



## Community Participation In The Development Of Home Stay At Kacirebonan Palace

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**Abstract.** The current Kacirebonan Palace still exists and continues to make changes along with the development of tourism, making the Kacirebonan Palace one of the attractions of tourist destinations that travelers or tourists must visit. Therefore, tourism activities must be prepared homestay facilities for tourists who come to the Kacirebonan Palace. The research method that will be used includes observation, interviews, and also documentation to find out how community participation in homestay development at the Kacirebonan Palace in implementing and implementing using the criteria recommended in the ASEAN Tourism Strategic Plan (ATSP): 2011-2015 homestay building. The results of the data collection will be descriptive and qualitative. Based on ASEAN Tourism Strategic Plan (ATSP) criteria: 2011-2015 homestay building. The Kacirebona Palace community can develop homestays as tourism products at the Kacirebonan Palace.

**Keywords:** Tourism, Homestays, Community Participation, Kacirebonan, Palace

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### INTRODUCTION

The tourism industry is a service industry that can have a positive and negative impact and a multiplier effect on stakeholders, government, and society. Tourism activities carried out by travelers influence management, which results in an increase and decrease in tourism governance in a sustainable manner both socially, economically, culturally, and environmentally. The consequences of tourism activities can be one factor affecting the vulnerability of current environmental issues. Tourism development activities that are not balanced by paying attention to aspects of environmental sustainability can have fatal consequences for the environment. One of the tourism management that tourism destinations must carry out is the palaces in Cirebon, one of the relics of Indonesian historical heritage with uniqueness and very high cultural values.

Cirebon City is home to three (3) palaces, each with distinct tourism potential and uniqueness. The Kacirebonan Palace stands out for its rich history, cultural significance,

and architectural marvels. This unique blend of history and culture holds cultural values that are truly unparalleled, making it a must-visit for any traveler.

Through uniqueness and historic preservation, the culture owned by the Kacirebonan Palace provides another nuance to tourist activities in Cirebon. The current Kacirebonan Palace still exists and continues to make changes along with the development of tourism, making the Kacirebonan Palace one of the attractions of tourist destinations that travelers or tourists must visit; this will have an impact on changes around the Kacirebonan Palace environment, one of which is the growth of homestays.

A guest house, also known as a Pondok penginapan, can be owned by a company or institution, providing guests with stay and food and drink services. Recently, guest houses have also been privately owned and commercially managed. In its original sense, a guest house is a modest accommodation with simple facilities (Hary Karyono, 1997). The development of homestays, a type of guest house, is a testament to the active participation of the community in the tourism development at the Kacirebonan Palace. This accommodation is not just a place to stay for tourists during their visit to Kertaon Kacirebonan, but also a significant tourism product that contributes to the overall tourism experience.

Community participation in tourism development or management is not just volunteering to guide community workers but, more importantly, encouraging people to take advantage of existing opportunities to improve their quality of life. Participation means participating in the management of tourist destinations and in the activities and utilization of tourist destinations favored by the community. The participating actors depend on the magnitude and quality of their participation in the development process and their ability and opportunity to participate in the development process of tourism management. According to Law No.10/2009 concerning Tourism, tourism management needs to be carefully planned by considering all aspects that affect each other so that mistakes do not occur that will result in the tourist attraction. Moreover, these attractions have a precious selling point because of their history or the limited number in this world. This can be started from the potential of a region, customs, economic development, to political aspects.

According to Histiraludin, participation is more on tools so that participation is interpreted as active community involvement in the entire activity process, as a medium for growing cohesiveness between communities, the community, and the government also

mobilize a growing sense of ownership and responsibility in the programs carried out". The term participation is now a buzzword in every community development program as if it were a "new model" that must be attached to every formulation of policies and project proposals. In its development, it is often spoken and written repeatedly but is poorly practiced, so it tends to lose meaning. Participation is commensurate with the meaning of participation, participation, involvement, or a shared process of understanding, planning, analyzing, and taking action by a number of community members. The purpose of community participation is to produce ideas and perceptions that are useful for the public interest in order to improve the quality of decision-making because by involving the community, the community also gets a positive impact from these activities, from the way of making decisions, the needs of the expectations of the community group, and the community group puts it in a concept.

## **LITERATURE**

A place designated as a Tourist Attraction must have the potential to invite tourists to visit. (Sujali, 1989) defines potential as a change in the shape of the earth's surface as a result of a natural process with endogenous energy to form mountains, rivers, lakes, and other forms. Related to the potential for tourist attraction, it can also be caused by the existence of culture or human creativity. Some factors affect the tourism potential of a place, namely physics, attraction, accessibility, owner, Facilities and Infrastructure, and Community.

Participation means the participation of a person or community group in the development process both in the form of statements and in the form of activities by providing input of thoughts, energy, time, expertise, capital, and material and participating in utilizing and enjoying the results of development (Sumardi, 2010).

According to Hetifah Sj. Soemarto (2003) defines community participation as a process in which citizens, as individuals as well as social groups and organizations, influence the planning, implementation, and monitoring of policies that directly affect their lives.

According to Isbandi (2007), community participation involves identifying problems and potentials in the community, selecting and making decisions about alternative solutions to deal with problems, implementing efforts to overcome problems, and evaluating changes that occur.

Furthermore, according to Adisasmita (2006), "Community participation can be defined as the involvement of community members in development, including activities in planning and implementing (implementation) of development programs."

According to Carter (in Santoso, 2005), states that the function of community participation is:

1. Community participation as a policy
2. Community participation as a strategy
3. Community participation as a means of communication
4. Community participation as a dispute resolution tool
5. Community participation as therapy.

The benefits of community participation are:

1. Towards a more responsible society
2. Improve the learning process
3. Eliminate feelings of alienation
4. Engender support and acceptance of government plans
5. Creating 5. Creating political awareness
6. Decisions from participation results reflect the community's needs and interests.
7. Being a source of helpful information is a commitment to the democratic system.

### **Tourism Product Offers**

Tourism potential in an area will be seen its development based on the aspects offered by tourism in the area, Medlik 1980 in Ariyanto 2005, there are four aspects (4A) that must be considered in tourism offerings, whereas aspects Tourism product offerings include:

1. Attraction, where tourist destinations in attracting tourists should have an attraction both natural community and cultural attractions.
2. Accessibility (ease of attainment), this is intended so that domestic and foreign tourists can easily reach destinations to tourist attractions
3. Amenities: This third requirement is indeed one of the requirements for the Tourist Destination Area (DTW), where tourists can stay longer in the area.
4. The existence of tourism institutions (ancillary). Tourists will increasingly visit and look for DTW (Tourism Destinations) if in the area, tourists can feel safe (Protection of

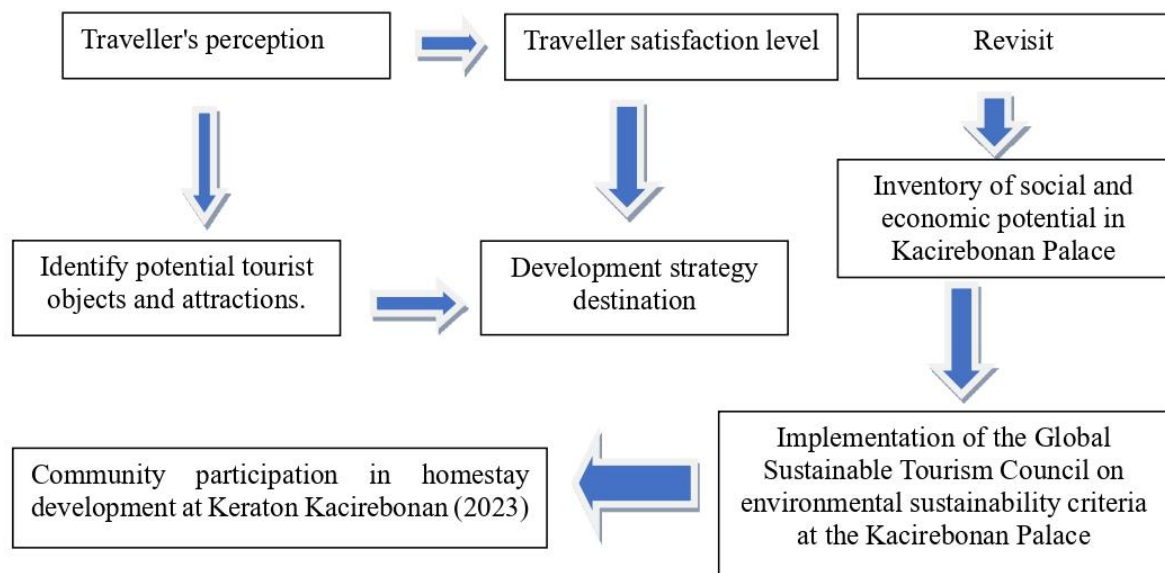
Tourism) and are protected both reporting and submitting criticism and suggestions about their existence as visitors/people traveling.

**Homestay**

Definition of "Homestay" Based on its definition, "homestay" is a residential house where part of the room is rented to guests for a certain period to learn local culture or a certain routine. Homestay buildings are usually located close to tourist areas that rent to tourists who can directly see people's daily lives, see the scenery, and even live a life like locals. Characteristics of "Homestay"

Several characteristics of homestays distinguish this homestay from other homestays, namely;

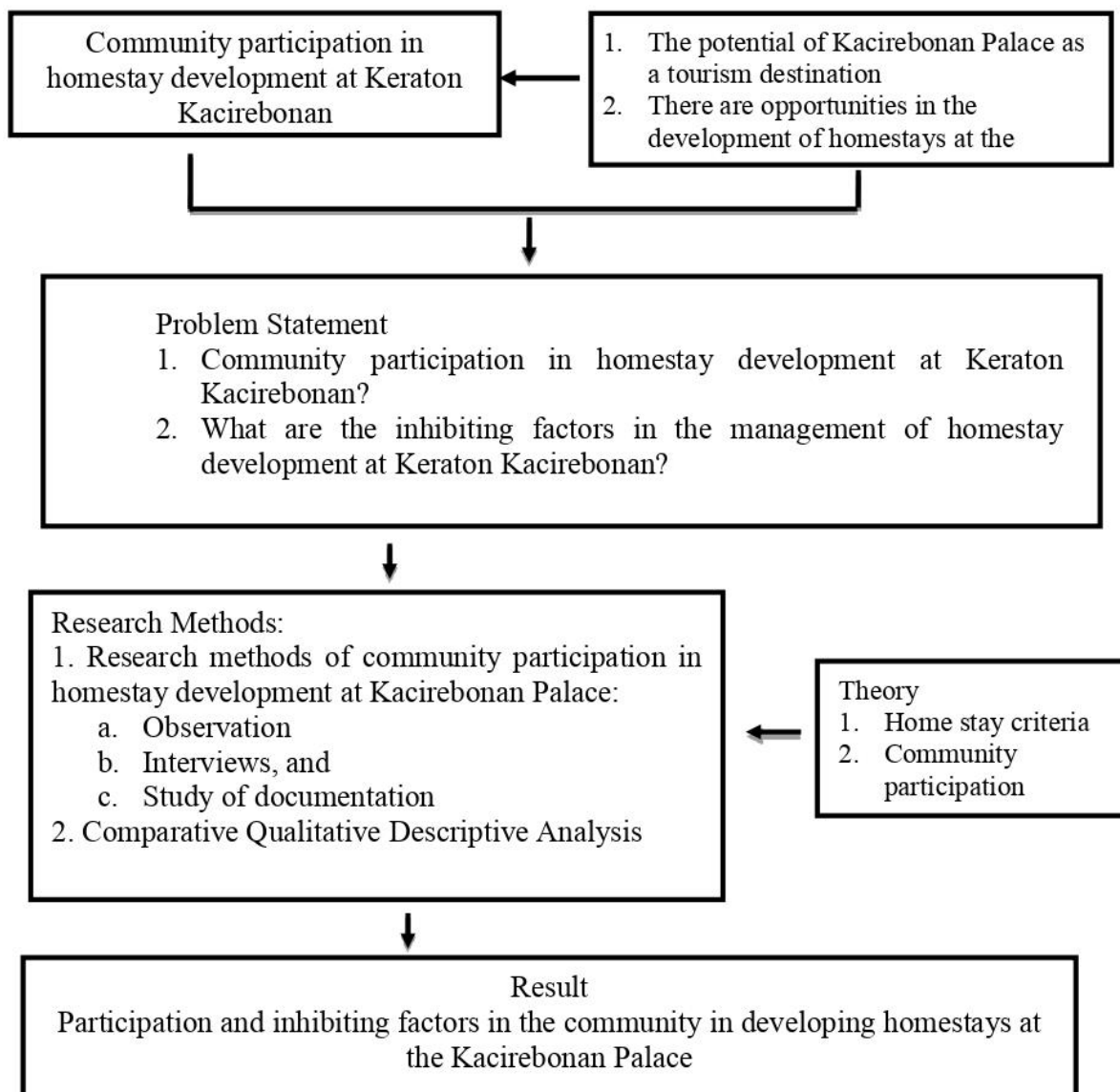
1. Location Homestay buildings are generally within the scope of residential areas because homestay activities are carried out by living in a place or area with homeowners to learn about the surrounding culture. The location of the homestay itself can be in the village, close to tourist attractions, or even in the middle of the city, depending on the needs desired by the tenant.
2. Facilities A homestay has the primary function of a temporary residential building for tourists. As a building used to stay for a particular time, it is like having main facilities such as bedrooms or private rooms for rest, bathrooms, and other general support rooms.



**Figure 1.**  
**Roadmap for community participation in homestay development at Keraton Kacirebonan**

**METHOD**

This research will be carried out in two stages based on the formulation of the research problem. The first stage is carried out through field research studies, which involve observation, interviews, and documentation to identify community participation in development and inhibiting factors in the development of homestays at the Kacirebonan Palace.



**Figure 2. Research Model**

The second stage of this research is the results of a field research study in the form of observation and documentation strengthened by data collection through an interview process with the manager of the Kacirebonan Palace and community leaders and tourism organizations in the Kacirebonan Palace, will be analyzed in a qualitative descriptive

manner and also conducted a comparative analysis of participation and also constraint factors in the development of homestays at the Kacirebonan Palace.

The research study entitled "Community participation in homestay development at Keraton Kacirebonan" is a study Of building a homestay as recommended in the ASEAN Tourism Strategic Plan (ATSP): 2011-2015 homestay buildings have several criteria as follows: Host, Accommodation, Activities, Manager, Location, Cleanliness and tidiness, Security and security, Marketing and promotion, Sustainable principle. The research method to be used includes observation, interviews, and documentation to find out how community participation and homestay development in Kacirebonan Palace through 9 (nine) criteria recommended in the ASEAN Tourism Strategic Plan (ATSP): 2011-2015

## **DISCUSSION**

Cirebon City is one of the cities located in West Java Province, and it is very strategic. This city is known as a transit city because of its location on the North Coast, a crossing route between regions that pass through the North Coast (Pantura). Geographically, Cirebon City has a position of 108.33° and 6.41° South Latitude on the North coast of Java Island, the eastern part of West Java, extending from west to east 8 kilometers, North-South 11 kilometers with a height from sea level of 5 meters. This explains that Cirebon City is a lowland area with an administrative area of 37.35 km<sup>2</sup> or 3,735.8 hectares.

The cultural heritage building of the Kacirebonan Palace is tiny compared to the other two palaces, which only have an area of about 2.5 hectares. Sultan of Kacirebonan IX, P. Abdul Gani Natadiningrat, expressed the opinion that the Palace is not too large an area; it is hoped that it can be easier to develop and optimal for management. This palace was built in tandem with residents in 1814. The residents who live in the Kacirebonan Palace complex area are mostly relatives of the Palace itself and general residents. The majority of residents living in the Kacirebonan Palace complex are Muslim. Some of them are artists who help preserve the art of the Kacirebonan Palace, culturalists who take care of and maintain the culture and traditions of the Palace, and other residents who are involved in various traditional activities of the Palace.

Kacirebonan Palace is the youngest and smallest palace in Cirebon City. This palace was established on the initiative of Prince Muhammad Haerudin, who was the Crown Prince of Sultan Kanoman IV and who fought against the Dutch colonial government. This palace is located on the south side of Jl. Residential areas in the west,

east, and south surround Pulasaren Cirebon. Although Kacirebonan Palace is physically the smallest Palace in Cirebon City, it contains adiluhung cultural treasures led by a Sultan. Since the end of the 17th century AD, colonists from the Netherlands have been entrenched in Cirebon Earth. The politics of Adu Domba resulted in a split in the Cirebon Palace. This situation triggered popular resistance, the Palace to the Dutch. The poor condition of the people causes popular resistance as a result of the form of oppression of the occupiers.

Prince Raja Kanoman led resistance from within the Palace. However, Prince Raja Kanoman's resistance was anticipated with his detention and exile (in Batavia, then in Ambon) in 1803 A.D. The detention of Prince Raja Kanoman had a fatal impact because the situation in Cirebon was getting out of control, and popular resistance was expanding. The people demanded economic improvement and a sense of justice for the natives and demanded the return of Prince Kanoman and the restoration of his Sultanate rights.

The Company finally changed its strategy to relax popular resistance by returning Prince Raja Kanoman and making the Sultan of Cirebon Sultan Carbon Amirul Mukminin Muhammad Khaeruddin by establishing a new Sultanate on March 18, 1808. Since its inception, the Kacirebonan Sultanate has been descended by nine generations. It was led by Sultan Abdul Gani Natadiningrat, SE, from 1994 to 1997.

#### Vision and Mission of Keraton Kacirebonan

The Kacirebonan Palace's vision is "To become a palace trusted with cultural and traditional responsibilities, as well as an interesting, creative, and educational tourist spot."

The missions of the Kacirebonan Palace are as follows:

1. Processing human resources to be excellent and superior.
2. Provide general knowledge training such as cultural knowledge and tourism to support the vision to be achieved.

The physical building of the Kacirebonan Palace complex was built in 1814 with a combination of traditional and colonial architecture surrounded by a two-and-a-half-meter high wall consisting of:

1. Palace Square.
2. Great Gate, the main gate of the palace.
3. Paseban Wetan and Paseban Kulon, as keratin guard posts and as receptionists for visits to the Keraton.
4. Selamatangkep Gate, the inner palace gate.

5. Two Kliningan Doors are located on the right and left of the Selamatangkep gate, functioning as a pitu into and out of the palace's main building.
6. Prabayaksa is the main place for implementing palace traditions and welcoming guests of honor.
7. The talisman room stores the Seven Long Plates and the pasaka (property) of the Long Talisman tradition.
8. Kitab Room (library room) as a palace library.
9. Pringgawati, where Garwa Dalem (Sutan's wife) lives.
10. Kaputran and Kaputren, where the sons and daughters of the sultan lived.
11. Gedung Pusaka (Alit Museum) where the collection of palace heirlooms is stored.
12. Ijo Building, where the courtiers and Mulud kitchen are held.
13. Langgar Keramat (Langgar Keraton) is a place for congregational prayer in the palace environment located outside the palace walls.
14. Prince Patihan Building is located outside the palace wall

**At the heart of our homestay development is the invaluable participation of our community.**

Keraton Kacirebonan is a tourist destination with various attractions that can increase visitor visits. As the center of the spread of Islam and the center of government in its time, the palace played a profound and vital role in the community's survival. The palace, until now, still carries out rituals, traditional activities, and traditions to interpret the history and culture that exists and is inherited from the ancestors by his successors. Customs and traditions are the heritage of intangible crocodiles, the most critical component of a Palace and a robust tourist attraction for tourists visiting the Palace today. This makes it one of the leading tourist attractions of the Palace because tourists not only see the building but also participate in or witness traditional activities held by the Kacirebonan Palace every year.

The traditional traditions of the Kacirebonan Palace are still sustainable today and can be seen by the general public. Some examples include



(Source: Documentation, 2023)  
Hajat Tradition 1 Sura



(Source: Keraton Kacirebonan Documentation, 2019)  
Tawurji Safar



(Source: Kacirebonan Palace Documentation, 2021)  
Grebek Syawal 1443H Pilgrimage



(Source: Facebook: Keraton Kacirebonan Activities, 2020)  
Pelat Ageng in Bangsal Prabayaksa Keraton



(Source: Kacirebonan Palace Documentation, 2023)  
Ngisis Wayang Tradition



(Source: Kacirebonan palace documentation)  
Wanda Mask Dance



(Source: Facebook – Bram Dmaestro)  
Sekar Keputren Dance

AGENDA SERANGKAIAN TRADISI PANJANG JIMAT (MULUDAN) KERATON KACIREBONAN 2022			
TANGGAL	HARI	WAKTU	ACARA
02-Sep-22	Jumat	13.00 - selesai	Membuat Ikan Bekasem
		13.00 - selesai	Membuat Wewangian Udup
31-Sep-22	Rabu	15.00 - selesai	Tradisi Apem Sataran
			Rato Wekasan
23-Sep-22	Jumat	19.00 - selesai	Lathian Syakralan
24-Sep-22	Sabtu	10.00 - selesai	Jemur Bekasem
25-Sep-22	Minggu	10.00 - selesai	Memayu Lelabur
26-Sep-22	Senin	10.00 - selesai	Memayu Lelabur
26-Sep-22	Senin	19.30 - selesai	Rapat Muludan
27-Sep-22	Selasa	16.30 - selesai	Rujak Wini
04-Oct-22	Selasa	15.30 - selesai	Pelat Arit
		12.30 - selesai	Terbangan / Bral
08-Oct-22	Sabtu	09.00 - selesai	Cuci Piring Panjang
		10.30 - selesai	Cuci Beras Panjang
		11.30 - selesai	Milpa Boreh
		20.00 - selesai	Pelat Ageng
09-Oct-22	Minggu	07.30 - selesai	Cuci Piring Panjang Akhir
		15.30 - selesai	Buang Takir

Long Series of Events Panjang Jimat

**Figure 3. The traditional traditions of the Kacirebonan Palace**

**Suraan** commemorates the Islamic and Javanese New Year, which falls on the 1st of Muharram in the Islamic calendar, and 1 Sura in the Javanese calendar. The sultan, relatives, magersari, and courtiers gathered in this event at Bangsal Prabayaksa Keraton Kacirebonan. Then the people flocked to make tumpeng and then did prayers together and selamatan, also called thanksgiving Sura, by dismantling tumpeng and then distributing it back to the people present. After the core activity (selamatan) is over, it is continued with the Wayang performance last night. They also continued the traditional activities of 10 Suras, which were carried out on the 10th day of the month of Sura, namely the traditional ceremony of making sure porridge by the Palace and then distributing it to family, relatives, and the community. This tradition is full of hopeful prayers to Allah SWT. This activity is a series of traditions of 1 Sura.

**Safaran**, is a tradition that can also be called Rebo Wekasan. In this tradition, the Palace conducts selamatan and prays together and serves Apem cake which is a symbol of the Syafaran tradition. This Apem cake will be distributed to the community. In addition to Apem cake, there is also an activity called Tawurji. Tawurji is a tradition to reject reinforcements and as a way to thank God Almighty with Surak (Sprinkling money on the people).

**Syawal** (Eid al-Fitr) and Gerebek syawal, after fasting Shawwalan on the 7th of Shawwal conducted a Shawwal raid with Sultan Kanoman in Astana Gunung Sembung; burial place of the Kings of Cirebon.

**Panjang Jimat**. Customary Series Panjang Jimat tradition, the Long Amulet tradition is not only carried out in one day or one night like other traditions. However, this tradition is carried out sequentially until the Tradition Ceremony culminates in which is held on the 12th of Rabi'ul Awal / Maulud. Commemorates the birthday of the Great Prophet Muhammad SAW. This traditional ceremony is carried out as a manifestation of gratitude to Allah SWT for all pleasures, in this case, the blessings of Faith and Islam, and at the same time, this event commemorates the Prophet Muhammad (Prophet Muhammad SAW) as the Prophet who delivered the Treatise of Tawhid and Islam. This event is the largest event of the whole series, Customs and Traditions, because they have their own series and involve many masses such as courtiers, families, relatives, and the general public.

**Ngisis Wayang** is a tradition that is also one of the efforts to care for heirloom shadow puppets in the Kacirebonan Palace by aerating the hundreds of-year-old Ancient Leather

Puppet collection. Ngisis Wayang activities are held every month on Friday Kliwon and can be witnessed by anyone who wants to know about them.

Art is also an extreme tourist attraction for tourists visiting the Keraton, as one of the factors is that the art found in the Palace can not all be found outside the Keraton. The attractive thing that is often found in the Kacirebonan Palace when tourists come is that tourists not only watch but can also participate and dance with artists. This has been passed down from generation to generation since the era of the previous Sultan, when tourists came warmly welcomed by various dances. This activity is an experience that cannot be forgotten by tourists who travel in the Kacirebonan Palace and gives a beautiful impression so that cultural arts in the Palace have the potential to be developed. The dances that are a form of participation from the community as a tourist attraction are as follows:

**Mask Dance** is named Mask Dance because the dancer uses a mask on his face. This dance circulated in the territory of the Sultanate of Cirebon. In addition to functioning as a performing arts attraction, the mask dance has a profound meaning in human life. Five types of Mask Dance have survived to date: Pennant, Samba, Rummyang, Tumenggung, and Kelana.

**Sekar Keputren Dance:** This dance is only found in the Kacirebonan Palace. It became an icon with its melodious music and graceful dancer makeup. Initially, this dance was the dance of Puteri Sultan, but now it is a welcome dance when tourists visit the Kacirebonan Palace.

**Tayub dance**, commonly called Tayuban, is one of the arts that contains elements of beauty and harmony of movement. The element of beauty is followed by the ability of dancers to dance performed in harmony between dancers and gamelan instrument players. Tayub dance is found to be very attractive for tourists because at the Kacirebonan Palace, Tayuban is a culture of dancing together at the end of the event as a closing and giving the impression of togetherness.

The things mentioned above, both physical buildings, cultural arts, and cultural tradition activities, can be used as tourist attractions at the Kacirbonan Palace, with the purpose of these attractions can increase the number of tourist visits to the Kacirebonan Palace, which triggers the community to develop other tourist activities to meet the needs of tourists. One of the stunya is a home stay that is used as accommodation for tourists who want to stay around the community of the Kacirebonan Palace. This is also supported by the Cirebon City Government, in this case by the Cirebon City Culture and Tourism Office.

Based on an interview with Elang Iyan Ariffudin, the head of the Prince Pulasaren Tourism Awareness Group, in general, the RW 02 community is very open and happy with the tourism development program at the Kacirebonan Palace, namely in terms of developing homestays in the area of the Kacirebonan Palace, especially RW 02 Pulasaren. Homestays directly involve community participation in tourist activities, especially in providing accommodation for tourists who want to stay in the RW 02 area of Pulasaren Kacirebonan. In this case, Elang Iyan is also ready to provide one of its rooms to be used as a room (accommodation) for tourists who want to stay overnight, including some residents who want their homes to be used as homestays. Kacirebonan Palace, as a magnet for tourist activities, can also provide one of its rooms to be used as a homestay so that tourists can also feel staying at the Kacirebonan Palace with the Kacirebonan Palace family, of course, according to their adab and ordinances at Keraton Kacirebonan.

As for community participation in the development of homestays, the Kacirebonan Palace must meet the requirements in the management of homestays. The management of homestays must be under the standards of the ASEAN Tourism Strategic Plan (ATSP) 2011-2015, and homestay buildings must have the following criteria.

**Host.** In this case, the host can come from the village and community, whereas in this case, the RW 02 community and the Kacirebonan Palace can host in terms of homestay activities. Activities for homestays can be carried out with a minimum number of 5 rooms from the community so that this can be seen as a community involvement relationship, which can improve the surrounding community's economy. The location of the homestay is still close to the Kacirebonan Palace area as the main magnet the visit of tourists who have a base as a tourist attraction both Buddhist art, buildings, and religious activities carried out by the Kacirebonan Palace is supported by tourist attractions around the RW 02 Pulasaren Kacirebonan Community.

**Homestay provider.** Providing homestays carried out by the Kacirebonan Palace Community, in this case, RW 02 Pulasaren Kacirebonan, must be done wisely and fairly, where homestay providers must be free from criminal records. This is done to maintain the security of tourists staying at the homestay and provide a sense of health security for tourists if the owner of the homestay never has a history of infectious diseases. Homestay providers must follow course activities in homestay management so that managers have standards in the service of tourists staying at the community homestay. Based on an interview with Elang Iyan Ariffudin, the head of the Prince Pulasaren Tourism Awareness

Group, the course activities standardize services to tourists so that the Prima International Tourism Polytechnic can provide training in the service of tourists staying at home stays.

**Accommodation (house).** Based on the information obtained, the Rw 02 Pulassaren Kacireboan community welcomes the development of homestays, including the Kacirebonan Palace, which is ready to provide one of its rooms to be used as a homestay, but the provision of accommodation (houses) must have standards. In this case, the standards that must be owned for a home stay are that the house roof, walls, and floors must be stable and safe and have building integrity that reflects the building's local identity. Have a room separate from other rooms used by homestay owners, equipped with at least one toilet for guests both in the room and in the house itself, and has electricity and clean water facilities for tourists who stay.

**Activities that are used as activities for tourists.** Activities carried out by tourists during their stay at the Kacirebonan Palace have been integrated with the potential for tourist attractions both from the Kacirebonan Palace in the form of the history of the Kacirebonan Palace building, art and culture from the Kacirebonan Palace, religious rituals carried out by the Kacirebonan Palace and supported by activity activities found in the Rw 02 Pulasaren Kacirebonan Community such as dance training at the Sekar Pandan studio, where tourists who stay overnight can learn to dance at the Sekar Pandan studio including mask making exercises in the RW 02 Pulassaren Kacirebonan community. This is done to provide an overview and knowledge for tourists staying at home that the Kacirebonan Palace and the RW 02 Pulasasren Community Kacirebonan still maintain and preserve art and culture so that the authenticity and sustainability of cultural arts can go hand in hand with the experience that tourists will get.

**Cooperation.** The Kacirebonan Palace and the community of RW 02 Pulasaren have collaborated in partnership with external parties in this case tourism organizations such as travel agents, to promote homestays, including with local governments, in this case the Cirebon City Culture and Tourism Office, which supports home stay activities at the Kacirebonan Palace to provide legality of activities carried out by the community. Academics have also collaborated in this regard with the Prima International Tourism Polytechnic which adapts to assisting in training in improving human resources at the Kacirebonan Palace.

**Homestays that have sustainability principles.** Keraton Kacirebonan, in providing homestays, must have the principle of sustainability oriented towards economic and

environmental sustainability for the community. The economic sustainability of the community, in this case, the Kacirebonan Palace together with RW 02 Pulasaren in managing homestays, must involve the community both from the homestay management, the owner of the homestay is a native of the surrounding community, human resources who participate in enlivening tourist attractions as a spectacle and tourist activities are local communities so that it will foster a sense of community, a sense of belonging and improve the economy of the community around the Kacirebonan Palace. Environmental sustainability in the principle of home stay continuity that homestay activities at the Kacirebonan Palace still have to protect the environment from pollution caused both by the environment itself and from human activities, in this case is the community. Sustainability can limit and reduce the physical impact of tourists, especially on sensitive natural and cultural environments, and prevent guests' participation in activities that can exploit local flora and fauna.

#### **Inhibiting factors in the development of homestays at Keraton Kacirebonan**

Keraton Kacirebon is a tourist destination that has tourist attractions and is one of the magnets in attracting tourist visits to the city of Cirebon, where the Kacirebon Palace area, especially in RW 02 Pulasaren has been used as a cultural tourism village of Kacirebonan and want to make an accommodation in the form of a homestay for tourists visiting the Kacirebonan Palace. The purpose of making a homestay is to provide accommodation for tourists who want to stay in Cirebon, especially to enjoy and feel the authentic and original atmosphere of the Kacirebonan Palace. There are several obstacles to making a homestay for tourists. In order to develop homestays as a form of synergy between the Kacirebon Palace and the RW 02 Pulasaren Community, it was initiated to create a homestay, and the community welcomed with enthusiasm the process of developing homestays at the Kacirebonan Palace. In the development into a homestay, there are still obstacles between

1. Some still do not understand homestay management, so people still cannot accept the existence of homestays. This is also influenced by the limited facilities owned by the community for their residence to be used as a homestay
2. There is still no openness regarding homestay activities that synergize with tourism activities at the Kacirebonan Palace so the community is not evident how it is divided in the management and provisions of homestays
3. There are no clear rules about the existence of homestays for the community so the community is still waiting for definite sustainability regarding homestays

4. Lack of training for homestay providers so that the management of homestays in each house is still tentative and not optimal in its services so that various kinds of training are needed as homestay managers
5. There is no apparent cooperation between homestay managers and other parties such as travel agents, the government who will support bringing tam uke Keraton Kacirebonan
6. There are limited funds in the community to carry out renovations, including the provision of unique rooms for homestays with various standard facilities
7. There is still no maximum tourism activities at the Kacirebonan Palace in bringing in the number of tourist visits compared to other palaces in the city of Cirebon

## **CONCLUSION**

Our research on community participation in the development of homestays at the Kacirebonan Palace yielded significant findings. These include the potential for synergizing tourist attractions in Kacirebonan Palace and RW 02 Pulassasren, the public's favorable view of a homestay, and the critical criteria for successful homestay development.

1. There is a form of tourist attraction in Kacirebonan Palace and tourist attractions in RW 02 Pulasaren that can be synergized to become a tourist attraction to make a homestay at Kacirebon Palace
2. The public generally agrees with the existence of a homestay at the Kacirebonan Palace to meet the wishes of tourists who will stay to see the atmosphere of the Kacirebonan Palace, including participating in activities carried out by the Kacirebonan Palace and the community of RW 02 Pulasaren
3. In building a homestay, must-have criteria must be considered, including the host, homestay provider, accommodation (home) activities carried out by tourists if staying at a homestay, Cooperation carried out with external parties, including in building homestay, the principle of sustainability; both economic sustainability and environmental sustainability

## **Suggestion**

Nests are given to the management of homestays at the Kacirebonan Palace to provide accommodation for tourists who will stay in the form of homestays, accommodation provided by the character of the environment where homestays exist.

1. There needs to be training in homestay management so that it has standardization in management
2. There must be openness in the management of homestays so that the community will understand what form of homestay management will be carried out
3. There must be maximum cooperation with the industry that supports homestays through tourism activities so that many guests come to stay at the Kacirebonan Palace homestay

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