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IMPACT OF THE COVID-19 PANDEMIC ON RELIGIOUS TOURISM IN INDONESIA

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ABSTRACT

The tomb of Sunan Giri is one of the well-known attractions of religious tourism in Gresik Regency in Indonesia. The Covid-19 pandemic has disrupted all life structures, resulting in a decrease in the number of visitors to the area. This study aims to explain the effect of the Covid-19 pandemic on the existence of the religious tourism object of Sunan Giri Gresik. This study uses a qualitative exploratory model with a historical approach. This research resulted in several findings, namely that Covid-19 reduced the number of religious tourism visits to the Sunan Giri Tomb which had an effect on the socio-economic conditions of the surrounding community. Thus, it requires local and central government policies to make a middle ground between the needs of workers in the tourism sector and efforts to reduce the number of Covid-19 transmission.

INTRODUCTION

The emergence of Covid-19, which has become a pandemic for life, has damaged the order of life on earth. As one type of business that contributes a lot to the nation's economy, due to the availability of fields and increased income for residents (Nuruddin, Nur Emma Suriyani, Andy Umardiono, Novianto Edy Suharno 2020), tourism has also suffered damage due to it. Multidimensional and multidisciplinary tourism should have a positive impact because support from government policies related to aspects of attractions, accessibility and amenities and security (Judisseno 2017), has now become helpless due to Covid-19.

Towards the end of 2019, Indonesian and world tourism was slightly disturbed by the emergence of news from China, namely the existence of a deadly virus which was originally named SARS Cov-2. The plague was identified as originating in Wuhan China in December 2019. On January 30, 2020, WHO declared it a world epidemic. Because of this deadly virus, several countries have implemented various policies. One of them is to prohibit travel outside and to their respective countries.

On March 2, 2020, the Indonesian Government officially announced the beginning of the entry of Covid-19 in Indonesia. At that time, two Indonesian citizens were declared infected with the virus after meeting Japanese citizens who had come to Indonesia (Gorbiano 2020). After this incident, the wave of residents affected by Covid-19 increased. This also has an impact on the minimal number of Indonesians traveling from one city to another.

In such conditions, tourism is the most affected. This decline has been felt since the beginning of February 2020, namely since the enactment of travel restrictions from various countries in the world, especially China. This then has a very significant impact on tourism occupancy. The impact of this restriction policy has also been responded positively by the State of China, so that on February 8, 2020, as many as 61 Chinese foreigners consisting of 49 adults and 12 children were delivered to their home country in Bali (Suarna (Ed) 2020).

In addition, as many as 20,000 foreign tourists have also canceled their visit to Bali, which also resulted in the cancellation of the number of hotel rooms (Lidyana 2020). On March 11, 2020, WHO then declared Covid-19 a world pandemic, so that at the end of March 2020, a number of countries began to repatriate their citizens who were on vacation to Bali by being picked up by chartered aircraft from their home countries (Nv 2020).

As an area close to Juanda International Airport in Surabaya, Gresik tourism potential to be visited by foreign tourists is quite large. Gresik Regency is one of the areas in East Java that has many tourist attractions, namely beach tourism, waterfalls, limestone mountains to religious tourism of Wali Songo (Sunan Giri and Maulana Malik Ibrahim). However, local revenue (PAD) from the tourism sector is very minimal (Surabaya.bpk.go.id 2020).

Based on the above background, this study aims to examine the portrait of religious tourism in the Sunan Giri Tomb in the perspective of the general picture before the pandemic, the peak of the pandemic and the new normal era. Thus the benefits that will be obtained from this study are the emergence of an attitude of alertness and readiness of tourism managers in the event of a disaster of any kind, so that it does not have a significant impact on future managers.

LITERATURE REVIEW

Many studies on the world of tourism and Covid-19 have been carried out, one of which is the result of the research by Riadil (2020), which explains that this pandemic is very detrimental to companies and one's job career. Because the Covid-19 pandemic is getting worse which also has an impact on the tourism

and hospitality sector, preventive measures and relevant policies are needed to anticipate in the future (Riadil 2020).

The relationship between the strategies of the tourism sector in order to exist during the Covid-19 pandemic, is the result of research by Nuruddin et al. (2020) explain that there are six strategies that hotels in Bali can do during a pandemic, namely laying off employees temporarily without a clear limit when they are rehired; limit the use of hotel facilities to suppress the usual operations. Third, hotel spending efficiency; online sale of non-room products to acquaintances and former users of hotel rooms; do with the "pay now stay later" model; and refusing to return the booking money by replacing the visit reschedule (Nuruddin et al. 2020; Shabbir et al., 2019).

Based on Williams (2020) research entitled "Impacts of The Coronavirus Pandemic on Europe's Tourism Industry: Addressing Tourism Enterprises and workers in The Undeclared Economy" explains that the consequences of the Covid-19 pandemic have had an impact on the tourism industry and its devices, so the government must attend. to revive the tourism industry through financial support (Shabbir et al., 2019; Williams 2020).

In addition, another study conducted by Chebli & Ben Said (2020) entitled *The Impact of Covid-19 on Tourist Consumption Behavior: A Perspective Article*, has reported the impact of global panic caused by the Covid-19 Pandemic on tourist behavior. The panic is related to plans, personal security, economic spending, beliefs and attitudes, thus influencing people to travel (Chebli and Ben Said 2020; Shabbir et al., 2019).

Meanwhile, research by Kock et al. (2020) which provides information that the Covid-19 Pandemic has revived people's existential anxiety by reminding them of their physical and economic vulnerability. This should activate evolutionary protection mechanisms that have significant potential to enhance our understanding of the tourist psyche, as well as various other tourism phenomena (Kock et al. 2020).

Thus, according to Sigala (2020), there needs to be a new regulation related to the arrangement of the world of tourism, namely the need to rearrange regulations and also research to promote tourism. Three important elements that must synergize include tourism demand, supply and destination management organizations and policy makers with the hope of finding answers to why and how COVID-19 can be a transformational opportunity for Sigala (2020).

RESEACH METHODS

The research model used in investigating field problems is a qualitative exploratory model research with a historical approach. Qualitative research is generally carried out with the aim of seeing meaning that cannot be measured in terms of number, quantity, frequency and intensity. Qualitative research also emphasizes the social reality, so that there will be a close relationship between the object of study and the researcher. In addition, qualitative research is generally more concerned with values and seeks to find answers to the process

of emergence of social experiences and to find the meaning contained (Lincoln 2009).

In order to investigate the history of Sunan Giri Gresik and the whereabouts of his grave, this research uses historical methods which include: (a) Heuristics, namely searching for various sources related to the research theme in written and oral form as well as pictures; (b) Source criticism, namely the process of selecting authenticity, authenticity and validity of sources, both physically and the quality of the content or information contained therein; (c) interpretation, namely the process of interpreting various things found in selected sources, so that descriptions are made; (d) Historiography, namely the process of pouring out all the interpreted data in the form of descriptions, thus forming a historical narrative in the form of facts (Kuntowijoyo 2001).

The data in this study, most of the data obtained from literature review, observation and interviews. In the literature review method, it is carried out by looking for data in books and articles that are directly or indirectly related, namely related to history and tourism. The observation method to the Sunan Giri Tomb area was carried out by the team of writers three times in a period of two months, from September to October 2020. In order to complement the data obtained from literature review and direct observation, this study also used the interview method which is usually done in historical methods. oral. The author also conducted interviews for two months, while the oral data mining was carried out to a site guard or who is commonly called "The Juru Kunci"

A BRIEF HISTORY OF SUNAN GIRI

Sunan Giri was born from a propagator of Islam named Maulana Ishak with his preaching area in the Blambangan Kingdom (now Banyuwangi). At that time, the work was led by Prabu Menak Sembuyu who had a daughter named Dewi Sekardadu. Maulana Ishak is the son of Ibrahim Al-Ghozi, bin Jamaluddin Husein bin Ahmad bin Abdullah bin Abdul Malik bin Alawi bin Muhammad Shohibul Mirbath bin Al-Kholi Qosam bin Alawi bin Muhammad bin Alawi bin Ubaidillah bin Ahmad Al-Muhajir bin Isa bin Muhammad Al-Baqir bin Ali Zainul Abidin bin Husein bin Fatima bint Muhammad Rasulullah Saw (Mudlor 1973).

After preaching Islamization in the land of Blambangan, Maulana Ishak then married the king's daughter with the main aim of converting the royal family. When his wife was pregnant, Maulana Ishak then left the Blambangan kingdom for reasons of tauhid, where the king or his in-laws did not want to embrace Islam and had even expelled him. The result of this marriage was born Raden Paku or known as Sunan Giri (Mudlor 1973).

In traditional sources such as babad, it is stated that since he was a baby, Raden Paku or Jaka Samudera was the foster child of a rich Cambodian merchant living in Gresik, named Nyai Ageng Pinatih. The crew of the Gresik merchant ship is said to have found the baby Raden Paku in the sea when it was carried away by the King of Blambangan. By his adoptive mother, since childhood

Raden Paku was sent to Ampel Denta Surabaya to learn from Raden Rahmat, Sunan Ampel (Mustakim 2005).

Apart from studying from Raden Rahmat, Raden Paku or Sunan Giri also studied with his biological father, Maulana Iskhak in Sumatra. After receiving enough Islamic religious education, Raden Paku then helped his adoptive parents, Nyai Ageng Pinatih, trading while spreading Islam. However, because of his skills in the field of religion, in 1485 AD Raden Paku then founded a boarding school and mosque. It was in Kedaton that Raden Paku taught his students and preached in the spread of Islam. Because of his great influence in Islamic society and even the extent of his preaching area, Raden Paku later became a king with the title Kanjeng Sunan Prabu Satmata, whose palace was in Giri Kedaton. The ordination was carried out in 1487M (Mustakim 2005).



Relief on the Giri
Kedhaton Site (north)



Stairs (north) Giri
Kedhaton Site



Relief on Giri
Kedhaton Site (west)

Source: (Nuruddin, Putu Eka Wirawan, Semara and Suwi 2020).

The appearance of Jaka Samudera or Sunan Giri as the proclaimer and first king of Giri Kedaton could not be separated from the political situation of the Majapahit Kingdom at that time, which was undergoing disintegration, at least around 1478 AD. The first power was represented by the former Majapahit vassals with Javanese-Hindu orientation, including Klungkung, Pengging, and Terung in the interior. The second force was represented by Giri, Demak and Kudus who were Islamic-leaning on the north coast of Java (Kartodirdjo 1992).



The Sunan Giri Tomb Complex in the Dutch Colonial Era

Source: ANRI

According to Babad Gresik, before Sunan Giri founded the Kingdom of Giri Kedaton. He had the title King Satmoto and witnessed by the saints of his day, he established a seven-tiered kedaton (palace) (tundha pitu) on a hill, which was later known as Giri Kedaton. The construction of the kedaton took place in 1408 Saka or 1486 AD, while the title of King Satmoto occurred in 1409 Saka or 1487 AD. Sunan Giri died in 1428 Saka or 1506 AD, and was buried in Giri Gajah (Mustakim 2005).



Sunan Giri's grave headstone

Source: Management of the Sunan Giri Tomb Foundation)

POTRAIT OF PRE-COVID-19 IN TOURISM AT THE TOMB OF SUNAN GIRI

As an area close to Juanda International Airport in Surabaya, Gresik tourism potential to be visited by foreign tourists is quite large. This can be seen from the data collected from the Central Bureau of Statistics, that from 2015 to 2018 it has increased even though it has decreased in 2019. Data on the number of foreign tourist visits to East Java are as follows, namely in 2015 there were 200,582 visits, in 2016 there were a total of 220,570 tourists, in 2017 there were 247,166 visitors and in 2018 there were 322,968, and in 2019 there were 243,899 tourists (Jatimbps.go.id 2020).



Sunan Giri Tomb Gate

Source: Photo of Nuruddin

Before the Covid-19 outbreak in Indonesia, especially in Gresik, the visit of domestic and foreign tourists to the Sunan Giri Giri Tomb site was quite high. This happened because of the belief and respect for Sunan Giri as a figure who spread Islam in the archipelago. At the tomb, pilgrims usually perform various religious rites, such as reading tahlil, reading the holy al-quran verses and simply meditating (Shodik, interview, 14 October 2020).

It is not known for sure, when the existence of the Tomb of Sunan Giri Gresik became a famous religious tourism attraction in Indonesia. However, the earliest management related to the existence of the tomb for the sake of pilgrimage was the Sunan Giri Gresik Tomb Foundation. After several years, the Government of Gresik Regency then participated in assisting the management of the tomb from the aspects of tourism and cultural heritage. Regarding revenue management, the government only receives retribution from parking management in accordance with applicable regional regulations (Shodik, interview, 14 October 2020).



Stairs Ascend to the Tomb of Sunan Giri
Source: Photo of Nuruddin

The number of visitors to the religious tourism object of the Sunan Giri Tomb before the Covid-19 pandemic was around 5,000 people every day. They generally come from Java, Sumatra and Kalimantan who are part of the Wali Songo tour package. The revenue from parking fees and charity boxes located in the area of the Sunan Giri Gresik Tomb is quite a lot, so that it provides enormous benefits to the community and the environment around the tomb. One of them is used to maintain and repair the tourist area of the Sunan Giri Gresik Tomb (Shobirin, interview, 14 October 2020).

In particular, those who get economic benefits from the existence of religious tourism at the Sunan Giri Gresik Tomb are as follows: the community around the grave, motorcycle taxi drivers, buggy transportation, public transportation, street vendors, bus parking guards around the cemetery and in a special parking location for the Tomb Sunan Giri and several artists and their art shop (Shobirin, interview, 14 October 2020).

During the last three years, the number of tourist visits to the tomb was quite high. In 2017 there were 1,825,187 visitors, in 2018 there were 1,578,951 tourists and there were 2,096,813 visitors in 2019 (Disparbud.gresikkab.go.id 2020). When compared with the number of visits in several tourist attractions around the City of Gresik, the religious tourism object of Sunan Giri Tomb ranks the top in the number of visits made by domestic and foreign tourists in the last three years. As shown in the following table:

Table 1
Visit Data in the Sunan Giri Cemetery

No	Objek	Year		
		2017	2018	2019
1	Tomb of Sunan Giri	1.825.187	1.578.951	2.096.813
2	Tomb of Sunan Prapen	36.262	25.544	30.411
3	Giri Kedathon	-	22.519	34.651
4	Tomb of Dewi Sekardadu	-	4.988	2.341
5	Tomb of Putri Cempo	-	4.676	7.271

Source: Disbudpar Gresik, 2020

POTRAIT OF COVID-19 IN GRESIK REGENCY

The first time Indonesia was infected with the corona virus was on March 2, 2020. At that time, President Joko Widodo announced for the first time two positive patients for the corona virus. The two patients are mother and child who are suspected of contracting them from Japanese citizens. On March 6, 2020, Indonesia announced two positive patients for the corona virus, bringing the number to 4 patients (Regional.kompas.com 2020).

The first positive case of covid-19 in Gresik was on March 26, 2020. The first case was disclosed by the Secretary of the Gresik Coronavirus Spread Task Force, Saifudin Ghozali, who explained that the case was not originally registered at the Gresik Task Force because the patient was treated at home. private hospital located in Surabaya. The patient is a 34 year old woman from Driyorejo District (Kompas.com 2020a).

In fact, during March 2020, three Gresik people tested positive for corona and one person died (Regional.kompas.com 2020). In April 2020, there were 24 people in Gresik Regency who tested positive for corona, while the number of those who died was 4 people (Jurnalpresisi.pikiran-rakyat.com 2020). In May 2020, Gresik Regency increased the number of corona positives to 173 people and those who died to 19 patients (Surabaya.tribunnews.com 2020). In June 2020 there was a quite drastic increase, the number of people who tested positive for corona was 696 people, while those who died were 70 people (Surabaya.liputan6.com 2020a).

During July 2020, the number of positive cases of Covid-19 in Gresik reached 1,819 and 144 people died (Liputan6.com, 2020). On July 21, 2020, Gresik was still listed as an area with a red zone status, so the East Java Provincial

Government also provided isolation huts and observation of Covid-19 patients for mild and moderate symptoms. The cottage will be built at Gelora Joko Samudro Stadium (GJS), Gresik Regency (Pikiranrakyat.com 2020).



Regent of Gresik together with the Governor of East Java at Gelora Joko Samudero Gresik

Source: Jawapos.com

On August 14, 2020, the cities of Surabaya and Gresik have left the red zone and entered the orange zone (Mediaindonesia.com 2020). However, during August 2020, the number of positive cases in Gresik Regency was 2,664 with the death rate to 170 people (Surabaya.liputan6.com 2020b).

Entering September 2020, Covid-19 cases in Gresik are still quite high. In the last week of September 2020, an average of 18 to 21 additional positive Covid-19 patients per day. Overall, the number of Covid-19 cases in Gresik Regency has reached three thousand cases, where additional positive cases of Covid-19 are scattered in nine sub-districts (Tribunmadura.com 2020). During September 2020, the total positive cases of Covid-19 in Gresik Regency were 3,244 people, while 196 people died from the deadly virus (Surabaya.liputan6.com 2020b).

Table 2

Number of Covid-19 Cases in Gresik Regency until October 12, 2020

No	Month	Positive	Death
1	March	3	1
2	April	24	4
3	May	173	19
4	June	696	70
5	July	1819	144
6	August	2664	170
7	September	3244	196
8	October	3413	210 (until 12 October 2020).

After the New Normal Era was implemented, on September 16, 2020, a tourist at the Sunan Giri Gresik Tomb tourist attraction died. Kuswadi, a man from

Jombang Regency, allegedly died of a heart attack. Even so, the body was then treated by a team with the Covid-19 protocol (Surya.co.id 2020).



Evacuation of the Joint Police Team and Gresik medical officers

Source: Surya.co.id

The high number of positives and deaths due to Covid-19 in Gresik is largely caused by high economic activity. Together with Surabaya and Sidoarjo, Gresik is the district that is the most labored by workers from the surrounding districts. Even hundreds of foreign workers in Gresik Regency are also many, because hundreds of large companies are standing there (Gitrif, interview, 19 October 2020).

Until October 2020, positive cases of Covid-19 in Gresik are still high. It is also inseparable from the existence of Gresik as the Greater Surabaya zone with Sidoarjo, so that people in the three cities cannot be restricted in their movements. Among the three cities, the activities of the people are integrated into the mobility of jobs and places of residence (Gitrif, interview, 19 October 2020).

TOURISM OVERVIEW OF THE SUNAN GIRI TOMB DURING THE COVID-19

After the corona virus known as covid-19 became a pandemic in the world, its impact was felt by all groups and all sides of business in life. The tourism sector, which is the entity that absorbs the most labor, is made helpless. In various parts of the world, the number of tourist visits has decreased sharply, including in Indonesia in general.

Due to the increasing spread of the Covid-19 pandemic, in January 2020, WHO has issued an appeal to the world community to do the following: physical distancing, social distancing, wash hands, avoid going to crowds, reduce the frequency of touching eyes-nose-mouth, Make sure you cover your mouth and nose with bent elbows, tissue when sneezing or coughing, trying to stay indoors, if you have fever-difficulty breathing seek medical attention immediately.

Because positive cases of Covid-19 in Gresik are increasing, on March 18, 2020, the Gresik Regency Government has made a policy of temporarily closing

tourist attractions in Gresik Regency. This has an impact on the number of visits to the Sunan Giri Gresik Tomb with zero visits. This condition is also added to the emergence of Gresik Regent Regulation Number 12 of 2020 concerning the Implementation of Large-Scale Social Restrictions in Handling Corona Virus Disease 2019 in Gresik Regency, which has been in effect since April 24, 2020.

The closure of the Sunan Giri Tomb Site and Maulana Malik Ibrahim Gresik's Tomb is based on the Gresik Tourism and Culture Office (Disparbud) Memorandum, which was sent by the East Java Cultural Heritage Conservation Center (BPJB) Number 0607 / F7.2 / KB / 2020 Regarding Site Closure (Rmoljatim.id 2020). On the basis of these regulations, the two grave managers or the foundation of their respective tombs then temporarily closed them for tourists (Kuntajaya, interview, 15 October 2020).

The Covid-19 outbreak has had an impact on the number of visits to the religious tourism object of the Sunan Giri Tomb during 2020, which can be detailed as follows: January there were 140,431 visits; February 114,079 visitors; March 87,927 visitors, March 18 began receiving no tourists; April 0; May 0; June 0; July 0; August 14,547 visitors (August 5 began receiving wasatawan; September 39,305 visitors (Disbudpar 2020).

Since the Sunan Giri grave was closed to visitors, since March 2020, due to the prevention of the spread of Covid-19, no visitors have come. This was felt by the managers and guards of the Sunan Giri Gresik Tomb (Kuntajaya, interview, 15 October 2020). One of the people affected by the plague and this policy is a horse coachman who has been taking tourists from the bus parking location to the object. They usually get a daily profit of around Rp. 250,000 to Rp. 300,000. Even on weekends, they can earn IDR 500,000 in a day. This applies in the Month of Rajab and Month of Ruwah, while in the Month of Ramadan it becomes lonely. However, due to the Covid-19 outbreak, income has become zero (Jatimnow.com 2020).

In addition, due to the Covid-19 pandemic that has plagued Indonesia, especially in Gresik Regency, it has resulted in a weakening of economic conditions. One of them is also felt by workers and around services at the Sunan Giri Tomb tourist attraction. This is as felt by one of the rice traders in the Sunan Giri Gresik tourist area, namely because of the corona outbreak, his income has dropped sharply (Kolipah, interview, 18 October 2020). If on normal days, they can earn one million per day, then when the outbreak peaks, they earn nothing. It was also felt by traders around the object, which numbered around 100 people (Sairin, interview, 18 October 2020). Due to the condition of being unemployed, some of them then turned to be sellers in their respective homes (Klikjatim.com 2020), and some of them sold online (Kuntajaya, interview, 15 October 2020).



small shop in the tourist area of the Sunan Giri Gresik Tomb

Source: Photo of Nuruddin

In general, the large-scale restrictions that impact on the minimum number of visits to Gresik attractions are also felt by several tourist objects around the Sunan Giri Tomb. In fact, after the implementation of the Era New Normal policy, some of them also did not dare to open their tourist objects. This can be seen in the following table.

Table 3

Visits in the Sunan Giri Cemetery in the pandemic until now

No	Objek	Tahun 2020								
		Jan	Feb	Mar	Apr	Mei	Jun	Jul	Ags	Spt
1	Tomb of Sunan Giri	140.431	114.079	87.927	0	0	0	0	14.547	39.305
2	Tomb of Sunan Prapen	2.658	2.359	0	0	0	0	0	0	810
3	Giri Kedathon	3.318	3.056	1.456	0	0	0	0	0	1.604
4	Tomb of Dewi Sekardadu	106	119	45	0	0	0	0	71	124
5	Tomb of Putri Cempo	825	326	202	0	0	0	0	0	0

Source: <http://pariwisatagresik.com>.

During the large-scale social restrictions (PSBB), the tourist attraction of the Sunan Giri Tomb had no visitors. Food entrepreneurs and art shops around the Tomb of Sunan Giri Gresik are also feeling the worst impact, one of which is having to lay off employees without compensation. For workers in the foundation office or in the grave area who do not want to be laid off, they still enter and carry out activities there, without asking for wages (Toha, interview, 14 October 2020).

As for entrepreneurs around the Sunan Giri Tomb tourist attraction who have a lot of income, they create a savings fund that is used to cover their needs when business is quiet, so that in the early days of the Covid-19 pandemic, the impact was not too significant. In addition, among them, they can also reduce their employees' salaries at the start of the PSBB (Toha, interview, 14 October 2020). Even though employees in the Gresik tourism sector have suffered a lot of losses and do not receive income, the local government has never subsidized the salaries of employees in the tourism sector, especially those at the Sunan Giri Gresik Tomb, even though the vehicle parking fees go to the regional treasury (Fuad, interview 14 October 2020).

After entering the new normal era which began on June 1, 2020 (Kompas.com 2020b), several service companies in Indonesia also took several steps recommended by the government. As a form of business that is engaged in services, tourism management in the Sunan Giri Gresik Cemetery must also do the same.

The New Normal era is interpreted as a new order to adapt to COVID-19, so according to the government, the public must maintain productivity in the midst of the COVID-19 corona virus pandemic with a new order. which absolutely must be done, because until now there has not been found a definitive vaccine with international standards for the treatment of the corona virus. On the other hand, experts are still working hard to develop and find a vaccine to control the COVID-19 pandemic (Tirto.id 2020).

With the implementation of the New Normal Era, the government then made a complete guideline for the new normal rules that companies must comply with in the workplace, one of which is the tourism business. This regulation was then contained in the Decree of the Minister of Health Number HK.01.07 / MENKES / 328/2020.



Dissemination of health protocol rules at the Sunan Giri Gresik Tomb by the relevant agencies.

Source: disparbud.gresikkab.go.id.

On the basis of the emergence of the above decision, the Gresik Regency Government through the Gresik Tourism and Culture Office issued SOPs for tourist destinations which refer to Perbup No. 22 of 2020 (Radianto 2020). The Decree of the Head of the Tourism and Culture Office Number 800/557 / 437.59 / 2020, one of which contains the following rules: limiting the number of visitors; use of masks; body temperature check; provision of hand washing running water; visitors bring a Hand Sanitizer; maintain a distance; use of personal advice when praying; visitors throw garbage in its place (Sinaga 2020).

Referring to the regent's regulations and SOPs that have been issued by the Gresik Regency Tourism and Culture Office, the manager of the Sunan Giri Gresik Tomb has made several adjustments and completes the necessary facilities, namely providing a place to wash hands at the entrance, stairs, and exit. Even the grave area is also available with a hand sanitizer.

At the beginning of the new normal era, the government gave directions that only visitors who were allowed to enter the pavilion were Gresik residents. Meanwhile, visitors from other areas are still allowed to go on pilgrimages, but are not allowed to enter the pavilion area of the tomb. The regulation which was also marked by the reopening of the Sunan Giri Tomb has also been approved by parties from three villages, namely Sekarkurung, Giri and Klanganon Villages (Disparbud.gresikkab.go.id 2020).

Regarding the strategy carried out by the manager of the Sunan Giri Tomb, the management of the Sunan Giri Tomb Foundation did not do much promotion, but instead tried to carry out health protocols which included: washing hands that we installed starting from the parking lot to the entrance to the tomb, conducting temperature screening on visitors, conducting spraying hansenitizer, regulating the distance between visitors and finally disinfection of the room three times a day. This action is to give confidence and trust to visitors so they will not be afraid of the pilgrimage (Fuad, interview, 14 October 2020).



Health Protocol in force at the Sunan Giri Tomb

CONCLUSION

Before the Covid-19 pandemic, the religious tourist attraction of the Tomb of Sunan Giri was the most favorite tourist destination in Gresik Regency. This can be seen from the number of tourists who have visited for several years. Even the highest among tourist objects in Gresik Regency. The high number of visitors to the Sunan Giri Gresik Tomb also has an impact on improving the economic life of the surrounding community who earn fortune around the tomb. The emergence of the Covid-19 pandemic in March 2020 until the implementation of the PSBB has disturbed the structure of the lives of the people involved in the tourism business in the Sunan Giri Gresik Cemetery. Even some of the stalls around the object were closed for several days. After the New Normal Era began, the tourism business at the Sunan Giri Gresik Tomb began to open local tourists. There was no specific strategy during the new era. Managers only carry out health protocols that have been determined by the government, so that by implementing strict Health protocols, it is hoped that it will be able to attract more tourists to visit.

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List of Informants

1. Izzudin Shodik, Chairman of the Sunan Giri Gresik Tomb Foundation. The interview was conducted on 14 October 2020.
2. Shobirin, Deputy Chairman of the Sunan Giri Gresik Tomb Foundation. Interview conducted on 14 October 2020.
3. Mohammad Fither Kuntajaya, Staff of the Gresik Regency Tourism and Culture Office. The interview was conducted on 15 October 2020
4. M. Rizal Gitrif, Gresik District Health Office Staff. The interview was conducted on 15 October 2020.
5. Mohammad Toha, Staff of the Tomb of Sunan Giri Gresik. Interview conducted on 14 October 2020.
6. Mohammad Fuad, Staff of the Tomb of Sunan Giri Gresik. Interview conducted on 14 October 2020.
7. Kolipah, a Kopyah trader in the Sunan Giri Gresik Cemetery. Interview conducted on 18 October 2020.

8. Mat Sairin, merchant who eats soft drinks in the Sunan Giri Gresik Cemetery. Interview conducted on 18 October 2020.