

UDC 332

MAKE THEM HERITAGE TOURISM: REVITALISATION OF THE OLD TOWN OF GRESIK, EAST JAVA, INDONESIA

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ABSTRACT

This study aims to describe the brief history of the old city Gresik, identify cultural heritage, and determine its utilization strategy. The study uses qualitative through historical and descriptive approach. According to a study, the finding indicates that there are still many building in old city Gresik in which has potential being tourist attraction of cultural heritage through the following strategies: (1) identify and establish an old city of Gresik as cultural heritage; (2) utilization as a tourism destination; and (3) contribution of several related parties. The theoretical implication of the study is as government reference to expand the area in the old city of Gresik to the buildings being sustainable. The innovation value of the study is the importance of identifying and establishing the historical areas and their utilization as tourism attractions of sustainable cultural heritage so that it gives advantages for local people.

KEY WORDS

Cultural heritage tourism, Old-Town square, economic development, Gresik-Indonesia.

Modernization raises the thinking of gaining economic profit, known as the efficient and effective development approach. In this case, it can threaten the existence of historical-cultural heritage buildings in the old city. Its historical heritage can be seen as an occurrence and trace of people's existence in the past, either tangible cultural, or intangible (Nuruddin et al. 2020). In circumstance, it requires an adaptive strategy that can preserve the cultural heritage and obtain economic profits.

The cultural heritage is considered to increase people life's quality due to having values and pride of culture so that the efforts to preserve the cultural heritage have been an international focus for the last 50 years (Fallahi, 2008). Meanwhile, many historic downtown areas transform massively because of the institutional funded project (Fernandez, 2007). Therefore, the phenomenon has to find a solution so that the past is still physically visible, remaining a future legacy.

The heritage is interpreted as contemporary uses of the past and made by history consciously, life sustainability, and memory to respond to current conditions (Ashworth and Tunbridge, 2017). At the same time, a cultural heritage area is a geographical space with two or more cultural heritage sites located closely and shows extensive spatial features (Widyawanto, 2014). Preservation of historical areas closely relates to the place's identity, which affects people's life's quality so that tourism location depends on cultural heritage obtaining the identity of unique places and being attractive for tourists (Ginting and Rahman, 2016).

As time goes by, technology development and the city space requirement increase negatively affect historical and cultural heritage. In case it causes the change of building appearance and land conversion that affect the marginalized historical heritage. Therefore, the buildings, areas, and other objects' existence are easy to lose or destroy (Yuliasari, 2017). Many urban problems require being noticed by the local government, especially for

planning historical old cities by preserving and conserving historical buildings (Pawitro, 2015b).

Conservation of historical area with potential for tourism attractiveness uses sustainable concepts such as city development by prioritizing balancing between economy aspect, environment, and cultural heritage preservation (Sari and Harani, 2017). Generally, the problems faced relating to cultural heritage are inheritance demesne, the use of precision, access to the areas, conservation requirements, inheritance as a commodity, recreation and education media, and interpretation and representation of inheritance (Smith, 2003).

The preservation of historical heritage is also interpreted as dynamic means to preserve cultural heritage and its worth by preserving, developing, and utilizing through planning regulation policy, enforcement, and maximum utilization for people's prosperity. Sustainable preservation is a substantial and valuable asset for the tourism industry because it can motivate foreign tourists to visit the country. It requires building preservation by treating and preserving destruction to extend its life and function (Sodangi et al. 2014).

One of the efforts of historical areas and building preservation is through tourism. In this case, tourism offers a uniqueness which the object cannot find in another place. Tourism that relies on historical heritage can increase the income and affect local economy enhancement because each area has its uniqueness and characteristics different from the other places (Waskito et al. 2017). Then, interpretation and presentment are essential components of cultural heritage preservation (Liu and Lin, 2021). However, tourism also has the potential being might to destroy cultural heritage (Sigley, 2010).

According to legislation, utilization is cultural heritage preservation for the great interest of people prosperity by maintaining its sustainability (Ministry of Law and Human Rights, 2010). The cultural heritage preservation in the old city for tourism has already been done (Hmood, Jumaily, and Melnik, 2018), (Dhingra, Singh, and Chattopadhyay, 2017), and (Fernandez, 2017), such as medieval fortress (Lakony, 2021) and former industrial center in colonialism era (Čopić and Tumarić 2015) as tourism object by satisfying economically (Santy Paulla and Wakhidah 2020), (Sasana, Nurcahyanto, and Novitaningtyas 2019).

As the city that has existed since the western pre-colonialism era, Gresik has history and long dynamics that began with the port establishment at the beginning of the 14th century. Entering the Islamic era in the 15th century, Gresik also has a role in determining Islam's coming and development in Indonesia. By western participation at the beginning of the 17th century, Gresik is one of the essential cities for VOC because its trading office is established in the city. During the Dutch government is began at the beginning of the 19th, Gresik also has a significant role in international trade.

In Gresik, the historical heritage areas have not been developed by local government, even the existence of several historical heritage sites are endangered by providing spaces and building so do the city identity. Industrialization and modernization in Gresik indirectly affect stakeholders' mentality that prioritizes economic rationality. It causes the cultural heritage that should be literacy media for future generations through tourism being endangered.

It is showed that the establishment of several buildings and cultural heritage in the old city Gresik has not been done yet by the local government. In 2018, there is polemic in people relating the execution of the '*Revitalisasi Alon-alon Gresik*' project, ignoring historical aspects without conducting the test to establish the cultural heritage status. It even caused the strength of interest, and the project remains continuing despite opposition from many parties, which led to demonstration and detention (Tribunjatim.com, 2017). The development continues until it is formalized on 09th March 2019, in Gresik's anniversary (Radarsurabaya.com, 2019).

From the phenomenon above, this study aims to investigate the history of Gresik and its tangible cultural heritage, especially surrounding *Alon-alon Gresik*, and take advantage of tourism objects. Why? It is caused *Alon-alon Gresik* was revitalized in 2018, affecting several surrounding buildings so that the areas in the east, west, south, and north have to be preserved and used.

In industrial people who prioritize Modernism, generally, they have quitted from tradition and something long time-known and been oriented to future so that the future has status as a counterfactual model. Global Modernism has uncertain consequences and new risks. In case the rising social life that full of risk such as investment. Most investors and business companies, except several national industries, operate in the same environment to optimize economic profit (Gidden, 2017).

In common, the approaches can be the theoretical base for all research problems in which is many cultural heritage buildings have not been preserved and taken advantage of as tourism objects. In this case, it is the effect of the modernism era in Gresik. Industrialization and Modernism in Gresik indirectly change the stakeholders' mentality. The development field seems out of development orientation that is modern, instant, universal, and looking forward to developing tourism projects that have characteristics such as value culture and history.

LITERATURE REVIEW

Several studies have been many conducted locally in Gresik. Nevertheless, it is different substantively. So, this study is a new one, and the previous study is an early basis for further study. The study of Agung et al. explains that the area of the old city in Gresik has changed either physically or environmentally and affected city identity due to physical and non-physical factors (Anak Agung Agung Alit Widyastuty, 2011).

On the other hand, the study of Riski et al. reveals that the old city areas in Gresik have ancient building classifications, including 26 high potential ancient buildings, 36 medium potential buildings, and 78 low potential buildings. The functions of the buildings are as a residential area, empty buildings, and business activity in the morning (Riski, Antariksa, and Surjono, 2018).

Then, Risbiyanto and Hariyani state that architectural buildings in Kampung Arab have various styles, including modern neoclassical, modern 1900, modern 1915s, modern 1930s, 1970s, and mixed styles. In this circumstance, the existing styles have already changed because of the owner's desire to change the paint color, the addition of family members, and architect's incompatibility with the owner's desire (Risbiyanto and Hariyani, 2008).

Ariestadi and Wulandari's research asserts that the courtyard model of *Kampung Arab* Gresik can create stability for people because it provides a space for social-communal activities of privacy high demand activities. The pattern is one of the defense patterns because of its closure so that the people's traditions and culture relating to their ethnicity are more easily maintained (Ariestadi and Wulandari, 2017).

Kurniawati's research explains that *Kampung Kemasari*'s old city in Gresik has been in development phases from 1880 until 1910. The ecological changes that occurred over decades have impacted physical changes caused by the chronological and sociological phenomenon. It is also affected by various transformations, including religion, education, economy, and socio-cultural (Kurniawati, 2019).

The study of Sugiono expresses that some of the residential homes in the old city are still original, and Dutch and Chinese acculturation. The Dutch concepts seem from separation mass between main spaces with service mass, shield roof type on the primary homes, and symmetrical facade. Besides, Chinese architecture appears from using aes and floor covering elements with ornamentation pattern of octagon and squares; building facing south in which symbolizes luck; and using red as the symbol of prosperity, luck, benevolence, and truth (Sugiono, 2009).

Regarding Widyastuty (2011), the threat of buildings in the old city is caused by physical and environmental transformations, including physical factors (using land and houses conditions); non-physical factors (economy, socio-cultural of local people, and legal); occurrence of differences in infrastructure; houses function transformation; having no regulation of buildings or environments; difference the structure of the regional economy; and lacking people knowledge and awareness toward the history and cultures (Anak Agung Sagung Widyastuty, 2011).

Brief History of Old City, Gresik

According to Chinese news, Gresik is founded as a port city in the second half of the 14th century on neglected coastal land (H.J. De Graaf and Th. G. Th. 1989). As one of the old cities in the archipelago, Gresik has its historical dynamics in pre-colonial, colonial, and post-independence eras. The term of the old city in Gresik is identical to its existence in the previous as being a pretty respected trading port and having an essential role for some regions in the archipelago. At the beginning of the 15th century, trading cities such as Ayutthaya, Melaka, Pasai, Brunei, Demak, and Gresik are prosperous cities; in circumstance, one of the causes is Chinese basis activities (Reid, 2011). Indeed, Gresik port is one of the ports built by the Chinese in the 14th century (Ricklefs, 2008).

In the 16th century, Gresik became one of the central Islamic studies in the archipelago centered in Giri Kedhaton. During Sunan Prapen's leadership (15488-1605M), Gresik established and enlarged "*Kerajaan Iman-Islam*" power in East Java and Central Java. Until the second half of the 16th century, Gresik was glorified as the center of Islamic civilization in Eastern Indonesia (Pigeaud, 2008).

In 1602-1605 B, Gresik was Dutch trading office. Nevertheless, a long time ago, Gresik had been the center of trading in Java for centuries. Gresik also had traders from the other regions and wanted to load their ships with herbs and spice from east to Malaka, India, and west further (Graaf, 1986).

In 1660 A.D., Giri Kedhaton began to collapse, which Giri's authority segregated from Gresik and regent elevation. It is also the beginning of Western influences in Gresik, even though it had been overrun by Islamic Mataram earlier (History researcher, 2012). During Dutch colonial, Gresik became one of the colonies which government center around *Alun – Alun Gresik* (Mustakim, 2007) so that there was no transformation with old city Gresik in the 15th century. In fact, in conjunction with Banten, Jakarta, Cirebon, Semarang, Lasem, Tuban, and Surabaya, Gresik had been developed before VOC trading came into archipelago (Pawitro, 2015b).

In the colonial era, religious activities are in the central city west of *Alun – Alun Gresik* or Gresik Square, specifically the Jamik mosque. Tumenggung Puspongoro had founded the mosque in 1712 A.D. The wall construction began to build on 10th July 1927. In 1955, the northern and southern foyers were built and equipped with underground ablution places, and the right-left foyers were built in 1977 (Takmir, 1982).

The Dutch advent in Gresik in the 18th century made the multinational city so that it impacted the houses patterns focused on origin countries. The Chinese societies were put together in *Kampung Pecinan Gresik*, whereas those of Indian and Arabian were gathered in the area surrounding Maulana Malik Ibrahim tomb or known as *Kampung Arab Gresik* (Risbiyanto and Hariyani, 2008).

The effect of economic activities centered in Gresik port arose the habitation of indigenous people in the northern Gresik Square or *Alun – Alun Gresik*. The areas were known as *Kampung Kemasan* due to being a place for tanning business and establishing an industrial area in Gresik (Riski, Antariksa, and Surjono, 2018). The substantial industries in the villages were wallet bird nests, leather tanning, and homes rental (Zainuddin, 2010).

Cultural Heritage in *Alon-alon Gresik* in Old City, Gresik

There are many cultural heritages such as maintained historical buildings in old city Gresik. The landscape appearances of historic areas are dominant in several villages or sub-district around *Alon-alon Gresik*. The focus of this study is the area surrounding *Alon-alon Gresik*, which is administratively included villages of Gapurosukolilo, Pulo pancikan, Pekauman, and Bedilan. Historically, the four villages are part of the old city had been for hundred years, so that the initial names are based on occupation characteristics and people ethnicity, for instance, *Kampung Pecinan*, *Kampung Arab*, *Kampung Pekauman*, and *Kampung Bedilan*. Commonly, those villages are located around *Alon-alon Gresik*. In currently, the square or *Alon-alon Gresik* has transformed into its construction and function. In this circumstance, an esplanade functions as a ceremony and sports for the public transforms into a slight place and unsuitable for ceremonies and outdoor sports.

Cultural Heritage in *Kampung Arab*

Kampung Arab is an old village located south of *Alon-alon Gresik* and inhabited by Arabian ethnicity. The villages are pioneers of the old city Gresik's existence that Maulana Malik Ibrahim builds, a spreader of Islam from the Campa empire (son-in-law), coming into Java in 1391 A.D. Majapahit empire authority (Saifuddin, 1970). In 1400 A.D., he was appointed to be a trademark in Gresik port until 1419 A.D. (Hilmiyyah, 2019). After living and conducting many economic and religious activities, Maulana Malik Ibrahim died in 1419 A.D. and is buried in Gapura (Raffles, 2008), nowadays called Gapurosukolilo. Arabian is his faithful disciples, and thereupon, they live the cemetery's surroundings so that it is known as *Kampung Arab* (Hasan: interview).

Kampung Arab is known as the center of the old city, or the area is essential at that time because there is also the cemetery of the first regent of Gresik, Kyai Tumenggung Puspongoro. He was as regent in Gresik in 1669-173 A.D. Governor Jenderal Johannes Camphuijs proclaimed him successful in creating in Tandes (Gresik) after a protracted war with Giri Kedhaton.

After he died in 1732 A.D., he was buried in *Kampung Arab*, Gapuro Sukolilo, the same block with Maulana Malik Ibrahim cemetery. The cemetery was known as Asmarataka. However, it is called Poespongoro, which is a cemetery. The graveyard building is like sizable walls ancient building with a relatively low entrance so that having to couch while entering the location. The tomb is made of *Andesite* stone with carved tombstone made of white stone and had fading inscription because its condition begins threadbare (Nuruddin, observation 2021).

Heritage Culture in *Kampung Pecinan* or Chinatown

In the past, the area of *Pecinan* Gresik functioned as Chinese people's residences and a trading center for indigenous, Arabian, and Indian with Chinese traders (Hamida: 2015, 256). *Shop-houses* generally dominated *kampung Pecinan* consisted of 60% as domicile and 40% as business place (Handinoto: 1999, 356).

On the other hand, it was estimated that since the end of the 19th century, Chinese people in Gresik began to live outside *the Kampung Pecinan* Gresik area. So, nowadays many houses and shops are empty and looking unkempt. As a result, a few Chinese people stay and develop their businesses in *Kampung Pecinan* Gresik (Tiong: interview, 2021). The second-hand houses, shops, and warehouses belonging to the Chinese have changed over Arabian, commonly used to sell Muslim clothing and Arabic accessories. Besides that, they are used for the weaving sarong industry known as ATBM (*Alat Tenun Bukan Mesin* or Non-Machine Weaving), bird nests industry, and coffee shops.

One of the heritage cultures in *Kampung Pecinan* is Kim Hin Kong temple. The temple is the place to worship three traditional Chinese religions: Buddhism, Confucianism, and Taoism. The temple had been founded in the 12th century, Sung Dynasty, in 1158 A.D. The temple's construction is dedicated to Ma Co Thian Siang Seng BOO or the oceans protection goddess. In this case, it related to the geographical location in Gresik, which is in the coastal. The temple architecture was designed by an engineer from Guandong, China (Tiong: interview, 2021).

Before being a worship place, Kim Hin Kiong temple was a stopover and gathering place for Chinese merchants who traveled and traded in Gresik port. The temple was founded because of being a gathering and resting place for traders and media to pray to the goddess of oceans protection (Ma Co Thian Siang Seng Boo) (Tiong: interview, 2021).

Heritage Culture in *Kampung Pekauman*

Kampung Kauman refers to the area lived explicitly by people who have higher knowledge in Islam so that it is also built religious facilities and Muslim leaders' homes (Lumaksono: interview, 2021). The village had already been a long time ago, and it might coincide with the early Islamization. There were two cultural heritages of *Kampung Pekauman*: Jami's mosque and Habib Abu Bakar Assegaf's tomb. The mosque was initiated in 1458 A.D. when Nyai Ageng Pinatih was appointed as harbourmaster Gresik port by the

Majapahit Kingdom.

Firstly, the mosque was located in a field as known as Kebungson, Gresik. The mosque had transformed after the fire incident. The transformation was in 1712 when Gresik was led by Tumenggung Poesponegoro I. The displacement location was close to a boarding school led by Sunan Maulana Malik Ibrahim. Thus, the students also used Jami's mosque as a praying place. The Jami Mosque in Gresik had been fire incidents several times after the first incident in 1712 A.D. In 1786 A.D. and 1796 A.D, after that. At that time, Jami's mosque was a reference of religious policy for the other mosques in Gresik because it was considered a mosque close to the government center (Takmir, 1982).

Besides Jami's mosque in *Kampung Pekauman* also had the famous cultural heritage in Indonesia, namely Habib Abu Bakar Assegaf tomb, a highly respected spiritual master during the colonial era. He was born in Besuki, Situbondo on 16 Dzulhijjah 1285 H or 30th March 1869 A.D. His father was dominie called Habib Muhammad bin Umar as-Segaf who emigrated from Hadramaut, to Besuki, Situbondo. When Abu Bakar was a child, his father decided to move all family members to Gresik.

When he was eight, his father, Abu Bakar Assegaf, died. Then, his grandmother, Hubabah Fatimah Binti Abdullah 'Allan, asked him to come to his ancestral home. In Seiwun city, Hadramaut, Abu Bakar lived with his uncle, Habib Syeikh bin Umar as-Segaf, a reputable theologian and a reference in the local people. Abu Bakar studied religion for a long time and returned to Java when he was 17. Then, he did da'wah and spread Islam in Situbondo and Gresik.

In 1957 A.D, Habib Abu Bakar Assegaf died and was buried in *Kampung Pekauman* Gresik. To remember his striving, every year is held Haul, which is on 17 Dzulhijjah. The main event is focused on his home, which is located on K.H. Zubair street and Jami's mosque in Gresik. The event is always visited by thousands of pilgrims from various countries and internationally (Hasan: interview, 2021).

Heritage Cultures in *Kampung Bedilan*

According to the story, *Kampung Bedilan* referred to an area identical to war-used weapons of the rifle. It was proven that heritage buildings were identical to Western colonialism, including residences, offices, military dormitories, official European homes, prisons, and several Western buildings. However, before European arrival, the area became residential of sovereign and spread of Islam place in 15th century in which was Raden Ali Hutomo.

Raden Ali Hutomo, known as Raden Santri, is the son of the Campa Empire, Maulana Ibrahim Asmara, who visited the Majapahit Empire at the beginning 15th, and stayed in Gresik. With his brother, Raden Rahmat, he landed in Gresik port and continued his journey to Majapahit Empire to meet his aunt, Dara Wati (Purti Campo), the king's wife of the Empire. After seeing his family in Majapahit, Raden Ali Hutomo was proclaimed as imam of a mosque in Gresik with appellation as Raja Pandita because of his godliness and knowledge. At the same time, his young brother was appointed to be an imam in Surabaya who had appellation as Sunan Ampel Denta (Lombard, 2005).

After a year of staying in Majapahit, Raden Rahmat was fascinated by one of Majapahit or daughter of Tumenggung Wilwatikta, who named Ni Gede Manila, while Raden Santri and Raden Burereh married with two daughters of Arya Teja. After that, Raden Rahmat moved to Ngampel Denta, Raden Santri and Raden Burereh stayed in Gresik (Muljana, 2018). After being harbormaster and Islam spreaders in Gresik for long time, he died in 1465 A.D and was buried in Wunut, Gresik or known as *Kampung Bedilan*, Gresik.

After entering the colonial era, the area of Raden Santri cemetery also developed due to being a government center and government office. Along with modernization, one of the urban societies' necessities was entertainment, which was cinema as media to relieve the fatigue of the industrial world. As a pretty busy city in the western colonial era, the entertainment need was perceived. Thus, at the beginning of the 20th, the area of the old city is founded incredibly close to settlement and European offices (Loemaksono: interview, 2021).

Kampung Bedilan was also central to the city's defense in the second war era, so military facilities were also focused on it. One of the unique buildings, and still used currently, was Gardu Serling (Garling). As the story, it had been since 1929 A.D that was founded by Kitty Soesman, a head of electricity department in colonial era (ANIEM: Algemene Nederlandsch Indische Electricisch Maatscapij). The Garling's name referred to the woman's name, Garling, founded shop-houses around the building. Since War II, the building that was functioned as an electric transformer in the old city, Gresik, then, had been converted as a siren on its top. It was intended to provide information if there were enemies (Zainuddin: interview, 2021).

METHODS OF RESEARCH

This study uses a qualitative method by historic and descriptive approaches. Qualitative research more emphasizes process and definition, not quantity, so that it more takes about social reality (Lincoln, 2009). The historic approach is used to investigate building history and area of the old city in Gresik through following ways: a) Heuristik, the process of searching history either written, verbal, and visual, b) Source Critique, analyzing the process of source validity both its external and data, c) Interpretation, the finding facts, and sources, d) Heuristic, writing the facts into a historic scientific paper (Kuntowijoyo, 2011).

Moreover, the descriptive method is used to describe the field during observation because the approach can see people's status, subject, condition, thinking system, or current events so that it can make description, overview or portrait systematically, and the relation between examined the phenomenon (Nazir, 2011). This study begins with finding history through historical study, books, interviews, and scientific articles about Gresik's historical development. Then, the investigation forwards to the observation of ancient buildings and conducts discussion with various old stakeholders to find out the exploiting strategy as a tourist attraction.

DISCUSSION of results

Strategies for Cultural Heritage Utilization in Old City Gresik: Identification and legalization toward buildings that have the potential to be cultural heritage

Historical buildings and area were silent witnesses of long human life in especially those are tangible. Their existence needed to be preserved and adapted to not issue in the present and future. It had to be admitted that the cultural heritage in the old city did not only contribute to city uniqueness or identity but was also expected to have a functional role so that its management had to be integrated between heritage conversation and city growth (Ashworth, 1991).

Time by time, technology growth and increased space requirement were able to arise negative impacts on historical and cultural heritages. As a result, it transformed buildings' appearance and area conversion that affected historical heritages in which they would marginalize, and their existence would lose or destroyed (Yuliasari, 2017). It was agreed by a structural employee of the Culture and Tourism Office in Gresik:

"In my opinion, the government should prioritize the buildings' preservation in the old city, Gresik, because the areas would be a landmark in the future that also being heritage tourism attraction through conservation, utilization, and educative and economical development. The efforts required Penta helix coordination and collaboration of related all stakeholders so that the achievement would be optimal" (Hamim: interview, 2021).

Nowadays, many urban issues require attention from the local government, especially for historical old city planning, by conducting preservation and conversation of historical buildings (Pawitro, 2015a). There were several specific characteristics relating to the potential building as cultural heritage, including: (1) it had been 50 years or more, (2) representing the shortest style of 50 years, (3) having special meaning for history, science, education, religion, and culture, (4) having cultural value to strengthen areas' personality and nation (Ministry of Law and Human Rights, 2010).

The historical area conservation had the potential to be a tourism attraction, so that the conservation had to use a sustainable concept in which prioritized balancing among economy, environment, and cultural heritage protection aspects (Werdingasih et al., n.d.) This was the following statement of the Tourism and Culture Office's Secretary in Gresik:

"We had made this effort (conservation) since 2015 by establishing the cultural conservation expert team, however, lacking the funds that might be used for urgent interests so that the preservation used determination of building status mainly was still running (Indriyani: interview, 2021).

Utilization as Tourism Destination

As the areas closed to Juanda International Airport, Surabaya, Gresik's tourism were potentially being visited by foreign tourists because several foreign tourist arrivals to East Java by air was good enough. Besides the pandemic that affected all tourist arrival in the world, the potential of foreign tourists to East Java was quite good because, in 5 years before the pandemic, the number was high in especially 2015 there were 200,582 visits, 2016 was 220,570 tourists, 2017 was 247,166 visitors, and 2018 was 322,986, and 2019 was 243,899 visitors (Jatimbps.go.id, 2020).

Before the pandemic or during the three last years, the number of visits in old city Gresik and around increased, it was also happened to the object out of the area that has still the same city. From 2017 until 2019, there were thousands of tourists visited several objects in the old city Gresik including 1) the tourist of Malik Ibrahim cemetery for each year was 1.018.464, 1.231.477, and 1.503.921; 2) Nyai Ageng Pinatih cemetery was 27.719, 38.900, 74.313; Raden Santri cemetery was 3.518, 6.693, and 21.398; *Kampung Kemas* in which the visitors in 2017 (?), 5.309, and 11.870 (Culture and Tourism Office, 2020).

Table 1 – Number of tourists in old city Gresik before pandemic Covid-19

No	Objects	Year		
		2017	2018	2019
1	Malik Ibrahim's Grave	1.018.464	1.231.477	1.503.921
2	Nyai Ageng Pinatih's Grave	27.719	38.990	74.313
3	Raden Santri's Grave	3.518	6.693	21.398
4	Kampung Kemas	-	5.309	11.870
5	Pusponegoro's Grave	2.008	11.843	21.626

Based on the data above, the cultural heritage utilization in the old city, especially surrounding *Alon-alon* Gresik or Gresik Square, had overpowering potential. Therefore, to support the cultural heritage tourism around *Alon-alon* Gresik, it had to fulfill the tourism standard included in the 4A concept. In this case, the four aspects were Attraction, Amenities, Access, and Ancillary (Cooper, 1993). If described, the first step was to prepare the object as a tourist attraction, both technical and own object. Another step was to increase the attractiveness and ask the visitors to stay more linger in tourism objects so that it required the attraction for the tourist. On the other side, despite tourism objects and exciting attractions, if access to the location was not supported, the tourist got difficulties reaching and enjoying the object, so it required good access. Besides, the required facilities by tourists during visiting the object were prepared as well. Then lastly, to support professionalism tourisms, it needed an organization to manage them.

Regarding the cultural heritages utilization as a tourism destination, it needed qualified human resources in the main historical narrative of Gresik, or master of storytelling in general. The cultural heritages contexts, interpretation caused it, and presentation were substantial components of all the heritages preservation (Liu and Lin, 2021). Accordingly, the guiding tour system in Gresik also had to be conducted historical guiding approach. It is as said by Rini, who was part of destination marketing in the Cultural and Tourism Office in Gresik:

"From a tourism perspective in the old city, Gresik, we had collaborated with humanists and historians in Gresik relating to using ancient buildings. We had planned historical areas as a tourism destination, but it was still in progress, especially when the world faced the

pandemic" (Rini: interview, 2021).

The historical areas and buildings around *Alon-alon* Gresik or Gresik Square functioned as literacy media for future generations about the importance of remembering the ancestor history in the past. The tourism approach, historical values, and local wisdom in Gresik were inherited for present and future generations. It was agreed with the leader of historian people in Gresik:

"Gresik had a long and dynamic history; the events and values contained had to deliver toward present and future generations. Therefore, it was strongly agreed if the historical buildings could be used as the tourism object. In this case, the way could be transformed the events and past values for the present generations" (Mustakim: interview, 2021).

Collaboration among societies, stakeholders, and local governments

Generally, the cultural heritage management in the old city was not convenient due to many issues and gasps (Jamhawi and Hajahjah, 2017). The planning development of tourism in the old city had to prioritize public involvement and cooperation (Cohen-Hattab, 2013), (Bahaire and Elliot-White, 1999), (Al-hagla, 2010), and consider the various social, economic, and political claims using inclusive and fenceless approach (De Frantz, 2018).

One of the concrete steps that could be practiced in the old city, Gresik, is a collaboration between the Tourism and Culture Office and Education Office in Gresik. One of the ways was incorporating the local history curriculum in formal education in junior and senior high school. The curriculum could be modified by various theoretical study approaches in class and practice directly, like a city tour in the old city, Gresik. This was the following statement of the Education Office in Gresik:

"We were ready theoretically and practically when we were involved in historical tourism development in Gresik, particularly the old city areas in Gresik. If required, we were ready to modify the junior and senior high school curriculum by incorporating local history, and practicing directly such as visiting historical places in Gresik" (Kasdari: interview, 2021).

Moreover, cultural heritage tourism encouraged a cross-cultural dialog in societies of an old city with different interests between communities. As Gelbman and Laven's study stated, the heritages tourism development encouraged cross-cultural dialog in the historical old city like Nazareth-Israel, which had different cultures between communities. Further explanation, through the cultural heritage uses as tourism objects, created public interests between different communities with different cross-cultural conflict management (Gelbman and Laven, 2016).

CONCLUSION

Gresik had a long-dynamic history of Indonesia's journey in Hindu-Buddhist, Islam, colonialism, and independence. Gresik's existence and role in the past seemed from the building in historical areas spreading in the old city in particularly around *Alon-alon* Gresik or Gresik Square. Commonly, the classification of villages around *Alonlon* Gr-aesik or Gresik Square could be identified through toponym names and extant buildings. However, the historical buildings were not secure physically because several buildings were damaged because of natural factors and space requirements.

The building preservation located in *Alon-alon* Gresik or Gresik Square needed the concrete steps including five things, and they were identification, assessment, and determination toward structure and building in which had potential as the cultural heritages, cooperation between communities with stakeholder and local government, the qualified human resources in storytelling, collaboration with Tourism Office with Education Office in Gresik. As a result, the cultural heritages around *Alon-alon* Gresik or Gresik Square could transform the history knowledge for future generations.

The practical function of this study was as a reference for the government to develop the areas around *Alon-alon* Gresik or Gresik Square to remain eternal, beneficial, and sustainable. The benefit of this study for local people was to increase the income because of using the cultural heritages as tourism objects in which had the potential to present the

tourists. Due to lacking history data, the result of this study was less comprehensive. Therefore, the writers encouraged the other researchers to research further about the same theme and location.

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