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Cirebon as the Silk Road: A New Approach of Heritage Tourisme and Creative Economy

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Abstract. The tourism industry and creative economy in Cirebon can not be separated from the historical aspect of the city's growth and development as silk lines in the spread of Islam, trade, and acculturation is very smooth so that the ethnic diversification becomes a major part in tourist activities. With a qualitative approach that emphasizes the phenomenon of ethnic Cirebon with tourist objects that vary in every corner of this city, then this paper confirms that Cirebon is a tourist destination that is unique in terms of religion, culture, history, to the creative economy, especially religious tourism that will create this city as a friendly city for tourists.
Keywords. Tourism industry, Creative economy, Heritage tourism, Ethnic diversification, Silk road.
JEL. A10, B40, D90, L60, N30, Z10.

1. Introduction

City of Cirebon, West Java Indonesia, in national spatial planning based on Government Regulation No. 26 Year 2008 on Spatial Planning of the National Territory as National Activities Centre (PKN or Pusat Kegiatan Nasional) which is one of the development's metropolitan area, and is part of the leading areas in which Ciayumajakuning (Cirebon - Indramayu - Majalengka - Kuningan) with the leading sectors of agriculture, industry, fisheries and mining.

Determination of Cirebon as PKN based on its characteristics is an urban area that serves as the main node or potentially export-import activities or international gateway to the region, the center of industrial activities and services of a national scale or serving some provinces; and / or a major transportation node national scale or serving some provinces.

Determination of Cirebon as PKN was confirmed also in the Spatial Plan of West Java Province from 2009 to 2039. The focus of the development of the city of Cirebon as part of the Regional Development (WP) Ciayumajakuning directed as the core city of PKN with facilities and infrastructure that is integrated with the sphere of influence (hinterland), as well as being the main node services and trade and industry in the area to the east, as well as to activities of cultural and religious tourism (Urban Development Plan Cirebon Fiscal Year 2015).

The existence of Cirebon, it makes the city became an important place for economic activity, cultural and religious tourism. Therefore, Cirebon in 2018 as a very strategic area tourist visits in introducing the unique potential areas such as

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cultural diversity, religion, ethnicity, up culinary, also creativity economy of the people. In this case, Cirebon can position itself as a centre of cultural and creative industries are integral to tourism.

The Cultural tourism industry is the economic and cultural significance for many cities, regions and countries. It is oriented on cultural heritage became the location for tourism activities. Cultural tourism industry with a focus on the potential for travel industry sites is an important part of cultural tourism. It refers to the development of the tourism industry on the activity and man-made sites, buildings and landscapes that come from industrial processes periodization previously (Edwards & Lourdes, 1996). There are many traditional industrial areas that have suffered a decline spiral for decades, and promote tourism as a valuable tool for the restructuring of regional and economic development. Therefore, tourism and the creative industries become important from the development of space travel in Cirebon.

Based on data 2015 from the Department of Youth, Sport, Culture and Tourism (Dinas Pemuda, Olahraga, Budaya dan Pariwisata/Disporbudpar) Cirebon, tourist visits during 2015 to reach 481223 people for domestic tourists, while of foreign tourists reached 6,831 people. As for the level of hotel stay during 2015 in the city of Cirebon reached 7957 people for guests from foreign tourists, while hotel guests from domestic tourists reached 190110 people.

Dana Kartiman (2016), the Head of Disporbudpar Cirebon, confirms that the increase in the level of overall tourist traffic reaches 15% for domestic and foreign travellers. The highest level of tourist visits occurred during the Christmas holidays and New Year 2016 at tourist spots or hotel. A trend increase in tourist traffic in the city of Cirebon after the opening of overland transportation via Toll Cipali connecting Jakarta - Cirebon, the target increase in tourist visits in 2016 by 20%.

In particular, the Palace Kasepuhan targeting in 2018 was the destination "Cirebon Visit Year 2018". This target set by the Palace (Keraton) of Kasepuhan Cirebon remember in 2016, Cirebon including ten areas encouraged the Ministry of Tourism became a tourist destination.

To succeed in Cirebon as a tourist destination, one that made the palace Kasepuhan include holding Cirebon Enchantment Festival 2016 (Festival Pesona Cirebon) on March 31-April 2, 2016. The festival will be celebrated with marine activities, cultural, and culinary typical of the coast, and attended by the kingdom empire throughout Nusantara (Indonesia).

In this regard, Deputy of Tourism Marketing Nusantara, Ministry of Tourism of the Republic of Indonesia, Esthy Reko Astuti, who was accompanied by the Deputy Assistant Development Market Segment Personal, Raseno Arya, confirmed that Cirebon is very strategic to the tourism potential of facilities such as culture, nature, religion, culinary and a strong history. The Ministry of Tourism supports the promotion of Cirebon to travel throughout Indonesia and abroad through the festival. The charm of this Cirebon Festival will reach 2 million visitors (Effendi, 2016).

Tourism potential in Cirebon has been pretty well known by the tourists and pilgrims. Identity Cirebon travel among others characterised as Cirebon as Kota Udang, creative economy in the form of Batik Trusmi, culinary in the form of rice Jamblang, Empal Genthong, Know Genjrot, and aspects of historical and cultural relics such as the Palace Kasepuhan and Kanoman, Cave Sunyaragi, and Sunan Gunung Jati.

Meanwhile, from the aspect of transportation, Cirebon more easily visited by tourists with their transport from a landline through toll Cipali, access railroad track double Jakarta-Cirebon, Yogyakarta-Cirebon and Semarang-Cirebon. In fact, there are 200 trains travelling through the city of Cirebon. The next few years,

development Kertajati Airport in Majalengka will be easier for tourists to travel in Cirebon through the transport of airline. As for the aspects of the property until the end of 2015, growth in Cirebon rose very sharply. Within two years, nearly 200 hotel stands in the Cirebon.

Cirebon tourism activities can not be separated from the diversity of religion, culture, ethnicity, language until culinary is the uniqueness and attraction of this city. The development of community-based tourism concept of diversification of the tourism industry requires making compromises with local culture, economic potential, and the environmental community. Therefore, this article will explain the diversification of these communities become the major potential in the development of tourism activities and creative industries in Cirebon.

2. Literature Review

Heritage assessment has been a growing phenomenon since the late 20th century (Herbert, 1995). Misiura (2006) made a brief definition of that heritage is something inherited from the past. Ashworth & Howard (1999) asserts that any general (or even not), could be a heritage, but not all. The concept of heritage evolved as a result of adjustments and changes in attitudes, needs and demands of people in delivering towards it (Misiura, 2006).

For Timothy & Boyd (2003), heritage is not just something to be continued by someone from generation to generation, it is also something that is preserved and persists for years and something that is made by setting a number of principles, processes and practices (Misiura, 2006). Loulanski (2006) asserts that heritage has determined separately something of a social context and increasingly perceived as a human construction, created by the people and defined by them.

In the view of Clark (2001), the role of heritage in the narrow sense as a symbol of unity and national pride, has evolved that includes broader phenomenon, contributing to the ideals of political, economic prosperity, social cohesion and cultural diversity

According to Jamieson (2006), can be shared heritage as tangible heritage and intangible heritage. Heritage is a real need for some physical objects relating to the history or culture and intangible heritage as an expression of the values, lifestyles, traditions, social structure, festivals and events, and others.

The term is defined quite varied heritage tourism. Some literature concentrates on the power of tradition and heritage tourism educational function. Hollinshead (1988) states that local traditions and heritage of the community can serve as a tourist attraction and heritage tourism embrace folkloric traditions, arts and crafts, the history of ethnic, social mores, and cultural celebrations. Dickinson (1996) asserts that heritage tourism seeks to attract visitors to historic and cultural sites. Capalbo (1996) considered that the heritage tourism means travelling to historical places and attractions to learn about the past in a way that is interesting and fun.

Another definition focuses on the economic benefits of heritage tourism. Fyall & Garrod (1998) defines heritage tourism as an economic activity that uses social and cultural assets to attract visitors. Heritage tourism can be described as an economic venture where tourists find or learn some aspects of the culture of the host to consume cultural products. Another definition emphasises the tourist motivation. Zeppel & Hall (1991) states that the heritage tourism as a motivation and views are based on the nostalgic past and a desire to experience the diverse cultural landscape and formal. Poria et.al. (2001) asserts that heritage tourism as a phenomenon based on the motivations and perceptions of visitors, not on the attributes of a particular site.

From the industry side, the subject of industrial heritage includes industrial waste, such as sites, buildings and architecture, plant, machinery and equipment (Xie, 2006). But obviously, as confirmed Hospers (2002) that all regions are implementing several strategies heritage tourism industry has experienced a different path of historical development. Therefore, the industry is also distinguished tourist attractions. Some consist of industrial heritage in the field of production and processing, including many sites are located in the basement (mine) or on the earth's surface (eg, plants, blast-furnace and shipping yard) (Hospers, 2002). In other cases, Edwards & Lourdes (1996) states that the monument consciously ignored the industry with the aim to show visitors the beauty of de-industrialization. According to Hospers (2002), the third category is composed of socio-cultural attractions which are related to certain past an area, such as the former home of the working class and plantation employers.

Literary heritage tourism industry, many of which include the introduction of a source of heritage industry and the process of tourism development (Yale, 1997), the evaluation of the perception of tourists towards heritage tourism industry (Prentice et al, 1998; McIntosh & Prentice, 1999), the effects of regional development of heritage tourism industry (Bramwell & Rawding, 1996; Hospers, 2002), analysis or comparison of the development of tourism in heritage certain industries (eg mining, mines and factories) (McBoyle, 1996; Edwards & Llurdes, 1996; Wanhill, 2000; Pretest, 2002), and the study of industrial heritage museum (Alfrey & Clark, 1993; Wanhill, 2000; Xie, 2006).

The term creative economy, in general, economic and cultural connect, embrace aspects of economic development, culture, technology and social good at macro and micro levels. It offers the opportunity for a country to use and exploit cultural resources and their creativity for development purposes. Leslie & Rantisi (2006) asserts that creativity is the driving force of economic growth and increased competition in the era of global positioning excellence in creativity and aesthetics as the material for the distinctiveness and vitality indicators as well as the dynamics in each region and the company.

The concept of the creative economy has emerged as a means of focusing attention on the role of creativity as a force in contemporary economic life, stating that the economic and cultural development are not separate but can be part of a larger process of development. The term was first introduced Howkins (2001) which defines the creative economy as a transaction that includes a creative product or services produced by the economy of creativity and economic value.

Broadly, the UK Department of Culture, Media and Sport (DCMS) defines the creative economy as industries derived from the creativity, skill and talent of individuals, as well as having the potential for wealth and job creation through the generation and exploitation of intellectual property "(DCMS, 1998).

For the United Nations Conference on Trade and Development (UNCTAD), the creative economy is an evolving concept based on creative assets potentially generating economic growth and development (UNCTAD, 2008), that can boost revenues, job creation and export earnings while promoting social inclusion, cultural diversity and human development; includes aspects of economic, cultural and social interaction with technology, intellectual property and tourism purposes; a set of knowledge-based economic activities with the development dimension and linkages across sectors at macro and micro levels to the overall economy; accuracy of selection for the development of innovative, multidisciplinary policy responses and actions across agencies; and the heart of the creative economy in the form of creative industries.

Economically, creativity is defined as the idea that an important input for production such as capital or human tasks. Creativity is a finite resource and

difficult to determine. Standard rules of economics are built on the premise that the resources available to the public are limited and precious. However, as an input factor, creativity demonstrated new economic rules and their effects can not be predicted by the standard model.

Taylor (1988) give a sense of creativity with the "4 Ps": the creative person, the creative process, the creative product, and the creative press (or the creative environment). The creative ideas are put into practice has five stages: (1) preparation, where creativity offers with issues of interest, either consciously or unconsciously; (2) incubation when the carrier's subconscious mind to produce ideas relating to the matter. At this point, many associations are surprising and ideas can come to flourish; (3) understanding, when the idea came together like pieces of a puzzle; (4) evaluation, in which the carrier creativity evaluate ideas and thoughts and look for their innovative elements; and (5) adaptation, when the ideas that emerged applied in practice.

With the popularity of the theory of the creative economy, creativity is also increasingly applied to the sphere of tourism. However, most of the research on creativity and tourism focused on travel experience, very few studies analyse the theory of the creative economy in other aspects of tourism. A creative economy can be used as an effective tool to rejuvenate de-industrialization of the area, which may influence the development of tourist and industrial activities in these areas. In addition, the contribution of the creative artist, a super core of the creative class, for the development of heritage tourism industry has not been explored. Therefore, there is a need to analyse the role of creativity in tourism planning and development of tourism and the contribution of artists to the development of tourism. It will provide a new perspective for the planning and management of tourism and expand tourism to areas as well as areas that may offer some of the attractions for tourists. It would also be useful for the study of art and tourism by exploring the role of the artist and bridge the gap between creativity and tourism literature.

3. Methods

This study used a qualitative approach which takes place on two tourism areas in West Java, Indonesia, namely Cirebon and Cirebon. The informant is selected by snowball based on the total number of study subjects related to the tourist attractions in both areas. It is used to determine the composition and restriction informants who might have in order to meet the criteria of the required data. Usman & Akbar (2000) said that the sampling will continue to grow snowball (snowball) is aimed (purposive) until the collected data is considered representative.

Other data sources such as documents originating from the institutions of tourism and tourism information about the latest developments in Cirebon travel through local news sources, such as Radar Cirebon, Cirebon news, and other resources both print and electronic versions. The data collected will be analysed by processing the results of primary data by testing or inspection of the degree of confidence of the data based on triangulation techniques or inspection through other sources, then conclude his research.

4. Research Result

4.1. Cirebon as the Silk Road and the Roots of Religious Cultural Tourism

In the study of history, Islamization in Cirebon can not be separated from the overall process of Islamization in Indonesia, which until now moot. There are four

theories, in this case, namely India theory, the theory of Arabic, Persian theory, and the theory of China. *First*, India's theory states that Islam came to the archipelago did not come from Arabic or Persian directly, but originated from the Indian subcontinent, mainly from the West coast (Gujarat and Malabar) propagated by the Arabs wing Shafi'ites that many migrated and settle in India before they spread Islam to the archipelago. In another opinion, the Indian region in question is Deccan in Coromandel coast and Bengal (Azra, 1999).

Second, the theory of Arab states that Islam in Indonesia was brought by traders from Arabia (Egypt and Hadramaut) who was involved in the spread of Islam through trade West-East since the beginning of the 7th and the 8th century, which evidenced the Arab settlement of Muslims in west coast of Sumatra and do interbreed with the indigenous people who make up the Muslim community who have embraced Islam. (Hasjmy, 1993).

Third, the theory Persian stressed that Islam in the archipelago of Persian origin, which can be proved, among others, some elements of Persian culture, such as the mystical teachings of Islam in culture in the archipelago, Persian term used in the system spelling Arabic in Indonesia, the 10th anniversary of Muharram or Asyura' as a day commemorated by Shiites (Morgan, 1986; Suryanegara, 1998).

Fourth, the Chinese theory that says the number of Chinese people's role in the development of Islam in Indonesia. This can be evidenced by the Chinese of great figures such as Sunan Ampel and Raden Fatah (the Sultan of Demak), as well as the influence of Chinese culture that is attached to the clothes, language, architecture, and so forth (Graaf, 1998).

Based on these theories, the process of Islamization in Indonesia needs to be made phases of development. In this case, as stated Khuluq (1988), the Islamization of the Java community has five phases of deployment. *First*, Islamization carried out by Muslim traders from India and Arabia to the community on the north coast of the island of Java. *Second*, Islamization carried out by the scholars called "wali sanga". *Third*, Islamization under Islamic Mataram kingdom centred in the interior of the island of Java. *Fourth*, Islamization tinged with Islamic purification movement brought to the archipelago in the 18th century. Fifth, the reform movement Islamization characterised by Islamic organisations, such as al-Khair (1901), Islam (1911), Muhammadiyah, and so forth.

The phases of Islamization in Java as described above shows that in the second phase of the development of Islam is very quickly done by the trustees sanga as a pioneer and propagator of Islam charismatic. As known, the trustee has the power sanga powerful socio-religious formally, as well as political rulers or kings (Kartodirdjo, 1992).

In general, the major success of the Muslims in the trade and the spread of Islam in Southeast Asia occurred between the 1400 AD and 1650 AD. In the 15th century, Malacca became an Islamic empire, once the largest port city in the region. Malacca also encourages the spread of Islam throughout the coastal areas of the Malayan peninsula and East Sumatra. Port cities of Islam and then follow along the path of the spice trade to the north coast of Java and Maluku, also to Brunei and Manila.

Islamization of the most powerful period coincided with the peak period of commerce, the future flood of silver in the year 1570-1630 AD. Historically, this period is a form of economic relations, religion, and military with Mecca and Caliph Utsmaniah (Ottoman), an increase in the spirit of confrontation with the infidels (Christians) have aggressively represented by the Portuguese (Reid, 1988).

Later in the XV and XVI centuries, on the island of Java, Cirebon as an important base in the inter-island trade and shipping lanes. Its location on the north coast which lies on the border between Central Java and West Java port and make

it act as a "bridge" between the Javanese and Sundanese culture, so as to create a distinctive culture.

The first foreign sources of Cirebon obtained from the Portuguese in 1513 AD sends four vessel fleet to Java to buy spices. One passenger ship is Tome Pires, official tax inspectors, secretaries and accountants from the office of the Portuguese in Malacca, who lived in the years 1511-1513 AD Malacca expedition to Cirebon from March to June 1513 are recorded in detail in a book he wrote between 1513-1515. The historical record Tome Pires found by Armando Cortesao in the Library of the House of Representatives in Paris, published under the title "the Suma Oriental of Tome Pires: an account of the east, from the Red Sea to Japan, Written in Malacca and India in 1512 - 1515 and the Book of Francisco Rodrigues, Rutter of a Voyage in the Red Sea, Nautical Rules, Almanack and maps, written and drawn in the east before 1515". The book was published two volumes in English and Portuguese by the Hakluyt Society, London (1944).

Information sourced from local sources, Babad Cirebon and Purwaka Caruban Nagari mention that the founder of the Islamic empire was Sunan Gunung Jati Cirebon (Sheikh Syarif Hidayatullah). Cirebon was originally a fishing village that does not mean, named Hamlet Pasambangan (located 5 km north of the city of Cirebon right now), and the city of Cirebon today was formerly called Lemahwungkuk, a village founded by Ki Gedeng Alang-alang (Kuwu Cerbon appointed ruler Pajajaran) for the settlement of the Muslim community. Then the power delivered to Cirebon by Pangeran Walangsungsang appointed ruler with a degree Rajagaluh Cakrabhumi.

Another important information to mention that in Gunung Jati has grown quite crowded boarding school led by Sheikh Datuk Kahf. When Tom Pires visited Cirebon 1513, Cirebon is a port that around 1,000 families and rulers have been Muslim. Islam has been present in Cirebon circa 1470-1475 (Prodjokusumo, et. al, 1991). In fact, HJ. de Graaf stated that Cirebon was the first region in West Java who has converted to Islam (Ambary, 1996).

Related to the existence of communities that inhabit Cirebon that time, the local script works Prince Wangsakerta, Reader Negarakretabhumi, parwa 1 sargah 3, states that Cirebon in 1369 Saka (1447) total population of 346 people, consisting of 182 men and 164 women. As for their origins, Java includes 106 people, 16 people Swarnabhumi (Sumatra), 4 Hujung Mendini (the Malay Peninsula), 2 Indians, 2 Persians, 3 Sham (Syria), 11 Arabs and 6 Chinese.

Based on the above information, the Islamization of Cirebon has been going on since the 15th and 16th century along with the growth of Cirebon as a port into trade and international shipping lanes. In this case, Cirebon has a diverse and multicultural population can not be separated from the various movements and religious thought which continues to grow, since its growth in the future. The channels of Islamization in Cirebon is quite diverse, as the Islamization of the archipelago, among others, through trade, marriage, tarekat (sufism), education, and the arts (Norhuda, 2007).

Areas on the north coast of Java appears to have had some settlements Muslims since the X1 century AD, while the rapid development taking place in the XV-XVI centuries AD In this case the development of Islam in Java, including Cirebon, can not be separated from the role of wali sanga, that politically this phase indicates reliability of institutionalization of Islam (Sofwan, et. al, 2004).

As one of the areas on the north coast of Java, Cirebon including rapidly growing areas in the development of Islam. This is supported also by the harbour into a strategic meeting of merchants and other communities with different purposes. Economically, Cirebon is the centre of the city at once agrarian maritime empire that is more focused on the economic life of trade and agriculture. As for

the growth and development of the towns of the kingdom due to several factors: geographic, economic, political, cosmology, and magical-religious (Pusponegoro & Nugroho, 1995).

Caruban bans have already bustling port and have a beacon to give instructions to sign anchored sailboats calling at the port of Muara Jati called (now called Alas Konda). The harbour is crowded visited by boats merchants of various countries, among others, from Arabic, Persian, Indian, Malacca, Tumasik (Singapore), Paseh, junk (China region), East Java, Madura, Palembang, and Bugis (Sulendraningrat, 1985).

Cirebon located on the coast is closely connected with the geographical position is important, especially for traffic relationships. At this time, forming a series of port cities as a key shipping and trade that stretched between the Straits through the north coast of Java to the Moluccas. This led to the creation of a tangle of shipping transportation, economy, and politics with an Islamic kingdom such as Cirebon and Demak in the 16th century. In this context, the growth and development of Cirebon related to political factors, because political rulers associated with Demark, even into the inner regions of Denmark..

Bandar Cirebon as the main link maritime silk road provides politically strategic role for other Islamic kingdoms. The political movement in this period can be identified by their political fabric of the kingdom of Demak and Mataram Cirebon that occurred in the late 16th century until the mid 17th century.

Cirebon develops into silk lines. Naming the "silk road" (Jalur Sutera) is one of the UNESCO programme, namely the years 1988-1997 the Decade for Cultural Development. The programme is called Integral Study of the Silk Road: Roads of Dialogue, an inter-nation study with activities spread across various countries. The word "silk" is taken as a metaphor of softness and smoothness are tightly interwoven relationships between people and between cultures are carried along the trade routes through the historic. So, the path is silk trade route that stretched from east to west since time immemorial (Lapian & Sedyawati, 1996).

Cirebon as silk lines (Lapian & Sedyawati, 1996) became the centre of a busy port as well as a centre of Islamic tamaddun that has some character, among others:

1. The growth of Islam breath of city life with the patterns of society and the preparation of complex social hierarchy.
2. The development of architecture both sacred and profane, for example, Great Mosque of Cirebon, palaces Kasepuhan, Kanoman, Kacerbonan, and Kaprabonan, building Sitinggil adapting the design and local ornaments including the pre-Islam.
3. The growth of the art of glass painting and sculpture that produces the works of Islamic calligraphy is very typical of Cirebon, which among other things also showed the presence of anthropomorphic elements that are not common in Islamic art.
4. Growth and development of the arts such as dance, batik, music and a variety of traditional performing arts Islamic breath, ornaments typical cloud Cirebon, and others.
5. Cirebon gets into the broadcasting network Islamists led by the walisanga most famous on the island of Java.
6. The growth of the writing of religious texts and religious thought that the physical remains stored in palaces and elsewhere Cirebon in West Java, which still requires in-depth review.
7. Growing proliferation Syatariah congregation in Cirebon who later gave birth to literary works in the form of mysticism fibre containing the teachings of the seven wujudiyah or dignity. The tradition of mysticism fibre is then very influential on writing literary tradition.

8. Flourishing of Islamic educational institutions in the form of religious schools in Cirebon, Indramayu, Karawang, Majalengka and Kuningan

In the context of the economic, strategic role Cirebon as silk lines provide a new direction for the city's growth in the next period. Many things that are positive from the media trade between nations at that time, mainly as a channel of Islamization in Cirebon. Of course, Islam never separate the trading activity with the obligation to preach Islam to others. Besides the cross-community involvement ranging from kings and nobility class local and small communities. The early phases of this led to the formation of Muslim communities in Cirebon coloured traditional hierarchies.

To strengthen its position, the Government of West Java Province to promote "Cirebon Metropolitan" by projecting the city into a development centre that develops travel system "City Tour", the concept of travel to the surrounding tourist attractions in Cirebon and its surroundings.

Muhammad Akbar, cultural practitioners and Deputy Director of the Agency business Sunyaragi Goa, confirms that Cirebon already has a track called "golden thread" in the promotion of tourism in the city Shrimp. City and County of Cirebon has a "golden thread" that straight, from one end to the other is the historical sights, shopping, and culinary.

Tourist track "golden thread" This will be combined with a travel agent who will take the tourists around Cirebon. This tour will start from the four palaces in the city of Cirebon and continued to some tourist attractions. This path begins at the eastern end, that there are historical and cultural attractions such as the Keraton Kasepuhan, Kanoman, Kacirebonan, and Keprabonan. Then to the west have attractions Sunyaragi Goa, then there is the location of the manufacturing industry scallops, and the surrounding area there are culinary form Empal barrel in the Central area Tani. On the same track anyway, tourists can continue to visit all the tourist attractions Batik Trusmi until it ends in the village Sitiwinangun, Jamblang, to see the pottery, then proceed to visit tourist sites in the village of rattan industry Tegalwangi.

Thus, the development of Cirebon from the political, cultural, economic, and ethnic groups have been started since the early days of the formation of the local Muslim community through the fabric-braided smooth when Cirebon established itself as silk lines. Not only the results of spices and other crops that became a milestone Cirebon that time, but also the softness and smoothness of the fabric of human relations and intercultural inclusive in it through routes of trade, particularly in the port of Cirebon that time. Therefore, Cirebon leaves aspects of the cultural and historical heritage of high value and distinctive as the roots of tourism development at the present time.

Thus the position of Cirebon as silk lines simultaneously display the city as a tourist area can be illustrated by the following featuredCirebon Lots of charm and beauty in Cirebon Tourism

Cirebon has prepared itself into a leading tourist destination. Sultan Sepuh XIV Keraton Kasepuhan, PRA Arief Natadiningrat confirms that Cirebon has lots of charm which could serve as a leading tourist destination. Cirebon has been known to the world since the 14th century AD with its various charms. The city has become the world silk trade route from China, Persia and India and Palace Kasepuhan be a relic of the oldest and most complete castles throughout the archipelago. Cirebon save the architectural relics of the Demak kingdom and the Padjadjaran kingdom, whereas his own palace, both Padjadjaran and Demak is not there.

Cirebon another charm in the form of a collection of plates from China aged 700 years of the Ming Dynasty and the Tang Dynasty. In this city there are nearly

30 ancient mosque, which is still the original, upright stand and work until now, one of the Great Mosque of Cirebon, which was established by the Wali Songo. The mosque is still the original building, including saka chips made Sunan Kalijaga. There is also a relic sword Sunan Gunung Jati and Sunan Kalijaga.

Cirebon also has the charm of custom and tradition. For tradition, thick with Islamic nuance relics of Sunan Gunung Jati, ranging from 1 Muharram to 1 Muharram next year. To the charm of art, there sampyong, Tarling, puppet show smacking, sintren, mask dance and many more. While charm Cirebon craft, including batik, rattan, pottery, leather and natural stone carving. In addition, there is also a culinary charms and charm of nature. Cirebon has many culinary wealth, good nature and the mountains and the sea coast.

4.2. Cirebon as Cultural Centers

Tourism requires effective management, especially from the local government. Since the enactment of Law No. 22 of 1999 which was later refined or replaced as Law No. 32 of 2004 on Regional Government, is actually better ensure the ideals of upholding the principles of democracy that upholds pluralism, transparency, accountability and based on local capabilities. The essence of regional autonomy is greater opportunities for local government to improve the welfare of society, not just rely on the balance of central and local funding, but also dig out potential sources of local revenues with due regard to the principles of justice and sustainability. However, local authorities have not been optimally exploring the sources of income in the region, particularly in the development of the tourism sector.

As an example that the city has the potential to become a tourist attraction can be seen in several cities in developed countries, such as in the city of Sidney Australia can be found the old building used to accommodate vendors. Many old warehouse building, restored and transformed into a mall street vendors, including a warehouse at the port which became the centre of activities of young people. There is an assumption, if not seen Sidney or Sydney Harbour Sunday Market, it has not been to Sidney.

Unlike the city of Cirebon, some of the old buildings of historical value, such as the Palace Kasepuhan and Goa Sunyaragi seems not to be developed, because it requires building renovations while the city government funds are very limited. More interestingly, if the local government or municipal Cirebon also try solving concept of street vendors (Pedagang Kaki Lima or PKL), the small traders who sell culinary, and the like as these indicate the possibility of creative solutions. Cities usually have a lot of storage, such as military warehouses, warehouses and factories, warehouses PJKA, textile warehouses, and so forth. If you really want to help solve the problems of the city, old buildings can be put to good addition, owners can also gain, while complying with the Law No. 5 of 1992 on the preservation of cultural heritage, in addition to contributing to solving the problems of the city. The restoration was actually cheaper than the new building and the characteristics of a city as the ancient industrial city are not lost.

Local Government and City Government Cirebon need to immediately increase the means of non-formal education activities. Museums can be a source of inspiration and information about the cultural creativity of man and the human ability to improve the quality of life in the past. For example, in some cities in Europe, the museum has become a source of knowledge, especially about the history, and also designed as a tourist attraction of the city. Although Cirebon has a diverse cultural heritage, the development of the tourism sector still requires the government's seriousness if it will put the heritage of this cultural heritage as one of the gold panners and local livelihoods.

On the other hand, the assets of human cultural history can also be a tourist attraction. If all the wealth of the cities in Indonesia are managed with the help of the Department of Culture and Tourism, will be very interesting and valuable for future generations. People would happen aware of science, cultural history, as well as a tourist attraction, as an alternative place for recreation, in addition to the mall. The concept of thinking to add a non-formal educational activities such as this, would be the nation's education programs in general and youth in particular.

According Ardika (2006), tourism and grows because of the difference, uniqueness, locality either in the form of landscape, flora, fauna and of the culture as the result of creativity, initiative, sense and human budhi. Without that difference, there would be no tourism, no people who travel or traveled. Therefore, to preserve and uphold the natural and cultural diversity is the primary function of tourism. Nature and culture with all its uniqueness and difference is a tourism asset that must be preserved. The loss of natural and cultural uniqueness, means the loss of tourism precisely that.

Building on the principle of the uniqueness and localities, the Indonesian tourism is based on the life philosophy of the Indonesian nation itself, the concept of a balanced life. The balance of human's relationship with God, human's relationship with other human beings, and human's relationship with the natural environment. This concept teaches us to uphold the noble values of religion and able to actualize, to appreciate the values of humanity, tolerance, equality, solidarity, fraternity, maintaining the natural environment. Awareness to balance the material and spiritual needs, the imbalance of resource utilization and conservation.

This concept also puts human beings as subjects. The man with all the creativity, taste, intention, and behaviour is cultural. Thus the Indonesian tourism is a tourism-based community and culture. Tourism is built on the principle of the people, by the people and for the people. So too should the development of tourism in the county and the city of Cirebon.

Cirebon City Government through the Department of Youth, Sport, Culture and Tourism (Disporbudpar) will encourage a number of cultural heritage (heritage) so flagship tourist destination. The first cultural heritage will be encouraged so tourist destinations are located in the vicinity of Jalan Yos Sudarso, Pasuketan and Field complex Kebumen Cirebon city because there are many ancient buildings ancient relics.

Head of Department of Youth, Sport, Culture and Tourism (Disporbudpar) Cirebon, Dana Kartiman, said that the complex of old buildings is a priority at this time so that the arrangement still needs a lot more interesting. In addition to structuring the means to add to the convenience of tourists, also needs to increase the security in order to secure atmosphere materialize. It will gradually be improved in order to Cirebon has an interesting heritage area.

Pretty heavy constraints felt Disporbudpar in shaping the heritage department is to build public awareness to help support. If people participate in maintaining and preserving the heritage area is certainly encouraging a tourist destination will be easier to make it happen.

In this case, Cirebon become one of the cities that declared itself as a metropolitan city, the city's ethnic diversity and develop it into travel distinctiveness promoted to the public. In March and April 2016, Cirebon will pamper tourists and the local community with a variety of performances and travel festival titled "Charm Cirebon Festival" (Festival Pesona Cirebon 2016). Because of that, there are also people who have called Wonderful Cirebon.

4.3. Cirebon as Creative Economy Centers

Creativity is usually associated with urban areas, most of the metropolitan centres. The main source of economic growth they are creative people and sectors who gathered there. According to Florida (2002a), creative people representing the creative class. Creative class consists of people who work in the creative sector sectors (science and research, engineering, architecture, design, education, art, music and entertainment industries). The main economic function of the creative class to generate new ideas, technologies or new creative content.

Florida (2002b) added three other sectors of the creative class in the form of services, manual labour and fisheries, agriculture and forestry. Florida claims that entrepreneurial investments aimed at improving the creative class members in new places. On the other hand, creative individuals are often attracted to the cities by reason of a higher quality of life (comfort) based on good public facilities, culture and cultural activities, the potential for recreation and leisure, and other possibilities. This leads to increased investment in the development of culture and tourism. In addition, a greater competitive advantage is in the centre of the metropolis. Although the creative sector and the creative class seemed to gather only in cities with working and living conditions are ideal, many writers like Stolarick, Denstedt, Donald, & Spencer (2010a) shows that rural areas have the potential to find creative sectors and even rural areas can attract creative class.

The creative industries are at the heart of the creative economy, and an important means for the promotion of cultural diversity and the key for countries to claim their own history and to imagine their own future. The emergence of the creative class as a new social class is the dominant class in society that add economic value through their creativity. Creative class theory believes that people, not just the technology and capacity of the organisation as a key asset of economic growth. The main core of this new creative class includes scientists and engineers, university professors, poets and novelists, artists, entertainers, actors, designers and architects, as well as thought leadership of modern society. Creativity is also closely linked with cities and regions. The development of creative industries and withdrawal of members of the creative class has been the key for cities, regions and organisations for economic growth and to participate in the era of globalisation and information. According to Landry (2000), there are more than 60 cities around the world who refer to themselves as a creative city.

Some of the tourist attractions in Cirebon like Taman Sari Cave Sunyaragi, Sunan Gunung Jati Cirebon, Sea Kejawanan, Keraton Kasepuhan, and the other is a tourist destination that can be managed in order to have the economic impact. The tourist spot is a tourist destination that is specifically designed to have a wide range of economic impacts, especially with the creative economy for managers and entrepreneurs in the tourism destinations. The economic sectors that are in a tourist location are influenced by several factors trigger. Moreover, even this is a destination travel locations considerable contribution to the economy and society some tourism entrepreneurs.

Tourism market is sui generis in the sense that he has a direct or indirect interaction with different markets (labour, services, assets, cultural, and others). According to Brocklesby & Fisher (2003), a manufacturer of consumer demands of travel in the form of various types of capital (human, natural or environmental, physical, social, cultural and economic). Consequently, assessing the supply and demand of a tourist area, the eventual impact on the asset allocation that requires a reference or conceptual framework. It also requires the analytical effort of the many variables that will be associated with the tourism industry.

Another important aspect that both consumption and production of goods is also having an impact on them and can allow an increase or decrease in share capital (Northcote & Macbeth, 2006). Generally, tourists consumption brings social

benefits for tourism purposes, because there is a lot of impact on the labour market, income generation and poverty alleviation (Blake et. al, 2008; Croes & Vanegas, 2008; Hawkins & Mann, 2007; Kakwani, Neri & Son, 2010).

Nonetheless, tourist consumption is also likely to have a negative impact (Burns & Holden, 1995; Logar, 2009). For example, the consumption of natural assets without the necessary ecological conscience can create negative externalities on the environment (Davies & Cahill, 2000; Dixon et al, 2001). Likewise, the cultural interaction can reduce the characteristics of the local culture, which is increasingly valued by tourists all over the world (Mathieson & Wall, 1986; Yildirim, et. al, 2008).

The growth of tourist activity combined with infrastructure problems may have more serious consequences, such as an increase in slums and insecurity. New developments can cause environmental problems, changes in the landscape or natural capital, increasing unmet demand for sanitation, drinking water supply, and lack of transportation as a consequence that could interfere with the sustainability of the tourist attractions.

Cirebon city has many interesting attractions to visit. Among other things, the Palace Kasepuhan, Kanoman, Keraton Kacribebon and Keprabonan. Palaces built during the Sunan Gunung Jati and his descendants it became a historical tourist destination which has attracted many domestic and foreign tourists. End of January 2014, palaces that became a tourist destination of 96 tourists from Europe. They are anchored in the port of Cirebon by using Cruise Caledonian Sky. Furthermore, those using rickshaws to visit the palace.

A convoy of rickshaws carrying European tourists passing crowd Muludan market in the area around the palace Kasepuhan (Sunday, January 6, 2013). Hundreds of tourists from Europe visiting the city of Cirebon in a series of tours to a number of tourist destinations in Indonesia and Malaysia with cruise ship MV Minerva.

Cirebon entered the world travel map, such as Bali, Lombok and Komodo Island. Visits hundreds of tourists from Europe to Cirebon especially Kasepuhan Palace became one of the proofs. Cirebon city became the city's first stopover in a series of European tourist group travel tours to a number of tourist destinations in Indonesia and Malaysia. Hundreds of tourists who come by cruise ship MV Minerva picked up from the Port of Cirebon to Kasepuhan Palace, the traditional vehicle rickshaw.

A convoy of rickshaws ridden the tourists, accidentally passed along the old city, before coming to the Palace Kasepuhan. Vacationers have to pass through the crowd funfair "Muludan" that routinely takes place every year, for a month around the area of the Palace Kasepuhan and another palace in the city of Cirebon. European tourist visits proved that Cirebon is a tourist destination, especially the historical and cultural tourism.

The phenomenon of the European tourist visits to Cirebon can be illustrated by the following:

> One tourist, Linda (64 years) from Nottingham, United look "very delighted" once set foot on the land of the Port of Cirebon. Her happiness increasingly looks as she met at the Palace Kasepuhan area. In some corners of the palace Kasepuhan, she looks so enjoyed detail ornate carvings and ornaments there. According to Linda, Kasepuhan Palace is very beautiful, as well as the community and the city. "Cirebon is very beautiful," she said. (*www.pikiran-rakyat.com*, January 6, 2013).

According to Maria, one of a team of Nusantara Tour and Travel Agent, explains relevant segmentation country of origin of tourists, that tourists from

different nationalities. However, the average predominantly from the UK. Tourists who visit the palace Kasepuhan, about 280 people set off from Singapore heading to Cirebon. After that, they will leave for Semarang, Bali, Lombok, Komodo, Makassar, Pare-pare, to Sandakan (Malaysia). (*www.pikiran-rakyat.com*, January 6, 2013).

Sultan Sepuh XIV PRA Arief Natadiningrat said they deliberately set up welcoming the tourists from Europe it with something traditional. Arief speech illustrates the palace and confirmed Cirebon as a tourist destination following:

> From the start of vehicle driven to the palace, until the dance presentation and the food, we prepare the traditional round. Tourist arrivals from Europe it is increasingly proving that, Cirebon noteworthy. Cirebon Sultanate has the oldest historical evidence in Indonesia that is still intact the palace. Which is necessary to improve the facilities and infrastructure environment Kasepuhan Palace. A place of rest, cleanliness and comfort of the environment, even to the toilet into votes for them.

In this regard, the Head of Disporbudpar Cirebon, Hayat said also that Cirebon has the slogan "The Gate of Secret", it deserves to be an international tourist destination city. Moreover, with its diverse cultural and tourist owned. Cirebon as one of the international service is evidence of progress for the city. By doing so, the world community will know the characteristics of travel in Cirebon complete with historical aspects.

The appeal of Cirebon in view of tourists started to show a positive development. A total of 277 foreign tourists are predominantly from Europe and America, visited a number of tourist sites, including the Palace Kasepuhan Cirebon. Sultan Sepuh XIV Palace Kasepuhan Cirebon, PRA Arief Natadiningrat delivered, the presence of 277 foreign tourists using the cruise ship, a proof that Cirebon has become an international destination. Furthermore, Arief said that the arrival of the tourists is not only able to increase tourism in Cirebon, the community's economy is also good businessmen travel, batik, artists, pedicab drivers, and culinary entrepreneurs.

The presence of a cruise ship in the port of Cirebon was not the first time in this city. Since 1998, the palace had put an ad in one of the international magazines to promote the city of Cirebon as one of the international tourist routes. Since then, the yachts from abroad are coming to Cirebon to enjoy a variety of historical relics, artefacts, food, and art.

One source of local news, *Cirebon Trust*, an online depicts also tourists visiting the Netherlands and the United Kingdom in Cirebon as an international tourist destination, that hundreds of overseas travelers coming from the Netherlands and the United Kingdom using the cruise ships have docked at the Port of Muara Jati Cirebon city to visit tourist attractions in Cirebon. They get around by using transport tricycles (becak), which rely on human power. They visited historic locations, including the Palace Kasepuhan and old buildings from the Netherlands. The tourists are very impressed and in awe of the building and historical heritage in the city. Michael John, a tourist who came from England Wales said that "this is very wonderful, it is beautiful". (*www.cirebontrust.com*, September 20, 2014)

Cirebon as a tourist destination should be prepared for the arrival of foreign tourists in large numbers in addition to the five countries visa-free short visit since January 2015. An additional five states, namely China, Japan, South Korea, Russia, and Australia, which is the main market of Indonesian tourism .

President of Pacific Asia Travel Association, Purnomo Siswoprasetijo (2014), said that the entry into force of the visa-free short visit will certainly increase the number of tourists from the five countries. For the city of Cirebon, traditional tourists from China is certain to be attracted by the region once visited by Admiral

Cheng Ho, who had anchored in the port of Muara Jati Cirebon in 1415 AD. Even Cirebon city with its wealth of heritage such as the palace and the other, also amaze travellers European origin. As for the rating of Japan and South Korea, attractions spa in Kuningan regency could be a tourist destination that is highly anticipated. West Java region with all its cultural wealth, natural and other potentials can be the main goal of foreign tourists to Indonesia, not just Bali.

The agreement at the same time correcting long-term programmes that target the government of West Java world-class tourist destination by 2025. The agreement followed a Sepuh XIV provoked Prince Kasepuhan, Sultan Arief Natadiningrat. Arief stated:

> If the West Java became a world-class tourist destination by 2025, so over time. Not necessarily our age until that year. We should be confident and optimistic Jabar with all the wealth of cultural, natural and other potentials, should become a world-class tourist destination in 2018. Moreover, infrastructure ranging from railways, airports and ports, fully owned by Jabar. It is still to be done the revamping of all aspects. But if we all move together, the will and determination, nothing is impossible. (*www.pikiran-rakyat.com*, November 13, 2013)

Thus, the embodiment of Cirebon as a tourist city needs energy from all sides. Indicators include a tourist town people courteous, friendly, serve visitors well. Besides facilities for tourists who come available so they are comfortable and quiet to enjoy Cirebon. Therefore, the palace will revitalise Kasepuhan Palace and a number of historic sites, namely Masjid Sang Cipta Rasa, Sunan Gunung Jati and Cave Sunyaragi. It also changed the Mosque Sang Cipta Rasa and Tomb Sunan Gunung Jati into the Islamic Center, so the convenience and safety for visitors are met.

Meanwhile, Kardianto, a visitor to the Mosque Sang Cipta Rasa said from Jakarta in Cirebon, Cirebon potential for being a tourist town has great potential because the area has several historic relics, such as the Palace Kasepuhan, Kanoman, Kaprabonan, Sang Cipta Rasa Mosque and Tomb Sunan Gunung Jati. Kardianto said that, "in need of improvement of service in both the public and the government and managers of historic heritage, in order to entice visitors to come to New York because he had a religious tourism should be developed" (*http://travel.kompas.com*, August 3, 2013).

4.4. Cirebon as a Islamic Tourism Destination Friendly

Islam as a religion rahmatan lil 'alamin encourages activity "trip" as part of the tourist activities. Muslims generally consider themselves closer to God while on the go and pray more effectively when travelling than when done at home. According to Timothy & Olsen (2006), Muslim travellers eager to travel not only for religious purposes but also in terms of business objectives, visiting friends and relatives. Muslims also practice a unique behaviour in terms of food consumed, the company and also facilitate all the tourist activities that they do.

Islamic Tourism is a new ethical dimension in the field of tourism in the form of values generally accepted as the high standard of morality and decency. It also means to respect the local traditions and beliefs, as well as care for the environment. This is a new outlook on life and society. The concept gives a new meaning of the urgency of the values in people's lives when rampant consumerism and providing all the use and abuse of selfishly. It also fosters understanding and dialogue between countries with different civilisations and efforts to know the background and heritage of different communities (Hassan, 2004).

While the economic concept, Islamic tourism is a concept that is oriented to the extension and expansion with a focus on the importance of tourism to the intra-Muslim and intra-Arab in terms of market entry of new travel and tourism

destination. The concept of Islamic culture for tourism includes visions and ideas that describe the entry of religious sites-Islamic culture in tourism education programmes and confidence building elements. While the concept of religious-conservative Islamic tourism has not articulated theoretically. But a variety of opinions and comments in the discussion about the future of tourism in the Arab and Islamic world as well as several hotel management practices indicate that the articulation and implementation are only a matter of time. (Ala-Hamarrneh, 2011).

As for Timothy & Olsen (2006) asserted that the Islamic tradition encourages travelling in groups to fill the holiday to remote places. Religion has provisions related to the type of accommodation options and facilities for a holiday that will be consumed. For Muslims choice, the especially hotel features a swimming pool with separate gender and recreational facilities, place of worship or a hotel located near the mosque. Additionally, restaurants must provide kosher food produced in a manner consistent with the provisions of Muslim consumption.

Duman (2011) illustrates that Islam covers also travel tourism activity Muslim with a beach destination for relaxation and entertainment interests which are managed by a hospitality company that applies the principles of the Shari'a. Categorization connected tourism with the goods and services that are designed, produced and presented on the market in accordance with Islamic tourism or tourism lawful (halal tourism). Such as the use of common terminology in everyday use such as trips are permissible (halal trips), hotel, airline, food, and more. The concept of halal, which means "permissible" in Arabic, not only applied to food but includes products in accordance with the Shari'ah (shari'a compliant) ranging from matters facility provided banks such as cosmetics, vaccines and tourism.

Crescent Tours states that Islam offers travel tour packages and destinations that are specially designed to meet the needs of Muslims. Thus, countries around the world should begin to enter the Islamic tourism market by ensuring that Muslim travellers equipped with optimal service during their journey and were able to perform religious obligations while on vacation.

Tourism has traditionally been closely associated with religion has served as a strong motive for travelling. Religious buildings, rituals, festivals and religious events are an important tourist attraction for them as followers of a particular belief system (Henderson, 2003). The evolution of tourism in Europe and the Middle East revealed a different pattern most associated with religious doctrines (Ritter, 1975). Today, research has been conducted to identify the relationship in various aspects of religion and tourism. The commercial potential of religious tourism market has also been highlighted in Muslim countries (Bywater, 1994; Russell, 1999).

Factually, Islamic tourism is a new tourist destination in the world today. There are 54 Muslim countries in the world which are largely located in the main point in this world. Because of the importance of the geographical and economic aspects of Muslim countries, tourism is increasing day by day. Islam will become famous tourism in the countries and the whole world. Islamic Tourism is not the kind of tourism, in terms of tourism secular. Tourism will help to extend the prospects for intellectual inquiry.

Some scholars have described this as a tourism religious tourism which consists of two types of tourism, ie tourism as part of religious obligations and tourism as a scientific inquiry that develops widely. The purpose of this tour to get the blessing of God and other destinations that provide an attraction for tourists. Islam has encouraged tourism so that people can follow the rules of life and gain experience and maturity. For example, Muslims from Andalusia to China, India, Persia, and Turkey visited Indonesia as part of God's command to seek employment and gain

knowledge (Jubair, 2002). Thus, Islamic tourism has a major impact on tourists and travellers as well as the Muslim community.

Meanwhile, the fact that the concept of sharia hotel is a relatively new concept has resulted in debate and confusion on this subject. Currently, the literature that discusses the concept of Shari'ah relatively small hotel. Hotel Islam is also known as Sharia-compliant hotel (according to shari'a), but the term is not widely accepted in academic or industrial environment.

According to Yusuf (2009), Sharia means the path to be followed by Muslims. Therefore, Shari'ah hotel can be defined as hotels that provide services in accordance with the principles of Shari'ah. Hotel Shari'ah is a hotel that is not only limited to serve halal food and beverages, but operational throughout the hotel is managed based on Islamic principles. However, there are no formal criteria for this concept even in the Middle East, but only the scrutiny of statements made by industry practitioners and analysts revealed broad agreement on the completeness of the attributes of the hotel.

The characteristics of Shari'ah hotel, Henderson (2010) gives the following details: no alcohol, no kosher food (according to Islam), al-Quran and prayer paraphernalia in every room, the bed and the toilet was positioned so as not to face the direction Qibla (kaaba-Mecca), a decent bathroom, there is a place of prayer, entertainment Islami, the hotel staff takes precedence Muslim, clothing employees courteous and ethical, recreational facilities, separate for men and women, the separation of men and women (not mahram), there is a code of conduct for guests and shari'a-based funding.

In particular, the hotel occupancy rate (occupancy) in Cirebon increased by 10% -15% annually. Arts and culture, that is what contributes to the increase in hotel occupancy. Abidin Aslich, Department of Tourism Culture, Youth and Sports Cirebon, says that the number of tourists who stay in hotels aims to enjoy a holiday by viewing a number of historical attractions, art and culture. For the foreseeable future, the priority will be devoted to the arts and culture, because it's been focused on trade and services (*www.traveltextonline.com,* October 15, 2014).

Meanwhile, the entrepreneurs of hospitality services requested the City Government Cirebon to reproduce arts and cultural events to attract tourist traffic. Because every art and cultural events are held regularly (annually) is expected to attract tourists who will have an impact on the increase in hotel occupancy in the area.

Meanwhile, another potential Cirebon is handicraft industry in collaboration with local craftsmen. For example, in the village of Toll Astapada near Cirebon West into the area with the multi-dimensional shell craft, namely craft centre with raw materials made from shellfish. Even this craft industry into one of the potential in developing the creative economy in Cirebon.

Other multidimensional aspects generated by Nur Handiyah, a craftsman of art which has been producing a variety of products in addition to accessories of mussels, but also furniture such as tables and chairs, lamps, glass, even a human statue beautiful. This craft embellishments on be some hotel in Cirebon.

In order to socialise shari'a travel, Sultan Arief Natadiningrat confirms that should Cirebon is one of the "halal tourism" in Indonesia, Cirebon residents because the majority of Muslims. Moreover, Cirebon is an area that is relatively ready to become one of the cities "halal tourism" in Indonesia. Therefore, Cirebon very precisely into the city 'halal tourism', instead of Bali (*http://jabar.pojoksatu.id*, March 29, 2016).

5. Conclusion

The tourism industry and creative economy in Cirebon can not be separated from the historical aspects of growth and development of Cirebon called silk road, especially in the spread of Islam through trade. To reposition Cirebon as silk lines required the development of the tourism industry to optimise the full potential of such cultural heritage, history, as well as the creativity of the community are tangible results of arts, crafts and culinary. Interwoven are tightly finely grown since the beginning of the development of Cirebon makes this town has a unique form of diversification of the tourist attractions, culture, ethnicity, religion, history, until the creative economy can be visited virtually every corner of the region in, especially religious tourism that makes Cirebon as a city friendly to tourists. Of course, proper management in the field of tourism can succeed "Cirebon Visit Year 2018."

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