



## PLANNING OF RELIGIOUS TOURISM AREA OF GUS DUR TOMB INTEGRATED WITH REGIONALISM STRATEGY

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### ABSTRACT

Uncontrolled tourism development makes an area develops unevenly and causes changes of function that can harm the surrounding community. Thus, integration in an area is needed to form urban area plans. The development of tourist areas cannot be separated from the change of function that leads to the changes in areas that develop unevenly. For example, a change of lifestyle makes people initially gathered in open spaces move to areas with certain interests. So, the integration between spaces is an important concern in the scope of region development. These corridors can become open spaces that improve the quality of tourist areas. This research aims at identifying the potential development of the religious tourism area of Gus Dur Cemetery in Jombang City with a regionalism approach. It includes activities, facilities, and several symbols that increase the value of the place. The research method employed logical argumentation on which the research relies on argument as a reference in aspects and results of research. The data collection techniques are interviews, observations, cognitive mapping, and literature studies. This study shows some activities that need to be developed; providing an open space to support the community activities, providing facilities that make the value of a tourist area can increase economically, developing new symbols, developing religious tourism areas, and arranging landscapes.

### KEYWORDS:

Change Functions, Cognitive Mapping, Integration, Logical Argumentation.

### INTRODUCTION

Indonesia is a country that has a wealth of various cultures, races, tribes, religions, and others. The differences existing in the society will trigger the issue of conflict that arises in society and cultural diversity. Culture is often inseparable from a conflict that has individual interests. Local cultural development having custody interests as the goal can harm the community and the surrounding environment. Changes in function lead to the changes in areas that develop unevenly. In urban science, it is often referred to as urban land competition that results in a shift of people's lifestyle. These people are originally gathered in open spaces, but now they move to other areas with certain interests. It shows the function of public open space as a gathering place for the community. So, integration between locations is an important concern in the scope of a region development.

Jombang is a district or small town with a prominent aspect in forming the city. It is used as a center of community activity and has historical experiences. Many people know Jombang as a religious city because many boarding schools are built

in Jombang and, it is the tomb of a great figure, KH. Abdurrahman Wahid or often called Gus Dur. He was an Indonesian politician and Islamic religious leader who served as the 4<sup>th</sup> President of Indonesia. The typical preservation of the Jombang regency is an important aspect in showing the local identity of Jombang regency. According to Khotimah [1], the religious tourism complex trigger the problems in the change of functions related to local activities that affect socio-cultural changes due to tourism, which is seen from the local community's traditions. Local people are busy with their daily activities after religious tourism was created in the Tebuireng area. Because of their busyness, the local people who have opened trading stalls in tourism destinations could not attend the event like the joint activities held by the local community village. Many of them cannot participate in the event because it is carried out on holidays. On holidays, the Tebuireng area is very crowded with tourists. The number of tourists makes the local community who manage a business around the tomb cannot participate in the activities.

With the exposure in general, the scope of tomb complexes as religious tourism destinations changes the function of space related to local activities/cultures

that are abandoned due to some aspects of changes in communal activities. Gus Dur's tomb complex as a religious tourism destination is expected to form regional elements that can be used as foundations in a religious tourism design that affects local elements of the integrity of the tourist complex with the surrounding environment. The design of Gus Dur's tomb complex as a religious tourism destination is created to be a prototype of the area development containing the local character value obtained from local elements of the tomb complex as the tourism destination preserved by Jombang Regency. It produces value in the form of aspects that can be applied in the Integrated Design of Gus Dur Tomb as the Religious Tourism Destination with a regionalism approach [2].

Tourism is also divided into several types of religious tourism based on the tombs. Religious tourism is associated with a trip made by individuals and groups to the places and institutions, and it is considered important for spreading Islamic *da-wah* (Islamic preaching) and education. Therefore, religious tourism must offer both religious and general objects and attractions. It also has to stimulate public religious awareness that is the awareness of Allah the Almighty [3][4]. According to Medlik 1980 [5], the four aspects (4A) that must be considered in tourism are (1) Attraction, (2) Accessible, (3) Amenities (Facilities), and (4) Ancillary (Existence of Tourism Institutions).

According to Christian Norberg Schultz [6], There are four functions in architecture:

1. Physical Control (natural aspect Controller) of the building can control natural factors, protect humans from exposure to the weather, protect from disasters, etc.
2. Functional frame (framework function) architecture can create a function framework.
3. Social milieu (social environment) building can form the social environment.
4. Cultural symbolization (cultural symbol) in the building can symbolize local people's culture in the environment.

From some of the theoretical exposure, the study selected three points in the Geoffrey Broadbent Theory for the establishment of a tourist attraction expected in the study;

1. **Activity container:** The building is a container of activities that place it in a specific place.
2. **Capital Investment :** In this sense, the building can provide more value on the tread. Both can be good sources of investment.
3. **Symbolic function:** Buildings can provide symbolic values, especially for religious activities that are culturally amplified.

Regionalism is a concept to promote the architecture of the archipelago since the parameters are the same and in line with the architecture of the archipelago. Thus, regional architecture aims at applying the architecture of the archipelago for maintaining strength and wealth in the scope of value and meaning. Regionalism in architecture is a

movement in the appearance of design with modern cultural and technological patterns involving roots, values, and nuances of tradition embraced by the local community. The concept of regionalism was developed around 1960 as one of the developments of modern architecture focusing on the local elements [7][8][9][10][11][12][13].

The regionalism architecture is divided into four types [14]; (1) Regionalism as a Cultural System Regionalism, (2) Regionalism as the Soul of a Board Regionalism, (3) Regionalism as an Expression of Regionalism, and (4) Regionalism as a Critical Regionalism. Based on the type, the approach that can be used in this study is Critical Regionalism because it can explain more emphasis on a regional character, and there are several characteristics as references in research. Some of the characteristics of Critical Regionalism taken from Kenneth Frampton to be employed as the aspects in critical regionalism research are (1) Concerned with the board (place), which describes the response to local culture, (2) Attached importance to the relationship with the landscape (topography), which describes the response to the state of geography.

The overall theoretical framework in this study to formulate the concept of a regional integration with regionalism approaches can be seen in Figure 1.

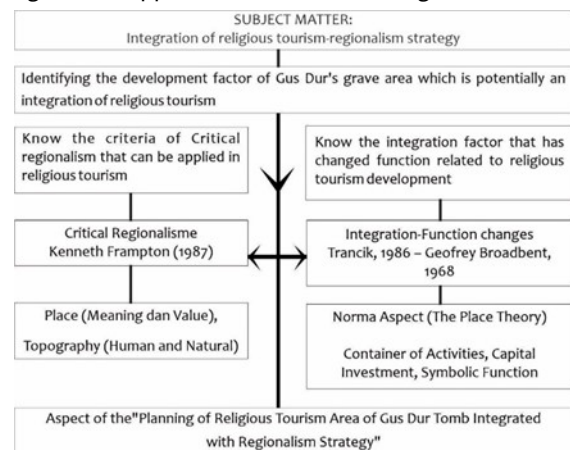


Figure 1. Outline theory [Source: Author, 2019]

From this problem, there are some previous research on the integration of the area. For example, sari [15] and Rahman [16] explained the potential and development of Kawi Mountain as a pilgrimage tourism object in Malang district. They elucidate that the appeal of a place is the myth of Kawi Mountain that can be used as a location development, including a physical and non-physical form of facilities and infrastructure for religious tourism visitors. Andzikriki Dwi also researched the integration of public open space and the shopping center, explaining the development of the design of the shopping center integrated with public open space as a gathering container for the community using Cihampelas Walk Bandung (West Java), Surabaya Town Square (East Java), and The Park Solo (Central Java) as the case study [17].

Based on some research, the development of Indonesian architecture is not separated from the cultural architecture related to the emphasis on values and cultural potential into attention. Characters, traits, characteristics, and places are points that can be used for local architectural development. The science of architecture explains the development of potential locations; one of them is regionalism. Hence, regionalism can be enabled as a source of inspiration in architecture. This research aims at identifying the potential development of the religious tourism destination of Gus Dur's Tomb in Jombang City with a regionalism approach. It includes activities, facilities, and several symbols that increase the value of the place. The road map diagram in urban design research can be seen in Figure 2.

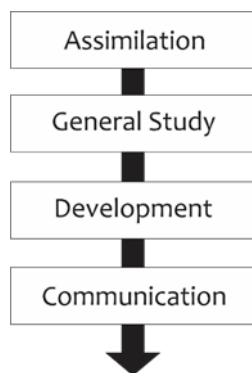


Figure 2. Urban Design Research Road MAP [Source: Author,2019]

**METHODS**

This study used the design method under the RIBA Association (Royal Institute of British Architects). The stages in this research and planning process are as follows: The first phase comprises the activities of collecting and analyzing the information related to Gus Dur's tomb complex as a religious tourism destination in Jombang. The information is obtained from local elements of Islamic boarding school activities as the local potentials and problems occurred in the tomb complex as a religious tourism destination. The second phase comprises the activity of investigating the problems and potential related to the study of literature in the form of theory and case studies resulting in a temporary solution. The third phase comprises the development of solutions based on the evaluation of data that brings up the design criteria, which can be applied to the region's linkage elements. The fourth stage concludes all the processes that apply design solutions to the tomb complex of Gus Dur. The stage of the study was conducted as a general study which resulted in the aspects of identification that can be applied to the Gus Dur's tomb complex as a religious tourism destination.

This research uses the Postpositivist paradigm with qualitative strategy. The data collection methods

were observation and documentation. The primary Data include identifying the issues of change in the function of Container of Activities, Capital Investment, Symbolic Function, and the integration of areas related to norms including culture, regulation, and institutional. Meanwhile, the secondary data consist of data related to research, such as book interviews, literature, journals, government reports, pictures, etc. The observation results are used to determine the criteria of the area integration that can be applied to the Gus Dur's tomb complex as a religious tourism destination. Through a certain scale, the research aspect examines the elements forming the Gus Dur's tomb complex as a religious tourism destination. This research uses a purposive sampling involving visitors and the local community at Tebuireng. The observations were reduced and grouped according to the research aspects through descriptive analysis. Then, the Legibility Analysis stage is recorded in a mental image map that belongs to individuals or communities. It is about the environment as the edge, knot, path, landmark, or district, readability and identity of study of the urban environment where community perception of features, place, environment, or city plays an important part. This technique is also a tool to identify whether an urban form is local and regional, the sense of community identity, and its contributions to the city. This technique combines a series of map sketches of Gus Dur's religious tourism destination made based on the interviews to illustrate the collective view through five elements: the Edge, Knot, path, landmark, or district. The next stage of an interview was to obtain data that could explain the research issues in an actual and accurate manner. The data that have been reduced are then presented in the form of descriptions and tables. Further, conclusions are drawn based on the data results on the criteria of critical regionalism on religious tourism objects. After data collection, the data were analyzed using the triangulation stage to check the truth of the data by reducing as much bias as possible at the time of collection and analysis using the triangulation data analysis technique shown in Figure 3.

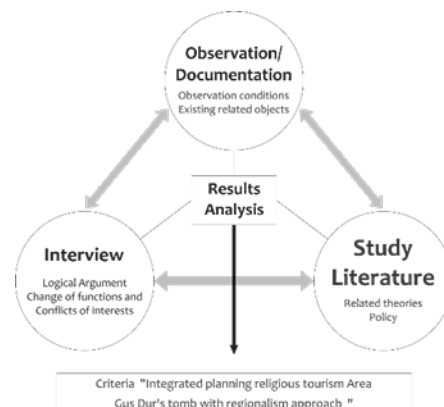


Figure 3. Stages of triangulation analysis [Source: Author,2019]

Interviews and observations were conducted to find out the forming element of the tomb of Gus Dur. The forming element is expected to be a research supporter presenting a grave or tomb as a religious tourism area integrated with the environment. The research resource is purposive sampling, which includes local people and tourist. The interview result was then analyzed using the triangulation technique that resulted in the design criteria data that integrated the burial area of Gus Dur as a religious tourism and a regionalism approach. Further triangulation results are presented in a qualitative descriptive, the form of narrative points based on the concept of regional integration applied in Gus Dur's tomb as the religious tourism destination. A research flowchart can be seen in Figure 4.

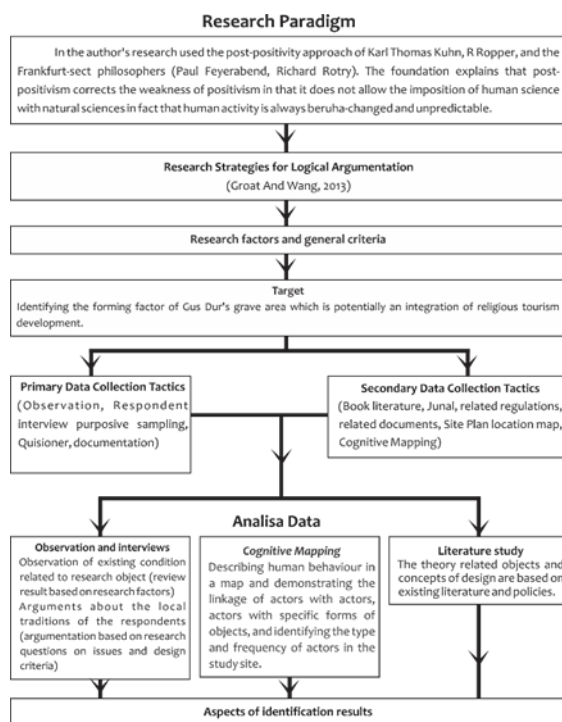


Figure 4. Flowchart Research [Source: Author,2019]

**RESULT AND DISCUSSION**

Jombang City has several strategic areas, which are prioritized because they have a significant influence on the city's sphere of economy, society, culture, and/or environment and the utilization of natural resources and high technology. One of them is the cultural and scientific heritage area of the tomb of KH. Hasyim-Asy'ari, KH. Wachid Hasyim, and KH. Abdurrahman Wahid.

**STUDY LOCATION OVERVIEW**

The location where this research conducted is the religious tourism destination, Gus Dur's tomb, in the Islamic boarding school area of Tebuireng Cukir village, subdistrict Diwek, Jombang built in an area of

255.570 ha. Pesantren Tebuireng is one of the educational venues in the educational Activities Development plan of Jombang City.

The development of tourist attractions is completed by observing the:

- Ability to foster the improved development of economic and socio-cultural life.
- Religious values, customs, views and values that live in society.
- Sustainability of culture and environmental quality.
- The continuity of the tourism business itself.

Religious Tourism area of Gus Dur built in Jombang city has high density of activity. Several aspects influence this activity; one of which is the tomb of the former president, the 4<sup>th</sup> President of the Republic of Indonesia and the tomb of the committee of nine members of the BPUPKI Formation, which is influential for the Indonesian nation. In addition, the area is unique and distinctive with the addition of the education center of the School of Tebuireng, which becomes the attraction of people to gain knowledge in the Pesantren (Islamic Boarding School). The activity creates many problems and brings a positive value to the surrounding community, as shown in Figure 5.

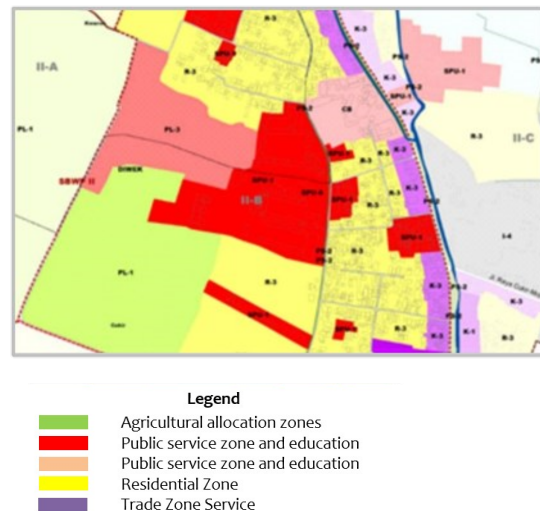


Figure 5. Pictures of RDTR Plan of The Rural Room Pattern of Cukir village [Source: Bappeda of the City, 2020]

**ANALYSIS**

The analysis stage is carried out by processing the data into the information corresponding to the required characteristics. The results of observation, interviews, and literature are considered in the analysis process. Thus, the obtained data that have been reduced can be used to consider the solution to the problems occurred in Gus Dur's tomb as a religious tourism destination. The analysis process resulted in an overview of Gus Dur's tomb as a tourism destination, which can be applied to the regionalism concept integrated with the Legibility Analysis technique. The analysis technique of the problems aspects of Gus



Dur's tomb as a religious tourism destination is shown in Table 1.

Table 1. Analytical Techniques

Discussion of Technical	Aspects	Analytical Techniques	
Change of Function	Container	Legibility	Triangulation
	Activities	Analysis	(check the truth from various viewpoints)
The Forming of Critical Regionalism	Investing	(identifying location)	
	Symbolic function		
	<ul style="list-style-type: none"> <li>Place (Meaning and Value)</li> <li>Topography (human and natural)</li> </ul>		

Source: Author, 2020



Figure 6. Pictures of RDTR, The Plan of the Rural Room Pattern Cukir, Location Overview [Source: Author, 2020]

The analysis process was performed by using the Legibility Analysis technique, which maps the overview of the activity of the aspects based on the literature and the observation of the problem and derived from the theory, policy, and participant data [18]. Following is a discussion of the Legibility Analysis used to describe the existing conditions in the form of images from the study site:

- Cultural values  
Describing cultural and behavioral values in taste, copyright, and karst. The region must physically connect itself to its cultural context and pay attention to the wishes and aspirations of the society.
- Regulation  
Adhere to the natural environment and social reality. The area is considered good if there is a limitation of the local people's potential and demands and avoid zoning outside the wishes and context of the community.
- Institutional  
Accommodating social community and civic organizations. People and diverse communities can use the area.

### ACTIVITY CONTAINER

Gus Dur's tomb as a religious tourism destination has a significant change in function in several aspects, including the tomb of Gus Dur, which was once a district education school. Many people do routine activities in Gus Dur's tomb as a religious tourism destination, both tourism and general activities such as pilgrimage, praying, travelling, and trading, etc. There is a tourist space where the activities take place in each corridor built along the way to the location of the tomb of Gus Dur. The routine activities are usually followed by religious tourism. The participants of the activities sometimes cannot be hindered since the front highway space is used for the core *pesantren* activities. The activities regarding the containers are less efficient, inflict losses on traffic activities around, and are less comfortable in the sustainability of the activity.



Figure 7. Analysis of Aspects of Container activity [Source: Author, 2020]

Based on the analysis results, the process of area integration can be reached with the availability of open space as a supporter of community activities and *pesantren* so that the establishment of a society can better appreciate a strong area of acculturation through some of its routine activities.

### INVESTMENT

The existing condition of the study site is an area affected by some internal aspects of the Pesantren Tebuireng. By doing so, there are many major changes including work and social activity in the environment around the *pesantren*. Utilization of the area to develop the tourism sector is dominant as a trading area. In the area, there are various small stalls located in the village along the corridor Road built along the way to the tomb of Gus Dur. Here is one source of investment for the religious tourism area.

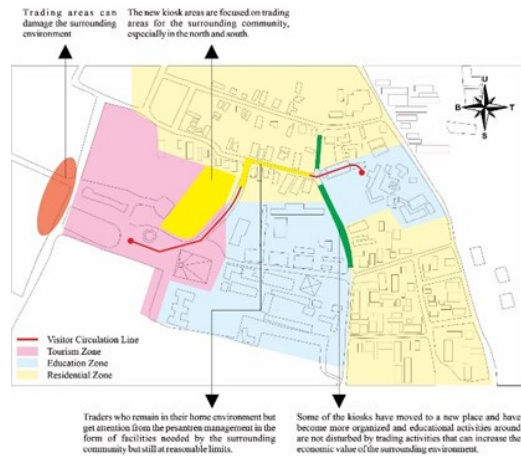


Figure. 8. Investment Analysis [Source: Author, 2020]

Based on the investment analysis, there are new kiosks renewed by the Government with the development stage of the area in Gus Dur's tomb as a religious tourism destination. This tourism development will create an improvement in tourism with the principle of community empowerment; one of the opportunities for the community around religious tourism objects is the opportunity to work on the tourism object. Furthermore, the development of a tourism object will positively affect people's lives that is to open opportunities such as food delivery business and transportation businesses, both traditional and modern.

**SYMBOLIC FUNCTION**

In Gus Dur's tomb as a religious tourism destination, some buildings make additional tourist destinations in the form of Indonesia's Islam museum of KH. Hasyim Asy'ari. The museum is a symbolic function building that serves as an interaction in the learning of Islamic values and Islamic culture, which is packed in one activity with the destination of the Islamic Museum. This building is the evidence of the birth of the great scholars, who are also the nation's leaders whose figure needs to be conveyed to the community and can be used as learning.

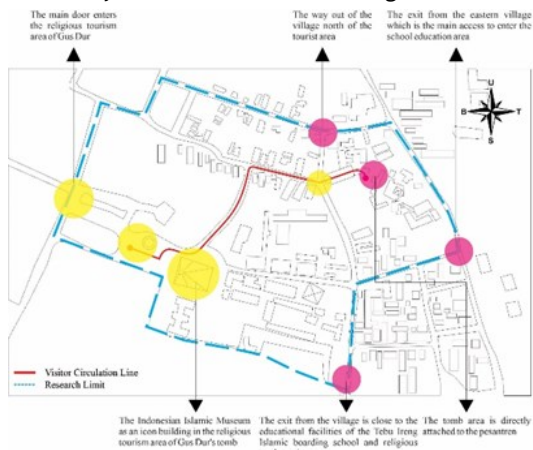


Figure. 9. Symbolic Function Analysis [Source: Author, 2020]

Based on the analysis results in Figure 9, the process of area integration is well accomplished, and the need for improvement is in the development process. The existence of new symbols that triggers the growth of tourist destinations proceeded to the next stage, which should also have a symbolic function and has to be beneficial to the highly competitive community.

**PLACE (MEANING AND VALUE)**

Religious tourism is a place with a cultural value and was established as an area developed by a community figure until it develops today. The place aims to appreciate what initially has already been there, such as nature and local wisdom. The place was formed when the tomb of Gus Dur was placed there. The location that once was just a grave of KH. Hasyim Asy'ari was not open to the public.

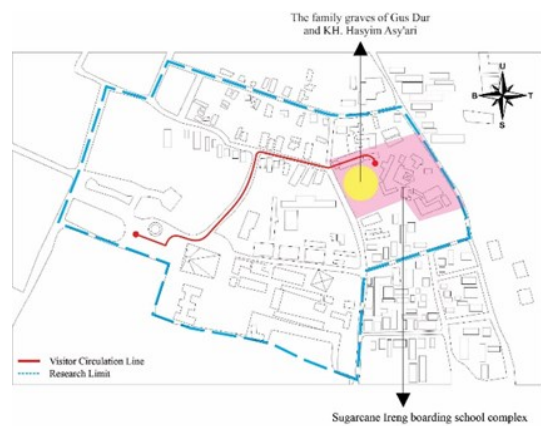


Figure. 10. Analysis Place (Meaning and Value) [Source: Author, 2020]

Based on the analysis, the process of integration of the area is not delivered because there are still some people who only take advantage without keeping the location of the grave well. So, it needs monitoring both from the government, and the maintainers as the development of religious tourism areas are good and beneficial to the environment and vice versa.

**TOPOGRAPHY (HUMAN AND NATURE)**

Humans are not separated from nature; so, the natural environment is formed by human activity. Landscapes are also parts of nature formed by the interaction of nature and the cultures that exist. The relevance of landscapes is important in improving the quality of the high culture. The condition of the landscape in the study site is still in a developmental stage that can later change with the condition of visitors, and some other aspects, such as the addition of other tourist destinations and the surrounding village conditions, which are progressive. The balance between humans and nature makes it an important point in the study that can be seen with some buildings and the expansion of parking areas that are less

concerned with the landscape. There is a landscape arrangement around the building in the study site only, and there is no focus on a landscape as an open space that can be used for tourists' activity.



Figure. 11. Analysis of Topography (Human and Nature) [Source: Author, 2020]

The analysis shows that the process of integration of the area has not been delivered because some things have not been reached, such as the arrangement of landscapes as a balance between humans and landscapes. One of the points that can be used as a harmonious integration is the type of planted vegetation and the selection of areas as the provision of effective and beneficial landscape areas.

**CONCLUSION**

The identification aspect of Gus Dur's burial area is potential to be built as an area of integration. Potential form of integration area as the development of Gus Dur's Tomb as a religious tourism, namely the tourist route of Mojopahit Park and pilgrimage route of Wali Songo located in East Java. The support of the central government and the site of cultural heritage makes the area a part of the site of cultural heritage for Indonesia.

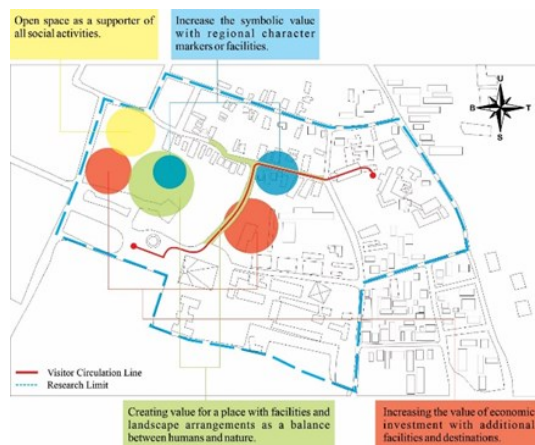


Figure. 12. Potential Development of Religious Tourism of Gus Dur Tomb Area [Source: Author, 2020]

Activities that make several points needed to be developed are:

1. Provision of open space as a place of activities supporting the community and boarding house to establish a society that appreciates the strong area of acculturation better through some of its routine activities.
2. The provision of facilities that make the value of a tourist area can increase economically.
3. Development with new symbols that make a growing tourist destination that serves as a symbol has a function and is highly competitive.
4. Development of religious tourism destinations following the function of the zone and its privacy is better and beneficial to the community and its environment and vice versa.
5. Development of the integration area with the arrangement of landscapes for balancing human beings and nature harmoniously and effectively and, it is beneficial for the visitors and the surrounding community.

The religious tourism destination, Gus Dur's tomb, is not located in the downtown area. Still, the area has a high appeal to the community as a destination that should be considered a complex because it can be used as a driving area of the environment, and it can improve the quality of potential in Jombang.

Advanced research can be carried out on a development plan following the location's spirit to be used as a qualified area, considering the place's value, and to reproduce its destination. The research can focus on the architectural patterns of Nusantara and Islamic architecture in detail so that the area's development can be integrated with a long-term planning and integration with the surrounding environment.

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