

Research Article

Design Development of the Spiritual Tourism Destination Areas Ki Buyut Trusmi and Astana Gunungjati in the Cirebon Regency

Ina Helena Agustina^{1*}, Hilman Fauzi², Astri Mutia Ekasari¹¹Universitas Islam Bandung, Bandung, Indonesia²Telkom University, Bandung, Indonesia**ORCID**Ina Helena Agustina: <https://orcid.org/0000-0002-8699-440X>Hilman Fauzi: <https://orcid.org/0000-0003-1685-9533>Astri Mutia Ekasari: <https://orcid.org/0000-0003-0424-9500>**Abstract.**

There are a significant number of spiritual tourism destinations in the Cirebon Regency. Attractions include Ki Buyut Trusmi and Astana Gunungjati. To maintain the existence of these destinations, a study was conducted on the design development plans for the two regions, as well as an investigation on travelers who had visited the two tourist attractions. The purpose of this study was to describe the design development of the Ki Buyut Trusmi and Astana Gunungjati Spiritual Tourism Areas. The research method was carried out using a descriptive approach through pre-test and post-test techniques. Data collection was carried out from 10 selected people through purposive sampling, namely visitors who have visited both tourist destination locations. The questionnaire was filled by visitors before viewing the area development design (pre-test) and after viewing the area design (post-test). The results were then compared, and it can be concluded what designs are needed in the two locations of the area. The findings show which spatial elements from the two destinations can be developed.

Keywords: design-destination-spiritual-tourism, Ki Buyut Trusmi-Astana Gunungjati, development

Corresponding Author: Ina Helena Agustina; email: ina.helena@unisba.ac.id

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1. INTRODUCTION

According to the Cirebon Regency spatial policy document, the Spiritual Tourism Area of Ki Buyut Trusmi and Astana Gunungjati is a heritage area. Currently, these two areas are not being managed efficiently, resulting in a reduction in quality. One of them is represented by the tourism facilities, which are still limited and have rather adverse conditions in terms of both quality and number. Despite the fact that this tourism destination attracts both domestic and international visitors. Thus, efforts in space design are required to improve the quality of the region, particularly historical sites [1].

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The study of the design for the Ki Buyut Trusmi tourist area and the Gunungjati Astana remains insufficiently investigated. The themes that are currently accessible primarily revolve around heritage values [2] and neuroscience [3]. Consequently, a lack of a comprehensive plan exists for the advancement of the region. The objective of this study is to provide a comprehensive description of the design process involved in the establishment of two spiritual tourism destinations.

The Spiritual Tourism Area is associated with the feelings and experiences of visitors. For the development of tourist demands, emotions and experiences of tourists are crucially important. The study conducted by Maddrel et. al. [4] indicates that the investigation of memory ecology is influenced by the collective experiences of human beings. The designs were subjected to testing with stakeholders who possess pre-existing emotional connections and personal experience of the Astana Gunungjati Tourism Area and Ki Buyut Trusmi. The novelty of this study is in the formulation of a conceptual framework that incorporates the emotional aspects of the individuals involved in the project.

2. METHODS

2.1. Study Context

The research site is situated inside the Ki Buyut Trusmi Tourism Area and the Astana Gunungjati Tourism Area. Both locations are in Cirebon Regency, West Java Province, however the villages and sub-districts are in distinct locations. Ki Buyut Trusmi is located inside the boundaries of Trusmi Wetan Village, situated in the Plered District. On the other hand, Astana Gunungjati can be found in Astana Village, which falls under the jurisdiction of the Gunungjati District. The geographical coordinates of the research site are depicted in Figure 1.

2.2. Data Procedure

The process of data collection was conducted within a single day. A data collection process was conducted with a sample size of 10 participants. The participants were chosen based on their familiarity and expertise about the two research sites, specifically the Ki Buyut Trusmi tourism region and the Astana Gunung Jati tourist area. The sample for this study consisted of individuals who were chosen to represent the palace, local administration, and tourists. The primary focus of the local administration lies on the

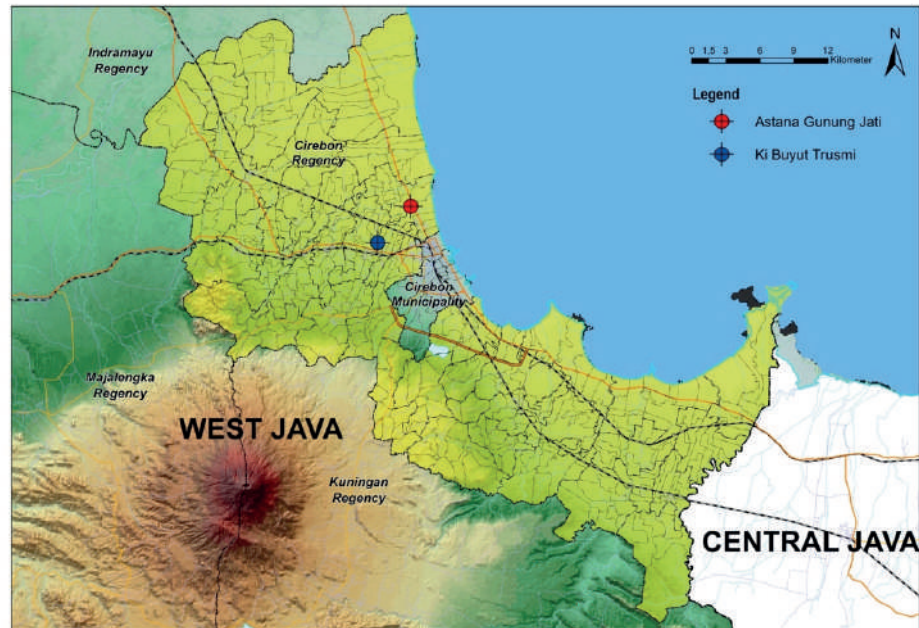


Figure 1: Position of the Research Location in the Ki Buyut Trusmi Tourism Area and the Astana Gunungjati Tourism Area.

Cirebon Regency Tourism Office, the organization responsible for the management of tourism sites. The method of gathering data is carried out as the following:

Gathering of participants in a shared room

The stage 1 questionnaire (pre-test) includes inquiries related to the current conditions of the two tourism locations.

The screening of study area films in their original format or under field settings.

The screening of study area films in the format of regional animations that have been meticulously crafted.

Completion of the stage 2 questionnaire (post-test) concerning the area development design.

Questionnaire data processing outcomes

2.3. Data Analysis

The analysis methodology employed in this study involved the utilization of descriptive statistics to analyze the data obtained from processing the questionnaire. Next, the outcomes are compared with the pre-test and post-test percentages for each individual question item. This analytical approach can be seen in the following framework.

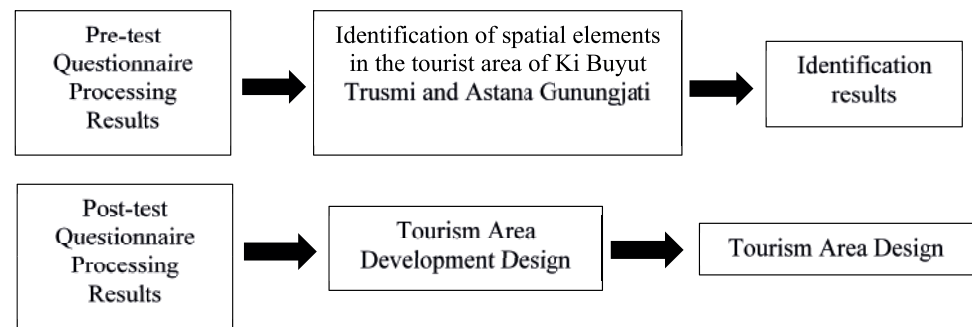


Figure 2: Analytical Approach Framework.

3. RESULT AND DISCUSSION

Findings from this study include a list of the spatial components that need to be developed in the Astana Gunungjati Tourism Area, the Ki Buyut Trusmi Spiritual Tourism Area, and the Development Design of the Spiritual Tourism Area. The development and planning of spiritual tourism pose complex and profound tasks. Spiritual tourism destinations require a strong identity through symbols or landmarks that can serve as icons representing the values inherent within them [5]. A deeply meaningful landmark can become a focal point for travelers seeking profound spiritual experiences. Furthermore, the arrangement of all tourism potentials is key in creating an atmosphere that supports the pursuit of spiritual meaning [6]. To achieve these goals, in-depth analysis is necessary, encompassing socio-cultural aspects, ensuring that changes in the consumption patterns of the local community and the revitalization of traditional spiritual activities are accommodated with utmost respect.

However, it must be acknowledged that the process of developing spiritual tourism doesn't only impact the spiritual aspect but also carries social and economic consequences [7]. The conversion of residents' settlements and changes in land use can have significant effects, both socially and economically. Hence, such changes need to be managed carefully, considering their implications for the local community. Economically, the spiritual tourism sector can generate new job opportunities and increased income for the local population, especially in spiritual service businesses and the tourism industry. However, all these implications must be monitored and controlled by various stakeholders to ensure their sustained positive impact and optimal benefits for the entire community.

The involvement of the local community is also a crucial factor in the development and planning of spiritual tourism [8]. Support and active participation from the local community can be a valuable asset in achieving sustainable success in spiritual tourism [9]. The existing spiritual objects within the area hold great potential to become tourism

attractions, but without the engagement of the local community, this potential might not be fully realized. By involving the local community in planning, decision-making, and destination management, tourism stakeholders can ensure that the development of spiritual tourism benefits not only the tourists but also significantly contributes to the local well-being and identity.

Spiritual tourism needs infrastructures and facilities that cater to the diverse needs of both pilgrims and tourists [10]. The development of suitable accommodations, transportation, and informational resources is essential to create a comfortable and accessible environment for visitors seeking spiritual experiences [11]. At the same time, it's imperative that spiritual tourism maintains a delicate balance between the profound journey of pilgrims and the expectations of regular tourists. Ensuring that the spiritual sanctity and significance of the destination are preserved, while still offering engaging experiences for various types of visitors, requires careful planning and sensitive management. This equilibrium between the spiritual and the touristic aspects is pivotal in nurturing a sustainable and enriching spiritual tourism experience that resonates with all who visit.

3.1. Results of Identification of Existing Spatial Elements

The analysis of spatial components derived from the pre-test questionnaire indicates that the Astana Gunungjati Tourism Area has a greater level of appeal in comparison to the Ki Buyut Trusmi Tourism Area. The data reveals that Astana Gunungjati exhibits a higher percentage of 60%, in contrast to Ki Buyut Trusmi, which demonstrates a comparatively lower percentage of 50%. Nevertheless, respondents acknowledged that Ki Buyut Trusmi had a higher level of serenity (50%) in comparison to Astana Gunungjati (40%), attributing it to the peacefulness of its surroundings. The demand for repairs near the entrance to the Ki Buyut Trusmi area shows a greater percentage (90%) in comparison to the Astana Gunungjati area (50%). The need for expanding souvenir amenities in Astana Gunungjati is somewhat lower at 70% in contrast to Ki Buyut Trusmi, which stands at 80%. The demand for enhancing the infrastructure of various amenities inside the Ki Buyut Trusmi Tourism Area has a higher level of necessity, amounting to 90%, in contrast to the facilities available in Astana Gunungjati, which stands at 80%. The rate of management expansion in Astana Gunungjati exhibits a larger percentage growth (70%) in comparison to the demand for management in the Ki Buyut Trusmi Tourism Area (60%). Additionally, the data is presented in Table 1. In the context of Figure 2, it is evident that the spatial elements utilized as question material in both regions

exhibit a value of 50% or higher for nearly all of the spatial element components. This observation suggests that there is a need for improvement in the spatial features of these two spiritual tourist regions.

TABLE 1: Identification of Spatial Elements in Tourism Areas.

	Percentage			
	Yes	Hesitant	No	Total
1. The Attraction of Astana Gunung Jati Tourism Area	60%	10%	30%	100%
2. Attractions of Ki Buyut Trusmi Tourism Area	50%	10%	40%	100%
3. A Quiet Place in Gunung Jati Tourism	40%	10%	50%	100%
4. A Quiet Place in Ki Buyut Trusmi Tourism	50%	20%	30%	100%
5. Need to Improve the entrance road to Astana Gunungjati Tourism	50%	10%	40%	100%
6. Need to Repair the entrance to Ki Buyut Trusmi	90%	10%	0%	100%
7. Need to Improve Parking Area to Astana Gunungjati Tourism	80%	10%	10%	100%
8. Need to improve parking area to Ki Buyut Trusmi Tourism	90%	10%	0%	100%
9. Need to Improve Astana Gunungjati Tourism Souvenir facilities	70%	20%	10%	100%
10. Need to Improve Ki Buyut Trusmi Tourism Souvenir facilities	80%	20%	0%	100%
11. Need to improve other facilities in Astana Gunungjati Tourism	80%	10%	10%	100%
12. Need to improve other facilities at Ki Buyut Trusmi Tourism	90%	10%	0%	100%
13. Need ImprovementAstana Gunungjati Tourism Services	70%	10%	20%	100%
14. Need to Improve Ki Buyut Trusmi Tourism Services	60%	20%	20%	100%

Source: Post Test Processing Results

3.2. Spiritual Tourism Area Development Design

The evaluation of tourism area development can be inferred from the outcomes obtained through the completion of the post-test. The findings from the post-test revealed that all participants expressed that the spatial design would enhance the appeal of the Astana Gunungjati Tourism Area, while 70% of respondents said that the design of the Kibuyut Trusmi tourist area would serve as a tourist attraction. The implementation of the new design is anticipated to promote a sense of calmness among tourists engaging in spiritual tourism, as indicated by a significant majority of respondents (70%) expressing their approval for the Gunungjati Astana, and a

substantial proportion (60%) endorsing the Ki Buyut Trusmi tourist area. In regards to the entrance design, the survey participants indicated a 60% approval rate for the Astana Gunungjati tourism region and a 50% approval rate for the Ki Buyut Trusmi Tourism region. According to the respondents, the design of the parking lot in the Astana Gunungjati and Ki Buyut Trusmi areas was reported to be positively perceived, with a 50% agreement rate. The survey results indicated that 70% of respondents expressed approval for the design of souvenir facilities in Astana Gunungjatio, whereas 40% of respondents expressed approval for the design in Ki Buyut Trusmi. Ninety percent of respondents expressed approval for designs of additional facilities inside the Astana Gunungjati Area, while in the Trusmi Area, this figure reached 80%. According to the data presented in Table 2, a significant majority of respondents, about 90%, expressed an enthusiastic attitude towards the implementation of new designs in the Astana Gunungjati Area. This optimistic response suggests that the introduction of these designs has the potential to attract tourists and potentially encourage their return. In contrast, the percentage of respondents in favor of new designs in Ki Buyut Trusmi was slightly lower, with approximately 80% expressing a positive sentiment.

TABLE 2: Design of Spiritual Tourism Areas.

Question	Percentage			
	Yes	Hesitant	No	Total
1. Astana Gunungjati Tourism Plan increases the Attractiveness of Astana Gunung Jati Tourism Area	100%	0%	0%	100%
2. Kibuyut Trusmi Tourism Plan increases the attractiveness of Ki Buyut Trusmi Tourism Area	70%	10%	20%	100%
3. New Design Resulting in a Quieter Place in Astana Gunung Jati Tourism	70%	0%	30%	100%
4. New Design Leads to a Quieter Place in Ki Buyut Trusmi Tourism	60%	30%	10%	100%
5. New Design suitable for Improvement of the entrance road to Astana Gunungjati Tourism	60%	10%	30%	100%
6. New Design suitable for Improvement of the entrance to Ki Buyut Trusmi	50%	10%	40%	100%
7. New design suitable for improvement of parking area to Astana Gunungjati tourism	50%	10%	40%	100%
8. New Design Suitable for Improvement of Parking Area to Ki Buyut Trusmi Tourism	50%	0%	50%	100%
9. New Design Suitable for Improvement of Astana Gunungjati Tourism Souvenir Facilities	70%	20%	10%	100%
10. New Design Suitable for Improvement of Ki Buyut Trusmi Tourism Souvenir Facilities	40%	20%	40%	100%

TABLE 2: Continued.

Question	Percentage			
	Yes	Hesitant	No	Total
11. New Design Suitable for Improvement of Other Facilities in Astana Gunungjati Tourism	90%	10%	0%	100%
12. New Design Suitable for Improvement of Other Facilities in Wisata Ki Buyut Trusmi	80%	10%	10%	100%
13. New Design Causes Tourists to Astana Gunungjati to Return	90%	10%	0%	100%
14. New Plan Causes Tourism to Ki Buyut Trusmi to Return	80%	10%	10%	100%

Source: Post Test Questionnaire Processing Results

The design of spiritual tourism areas for the two regions can be seen in Figures 3, 4, and 5 below:



Figure 3: New Design for the parking area of the Astana Gunungjati Tourism Area.



Figure 4: New Design for the Entrance of the Astana Gunungjati.



Figure 5: New design for the Ki Buyut Trusmi Tourism Area.

4. CONCLUSION

Based on the outcomes of the discussion, it can be inferred that the proposed designs for the two Spiritual Tourism Areas has the potential to attract travelers. According to all participants, the redesigned Astana Gunungjati Tourism Area was considered visually appealing. According to the survey results, the design proposal for Ki Buyut Trusmi was found to have the potential to enhance tourist attraction, as indicated by 70% of the respondents. In a broader sense, it can be stated that the integration of the entry, parking area, souvenir facilities, and other amenities in the new design constitutes a spatial component aimed at promoting spiritual tourism destinations. The strategic planning and implementation of the development of the two spiritual tourism zones have the potential to foster repeat visitation among tourists to these destinations.

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