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Religious Heritage Tourism and Creative Economy in Cirebon: The Diversity of Religious, Cultures and Culinary

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Abstract. Cirebon has an element of completeness in tourism management. Religious, heritage and tourism is a combination of three industry from the perspective of economics that play a role in the development of tourism and has the potential to encourage people's creativity in the economic sector. With a qualitative approach, this study confirms the religious heritage and the creative economy tourism the icon for Cirebon in developing the tourism industry, including travel and religious culture as well as a variety of culinary and crafts.
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1. Introduction

Cirebon[1] is the *City of Shrimp* (Kota Udang) and *Kota Wali* also called as *CarubanNagari* (marker mountain Ciremai) and *Grage* (State Gede in Cirebon Java language means that a vast empire). As a regional meeting of the Javanese and Sundanese culture since centuries ago, people used to use two languages Cirebon, Sundanese and Javanese.

Name Cirebon is derived from the word Caruban, in Sundanese means a mixture (for Cirebon culture is a mixture of Sundanese, Javanese, Chinese, and elements of Arab culture) or can be derived from the word Ci, which means water or river and Rebon meaning shrimp in Sundanese (because shrimp is one of the fishery Cirebon).[2]

Municipality of Cirebon Northern Territory restricted Kedung Pane River, toward the west bounded River Flood Canal, Cirebon, the south is limited Kalidjaga River, East of Java Sea is limited. Most of the territory is lowland with an altitude between 0-2000, while the slope between 0-3% 0-40% which is an area of the special city, 3-25% and 25-40% transmission area is the periphery. The city is traversed by several rivers among Kedung Pane River, River Sukalila, Kesunean River, and the River Kalijaga.

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Travel information from local newspapers, Radar Cirebon (Tuesday, December 17, 2013), provides an illustration of the phenomenon of pilgrimage travel in Cirebon heritage one of the following:

> "Day off midday, Sukadi, 55 years old, one of a pilgrim, with humility 'pronouncing the sentence la Ila ha illa Allah wards Pesambangan tomb complex of Sunan Gunung Jati, Mount Sembung, Astana village, Gunung Jati subdistrict, Cirebon, West Java. His voice hummed, echoing across the tomb complex. It has been more than an hour they read Tahlil, Yasin, and Salawat Prophet in the tomb complex in November 2013. They believe the spirit of Sunan Gunung Jati are buried there to help them get closer to God, to give the blessing, and clearing the road of life. Hopefully get a blessing. To get karomah it, Sukadi put a water bottle in front of the door Lawang Aqua Gedhe place to pray. He believes during the prayer ritual takes place, the water in the bottle will get an abundance of spiritual energy, which, if taken, God willing, will be able to help cure sick siblings."

In Cirebon, there are many Islamic pilgrimage sites.[3] One of them is the tomb of SunanGunungJati. The tomb complex of 5 hectares which has been more than six centuries it consists of nine levels of the main door, the door "Lawang gate" in the first level, the door LawangKrapyak, LawangPasujudan, LawangGedhe, LawangJinem, LawangRararoga, Lawang Glass, LawangBacem, and Lawang Lotus at the top of the ninth. Tourists are only allowed to visit until Pesambangan ward, at the door LawangGedhe, at the level of the fourth door. While the fifth door until the ninth locked tight, only occasionally opened specifically for members of the Royal family of Cirebon, or people who got special permission from Kasepuhan Palace Cirebon, or at certain moments like on Friday Pon night (malam Jum'at Pon), Maulud Prophet, GerebegEid, and GerebegEid al-Adha.

Hasan, Interpreter Lock SunanGunungJati (Radar Cirebon, Tuesday, December 17, 2013):

> Interestingly, in addition to Muslims, many Chinese citizens also visited the grave of Sunan Gunung Jati. At the cemetery they pray, burn incense, and give alms to beggars around the site. One wife of Sunan Gunung Jati, named Ong Tien Nio, was the daughter of the Chinese Emperor Yung Lo. Thus, the presence of Chinese citizens here to make pilgrimage to their ancestors as well. The native pilgrims pray in Lawang Gedhe the front door, while the Chinese pilgrim pray and burn incense in front of the cubicle door Merdhu Lawang."

Travel to Cirebon is synonymous with travel religious,to visit heritage sites of SunanGunungJati. During the reign of the Hindu kingdom, Cirebon less important. Cirebon has been included in the map history, could not be separated from the story and the role of SunanGunungJati. Traces the spread of Islam by the trustees is still a pilgrimage destination that reaches thousands of tourists. Among these four buildings palace in Cirebon is Kasepuhan, Kanoman, Kacirebonan, and Keprabon, all descendants of SunanGunungJati. After the death of SunanGunungJati, in 1677, the Sultanate of Cirebon broke into three indigenous stakeholders, namely Sultan "Sepuh", Sultan "Anom", and "Panembahan", each in charge of its own territory, namely the Palace Kasepuhan, Kanoman, and PengguronKeprabon. In the next period, Kanoman broke and gave rise to a new palace, which Kacirebonan.

In addition, Cirebon has lots of potential to be developed into a creative economy that is managed by the community in the region as is done in Bandung. The economic potential of creative owned Cirebon among other fields of tourism, especially cultural tourism, culinary variety and crafts that can be developed into a creative economy sector. The market segment of a number of products owned Cirebon pretty much starting from Jakarta, Bandung, Tegal, Brebes and Cirebon Region III area itself.

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Packaging problem remains a constraint that results in the growth of the creative economy in Cirebon not maximized in addition to the problem that must be resolved include issues prasasrana supporting facilities and an increase in the creative economy.

This article will answer how Cirebon positioning itself as a city that has such historical and cultural heritage sites, tombs, mosques, and the palace, which is still visited by national and foreign tourists. As for the economic side will explain the potential Cirebon people who have the creativity in arts, crafts to culinary characterizes this city.

2. Review of Literature: From Heritage to Religious Tourism

In tourism studies, motivation, behavior, and tourist perceptions related to the perception of the site itself. Site as part of the heritage is the basis of a phenomenon called heritage tourism, and they are distinguished from others by their behavior. Therefore the "heritage tourism" which explored here does not have to include people who visited the place "just because it's there", or they were primarily motivated by the desire to learn. Thus, the study of heritage tourism as part of tourism not only in spaces expressed by experts or other stakeholders, but also into the "cultural site". Instead, the type of tourism can be classified into subgroups with main motivation for visiting cultural heritage that is based on the characteristics of a place in accordance with the perception of tourists towards their own heritage.

Graham (2000) notes that when the cultural heritage as "heritage" and “culture” is regarded as an economic resource and capital, eventually this reason that serve as the legitimacy to make culture and cultural heritage as a product in the tourism industry. In view Shackley (2001), travel and cultural heritage which is offered as a commercial product closer to the truth.

Ashworth *et.al* (1994) states that the use of "cultural heritage" or the cultural heritage as a product that is ready to be consumed on the tourism industry is still relatively new, particularly by professionals tourism and scientific circles began around 1990. The idea of the use of cultural heritage as a product was also preceded the existence of the main purpose to provide the satisfaction rating, mempersembahaneksperiens the needs of travelers. The pattern of approaches is a product and marketing approach that is balanced with a combination of interest between preservation and management of cultural heritage as a tourism commodity (I GustiBagus Rai Main, 2006).

Therefore, Christou (2005) indicated that heritage tourism is an industry. This notion refers to the modern activities that can be planned, controlled and has the objective to produce or market products on the market. Heritage and tourism is the combination of two industries, namely the 'heritage' that acts to change a location to the destination and 'tourism' which is the realization of economic activity (Kirschenblatt and Gimblett, 1998: 151; Urry, 1990: 90; and Smith, 2006: 13).

Weiler and Hall (1992) states that, the current rating is not more interested in an exclusive tour that focuses on the sun and the beach location. They are more eager to discover, participate, experience, learning about the daily life of purpose. Therefore, cultural heritage tourism has developed differently in academic academic environment (Robinson and Novelli, 2005).

Culture is a broad concept that includes everything that defines the way of life of the community for tangible and intangible elements. There is a difference between cultural tourism and heritage tourism, such as heritage tourism focuses on cultural resources while focusing on the cultural tourism and cultural way of life

that surrounds the community. Many writers see the heritage tourism becomes part of cultural tourism field (Smith, 2003).

Silberberg (1995: 361) states that a heritage and cultural tourism is a form of tourism with visits of people from outside the community in whole or part by developing an interest in history, art, lifestyle or heritage offerings of the community, region or institution. Robinson and Novelli(2005) has identified since establishing the diversity of products and experience the heritage tourism (cultural heritage tourism) can be divided into sub-categories that are smaller or defined by a particular type of object or event. Vuconic (1996) states that religious tourism and pilgrimage is part of tourism activity. Travel for purposes of religion may be the oldest and most common type in the course of human histories.

In addition, Timothy and Boyd (2003) argues, the growing importance of religious heritage tourism can bring economic benefits to the local community. Traditionally, religious motivations align with motifs pilgrimage tour like visiting the places where a person is expected to fulfill religious obligations, obtain forgiveness of sins, pray or seek a cure for the disease. In addition, Khamouna and Zeiger (1995) states that the benefits associated with the development of religious tourism is not only economic motives. Religious tourism also offers the opportunity to reduce tensions and prejudices, encourage changes in attitudes and bridge the gap between different cultures through contact with other cultures.

Many authors seem to believe that the cultural or religious heritage tourism is not the category and not the same thing in the form of two types of this travel as a kind of unique tourism with cultural resources and how a growing culture are combined together. Moreover, they also argue for the similarities and contrasts between cultural tourism and heritage and how the two are related to religious heritage tourism. The phenomenon seems Cirebon travel in the form of a combination of cultural heritage and tourist travel religious heritage that can be found on the websites of cultures and religions, one can not be separated in meaning of local religious and cultural life of Cirebon. One of them, a pilgrimage tour to the grave of SunanGunungJati is the legacy of a religion with many pilgrims from Muslim and Chinese, as well as cultural heritage as seen from a building site and the existing architecture.

Judging from the tourist destination is the motivation for tourists, as classified by YanivPoriais, Richard Butler, and David Airey (2003), then the perception of tourists visit can be classified into several groups of visitors, namely: 1) visits to tourist sites contribute to education or study purposes; 2)visit the site to motivate yourself emotionally; 3) during the visit of the tourist feel of heritage own picture; and 4) a visit to the site showed a sense of pride.

This is contrary to the existing approach as disclosed by Yale (1997: 32), that "tourism is centered on what we have inherited, which could mean any object of historic buildings, artwork, and beautiful scenery." All forms of tourist destinations the same form of visits to the site (groups 1, 2, 3, 4). For the record is the group's goal 4 which shows a sense of pride. Although this reduces the scale, this leads to a better understanding of the tourists that differentiates it from other groups (Poria, Butler and Airey, 2001a). Balcar and Pearce (1996:211) identified it also minimizes the line of thought that tourism historical relics can be "heterogeneous phenomena" and Glen (1991) argues that prevent the classification is not systematically on parts and elements of tourism as a "legacy" , because people are not sure what this means is therein.

McIntosh and Goeldner (in Pitana and Gayatri, 2005: 52) distinguish the tourist motivation motivation into four categories, namely:

a. Physical motivation, the motivation related to physical activity, such as sports, beach recreation, entertainment refreshing, and other motivations that are directly related to health.

b. Cultural motivation, ie motivation can be identified through a desire to know more about an area, music, art, folklore, dance, painting, as well as their religion.

c. Interpersonal motivation, motivation related to the desire to meet new people, visiting friends or family, abstain from routine or searching for new experiences are different.

d. Motivation prestige and status, which is the motivation related to ego and personal development needs, such as a trip for business conventions, studies, and related to hobbies and education. The desire for the award in the form of attention, knowledge and good reputation can be met during the trip.

In general, people want a balance in his life. Psychologically, it can be explained that the human need to balance in life is reflected in efforts to balance, for example between work and rest, awake and asleep, moves and relaxing, income and expenses, work and family, freedom and dependence, social needs, as well as risk and security, Humans tend to want to leave the routine on the sidelines of life by making tours to refresh the body and soul, giving vitality, and giving new meaning to life (I GustiBagus Rai Utama, n.d.).

Based on theory Maslow, and travel can be motivated by the desire to improve health such as wellness tourism, medical tourism, and the like. Sightseeing trips can also be driven by the physiological needs, safety needs, esteem needs, to the needs of self-actualization. Huang and Hsu (2008: 267-287) notes that there are human needs that have not been included in the five hierarchy, namely the need art, curiosity needs, and needs to be understood by our fellow human beings, but in the context of travel, the need for a big influence on decision someone to travel.

For more details, YanivPoriais, Richard Butler, and David Airey (2003) developed a form of segmentation of tourists in visiting heritage sites which can be used also to know the motivation of tourists visiting tourist sites, including travel in Cirebon, namely:

1. Tourists are not aware of the attributes of historical sites;

2. Tourists are aware of the attributes of heritage sites, but other attributes are motivated to visit the site;

3. Tourists are motivated by historical heritage attributes, but do not consider these attributes to visit the site as part of the historical inheritance of their own;

4. Tourists are motivated by historical heritage attributes of the site, and consider the site as part of the historical heritage of their own.

At this stage it is important to specify that, although some studies can identify differences in motivation visits by tourists, it can not be said that one group has or does not have a legitimate need by tourists themselves and their motivations. As for the states of FyallGarrod (2001: 1051), no effort that shows the attractiveness of the tourist attractions can be "satisfying travel experience just for tourists who consider it as part of their own heritage". However, they found groups of tourists may differ in many ways the visit, and it is useful for the pegelola site to be aware that there is a difference between historical heritage owned by visitors and tourists in places of historical sites.

Waitt (2000:836) states that it is important to understand that the environmental heritage, a place that "serves not only to attract tourists from those who want to understand the past, but also for entertainment, relaxation, or shopping". For some people, such as the tourist attraction is a space that relate to them on a personal level and this distinguishes it from other people who came to the place.

Boniface and Fowler (1993) and Timothy (1997)notes that, this approach supports heritage tourism study that showed that the understanding of traveler behavior should be included also the understanding of the relationship between individuals and the artifacts or space. Therefore, historical tours derived from the relationship between supply and demand. It is not so much its own attributes, but the perception of tourists is very important to understand.

To confirm mainfindings and provide a better basis for generalization, it would be useful to test this approach to heritage tourism in various types of tourist locations, particularly in Cirebon. For example, by understanding globally on the tourist attractions that presents a feature of history (such as the tomb of SunanGunungJati, Mosque Sang Cipta Rasa, the Goddess of Mercy temple (Wihara Dewi Welas Asih), KeratonKasepuhan, and cave Sunyaragi). Some tourists consider that this historical heritage as a part of their heritage, some historic sites with a high level of awareness of the history of them, while others may have a low level of awareness of their historical attributes.

Approach to religious tour supporting the idea that the island tourist traffic patterns have to do with the personal characteristics of tourists, tourist sight, and meaning space tourist on different tours. This indicates that the reflection characteristics of the tourists can be made in reverse. A study can be done at the individual and community levels, and may involve, for example, identify the group and changes from time to time to investigate patterns of behavior. A possible areas to conduct such research had been a conflict zone. For example, one can test whether Dutch tourists who went to the area of Cirebon have a different attitude towards this historical location of other European travelers who have never colonized this area of Cirebon.

3. Methods

The study of religious heritage tourism located in the city of Cirebon and Cirebon, West Java Province, Indonesia uses a qualitative approach that focuses on cultural relics and religious practices of the community in the form of a pilgrimage and travel, as well as the creative community economic practices that existence Cirebon and its surroundings. The phenomenon of cultural tourism and religious tourism, unified and adaptive-interactive with people's religious practices and the potential of the creative economy that is making Cirebon as a travel destination for national and international travelers.

Tourist sites visited by tourists become an important part in data collection by observation and interviews to explain the perception of the experience rating. In this case, Poria, Butler and Airey (2002) notes that this way could be found that some people who rate the site as part of their own background are motivated by a sense of religious duty. It may be useful to investigate whether or not rating identifies yourself as a tourist though those obligations. In such a situation, the question is whether they see this as a travel experience. This may clarify whether they participated in a social obligation than recreational experiences.

Poria, *et.al* (2001) states that the study of this religious tour will expose some subgroups could be considered and examined again based on the relationship between perception and behavior rating. This indicates that other subgroups may be no unique and separate. For example, is there any real difference substantially between mountain tours (East, 1996), a tourist village (Kastenholz, Duane and Gordon 1999), tourism or agriculture (Clarke, 1999).

Therefore, Poria, *et.al*(2001b) notes that this study confirms that there needs to be a strong theoretical background to establish sub-groups, not only the presence of people in a certain space, involvement in certain activities, or general socio-

demographic characteristics. These classifications can be useful for the purpose of tourism marketing; however, at the same time, they can cause confusion in the theoretical understanding by highlighting the relationship may not be the core of the behavior. Investigative approach and participant observation can explain these subgroups will lead to a better understanding. It also supports a line of thought, as confirmed Prentice, Witt and Hamer (1996: 2), that clarification travelers's experience must be "grounded in reality", i.e. the tourists themselves describe it.

Exploration presented in this study may help to management of tourist attractions. As suggested, it has different meanings for different travelers. Therefore, Poria, *et.al*(2001a) argues that the management of the site in the form of tombs, mosques, palace, sea, or cave as a tourist in Cirebon certainly distinguishable from one another. Understand the profile of the tourists in relation to what is said should lead to better management. Poria (2001b, 2001c) notes that recognition and identification of these differences can cause managers to make changes to your sites marketing process, the price system, and the interpretation provided.

Marketing research such as that conducted by experts, as disclosed Kotler, Bowen and Mak (1999), shows that these differences should have implications for the marketing process in general and for advertising in particular. Therefore, Teo and Yeoh (1997) noted that the differences in the perception of the historical legacy associated with any personal motivation.Those responsible for such places that need to be aware of the two types of market tourism, namely: *first*, the people who come to see historical artifacts for the purposes of study or for pleasure (motivational excursions) (Crang, 1996); and *second*, those who come emotionally involved in an experience. This information could have implications in advertising, especially if the relationship between the rating and what you want to deal with personal characteristics. For example, tourism brochures are generally available in different languages, but the context is the same on every translation. In particular attraction, there may be a place to provide different interpretations related to perception and expectations.

Thus, this study may provide some important contributions in building the body of theory. First, this study shows a new working definition that can be used by other researchers, by emphasizing the relationship between the perception of tourists to the sites and historical heritage attributes. Secondly, there is a difference between a rating based on their perceptions and this causes differences in behavior. Thirdly, there are things that are mandatory on some holidays. This makes a contribution to the theoretical background to provide the difference between the views of individual experiences in traveled as a sporting or non-recreational or tourist activities undertaken in free time or non-leisure time. This can prove to be helpful for the development of the theory and the relationship with disciplines such as, recreation, geography and psychology.

4. Illustration of Religious Tourism and Creative Economy in Cirebon

The study of the religious heritage in Cirebon torurism quite unique views of the phenomenon of tourist sites, cultural diversity, ethnic, religious, even the kind of diverse historical heritage. Therefore, Cirebon could be one of the destinations of tourism. By having some of the palace, for example, one of the cities in West Java, Indonesia can be developed into a tourist destination.

This was expressed by Sultan Sepuh XIV, PRA AriefNatadiningrat, in the Palace Kasepuhan Cirebon, that Cirebon has now developed into a tourist destination culture. In 2013, for example, many tourists from the Netherlands,

Europe, America, and Asia visit to this place. Palace Kasepuhan as a cultural center and is now a tourist attraction. The palace has an area of approximately 25 hectares. Palace also has a museum of antiquities. Whereas, before not many people are visiting Cirebon. The city is only used as a "transit point" for tourists who will move on to the next city. If the first dilewat from Jakarta and Bandung to Yogyakarta, Solo and Bali, but now they stopped at tourist sites. In fact, the students ranging from kindergarten, elementary, junior high school do also excursions".

Cirebon as a location for cultural tourism also began to develop into a culinary tourism and education. This is illustrated well by Prince Arief that:

> Research S1, S2, S3 is already a lot. This month there how the research. So every year there must be research, either S1, S2, S3 from home and abroad. Furthermore, the streets take the train from Jakarta 6am, 9am until, at 6 home again. That's an awful lot almost every day. Culinary then discharged to Batik Trusmi to Sultan and others. Before becoming a cultural tourism, culinary, even education, Cirebon formerly known as a tourist destination of pilgrimage. Before any existing tourism tourist destination of pilgrimage. Of Banten, Jakarta and many overseas pilgrimages to Cirebon. There are three places of pilgrimage in Cirebon, the tomb of Sunan Gunung Jati, mosque Sunan Gunung Jati in front of the palace and the home of Sunan Gunung Jati. Although known as a center for the spread of Islam, but Cirebon very multicultural society, characterized by the diversity of the community there. Although we know at this Cirebon is the center of Islam but tolerance is very high. Hence, all ethnicities, all races, all religions her.

Based on the above information, Cirebon is an area that has a cultural heritage so that it can be used as sites for historical heritage (heritage tourism). Alzua, O'Leary and Morrison (1998), Herbert (1995) and Palmer (1999) notes that cultural heritage, is regarded as one of the most significant component and most rapidly developing into a tourism area.

Cheung (1999) suggests that it is referred to as something that needs to be managed, and Bennett (1995) notes that can be marketed differently. Meanwhile, Hewison (1987) and Nuryanti (1996) argues that the subject of increased interest from a variety of disciplines and studies that are considered useful for understanding the social behavior of individuals and society as a whole.

Conlin (2001) and Hewison (1987) notes that the study of cultural heritage is usually focused on the growth of cultural heritage as an industry, with those aspects that are often distinguished between cultures (Richards, 1996), natural (Hall, 2000), and the elements are built (Law, 1998). Because it focuses on what is generally called cultural heritage.

Salah satuwarisanbudaya di Cirebon, antara lain industri batik, that could be a manifestation of the value of commodities and the creative economy for development of tourism in Cirebon. During his visit to Kota Udang, Cirebon (June 19, 2014), Jokowi (President of the Republic of Indonesia, in this time) revealed plans to integrate tourism with Bandung – Cirebon. In his view, open broad opportunities for tourism in Kota Udang (Cirebon) to integrate it with the Flower City (Bandung). Culture-based creative industries such as batik clothing should be linked to tourism making tourism the city of Bandung to Cirebon should be integrated. Travelers in Bandung also must be pulled to Cirebon. We also need to prolong the tourist visits to Bandung and Cirebon, so the hospitality industry, in particular craft creative industries and transportation such as taxis must be prepared (*www.rimanews.com*,June 19, 2014).

Many aspects need to be considered in developing the tourism potential of this. By thinking and concentrating real solutions to the problems of tourism in the city of Cirebon. The development of tourism in the country requires a number of

improvements that led to the movement of the wheels of the economy for the welfare of society. Improvements needed include hygiene and health infrastructure, improved service at international airports, to strengthen the security aspect. It takes synergies ministries or agencies in addressing these issues one by one (*www.republika.co.id*, October 10, 2014).

The tourism development of an area will not be separated from the role of all parties in it. Not only, the local government, the community around the tourist areas is also a factor key to the development of tourism, so the synergy of the two sides will give a tremendous impact for the development of a regional tour.

Thus, Cirebon as a business center centrum of activity in case the night the tourists both domestic and foreign tourists, so that the necessary management and structuring. Structuring the business center of local communities should be encouraged to develop tourism in Cirebon include night markets traditionally sell all kinds of souvenirs typical, traditional food, performances of traditional dance, massage therapy, physiotherapy for relieving tired tourists after the tour, the management of city location associated with settlement of inns, hotels, and the like are directed at the area of the sub-urban or suburban to reduce kekroditan city, and the arrangement of the area attractions either given or natural or man-made or artificial can be directed at rural region or country-side.

5. Tourism Industry and Creative Economy in Cirebon

Regency and Cirebon are located in the path crossing West Java and Central Java provides its own advantages. Aside from being a transit town, the city is also a good destination as well as business travel. Trade is not unusual for residents of Cirebon. Cirebon has a government complex, complex shop, building plazas and malls and traditional markets. Although not a major, very significant purchase and sale transactions, khusnya for Cirebon city beats. Non-oil processing industry even recorded as the undertaking with a dominant contribution.

Admissions revenue (PAD or Pendapatan Asli Daerah) District Cirebon continuously improved in line with the implementation of regional autonomy by optimizing sources of funding that had been there, in addition to trying to create new sources of funding, both from the tax sector and corporate reception areas. In particular, tourism became the supporting sector for PAD acceptance and Cirebon regency.

One that can be done to increase tourist visits to Cirebon on managing the tourism industry and creative economy. The tourism industry is a collection of diverse companies that collectively provide the goods and services to travelers since he left his residence, on the way and returned home. Tourism as an industry has a component of natural resources, such as mountains, seas, waterfalls, rivers, and others.

The terms of tourist attraction has a component in the form of: first, culture, sites and areas of archaeological interest, buildings and historic monuments, places of historical meaning, museums, traditional and modern culture, religion, political institutions and education; second, traditions in the form of national festivals, arts and crafts, music, folklore, customs of life; Third, the natural scenery such incredible panorama and a region full of natural beauty, national parks, flora and fauna, wildlife, mountain resort, a resort on the beach; fourth, entertainment, recreation and amusement parks, zoos and aquarium ocean, nightlife, dining and cinema; Fifth, the appeal of other specialties, such as rice jamblang, culinary exist only in Cirebon.

Swarbrooke (1999) suggests that it is important to note also be the triggering factor affecting the economic efforts of the economic processes of tourism. In

terms of trigger factors in the tourist area becomes a reason for visitors or tourists to demand tercukupinya needs for tourism activities. The triggering factors of the economy related to demand tourism, the demand for goods or services at the level of the place, time and a specified price. The triggering factors are the reason for the transaction or economic processes related to the needs and desires of tourists. The triggering factors of the economy can be understood based on the level of demand that includes attractions, accessibility, accommodation, supporting factors and support facility. Various things into the terms of a tourist destination can be understood so as to create an ideal tourist location.

The triggering factors of the economy can come from such a variety of things. For example, a place of pilgrimage Tomb of Sheikh Sharif Hidayatullah (SunanGunungJati), that factor can trigger a background of economic needs, demands and desires of pilgrims. Things are becoming a trigger factor of the economy based on identification by researchers from the field, mainly through interviews with the pilgrims. *First*, pilgrims need foods and beverages. The need food and drink are absolutely necessary for anyone, including by tourist visitors. The need for food and drink to encourage the manager to establish some restaurants, canteens or the like with a wide selection of offerings, especially the distinctive patterned Cirebon, like Nasijamblang and EmpalGentong. From the needs of visitors to eat and drink, then there is the economic factors triggering their restaurant or cafeteria which bring benefits to managers. *Second*, the needs of the company will be meeting rooms and a hall for an activity or event. In some tourist attractions in Cirebon, like the palace area needs to have a concept that is devoted to the activities of the company, although in the vicinity had been standing hotel that could provide such needs. Support comprehensive facilities such as the procurement of the room and services to companies that perform these activities become economic drivers. Economic drivers of these cases resulted in benefits for managers and their economic transactions.

Other economic factors triggering related to the facilities offered from the tourist locations in Cirebon or there are special centers that support tourism activities. They could be the end of the training needs of making crafts from clay, arts training, training of batik-making, the need for children to play, the need to perform outbound, as well as shopping venues that provide a unique souvenir Cirebon as a souvenir. These needs can also benefit managers and surrounding communities.

Another important management associated with the development of creative industries in Cirebon that comes from the community itself. The development of creative industries is closely related to the management of the economic impact of tourism for the community in the form of opening the field so as to improve the standard of living. So, it is a contribution in the economy of the tourism sector in Cirebon.

In developing the tourism industry and creative economy in Cirebon, local governments have to plan and make breakthroughs to make it happen. While some religious tourist locations in Cirebon such complex SunanGunungJati, Kasepuhan Palace, Kanoman, Kacirebonan palace, KratonKaprabonan, Cave Sunyaragi, and others. Meanwhile, natural attractions can be visited at the foot of Mount CiremaiKuningan, West Java. Other locations include Sangkanhurip, Linggarjati, Bukit Gronggong, and others.

Cirebon has tourist spaces thatcomplete and a number of commodities to be developed into a creative economy. Cirebon tourism industry can be developed also through the palace. The Palace (keraton) is the epicentrum of culture. Traditionality and religiosity that has been initiated by SunanGunungJati has proven to be the dynamics of cultural and social institutions of the surrounding

community, among others a native (Java, Indonesian), Arab, Chinese, and Indian. Keraton also can give the character a unique culture to an area where the palace is located. Every element in it becomes media, materials and at the same time stimulated the driving force of creativity, taste, and imagination and spawned cultural dynamics. From the interactions that arise forms of culture that became traces the journey of human life. The traces were later studied, abstracted into the values of which later developed into a system of community (*www.pikiran-rakyat.com*, August 28, 2014).

To support the development of the tourism industry and creative economy in Cirebon, Cirebon regency government will rearrange Trusmi batik craft center as well as typical culinary center Cirebon. This policy will further strengthen the region as a center of icon Cirebon, having previously been known as a center of batik.

In essence, the policy aims to make all manner of unique culinary Cirebon regency in Trusmi. Therefore, not all dealers are one type of food could be in the area in large quantities. Each type of food, there should be a representative of the merchant. Interest arrangement Trusmi culinary center to introduce the entire range of culinary Cirebon there. Moreover, a number of types of food that has not been widely known and endangered.

In terms of sustainable development theory, this policy shows Cirebon tourism should be able to maintain the culinary culture as a product that does not become extinct. Culinary riches in Cirebon as a great potential to be developed. In addition to high flavor and no less than the foreign food that is currently flooded Indonesia, culinary Cirebon is also very complete.

6. Conclusion

Cirebon is a tourist town that became a travel destination of cultural and religious tourism and the creative economy. The diversities in culture, religion, and the creative economy as the essence in the development of the tourism industries. The diversity has implications for the development of creative economy that characterizes the society, so the culinary this city varied as the hallmark of travel in Cirebon. Heritage is often used as a valuable economic commodity, especially for the benefit of the tourism industry, while showing religious attitudes and religious behavior are the Tirrenus in the form of a pilgrimage. Religious heritage is an incentive for the development of tourism. Cirebon as a tourist destination has aspects of culture and religious heritage and the creative economy, the city is increasingly visited by tourists from around the world.

Notes

[1]Cirebon city is located at 6 ° 41'S 108 ° 33'E North Coast of the island of Java, the eastern part of West Java, Indonesia, extends from west to east 8 kilometers, 11 kilometers north to south with a height of 5 meters above sea level (including lowland). Cirebon city can be reached by road as far as 130 km from the city of Bandung and 258 km from the city of Jakarta. Cirebon city is situated at a strategic location and into a knot transportation movement between West Java and Central Java. It lies on the coastal areas make the city of Cirebon have plain areas wider than the foothill region. Size Cirebon city is 37.54 km2 with a predominance of land use for housing (32%) and agricultural land (38%). Cirebon many people who go abroad, working in Jakarta and major cities. They called the trip to Cirebon as a return home. While people are not genuine Cirebon, travel to Cirebon as a tourist. Cirebon offers guests fan culinary tours, cultural tours, and travel history. Similarly, travel information from local newspapers, Radar Cirebon, Tuesday, December 17, 2013.

[2] Most of the history of Cirebon Sultanate was found in a local Javanese chronicle known as Babad. Some notable chronicles that focused on the history of Cirebon are *Carita PurwakaCarubanNagari*and*BabadCerbon*. Foreign sources also mentioned Cirebon, such as Tomé Pires' Suma Oriental, written in 1512-1515. The later period of the sultanate documented from the colonial Dutch East Indies sources. Other than recording its own history, one of the royal houses of Cirebon, especially KeratonKeprabonan led by Wangsakerta princes, also actively recorded and researched the history of Java by collecting old manuscripts. See Tome Pires (1512–1515). "The Suma Oriental of Tome Pires: An Account of the East, from Red Sea to China". *Armando Cortesão*. Asian Educational Services, New Delhi 1990, 2005, 166, and Edi S Ekajati, *KebudayaanSundaJamanPajajaran*,YayasanCiptaLokaCaraka, 2005.

[3] As one tourist destination in West Java, Cirebon City offers many charms ranging from a historical tour of the royal glory of Islam, the story of the trustees, Complex SunanGunungJati in Mount Sembung about 15 miles to the west of the city center, Great Mosque of Cirebon, Taqwa Mosque, temple ancient buildings and relics of Netherlands.Cirebon is a palace at the same time in the city, namely KeratonKasepuhan and Kanoman. Everything has architecture a combination of elements culture Islam, China, and Netherlands. Characteristic of the palace buildings are always facing northern and there is a mosque nearby. Each palace has square as a gathering place, market and sculpture tiger in park or page forward as a symbol of King Siliwangi, the central character formation Sultanate of Cirebon. Another feature is the plate porcelain original China are so trimmer wall. Some dishes supposedly derived from Europe when Cirebon so port trade center island Java (https://en.wikipedia.org/wiki/Cirebon).

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