



The portrait of tourism and “Ngalap Berkah” at Sunan Kalijaga site in Gresik, Indonesia

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Abstract

The contribution of tourism to a country's economy is quite large, because it has an impact on providing employment, increasing income and the living standards of local people and becoming a stimulus for the emergence of other businesses. Most of the people in the Bukit Surowiti Gresik area of Indonesia live comfortably and are well off. In the area there is a heritage site of Sunan Kalijaga which is a special interest tourist destination for those looking for strength, wealth, matchmaking, and status, so the local people call it “ngalap berkah”. This study looks at the activities and behavior of tourists during mystical activities in the region. Descriptive qualitative research methods with cultural and historical study approaches were used in this study, so as to portray the behavior of tourists, local communities, and the history and origins of the various cultures. The results of the study, show that in the area there in question, there are several Sunan Kalijaga heritage sites which include Kali Buntung Site, Pring Silir, Sunan Kalijaga Tomb, Mpu Supa Tomb, Raden Bagus Tomb, Mataram, Mbah Singowongso Tomb, Langseh Cave, Macan Cave and Goa Lumbung Cave. However, of all the objects, Goa Langsuh is the most important destination. In this place, many people meditate and look for life success, both in terms of economic, social and political impacts. Most of them feel that they are successful and some others do not get any results. From the aspect of tourism, the region has great potential to be further developed, as a tourist destination of special interest, because several needed characteristics are already in place for this to happen.

Keywords: Tourism Portrait, “Ngalap Berkah”, tourism site, Sunan Kalijaga, Gresik Indonesia

Introduction

The tradition of visiting people who are considered righteous, especially among Sunny Muslims in Indonesia is quite entrenched. It is influenced by a belief that a person can help solve life's problems, so that when the saint (shalih) has passed away, he or she is still considered capable of being an intermediary. This belief has an impact on the emergence of the tradition of pilgrimage to the tombs of saints in the hope of getting a blessing, “Ngalap Berkah”.

“Ngalap Berkah” can be interpreted as an activity carried out by humans to obtain the benefits and goodness of the essence, human beings, objects or everything that is believed to have the usefulness and goodness expected by humans (Sadiyah, 2015). This tradition has been going on for a long time with different models and media in accordance with their respective beliefs in the area. Even in some places, the tradition



has been managed in such a way that it has become an attractive commodity in the world of tourism, which has an impact on promising business values.

From an economic and business point of view, tourism can bring together a variety of business units that meet a variety of needs and desires of tourists, since they depart from their place of origin, when on location until returning home. Therefore, the contribution of tourism to the country's economy is quite large, because the development of a destination can have an impact on supply and demand aspects, foreign exchange, balance of payments, labor aspects and other monetary factors (Judisseno, 2017). In addition, the tourism industry can also be a catalyst for the economic development of the community, because there are jobs, increased income and living standards of local communities as important stakeholders and it is furthermore a stimulus for the emergence of other businesses (Nicolaidis, 2015).

In the current era there has been a change in the model in tourism, namely the change that was originally conventional to special interest tourism as well as cultural-based tourism villages which tend to respect the environment, nature, culture and attractions in a special way (Priyanto & Dyah Safitri, 2016). Special interest tourism can also be in the form of something different from the general pattern, whose existence is only in demand by certain people with special purposes, for example seeking knowledge of wealth, wealth, soul mate, to promotion. Nicolaidis (2016) says that religious pilgrimage tourism is intended to meet the need for spirituality arising out of a highly secular international society and is loaded with great personal spiritual and also figurative meanings. The objects that many tourists visit such models are usually in the form of historical areas or buildings, places that are considered to have mystical value because they are not much touched by humans. In addition, the tombs of people who are considered to be righteous during their lives is also a place to complain, because they are considered capable of being an intermediary between tourists and the Creator so that all requests and goals for their lives are realized.

The intermediaries are people who are considered sacred and have a closeness with the Creator, so that in the Sunni tradition this saint is known as a *wali* who has the privilege of "*karomah*" (Purwadi, 2006). In the context of Javanese society, the term asking for *karomah* from the saints is called *ngalap* blessings or seeking blessings or *tabarruk* (Mustaqim, 2014). The term *wali* in Javanese Islamic elite studies is always associated with the presence of *walisongo*, namely the spreaders of Islam in Java, most of whom are located in coastal cities and some of them have geneological relations with the Majapahit Kingdom, so that they have spiritual authority and influence in the political field (Chaliq, 2016). Their influence also affects the existence of the *walisongo* grave visited by more tourists than the spreaders of Islam which are not incorporated in the concept of "*walisongo*". Some studies mention, one of the *walisongo* which is considered to have great *karomah* value and the tomb is visited by many tourists in the archipelago is Sunan Kalijaga, which is known as a propagator of religion that is very accommodating to Javanese tradition (Chodjim, 2003). Various methods are used by tourists to get their blessings and *karomah*, and all kinds of media and intermediaries are strived for to hope for the fortune of the *Wali*, both carried out at the tomb or just a stopover or often referred to as "*petilasan*" (Iman, 2019).



In the past, Walisongo chose many areas of preaching on the north coast of East Java, which included Surabaya, Gresik, Lamongan and Tuban. Geostrategically, the four regions are coastal areas and become a city of trade and the selection of these locations as the basis of islamization is because it has become a center for the gathering of tribes, traditions and cultures of various communities (Anita, 2014). In Gresik there are two walisongo tombs, namely Sunan Maulana Malik Ibrahim and Sunan Giri. The two tombs are now one of the most favorite pilgrim destinations in the archipelago.

In addition, in Gresik there is also the tomb (allegedly) of Sunan Kalijaga, precisely on Surowiti Hill in Panceng District. At these locations, there are also many sites that are thought to bear historical relics related to past economic, social and political activities. In this era, the area which is considered as a relic of Sunan Kalijaga has become one of the objects visited by many tourists, especially on objects that are considered mystical and magic, both from the archipelago and foreign tourists.

There are several similar studies related to blessing and tourism, including: Spiritual Analysis of Blessers, explaining that there are some people making pilgrimages, including religious motivation, religious tourism, seeking blessings, washing in prayer, rejecting, spiritual behavior and looking for crowds (Mustaqim, 2014). According to *Suwardi*, in the World of Ghosts, Mystics and Spiritual Tourism in the South Coast, the study of the mystical world becomes important as a support for the advancement of cultural tourism. This is because in the era of regional autonomy, each city can bring up potential advantages that other regions do not have, so that the uniqueness of the mystical tradition in turn can be seen as a valuable commodity for the development of regional tourism (Suwardi, 2007).

In Triyanto's Study (2015), Ngalab Blessing Rites in Finding Wealth on Mount Kemukus, explained that many benefits were obtained from ngalab blessing tours on Mount Kemukus, including the emergence of lodging services, blush flowers, vehicle care (parking), shoe / sandal storage, bottle sales, the services of spring water, food and drink stalls, and other needs are met by the community, so this brings its own livelihood for the community members (Triyanto, 2015).

Based on the description above, the purpose of this study is to examine the continuity of the ngalab blessing tradition in the Surowiti Gresik Hill Area, precisely at some Sunan Kalijaga relics during preaching in the northern Gresik region. The focus in this study is mystical behavior in Goa Langsih. In addition, this study sought to analyze aspects of tourism that are already there.

In order to analyze the aspects of tourism in tourism objects in the region, this study uses an approach or theory as proposed by Cooper, that the success of a tourist destination must refer to the fulfillment of four things which include attraction, amenities, access and ancillary aspects (Cooper, 1993). Attraction is related to the attractiveness of tourists to visit objects and as a giver of satisfaction. Amenities can be in the form of services or facilities available, including restaurants and shops providing typical location goods. Access includes accessibility and modes of transportation to the location. Ancillary aspects covers tourism organizations and their activities related to the promotion of tourism objects.



Research approach

This study used a descriptive explorative qualitative research model with the help of research in the science of history. Exploration methods were used to find the cause of the problem which was then used to formulate and solve the problem and find out the processes, activities and situations being studied. Data collection techniques in this study used the method of observation, interviews and documentation. Observation was carried out by observing the landscape and behavior of pilgrims in the Sunan Kalijaga Gresik petilasan, while interviews in this study were conducted with consenting informants who knew about the rites and history in the Bukit Surowiti area. Informants were randomly selected from tourists who were at tourist sites, making it easier to find information and be up-to-date.

Historical methods were also used in studying the history and heritage sites and began with data collection, source criticism, data interpretation, and writing (Kuntowijoyo, 2001). After the required data was collected, the next step was an analysis which included the process of organizing and sorting data into basic patterns, categories and description units so that themes can be found as suggested by the data (Moloeng, 2000). Analysis of the data in this study intended to organize data collected from various notes in the field, researchers' comments, pictures, photographs, report documents, archives, articles and so on related to the ngalab blessing tourism portrait at the Sunan Kalijaga Gresik Petilasan.

Description of Sunan Kalijaga Petilasan in Gresik East Java

In general terms, the famous beach and sea tourism objects in Gresik are Dalegan White Sand Tourism and Beach Tourism on Bawean Island, while religious tourism which is widely known by the public is tourism in Maulana Malik Ibrahim Tomb, Sunan Giri Tomb, Siti Fatima bint Maimun Tomb, and Tomb of Kanjeng Sepuh Sidayu. Even though its existence has been long, Bukit Surowiti Tourism is not widely known by the people in the archipelago, so the potential contained therein is also not exposed. This also had an impact on the lack of information related to the Islamization process that had been carried out by Sunan Kalijaga in the northern part of Gresik.

Based on oral sources that developed in the community, Sunan Kalijaga once carried out Islamization in the northern area of Gresik City and was domiciled on Surowiti Hill. According to the narrative, the term Surowiti comes from the name of a Sunan Kalijaga santri named Suro Astono, who started life on a hill by order of Sunan Kalijaga. Gradually the term "Suro kang miwiti" emerged, then became the word Surowiti which became one of the centers of the spread of Islam in the northern region of Gresik, which can be traced from the Sunan Kalijaga site and the graves of its students (Riyana, 2015). Evidence of the existence of the village is quite old, it can be seen from the number of *bekel* (hamlet head) who ruled there, i.e. in 2002 there were 15 *bekel* who had ruled. The first *bekel* ruled in Surowiti Village named Singowongso, was a santri of Sunan Kalijaga and his tomb was also on Surowiti Hill (Toha, 2002). It also can be seen from several ancient tomb sites that were rescued by local residents as their ancestors and by the outside community as something that can give blessings.

The history of human life in the past, one of which can be seen from the results of the culture it left behind, both in the form of material and immaterial. Cultural products in the form of immaterial can be in the form of traditional ceremonies, dance, and language, while relics of the past in the form of material can be tangible objects, structures and buildings (Nuruddin, 2018). The evidence of the existence of Sunan Kalijaga in the northern region of Gresik can be seen from several sites that he left, including: Kali Buntung Site, Pring Silir, Sunan Kalijaga Tomb, Mpu Supa Tomb, Raden Bagus Tomb Mataram, Mbah Singowongso Tomb, Langseh Cave, Macan Cave and Macan Cave Goa Lumbung.

The following is a verbal description of several objects in the Surowiti Gresik Hill Area: First, the Kalibuntung Site. According to a speech story that developed in the community (Yusuf, 2019), this time was a special place for Sunan Kalijaga when forging knowledge from his teacher, Sunan Bonang, by doing sacred tapa to wait for his teacher's stick on the edge of the river.



Kalibuntung site on the slopes of Bukit Surowiti Gresik

Secondly, the Pring Silir Site. Based on mystical stories in the community (Yusuf, 2019), the bamboo tree (Java: Pring) on the edge of the Kali Buntung Site is derived from Sunan Kalijaga's bamboo stick that has grown into a living plant and has now grown in large numbers. For some tourists, the tree is considered to be of mystical value, so some of them ask for the tree as a medium for their luck.



Pring Silir site, a collection of bamboo on the edge of Kalibuntung

Third, the Tomb of Sunan Kalijaga. According to an oral story (Zainuddin, 2019), the tomb was used by Sunan Kalijaga while performing the *topo ngluweng* ritual, which is to bury the body in the ground in living conditions, as a teaching to feel dead while still alive. In addition to the Tomb of Sunan Kalijaga, in the complex was built similar to the Demak Mosque and there is also the Tomb of Mbah Singowongso (the first village head) and Mbah Sloko. The area of the building is 20 m x 15 m with a height of 5 meters. The gate is made of wood with a height of 2 m with green paint, while the fence is made of limestone.



Cupola (petilasan) cupola Sunan Kalijaga on Surowiti Hill Gresik

Fourth, the Tomb of Mpu Supo, a son of the Majapahit tumenggung in Sidayu. In addition, he was also a student of Sunan Kalijaga who was an expert in making weapons (*keris*) and later married Sunan Kalijaga's sister named Dewi Rosowulan. The area of the tomb is 6 x 4 m and has a height of 4 m. Mpu Supo's grave cupola has 2 poles made of concrete with a size of 20 x 25 cm. Thick wall measuring 14 cm and made of limestone.



Cupping Mpu Supo Grave in Bukit Surowiti Gresik

Fifth, Raden Bagus Mataram Tomb, a Sunan Kalijaga santri who came from the Mataram Sultanate family. He belongs to a very wealthy and generous family, so most of his wealth is in the form of gold and silver pieces down to the Bukit Surowiti Gresik area for the benefit of Islamic propaganda there. Cupola cupola building measuring 5 m x 6 m with a height of 3 m and is rectangular in shape. The walls of the tomb building are made of limestone with a thickness of 14 cm with white paint wrapped with a pyramid-like model roof.



Raden Bagus Mataram grave cupola on Surowiti Gresik Hill

Sixth, Langsuh Cave. According to the story, the cave is the domicile of Sunan Kalijaga while in Gresik. In the room, Sunan Kalijaga performed various rituals. This cave is among the most visited, because its shape is somewhat unique and closed. The entrance of the cave is on the top of the hill, so the way to enter the cave must enter a steep

descent with a depth of 10 meters. The cave door is very narrow and only enough to be passed by one person with the help of wooden stairs. In the cave there is a foyer room, living room, bedroom, and meditation room and there is a stalagmite rock known as a 50 cm diameter stone (Lia Wardah, Muhammad Bahruddin, 2013).



The entrance (down) to Goa Langsiah at the top of Surowiti Gresik Hill

Tiger Cave. According to one tourist guide there (Zainuddin, 2019), the cave is a cage belonging to Suro Astono as a pet's place in the form of a white tiger. This cave has a depth of less than 10 m. The mouth of the door faces north and is 1 m in diameter. The area of the room in the cave is around 6 x 5 m. High ceiling in the cave room measuring 1.5 m. This cave is often used as a temporary break by tourists and only has a capacity of eight people.



The mouth of Goa Macan on the Mount Surowiti Gresik

Eighth, Goa Lumbung. According to an oral story that developed in the community around the site, the cave was once used by Sunan Kalijaga to collect various kinds of booty taken from the tributes of the Adipati Tuban tribute, who was also his own parents. The cave is located on the cliffs of Surowiti Hill with a depth of 15 meters and an area of cave space measuring 2 m x 2 m. The mouth of the cave faces east with the diameter of the mouth of the cave measuring 0.5 m. Above the cave there is a thick bush and bamboo trees.



Goa Lumbung room full of offerings



Analysis of tourism characteristics in Petrasan Sunan Kalijaga Gresik

Surowiti Village which includes Panceng Hamlet, Gampeng Hamlet and Surowiti Hamlet, is quite strategic because it is crossed by a national route (Jalan Daendels) that connects important cities on the North coast of Java, including Tuban, Lamongan, Gresik and Surabaya. In addition, the region also offers a beautiful natural panorama and has a hill with a height of about 260 m above sea level, so that the location is also used as a climbing tourist spot by local and foreign communities.

Based on field data, in the Bukit Surowiti area there are a variety of objects and attractions that can be developed into several types of tourism models, one of which is nature tourism, pilgrimage tours, sport tourism and special interest tourism and religious tourism (Nuruddin, 2019). The existence of the Tomb of Sunan Kalijaga, the Tomb of Mpu Supo, the Tomb of Mbah Singo Wongso, and the Tomb of Raden Bagus Mataram can be pilgrim tourism objects, while the objects of Langsuh Cave, Macan Cave and Lumbung Cave can be developed as special interest tourism with blessing. The culture of Grebeg Surowiti, which is packaged in the form of making hundreds of cone which is carried out every Sunday at the end of Dhu al-Hijjah (Subekti, 2019), can be developed as a cultural tourism attraction, while rock climbing activities that are well known to foreign people can be developed as sports tourism.

Questionnaire data shows that most of the people who have visited the Surowiti Gresik Bukit area are just sightseeing, and visit to enjoy the natural atmosphere. As for tourists who visit with the purpose of pilgrimage, this ranks second, while the destination ngalab blessings in certain locations is the third most desirable destination. The data was obtained from a questionnaire distributed to a number of 52 tourists, that there were 26 people who said that the purpose there was to go for a nature tour, aka just to enjoy the natural conditions. Meanwhile there were around 18 people who visited there with the main purpose of making a pilgrimage at some of the tombs on the hill, mainly to the tomb (petilasan) Sunan Kalijaga. About eight tourists have the main goal to meditate and put offerings for blessings in Goa Langsuh. Most people then refer to the cave as Petilasan Sunan Kalijaga.

As explained above, the majority of the tourists visiting the Bukit Surowiti Gresik area go for sightseeing. Most of them were then drawn into Langsuh Cave because they were curious and wanted to try to prove the mystical story that developed in the community. For this reason, Langsuh Cave became a favorite location for tourists to visit, followed by the tomb of Sunan Kalijaga, the tomb of Raden Bagus Mataram, the tomb of Mbah Supo, the tomb of Mbah Singowongso, the Macan Cave, and Goa Lumbung (Subekti, 2019).

According to Subakti (Subekti, 2019), the arrival of tourists to Bukit Surowiti is mostly done during the day and the duration is not long, only about two hours. But for special interest tourists who come to Goa Langsuh generally leave at night and do high meditation in the morning. At five o'clock in the afternoon, the manager's office was closed, so tourists of special interest entered Langsuh Cave with the permission of the security forces at the Kamling Post.

Based on the data above, one of the objects that has great potential to become a tourist destination for Ngalab Blessing is Langsih Cave, often called Sunan Kalijaga. In the space it contains various interesting elements for tourists' mystical behavior interest, both the shape of the cave, the structure forming the cave, the unique room, the entrance is very difficult and risky to the mystical aura that can be felt when entering the cave. Here are some analyses related to the tourism aspects found in Langsih Cave.

Aspects of attraction in Sunan Kalijaga's Cave (Langsih Cave)

In general, the interior of the cave is divided into three rooms, which include: The First Room, is the hermitage of Sunan Kalijaga during the ascetic retreat to draw closer to God Almighty. In this room there is also water that is constantly dripping and is thought to be the fulfillment of Sunan Kalijaga's needs during the cave. In Langsih Cave, you can also find an erect stone called 'deer stone', and each tourist is usually told to embrace the rock, as part of the attraction in the cave. The meaning of the attraction is in response to whether or not the prayer that tourists say is answered in the cave, so that if tourists can embrace the stone, then everything they want can be realized.



Menjangan Stone



Water Source of Life



Meditation room of Sunan Kalijaga

Second Room, This section is above the first room and this room is quite large, so it can hold about 20 people. In this room there is also a stone that resembles a chair. Allegedly, the room was often used as a place of meeting of the trustees led by Sunan Kalijaga to discuss matters considered confidential at that time. In this era, the room is used by tourists to enhance their careers by asceticism and placing offerings there.



Southern Conference Room



Western Courtroom



Stone resembles a chair

The third room is the last part of Langsih Cave. This room is a place for *peturon* (bed) Sunan Kalijaga, so its size is very narrow and only enough to inhabit one person. This room is also called Gua Pelok, because it looks like a *pelok* (mango fruit contents) which is open and the inside is like a bed. In addition, in the cave, special interest tourists usually perform a meditation ritual for several days in the rock (Iman, 2019).



Sunan Kalijaga's bed

The accessibility facet towards Sunan Kalijaga Petilasan

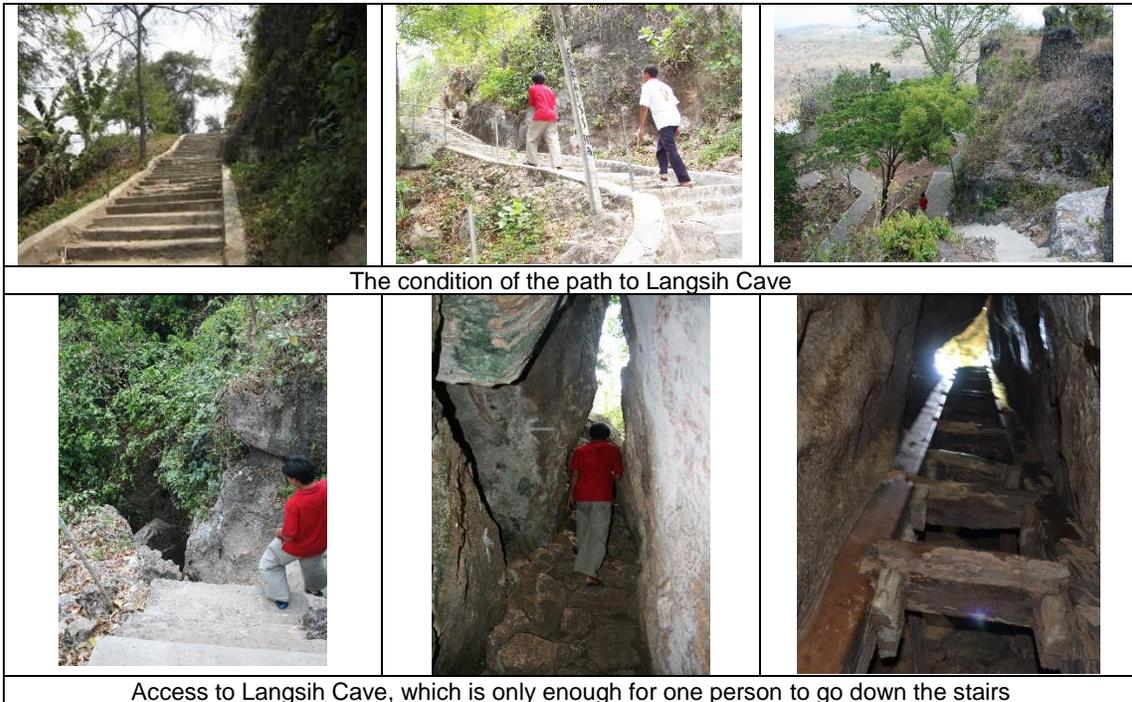
In general, the access road from the center of Gresik City to the ngalab blessing tourist site in Bukit Suriwiti is quite good and is still in the stage of improvement, especially in the tourist sites. The distance between the city center and tourist attractions is around 40 km. Modes of public transportation that can be utilized are by rural transport cars, from the terminal Governor Suryo Gresik get off at Sidayu Square. After that, it can be continued by taking the Fleet Bus majoring in Brondong Lamongan, getting off at the Cow Market in the Panceng District and continued by motorcycle taxi to the location (tourist parking). The distance between Panceng Cattle Market in Daendels is around 3 km.

For out-of-town tourists, you can choose the transportation route via Surabaya's Purabaya (Bungurasih) Terminal, take a bus heading to Surabaya's Osowilangun Terminal or Gresik's Bunder Terminal. After getting off at Osowilangun Terminal in Surabaya, tourists can take the Fleet Bus transportation mode to Brondong Lamongan. Tourists who get off at Bunder Gresik Terminal can also continue their trip by taking the Fleet Bus heading to Brondong Lamongan. After arriving at Gresik Cow Cattle Market, tourists can continue to the tourist sites by riding motorcycle taxis, until they arrive at the tourist attraction parking lot.

After arriving at the parking lot, tourists can continue the journey to the object with a motorcycle taxi service provided by the Karang Taruna Village, Surowiti, at a cost of Rp. 5.000,00. The route from the parking lot to the object is very steep, so the mode of transportation can only reach at the foot of the hillside. After that, tourists must continue the journey to the location of the object by walking along a path that has been paved and partially paved.

Before entering Goa Langsih, tourists usually ask for directions from the caretaker because the inside of the cave is a very long and branched alley, so the possibility of

someone getting lost is quite large. In addition, the road in the cave is rocky and uneven, because in it there are also stalactites and stalagmites. In addition, the condition of the bottom of the cave is also very slippery because of the constant droplets of water from the top of the cave. The right way to get to the cave door is to go barefoot because they have to pass through rock cliffs that are almost perpendicular and steep facing the cliff, so it is not uncommon for the attackers to undo their intentions because the conditions are quite dire. After arriving at the door of the cave, a hole that resembles a well about the size of a human body appears, with a ladder made of wood that is used up and down to enter the very core of the cave (Toha, 2002).



The amenity feature around Sunan Kalijaga's Petilasan

As a condition that an object becomes a tourist destination must fulfil several supporting aspects that can make tourists comfortable and at ease at the tourist site. According to Rimsky, from the aspect of tourism management these can be interpreted as activities that are created so that a place can be enjoyed by tourists, so they have a "wow" and sensational experience which is not easily forgotten (Judisseno, 2017). The nature of the tourism industry is activities that produce services and products with the aim of meeting the needs of tourists specifically, so that tourism products are largely determined by the quality of services provided to consumers, starting from when tourists arrive to them leaving the tourist sites.

In line with the above, the objects that become a blessing in the tourist destination, around Langsiah Cave must be equipped with facilities needed by tourists, which include lodging places, restaurants, toilets, religious facilities, and shops that sell tourist items such as art and crafts that are locally produced. From research in the field, there are some facilities that are not feasible, for example, the number of toilets is still limited and

the supply of clean water for bathing is also not yet feasible, given the lack of clean water sources at tourist sites. In addition, there is no special store that sells flowers and perfume at tourist sites as a blessing ngalab media that is needed by tourists. But in general, some of the facilities already exist, such as gazebos, parking areas, stalls, and prayer rooms.

Epidemiologically, tourists are an important population group, because they have high and rapid mobility from one tourist location to another, so the potential for mental health and safety disturbances of tourists in their destination countries or regions is very large. Thus as one of the most visited areas, a tourist destination must be able to create a clean environment and guarantee life safety for tourists, one of which is the availability of health services. Based on existing data in the field, the environmental conditions of the tourist sites are still not beautiful, because there is still a lot of garbage scattered both in the area of the road to and in the actual site. In addition, there is no a health service center in existence yet, so that visitors do not feel safe and comfortable, because the location conditions are very difficult and the potential for tourists to become ill is also quite large.



Ancillary aspects in Sunan Kalijaga Petilasan

The satisfaction and quality of service to tourists cannot be measured objectively, so that their satisfaction can only be seen from what tourists tell others while at the location and the decision to re-visit the object. Therefore, if tourists relate positive things to others and have the desire to re-visit the location, it becomes one of the good indicators of good service in a tourist destination. Service is a process that produces a product in the form of services provided to customers with a service standard that contains quality standards. The quality limits in question are dynamic conditions related to products, services, people, processes and the environment that have met or exceeded the expectations of other parties who want it (Suryanto, 2003; Nicolaidis 2016a).



One of the requirements for a tourism business to satisfy tourists, the existence and quality of its management and general organization must be good and competent. This also has an impact on the quality of service quality of the tour guides that have previously been provided by tourism organizations that shelter them. Thus, the function of a guide or guide is to lead and have the task of providing guidance, explanations, and instructions about attractions and helping everything needed by tourists from the preparation to the end of a trip (Kesrul, 2014).

Based on the above limitations, if one wishes to make the Langsih Goa object one of the good ngalab blessed tourist destinations, an organization that is able to provide professional human resources must be involved in all aspects of tourism services, including tour guides. The contribution of the Tourism Awareness Group there is less than optimal, so there are still many things that need to be re-organized. The existence of professional tour guides is also not yet available, and the arrangement of documents related to tourism administration is also not good. Even institutions that specifically carry out tourism promotion are also not utilised fully.

Portrait of Lalah Ngalab Blessing at Sunan Kalijaga Gresik Petilasan

In the last few decades, there has been a stigma in the community, that one of the favorite places to look for sources of wealth on the north coast of East Java is the Sunan Kalijaga occupation above the Bukit Surowiti Gresik area (Sahid, 2019). In fact, according to Mashuri (2018), Petilasan Sunan Kalijaga in Surowiti Village, Panceng Gresik holds potential as a location for seeking pesugihan on the island of Java. So it is not surprising if a rumor circulates that Goa Surowiti is one place to look for *pesugihan* in the form of *tuyul*.

Clifford Geertz said that in the past there were a number of behaviors for people to get rich, usually looking for *tuyul*. One of the most visited places to get the desired blessing is in the Tomb of Sunan Giri, a Javanese cultural hero located near Gresik and located in the northern part (Geertz, 1983). Presumably, the mention of Sunan Giri is inaccurate, because the Javanese cultural hero is Sunan Kalijaga and the tomb is located in the north of Gresik City as mentioned above is referring to the Bukit Surowiti Region in Panceng District, Gresik Regency.

The paradigm of Surowiti as a place to look for pesugihan seems not to be excessive, because until now in that place there are still many people who are praying and meditate there and they are believed to have achieved what is desired, both wealth, a soul mate and even higher social status (Amah, 2019). Those who come there are not part of the pilgrims *walisongo* (entourage), although the location is between the Tomb of Sunan Giri Gresik with the Tomb of Sunan Drajat in Lamongan. It can be said, the pilgrims to the Tomb of Sunan Kalijaga on Surowiti Hill are tourists with a special interest.

Some spots that are usually visited by tourists when visiting the Surowiti Gresik Hill Area are as follows: Langsih Cave, Sunan Kalijaga Tomb, Mbah Supo, Raden Bagus Mataram. The data of visitors to the Surowiti Hill area during the period of 2015 to mid-2019 are as follows: visitors to the Sunan Kalijaga tomb totaled 68,600 people, visitors to the Mbah Supo Tomb there were 66,400 people, to the Mbah Singowongso Tomb



there were 15,150 people; The Tomb of R. Bagus Mataram was visited by 57,400 people; Langsih Cave as many as 76,200 people; and Goa Tiger visited by 5,510 people; and 2,750 people visited Goa Lumbung.

Table 1. Number of Visitors in Surowiti Hill Area 2015-2019

Year	Object Name						
	Tomb of Sunan Kalijaga	Tomb of Mpu Supo	Tomb Singowongso	Tomb Bagus Mataram	Goa Langsih	Goa Macan	Goa Lumbung
2019	5.400	4.300	1.200	4.500	6.000	450	200
2018	15.200	14.950	3.350	13.200	16.900	1.200	600
2017	18.700	18.450	4.150	15.500	20.750	1.500	780
2016	15.800	15.500	3.450	13.000	17.550	1.260	630
2015	13.500	13.250	3.000	11.200	15.000	1.100	540
	68.600	66.400	15.150	57.400	76.200	5.510	2.750

Source: Guest list book at tourist counter and data at Kamling Village Surowiti Gresik Post

From the description above, it shows that the most number of visitors is in Goa Langsih, which is a favorite place to do meditation. This shows that most visitors to the Bukit Surowiti Gresik area are for blessing, not a pilgrimage that is usually practiced by the Sunni Muslim community. They generally seek blessings there, because in that room which was once inhabited by Sunan Kalijaga it is still undergoing all the processes before becoming a 'guardian propagator' of Islam in Java.

Visitors to the Sunan Kalijaga Gresik petilasan generally do not want to be called pesugihan seekers, although the nature of things sought includes wealth and welfare of life. However, because the term pesugihan is identical to the tuyul word, they are reluctant to be called pesugihan tourism behavior seekers. So based on the recognition of visitors, their arrival is solely to seek blessings from the figures who have lived at the site, and they are not looking for pesugihan there (Ilham, 2019).

In general, tourists who come to the Surowiti Hill Area aim to seek a blessing in life, but implicitly their aim is to find wealth, find a mate, ngelmu kanuragan, and political goals. They usually visit Langsih Cave. At that location, they usually do the sacred tapa for several days, which usually starts Sunday (night) until Thursday (night). However, most tourists only do meditation on Sunday (night) or Thursday (night) for several hours at a stretch (Syahri, 2019).

According to a shaman, in Goa Langsih there are many different types of spirits, one of which is a kind of *tuyul*. For those who have been pursuing holy penance for four days and nights in search of wealth, those concerned will find creatures of the tuyul species to be brought home (Syihab, 2019). Although the truth is difficult to prove, in reality many people who believe in this and do it with great confidence.

The location point in Langsih Cave which is used as a place of asceticism is a pyramid that was once used by Sunan Kalijaga as he was imprisoned there, and it is located at the end of the cave. In that point there is also holy water as the source of life, which is said to be used by Sunan Kalijaga in meeting his needs while meditating in the cave.



Sunan Kalijaga Hermitage.
Tourists taking the holy water of life (insert)

The perpetrators of the sacred tapa generally come from among traders and business people as well as people who are economically trapped, so they are willing to do anything even though it may be totally irrational and dangerous. They generally come from outside the City of Gresik, which originated from cities on the island of Java and some others from Sumatra and Kalimantan. They usually come in the afternoon, then meditate until dawn and go home in the morning, so that their whereabouts are not known by others, because it is still considered tabuh by the community (Iman, 2019).

After doing meditation or praying in Goa Langsih, tourists usually do a unique ritual, which is to embrace the stone that is in the cave. According to information, those who embrace the mystical stone will be rich, and vice versa for those whose hands are not enough to embrace the stone, in general their wishes are difficult to fulfill and they stay as they are.



Picture of Menjagan Stone. Someone is embracing a stone deer (insert)

For those who want to succeed in their political careers, usually they can also perform rituals at the Raden Bagus Tomb of Mataram. One reason is because what was buried in the location was from the noble families of Mataram. According to the statement of the leader of the traditional stakeholders, Ki Hartono Sponingrat (Titis Jati Permata, 2014), during the 2019 election there was a candidate for a legislative member performing a ritual to be elected as a member of the council. In order to help this desire, he performed a ritual at the Tomb of Raden Bagus Mataram by burning sticks of incense sticks and staying overnight at the tomb which began at 24.00 WIB. The incense was burned under a large tree next to the tomb. After that, the ritual was

carried out by reading a special prayer for the legislative candidates and staying in the grave area until 3:00 WIB.



Large wood next to the grave cupola, visible burn marks

But for those who want to find a suitable marriage match, they can also perform special rituals in Goa Jodoh, because there is a statement that in that location in the past was the meeting place of Dewi Rosowulan (sister of Sunan Kalijaga) with Mpu Supo, who later became husband and wife. According to information (Iman, 2019), in 2017 some tourists from Malaysia came to the Bukit Suriwiti Gresik Region. They numbered five (5) women and all were single. On the advice of a caretaker, they were told to pray (without being guided) in Jodoh Cave. During the following year, they all returned to the Bukit Surowiti Gresik area and reported that all five had been married.



Jodoh Cave in the Bukit Surowiti Gresik Region

Aside from being a media for wealth, some tourists also make the Surowiti Hill Area as a healing medium. Recognition of the perpetrator (Amah, 2019), at that time his entire family was seriously ill and often affected by an accident. On the advice of someone, the family then performed a ritual in Langsih Cave with a cone. At first, they prayed together at the Tomb of Sunan Kalijaga, then continued the ritual in Goa Langsih. In the cave, the whole body behind the family is that of a king (Arabic letters written on the back of the body).

The purpose of the ritual is for the family to recover and avoid all kinds of disasters and efforts to sell again. After performing the ritual in the cave, the cone is then eaten together with everyone present. After a few days of performing the ritual, according to the same information, the whole family returned in good health and the business was smooth again (Amah, 2019).



In general, ngalab spiritual practitioners in the Sunan Kalijaga petitasan in the Bukit Surowiti Gresik area are usually assisted by a key caretaker, local adat authorities, and a spiritual teacher himself. However, for those who are still lay people and it is their first time at the location, they usually ask for the guidance of a caretaker who will guide the path of their spiritual behavior to positive completion.

Ngalab spiritual behavior in the Sunan Kalijaga blessing is usually done at night, most likely Sunday (night) and Thursday (night). But the most recommended moment is Malem Friday Kliwon, because it is believed by some people in Kejawan to be a very special day. Because, on that night the ancestral spirits are believed to return, and so it is a day that has magical power, and many spirits roam about ready to do one's bidding. To expedite the ritual, mystic practitioners usually use special media, such as incense, perfume and flowers and other offerings. Fragrant oils that are commonly used are *srimpi* and *jakfaron* oils, while the flowers that are often used are flowers. The incense that is often used by tourists is a special interest is *menyan Arab* or incense sticks that are burned at a *semedi* location (Syihab, 2019).

The location that is considered strategic in carrying out the ngalab blessing ritual there is the hermitage of Sunan Kalijaga, which is a stone that is at the very end of Langsih Cave. For those who are already experts in the world of penance, a caretaker will not guide them, but only recommend that before performing spiritual practice it is advisable to recite the prayer of prayer by reading the Letter of the Alfatihah which is consecutively directed to Sunan Kalijaga, Mbah Mpu Supo, Raden Bagus Mataram, Mbah Singowongso and Mbah Sloko (Syahri, 2019). Perpetrators are usually asked about the need to come to the Surowiti Hill Area. If the goal is to want to enrich themselves, the perpetrators are usually told to pray at the Tomb of Sunan Kalijaga first, after that they are told to enter Goa Langsih and will be guided by a caretaker. After conducting a meditation that was guided by a caretaker, from the night until the early hours, some of the perpetrators may then obtain spirits which are usually called *tuyul* (Ilham, 2019).

According to the other perpetrators (Rohman, 2019), after getting the spirits and taking them home, his wife must also be ready to breastfeed the *tuyul* and must provide *yuyu* (a type of crab animal that lives in fresh water) as a playing medium. *Tuyul* keepers usually come to Langsih Cave once a year. A *tuyul* owner's behavior usually changes, as does his wife's. But economically, their lives change for the better, but they are not immediately made wealthy. Based on Modin Surowiti's information (Syahri, 2019), most of the people who did blessing rituals in Langsih Cave got maximum results, but he also admitted that there were still those who were not married. In 2017, an antique furniture and goods businessman from Yogyakarta made offerings in the Bukit Surowiti area. During that year, the businessman bought 21 goats and 4 cows. The meat from the slaughter was then eaten together with residents on the hill. This was done by the businessman, because in the previous year he had performed sacred *tapa* in the cave and his business was increasingly successful.

Conclusion

Sunan Kalijaga's legacy in the Bukit Surowiti Gresik area can be traced from several cultural heritage sites that he left behind, which include Kali Buntung, Pring Silir, Sunan



Kalijaga Tomb, Mpu Supo Tomb, Raden Bagus Tomb Mataram, Singo Wongso Tomb, Goa Langsih, Goa Macan, Goa Lumbung, and Goa Dasih. Langsih Cave is one of the main relics related to the Islamization carried out by Sunan Kalijaga while in Gresik. In fact, these tourism objects become the main and most favorite destination for visitors to the blessing tour with the aim of finding pesugihan.

Even though many people were successful with the rituals, a few of them did not get any positive results. Even the local community members rarely perform rituals such as those performed by the people outside of them, because they believe that the people inside are not suitable to do the rituals, even though economically the local community is not in a very good financial state. Nicolaidis (2014) emphasizes that tourists all seek some authenticity and spiritual growth from their trips to tourist sites.

Seen from the aspects of tourism, the development of Langsih Cave became a blessing tourism destination, because some of its elements have been fulfilled, especially aspects of tourism attractions and access roads to the location of the tourism objects. The infrastructure and institutional aspects that shelter tourists need to be improved in quantity and quality, so that it becomes a professional tourist destination. In addition, hard work is needed from all parties, both the community, stakeholders, government, and academics to jointly develop these objects, so that they can be of a productive value that will have an impact on the welfare of the local community in a sustainable manner.

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