2:**

From the data above, the writer found that,

The visitors who come to *Masjid Agung Sang Cipta Rasa* are repeaters. They came for the second time or more.

**Question 3:**

*Daya tarik apa yang menjadi alasan Anda untuk berkunjung ke Masjid Agung Sang Cipta Rasa?*

**Mr. Dodi:**

*Dari nilai sejarah dan keunikan bangunan masjidnya. Karena masjid ini peninggalan wali, bentuk keaslian masjidnya yang uniknya pun menjadi daya tarik tersendiri. Kita bisa lihat dari beberapa bagian pintu ruang utama masjid yang dibuat agak rendah, tentunya mengandung makna filosofi tersendiri.*

**Mr. Hasan:**

*Kalau masalah daya tarik mah biasa aja sebenarnya. Karena bapak datang kesini untuk berziarah, mencari berkah dan keridloan Allah di masjid wali ini.*

**Mr. Adang:**

*Untuk daya tarik khususnya mah gak ada, lebih kepada karakteristik sunda Cirebon dan bangunan masjidnya yang unik. Juga suasana tenang yang ada di masjid peninggalan wali Allah ini.*

**Mr. Arun:**

*Tidak ada, cuma ingin ziarah saja di masjid wali ini.*

**Mr. Komar:**

*Karena masjid ini adalah peninggalan Sunan Gunung Jati, salah satu Walisanga yang paling disegani.*

**Mr. Didi:**

*Mungkin suasananya yang tenang dan nilai sejarah dari masjidnya. Kita semua sudah tahu kalau masjid ini adalah peninggalan Sunan Gunung Jati, salah satu dari Walisanga.*

**Mr. Mulyana:**

*Nilai sejarah dan keunikan bangunan masjidnya.*

**Analysis of data III Q3:**

From the data above, the writer found that,

*Masjid Agung Sang Cipta Rasa* as a heritage site for religion tourism has its own attraction. The visitors who come to *Masjid Agung Sang Cipta Rasa* were interested in its historical value and uniqueness of the building.

**Question 4:**

*Apa tujuan Anda datang ke Masjid Agung Sang Cipta Rasa?*

**Mr. Dodi:**

*Mencari ketenangan aja.*

**Mr. Hasan:**

*Selain untuk berziarah dan mencari berkah, tentunya mencari ketenangan batin.*

**Mr. Adang:**

*Untuk mencari ketenangan hati, selain itu tentunya ziarah.*

**Mr. Arun:**

*Berziarah saja.*

**Mr. Komar:**

*Untuk berziarah, selain itu karena ini hari Jum’at maka bapak sempatkan untuk berjama’ah Jum’at di masjid ini. In syaa Allah mendapat berkah dan keridloan-Nya.*

**Mr. Didi:**

*Kalau saya kesini gak ada tujuan khusus selain sholat jama’ah aja.*

**Mr. Mulyana:**

*Cuma pengen tahu aja, biar gak penasaran.*

**Analysis of data III Q4:**

From the data above, the writer found that,

The purposes of the visitors are generally to conduct religion tourism, religious services, research and seeking for peace and quiet.

**Question 5:**

*Bagaimana fasilitas dan pelayanan yang diberikan oleh staf di Masjid Agung Sang Cipta Rasa?*

**Mr. Dodi:**

*Menurut saya sudah cukup. Toiletnya cukup bersih dan airnya pun melimpah. Para pengurus masjidnya pun ramah-ramah.*

**Mr. Hasan:**

*Untuk fasilitas bapak rasa cukup lah, toiletnya cukup bersih dengan air yang melimpah. Selain itu, para staf atau pengurus masjidnya (kaum) pun ramah dan tak segan memberikan informasi apa pun. Karena bapak sendiri sudah kenal baik dengan salah satu pengurusnya, sebut saja pak haji. Bapak suka ngobrol dengan beliau tiap ada kesempatan berziarah ke masjid ini. Sejauh ini bapak merasa nyaman berziarah kesini.*

**Mr. Adang:**

*Bapak rasa sudah cukup baik. Kebersihan masjid dan toiletnya cukup terjaga. Para pengurusnya pun ramah.*

**Mr. Arun:**

*Sudah cukup baik.*

**Mr. Komar:**

*Menurut bapak mah sudah cukup.*

**Mr. Didi:**

*Sudah cukup.*

**Mr. Mulyana:**

*Sudah lumayan.*

**Analysis of data III Q5:**

From the data above, the writer found that,

The visitors notice services of the staff are good enough. The facility must be augmented, that could make the visitors interest and want to come back again and invite their relatives or friends to visit *Masjid Agung Sang Cipta Rasa*.

**Question 6:**

*Menurut Anda, apakah pemeliharaan dan pemanfaatan Masjid Agung Sang Cipta Rasa sudah cukup?*

**Mr. Dodi:**

*Sudah cukup baik. Kita bisa lihat dari bangunan masjid yang masih terjaga keasliannya. Masjid ini juga masih difungsikan untuk kegiatan sholat jama’ah disamping ziarah.*

**Mr. Hasan:**

*Menurut bapak sudah cukup baik. Kita bisa lihat dari bangunan masjid yang masih terjaga dengan baik keasliannya walaupun mungkin sudah mengalami renovasi dari sejak awal berdirinya. Masjid ini adalah peninggalan wali jadi pantas saja kalau dijadikan sebagai tujuan wisata ziarah, selain fungsi utamanya yaitu sebagai tempat beribadah. Banyak para peziarah yang datang ke masjid ini terlebih pada Jum’at kliwon.*

**Mr. Adang:**

*Sudah cukup bagus. Ini bisa kita lihat dari keaslian bentuk masjidnya yang masih terjaga sampai saat ini, meskipun mungkin sudah pernah mengalami renovasi atau penambahan. Juga masjid ini masih digunakan untuk syiar Islam dan ziarah.*

**Mr. Arun:**

*Cukup bagus.*

**Mr. Komar:**

*Sudah cukup. Selain untuk kegiatan ziarah, masjid ini juga kan masih terpelihara dengan baik juga dimanfaatkan untuk kegiatan ibadah khususnya sholat lima waktu.*

**Mr. Didi:**

*Cukup baik.*

**Mr. Mulyana:**

*Sudah baik, karena masjid ini masih terawat dengan baik sampai sekarang.*

**Analysis of data III Q6:**

From the data above, the writer found that,

The preserving of *Masjid Agung Sang Cipta Rasa* is fairly well maintained. The condition is clean and neat enough. Also, it can be seen from originality of the building which is well maintained. According to the visitors, the utilization of *Masjid Agung Sang Cipta Rasa* as functioned as religion tourism is good enough based on its history and uniqueness of the building.

**Question 7:**

*Apa pendapat Anda mengenai Masjid Agung Sang Cipta Rasa sebagai tempat wisata religi yang bersejarah?*

**Mr. Dodi:**

*Layak, karena menyangkut dengan sejarah masjid ini sendiri.*

**Mr. Hasan:**

*Sudah cukup layak, karena masjid ini peninggalan Sunan Gunung jati. Beliau adalah salah satu penyebar agama Islam di tanah Jawa yang sangat disegani. Ini dapat dilihat dari banyaknya peziarah yang datang, terlebih lagi pada Jum’at kliwon. Banyak diantara mereka yang bermalam di masjid, hingga bubaran sholat Jum’at besok. Dari Kamis sore mereka sudah berdatangan, termasuk bapak sendiri yang tiba siang tadi.*

**Mr. Adang:**

*Sudah layak, karena ini merupakan masjid peninggalan salah satu Walisanga yang merupakan penyebar agama Islam di tanah Jawa. Juga keunikan bangunannya dapat menjadi salah satu daya tarik bagi para pengunjung yang datang berziarah kesini.*

**Mr. Arun:**

*Layak, karena masjid ini kan peninggalan wali yaitu Sunan Gunung Jati.*

**Mr. Komar:**

*Sangat layak, karena nilai historis masjid ini tak bisa dipungkiri. Masjid ini adalah masjid peninggalan salah satu wali Allah yang paling disegani dan dihormati.*

**Mr. Didi:**

*Cukup layak.*

**Mr. Mulyana:**

*Karena unik dan bersejarah, saya rasa masjid ini layak sebagai tujuan wisata religi yang bersejarah.*

**Analysis of data III Q7:**

From the data above, the writer found that,

The opinion of visitor about *Masjid Agung Sang Cipta Rasa* as a heritage site for religion tourism strongly supports the government and people of *Keraton* to preserve the building. They like to see the heritage building and historical value without relieve the original source.

**Question 8:**

*Apa pendapat Anda mengenai promosi Masjid Sang Cipta Rasa kepada masyarakat?*

**Mr. Dodi:**

*Saya kurang begitu tahu masalah promosinya. Saya tahu masjid ini dari mulut ke mulut aja.*

**Mr. Hasan:**

*Kalau untuk promosinya sendiri bapak gak pernah tahu. Karena bapak sendiri kan tahu dari turun temurun, dari orang tua.*

**Mr. Adang:**

*Belum pernah tahu, bapak mah tahu dari mulut ke mulut.*

**Mr. Arun:**

*Gak tahu, cuma tahu dari mulut ke mulut saja. Baca buku Babad Cerbon.*

**Mr. Komar:**

*Karena bapak tahu masjid ini dari turun temurun kususnya orang tua, jadi bapak kurang tahu masalah promosi masjid ini.*

**Mr. Didi:**

*Disamping tahu dari mulut ke mulut, saya juga pernah melihat liputan tentang masjid ini di salah satu stasiun TV swasta.*

**Mr. Mulyana:**

*Kalau saya sendiri pernah lihat di website mengenai masjid ini.*

**Analysis of data III Q8:**

From the data above, the writer found that,

Although the government and people of *Keraton* promote *Masjid Agung Sang Cipta Rasa* well at the internet and also marketing kit, unfortunately it is not passed on to public. The government and people of *Keraton* need further action to promote *Masjid Agung Sang Cipta Rasa*, especially to young generation.

**Question 9:**

*Apa harapan yang ingin disampaikan kepada pemerintah, staf dan masyarakat Indonesia?*

**Mr. Dodi:**

*Harapan saya agar masjid yang bersejarah ini tetap lestari dan terjaga.*

**Mr. Hasan:**

*Mungkin lebih ke pengelolaan masjidnya saja. Kadang bapak merasa disini terlalu bebas, beberapa pedagang dapat bebas keluar masuk berjualan di dalam area masjid. Tentunnya dapat mengganggu kekhusyukan pengunjung yang sedang beribadah. Para pengunjung wanita bebas berkeliaran di area masjid, sebaiknya ada batasan-batasan sendiri sehingga bisa lebih kondusif lagi suasananya.*

**Mr. Adang:**

*Masalah penertiban para pedagang dan pengemis yang bebas keluar masuk area masjid, karena terkadang dapat mengganggu kekhidmatan kita dalam berziarah atau melakukan ibadah di masjid ini. Itu saja mungkin.*

**Mr. Arun:**

*Tidak adanya lahan parkir khusus bagi para peziarah, bagi mereka yang ingin membawa kendaraan pribadi khususnya roda dua kadang kebingungan untuk memarkir kendaraannya tersebut karena tidak ada petugas parkir.*

**Mr. Komar:**

*Masalah ketertiban saja. Kadang di masjid ini bapak rasa terlalu bebas. Para pedagang terlebih lagi para pengemis yang bebas berkeliaran di area masjid, sehingga kadang mengganggu mereka yang sedang beribadah.*

**Mr. Didi:**

*Agar masjid ini tetap terjaga keasliannya dan lestari tentunya.*

**Mr. Mulyana:**

*Karena masjid ini memiliki nilai historis juga keunikan, semoga masjid ini tetap lestari dan terjaga. Begitu juga dengan kebersihan dan ketertibannya karena masjid ini kan buat ibadah juga.*

**Analysis of data III Q9:**

From the data above, the writer found that,

*Masjid Agung Sang Cipta Rasa* has a valuable tourism potential, especially for religion tourism. Tourists come to Cirebon generally for enjoying culture and visiting heritage site for religion tourism. The visitors hope the government and people of *Keraton* should preserved *Masjid Agung Sang Cipta Rasa* as good as possible and promote it more to people, especially young generation even to other countries.

**4.1.2 Observation Data**

Besides interviewing the official and visitors, the writer also observed the activities in *Masjid Agung Sang Cipta Rasa* as well.

|  |  |  |
| --- | --- | --- |
| No. | Date | Activity |
| 1 | January3th, 2013 | 1. The writer observed the activities in *Masjid Agung Sang Cipta Rasa* and surrounding it.
2. The writer observed the building of Masjid *Agung Sang Cipta Rasa*.
3. The writer conducted praying of *dhuha*.
4. The writer conducted a short conversation with one of the visitors of *Masjid Agung Sang Cipta Rasa*.
 |
| 2 | January 4th, 2013 | 1. The writer conducted the interview with Mr. Ahmad, a field coordinator of *Masjid Agung Sang Cipta Rasa*.
2. The writer joined Jum’at prayer and saw *adzan pitu*.
3. The writer observed the situation in *Masjid Agung Sang Cipta Rasa* and surrounding it.
 |
| 3 | February 14th, 2013 | 1. The writer observed the situation surrounding *Masjid Agung Sang Cipta Rasa* and *Keraton* area.
2. The writer conducted a short conversation with Mrs. Halimah, a seller of food and soft drink.
3. The writer conducted *zuhur* prayer.
4. The writer conducted the interview with a couple of visitors of *Masjid Agung Sang Cipta Rasa*.
5. The writer took some photographs for the documentation.
6. The writer conducted *ashar* prayer.
7. The writer conducted the interview with a couple of visitors of *Masjid Agung Sang Cipta Rasa*.
 |
| 4 | February 15th, 2013 | 1. The writer observed the situation of *Masjid Agung Sang Cipta Rasa* and the activities inside of it.
2. The writer conducted the interview with a chief of *Kaum*, Mr. Azhari.
3. The writer joined *Jum’at* prayer.
4. The writer took some photographs.
5. The writer took the water from *Masjid Agung Sang Cipta Rasa* and drank it.
6. The writer conducted the interview with the visitor of *Masjid Agung Sang Cipta Rasa* and the seller of food and soft drink.
 |

**Analysis of Observation data:**

From the data above, the writer found that,

First day, the writer observed the situation of *Masjid Agung Sang Cipta Rasa* on January. It was coincided perfectly with the month of *Rabiul Awal* or *Mulud*, when moslem peoplecommemorate birth day of prophet Muhammad peace be upon him. There were alot of kiosks along the road to *Masjid Agung Sang Cipta Rasa*.

The building of *Masjid Agung Sang Cipta Rasa* is unique, it can be seen from its gate which is constructed in *Hindu-Jawa* style. Entering the building of *Masjid Agung Sang Cipta Rasa* we can feel the soul of spiritual. Some of the staffs were busy with their activity. There were visitors at the Masjid, some of them who spending their time for *dzikir* and praying, some of them were seaking peace and quiet.

At the same time, after doing *dhuha* prayer i and my friend conducting short conversation with one of the visitors. The man who was sitting on the veranda spent his time for seeking peace and quiet at the *Masjid*. He often spends his leisure time to go to *Masjid Agung Sang Cipta Rasa*. The mosque which was constructed in the era of *Walisanga* might has spiritual attraction to him.

Second day, the writer met Mr. Ahmad, the staff of *Masjid Agung Sang Cipta Rasa*. He is a field coordinator of the mosque. We were getting short conversation indeed. He explained about the history of *Masjid Agung Sang Cipta Rasa* and the purpose of visitors to the mosque.

The writer also joined *Jum’at* prayer at the mosque with the visitors. At that time, the writer saw the tradition of *adzan pitu*. The call to prayer which is conducted by seven *muadzin* in the form of choir. It was amazed him as he saw the event clearly. He seems felt new atmosphere.

After established worship, the writer observed the situation of *Masjid Agung Sang Cipta Rasa*. There were beggers in the area of the mosque, some of them were sitting in front of its gate and some of them were wandering everywhere. At the same time, the writer found the students of university doing research. They were taking some photographs of the mosque for their research. I also made use of time to have a photograph with them.

Third day, on the following month the writer observed the situation surrounding fused area of *Keraton* before inside the mosque. The writer made a short conversation with one of people who sales foods and softdrinks in front of *Keraton Kasepuhan*, she is Mrs. Halimah. From the conversation, the writer knew from her about peak season that people visit *Keraton Kasepuhan* and *Masjid Agung Sang Cipta Rasa* itself. Then, the writer got data from the number of visitors.

The writer found out the reason of visitors to visit *Masjid Agung Sang Cipta Rasa* from data. Many of them wanted to conduct *ziarah*, religious service and to seek for peace and quiet. Besides individual visitor, there were also groups from any place. The writer also joined *zhuhur* and *ashar* prayer there.

Fourth day, which is the last visiting. The writer observed the situation of the mosque and the activities inside. Also, the writer got many information from the chief of *Kaum*. The old man was very enthusiastic in giving the information that completed the writer’s observation. Mr. Azhari is his name, he explained me more about the philosophy that we could find and learn from the mosque.

**4.2 Findings**

After conducting the research, the writer found the information about *Masjid Agung Sang Cipta Rasa*. *Masjid Agung Sang Cipta Rasa* is belong to *Keraton Kasepuhan*. So that, *Keraton Kasepuhan* is fully responsible for preserving it as the heritage building. The main function of *Masjid Agung Sang Cipta Rasa* is a place for religious service, and a heritage site for religion tourism in Cirebon. It might be the reason that Cirebon is famous as “*Kota Wali*.”

*Masjid Agung Sang Cipta Rasa,* a historical building which has many philosophical values refer to Islamic study and becomes potential for religion tourism. Its name *Sang Cipta Rasa* has own philosophical meaning, which means that the mosque was constructed for approaching people to God. We can find on the left of the mosque there is a pole which was formed from wood fraction. It is called “*saka tatal*”, the wood fraction that reunited by *Walisanga* which is symbolized moslem unity.

The writer heard the history of *Masjid Agung Sang Cipta Rasa* from both of its staffs, Mr. Ahmad and Mr. Hasan. As the writer read from any literature, they also explained clearly that *Masjid Agung Sang Cipta Rasa* was constructed by *Walisanga*. Nine people who were proselytizing Islamic study in Java land. *Sunan Gunung Jati* is one of them who was the pioneer in constructing *Masjid Agung Sang Cipta Rasa*.

At the first, the writer thought the visitor of *Masjid Agung Sang Cipta Rasa* still a small number. Unfortunately, it was uncorrect. There are many visitors especially on Thursday’s night of *Kliwon*, not only from around Cirebon but also from outside Cirebon. There are visitors from Jakarta, Tasikmalaya, Bogor and others. Cirebon people themselves are familiar with *Masjid Agung Sang Cipta Rasa*, especially for who loves conducting religion tourism.

There are many activities of religious services we can find in *Masjid Agung Sang Cipta Rasa*. There are visitors who reciting holy quran, doing *dzikir*, praying, etc. According to Mr. Hasan as a visitor, there is also “*Yasinan*” on Thursday’s night, especially on *Kliwon*. It is an activity of reciting *Yasin* sura together.

The visitors who come to *Masjid Agung Sang Cipta Rasa* are more interest about historical value of *Masjid Agung Sang Cipta Rasa*. The main purposes of them to come to *Masjid Agung Sang Cipta Rasa* is want to do religious services and to seek for peace and quiet at the heritage building of *Sunan Gunung Jati*, a member of *Walisanga*. Besides, they want to see the uniqueness of the building. The visitor was not only individual, but also group of people who participated in tour of religion tourism. Generally, the visitors are from adult to old age.

*Masjid Agung Sang Cipta Rasa* as a heritage site for religion tourism is supported by the government and people of *Keraton* in preserving the building. The visitors assess that *Masjid Agung Sang Cipta Rasa* has a historical value and uniqueness. It is one of heritage sites for religion tourism in Cirebon which can make the visitor remember about the story in the past. The story of *Walisanga*, nine men who were proselytizing Islamic study in Java land especially in Cirebon which was conducted by *Sunan Gunung Jati*. The uniqueness of its building also makes the visitors interest and curious.

The preservation and utilization of *Masjid Agung Sang Cipta Rasa* is under the authority of *Keraton*. The staffs that pointed by *Sultan*, called *Kaum*, they are responsible for a daily task to preserve and to utilize *Masjid Agung Sang Cipta Rasa*. The government provides budget and gives maintenance subsidies related to preservation of *Masjid Agung Sang Cipta Rasa* and its contents. Also, the government gives input to the management of *Masjid Agung Sang Cipta Rasa* in order to preserve and to utilize *Masjid Agung Sang Cipta Rasa* as heritage site for religion tourism.

The promotion of *Masjid Agung Sang Cipta Rasa* is by making a marketing kit such as booklet and leaflet, also interactive way such as on television. Besides, there are virtual world such as tourism department’s website also a network promotion inter region conducting by tourism department. People of *Keraton* might work together with tourism department in promoting *Masjid Agung Sang Cipta Rasa*. Unfortunately, some of visitors do not know about the promotion itself. In general, they know the heritage site *Masjid Agung Sang Cipta Rasa* from their elders.

The facilities at *Masjid Agung Sang Cipta Rasa* are free for public, such as rest rooms, footwear shelf, and luggage rack. Although it is free, the staff prepares charity boxes for visitors who want to give a charity. There are stalls surroundings the mosque who sells food and drink. Besides, there is souvenir shop who sells batik Cirebon also old ladies who sells a traditional snack *opak*.

There are a lot of expectations from tourism department. They hope the government and people of *Keraton* work together in productive way, in order to preserve and promote *Masjid Sang Cipta Rasa* as a heritage site for religion tourism in Cirebon.

The staffs of *Masjid Sang Cipta Rasa* hope people get know more about *Masjid Agung Sang Cipta Rasa*, its history, the philosophical values that can be learned, and people should know the meaning of religion tourism itself before conducting it. The visitors expect the government and the staff of the mosque to manage the situation as good as possible in order to have peace and quiet. Also, parking area for the visitors must be provided.

The writer thinks that *Masjid Agung Sang Cipta Rasa* is a heritage site for religion tourism which has potential to be developed. Besides its historical value and historical building that should be preserved, there are philosophical values of Islamic study that might be learned and should be taught to every generation. In fact, some of the visitors might do not know the essence of what they do. They only follow the tradition of their elders. So that, it is important for the visitors to know the essence of religion tourism itself in order to not break the faith.

**Chapter V**

**Conclusion and Recommendation**

This chapter illustrates the answer of research problems. This summary includes conclusion and some recommendations that will be useful for further researcher.

**5.1 Conclusion**

*Masjid Agung Sang Cipta Rasa* as a heritage site has uniqueness and historical value that become potential for religion tourism. The uniqueness of *Masjid Agung Sang Cipta Rasa*’s building and its historical value make the tourist interest and curious. Besides, there are philosophical values we can learn from its building that referred to theology of Islamic study. By learning those of the philosophical values might bring us into good spiritual life.

There are many visitors who come to *Masjid Agung Sang Cipta Rasa* with various purposes. Some of them who want to conduct religious services and to seek for peace and quiet, and some of them are more interest about the historical value of *Masjid Agung Sang Cipta Rasa*. But, the main purposes of the visitors who come to *Masjid Agung Sang Cipta Rasa* is for conducting sacred journey. They want to feel different spiritual atmosphere at *Masjid Agung Sang Cipta Rasa* as a heritage building of *Walisanga*.

According to the data of Cirebon’s Tourism department, during the period of 2012 there were about 20,752 (*see*. appendices) visitors who visit *Masjid Agung Sang Cipta Rasa*. Based on the writer’s observation, the visitors are not only from Cirebon, but also from other regions. There are visitors who come from Majalengka, Indramayu, Tasikmalaya, Jakarta, Bogor, and others. There are visitors who come individually, and there are also who come in group.

The preservation and utilization of *Masjid Agung Sang Cipta Rasa* is under the authority of *Keraton*. The government has a role as promoter and provider of budget. They give maintenance subsidies related to preservation of the building and its contents. Also, they give input related to utilization of *Masjid Agung Sang Cipta Rasa* as a heritage site for religion tourism.

There are facilities we can find at *Masjid Agung Sang Cipta Rasa* such as rest rooms, footwear shelf, and luggage rack. The rest rooms are differentiated between ladies and gentlemen. The cleanliness of the rest rooms is good enough, but some of the doors have broken down. The wooden footwear shelf and luggage rack are still proper used, but the condition is getting worse.

*Masjid Agung Sang Cipta Rasa* as a heritage site should be preserved and utilized as good as possible. It refers to the historical value of the building which is very familiar to the visitors. The government and people of *Keraton* have to support one to another in order to maintain the originality building of *Masjid Agung Sang Cipta Rasa*. So the next generation will be proud of the rich of Indonesian culture and heritage.

The promotion of *Masjid Agung Sang Cipta Rasa* has been doing by the government and people of *Keraton* in various ways in order to increase the number of visitors. It is including virtual world promotion such as website and making marketing kit such as booklet and leaflet. Besides, the local government works together with other regions to have network between them in promoting tourism destination. It might help each other in introducing the tourism potential of each region.

The writer is greatly helped to get a data from the staffs and the visitors. The staffs are friendly enough and give a good service. The writer hopes that this paper can promote *Masjid Agung Sang Cipta Rasa* as a heritage site for religion tourism in Cirebon which has educational value. Also, the writer hopes this research paper is useful for the readers.

**5.2 Recommendation**

The writer realizes that this paper research is still far from being perfect. The writer hopes to the readers or the next researchers can be better in conducting and finishing the research later. So that it will get a maximal result for its paper.

This research is recommended to:

1. The readers:
2. All the readers of this paper are suggested to understand and learn more about tourism aspects which exist around us in order to promote our tourist destination nationally.
3. The next researchers:
4. The further researchers have to try finding another form of analyzing potential tourism attraction in every region in order to introduce it broadly.
5. The further researchers are suggested to learn from this research paper, through the excellences and weakness as a reference in producing better research paper.
6. The management of *Masjid Agung Sang Cipta Rasa*:
7. The management of *Masjid Agung Sang Cipta Rasa* should promote the tourism area through any kinds of media such as website, television and others that more interesting for the visitors in order to grab their attention and introduce *Masjid Agung Sang Cipta Rasa* broadly.
8. The management of *Masjid Agung Sang Cipta Rasa* should pay attention the visitor’s necessity in order to satisfy and to give pleasure the visitors.
9. The management of *Masjid Agung Sang Cipta Rasa* should make conduction of religious activities scheduled.