

The dynamics of the resilience of pottery educational tourism in Rendeng Village, Bojonegoro, in supporting sustainability

Eva Elviana^{1*} , Diyan Lesmana² , Yusvika Ratri Harmunisa¹ 

¹Universitas Pembangunan Nasional “Veteran” East Java, Indonesia

²Universitas Narotama, Indonesia



ARTICLE INFO	ABSTRACT
<p><i>Article history:</i> Received October 08, 2024 Received in revised form May 24, 2025 Accepted October 16, 2025 Available online December 01, 2025</p> <p><i>Keywords:</i> Educational tourism Resilience Sustainability</p>	<p><i>One form of tourism development in Rendeng Village, Malo District, and Bojonegoro Regency is educational and pottery tourism, which is usually called Wisata Edukasi Gerabah (WEG). This tourism emerged on the initiative of the local youth organization, Karang Taruna, who saw the community's potential as pottery craftsmen. The resulting pottery has a distinctive character and uniqueness, taking ideas from the shapes of household utensils and other interior elements, with a distinctive paint color. The COVID pandemic has caused this pottery educational tourism to experience ups and downs, so pottery craftsmen and WEG managers are trying to revive this activity as optimally as possible. Considering that this activity can increase the income and economic value of the community, especially for pottery craftsmen. Resilience means the ability of a group or community to overcome disturbances resulting from social, political, and environmental change. The level of social capability of the community is expected to create a better environment and more sustainable. The purpose of this study is to study the dynamics of community resilience in managing pottery educational tourism, especially after the COVID pandemic that occurred some time ago, so that it continues to exist and is even able to grow and develop to support sustainability. This research is included in the qualitative type, with a phenomenological approach. Data collection methods are carried out through observation and interviews. While data analysis uses the SWOT technique, factors are obtained that can be strengths, weaknesses, opportunities, and threats to being able to survive. The results of this study indicate that pottery educational tourism has the ability to survive so that it continues to exist, supporting sustainability.</i></p>
<p>*Corresponding author: Eva Elviana Universitas Pembangunan Nasional “Veteran” Jawa Timur, Indonesia Email: evaelviana.ar@upnjatim.ac.id ORCID: https://orcid.org/0009-0006-9551-4312</p>	

Introduction

Local wisdom as well as local culture in general can be developed to enhance tourism (Sugiyarto and Amaruli 2018). The development of cultural attractions, the preservation of historic buildings, and the improvement of tourism-supporting facilities that involve local communities represent strategies in the advancement of cultural tourism (Choirunnisa and Karmilah 2022). Rendeng Village, located in Malo Sub-district, Bojonegoro

Regency, has significant potential, as many of its inhabitants work as pottery craftsmen. This craft has developed over generations, whereby the local community utilises materials derived from the texture of Bojonegoro’s limestone soil combined with the soil of the Bengawan Solo River, producing a dense mixture that serves as the basic material for pottery, crafted into various forms (A’ini 2023). Local wisdom or local culture, in the form of traditions and religious values practised by a community group,



represents a mode of adaptation and integration of nationalist values (Dewantara and Aman 2023). By maintaining local wisdom, manifested through cultural and religious activities, the establishment of micro, small, and medium enterprises (MSMEs), social activities, and the use of both open and closed public spaces, communities' express existence and resilience, which generate positive impacts for the sustainability of village life (Lesmana et al. 2023).

Over time, this pottery craft was subsequently packaged into an educational tourism programme initiated by the Karang Taruna Satria Muda youth organisation of Rendeng Village, with the support of the Village-Owned Enterprise (*Badan Usaha Milik Desa* or BumDes), and was officially established in 2015 (A'ini 2023). By integrating the roles of Pokdarwis (Tourism Awareness Group) and BumDes as the primary actors in tourism activities, the initiative aims to achieve optimal outcomes for the community (Asmoro, Bachri, and Detmuliati 2021). The Office of Culture and Tourism, as the governmental body, has also encouraged the community's spirit to cooperate with the Village Government in safeguarding culture and local wisdom that continue to exist and endure to this day (Hartaman et al. 2021). The pottery educational tourism activities have gained considerable interest from kindergarten, elementary, and early childhood education groups, as well as from the wider community, since the products created are not limited to household equipment and interior elements, but also include animal figures and cartoon characters, which are currently trending and favoured by children.

Strategies for preserving children's games may be implemented through the revitalisation of traditional games as tourism resources, thereby developing tourism by organising and documenting various children's games, promoting them, and transforming them into tourist attractions (Dadan and Widodo 2020). The existence of pottery educational tourism not only supports local craftsmen in efforts to preserve cultural heritage passed down through generations but also strengthens the local economy. By purchasing pottery products directly from the craftsmen, visitors indirectly participate in supporting the continuity of the pottery craft tradition in Rendeng Village (Kolik 2024).

At the initial stage of this facility, activities were conducted in a space roofed with tarpaulin, which was temporary and dismantlable. Over

time, a gallery has been provided, although it remains relatively simple.



(a) Training activities in the past, with floors covered by tarpaulin



(b) Training activities at present in an open gallery
Figure 1. Training activities in the past and present (2013)

The tourism potential of East Java Province is not inferior compared with other provinces in Indonesia. Since 2011, the number of international tourist arrivals in East Java has continuously increased until 2020, before experiencing a decline in 2021 (Simanjuntak, Tanjung, and Nasution 2017). The occurrence of the Covid-19 pandemic was the primary cause of this decline, as it significantly reduced the intensity of tourist visits to East Java. With the end of the Covid-19 pandemic in 2022, tourist intensity in East Java began to increase again (Huda et al. 2022).

The trajectory of pottery educational tourism has also experienced fluctuations, particularly since the Covid-19 pandemic, when the local government decided to temporarily close this facility. This decision resulted in the cessation of educational tourism activities and a decline in the income of pottery craftsmen. During this period, the craftsmen strove to survive by producing pottery solely based on specific orders.

Resilience is the ability of a system to adapt to change, including environmental, social, economic, and cultural transformations. Within the framework of resilience, it is expected that a system or condition can persist or even develop despite facing pressures or disruptions (Asikin 2020). The resilience of pottery craftsmen, in supporting the sustainability of the economy, tradition, and culture, constitutes one of the objectives to be achieved in the implementation of this educational tourism programme. Given that pottery educational tourism is community-based tourism (CBT), the community acts as the principal actor through community empowerment in various tourism activities (Sutama et al. 2023).

Several facilities and infrastructure provided in the Pottery Educational Tourism include: an exhibition gallery that also functions as a sales space, training and pottery-making areas that also serve as gathering places, a handwashing area, a drying area, and a space for painting pottery products. Meanwhile, other supporting facilities consist of a prayer room (musholla), a culinary pavilion area with several food and beverage stalls, and a parking lot. These facilities are provided to support pottery educational tourism activities. The following illustrates the spatial layout of the Pottery Educational Tourism (PET), which can still undergo adjustments in terms of spatial functions and activities, as presented in figure 2 below:

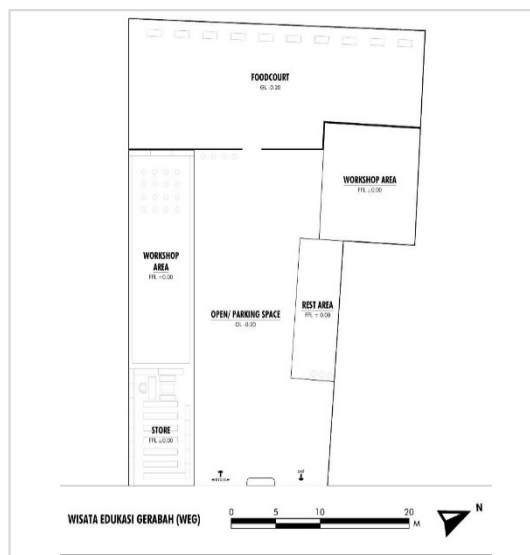


Figure 2. Floor plan of pottery educational tourism (PET) in Rendeng village

Several facilities provided by the managers of the Pottery Educational Tourism (PET) may undergo functional adjustments according to activity needs. The adaptation of spatial functions in relation to the nature of activities by incorporating appropriate furniture elements that fulfil the accommodated activities can contribute to creating the desired atmosphere within the space (Elviana and Lesmana 2024).

As a supporting environmental aspect on a mezzo scale around Rendeng Village, there are several tourist destinations that visitors may explore, such as a swimming pool, Malo Stadium, and a deer breeding site (Sudarmojo 2017), along with cultural and community sites including the tomb of Kyai Tameng Jati, Malo Market, Rendeng Village Mosque, and the Village Hall, as presented in figure 3.

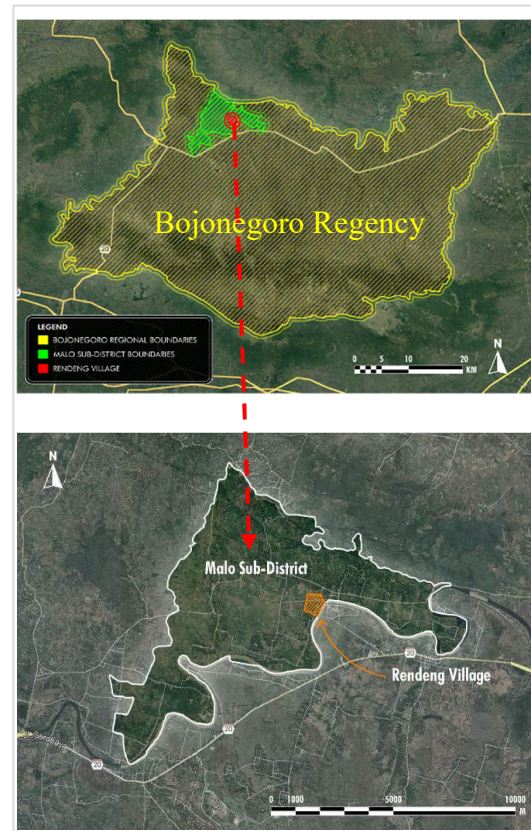


Figure 3. Bojonegoro regency, East Java Province, Indonesia (top), and administrative boundaries of Rendeng village, Malo Sub-district (bottom)

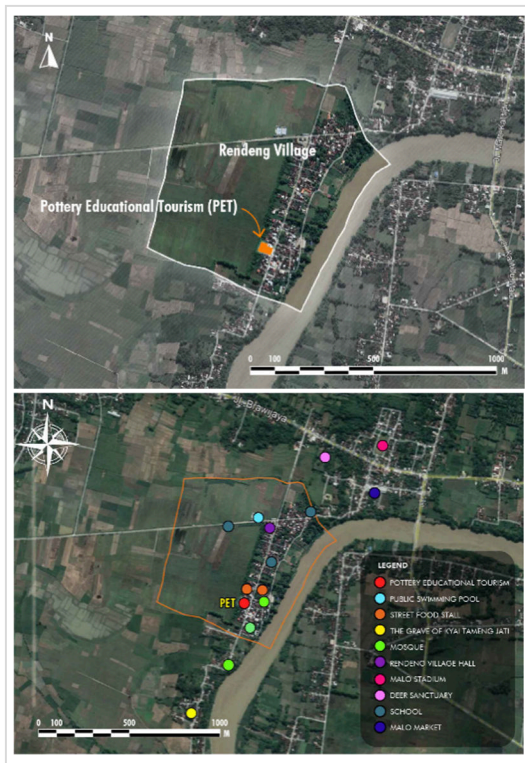


Figure 4. Village boundaries of Rendeng (top), and several facilities surrounding the PET area (mezzo scale)

On a broader, macro-scale level (regional), there are other tourism facilities such as caves and waterfalls, pilgrimage sites, starfruit agro-tourism in Ringinasri Village, and the tombs of religious figures, as presented in figure 5.

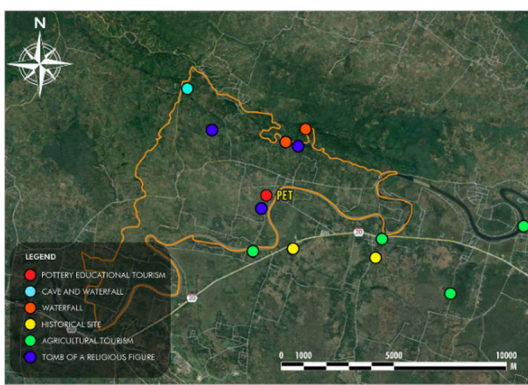


Figure 5. Several supporting tourism facilities in the Macro-Scale area of Rendeng village

The ability to respond to pressures, obstacles, and challenges healthily and productively is referred to as resilience (Shatte & Reivich 2002). Resilience itself reflects a tendency to endure

despite facing unforeseen problems. The condition of Pottery Educational Tourism (PET), which is rooted in community empowerment through Community-Based Tourism (CBT), initiated by the *Karang Taruna* youth organisation of Rendeng Village in 2015, has operated effectively. Over time, supporting facilities for tourism activities have gradually been completed, such as an exhibition gallery that also serves as a sales area, facilities for learning pottery-making, pottery-painting facilities, and other supporting amenities, including a culinary pavilion, parking facilities, a *musholla*, and toilets to accommodate visitor needs.

The Covid-19 pandemic led to the temporary closure of pottery educational tourism by the Village Government. This condition reduced the income of pottery craftsmen, as they relied solely on online orders without the implementation of educational tourism activities.

With the end of the pandemic, opportunities have re-emerged for pottery craftsmen and PET managers to revive and reactivate educational tourism activities based on community empowerment (Community-Based Tourism/CBT). This research was conducted to study the dynamics of resilience among pottery craftsmen in managing educational tourism activities, particularly in the post-COVID-19 pandemic context.

Methods

To study the dynamics of resilience in pottery educational tourism following the Covid-19 pandemic, a phenomenological approach was employed. The phenomenological approach can be applied through descriptive qualitative data analysis techniques to reveal shared meanings that constitute the essence of a concept (Maulid 2022). Phenomena are consciously experienced both individually and collectively in daily life. Phenomenology seeks to explain phenomena and their meaning for individuals through interviews, which serve to explore awareness and experiences within a particular event (Suyanto 2019). Essentially, phenomenology is a tradition of inquiry used to explore human experience.

Data collection was carried out through interviews with pottery craftsmen, educational tourism managers, and visitors, alongside observation and documentation at the site of

activities and its surrounding areas. The primary and secondary data obtained were then analysed using SWOT (Strength, Weakness, Opportunity, Threat) analysis to gain insights into the dynamics of resilience among pottery craftsmen and PET managers. SWOT analysis can be utilised to examine both the potentials and the challenges present in tourism enterprises (Dewi et al. 2022).

Results and discussion

The pottery educational tourism (PET) activities in Rendeng Village attract many visitors, particularly students from outside the area who come to participate in pottery-making training. These range from early childhood education (PAUD), kindergarten, and elementary/junior high school students to women interested in learning pottery. The activities are not limited to pottery-making practice but also include painting and decorating the pottery with colourful paints, making it more visually appealing. In general, participants come from outside the city, where the programme is organised as an educational excursion (*Karya Wisata*), a form of extracurricular learning combined with tourism.

Since the opening of pottery educational tourism in 2015, it has drawn considerable numbers of tourists. This can be observed in the visitor statistics, which show an increasing trend from 2015 to 2019, followed by a sharp decline in 2020 (Setiawan 2023), caused by the impact of the Covid-19 pandemic, as presented in the following table:

Table 1. Tourist visits

No	Year	Number of tourists
1	2015	3,000
2	2016	12,000
3	2017	13,000
4	2018	16,635
5	2019	33,957
6	2020	5,694

Source: Setiawan 2023

With the end of the Covid-19 pandemic, new opportunities arose for pottery craftsmen to recover by designing new programmes and utilising the facilities and infrastructure that had already been established. The local Village Government built a culinary pavilion (Pondok Kuliner) to enhance visitor interest, which

succeeded in increasing the number of tourists in the following years, with 6,912 visitors in 2021 and 6,380 in 2022 (Aquatama, Karsidi, and Kartono 2024).

Environmental resilience

Environmental resilience strategies were carried out by improving accessibility to the tourism area, such as establishing community-based tourism routes and developing supporting facilities for the tourism area (Ariyaningsih 2019). This made pottery educational tourism (PET) in Rendeng Village more accessible to visitors from outside the city. A potential tourism area needs to be supported by the development of a concept consisting of attractions, accessibility, amenities, and ancillary services (Widyaningsih 2020).

On a micro scale, PET managers have provided pottery-making training facilities as the main feature, complemented by supporting amenities such as a culinary pavilion offering local snacks and beverages located within the PET area. Other supporting facilities include a parking space, a *musholla*, and toilets. With these supporting facilities, not only do pottery craftsmen benefit economically, but surrounding communities also gain additional income through parking management, local food and beverage sales, and other services catering to PET visitors.

On a mezzo scale, i.e., the surrounding environment of PET, other tourism facilities exist, such as a swimming pool in Rendeng Village, a deer breeding site, and Malo Stadium. On a macro scale (regional level), tourism attractions include caves and waterfalls, pilgrimage sites, and starfruit agro-tourism in Ngringinrejo Village. These potentials can be integrated into package tours offered to PET visitors. Promoting tourism packages based on visitor interests represents a strategy for developing cultural tourism, which may take the form of clustered tourist interest classes (Nugraheni and Aliyah 2020).

Socio-cultural resilience

Many residents of Rendeng Village work as pottery craftsmen. By utilising locally available clay, pottery craft has been passed down through generations, becoming an element of local wisdom. Another potential lies in the hospitality of Bojonegoro residents in welcoming tourists and their diverse micro, small, and medium enterprises (MSMEs), ranging from teakwood crafts and batik textiles to traditional culinary

products (snacks and beverages). Among the most distinctive souvenirs are Ledre Pisang and Balung Kuwuk. Meanwhile, traditional performing arts include Tari Thengul, Wayang Thengul, Wayang Krucil, and Tayub (A'ini 2023). All of these elements complement and support tourism activities. On the other hand, while the motivation of the community to revitalise and expand pottery educational tourism is strong, it still requires reinforcement through the enhancement of knowledge and skills among pottery craftsmen, PET managers, and residents who support educational tourism particularly in electronic information technology so that they can develop into qualified human resources (Musthofa, Lukito, and Suhindarno 2024).

Economic resilience

The Covid-19 pandemic forced pottery educational tourism activities to stop temporarily under the policy of the Rendeng Village Government. Without tourism activities, pottery craftsmen continued working individually at home. With intensive promotion through online media, the craftsmen continued to receive orders, though only through digital platforms. Electronic mass media thus became the primary means for promoting and offering pottery products. Shipments were handled through expedition

services, though at higher costs due to the weight and fragility of pottery items. Despite these risks, such efforts were essential to sustain livelihoods during the pandemic.

As the pandemic ended, pottery educational tourism activities gradually resumed. Promotion and dissemination continued intensively online, supported by news coverage about PET activities. To further develop pottery products, craftsmen began experimenting with new forms oriented towards current trends, such as cartoon characters and interior furnishing elements. From a managerial perspective, collaborative and flexible programmes were developed to better meet visitor needs.

SWOT analysis

Based on the exploration of pottery educational tourism conditions at micro, mezzo, and macro scales, as well as local community potential, particularly during the post-pandemic period, several factors can be summarised as strengths, weaknesses, opportunities, and threats (SWOT) to the sustainability of pottery educational tourism. These are presented in table 2. Strategic measures aligned with SWOT will assist pottery educational tourism in addressing challenges and gaining competitive advantage in the tourism industry (Setiadi 2024).

Table 2. SWOT analysis

Criteria	Strengths	Weaknesses	Opportunities	Threats
Location of pottery educational tourism (WEG)	The location of Pottery Educational Tourism in Rendeng Village, Malo District, can be accessed by public or private vehicles.	Access to Rendeng Village requires travelling 35 km west from Bojonegoro city centre.	The access road to Rendeng Village is a local village road in good condition, connected to several surrounding tourist destinations.	Limited directional signage reduces recognition among visitors from outside the area. The provision of a Google Maps location link through electronic media can serve as a navigation guide.
Pottery craft products	Pottery is a cultural heritage passed down from generation to generation, making use of locally available natural clay material.	Pottery products are fragile and require special handling. Their relatively heavy weight makes shipping less economical.	Pottery products serve as household utensils and interior elements, and are popular among children when designed in the form of animal or cartoon characters currently in trend.	Younger generations are reluctant to become potters due to higher levels of education, which risks the loss of past traditions and cultural heritage. To foster appreciation for Indonesian local products (pottery), frequent pottery product exhibitions and design competitions are necessary.
Infrastructure conditions (micro scale)	The facilities available include an exhibition gallery that also functions as a sales outlet, training and production facilities for pottery-making and painting, and supporting amenities such as culinary	The buildings are semi-open in character, making them vulnerable to direct sunlight and rain splash.	High spatial flexibility, where the exhibition gallery also functions as a sales area, the training facilities also serve as gathering areas, and the spaces accommodate various other events.	Declining income for the potters and WEG managers when educational tourism activities are not running. Efforts are needed to improve building quality and infrastructure to enhance spatial comfort and the visual aesthetics of the facilities.

Criteria	Strengths	Weaknesses	Opportunities	Threats
	stalls, parking areas, a prayer room, and toilets.			
Environmental context of the area (mezzo scale)	Pottery Educational Tourism has been established since 2015, making it well recognised among the wider community.	The presence of other tourism facilities around the area has not yet been optimally utilised or marketed.	Marketing of products and activities can be conducted through social media platforms (online) or outreach to nearby schools and institutions.	Pottery Educational Tourism has not yet been integrated with other tourism destinations in the surrounding area. Exploration shows that many potential sites exist and could be developed into collaborative tour packages.
Regional environmental context (macro scale)	Training activities are highly popular among students ranging from kindergarten, elementary, junior high schools, as well as mothers, particularly from outside the region or city.	Scheduling and preparation of supporting facilities and infrastructure are required.	Additional tourism attractions could be offered to further promote the cultural arts of Bojonegoro.	The sustainability of this activity needs to be safeguarded, considering that WEG is a unique and singular tourism destination in Bojonegoro. To enhance the city's cultural image, it should be supported by staging traditional Bojonegoro art and cultural performances.

Dynamics of endurance

From the description of the factors that constitute strengths, weaknesses, opportunities, and threats to the sustainability of pottery educational tourism, it is possible to outline the dynamics of endurance within this activity, as well as the strategies to revitalise its tourism programmes:

1. Information Dissemination: The existence of the Pottery Educational Tourism (WEG) site can be publicised through location maps (Google Maps) on electronic media or websites, serving as navigational guides. In addition, directional signboards and nameplates (signage) can be designed and installed at strategic points, thereby functioning as wayfinding tools for visitors.

2. Infrastructure Conditions: The current facilities within Pottery Educational Tourism are relatively comprehensive, with spaces characterised by a high degree of functional flexibility. This adaptability enables one room to accommodate two different functions alternately. For instance, the exhibition gallery simultaneously functions as a sales area; the training room also serves as a pottery-making area; the painting area can likewise be used as a gathering space, and so forth. This spatial adaptability illustrates an effective form of environmental adjustment in support of sustainability. To further enhance the quality of infrastructure, efforts should be directed at improving spatial comfort particularly in terms of climatic response and upgrading the aesthetic quality of building façades to render them more

visually attractive. To sustain the continuity of pottery educational tourism activities, WEG management may collaborate with schools by positioning this programme as a mandatory extracurricular cultural study activity.

3. Integration of Supporting Tourism Facilities: Supporting tourism elements within the mezzo and macro scales need to be integrated into a collaborative tourism scheme. Such integration would strengthen the existence of WEG alongside other tourism facilities in the surrounding area. Considering that the majority of WEG visitors are from outside the region, it is highly feasible for their participation to be packaged into collaborative tourism activities within Bojonegoro.

4. Strengthening Locality: Endurance can also be fostered through the reinforcement of Bojonegoro's arts, traditions, and cultural identity. Rendeng's pottery, as a local craft product, should be complemented by other regional products, such as local culinary delights and souvenirs, which can be enjoyed by visitors. To enrich the atmosphere, occasional performances of traditional dance and cultural arts may be organised, thereby enabling visitors from outside the region to better understand and appreciate Bojonegoro's traditional cultural heritage.

5. Promotion and Networking through Electronic social media: Increasing promotion and strengthening networks via electronic social media are vital. By optimising technological advancements, promotional campaigns can be

conducted through platforms such as websites, Instagram, TikTok, and similar media. These channels can serve as effective means of showcasing products and activities in Pottery Educational Tourism (WEG). The active role of young generations who are highly engaged with social media can be leveraged to maximise the effectiveness of this promotional effort.

Conclusions

The findings of this study demonstrate that Pottery Educational Tourism (WEG) possesses the capacity to endure, particularly during the Covid-19 pandemic and in the subsequent post-pandemic period. At the environmental level, resilience has been achieved through spatial adaptability in infrastructure and facilities at the micro scale, although further improvements in comfort and visual aesthetics will be necessary to increase visitor appeal. At the mezzo and macro scales, the availability of surrounding tourism potentials offers opportunities for the development of collaborative or package tourism. Socio-cultural resilience is evident in the establishment of the Pondok Kuliner (Culinary Pavilion) by the village government after the pandemic, designed to enhance visitor enthusiasm by providing local culinary experiences alongside pottery educational activities; furthermore, incorporating cultural and artistic performances into educational tourism programmes can serve to strengthen the preservation and promotion of local traditions. From an economic perspective, resilience has been demonstrated through the effective use of electronic social media by potters to receive online orders, with such platforms proving highly valuable for promoting and disseminating information during and after the pandemic. Nevertheless, the need remains for targeted training programmes particularly for younger generations in areas such as digital marketing, product packaging, and branding, to further strengthen online sales and competitiveness. Overall, the sustainability of this educational tourism initiative is inseparable from the active participation and collaboration between the community, pottery artisans, and WEG managers, which together exemplify the principles of community-based tourism.

Acknowledgement

The author would like to express sincere gratitude to UPN “Veteran” East Java, Surabaya, the Faculty of Architecture and Design, as well as the Faculty of Engineering, Narotama University, Surabaya, East Java, for granting permission to conduct this research, particularly with regard to sustainability in its support.

References

- Agus Slamet Sudarmojo (2017). Penangkaran Rusa di Bojonegoro Jadi Wisata Edukasi, Copyright © Antara 2025
- A’ini, Nadza Qur’rotun. 2023. “Geliat Wisata Edukasi Gerabah Bojonegoro Dari Tenda Terpal Jadi Galeri.” *DetikJatim*. 2023. <https://www.detik.com/jatim/wisata/d-6958707/geliat-wisata-edukasi-gerabah-bojonegoro-dari-tenda-terpal-jadi-galeri>.
- Amason. Reivich, K., & Shatte, A. (2002). *The Resilience Factor: 7 Keys To Finding Your Inner Strength And Overcome Life’s Hurdles*. New York: Broadway Books.
- Aquatama, Rio Pradana, Ravik Karsidi, and Drajat Tri Kartono. 2024. “Kemitraan Pemerintah Desa Dan Masyarakat Dalam Pengembangan Desa Wisata Edukasi Gerabah Di Desa Rendeng Kecamatan Malo Kabupaten Bojonegoro.” *Interdisciplinary and Multidisciplinary Studies: Conference Series* 2 (1). <https://doi.org/https://doi.org/10.20961/imscs.v2i1.531>.
- Ariyaningsih, Ariyaningsih. 2019. “Strategi Pengembangan Wisata Budaya Di Kawasan Pecinaan Lasem.” *SPECTA Journal of Technology* 2 (2): 27–38. <https://doi.org/10.35718/specta.v2i2.102>.
- Asikin, Damayanti. 2020. “Taretan Sebagai Asas Adaptasi Berhuni Migran Madura Di Permukiman Muharto - Kotalama Malang.” Universitas Brawijaya.
- Asmoro, Agung Yoga, Thamrin B Bachri, and Alditia Detmuliati. 2021. “Analisis Potensi Wisata Desa Dengan Kerangka 6A: Studi Kasus Desa Ngajum, Malang.” *Media Wisata* 18 (2): 231–50. <https://doi.org/10.36276/mws.v18i2.103>.
- Choirunnisa, Iin Choirunnisa, and Mila Karmilah. 2022. “STRATEGI PENGEMBANGAN

- PARIWISATA BUDAYA.” *Jurnal Kajian Ruang* 2 (1): 89. <https://doi.org/10.30659/jkr.v2i1.20446>.
- Dadan, Sulyana, and Bambang Widodo. 2020. “Revitalisasi Dan Konservasi Permainan Anak Tradisional Sebagai Strategi Pengembangan Pariwisata Berbasis Kearifan Lokal Di Kabupaten Banyumas.” *Gulawentah: Jurnal Studi Sosial* 5 (2): 107. <https://doi.org/10.25273/gulawentah.v5i2.6853>.
- Dewantara, Billy Julian, and Aman Aman. 2023. “Implementation of Nationalism Value in Ubrug Based Learning.” *Jurnal Civics: Media Kajian Kewarganegaraan* 20 (2): 292–301. <https://doi.org/10.21831/jc.v20i2.63887>.
- Dewi, Putri Juwita Shinta, Muhammad Ilham Fahmi, Nuri Herachwati, and Tri Siwi Agustina. 2022. “Perumusan Strategi Pengembangan Desa Wisata Tritik Kabupaten Nganjuk Berbasis Analisis SWOT.” *Amalee: Indonesian Journal of Community Research and Engagement* 3 (1): 193–203. <https://doi.org/10.37680/amalee.v3i1.1370>.
- Elviana, Eva, and Diyan Lesmana. 2024. “Adaptation of Commercial Space for Ancient Houses Building at Kampong Lawas Maspati Surabaya.” *Civil Engineering and Architecture* 12 (1): 548–59. <https://doi.org/10.13189/cea.2024.120139>.
- Hartaman, Nursaleh, Wahyuni Wahyuni, Nasrullah Nasrullah, Yusril Has, Rezki Aitul Hukmi, Wahyuda Hidayat, and Andi Ahmar Ihwal Ikhsan. 2021. “Strategi Pemerintah Dalam Pengembangan Wisata Budaya Dan Kearifan Lokal Di Kabupaten Majene.” *Ganaya : Jurnal Ilmu Sosial Dan Humaniora* 4 (2): 578–88. <https://doi.org/10.37329/ganaya.v4i2.1334>.
- Huda, N., Astuti, E. S., Martawardaya, B., Purwanto, D. A., Listiyanto, E., & Fahmid, M. M. (2022). *Proyeksi Ekonomi Indonesia 2022: Pemulihan di atas Fundamental Rapuh*. INDEF.
- Kolik, Nur. 2024. “Begini Keunikan Desa Wisata Edukasi Gerabah (WEG) Bojonegoro.” RRI. 2024. <https://rri.co.id/wisata/686785/begini-keunikan-desa-wisata-edukasi-gerabah-weg-bojonegoro>.
- Lesmana, D., Antariksa Antariksa, L D Wulandari, and H Santosa. 2023. “Local Wisdom as a Medium for the Existence of the Ancient Town of the City- Case Study: Kampong Lawas Maspati Surabaya.” *Civil Engineering and Architecture* 11 (3): 1245–54. <https://doi.org/10.13189/cea.2023.110310>.
- Maulid, Reyvan. 2022. “Teknik Analisis Data Deskriptif Kualitatif Pada Fenomenologi.” DQLab.Id. 2022. <https://dqlab.id/teknik-analisis-data-deskriptif-kualitatif-pada-fenomenologi>.
- Musthofa, Ahmad, Cahya Lukito, and Heny Suhindarno. 2024. “Optimalisasi Penggunaan Website Sistem Informasi Desa Di Kecamatan Malo Kabupaten Bojonegoro.” *JIAN - Jurnal Ilmiah Administrasi Negara* 8 (2): 58–68. <https://doi.org/10.56071/jian.v8i2.884>.
- Nugraheni, Indah, and Istijabatul Aliyah. 2020. “Strategi Pengembangan Pariwisata Berbasis Identifikasi Klaster Wisata Budaya Kota Surakarta.” *Cakra Wisata, Jurnal Pariwisata Dan Budaya* 21 (1). <https://jurnal.uns.ac.id/cakra-wisata/article/view/41081>.
- Setiadi, Agus. 2024. “Analisa SWOT Dalam Bisnis Pariwisata Tour Travel “Eagle Tour and Travel“.” *Syntax Idea* 6 (2): 766–81. <https://doi.org/10.46799/syntax-idea.v6i2.2994>.
- Setiawan, Andi. 2023. “Kolaborasi Dalam Pengembangan Wisata Edukasi Gerabah Di Desa Rendeng Kabupaten Bojonegoro.” *COMSERVA: Jurnal Penelitian Dan Pengabdian Masyarakat* 3 (8). <https://doi.org/https://doi.org/10.59141/comserva.v3i08.1085>.
- Simanjuntak, Bungaran Antonius, Flores Tanjung, and Rosramadhana Nasution. 2017. *EJARAH PARIWISATA: Menuju Perkembangan Pariwisata Indonesia*. Yayasan Pustaka Obor Indonesia.
- Sugiyarto, Sugiyarto, and Rabith Jihan Amaruli. 2018. “Pengembangan Pariwisata Berbasis Budaya Dan Kearifan Lokal.” *Jurnal Administrasi Bisnis* 7 (1): 45. <https://doi.org/10.14710/jab.v7i1.22609>.
- Suyanto. 2019. “Fenomenologi Sebagai Metode Dalam Penelitian Pertunjukan Teater Musikal.” *Lakon Jurnal Pengkajian & Penciptaan Wayang* 16 (1). <https://jurnal.isi-ska.ac.id/index.php/lakon/article/view/3154>.
- Widyaningsih, Eka. 2020. “PERENCANAAN PENGEMBANGAN KAWASAN WISATA BANYUURIP DESA JATIMULYO, KECAMATAN DLINGGO, KABUPATEN BANTUL.” *Sustainable, Planning and Culture (SPACE): Jurnal Perencanaan*

Wilayah Dan Kota 2 (1): 12–19.
<https://doi.org/10.32795/space.v2i1.827>.

Author(s) contribution

Eva Elviana contributed to the research concepts preparation, methodologies, investigations, data analysis, visualization, articles drafting and revisions.

Diyan Lesmana contribute to methodology, supervision, and validation.

Yusvika Ratri Harmunisa contribute to the research concepts preparation and literature reviews, data analysis, of article drafts preparation and validation.