

## POLICY DEVELOPMENT CORRIDOR OF KARANGWANGI AS CULTURAL TOURISM URBAN IN CIREBON CITY

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### ABSTRACT

*Cirebon City has experienced an increase in a long period of historical development. Many historical values and stories that occur describe the city that exists today. Even so, the remnants of the past cultural heritage in the form of architectural works, the wealth of art, tradition and culture still survive along with the development of the era as a Monument of Life. Cirebon City is very worthy to be called the City of Cultural Tourism or City of National Heritage, even as a World Heritage City. To be able further to enhance tourism in Cirebon City, contemporary tourist destinations or cultural tourism need to be developed fulfill the necessity needs and tourists' satisfaction. Together with its potential of cultural heritage, Cirebon City has vast opportunities to be developed as a cultural tourism destination that is able to compete with other tourist objects in Indonesia. This study aims to discuss elements of cultural heritage in Cirebon City, both tangible and intangible, as well as the meaning or meaning contained in it and provides insight for stakeholders to be able to help develop the resources needed for maximum urban use. Therefore, it needs to be commitment and strong commitment from all stakeholders to be able to realize Karangwangi Corridor not only as a cultural tourism object but also as a landmark for Cirebon City.*

**Keywords:** Cultural Heritage; Urban Cultural Tourism, Landmark City, Karangwangi Corridor: and Cirebon City

### INTRODUCTION

With an area of only approximately 38 km<sup>2</sup>, consisting of 5 (five) sub-districts and 22 (twenty-two) Districts, Cirebon City barely has any natural resources except the historical cultural relics are quite complete and still preserved well to date which is a relic of various periods of history. Among the most abandoned heritage building is the period of Islamic kingdom from the 15-16 century and the period of colonial rule in the 19th century. In the period of Islamic Kingdom relics, that is existing historical culture (Agustina 2017). It contains such as; Kasepuhan Palace, Kanoman Palace, Kacirebonan Palace, Keprabonan Palace, Taman Sari of Sunyaragi Cave, Sang Cipta Rasa Great Mosque, Panjunan Red Mosque, Pejlagrahan Mosque, Jagabayan Mosque, Sunan Kalijaga Pilgrims, Kejawan Site, Ketandan Site, Lemah Abang Pilgrims Site, Sheikh Maghribi Pilgrims, Pangeran Drajat Pilgrims Site, etcetera (Hariyanto 2016).

The palaces in Cirebon are still active and still uphold its culture and customs. In the period of colonial government, there are cultural relics. It classifies into; Karesidenan Building, City Hall Building, the House of Cirebon Regent Office, Kejaksan Railway Station, Bank Indonesia Building, State Junior High Schools of 1, 14 and 15 Buildings, Parujakan Local

Water Company (PDAM) Tower, Parujakan Railway Station, Bunder Kebumen Building. The other is PT. Cipta Niaga, Pasundan Church, St. Yosef Church, Post Office Building, Mandiri Bank Building, PT. British American Tobacco Building, Correctional Institution of Class 1 Kesambi, and so forth. Besides the remains of the second historical period Also found Chinese cultural relics such as; Tomb of Sam Cay Kong, Welas Asih Goddess Temple, Talang Temple and Winaon Temple. In addition to historical cultural of heritage tangible building Culture or material (tangible) above, Cirebon City also has many Relics that are not material (intangible), such as; Art Religious activities, cultural activities, batik cloth and culinary. Art In this regard such as dance (Cirebon Mask Dance), Music art (Tarling Music), Art painting (glass painting) or carving art (carved masks) (Koesoemadinata et al. 2013).

Religious activities such as Seven Azan are quite specific because there is no other place. The Cultural activities are such as the pilgrimage, Nadran and others. Batik cloth from Cirebon City has a very distinctive batik motif, namely 'Megamendung' motif that is an identical batik artwork and even become the icon Batik in Cirebon area (Rizky 2019). The peculiarities of Megamendung motive not only in the motif of a cloud-like image with bold colors, but also the values of philosophy contained in the motive. Meanwhile, for the culinary heritage of Cirebon City, many people are known as the area that has many culinary such as; Jamblang Rice, Empal Gentong, Lengko Rice, Tofu Gejrot, Sate Kalong, Mie Kocok and so forth (Nindita, Wulan, and Nahdlah 2019). By classifying the abundance of historical cultural relics that exist in Cirebon City, both tangible and intangible, it is appropriate that the local government of Cirebon City to make all the wealth of relics. The historical culture defined as a featured tourism potential in the future.

The vision of Cirebon City clarified as cultural and historical tourism city. Now if we see the development of community activities in Cirebon City looks increasingly rapid. Various economic activities grow well along with the better infrastructure in Cirebon City. Similarly, the tourism sector is seen with the increasing number of tourist visits that have a tendency to rise. The development of Cirebon City as a tourism city, especially the cultural tourism city, already in accordance with the vision of the head of Cirebon City today is "a well-known of Cirebon City as a creative city based culture and history". Its mission, first, is to realize the quality of human resources of Cirebon City that is competitive, culturally and excelling in all areas, second, realizing the governance of clean, accountable, authoritative and innovative, third, improving the quality of public infrastructures that are environmentally sound, and fourth, realizing the public order and security is conducive (Jaelani 2016b).

## **LITERATURE REVIEW**

According to (Indrayana and Warsono 2020) Karangwangi corridor, which is a combination of two road segments, is Karanggetas Street and Siliwangi Street, they have a fairly important history in The establishment of Cirebon City. In its city morphological development, the corridor this is always an orientation for the city's growth. During the The reign of Syarif Hidayatullah (1479 A.D.), (Erwantoro 2012) noted that Cirebon many do development in various fields, which is quite phenomenal is the construction of the road that connects from Pakungwati Palace in Lemahwungkuk Village to Pesambangan Village (Astana Gunung Jati), along approximately 5 kilometers. To be passed by horses and Carts, which now authors refer to as Corridor Karangwangi, because through two roads namely Karanggetas Street and Siliwangi Street. This is indeed understandable because at both point of destination is the orientation of the community activities at that time occurred even until nowadays. Pesambangan Village was as the starting place of spreading Islam Belief in Cirebon and Lemahwungkuk Village as the center of Government and Palace.

## **Pesambangan Village**

According to (Bisyarda 2016; Ricklefs 2014) referred on the manuscript entitled Babad Tanah Sunda (Land Sudanese History) and Arcs in the text namely Carita Purwaka Caruban Nagari. Cirebon previously known as a small hamlet built by Ki Ageng Jumajan Jati or Ki Gedeng Tapa, previously known as Pesambangan Village, now Astana Gunung Jati (the burial complex of Cirebon kings), Gunung Jati Sub District, Cirebon District is approximately 5 (five) kilometers north of Cirebon City today. Because at first most livelihoods the community is as an angler, their work is capturing Fish and unique (small prawns) along the coast and the manufacture of shrimp, Paste and Salt. From the water term the used Shrimp Paste (belendrang) from Unique is the mention of the term Cai-rebon (Sundanese: Unique Water) which then became Cirebon.

Cirebon has a crowded port and has a Lighthouse to give clues to the anchored signs to the sailboats a stopover called Muara Jati (now called Alas Konda). The port named Muara Jati is located east of the Burial complex, very crowded by the merchant boats from various Countries such as China, Arab, Pasai, Baghdad, India, Malacca, Singapore, Pasai, East Java, Madura, and Palembang. The Admiral of Cheng Ho (Sam Po Tay Kam), from the Chinese navy third Ming Dynasty (Emperor Yung Lo/Cheng-tu) in 1415 ad docked in Muara Jati port that was greeted by Ki Gedeng Tapa.

Cheng Ho then gave souvenirs in the form of dishes that read of The Verse of the Throne (this plate is now stored in Kasepuhan Palace, Sultanate Kasepuhan Cirebon) (Al-Qurtuby 2009). Kung Wu Ping (commander of armed forces in Cheng Ho's fleet) then initiated the establishment of a lighthouse (Cirebon: Prasada Tunggang Prawata) for Muara Jati Port, the construction then took Place in Amparan Jati Hill. Chinese Muslim settlements have also Built around Prasada Tunggang Prawata, Amparan Jati Hill; namely in Areas of Sembung, Sarindil and Talang. These are complete with mosque, settlements in Sarindil was assigned to provide teak wood for the repair of vessels, Settlements in Talang are tasked to maintain and care for the port, Settlements in Sembung were tasked with preserving the lighthouse. These there Chinese settlements are jointly tasked with supplying the materials Food for ships, mosques in the Talang region that now has changed function into a Temple. Datuk Kahfi was the pioneer figure of Islamic separation faith in Cirebon (Al-Qurtuby 2009).

He used the name Sheikh Nurjati at the time of preaching in Giri Amparan Jati, which is more famous by the name of Mount Jati, a small hill of two hills, precisely in Astana of Jati Gunung Village, Cirebon District. Briefly, in chronological order, Sheikh Nurjati was born on the Malacca peninsula. After a young adult, he went to Mecca for knowledge and Hajj. Sheikh Nurjati goes to Baghdad, finds his destiny with Syarifah Halimah, and has kids. From Baghdad, he went to preach to Pesambangan, part of Singapore State (now named as Mertasinga Village, Cirebon District). He passed away and was buried in Giri Amparan Jati. Among his disciples, Prince Walangsungsang and Nyi Mas Ratu Lara Santang who was actually the descent of Pajajaran king namely Prabu Siliwangi, that known as a very intelligent student (Firmanto 2015).

After a three-year-old sit under, Prince Walangsungsang was given the name Ki Somadullah and with his sister, Nyimas Lara Santang ordered by his teacher to perform the hajj pilgrimage to Mecca, there Nyimas Lara Santang found her destiny an Arab authority and married so that Nyimas not participate Back to Cirebon. In Mecca, Maolana Sultan Mahmud, also called Syarif Abdullah, the son of Ali Nurul Alim from The Hasyim originated from Bani Israel who used to reign in Ismailiyah city, married Nyai Lara Santang. In addition, the children of Israel named in the region of Philistine (Palestine). After The wife of Maolana

Sultan Mahmud, she was named Saripah Mudaim and Gave birth to a son named Sharif Hidayatullah. After the adult, Sharif Hidayatullah follows his mother's brother, Prince Walangsungsang to Cirebon to spread the Islamic religion in Java Island. Sharif Hidayatullah became known as Sunan Gunung Jati, one of the nine Wali (Wali Songo) who spread Islam in Java Island (Kasdi 2017).

Pesambangan Village today is known as Astana Gunung Jati area, which is the burial place of the descendants of Cirebon Sultanate Palace. Astana Gunung Jati Area consists of 2 (two) Small hills called Mount Jati and Mount Sembung. In Gunung Jati buried by Syeikh Nurjati or Known as Sheikh Dzatul Kahfi is Sunan Gunung Djati, who also is the Islamic religious teacher of Prince Walangsungsang and the mother of *Sunan Gunung Djati*, Nyi Mas Rarasantang, and while at Mount Sembung Buried *Sunan Gunung Djati*, later followed the founder of Islamic Boarding School in Pesambangan Village. This area is always crowded with cultural activities and the people who want to visit. Upon returning from the Hajj, Ki Somadullah was ordered to establish a concern at Kebon Pesisir located in the south of Astana Gunung Jati area, approximately 5 km from Pesambangan Village was then known as Lemah Wungkuk Village.

#### **A. Lemah Wungkuk Village**

The village known by the name Lemah Wungkuk, which was opened by Prince Walangsungsang. This village is actually inhabited by an angler named Ki Gedeng Alang-Alang/Ki Danusela who later became the first head of village/*Kuwu Cerbon*. Gradually, this village grew and crowded with merchants and changed their name to Caruban. Prince Walangsungsang, after praying for Hajj, changed its name to Ki Somadullah, and then replaced Ki Gedeng Alang-Alang to *Kuwu Cerbon* as the second *Kuwu Cerbon* and later built Pakungwati Palace with the title Sri Mangana or Prabu Anom. Cirebon, formerly known as *Caruban Nagari*, appeared as a port that began to be known by people, when the influence of Islam slowly entered the northern coastal areas of Java. A Chinese-language manuscript entitled "*Shun-Feng Hsiang-Sung*" was explaining the instruction of the voyage line from *Shun-t'a* (Sudanese land) from the east of the north coast to Che-Li-Wen (Cirebon).

The existence of Cirebon as a port preached in Portuguese sources, reinforced by the reports made by Tome Pires during his visit to Cirebon in 1513 AD (Jaelani 2016a), Tome Pires called Cirebon with "Chorobon". According to the record, Pires described Cirebon as a city that has a nice port that at the time he came to witness 3-4 *jung* (large boat-made Chinese) and approximately has 10 Lancara. He also described that Cirebon's city can Reached by using *jung* and there is a market 1 km away from Palace. Other news about Cirebon originated in the Netherlands in the early centuries 16 M called as "Charabaon". As for the previous sources Refer to it as ' Cheribon "or" Tjerbon ". Among the Guardians, Cirebon is also called as '*Puser Jagat*' (Centre of Universe) because it is located in the middle of the island Java. Cirebon people themselves refer to it as "Nagari Gede" because it is gradually called ' Garage ' and transforms into "Grage".

Prince Walangsungsang after making a concern of Kebon Pesisir, then established Jalagrahan Mosque and *Dalem Agung Pakungwati* as well as formed a government in Cirebon in 1430 A.D. with Regarded as the first founder of the Sultanate of Cirebon Walangsungsang or Prince Cakrabuana. Prince Cakrabuana, who after performing the hajj was then called Haji Abdullah Iman, appeared as the first "King" of Cirebon to reign from Pakungwati Palace and actively spread the Islamic religion to the people around Cirebon. After Sunan Gunung Jati is considered worthy to replace Pangeran Cakrabuana or Mbah *Kuwu Cirebon* as the leader of Cirebon, Pangeran Cakrabuana crowned Syarif Hidayatullah to become the first king of



Caruban Nagari with the title '*Ingang Sinuhun Kanjeng Sunan Jati Purba Wisesa*'. At the same time Raden Ali Rahmatullah that is known as Sunan Ampel, also appointed Sunan Gunung Jati to replace Sheikh Nurjati who had died and adopted it as one of Wali Songo (revered saints of Java Island).

Thus Sunan Gunung Jati got a full degree '*Ingang Sinuhun Kanjeng Sunan Jati Purba Wisesa penetep panatagama auliyallahu kutubin jaman kholifatur rosulillah shallallahu alaihi wa salam*'. The coronation Syarif Hidayatullah became king in Cirebon is a new era for Cirebon Palace. The big time of Caruban Nagari starts from the development of Islamic religious teachings that developed rapidly throughout Cirebon area even to Banten. Cirebon develops as a maritime country that many merchants from outside countries have visited. Syarif Hidayatullah did a massive development, such as the construction of Pakungwati Palace/Kasepuhan Palace (1529), The Great Mosque of Sang Cipta Rasa (1498), market, square and other infrastructure.

That is quite phenomenal is the construction of the road that connects from Pakungwati Palace in Lemahwungkuk area to Pesambangan Village (Astana Gunung Jati), along approximately 5 kilometers, to be passed by horses and Pedati, which is now The author referred to as the corridor Karangwangi, because through two road segments are Karanggetas Street and Siliwangi Street. There was also built a guard post (Jagabayan), which is now known as Jagabayan Mosque, Jagabayan that means "keep danger", become one of the places to "select" Guests who want to enter at Cirebon palace complex. In the period "between" 1528 – 1552 A.D, Sunan Gunung Jati handed over power to Prince Pasarean, was the son of Sunan Gunung Jati with Nyai Tepasari. Sunan Gunung Jati then settled in Gunung Sembung in Pesambangan Village, more to specialize in The Islamic separation. Sunan Gunung Jati, born in 1448 A.D., died in 1568 M on a *kliwon* Friday night at the age of 120 years old and buried At Giri Nur Cipta Rengga, the top part of Gunung Sembung burial complex.

## RESEARCH METHOD

The research aims to identify legacy elements Culture in Cirebon City both tangible and intangible, as well as The meaning contained therein and provides insight to the Stakeholders to be able to develop all potential Can be used in the making of cultural tourism development policy Cities (Dwyer et al. 2019). The methods used are qualitative methods, with ethnographic interviews, focus group discussions and live interviews (Fletcher 2015). The use of this method aims to get deeper data and contains meaning. Therefore, in qualitative method does not emphasize generalization (transferability), but rather emphasizes on Meaning. This qualitative method uses descriptive research, this descriptive study only describes something that is actually about a variable, and is not intended to test a particular hypothesis, and the purpose of this descriptive study is to make a description or Systematic, factual and accurate representation of the facts, traits, and the relationship between the phenomena studied.

## RESULT AND DISCUSSION

### Historical Value of Karangwangi Corridor for the Development of Cirebon City

According to Sulendraningrat in the historical manuscript *Purwaka Caruban Nagari* (Atja 1986), The heyday or the golden of Cirebon as a The Sovereign kingdom began since the appointment of Syarif Hidayatullah as Sultan Cirebon I until the end of the reign of Sultan Cirebon II, namely Pangeran Agung or Panembahan Ratu from 1479-1649 CE. In the period of Syarif Hidayatullah, Cirebon conducted a lot of political innovation by making relationship with the sultanates in Nusantara especially with Demak. At that time downtown

of Caruban Nagari as the center of Political activities, religion, economics, maritime, culture and infrastructure of the corridor Karangwangi connect between Pesambangan Village and Lemahwungkuk Village, which is very meaningful for the establishment of Cirebon City at that time (D'Auria 2009).

From two Villages that the movement of the Homecoming Cirebon people at the 10<sup>th</sup> time occurred, not only the affair of spreading Islam or Government affairs with the palace but also trade activities and social activities of the Community Other. Karangwangi corridor develops as a crowded road and influence on the morphological development of Cirebon City furthermore. Looking at the history of Karangwangi corridor, this can be a very interesting potential to be developed as a new tourist destination in Cirebon City. Karangwangi corridor for Cirebon City can be developed as the main street of the city/Main street like Malioboro for Yogyakarta City. Karangwangi corridor (Karanggetas-Siliwangi) is quite Phenomenal for the people of Cirebon, along the road corridor was left Heritage from a variety of government remains intact today (Guzmán and Roders 2014).

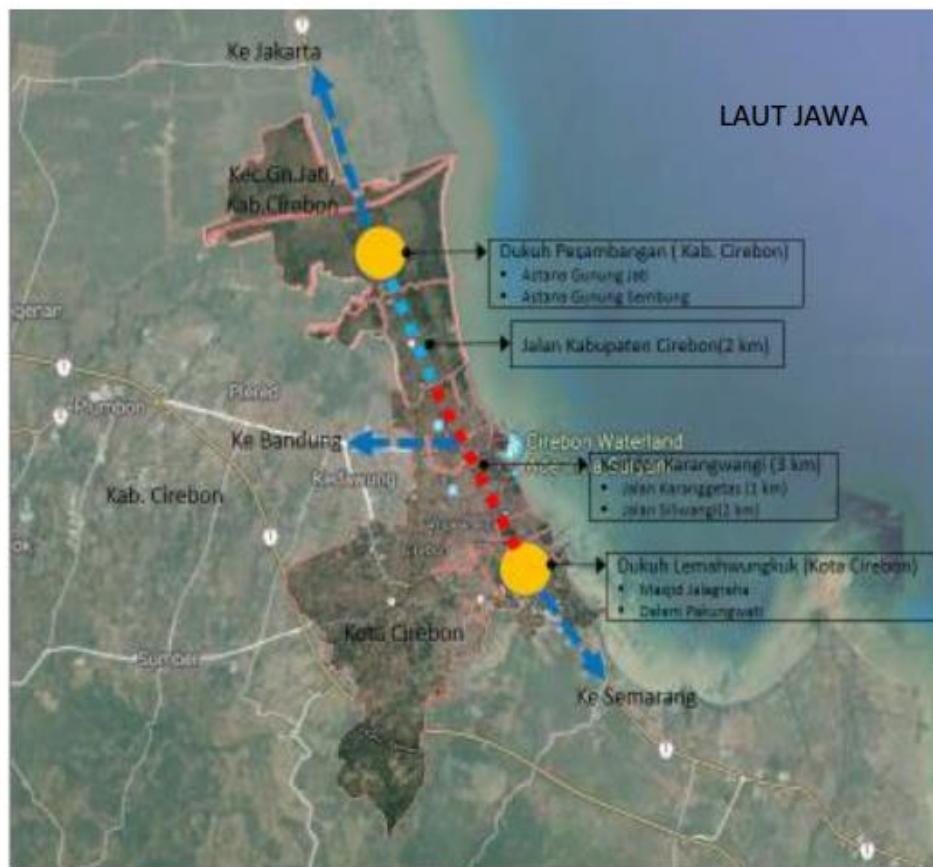


Figure 1: Karangwangi Corridor connecting Pesambangan Village and Lemahwungkuk Village

### Transforming the Cultural Space Function as the city's main function

Karanggetas Street area has now been transformed into one of Cirebon's City Leading trade. Along that road is now standing the biggest gold shopping centering in Cirebon City as well as other economic activities. While Siliwangi Street area is currently developing as Main office areas in Cirebon City as well as city that support other activities (Lusiani and Zan 2013).

## **Functional Traditional**

The establishment of Cirebon Sultanate marked the beginning of the Cirebon Islamic kingdom with the port of Muara Jati as a trading city whose activities expanded to the Southeast Asian region. In 1447 AD, the city has been known as a town and many people visited by Sudanese, Javanese, Arab, and Chinese, so it is named "Caruban", meaning, "Mixed". Karanggetas area is a strategic area as a door to enter the keratin territory of the Sultanate of Cirebon. Therefore, there is also established post Guard (Jagabayan), which is now known as Jagabayan Mosque, that is aiming to keep from danger. The meaning, Jagabayan has a function as a place of care and examination of the immigrants who want to enter the palace area. So the position of Karanggetas street becomes very important because it serves as the entrance to the palace area. Karanggetas Street is also the main link of Cirebon Palace in the region Lemahwungkuk to Pesambangan Village.

At that time, Sunan Gunung Jati still carried out his Islamic greatness in the Islamic boarding school, which he founded in Pesambangan Village. Likewise, conversely, many people from Pesambangan Village who carry out their activities to the Lemahwungkuk region, not only for the sake of the palace but also for the sake of also other socio-economic activity such as trade.

## **Meaning Functional On the Karanggetas Street Section**

Because of its strategic location, close to the seashore and as a gateway to enter the palace, this causes some people to be interested in living in the area. Some ethnic groups inhabiting the region are Chinese ethnic, Arabs ethnic and indigenous peoples themselves. Then it is not surprising, if the area is then developed as a very profitable business area, such as gold Shopping center, Perfume Sales Center, electronic Center, and several other businesses are vital for the economic continuity of Cirebon City.



Figure 2: Gold Shop Row and Trading Centre in Karanggetas Street

Chinese Ethnic from the origin return in Cirebon City concentrate on Lemahwungkuk area, but in the 20th century Chinese ethnicity in Cirebon has spread to the area along Pekalipan Street, Pekiringan Street, Pasuketan Street, Karanggetas Street, including Jagabayan area. These areas since the early 20th century became a strategic area of Cirebon. They almost mastered Most of the economic sectors in the area. Special section on Karanggetas street develop as a gold shopping Centre, listed in the early 20th Century There are eleven gold shops that are all owned by Chinese.



### Official Function at Siliwangi Street Section

Early development of the city structure is planned to grow in the power of Dutch colonization, which built a network of land highways Groote Postwar by Dutch Governor General Herman Willem Daendels in 1808-1810, crossing Cirebon City in connecting from Anjer (Banten) to Penarukan (East Java) (Carey 2018). Besides that, colonial government also Building a railway line with two railway stations, namely the The prosecutor's office and the Central Station, dealing with the Coastal port, to facilitate the delivery of mail, trade commodities and strategic interests of security defenses. Cirebon Harbor built in 1865 A.D., and in 1890 A.D., expanded with the development of Port and warehousing.

This policy triggered the role of the city into a transit city and influential for its industrial growth and trade (Duranton and Puga 2005). Subsequently, the Dutch also built several buildings that functioned as offices along Siliwangi Street, such as Karisedanan Building (State Building) and City Hall Office (Staadhuis). The construction of the Cirebon Residency Building (state Building) was built in 1865 A.D. when the residency of Cirebon was led by Albert Wilhelm Kinder De Camurecq. At that time, this building functioned as the house of resident, while the resident office itself is located at Lemahwungkuk built in 1841 A.D. While Cirebon's City Hall was built in 1924 AD, is the embodiment of The rise of the Dutch East Indies government's interest in Cirebon city port, which in the early 20th century was ranked 4th largest in Java. During the Japanese military period until the Independence Day, this building became the center of Cirebon City government (Ardiyanto, Djunaedi, and Suryabrata 2015).



Figure 3: Historical Buildings in Cirebon City



## The Concept of Karangwangi Corridor as a City Cultural Tourism

To improve further tourism in Cirebon city, Tourism destination needs to be developed to serve the wishes and tastes of the tourists. (Richards 2014) stated that the tourism objects that exist in the city today many of its types and variety, such as; City Park, Square, Pedestrian streets, Riverbanks, Old Buildings, or Even A Road. Learn from other cities like Yogyakarta City that has Malioboro Street Or Bandung City which has Asia-Afrika Street, where the present objects tour becomes a very popular tourist destination and is crowded Tourists, the taste of Cirebon City has enough potential to be developed Like Yogyakarta City and Bandung City.

## Folklore as a Strategy for Developing Cultural Tourism

Many folk tales (*folklore*) (Feltault 2006) or myths that tell about this street corridor, especially Karanggetas Street, the origin of the word brittle which means easily broken tells that the very strong corals can be irises in the place, then the person who is arrogant even have a high science can be brittle on this street. This myth originated from the story of Sheikh Magelung Sakti a young, longhaired knight, said to be looking for a scholar who is able to trim his hair. This knight is said to have originated from the Middle East Bagdad. The arrival of Sheikh Magelung Sakti to Cirebon because of hearing in this area there are magic people who can help to cut his hair. There he met a later known Muslim Scholar named Sunan Gunung Jati and where he was then trimmed his hair by Sunan Gunung Jati and the knight was also willing to be his disciple. Since then the area is named Karanggetas and times or rivers that pass along Karanggetas Street named Kali Sukalila, derived from the word likes and Lillahitaala (To be willing) because Syekh Magelung feel like and have a good haircut.

In addition to the myth above (Berger 2012), Karanggetas Area is actually known as an area that is always wet and unstable (fragile). This is because the mountain of teak has made a canal connected to the sea that serves to make the boat from the sea to the inland. However, the canal can hold the seawater when the tide and the area is not stable (fragile) because a lot of horses and carts so easy to damage or brittle. Jagabayan Mosque at the end of the Karanggetas Street also has a unique story. Besides doing, E'tikaf (a practice in the Islamic faith) and five time prayers, people from different regions come to Jagabayan Mosque to consecrate blessings. People who come to the mosque with these intentions usually bring coconut oil and flowers of seven kinds. Mr. Sofwan, the gatekeeper of the mosque, used to bring coconut oil to be used as a light fuel in the mosque. The habit of spreading coconut oil to the need for worship in the mosque continues to flourish. Until finally, people come from different regions flock to give coconut oil to Jagabayan.

They believe that it is so simple that it can make it easier for all matters, problems, and desire. So many people who came to bring coconut oil to jagabayan until then commonplace circulated in the community of Cirebon and surrounding named as *ngirim lenga ning jagabayan* (Send Oil to Jagabayan). The interest they bring usually used for fragrance when bathing. "The people who bathe here, in Jagabayan well, the well made by Mbah Kuwu Sangkan for the sacred, bathing and ablution," said Sofwan while showing the well. Jagabayan Mosque, until now trusted people still has the function and power to protect Cirebon from danger (Graff 2010).

## Road Corridor as a Tourism Destination of Urban Culture

Looking at the history of the Karangwangi corridor, this can be a very interesting potential to be developed as a new tourist destination in Cirebon City. Karangwangi corridor for Cirebon City can be developed as tourism of urban culture such as Malioboro in Yogyakarta City. The corridor of Karangwangi (Karanggetas-Siliwangi) is quite phenomenal for Cirebon City

community. Along Karanggetas street still found rows of gold shops that stood since the beginning of the 20th century, which is very crowded by the community, as well as other trading facilities that make this corridor more and more like the area of shopping tourism. In the area around Karanggetas street also found some relics of heritage that can be a tourist attraction, such as; Panjunan Mosque, Jagabayan Mosque (Karanggetas) and Bala Keselamatan (Winaon) Temple. While in the section of Siliwangi street also remains a lot of heritage that remains intact, such as; Building of State Building (residency), Cirebon City Hall, Kejaksan Mosque, Pendopo (Large Open Structure in front of Java Mansion) of Cirebon District, Kejaksan Railway Station, school and some houses of colonial era heritage (Amin 2008).

The corridor of Karangwangi is one of the street corridors supporting the social and economic life of Cirebon City. It is characterized by mobility and activities are high enough of these community where this can be seen by the various activities that exist in the corridor Karangwangi ranging from offices, trade and services, tourism and socio-cultural. Karanggetas Street section is more dominant with economic activity/trading, while Siliwangi Street is more dominant with services and office activities. With such a lot of community activities, it should be physical condition and the view of the corridor is usually better. It is necessary to setup an ideal effort so that this corridor can be a tourist destination of the expected urban culture. The road corridor is a hallway or road passage that connects a region with other regions and has the physical boundaries of one layer of the building from the road (Piutanti 2019). In the street corridor, there is a pedestrian path or sidewalk located on the right and left sides of the road that serves as a path to stroll or move from one place to another.

Pedestrian itself cannot be separated from the characteristics of activities or functions of land use and the buildings that exist along the side of the pedestrian path. In addition to the completeness, factor and condition of the elements-supporting elements (street furniture) also play an important role in supporting the aesthetics of the area and the comfort of pedestrians. Therefore, the arrangements of pedestrian pathways or pedestrians are not only as a complement to the development of a city but also as the need for a beautiful pedestrian arrangement, comfortable and safe. The phenomenon found in pedestrians in Indonesia is the misuse of pedestrian or pedestrian pathways by street vendors. This is inevitable because the existence of street vendors cannot be released with the existence of pedestrians; therefore, the arrangement that is done must be integrated. So that the arrangement of a corridor Karangwangi not only to organize the road and its pedestrian path but also considers the existence of street vendors in terms of both quality and quantity (Ozbil, Peponis, and Stone 2011).

## **CONCLUSION**

Need a strong intention and commitment from all stakeholders to be able to to make the corridor Karangwangi as urban culture tourism object for Cirebon City. With many potential cultural heritages that are well owned Religious and physical, Cirebon City has a very wide opportunity to be developed as a tourist destination for urban culture that able to compete with other tourism objects in Indonesia. There must be a comprehensive policy or integrated effort to be able to realize corridor Karangwangi. These classification consist of such as; Physical arrangement of good roads and beautiful, traffic engineering so as not to jam, the arrangement of pedestrians to feel comfortable. The arrangement of open space green so that the area becomes shady, the arrangement of street furniture that add to the aesthetics of roads, the arrangement of the city's light as a lighting, the arrangement of billboards to order and

beautiful, and so forth. If all these efforts can be done, Cirebon City will have a new tourist destination that is not only able to bring many Tourists but also able increase the regional original revenue and Welfare for its citizens.

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