

Research Article

Study of Spiritual Tourism Areas - Healing in Cirebon

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Today, spiritual tourism, an alternative form of travel, is becoming increasingly common. Spirituality is now seen as a lifestyle, particularly when it comes to attaining a balance between the mind, body, and soul, which is often referred to as spiritual healing. People seek new meaning and fulfilment through spiritual healing, fulfilling their need for security in the process. Cirebon's tourism locations embrace the esoteric tradition and offer spiritual healing practices. This study aims to describe spiritual healing in Cirebon's tourism activities. The research adopts an exploratory method, and data are collected through surveys and field observations. The survey data is then processed and analysed by categorising the responses. The information is grouped according to similarities, and then examined and interpreted in the context of Cirebon's spiritual tourism sector. The selected participants for this study are individuals who have engaged in spiritual tourism in Cirebon on multiple occasions. The study's findings provide valuable insights for the development of spiritual healing in Cirebon. The results can be utilised to further explore the potential of spiritual healing tourism in Cirebon, benefiting its overall tourism industry.

Keywords: area, Cirebon-esoteric-tradition, explorative, spiritual-healing

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1. Introduction

Space can be interpreted differently in different regions. It might be thought of as empty spaces that are merely the notion of "non-place," "non-being," or as tourist destinations among locations where the distinctions between travel, habitation, and even social behavior are hazy. Others, as a special *enclavic* for tourism-class consumption and as a hybrid development characterized by disorder [1]. Different regions experience tourism in different ways [2], creating a diverse mosaic of spaces and landscapes.

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Spiritual tourism is one form of alternative tourism that is currently developing. One type of alternative tourism that is currently emerging is spiritual tourism. Alternative tourism has a strong chance of attracting visitors since it offers a more intimate and culturally aware travel experience [3]. The esoteric traditions that are still practiced by the Cirebon palaces help the growth of Cirebon culture [4]. The esoteric traditions carried out by the Cirebon Palace are heritage tourism (cultural heritage).

The reason for undertaking this research is that spiritual tourists are visitors who are mostly “experimental” and “existential” models of contemporary tourism (tourist trips are undertaken to achieve spiritual growth, and not just a diversion from everyday life). Although there have been studies of religious pilgrimages and religious tourism in recent decades, spiritual tourism of the type described here has novelty as a subject of research. The transition in society where people are increasingly looking for personal significance outside of religious traditions is reflected in this tourist trend [5]. Regardless of the type of trip involved, there are only few studies that discuss transformative tourism experiences. This paper aims to explore the spiritual tourism that tourists undertake in Cirebon.

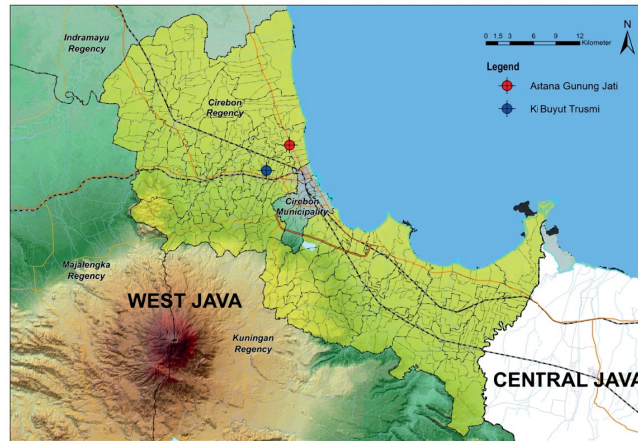
2. Methods

2.1. Context of Study

The location of the research was conducted in the tourist area of Astana Gunungjati which is located in Astana Village, Gunungjati District, Cirebon Regency and Kibuyut Trusmi which is located in Trusmi Wetan Village, Weru District, Cirebon Regency. Both research sites are located in Cirebon Regency. This district is located on the north coast of Java Island in the province of West Java (See Figure 1). These two research locations are popular locations for spiritual tourism in Cirebon Regency.

2.2. Data Collection Procedure

Data collection using in-depth interview method. Although this research is dynamic in nature and will be conducted on July 25–July 29, 2022, regional research has been ongoing since 2010 and will continue until 2022. In order to supplement the information learned through interviews (which express the viewpoint of the interlocutor), observations and analysis documentation are made (this allows the researcher to learn



Source : Team , 2022

Figure 1: Research Location.

more about the behavior of the interviewees and analyze their statements from different perspectives). Respondents were selected by snowball. Additionally, the information gathered from the audiotaped interviews is compiled in a single file together with the date of the survey activity.

2.3. Data analysis

This research presents more organically because it is exploratory and descriptive rather than verifying. Information and data are gathered for analysis. The researcher conducts an analysis process to better understand the participants' actions and examines their remarks from a variety of angles. The following can be used to formulate the stages of analysis:

1. Data/information both recorded and visual are included in the Survey date group
2. Recorded data/information is arranged in the form of transcription
3. The transcription data/information are grouped into information units
4. Units of information that have similarities in terms of their relationship to one another are included in one group
5. Grouping based on statements that emerged from the interviews.
6. The process of interpreting the relationship between groups and then having a dialogue with the relevant literature review.

The analysis process can be seen in the following framework (See Figure 2).

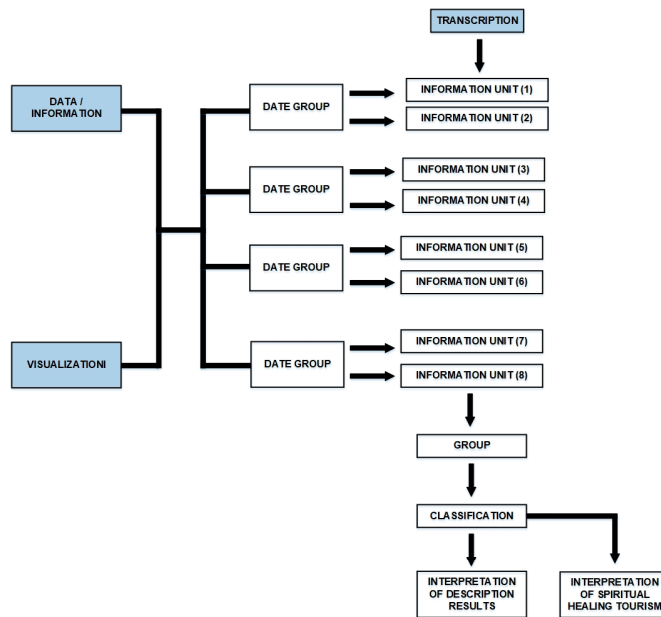


Figure 2: The analysis process.

3. Result and Discussion

3.1. Result

3.1.1. Result of Qualitative Description of Spiritual Tourism

The results of the description obtained from interviewing the respondents during the survey (see Figure 3 and Figure 4), stated that:

First resource: "Doing this activity as the suro month draws closer is a blessed time. I have visited this location to offer prayers for the ancestors who delivered Islam. It's something I used to do in Pasujudan. There are numerous issues, so I'm here to live a tranquil life."

Second source: "I have visited this location numerous times in search of peace. Today I came here because it is a holy period leading up to the Islamic new year. I once traveled from here to Kibuyut Trusmi and subsequently to Cipta Rasa. I perform the tahlil prayer regularly. I feel at ease as a result."

Third resource: "I have practiced nadran here frequently, and I am with my family. Usually, I do it as an expression of gratitude for having chosen Islam. I think there is a purpose behind everything. A waliyullah needs to have a lot of karomah because this is a location to propagare Islam. I firmly believe that."

Fourth resource: "Many guests come here at the moment (before to the Islamic New Year), and some even do Nyepi (spend the night in seclusion), praying tahlil. I have to serve visitors here because they are guests"

Fifth resource: "Today, before Suro, there will be a carnival with the mayor and the Keraton kings. In addition, there is a tahlil at Sunangunungjati's tomb. Visitors who participate in Nyepi are also present. There aren't many solitary visitors, but those who do consider it a blessing and karomah."



Source: Team Survey Results, 2022

Figure 3: Visitors are praying at the door of Pasujudan Astana Gunungjati.



Source: Team Survey Results, 2022

Figure 4: Visitors are in the Pakuncen Kibuyut Trusmi Room.

The results of the qualitative description above demonstrate that tourists are accustomed to visiting Cirebon's tourist destinations. Visitors can only fully appreciate the waliyullah Sunan Gunungjati if they hold Islamic ideas and comprehension. They view their visits to holy locations as an intriguing taste. They are from places like Indramayu,

Kuningan, and Tegal that are not in the Cirebon region. From the statement of description results, they can be grouped into groups: (1) Sacred Time (2) Karomah Room (3) Healing Activities (4) Motivation.

4. Discussion

4.1. Interpretation of Spiritual Healing Tour in Cirebon

Healing is the process of curing someone without the use of any physical equipment; instead, healing uses an energy field. Spiritual healing is a type of spiritual healing therapy that is defined as channeling energy through a healer to a patient; this type of healing is not conscious-directed, so it is not necessary to be aware of the patient's symptoms [6]. In the tourist region of Cirebon, spiritual healing focuses primarily on "inner" healing. In order to investigate oneself, connect with their location, and uncover their inner truth, travelers engage in self-inquiry and self-reflection [7]. By directing the energy of prayers, spiritual healing can be accomplished. Religious customs serve as the foundation for the inclination of spiritual healing. Local customs and cultural practices preserve religious traditions. It is the traditional values and knowledge that make it possible to be sustainable [8]. A sustained magnet for spiritual healing tourism in Cirebon can be upheld religious ceremonial practices. The main kind of spiritual tourism in Cirebon is pilgrimage tourism, which has deep roots in the community and has become a tradition. A secular search for "a destination that symbolizes cherished ideals" [9] or "the hunt for forgotten virtues" is another definition of pilgrimage. The pilgrim traveler is "metaphorically" involved in a holy journey of self-discovery and truth-seeking [10].

Spiritual tourism activities are closely related to human emotions and memory to build motivation. This particular form of human memory moves beyond the memory of experienced events to integrate perspectives, interpretations, and evaluations across self, other people, and time to create personal histories [11], significant personal meaning [12] and proposes a self-memory system [13], which emphasizes the interconnection between self and memory. More crucially, when autobiographical knowledge is entwined with the act of remembering, individual autobiographical memories can be created [13]. Motivation for Spiritual Travel Mckercher cites the following in [14]: 1. Purposeful Spiritual Tourist 2. Sightseeing Spiritual Tourist 3. Casual Spiritual Tourist 4. Incidental Spiritual Tourist 5. Serendipitous Spiritual Tourist. Tourists in Cirebon tend to be classified as a Purposeful Spiritual Tourist, because they come to perform rituals at

times that they see as "holy". They contend that they frequently take this visit. In this activity, there are signs of an emotional reaction. They also experience a response related to memories. In the context of tourism, the creative process of emotional response and the nature of emotion control might occur [15]. Tourists will visit these tourist attractions since the impressions they have will stay in their memories.

Tourists always have the memories of a particular tourist location in their minds. The recollection of the travel experience during the trip is not instantly forgotten, and the pleasant effects might linger for a very long time [16]. In parallel, there has been a constructivist interest in how society, rituals, and authentic locations are dynamically and continuously built. In addition to describing a place's performance, performative authenticity also involves emotional attachment as a means of authentication. They propose "indexical authenticity" as a result, as it gets around the conflict between tourist subjectivity and location objectivity [7]. Spaces can "provide a holistic approach to adult education and possibilities for personal growth, enjoyment of nature, health of body, mind, and spirit which, in turn, promote the process of transforming inner journey" [10]

Spiritual healing tourism activities in Cirebon have characteristics as can be seen in table 1.

TABLE 1: Characteristics of Spiritual Healing Tourism in Cirebon.

Characteristics of Spiritual Healing Tourism in Cirebon	Explanation
Time	Time is an important aspect of doing spiritual tourism activities. The time coincides with the time set by the Hijri calendar and the Javanese calendar.
Space	The Tourism Room is a tomb room that is thought to contain the karomah of the deceased person. the tombs of the forefathers of Waliyullah.
Healing Activity	Healing activities are carried out through pilgrimage activities and tahlil prayers. There are activities of "nyepi" or solitude in the process of contemplation. Nyepi is done at least one night, no sleep.
Motivation	Belief in the holiness of the waliyullah Sunan Gunungjati as the bearer of the teachings of Islam achieve inner peace, get guidance in life

Source: Research Team, 2022

According to the table above, spiritual healing tourism in Cirebon has the characteristics listed. With better management, the spiritual healing tourist industry in Cirebon

can develop to offer more private services. The Cirebon palaces are in charge of managing Astana Gunungjati. The local kuncen oversees Kibuyut Trusmi in the meantime. There is uniformity in the management of this tourism through the involvement of the government, without reducing the existing indigenous communities. Even the traditions and customs of the palace allow it to be sustainable. The palace and the management of Ki Buyut Trusmi can be active in advocating for their rights and welfare at the policy level [8]. Although it is evident that the problem of tourism necessitates changing the perception of all stakeholders, the tourism scenario includes deep human connectivity, deep environmental connectivity, self-inquiry, and the contribution involved, or some combination of these, in order to change human consciousness [10].

5. Conclusion

Given that the goal of this study is to characterize spiritual healing through tourism-related activities in Cirebon, it may be inferred that this city's spiritual healing tourism has a unique quality. The features of this pilgrimage for spiritual healing are: (3) Healing Activities (4) Sacred Time (5) Karomah Room (4) Inspiration Tahlil prayers are offered as a healing ritual to help travellers settle their minds. Loneliness, or solitude as contemplation, is another therapeutic activity. The revered graves of waliyullah, or a holy man by the name of Sunan Gungjati, and ancestral ancestors make up the tourist area.

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