

# Cirebon Mask Dance as a Tourism Attraction in Sunyaragi Cave, Cirebon City

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## ABSTRACT

Sunyaragi Cave is one of the tourism destinations in Cirebon City. Sunyaragi Cave is a historical cave in the era of the Cirebon sultanate. In the area outside Sunyaragi Cave there is a building called Pesanggrahan which is used for offerings of Cirebon Mask Dance, Sanggar Dewata Sentja. The dance is used as a tourist attraction Sunyaragi Cave. This article aims to describe the presentation of Cirebon Mask Dance at Sanggar Dewata Senjta in the historical tour of Sunyaragi Cave in Cirebon City. The research method used is descriptive analysis. The research data were collected by conducting observations, interviews, distributing questionnaires and studying literature. The participants in this study were the owner of Sanggar Dewata Sentja and also the end of the Sunyaragi Cave tour, Cirebon City. The results of this study indicate that the Cirebon Dewata Sentja Mask Dance which is displayed during practice is enough to attract and interest visitors to Sunyaragi Cave tourism, especially when an open performance is held at Sunyaragi Cave. So the Cirebon Mask Dance at the Sanggar Dewata Sentja is used as a cultural tour of the Sunyaragi Cave, Cirebon City.

**Keywords:** Mask dance, Tourist attraction, Sanggar Dewata Sentja, Cirebon.

## 1. INTRODUCTION

Mask Dance Cirebon is art that was born and developed in the city of Cirebon, West Java. In 1470 the Mask Dance was used as a medium for the spread of Islam [1]. Lasmiyati, 2012 explains that Mask Dance has been used to Islamize Prince Welang. When Prince Welabg from Kerawang who has supernatural powers because he has the heirloom of curug sewu ad with his magic he wantsto defeat Sunan Gunung Jati and Prince Cakrabuana at the Cirebon palace but, Sunan Gunung Jati responed to Prince Welang threat ot with war, but with artistic diplomacy. He formed an art group by performing aroud the area from one area to another. In the group, Sunan Gunung Jati present the primadona Nyi Mas Gandasari which plays the role of a dancer with a face wearing a mask. The traveling show was also heard by the Prince Welang, he witnessed the art. Seeing this, Prince Welang was captivated by Nyi Mas Gandasari because of her beauty and he proposed to her to be his wife. Nyi Mas Gandasari accepted the application on condition that he was proposed to the heirloom of Curug Sewu. Prince Welang accepted Nyi Mas Gandasari's offer while handing over the heirloom of Curug Sewu and with the handing over of the

heirloom of Curug Sewu, all of Prince Welang's magic faded, he surrendered to Sunan Gunung Jati and converted to Islam. Sunan Gunung Jati has succeeded in converting Prince Welang to Islam through the Mask Dance performance. Cirebon Mask Dance has a specific form of presentation which became known as Panca Wanda or divided into five mask dances, namely Panji, Pamindo, Rummyang, Tumenggung, and Klana masks. Along with the spread of Islam, the art of masks also spread to several areas on the north coast of Java. Mask Dance later became a type of art that was liked by the community and became an entertainment performance in Cirebon [2].

Now Mask dance is used as a means to attract cultural tourism. There are two types of tourist attractions, as classified by Sedarmayanti, et al. [3], there are natural tourist attractions and human tourism which includes cultural tourist attractions [3]. Cirebon has a number of cultural tourist attractions that are not inferior to other city destinations, various cultural tourism options such as the Kasepuhan Palace, Kanoman Palace, Kacirebonan Palace, Kaprabonan Palace and Sunyaragi Cave. W isata Cave Sunyaragi a similar building of the temple relics of the sultans who formerly functioned as a place of meditation and retreat.

Sunyaragi Tourism can also be called Sunyaragi Cave Water Park because in ancient times the cave complex was surrounded by waterfalls to decorate the cave. Sunyaragi comes from the words "Sunya" which means lonely and "Yeast" which means body [4]. Tourists who come not only see historical buildings but can occasionally see dance performances, especially Mask Dance, which is displayed when there is a certain event. In Masunah, et al [5] the Cirebon mask dance performance was presented by the Panji Asmara studio from Village Slangit in Cirebon, which in 2016 held regular performances every month as a tourist attraction at the Kasepuhan Palace and the open space of the Sunyaragi pesanggrahan page, Cirebon city. In 2018 collaboration with the UPI Research Team, they tried to develop the creativity of the studio in utilizing tourism event [5]. As a complement to travel culture studio one another that Dewata Studio Art Sentja also serves Cirebon mask dance, but only in the context of routine daily exercise in studio housed at Guesthouse Cave Sunyaragi Cirebon. The purpose of writing this article is to describe the presentation of the Cirebon Mask Dance at the Sanggar Dewata Sentja in the historical tour of the Sunyaragi Cave and to find out to what extent the Mask Dance at the Sanggar Dewata Sentja can become a tourist attraction in the Sunyaragi Cave, Cirebon City.

## 2. LITERATURE REVIEW

Tourism comes from Sanskrit, actually does not mean "tourism" (Dutch) or "tourism" (English). The word tourism, according to this understanding, is the same as the meaning of "tour" [6]. The rationale for this is as follows: the word tourism consists of two syllables, namely "pari" and "tourism". Pari means many, many times, round and round and tourism means travel, traveling, in this case the same as the word "travel" (English). Tourism Attraction in the book *"Development and Development of Tourism"* Sedarmayanti, et al [3] explained that tourist dance attraction is a tourist activity, where there is a movement of people from their place of residence to tourist destinations or tourist destinations, which are areas of tourism. Below are the types of tourist attractions that are usually displayed in tourism destinations: Natural tourist attractions, all forms of attraction possessed by nature, for example: seas, beaches, mountains, lakes, valleys, hills, rivers, forest. Man-made tourist attractions include: cultural tourist attractions, for example: traditional ceremonies, ritual ceremonies, songs, dances and tourist attractions that are the result of copyrighted works, for example: buildings art, sculpture, carving, painting [7]. Tourist attraction has its own strength as a component of tourism products because it can generate motivation for tourists and attract tourists to travel. *"Tourism: The International Business"* (1990): "Attractions draw people to a destination" [8].

## 3. RESEARCH METHODS

This study uses a qualitative paradigma. Perreault and McCarthy [9] define qualitative research as a type of research that seeks to explore information in depth, and is open to all responses and not just yes or no answers. The method chosen must be continuous and accurate, therefore for the purpose of this research to be achieved the researcher must choose the right method for the completion of the research [10]. The method used is descriptive analysis method. This method is often used because it is intentionally designed to collect information about the conditions that exist in the field to find out the extent of the problems that will be taken by researchers. Research data were collected by conducting observations, interviews, distributing questionnaires and literature studies. The object of this research is Cirebon Mask Dance at Sanggar Dewata Sentja. This research focuses on the training program of the studio, the material of Mask Dance being taught, and how the role of Mask Dance in Sanggar Dewata Sentja as a cultural tourism attraction in Sunyaragi Cave, Cirebon City. The participants in this study were the owners of Sanggar Dewata Sentja and also tourists who came and saw the Mask Dance at Sanggar Dewata Sentja. The location of this research itself is in Sanggar Dewata Sentja which is located in Sunyaragi Cave tourism in Cirebon City. The data collection technique is done by triangulation (combined), the data analysis is inductive.

## 4. RESULTS AND DISCUSSION

### 4.1. History of Sunyaragi Cave

Andayani and Saliya [11] said that Sunyaragi Cave Tourism is a historical site in the city of Cirebon that presents the art of high taste architecture in the Middle Ages. This architecture presents several classical architectural styles, namely classical Indonesia, Middle East, Ancient China, Renaissance. According to the book *Purwaka Caruban Nagari* written by Prince Kararangen or Prince Arya Carbon in 1720, the name Sunyaragi comes from the word Sunya which means silent or lonely and Ragi which means "body" can be concluded that in ancient times the function of the Sunyaragi Cave as a place of meditation for the Kings to calm or control the body. Sunyaragi cave was founded in 1703 AD by Prince Kararangen who is the great-grandson of Sunan Gunung Jati and was shown to the palace officials and palace soldiers in improving the knowledge of kanuragaan as well as improving fighting techniques to fight the Dutch colonial attacks [10]. The development of Sunyaragi Cave is now being converted into one of the tourist destinations in Cirebon City because of its fairly wide location, which is approximately 15 hectares, making Sunyaragi Cave tourism quite a lot to bring in local and foreign tourists, and not infrequently tourists make this Sunyaragi Cave

tour, as the main destination when visiting the city of Cirebon, although there have been many renovation developments and was abandoned due to funding problems, the West Java Provincial Government is trying hard to revitalize the Sunyaragi Cave Tourism Park. The revitalization in addition to renovating certain parts of the Sunyaragi Cave complex also added several facilities such as a large parking lot and adequate vehicles for large loads as well as adding a cultural stage to display Cirebon arts. Tourists can enjoy this tour armed with a price of 10,000 rupiah for Monday-Friday and 15,000 for Saturday and Sunday. Visitors who come can take pictures and get to know the history of the Sunyaragi Cave building, but not only that, the current manager of the Sunyaragi Cave Park will still continue to develop Sunyaragi Cave tourism, one of which is by inserting dance arts activities at the Sunyaragi Cave Complex, namely holding dance performances. dance and create a place or place to learn traditional Cirebon dance at Sanggar Dewata Sentja.

**4.2. Sanggar Dewata Sentja**

Starting from the skill of Mr. Inu Kertapati figure peng ga first gas Serving Performances in the Park Cave Sunyaragi, he as the head of Sa nggar Panj i Asmara once heir breeds Mask Dance Slangit Cirebon, which in studies Juju Masunah [5] described in 2016, Mr. Inu was trusted by Sultan Kasepuhan to hold regular performances every month as a tourist attraction at the Sunyaragi Cave guesthouse, Cirebon City. Tourist attractions that are served are Cirebon Mask Dance, Puppet Dance, and Tayub Dance or even other dances typical of Cirebon. In addition to being the head of the Sanggar Mr. Inu as well as a teacher at SMK Pakungwati (Secondary School for Arts in Cirebon) which is still set in the Sunyaragi Cave, Cirebon City, this also brought Irfan Handrian, the owner of Sanggar Dewata Sentja, to have the idea to develop a dance entertainment attraction but only in the form of workout n routine. Learning from Mr. Inu, Irfan who is none other than a graduate of SMK Pakungwati and together with a community of young people graduating from SMK Pakungwati who love to dance and want to hone their skills to develop dance arts in Cirebon, created a dance community forum, namely Sanggar Dewata Sentja. The goal is that the art of dance in Cirebon is increasingly known and many people will be interested in learning its movements. Sanggar Dewata Sentja was established on August 8, 2018 and is still located in the tourism complex, namely Gua Suyaragi Cirebon, enthusiasts of all ages from early childhood, to teenagers who learn dance at Sanggar Dewata Sentja. Learn the movements of traditional Cirebon dances and the most popular is the Cirebon Mask Dance. The Mask Dance that is studied here is the slangit version of the Mask Dance or belongs to the late. Mr. Sujana Arja, one of the tok oh maestros of the Slangit Mask Dance, the

father of Mr. Inu. Wanda or the type of Mask Dance here is studied according to the level of first learning Mask Dance.

**4.3. Dewata Sentja Training Process**

The Cirebon Mask Dance at the Sanggar Dewata Sentja is studied regularly every week and adapts to the wanda or type of Mask Dance being studied.

**Table 1.** Days and type of a dance

Day	Dance Type
Monday	Klana Dance and Rummyang Dance
Tuesday	Samba Dance and Tumenggung Dance
Wednesday	Klana Dance and Rummyang Dance
Thursday	Samba Dance and Tumenggung Dance
Friday	Creative Dance
Saturday	Puppet Dance
Sunday	Combined Exercise

**Table 2.** Level and type of mask dance

LEVEL	TYPE OF MASK DANCE
ONE	PANJI DANCE
TWO	PAMINDO DANCE
THREE	RUMYANG DANCE
FOUR	TUMENGGUNG
FIVE	KLANA DANCE

(The table 1 and 2 above shows the stages in learning Cirebon Mask Dance at Sanggar Dewata Sentja Gua Sunyaragi (figure 1)).



**Figure 1** Irfan Handrian the owner of Dewata Sentja studio is practicing mask dance.

#### **4.4. Cirebon Dewata Sentja Mask Dance as a Tourist Attraction**

On page Pesanggrahan Sunyaragi Cave, as well as the Hall of SMK Pakungwati, visitors travel Sunyaragi Cave can immediately see the members of Studio Dewata Sentja practice Mask Dance and if visitors are interested can also practice and learn the Mask Dance or know little Cirebon Mask Dance. Sanggar Dewata Sentja also often involved participation in cooperation with the studio staging Panji Asmara if held monthly activities or events, other events in the Cave Sunyaragi Cirebon. In an interview or field survey with one of the

visitors to Sunyaragi Cave, it was said that the existence of Sanggar Dewata Sentja was enough to add to the tourist attraction of Sunyaragi Cave, because in addition to visitors being able to see the historical building of the Sunyaragi Cave, visitors could also see the Cirebon Mask Dance danced in the Sanggar Dewata Sentja dance practice while rest after touring Sunyaragi Cave. According to Irfan Handrian, in his interview, it was said that foreign tourists had also considered Sanggar Dewata Sentja to present a dance performance suddenly because they were interested after seeing the Cirebon Mask Dance practice, and then he presented it simply without wearing a full costume, only wearing *Tekes/sobrah* and also a mask. From the results, tourists respond and if there is a commercial event, Sanggar Dewata Sentja can get rupiah whose money is collected for the needs of the studio facilities or distributed equally as dancing wages to the dancers of Sanggar Dewata Sentja who are involved in event activities.

#### **5. CONCLUSION**

The use of cultural space carried out by the Dewata Sentja Studio in developing the Cirebon Mask Dance Art at the Dewata Sentja Studio is enough to have an influence on the development of Sunyaragi Cave cultural tourism. Tourists who come besides being able to see and get to know the history of the Sunyaragi Cave building can also see the activities of practicing the Cirebon Mask Dance of Sanggar Dewata Sentja. The other side of it will be many future generations who develop the Cirebon Mask Dance art so that it does not become extinct with time.

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