

## Conference Paper

# Agile Governance Through Public Private Partnership: The Sunan Gunung Jati Tomb as a Religious Tourism Hub

Dea Angakasa Putri Supardi, Nina Karlina, Herijanto Bekti, Elisa Susanti

Department of Public Administration, Faculty of Social and Political Sciences, Padjajaran University

## Abstract.

This study delves into the public-private partnership between the Cirebon Regency Government and Kanoman Palace, aimed at developing the Sunan Gunung Jati tomb into a religious tourism hotspot. The Sunan Gunung Jati tomb complex has become the most visited site by tourists in Cirebon Regency. The tomb complex of Sunan Gunung Jati, located in Astana Village, Gunung Jati District, has emerged as a popular tourist destination in Cirebon Regency. Despite being a public good, the tomb is under the management and ownership of the private sector entity Kanoman Palace. In order to facilitate the development of this public good within the private sector, the Cirebon Regency Government implemented a public-private partnership approach. This study adopted a qualitative research method with informants selected through purposive sampling. Data validation was performed using triangulation. The findings reveal that a public-private partnership can be an effective instrument for achieving agile governance. It also underscores the pivotal role of the local government as a facilitator in the development of religious tourism. Furthermore, it identifies the primary actors involved in the development of religious tourism at the Sunan Gunung Jati tomb as the Kanoman Palace and the local community.

**Keywords:** public private partnership, religion tourism, agile governance

Corresponding Author: Dea Angakasa Putri Supardi; email: dea21013@mail.unpad.ac.id

Published 2 October 2023

Publishing services provided by Knowledge E

© Dea Angakasa Putri Supardi et al. This article is distributed under the terms of the [Creative Commons Attribution License](#), which permits unrestricted use and redistribution provided that the original author and source are credited.

Selection and Peer-review under the responsibility of the 1st DIC Conference Committee.

## 1. Introduction

Indonesia is gifted of multiple tourism potentials, such as: natural tourism, religious tourism, culinary tourism, marine tourism, and so on that influenced by geographical aspects, historical aspects and religious backgrounds. Mustika et al. [1]; Hariyanto [2]. When managed properly, the tourism sector can boost the national economy through the use of transportation services, accommodation, ticket payments, souvenirs, restaurants, hotels, and other facilities. Vani et al., [3]. National tourism development is directed to become a leading sector and it is translated as a foreign exchange earner that will encourage economic growth, increase local revenue, empower the community's economy, expand employment opportunities and business opportunities. Rawis et al., [4]. Based on Law No. 9 of 1990, it is stated that the state of nature, flora and fauna, as

## OPEN ACCESS

a gift from God Almighty, historical heritage, as well as art and culture owned by the Indonesian people are resources and capital for tourism development to increase the prosperity and welfare of the people, as contained in Pancasila and the Preamble to the 1945 Constitution of the Republic of Indonesia. As emphasized in Tourism Law no. 10 of 2009

article 3, tourism has a strategic function to meet the physical, spiritual, and intellectual needs of every tourist with recreation and travel and increase government revenues to realize people's welfare. Based on research conducted on Twitter social media, it was revealed that more than 27 percent of foreign tourists are looking for destinations with historical and cultural heritage. Tourists visiting Indonesia are attracted by destinations that are rich in historical and Cultural heritage, safe and secure, and high value. (Kompas.com, 2019). Based on Hariyanto [2], One of Indonesia's cultural and religious tourism potentials is located in Cirebon Regency, West Java. This is known as the Sunan Gunung Jati tomb complex. In the past, Cirebon was once a trade silk route for various nations that came from China, India, Turkey, Persia, and the Middle East, transiting at the port of Cirebon, so that gradual acculturation occurred with the native people of Cirebon. This adds to the repertoire of cultural diversity owned by the Cirebon people. The existence of the Kasepuhan, Kanoman, and Kacirebonan palaces are acculturations of local culture and Hindu Buddhism. The history of the entry and development of Islam in Cirebon means that Cirebon has the potential to be has developed into cultural and religious tourism. Syarief Hidayatullah or Sunan Gunung Jati is one of the nine saints who is very famous as a propagator of Islam in Java. This grandson of King Siliwangi was an influential figure in the spread of Islam in Cirebon after Sheikh Datul Kahfi and also his uncle, Mbah Kuwu Sangkan or Raden Mas Walangsungsang who was the older brother of his mother, Nyi Mas Rara Santang or Syarifah Mudaim. Kompas.com, 2019. Sunan Gunung Jati is a very tolerant leader. Tolerance was applied to the building of the tomb. At first glance, the Waliyullah tomb building combines three architectural styles: Chinese, Arabic, and Javanese. Chinese architecture is found on the walls of his tombs. Arabic architecture can be seen on tomb doors and tomb ornaments such as calligraphy. Meanwhile, Javanese architecture lies in the main building and roof of the building. The walls of the building were plastered with ceramic. Then there are the jars from China which were gifts from the Emperor of China, father of Princess Ong Tien, one of Sunan Gunung Jati's wives, who were descendants of Tiong Hoa. Tribunjabar, 2017. After visiting the Tomb of Sunan Gunung Jati, tourists first felt a spiritual ambiance in a religious tourism destination. Second, tourists feel confident that the prayers delivered at the tomb of Sunan Gunung Jati are

answered by Almighty. Third, tourists see ethnicity and followers of other religions as brothers who share the same spiritual goals. The tomb complex of Sunan Gunung Jati, located in Astana Village, Gunung Jati District, is managed and owned by Kanoman Palace. Religious tourism is a special interest tour that includes a public good. Despite being a public good, the tomb is under the management and ownership of the private sector entity Kanoman Palace.

In this research, researchers aim to describe how the government tackles the problem of developing Sunan Gunung Jati as religious tourism. Based on this observation, the government had shifted into a new paradigm that was an agile government, and they used the public-private partnership concept as a bridge to implement its strategy.

Agile governance is all about creating value between the organization, not just within a personal project. Agile governance aims to create a bridge between organizations' management and teams that are finishing projects. weforum.org, 2023. Thus, agile governance is a new form of governance that is not stiff, following the old form of bureaucracy, accentuating collaboration across organizations.

Peters, Parente, and Delmon describe the form of PPP cooperation involving two or more sectors, one of which is the public sector (government), which includes long-term cooperative relationships between entities that interact simultaneously. This means that through public-private partnerships, the government could innovate and cooperate with the private sector. In addition, the government not only became a single and major actor, but it could also be the private sector that takes the lead of the program. In the case of developing the Sunan Gunung Jati tomb, the Kanoman Palace, as a private party, has already undertaken the government's role in managing and developing the tomb area. They got compensations, responsible for the risk, and got

Availability of public facilities.

Savas (1994) in Abdullah, [5] suggests that there are ten models of public private Partnerships in public service practices:

1. *Government Services*, in this model the government fully determines policies, funding and service providers. Example: Defense services
2. *In* this model, the government acts as a service provider, while policies and consumers come entirely from consumers, namely the community or community organizations. Examples of such services are community activities (such as band festivals) that require protection from the government (in this case, the police).

3. *Inter-government agreement*, namely, cooperation between one local government and another local government. Example: shared waste management between Several local governments
4. A *contract* means that the government determines policies and costs, implementing other parties, while the public becomes consumers. Examples of these services, such as road construction, contracted to private contractors.
5. *Franchises*, namely the government, establish public policies and the private sector as service providers (producers), while the community acts as consumers who have to pay for the public services they consume. Example: taxi service;
6. *Grant* refers to the government and the community who set policies and, at the same time, finance this service. The private sector is the service provider. The costs incurred by the government are considered as subsidies; *Voucher*,

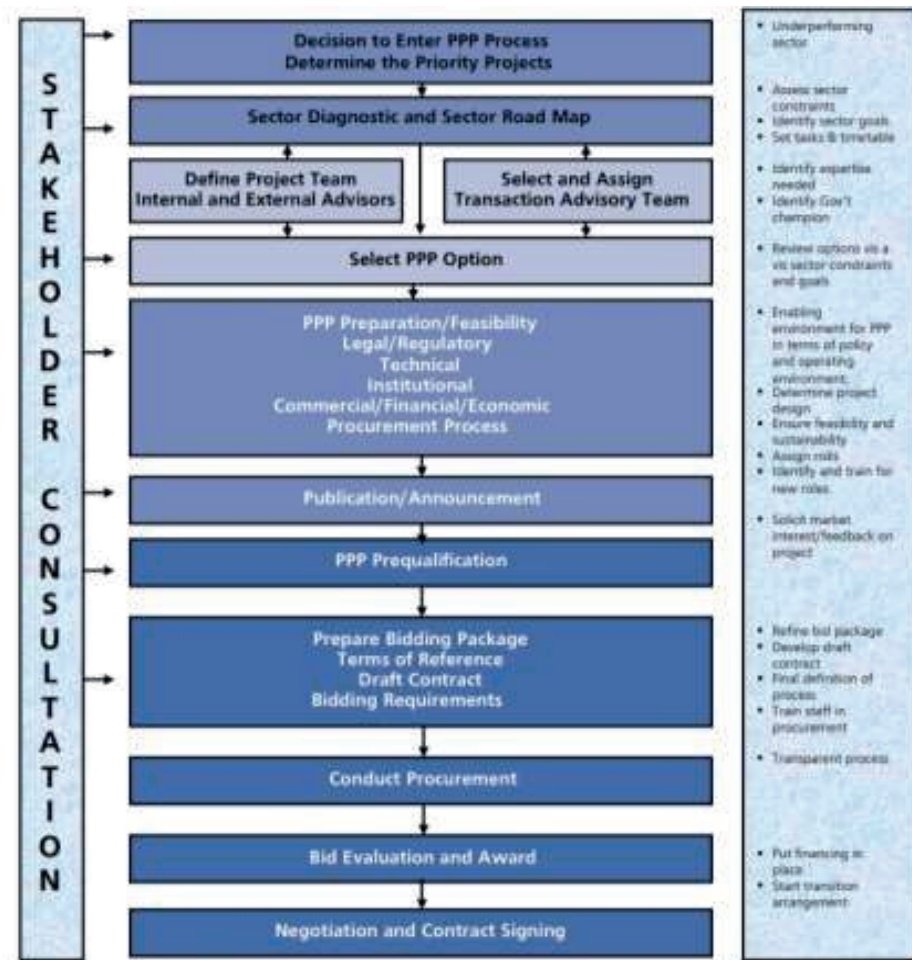
yaitu dalam model ini kebijakan atau aturan main ditetapkan oleh masyarakat sebagai konsumen, sedangkan pemerintah memberikan subsidi dan swasta yang menyediakan pelayanan;

1. *Voucher*, means in this model, policy or rule stated by society as consumer, Nevertheless, the government provides subsidiary and private sector services.
2. *In* this model, consumers set the rules of the game and finance all the services provided, while the private sector provides services. The government has absolutely no role;
3. *Voluntary*, in this model the government and the private sector do not play any role, all service provision is carried out by community institutions (such as NGOs or community organizations).
4. *Self Services*, in this model neither the government, the private sector, nor community institutions play any role, all service provision and financing is

conducted directly by the community.

Furthermore, according to Heather Skilling, stated in the Handbook of PPP Felsing et al., [6], there is a sequence to implement PPP, as shown in Figure 1 below:

According to Smith [7], PPPs can be a powerful tool for tourism product development and enhancement, as well as for research, marketing, and promotion. While a PPP is not the best tool for every requirement, the strategic use of partnerships can contribute significantly to the development of a sustainable tourism program, and PPPs can be a



Source: Heather Skilling, 2007.

Figure 1: The Generic PPP Sequence.

vital tool for facilitating tourist access and improving destination experience. Therefore, it is necessary to implement several development strategies, including strategies for developing religious tourism potential, human resource development, facilities and infrastructure development strategies, institutional development strategies, and targeted promotion strategies. Bahits et al., [8].

As stated before, the government initially had a constraint to directly implement its strategy to develop religious tourism because of its status as a private entity. This is what is interesting to study, because objectifying Agile Governance in the development of religious tourism at the Tomb of Sunan Gunung Jati requires a public-private partnership. Referring to the above description, several problems related to the background can be identified.

1. How is public private-partnership work as a tool to implement the agile government in the development of religious tourism at the Sunan Gunung Jati tomb?

2. What obstacles are still being experienced in the implementation of public private partnerships in the development of religious tourism to the tomb of Sunan Gunung Jati?

## 2. Methods

The method used in this study was a descriptive qualitative method. The qualitative descriptive research paradigm is interpretivist in nature with the aim of understanding social phenomena. This method was chosen because the researcher wanted to describe and uncover problems related to the public-private partnership between the Culture and Tourism Agency of Cirebon Regency and the Kanoman Palace. Research using a qualitative approach is expected to provide accurate information on the process of interpreting information and data obtained. With this qualitative research approach, it is hoped that it will be able to uncover social phenomena related to public private partnerships in the development of the Sunan Gunung Jati Tomb Tourism Site in Cirebon Regency.

In this study, researchers used two sources of data, namely, primary data and secondary data, or in Moleong called main data and additional data. According to Moleong, the main data sources in qualitative research are words and actions, and the rest are additional data, such as documents. The data sources used in this research include primary data obtained from observations and studies by researchers in the field using qualitative methods. Primary data were obtained from in-depth interviews with the informants and FGD. The secondary data were obtained from a review of regulations related to tourism and cultural heritage (such as UU No. 10, 2009 about tourism, UU No 11 year 2010 about cultural heritage, PP No 50 year 2011 about Riparnas 2010-2025); regulations regarding public-private partnerships (UU No 23 year 2014); documents, photos, archives, scientific journals, scientific papers, texts, and data related to the public-private partnership in the development of the Sunan Gunung Jati Tomb Site in Cirebon Regency. This Secondary data were interpreted qualitatively. Furthermore, in determining the informants, the researchers purposively chose where the informants were selected according to the needs and objectives of the research. Informants were determined to obtain the information and data needed for the research. Informants were selected

based on the following considerations.

1. The authority and capacity of informants

2. Considered to contain a lot of information.
3. Having links both individually and institutionally with the Sunan Gunung Jati Tomb Site.  
Informants interviewed for data and information collection in this study came from various stakeholders, namely
4. Culture and Tourism Agency of Cirebon Regency, as a leading sector in developing and promoting Sunan Gunung Jati tomb as religious tourism destination.
5. Local Research and Development Agency of Cirebon Regency, as an entity that identifying other potential aspects that could be developed.
6. Social Agency of Cirebon Regency, have a partnership with Kanoman Palace to fostering a beggar around Sunan Gunung Jati Tomb.
7. Industry and Trade of Cirebon Regency, have partnership to fostering the micro, small, and medium enterprise around the tomb area
8. Kanoman Palace, as a leading sector from the private entity.
9. Souvenir Merchants, as beneficiary recipients of the existing of Sunan Gunung Jati tomb and the object of coaching program from Industry and Trade Agency of Cirebon Regency.
10. Tourist, as a consumer or service recipient of Sunan Gunung Jati tomb religious tourism.

(Source: Researcher, 2023.)

Triangulation was used to validate the data. triangulation involves collecting data at different times or from different sources. There are four types of technical triangulations. Data/source (data triangulation), Researchers (investigator triangulation), Methodological triangulation , and Theoretical triangulation

The researcher used a data triangulation technique by carrying out the following two triangulation methods: (1) Data Source Triangulation, namely exploring the truth of certain information through various sources of data acquisition, both primary and secondary sources. (2) Method triangulation, which is carried out by comparing information or data with

different ways of obtaining them. perform data source triangulation, researchers asked informants about the same question and compared it with secondary data.

Besides, researchers also used method triangulation by firstly researchers observed the tomb area and analyzed the secondary source

Regarding the public-private partnership of Sunan Gunung Jati tomb, researchers interviewed the informants that had been chosen by purposive sampling, conducted the FGD, and then rechecked by comparing and reanalyzing the data from the secondary source. Furthermore, data analysis was performed using open coding and axial coding. Open Coding is the process of reading data from interview results, then labeling some of the data as meaningful, and categorizing the meaningful data based on the labels given. Axial coding is the process of identifying the relationships between categories that have been labeled at the open coding stage. A conclusion was drawn based on this identification Charmaz. In this stage, the researcher carried out several stages, namely making interview transcripts, coding data, and making data categories according to the theme, namely the issue of public–private partnership to develop religious tourism at the Sunan Gunung Jati Tomb Site.

### 3. Results and Discussion

Religious tourism at the Tomb of Sunan Gunung Jati in Astana Village, Gunung Jati District, is managed by the Kanoman Palace in Cirebon. According to Head of Cultural Heritage Section in Cultural and Tourism Agency, Sunan Gunung Jati Tomb complex is a

suspected objects of cultural heritage. The definition of cultural heritage objects according to the Law of the Republic of Indonesia Number 11 of 2010 Article 1 (paragraph 1) is material cultural heritage, in the form of cultural heritage objects, cultural heritage buildings, cultural heritage structures, and cultural heritage areas both on land and/or in water that need to be preserved.

According to Sultan Saladin, the leader of management Sunan Gunung Jati Tomb as informant of the research, Kanoman Palace is a partner of government to implement of Cultural Heritage Law. The Kanoman Palace has also become a partner of the government in creating political stability and social security. He said that the number of visitors to the Sunan Gunung Jati tomb is increasing from year to year. Based on the guest book records, Sunan Gunung Jati Tomb can be visited by more than 2,000 pilgrims every day. The Sunan Gunung Jati burial complex is the largest compared to the Sunan Kalijaga and Sunan Kudus cemeteries in the city of Kudus in Central Java. To manage the Astana Gunung Jati complex, 120 people are employed.



Based on the dataset obtained from Cirebonkab.go.id, the number of domestic tourists in 2021 will be 448,082, while that of foreign tourists will be 5200 people. As for 2022, tourists in the Cirebon Regency will be dominated by domestic tourists, with a ratio of 99.53 number for domestic tourists and only 0.47 percent for foreign tourists. Which most of the

Tourists visited the Tomb of Sunan Gunung Jati. Based on information from Sultan Saladin, tourists/pilgrims usually carry out activities such as praying for Sunan Gunung Jati, Cirebon's ancestors, fighters, and propagators of Islam in Cirebon, and making tawasul around the Tomb of Sunan Gunung Jati. Tawasul is an activity that takes the means of wasilah so that our prayers or worship can be accepted by God, Allah SWT.

The management has an operational standard procedure and organizational structure to manage the religious tourism of Sunan Gunung Jati Tomb. The personnel were divided into several shifts. Every shift has to work every three months stay in the tomb area. The structure of management is divided into top management that lead by 'Sultan' and lower management that consist of: *Jeneng*, *Bekel Sepuh*, *Bekel Anom*, and *Kuncen*. *Kuncen* has a role as a guardian and a guide for the tombs. In the development of religious tourism in the Sunan Gunung Jati Tomb, although tourism is a public good, the local government cannot directly execute the program because the Sunan Gunung Jati Tomb lies on the private property of Kanoman Palace. Consequently, the government cannot implement an agile government to develop a religious tourism object. To solve this problem, the Cirebon Regency government has made various partnerships with Kanoman Palace.

Sultan Saladin said, the tomb site is free of charge but the Kanoman Palace as the management suggested to give charity contribution for maintenance of the tomb site. Then, he said, "there are partnerships between the Kanoman Palace with the central, regional, or local governments." Although there is no direct locally generated revenue for the Cirebon Regency, Sultan Saladin stated that Sunan Gunung Jati Tomb benefited society. The merchants and society around The Sunan Gunung Jati Tomb site also feel helped with the

existence of the religious tourism of Sunan Gunung Jati Tomb.

The form of PPP that has been implemented by the central government is Grant. For instance, based on information from The Chief of Destination and Promotion in Cultural and Tourism Agency, in 2011, there was an area revitalization arrangement program, which was an asset grant, such as the arrangement of parking lots and 52 kiosks for Micro Small Medium Enterprises, and created a Tourist Information Center. Then, in 2013 and 2014, the central government, through the Culture and Tourism Directory, launched

a grant program to revitalize the environment of the Sunan Gunung Jati Tomb. The PPP process began with a mutual understanding between the Kanoman Palace and the central government. Then, made stakeholders consultation, granting, and revitalizing tomb areas. Furthermore, in the year of 2016, there was an agreement to lease the car park area with Indonesian Army of Cirebon Regency but in 2019, the agreement was not followed up because the lease price was not comparable. In addition, in the year 2021, there was a technical guidance of Sapta Pesona and CHSE standard from The Ministry of Tourism and Creative Economy that was participated by village administrator, SME actors, *Karang Taruna* (as representative of youth organization), and was attended by Sultan Saladin.

For further partnership, in 2022, the village government created *Kelompok Sadar Wisata/Pokdarwis* (a travel awareness group). Astana village, as a locus of the Gunung Jati tomb area, was also projected as a tourism village. The Astana village was also submitted by Pokdarwis to compete and award for tourism village (*Anugerah Desa Wisata Indonesia ADWI*).

Besides, based on the information from FGD, the local government of Cirebon Regency already made several programs of Public Private Partnership to develop the religious tourism in Sunan Gunung Jati Tomb, as follows.

From the description above, it showed that although there were obstacles to the government implementing the agile governance but then the government made some publicprivate partnership with the Keraton Kanoman to develop the Sunan Gunung Jati tomb

complex. It also showed that the public-private partnership ran quite well that indicated by

fulfillment of the above dimension.

According to The Local Research and Development Agency, the complex of Sunan Gunung Jati tomb still has several problems and the public private partnership still needs to

be improved in term of:

1. Giving solutions for the Beggar problem has not yet been achieved. The beggar still distracts tourists, which becomes a social problem.
2. The enhancement of facilities because there are still lack of tourism facilities and below the government standard.
3. The enhancement of promotion strategies because there are still lack of promotion strategies, although the Sunan Gunung Jati Tomb is well known.

No	Dimension	Program	Leading Sector Partnership
1.	Strategies for Area-Based Tourism Development Research tourism potential	Local Research and Development	developing religious Agency ( <i>Badan Penelitian dan Pengembangan Daerah</i> ); b. University of Muhammadiyah Cirebon
2.	Institutional Development Strategies	Fostering The Management and Guide of Sunan Gunung Jati Tomb	Culture and Tourism Agency ( <i>Dinas Budaya dan Pariwisata</i> )
3.	Human Resources Development	a. Fostering Micro and Small Enterprises for Merchandise Merchant in Sunan Gunung Jati Tomb b. Fostering The Beggar Around Sunan Gunung Jati Tomb	a. Industrial and Trade Agency ( <i>Dinas Perindustrian dan Perdagangan</i> ) b. Social Agency ( <i>Dinas Sosial</i> )
Σ.	Facilities and Infrastructure Development Strategies	a. Procurement of WiFi, Internet Acces for Transit Station, and CCTV in Sunan Gunung Jati Tomb. b. Road Refinement and Procurement Road Lamp and Others Road Marking to Access Sunan Gunung Jati Tomb	a. Communication and Information Agency ( <i>Dinas Komunikasi dan Informasi</i> ) b. Transportation Agency ( <i>Dinas Pehubungan</i> )

Figure 2: Public Private Partnership Program Strategies For Developing Religious Tourism.

4. Tourism areas and culture still need to be developed so that the government and society can benefit more from religious tourism.

## 4. Conclusion

In summary, religious tourism is considered a public good. In terms of developing public goods owned by the private sector, public-private partnerships could be a tool to realize

agile governance. Public-private partnerships could be an approach for developing religious tourism objects. In addition, innovations made by the local government are an effort to embody agile governance in the Cirebon Regency. In this case, the role of local government is become a facilitator to develop the religious tourism and the actors are Kanoman Palace and the society. To improve the public private partnership between the Cirebon Regency government and Kanoman Pallace as a strategy to develop researcher propose some advice that listed below:

1. The Cirebon Regency Government should be more concerned about solving the social problem of the beggar around the Sunan Gunung Jati tomb by adopting a repressive and humanist approach. For instance, making a regulation 'no beggar around the site' and soft skill training for the beggar can improve the experience of the tourist to be more comfortable in enjoying religious tourism. Besides, it is also could be the solutions to beggar social and economic problems.
2. Cirebon Regency government should make a partnership to develop the promotion strategies with conventional or digital marketer institution because in this era conventional and digital marketer institution complete each other to give a significant promotion impact.
3. The Cirebon regency area should make institutional development for the management of the Sunan Gunung Jati tomb so that religious tourism will be more suitable with the CHSE and Sapta Pesona standards.
4. The tourism facilities are still need to develop to make the local or foreign tourist satisfy by make a buffer tourism area outside the tomb area, for example: by develop the hostelry, make a museum of Sunan Gunung Jati history, and develop souvenirs and culinary areas. It can cooperate with other private sectors as well.

## References

- [1] Mustika R, Srisusilawati P, Irwansyah S. Strategi pengembangan potensi wisata religi dalam meningkatkan perekonomian masyarakat. *Prosiding Hukum Ekonomi Syariah*. 2020.
- [2] Hariyanto. Destinasi wisata budaya dan religi di cirebon. *Journal Ecodemica: Jurnal Ekonomi, Manajemen, dan Bisnis*. 2016;4(2):214-222.
- [3] Vani RV, Priscilia SO, Adiarto A. Model pentahelix dalam mengembangkan potensi wisata di kota pekanbaru. *ublikauma: Jurnal Administrasi Publik*. 2020;8(1):63–70.

- [4] Rawis P, Posumah J, Pombengi J. Pengembangan Objek Wisata Religius dalam Meningkatkan Pendapatan Masyarakat dan Pendapatan Asli Daerah. *Jurnal Administrasi Publik*. 2015;2(29):1298.
- [5] Abdullah MT. Model public private partnership penyediaan infrastruktur pelayanan publik: Pengalaman Indonesia dan India. *Publik Jurnal Ilmu Administrasi*. 2020;9(2):102.
- [6] Asian Development Bank. Public-Private Partnership (PPP) Handbook [Internet]. 2008. Available from: <https://www.adb.org/sites/default/files/institutional-document/31484/public-private-partnership.pdf>
- [7] Arthur LS. Public Private Partnerships (PPPs) for Sustainable Tourism. Inter American Development Bank. 2011.
- [8] Bahits A, Komaruddin MF, Afriani RL. Strategi pengembangan tempat wisata religi untuk meningkatkan perekonomian masyarakat di gunung santri desa bojonegara kecamatan bojonegara serang banten. *Jurnal Manajemen STIE Muhammadiyah Palopo*. 2020;6(2):55.