

RADEN SAWUNGGALING TOMB'S HISTORICAL NARRATIVES AND ITS PROSPECTIVE IMPACT ON SURABAYA'S TOURISM

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ABSTRACT

This research is field research, namely by carrying out field activities that are used to obtain various data from the information needed. The aim of this research is to determine the history, existence, layout and potential of the Raden Sawunggaling Tomb as a religious tourism object. The results of this study are the existence of Raden Sawunggaling's grave on Jalan Lidah Wetan gang III, Lidah Wetan Village, Lakarsantri District, Surabaya City. The tomb was found around 1908, some say it was 1901. The local community responded well to the existence of Raden Sawunggaling's tomb, even though there had been suspicions about Raden Sawunggaling. Raden Sawunggaling's grave was officially made a Cultural Heritage site in 2013. The Raden Sawunggaling grave area is in the middle of a residential area with a building area of around 44 m². The potential for the tomb to become a religious tourism object is very good, because Lidah Wetan sub-district is a big economic wheel for West Surabaya, such as the Pakuwon shopping center and also UNESA. However, Raden Sawunggaling's tomb also has several challenges to become an even bigger tourist attraction.

Keywords: Joko Berek, Raden Sawunggaling, Surabaya, Tourism.

ABSTRAK

Penelitian ini merupakan penelitian lapangan, yakni dengan melakukan kegiatan lapangan yang digunakan untuk mendapat berbagai data dari informasi yang dibutuhkan. Tujuan penelitian ini ialah untuk mengetahui sejarah, eksistensi, tata letak, dan potensi Makam Raden Sawunggaling sebagai Objek Wisata Religi. Hasil dari penelitian ini adalah keberadaan makam Raden Sawunggaling ada di jalan Lidah Wetan gang III, Kelurahan Lidah Wetan, Kecamatan Lakarsantri, Kota Surabaya. Makam tersebut ditemukan sekitar tahun 1908-an, ada juga yang menyebut tahun 1901. Masyarakat sekitar merespon baik atas keberadaan makam Raden Sawunggaling, walaupun sempat terjadi kecurigaan terhadap Raden Sawunggaling. Makam Raden Sawunggaling resmi dijadikan sebagai situs Cagar Budaya pada tahun 2013. Kawasan makam Raden Sawunggaling berada di tengah-tengah pemukiman penduduk dengan luas bangunan sekitar 44 m². Potensi makam bila dijadikan objek wisata religi sangat bagus, karena di kecamatan Lidah Wetan sebagai roda ekonomi Surabaya Barat yang besar seperti adanya pusat perbelanjaan Pakuwon dan juga UNESA. Namun, makam Raden Sawunggaling juga memiliki beberapa tantangan untuk dijadikan daya tarik wisata yang lebih besar lagi.

Kata kunci: *Joko Berek, Raden Sawunggaling, Surabaya, Wisata.*



INTRODUCTION

Indonesia is a country with a variety of tribes, cultures, languages and customs that are different in each region. Indonesia has a variety of tourist attractions that are visited by many people, in fact tourism is the third source of growth in the country's foreign exchange after palm oil and coal. Not only the country's economy, tourism will also be a leading sector in improving the economy of the surrounding community. Examples of types of tourist attractions are marine tourism, cultural tourism and religious tourism. One type of tourism that is currently continuing to develop and become an attraction is religious tourism. (Rizaldi & Sulisty, 2022) Religious tourism has the potential to develop because the majority of Indonesia's population is Muslim, so the potential for religious tourism, especially Islamic heritage, is very popular.

One area in Indonesia that has the potential to become a religious tourism attraction is the city of Surabaya. To be precise, it is at the cemetery of a local hero named Raden Sawunggaling. Sawunggaling is one of the heroes who fought for the establishment of truth in Indonesia, especially Surabaya. Even though he is not a national figure who is often told about in history books, Sawunggaling is a local regional figure who is usually told about by the people of Surabaya, often referred to as local history. These stories or narratives are history which is usually believed to be true from generation to generation and usually contains the values of courage, honesty, politeness, and so on. (Reinar & Marsudi, 2019)

The existence of Raden Sawunggaling's grave is important for the people of Surabaya to know because it has played a role in the development of the Surabaya area. A glimpse of the history of Raden Sawunggaling is that he was a duke of the Surabaya kingdom and a figure who cleared the ground in Surabaya, specifically in the West Surabaya area. In the past, the area around western Surabaya was a wilderness, which at that time was known as "Alas Nambas Kelingan". Raden Sawunggaling cleared the base of Nambas Kelingan to become a settlement which is now the Lidah Wetan area (formerly called Wlidah Donowati) to the Sukodono area. (Interview with Tulus Warsito as Chair of the Sawunggaling Community Association on April 15 2023 at the Sawunggaling cemetery hall, 2023)

There are no records that explain when Raden Sawunggaling was born and died. But what is certain is that he lived in the 17th century, namely around 1601-1700 AD. Although the exact date of Raden Sawunggaling's death is not known. However, the existence of Raden Sawunggaling's grave has been proven to be in Lidah Wetan District, Surabaya City. Seeing how persistent Raden Sawunggaling's struggle is in developing his region and his services in making a living in Surabaya, as a Surabaya citizen or who lives in Surabaya you should know the figure of Raden Sawunggaling. The existence of Raden Sawunggaling's tomb which was discovered around 1908 in an abandoned state, then with the initiation of local youth and the Sawunggaling community, the tomb finally became a cultural heritage in 2013. As an effort to introduce history and improve the economy in Surabaya, the tomb Raden Sawunggaling has great potential to become a religious tourist attraction. For this reason, in this research the author wants to explain the potential that exists in Raden Sawunggaling's grave as a religious tourist attraction.

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METHOD

This type of research is field research, namely by carrying out field activities that are used to obtain various data from the information needed. Then the data will be analyzed, while this research process raises problems in the field, in this case, the potential of Raden Sawunggaling's grave as a religious tourist attraction.

Data sources, the data needed to write this research include primary data and secondary data. Primary data was obtained directly from interviews with the chairman of the Sawunggaling Association as the manager and lover of Sawunggaling and the history of Lidah Wetan and with the Surabaya City Disbudporapar as the decision maker for Raden Sawunggaling's grave as a cultural heritage site for the city of Surabaya. Primary data is also obtained by coming directly to the field (observation) and carrying out documentation. Meanwhile, secondary data is data that has been reported or already exists from other agencies outside the research itself, even though what is collected is original data. Secondary data used in this research include research method books, journals related to potential religious tourism objects, and internet sources related to Raden Sawunggaling's grave.

Data Collection Techniques, data collection techniques are carried out using observation, interviews, and documentation. Observation is research that focuses on an object by involving all the senses to obtain data. In this research, of course, we observed the grave of Raden Sawunggaling. Meanwhile, interviews were conducted by researchers with informants who had information related to the problems being studied. In this case, the researcher was assisted by an interview guide addressed to the chairman of the Sawunggaling Community Association and the Surabaya City Disbudporapar. Meanwhile, documentation is collecting data through books or literature related to the research being conducted. The tool usually used is a cellphone camera to take pictures, write or record.

Data Processing Method, after all the data has been collected, the next step is data processing which is processed following the research code of ethics by examining the data (editing), the steps in analyzing the data include data reduction, data presentation and verification or concluding. Data reduction is getting data related to the history and potential of the Raden Sawunggaling tomb as a tourist attraction, then simplifying the data, and then presenting it by selecting important and relevant data. Then it leads to problem solving and selecting data that can answer research problems. Then the presentation of the data is composed of relationship patterns so that it will be easy to understand what is happening, and plan further work based on what has been understood. Data presentation can also be done with brief descriptions, charts, relationships between flowchart categories, and the like. The final step is verification or concluding, namely the initial stage, supported by valid and consistent evidence so that when the researcher returns to the field and collects data, the conclusions become credible.

Data analysis is a method for analyzing existing data, this technique is the final step after the researcher obtains the data. The data analysis used in this research is qualitative method analysis. Qualitative data is used for analysis of the potential of Raden Sawunggaling's grave as a religious tourist attraction. Analysis of data from primary and secondary sources is descriptive, namely explaining the problem to be solved. (Candra, 2021)



RESULT AND DISCUSSION

History of Raden Sawunggaling

Raden Sawunggaling was a duke of the Surabaya kingdom and a figure who cut down pedestals in Surabaya, specifically in the West Surabaya area. In the past, the area around western Surabaya was a wilderness, which at that time was known as "Alas Nambas Kelingan". Raden Sawunggaling cleared the base of Nambas Kelingan to become a settlement which is now the Lidah Wetan area (formerly called Wlidah Donowati) to the Sukodono area.

"Dulu itu Lidah Wetan ini bernama Wlidah Donowati, Wlidah Pakek Wli, sampek ke tataran Sukodono Hutan belantara ini, Alas Nambas Kelingan namanya, Jalmo Moro Jalmo Mati

In old times, in Lidah Wetan, the name was Wlidah Donowati, Wlidah used Wli, the forest reached the Sukodono area with the name Alas Nambas Kelingan, those who come will die. " (*Interview with Warsito, chairman of Paguyuban Sawunggaling on April 15th 2023*)

In the Sukodono area itself there is an inscription in the form of an old well which was once used by Raden Sawunggaling to support the people in the area. Not only in Sukodono, in the Warugunung area, Sukomanunggal there is also a well of life. Apart from that, there is a tether for Raden Sawunggaling's horse. These two objects also bear witness to the history of Raden Sawunggaling's life in the area.

There are no records that explain when Raden Sawunggaling was born and died. From various available sources, he was more or less born in the 17th century, namely around 1601-1700 AD, and lived until around the 18th century or 1701-1800 AD. Raden Sawunggaling was the son of Adipati Jayengrana III, a duke of Surabaya who still have racial ties or descent from the Mataram kingdom. His mother was named Dewi Sangkrah who was also a descendant of the Blambangan kingdom. From the results of interviews with informants, Raden Sawunggaling also has Sayyid blood and is in the same lineage as Sheikh Subakir, a plinth cutter in Java.

It is said that there was bloodshed in the Blambangan kingdom because of a power struggle. This incident resulted in Dewi Sangkrah being exiled with her followers, namely Buyut Suruh, until they arrived in the Duchy of Surabaya. When they arrived in the Duchy of Surabaya, they lived in an area called Wlidah Donowati, Dewi Sangkrah hid her identity as a Queen who wandered to Surabaya. The village is led by Raden Karyosentono who is the village head and husband of Mbah Buyut Suruh. (Mardiyanto, 2020) Once Jayengrono III, Duke of Surabaya, was hunting in the forest while entertaining himself from the busy affairs of the duchy. He was hunting close to Wlidah Donowati Village, he saw a beautiful girl named Dewi Sangkrah, Adipati Jayengrono III then fell in love with Dewi Sangkrah and finally the two of them got married. Adipati Jayengrono III actually already had a wife in the Duchy, so Dewi Sangkrah became his second wife. From the marriage of Jayengrono III and Dewi Sangkrah, a child named Raden Sawunggaling was born.

Raden Sawunggaling has the nickname Joko Berek, while Sawunggaling is his resistance title. When Dewi Sangkrah was heavily pregnant, Adipati Jayengrono had to return to the Duchy of Surabaya to continue his duties as Duke. Jayengrono said

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goodbye to Dewi Sangkrah while giving her a piece of Cindhe Puspita cloth and said to Dewi Sangkrah "If one day your child wants to know who his father is, then tell him to come to the Duchy of Surabaya by showing him this Cinde Puspita cloth." Not long after that, Dewi Sangkrah gave birth to a child who was named Joko Berek, this name was a gift from Jayengrana. Joko Berek grew up to be a tough child, he learned archery and kanuragan science from Buyut Suruh.

Joko Berek has a pet in the form of a rooster which he names "Bagong". This is proven by the many reliefs of roosters on carvings in the current Raden Sawunggaling burial complex. He really loves his chickens. Until one day Joko Berek asked his mother about his father and intended to look for him, then Dewi Sangkrah gave him the Cinde Puspita cloth that his father Jayengrana had given him. Then Joko Berek arrived and came to the Duchy of Surabaya, there he met his half-brothers, namely Sawungrana and Sawungsari, who happened to like cockfighting, then they said that if they wanted to meet Jayengrono III then Joko Berek had to be able to beat both of their cocks, Joko Berek agreed to the challenge. and finally the Bagong, Joko Berek's chicken, fought with their chicken, which Bagong then won.

Seeing that Joko Berek's chicken was the winner, they took Bagong into the duchy, Joko Berek chased him into the duchy, and that's where Joko Berek met Jayengrono III. Then Joko Berek was asked by Jayengrono whether it was true that he was the son of Dewi Sangkrah, if it was true that he was the son of Dewi Sangkrah then there must be proof that what he said was true, then he showed the Cindhe Puspita cloth that his mother had given him and in the end Jayengrono acknowledged Joko Berek as his son. Sawunggaling's struggle in the duchy was not easy, there he was given the task of looking after 144 horses where the stake was his life, because if a horse died he would be killed.

When Jayengrana reached old age, he wanted to inherit the throne of Tumenggung Surabaya. Raden Jayengrana was confused, on the other hand the Dutch wanted to overthrow and seize the Duchy of Surabaya. The Dutch held a sodor (archery) competition and collaborated with Surohadiningrat who was a duke in Central Java. Adipati Cakraningrat from Madura was appointed as the organizer, whoever could hold out the banners would be appointed as tumenggung of Surabaya. Adipati Cakraningrat and Adipati Jayengrana were friends and agreed to the Dutch strategy.

Joko Berek took part in the competition as a form of devotion to his father. In the end, Joko Berek, riding a horse and covering his face, took part in the competition and managed to win the competition. When Jayengrana learned of the news, he appointed Raden Sawunggaling as Duke of Surabaya and assumed the palace title of Raden Mas Bandung Notopuro. (Mardiyanto, 2020) Then Jayengrana gave additional conditions to Joko Berek, namely clearing the Nambas Kelingan base, namely a forest in the city of Surabaya which is known to be haunted and it is very difficult to clear the base. Joko Berek bravely agreed to these conditions, and will clear the base of Nambas Kelingan.

With much effort and hard work, Nambas Kelingan was not managed to flatten it, every time it was successful in clearing it, it would grow again, this was due to the disturbance of the genie who guarded the forest. Then a beautiful woman appeared named Raden Ayu Pandansari, she came from the Lecepat nation. He offered help to Joko Berek on one condition that Joko Berek was willing to marry Raden Ayu Pandan



Sari. After mutually promising and agreeing, Raden Ayu Pandansari entered and merged into Joko Berek's spear and in the blink of an eye the Nambas Kelingan forest was razed to the ground. After completing the tasks given by Jayengrono, Joko Berek returned home. (Alhumahera & Supratno, 2018)

Hearing Joko Berek's success in carrying out these conditions, Cakraningrat was happy and prepared to welcome Joko Berek back to the Duchy and give him the noble title Raden Sawunggaling. in January 1719. (Arif, 2021) Raden Sawunggaling received a letter from Sinuwun Pakubuwana, in the letter he invited Raden Sawunggaling to come to his installation party as Duke of Surabaya. The party held at the Kartasura Palace was just a trick by the Dutch Company. Through Susuhunan Pakubuwono I, Van Hoogendorf asked the King of Kartasura to invite Sawunggaling to come.

At the appointment party, the Dutch planned to thwart Sawunggaling's appointment as Duke of Surabaya. At the party, captains Van Hoogendorf, Knol and Couper were present. Sawunggaling's drink was mixed with poison, but Duke Cakraningrat found out about the Dutch bulus, Sawunggaling smashed his glass of drinking water until his drink spilled, Sawunggaling was angry with this treatment, finally Duke Cakraningrat explained his problem, then Sawunggaling understood and apologized to Duke Cakraningrat. At that moment Sawunggaling jumped towards Hoogendorf and drew a dagger that hit Hoogendorf's heart, Captain Hoogendorf died instantly.

One year before the party incident in Kartasura in July 1718, the same thing also happened to his father Adipati Jayengrana, who was poisoned and, when he was helpless, was murdered by the Dutch Company's henchmen. Before dying, Sawungsari, who was also a victim in the tragedy, told everything. In a half-dying state, Jayengrana was attacked. His body was hit by various sharp weapons until he died.

The incident of the murder of Captain Hoogendorf caused the city of Semarang to become turbulent, the impact of the chaos in Semarang made the Dutch then attack the Surabaya palace. There was a terrible war in Surabaya. Many soldiers died on the battlefield. Surabaya soldiers began to be pushed, Adipati Sawunggaling gave the signal to his troops to retreat. Some of the troops joined Patih Suderma's troops and some joined Prince Umbulsanga's troops. Meanwhile, Sawunggaling wanted to cross to Madura to ask Adipati Cakraningrat for help.

No one knows for sure about Raden Sawunggaling's death, some say he died by muksa (annihilation) and some say he became ill and died and was buried in Lidah Wetan as his birthplace. (Reinar & Marsudi, 2019)Raden Sawunggaling had a role as the first plinth cutter in the Wlidah Donowati area (now called Lidah Wetan) called the Nambas Kelingan plinth, he also made living wells in the Sukodono level area, Sukomanunggal area and also Warugunung. He also has a legacy of horse harness. According to Mr. Tulus, Raden Sawunggaling was also the one who initiated the resistance against the VOC, even during his time the VOC often experienced losses and defeats. The supernatural powers that Raden Sawunggaling has from news in the community are that he can split himself into 10 and can shoot with his eyes closed. (*Interview with Warsito, chairman of Paguyuban Sawunggaling on April 15th 2023*)

Raden Sawunggaling's Tomb

Although it is not known when Raden Sawunggaling died, what is certain is that Raden Sawunggaling's grave is in Surabaya, precisely on Jalan Lidah Wetan Gang III,

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Lidah Wetan Village, Lakarsantri District, Surabaya City. (Surabaya, 2023)The grave was discovered around 2023. 1908's (*Interview with Warsito, chairman of Paguyuban Sawunggaling on April 15th 2023*), there are also those who mention 1901. (Surabaya, 2023)The tomb was discovered by local people and at that time it was in very neglected condition, then A mosque was built to the east of the tomb in 1903 because of the increasing number of people living in the area, the mosque was named Al-Kubro.

During its development, in 1996 Raden Sawunggaling's grave was proposed by local elders to be used as a cultural heritage, but for various reasons and a long process the proposal was not successful. Then in 2009, at the initiation of local youth to the Surabaya City Government, the grave of Raden Sawunggaling and his extended family was proposed again as a cultural heritage site for the City of Surabaya. Through a long process involving archaeologists from Trowulan, Mojokerto to research the historical level of Sawunggaling and finally succeeded, officially Raden Sawunggaling's tomb became a cultural heritage site for the city of Surabaya in 2013.



Gambar 1. Plakat Bukti Cagar Budaya.

Sumber: Dokumen Pribadi Peneliti diambil pada 15 April 2023.

According to the local community, the existence of Raden Sawunggaling's grave in Lidah Wetan is considered good and as a means of remembering the history of figures who have contributed to the city of Surabaya. Although initially, there were suspicions among the public about Raden Sawunggaling, who was considered not a Muslim. Even in ancient times, Raden Sawunggaling's grave was used for bad things such as *pesugihan*, and other things that were not in accordance with Islamic law. Then, with the awareness of the next generation around the grave, they try to combat these negative things, namely by visiting the mosque's *ta'mir* and trying to eliminate these bad habits. Now, Raden Sawunggaling's grave is free from acts that violate the *Shari'a*.

The existence of Raden Sawunggaling's grave also brings blessings to the surrounding community, especially visitors to the grave. This is because every Friday night the *Legi Paguyuban Sawunggaling* holds a food distribution event for every congregation or visitor who comes that night. Apart from that, there was a joint prayer event with the congregation. The funds used for the basic food distribution activities came from donations from members of the *Sawunggaling* community and people who still have bloodlines with Raden Sawunggaling. (*Interview with Warsito, chairman of Paguyuban Sawunggaling on April 15th 2023*)

By the local community, Raden Sawunggaling's grave is still sacred, and if you visit this grave but not for pilgrimage purposes, you must perform ablution and pray first as a sign of respect for those in the grave. Visitors to Raden Sawunggaling's grave are not only Muslims, but also several other tribes, religions and races also visit this grave, because this grave is used as a symbol of nationalism in Surabaya. Several important officials who lead the city of Surabaya also regularly visit Raden



Sawunggaling's grave, this is a form of respect for the ancestors who led Surabaya in the past.

Tata Letak di Kompleks Makam Raden Sawunggaling



Gambar 2. Denah Makam Raden Sawunggaling.
Sumber: Disbudporapar Sby

Raden Sawunggaling's grave is located on Jalan Lidah Wetan Gang III, and is a strategic area because from the main road before turning towards the grave there is a plaque marking Sawunggaling's grave, making it easier for visitors if they want to go to the grave. The astronomical location of the tomb is at $7^{\circ} 18' 19$ South Latitude, $112^{\circ} 39' 55$ East Longitude. (Decree of the Mayor of Surabaya Number 188.45/270/436.1.2/2013 concerning the Designation of the Sawunggaling Tomb Complex Building on Jalan Lidah Wetan Gang III Surabaya as a Cultural Heritage Building, 2013) The building area is around 44 m². Raden Sawunggaling's grave area is in the middle of a residential area, the direction of his tomb faces South while his tomb faces West. The west side of the grave complex is adjacent to people's houses, the north side is also adjacent to residents' houses, the east side is adjacent to residential areas, and the south side faces the road and the Al-Kubro mosque. Raden Sawunggaling's grave is in a hermitage-like building with Javanese carved architecture, and the building is dominated by dark brown. The digital location of Raden Sawunggaling's grave can be seen on Google Maps.

When it was first discovered, the old building consisted of his tomb and the Al-Kubro mosque, while what is visible now is a new building that supports the tomb when there are visitors, including a fairly large parking area, an outside pavilion area, an ablution area, an inner pavilion area where Raden's grave is located. Sawunggaling is located. For the size of each building around the Raden Sawunggaling tomb complex; The space in the tomb has Width = 4.68 m x Length = 11.53 m. The Mustika Room has Width = 4.3 m x Length = 11.53. The grand pavilion area is Width = 9.7m x Length = 19.2 m. Parking area and outside pavilion, kitchen size L = 7.56 m x Length = 30 m.

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Gambar 3. Makam Raden Sawunggaling. Sumber: tourism.surabaya.go.id



Gambar 4. Makam Keluarga Besar Raden Sawunggaling. Sumber: tourism.surabaya.go.id

There are several other tombs next to Raden Sawunggaling's tomb, these tombs in sequence starting from the right are; the tomb of Raden Ayu Pandan Sari, who is Raden Sawunggaling's comrade in arms, the tomb of Raden Sawunggaling, the tomb of Raden Ayu Dewi Sangkra, who is Raden Sawunggaling's mother, then the tomb of Mbah Buyut. Order a bodyguard for Raden Ayu Dewi Sangkra, then finally the tomb of Karya Sentono, who is a descendant of Sunan Giri(Interview with Warsito, chairman of Paguyuban Sawunggaling on April 15th 2023)

The Raden Sawunggaling tomb is a type of Islamic tomb which consists of a jirat and tombstone, there is a mosquito net or langse which is supported by wooden poles at the corners of the tomb. The grave headstone is made of granite and is curly-shaped. The size of the tomb cupola is 11.4 m long and 4.5 m wide. The pavilion building that covers the tomb is made of walls and ceramic floors, the ceiling is made of interknit while the roof is made of tiles.

Around Raden Sawunggaling's grave there are many pictures, photos, paintings or statues of roosters as a characteristic of Raden Sawunggaling. Roosters are Raden Sawunggaling's favorite, so in the corner near the entrance gate there is a rooster kept by the caretaker to imitate what Raden Sawunggaling does. Below we will present a picture of the Raden Sawunggaling tomb complex:



Gambar 5. Makam Raden Sawunggaling Tampak Depan. Sumber: Dokumen Pribadi Peneliti diambil pada 15 April 2023.



Gambar 6. Ruangan dalam pendopo dalam. Sumber: Dokumen Pribadi Peneliti diambil pada 15 April 2023



Gambar 7. Pendopo luar. Sumber: Dokumen Pribadi Peneliti diambil pada 15 April 2023.

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Gambar 8. Pintu masuk kedalam makam. Sumber: Dokumen pribadi peneliti diambil pada 15 April 2023

Raden Sawunggaling's Tomb as a Religious Tourism Object

The city of Surabaya is a city with great cultural and historical potential, because in each region, North, East, South and West Surabaya, there is a diversity of culture and heritage that must be maintained. (*Surabaya Kaya Potensi Wisata Berbasis Kampung*, 2020) The potential of tombs if they are used as tourist attractions religion is very good, because in Lidah Wetan sub-district it is a big economic wheel in West Surabaya. This is shown by the existence of Pakuwon and Surabaya State University (UNESA) which have quite large potential for developing the Raden Sawunggaling tomb tourist attraction. Apart from that, with the historical story about Raden Sawunggaling's role in clearing the foundations of Surabaya and as a figure who was also active in fighting the Dutch, the tomb has the potential to be visited, especially by the people of Surabaya.

From data from the Sby Disbudporaparpar every month visitors who come to the Sawunggaling grave have increased, especially in March 2023 there were around 895 visitors who came to the Raden Sawunggaling grave. This data was obtained from the graveside report to Disbudporapar Sby. During the development of the tomb, the party that restored the tomb came from the cemetery management, namely the Sawunggaling Association, which came from non-governmental organizations and Sawunggaling lovers. Meanwhile, Disbudporapar Sby is the party that designated the tomb as a cultural heritage site and issued a Cultural Heritage Decree in 2013. Not only that, Disbudporapar Sby also provided support for Raden Sawunggaling's grave, such as the construction of infrastructure, including sinks (sanitation), pots, directional signs, signage, etc. Also helps with promotions such as tourist destinations, and so on.

So far, the management of Raden Sawunggaling's grave is still simple, giving the impression of being traditional with a family system. Management only involves the Raden Sawunggaling Paguyuban administrators and the caretaker. The economic target that Paguyuban Sawunggaling wants to achieve is to revive the economy around the grave complex, because up to now there is still no policy for MSMEs for the general public. This is because religious grave tourism is considered small scale to become a DTW (Tourist Attraction), slightly different if what is developed is a large scale tourist village. (Interview with Disbudporapar Sby on 24 May 2023 at Siola Building, 2nd floor, 2023) Apart from Meanwhile, the overall management is still in the hands of the association, for example the association also sells various merchandise related to Sawunggaling, such as t-shirts, blangkon and other accessories. The economy of Raden Sawunggaling's tomb is obtained from the community's internal funds and donations from voluntary visitors, because entrance tickets are also free. The caretaker has received incentives from Disbudporapar Sby since 2014.



Gambar 9. Merchandise yang dijual Paguyuban Sawunggaling. Sumber: Makam Raden Sawunggaling <https://maps.app.goo.gl/MhhRw1NBoH2CHoLy6>

Factors inhibiting the development of the Raden Sawunggaling tomb if it wants to be even bigger include; 1). There are no funds for special grave care from the Surabaya City Government, 2). The main entrance to the tomb is still not optimal, 3). The infrastructure and facilities are not yet optimal, such as the bus parking area, and the Sawunggaling grave is not yet included in the SSCT bus tourist route. As for the facilities that visitors to Raden Sawunggaling's grave can get, they include; 1). Safe and free parking, 2.) Visitors get free drinks, 3). Clean environment with toilet facilities and ablution facilities, 4). There is a pavilion that can be used for discussion and sharing, 5). Raden Sawunggaling family tree information, 6). Raden Sawunggaling's illustration is in the form of a wall painting.

CONCLUSION

Raden Sawunggaling lived in the 17th century, namely around 1601-1700 AD. Raden Sawunggaling had the nickname Joko Berek, while Sawunggaling was his resistance title. Raden Sawunggaling's grave is located on Jalan Lidah Wetan Gang III, and is a strategic area because from the main road before turning towards the grave there is a plaque marking Sawunggaling's grave, making it easier for visitors if they want to go to the grave.

In 2009, at the initiation of local youth to the Surabaya City Government, the grave of Raden Sawunggaling and his extended family was proposed again as a cultural heritage site for the City of Surabaya. Through a long process involving archaeologists from Trowulan, Mojokerto to research the historical level of Sawunggaling and finally succeeded, officially Raden Sawunggaling's tomb became a cultural heritage site for the city of Surabaya in 2013.

The potential for the tomb to be used as a religious tourist attraction is very good, because in the Lidah Wetan sub-district it is a large economic wheel in West Surabaya. This is shown by the existence of Pakuwon and Surabaya State University (UNESA) which have quite large potential. According to data from Disbudporapar, around 800 visitors come to the Sawunggaling grave every month. This data was obtained from the cemetery jupel report.

The economic target that Paguyuban Sawunggaling wants to achieve is to revive the economy around the cemetery complex, because until now there is still no policy

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for MSMEs for the general public. Factors inhibiting the development of the Raden Sawunggaling tomb include; 1). There are no funds for special grave care from the Surabaya City Government, 2). The main entrance to the tomb is still not optimal, 3). The infrastructure and facilities are not yet optimal, such as the bus parking area, and the Sawunggaling grave is not yet included in the SSCT bus tourist route.

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