

Community Participation in the Development of Pottery Tourism Village, Pejagatan Village, Kebumen Regency

Yuni Suprpto Universitas Peradaban, Indonesia

Noviani Achmad Putri Universitas Negeri Semarang, Indonesia

Abstract

This article tried to discuss the optimization of village potential in the tourism sector. It started with the assumption that changing a village into a tourist village would have a good impact on economic and socio-cultural aspects. This research was conducted in Pejagatan Village, Kutowinangun Sub-district, Kebumen Regency, which is basically a tourism village with the main product of pottery. The discussion emphasized the need for efforts to understand the characteristics and local elements in the village before determining the direction of the policy to be developed. Besides, the participation aspect of the community became the second part in an effort to discuss the optimization of a village's potential. This research was carried out utilizing a qualitative method with case studies as an effort to explore the main data. This method was accompanied by looking at previous studies and related documentation as supporting data.

Keywords

Participation; Community; Pottery Tourism Village; Pejagatan Village

INTRODUCTION

Optimizations of areas or villages are performed rapidly nowadays. One of them is by turning the village into a tourism village. In this case, tourism development is carried out and cannot be separated from the characteristics of existing rural community activities, both in economic and socio-cultural aspects. In essence, a tourism village is the development of a village by utilizing the ability of elements in society and the village that function as attributes of tourism products into a series of integrated tourism activities and have certain themes according to village characteristics.

Pejagatan Pottery Tourism Village is located in Kutowinangun Sub-district, Kebumen Regency. It is one of the potential natural and community attractions that has a direct impact on the people's economy, where the community will directly enjoy the results. By discovering and recognizing the character and abilities of the community, the types and levels of community empowerment can be determined so that they are appropriate and effective. This research started from the

assumption that changing an ordinary village into a tourist village would have an impact on both economic and socio-cultural aspects. Therefore, it is necessary to look at the participation of the community in developing Pejagatan as a tourism village for increasing community income.

Based on the research focus above, the research objectives of this study are:

1. Knowing the form of community participation in the development of the Pottery Tourism Village, Pejagatan Village, Kebumen Regency.
2. Knowing the policy direction for the development of the Pottery Tourism Village, Pejagatan Village, Kebumen Regency.
3. Knowing the development model for Pottery Tourism Village, Pejagatan Village, Kebumen Regency.

LITERATURE REVIEW

Purnamasari (2011), in an article entitled "Community Development for Tourism in Toddabojo Tourism Village, South Sulawesi Province", concluded that the current condition

of Toddabojo Village is community-based, although not optimal because there are still five criteria that still tend to be appropriate and the three criteria which are not under the community-based tourism criteria. Therefore, in developing community-based tourism in Toddabojo Village, it is necessary to prioritize unfulfilled criteria, so that the development of community-based tourism in Toddabojo Village could later be carried out optimally, where tourism activities can provide community welfare but can still preserve the environment of Toddabojo Village. The most appropriate direction is to raise the original character of Toddabojo Village in its tourism product development strategy, and then formulate a development framework based on the tourism products until tourism activities in Toddabojo Village become a form of sustainable tourism.

Wibowo & Ma'Rif (2014) conducted research with the title "Alternative Development Strategy of Rahtawu Village as a Tourist Attraction in Kudus Regency", and the results of his research were; based on the results of the analysis, the chosen alternative is the development of Rahtawu Village Tourism which developed independently by relying on its natural potential. The percentage is 65.16%, for developing independently, and the rest (34.84%) is categorized as joining Colo tourism. Tourism elements that give priority to influence in the development of tourism in Rahtawu Village are 34.04% of tourist attractions, 17.02% are elements of transportation, accommodation, and promotion, while for the last priority is the visitor element of 14.89%.

Zakaria and Suprihardjo (2014) also conducted research entitled "Concept of Village Tourism Area Development in Bandungan

Village, Pakong Sub-district, Pamekasan Regency". The results of his research were; Based on the results of the analysis that has been done before, it is concluded that the daily activities of the community, namely farming which is a characteristic of Bandungan Village, have the potential to be developed into an agro-tourism-based tourism village area that has other tourist attractions such as how to raise special cows for *karapan sapi* (traditional cow racing) and *sapi sonok* (cow beauty contest), as well as to learn how to make batik using traditional tools which then the concept of spatial development is divided into three, namely providing a tour route around the tourist village area that shows the daily activities of the Bandungan Village community, providing special transportation facilities to get to the tourist village area to make it easier tourists visit tourist village areas and provide supporting facilities and support for tourism activities.

The similarity between the previous research and the research to be carried out by the researchers is that they have the same theme, namely the development of community-based tourism villages. Meanwhile, the difference is that this study would be carried out emphasizing the form and level of community participation in the development of a tourism village. Besides, the research objects used were also different.

THEORETICAL FRAMEWORK

Participation Theory

In general, participation can be interpreted as the right of community members to be involved in the decision-making process at every stage of development, starting from planning, implementation, monitoring, and

preservation. Society is not just a beneficiary or mere object, but also a subject of development. Verhangen in Mardikanto (1993) stated that participation is a special form of interaction and communication related to the distribution of authority, responsibility, and benefits. Arnstein (Dewi, 2013) argued that participation is the power possessed by society to overcome problems in the present to achieve a better life in the future. Participation is a redistribution of power, which allows the marginalized to involve economically and politically in planning future development. Thus, participation is an active or inactive role of members in activities carried out by the community. In other words, participation means taking part in an activity carried out by the community. The level of community participation can be measured by three approaches, including the following; First, the Thought dimension, which is participation in the form of thinking to develop a tourist village. This participation will be seen from the input of thoughts, both about how to develop it, program packages, and the media used in the development of a tourism village. Second, the energy dimension, which is a contribution in the form of physical or physical energy needed in developing a tourism village. This participation can be seen from the physical readiness in preparing the visiting area, tour guides, provision of infrastructure, and equipment to support activities. Third, the material dimension, which is the contribution of the material in the development of a tourism village, such as collecting development funds.

Slamet (1993) classified forms of participation into five types, including the following; 1) participate in providing input to the development process, receive compensation for inputs, and share in the

benefits; 2) give input and enjoy the results; 3) participate in providing input and receiving rewards without directly enjoying the results of development; 4) enjoy/take advantage of the development results without giving input; 5) giving input without receiving a reward and not enjoying the results. Abe (2002) argued that community participation is a right, not an obligation. The tourism development orientation needs to place the above facts as the main consideration in developing the capacity and capability of the community (Beeton, 2006). This is done to improve services as well as to realize the central role of society in tourism development activities following their expectations and capabilities.

Tourism Theory

Tourism is a whole series of activities related to human movements who travel or temporary stopover from their residence, to a destination or several places outside their living environment which are driven by several needs without the intention of earning a living (Gunn & Var, 2002). Natural tourism is a form of tourism activity that utilizes the potential of natural resources and environmental systems. Natural tourism includes objects and activities related to recreation and tourism using the potential of natural resources and their ecosystems, both in their original (natural) form and in combination with human-made. Recreational places in open nature are still natural and can provide comfort so that more and more people (tourists) visit (Suwantoro, 1997). In tourism activities, the components of tourism will interrelate in supporting the development of an area. The tourism components are divided into two factors, namely the supply component of tourism and

the demand component of tourism. Tourism provisions include everything that is offered to tourists such as tourist attractions, accommodation, transportation, infrastructure, supporting facilities. Meanwhile, tourism demand is everything related to tourism demand, namely visitors and society (Suwena, Widyatmaja & Atmaja, 2010). Meanwhile, according to Gunn and Var (2002), tourism elements are grouped into several parts, namely: 1) the main element, namely attractiveness, which implies that the object which is the target and destination of tourist visits, is an element that triggers tourism and; 2) prerequisites, namely elements that are prerequisites for the process of carrying out tourism activities, namely transportation or transportation, support, for example, promotion and publication, which build and encourage interest in tourism. Service facilities, namely elements that ease the process of tourism activities, making it more comfortable, safer, and fun in the form of hotels, motels, inns, restaurants, and others that become directed parts of the trigger for tourism. This type of tourism is carried out by people who leave their homes for vacation, to find new fresh situation or atmosphere, to fulfill their curiosity, to relax their nervous tension, to see something new, to enjoy the beauty of nature, or even to find calm and peace in the area outside the city.

Second, tourism for recreation (Recreation Tourism). This type of tourism is carried out by people who want to use their holidays to rest, to restore their physical and spiritual health, willing to refresh their tiredness and fatigue. Third, tourism for Culture (Cultural Tourism), which is a type of tourism done because of a desire to learn about the customs,

institutions, and ways of life of the people of other regions, besides visiting historical monuments, relics of past civilizations, art centers, centers religion, or to take part in festivals of music, theater, folk dance, and so on. Fourth, tourism for Sports (Sports Tourism). This type can be divided into two categories: Big Sports Events, namely tourism which is carried out due to major sporting events such as the Olympics Games, World Cup, etc., and Sporting Tourism of the Practitioner, namely sports tourism for those who want to practice by themselves such as mountaineering, horse riding, and others. Fifth, Tourism for Trade Business Affairs (Business Tourism). This business trip is a form of professional travel or travel because it has something to do with work or position that does not give the perpetrator either a choice of destination or travel time. Sixth, tourism to the convention (Convention Tourism). A tourist village is a rural area that has several special characteristics to become a tourist destination. In this area, the inhabitants still have traditions and culture that are relatively pristine. Also, several supporting factors such as typical food, agricultural systems, and social systems color a tourist village area. Apart from these factors, nature and the environment that are still pristine and preserved become the most important factors of a tourist destination (Suwena, Widyatmaja & Atmaja, 2010).

METHODS

Research Design

This study used a qualitative approach. Descriptive data were derived from observations and interviews of researchers with the community of Pottery Tourism Village,

Pejagatan Village, Kutowinangun Sub-district, Kebumen Regency.

Research Subject and Location

The subjects of this study were Pejagatan Village communities including the villagers, community organizations, tourism activists, and local government. The reason for choosing the Pejagatan Village was because it was in direct contact with all activities related to tourism village development. Researchers selected several informants who had the qualifications and competencies of the research subjects to find out in-depth information. This research was conducted in Pejagatan Village, Kutowinangun Sub-District, Kebumen Regency.

Data Source

The main data sources in this study consisted of; a) Primary data is a data source directly obtained from data sources through interviews and observations of the Pejagatan Village community, community leaders, and tourism activists. Primary data in this study contained oral sources and informants. In this study, Snowball selection of informants determined those who are directly related to the development of Pejagatan Tourism Village.

Oral sources (data) were obtained from the competent key informants in the field of tourism village development. Researchers conducted interviews with them to gain answers and information regarding the development activities of Pejagatan Pottery Tourism Village; b) secondary data is obtained or collected by the researchers from various existing sources which are used as research supporting data. Secondary data from researchers were achieved from 1) ITS Pomits

National Journal, UNDIP Regional and Environmental Journal, Regional and City Planning Journal; 2) archives and documentation gained by researchers from research reports of the Archaeological Center, local government archives and documentation, as well as archives and documentation of the Community of Cultural Heritage lovers; 3) previous researches that have the same research theme and research object.

Methods of Collecting Data

Literature Method

The library data method was performed by the researchers from reading books, journals, newspapers, archives, and documentation by competent institutions regarding community participation in the development of the Pejagatan Pottery Tourism village.

Field Method

1. Observation. Observations were conducted by directly visiting the research location and watching activities related to the development of the Pejagatan Pottery Tourism Village. The researcher made observations twice, namely initial observations and observations during the study.
2. Interview. Researchers used structured interviews by including interview guidelines, in the form of a compiled list of questions, whereas these questions were asked to key informants. Researchers also used a smartphone to record and take pictures or photos during the interview.

The validity data check included; 1) Persistence of observation; 2) Data

triangulation. According to Denzin in Moleong (2004: 178), there are four kinds of triangulation as an examination technique, namely source triangulation, method triangulation, researcher triangulation, and theory triangulation. The data obtained in the research object was processed with data triangulation, including data from interviews, behavior, or actions of the research subjects, documentation, and data in the form of reports. After conducting interviews with key informants, the collected data were then matched with the results of field observations, as well as other documents regarding the development activities of the Pejagatan Village;

3) Data reduction is a step or process for selecting information. In this study, the data reduction process could be described as follows. First, the researcher summarized all results of the notes in the field during the research process which were still rough or random, in an easy form to understand. From the results of the interviews and observations, the researcher recorded the results and then explained them again in factual sentences so that they were easier to understand and unnecessary data would be removed;

4) Presentation of data. Through this step, the data was organized in a relationship pattern. To clarify and reinforce the presentation of the data, the text data would be strengthened by photographs of observations, photos or pictures describing community participation in the development of the Pejagatan Pottery Tourism Village;

5) The final stage is the conclusion. The data organization was carried out in the form of a process of selecting, editing, focusing on simplification, and transforming the rough data in the field. The collected data was then compiled in a set of

information providing the possibility of drawing conclusions and suggestions.

RESULTS AND DISCUSSION

Forms of Community Participation in the Development of Pottery Tourism Village, Pejagatan Village, Kebumen Regency

In the current millennial era, many younger generations are not familiar with these clay-based kitchen utensils and household appliances. The shifting of times has had a direct impact on the decline of the pottery craftsmen, for instance, in the Pejagatan Village, Kebumen Regency. Due to the sluggish market, many pottery craftsmen in this village have switched professions to survive and improve their standard of living. The majority of residents who used to depend on their livelihoods and produce pottery, since 2017, only about 11 craftsmen have survived—as they move to the agriculture sector. Now, the number of residents who exist producing continues to decrease because market demand is also decreasing. Amid the lack of market demand, the pottery craftsmen in this village seem to get new energy with developments in the tourism sector. Facilitated by the government, in 2017, the craftsmen began to make innovations, namely educational tours. Several craftsmen who had stopped for quite long are now starting to return to producing pottery.



Figure 1. Pottery handicrafts of the Pejagatan Village community

The concept of education tour offered in the pottery village is increasingly in demand by tourists, both from inside and outside the City of Kebumen. It is popular especially among students, starting from the level of early childhood education, kindergarten, elementary, to tertiary institutions. The technique of making pottery in the village is deliberately preserved in its traditional originality. This is because the pottery-making technique that has been passed down from generation to generation is an attraction for tourists.

The soil needed in the basic raw material for this pottery is clay obtained by digging rice fields or soil that has a chewy and elastic texture. Usually, a pottery craftsman looks for the clay by himself in his rice fields, which is specifically for the clay. Apart from clay soil, the raw material needed is sand which is obtained from the river. All raw materials used by residents in making pottery come from the land of village officials, as in the following interview results:



Figure 2. Interview with the Head of the Pejagatan Village

The soil used by the villagers in making pottery was from *bengkok* or the land belonging to village government. Therefore, the villagers no longer worried about the raw material in making pottery because it was readily available. The process of making clay dough for pottery is unique because it doesn't

only mix the clay and sand. Besides, the place to make pottery was also unique as it is made of bamboo which was woven into a *dabag* (carpet) used as a base in making pottery dough. The process of making pottery was by mixing clay, sand, and water on the *dabag*.

The mixing of clay soil, sand, and water was done by using the feet instead of hands. Mixing the dough was held for about 15 minutes. After that, the semi-finished dough was mixed with clay water as a mixture making the dough texture more elastic. Mixing was continuing with feet for up to 15 minutes. The unique thing was the characteristic of making this pottery dough when the process of stirring the soil was evenly mixed, namely by rolling one end of the *dabag* by hand. The dough would automatically become like a roll of bread which was then stirred with another leg. That process kept repeating until the craftsman obtains the texture they want.

After the dough was ready, the second step was to process the dough into various forms of pottery they wanted or according to the order. This process was quite complicated because it required special skills and learning to get beautiful pottery.

After the manufacturing process was complete, then the pottery was dried under the hot sun. There was also a process of removing the outer skin of the pottery by peeling the skin off with the help of bamboo made in a circle. After that, pottery was dried again until it was completely parched.

The dried pottery was then given color using an orange stone mixed with water, rubbed all over the earthenware body afterward, and was dried in the sun. After drying the pottery, we made a motif. The community was accustomed to working

together in this stage, as they voluntarily helped to get the job done quickly.

Not only that, because the burning process of pottery also required re-drying, the pottery that had been carved or painted above was dried under the sun again until it dried. After it was dried, the burning process started, in the sense that the burning process was called *obong*.

Kasmirah said that if it was dried using the wind, it could take 3 weeks. If it was dried in the sun, it needed for at least one week before burning. Besides, based on the results of an interview with Surati (65), another obstacle encountered by the pottery craftsmen today was still using a simple tool called a *perbot* (rotary tool), for example in making *padasan* (water reservoir), which is usually used as a reservoir for water for ablution. Ms. Surati could produce 20 *padasan* ready to burn in 3 days. She was one of the pottery craftsmen in Pejagatan Village, Kutowinangun Sub-district, Kebumen Regency. *Padasan* was made from clay dough that someone else provided. Mrs. Surati and other old craftsmen only did crafting tasks. After it was finished, it was deposited to be baked and marketed by the person who provided the clay dough with the same profit-sharing pattern. Apart from *padasan*, which was sold for 7,500 IDR, Surati and other craftsmen in Pejagatan Village also made *genuk* (rice containers) and *genthong* (traditional barrel), which were sold for the same price as rice. Besides, sometimes they also produced *keren* (stove), which cost 4,000 IDR. Therefore, the obstacles and challenges above formed the basis for the Pejagatan Village to make breakthroughs so that pottery crafts did not become extinct and still existed in the current era by changing the

village form. Pejagatan was once an ordinary handicraft village. Now it has turned into a prospective village for an Edu-tour village. The aim was to provide innovation in the development of the pottery tourism village so that it was better known to the broader community and could provide income to the economy of the Pejagatan community. Visitors could color their own pottery according to their creativity. Furthermore, the pottery that they made could be brought home as a souvenir. This concept would provide a special attraction for tourists, especially for visitors who are students, as they not only get pottery crafts, but also can make it on the spot. The experience of making pottery is important for them.

The participation carried out by the local community concerning the development of an educational village in the Pejagatan Village took forms as follows.

Conceptualize Pejagatan Village into an Education Tour Village

The concept of developing educational tourism in the Pejagatan village can be seen from one of the visiting activities of 21 students of RA Darusalam in learning to make pottery. In the activity that was carried out some time ago, the students received assistance from five teachers. In this lesson, the second-grade students of RA (Kindergarten School) Darusalam made pottery starting from scratch. This was done by shaping the clay into a circle and on top of a piece of furniture (swivel board) to make a *leler*. The next process from the *leler* was the *wiwir* process, which was done to form a hole (*kerig*) so that the shape was widened. After the pottery began to form, *dalin* process was then carried out to make it

smooth. When finished, the pottery was removed from the box and then dried directly in the sun. This activity appeared in the following activities:



Figure 3. RA Darusalam Student Activities in Making Pottery Crafts

From the beginning of the manufacturing process, students could learn how to make three-dimensional crafts and the use of the sun for human life. There was a unique process after the pottery was dry, namely when it was burning. Generally, students only know about burning using wood or husks. However, from this pottery, the students just found out if it was burning using bamboo leaves. This was done to get the result of the pottery itself black. "The Pottery Production Center is managed by the Bina Sejahtera Village-Owned Enterprise (BUMDes) of Pejagatan Village, Kutowinangun Sub-district, Kebumen Regency", said the principal of RA Darusalam, emphasizing that there were many innovations made by Kebumen residents in terms of processing crafts. Educational visits to RA Darusalam were called outings. This was a compulsory program every semester from the 1st grade to the 6th grade. All outing programs were prioritized to raise regional potentials related to classroom learning themes. It was hoped that students would learn more deeply because they did not

only learn through theory but also directly dived into the application of the knowledge being studied.

Apart from being visited by the students of RA Darusalam, the pottery tourism village of Pejagatan has also been visited by the students from SMP (Junior High School) 2 Muhammadiyah Kebumen. They also learned by practicing making pottery directly, accompanied by their teachers. The students were very enthusiastic about this activity, as seen in the following picture:



Figure 4. SMP 2 Muhammadiyah Students Practicing Making Pottery Crafts

In educational activities, students could make pottery with various cartoon dolls, piggy banks, and other jars, paint the products that could be brought home. Pottery educational tour packages started at 15,000 to 25,000 IDR. The concept of education as mentioned above required efforts from the government to continue to socialize to various school institutions. Socialization could be done through formal schools in general, nature schools, and entrepreneurship schools. Therefore, visits to educational tourism villages would become a routine agenda by all schools in the future, especially those in Kebumen Regency and in general for schools outside Kebumen Regency.

Take an Active Role in the Activities of Village-Owned Enterprises (BUMDes)

Village-Owned Enterprises (BUMDes) are village businesses managed by the village government and are legal entities. The village government can establish BUMDes according to the needs and potential of the Village. The formation of BUMDes is stipulated by a Village Regulation. The management of BUMDes consists of the Village Government and local village communities. Village Fund Allocation is a fund allocated by the Regency/City Government to villages, which originates from a portion of the central and regional financial balancing funds received by the Regency/City. Village Revenue and Expenditure Budget, hereinafter referred to as APB Desa, is an annual village government financial plan which is discussed and mutually agreed upon by the Village Government and the Village Consultive Body (BPD), which is stipulated by a Village Regulation. Therefore, the existence of this BUMDes plays an important role in the development of the progress of the pottery craft, especially in the Pejagatan Village. Here is the active activity of the Pejagatan Village community about increasing the productivity of pottery handicrafts.



Figure 5. Community Active Role in BUMDes Activities

This BUMDes activity also has a very good impact on the economic conditions of the

Pejagatan Village community. Based on the results of the research, one of the research informants, Mrs. Supiah, said that with the pottery village education, now, she is more active in producing pottery. Apart from that, she also admitted that she had no more difficulties in selling her works. It used to be very difficult to sell pottery. Now it's getting better since the existence of the pottery village education tour.

Product Innovation for Local Handicrafts from Pottery

It is not only Kasongan in Bantul that develops pottery into decorations or art objects worthy of collection. The people of Pejagatan village also strive to create innovations in their products. One of them is by creating anti-toxic pottery products.

The 'anti-poison' bowl is the title given to the pottery handicrafts in Pejagatan Village. It is called anti-poison because one of them uses natural materials and the manufacturing process is still traditional, from burning to the coloring process.



Figure 6. "Anti-Poison" Local Product Results

Besides bowls, mortar, cauldron, pot, *jubag*, *padasan*, water barrel, and pans, other forms are also produced such as flower vases, pots, glasses, jugs, ashtray, souvenirs, and other unique shapes. The following picture

shows the results of anti-poison pottery handicraft products as well as being used as souvenirs.



Figure 7. Pottery Crafts for Souvenir Packages

Apart from offering products, they also provide added value to these products by producing anti-toxic pottery. This only needs support from local and central government to be involved in the promotion of local products so that they can be widely distributed for the marketing term. So that later it can provide a positive impact on the economic conditions of the local community.

Take an Active Role in the Tourism Awareness Group (Pokdarwis)

Based on the results of research in the field at the beginning, there was only a working group (*pokja*) under the auspices of the Village Government (Pemdes). Now, Pokdarwis (Tourism Awareness Group) has been formed properly. The Pokdarwis was chaired by Sutikno who is more familiarly called Tikno. He said that initially, only five craftsmen were really active. After being included in the Kebumen Entrepreneurial Party (PWK) by creating an educational concept, the spirit of making pottery arose again. The craftsmen also increased to 50 people. However, after regaining confidence, the existence of the pottery village faced with problems of price

stability. The market price did not appropriate with the length of time for processing and the materials used. For example, the price of a container was only 6.500-7.000 IDR. Therefore, it took efforts from the local government to take part in stabilizing the price of pottery on the market so that the producers of grain craftsmen did not suffer much loss.

Policy Directions for the Development of Pejagatan Pottery Tourism Village, Kebumen Regency

The people of Pejagatan Village, Kebumen, have dedicated themselves as pottery craftsmen for generations. In fact, to preserve tradition and improve the lives of residents, Pottery Village was eventually formed. The educational village aims for students and people who want to learn how to make pottery. The existence of pottery handicrafts in Pejagatan Village, Kebumen has been maintained until now. Innovations were also carried out by the local village government so that the existence of this pottery could still exist.



Figure 8. Interview with the Head of Department of Youth, Sports, and Tourism (Dispora) of Kebumen Regency

The direction of local government policies based on research results include:

1. Creating pottery education packages

Four packages that can be offered include packages:

a. Pottery making package

Here, the participants are invited to take a pottery-making tour and are taught how to make crafts from earthenware or clay. The cost of learning is 10,000/participant. The results of making these crafts can later be brought home. If there are many participants and then the funds are tight, it is advisable to take a demo package of coloring or finishing pottery, for only two hundred thousand. Here, you will be taught coloring and 5 people can be the representative for this coloring demo. This is an efficient and economical package.

- b. Finishing or painting of pottery souvenirs package
Students will be taught how to paint or finish souvenirs so that the results are good and interesting. You can also give the name of the participant on each souvenir so that it will be a memory forever. This package is charged 15,000 IDR/participant. The results can also be brought home.
 - c. Economic package for making pottery and finishing
This package can be selected for all types of pottery craft-making activities. Through this economic package, students can follow the entire series of pottery making. This package only costs 25,000 IDR/participant. For this package, all participants can also bring home all of their work.
2. Urging pottery craftsmen to take an active part in training activities for making innovative or modern pottery

In line with this training activity, last year, the village held training in clay crafts. During the training in developing a clay pottery

business at the Pejagatan Village Hall, a group of pottery craftsmen has been formed led by Musliman (head of the craftsmen group). The training, which was attended by 25 participants of pottery craftsmen at that time, apparently still needed to be repeated and improved, especially about organizational issues. The organization is very important because it involves the sustainability of training participants in order to remain solid and continue to strive to be productive in making pottery crafts. This is because, during the training held so far, there was no good sustainability between the community and the government. This will become a further "homework" for the Department Cooperative and UMKM of Kebumen Regency, along with PLUT-KUMKM which at that time held training for village administrators and craftsmen.

3. Helping to promote products through various media and local product exhibition activities

The goal is that local pottery products from the Pejagatan village can be known to the broader market and also can expand the product marketing network. One of the efforts that have been made by the community and government was the creation of an account on Instagram with the account name @RumahGerabahPejagatan. It was hoped that it can spread information more widely in relation to the production of pottery. Besides Instagram, the promotion was also through Facebook, leaflet, website, and video of the superior products of the village pottery from Pejagatan Village.

Apart from promotion through social media, the promotion was also through

exhibitions which were often held at regional and national levels. These two things are considered an effective strategy for promoting local products so that they can be better known to the public and can reach a wider range of marketing.

4. Facilitating the community for a comparative study with other pottery craftsmen areas

This comparative study activity was chosen by the Department of Industry and Trade (Disperindag) of Kebumen Regency, by dispatching pottery craftsmen to study in Yogyakarta. The Head of Disperindag explained that the IKM actors had interned in two different places for five days. Ten craftsmen participated in an apprenticeship in *Kasongan*, the largest pottery production site in Yogyakarta. They came from Gebangsari Village, Klirong Sub-district, and Pejagatan Village, Kutowinangun Sub-district. The participants were handed over by the Head of the Industry Division of the Ministry of Industry and Trade of Kebumen, Didik Prapti Astuti, to Faalih Nature Craft in *Kasongan* Hamlet, Bangunjiwo Village, Kasihan Sub-district, Bantul Regency. They participated in activities related to the pottery making process for five days. The local government hoped that after participating in the pottery craftsman apprenticeship in Kebumen Regency, they could increase their knowledge and insight, as well as the skills and quality of production. It was expected that the products of the pottery and leather would be more varied consequently and be easier to market.

5. Creating a policy of "Local Product Movement"

One of the government's efforts to conserve pottery handicrafts in the local community and society at large is the appeal that every time there is an activity that includes customary processes, the community is expected to use the pottery handicrafts. Not only for kneading spices, the mortar is also often used in traditional ceremonies. Traditional ceremonies using pottery products are, for instance, the Sura celebration and seven months ceremony. There are many requests for mortars as people still use them for food and offerings. Another example is *kendil*, which is usually used in the ceremony of *siraman* at weddings

6. Guaranteeing Wages for Pottery Craftsmen

One of the challenges and weaknesses for the community concerning the reason for decreasing number of pottery craftsmen is that the number of wages earned by pottery craftsmen is very minimal, namely each item with a very long process of only around 10,000 IDR. This condition is similar to that expressed by one of the residents, Mrs. Aminah, stating that when she was a child, the pottery trader came from many areas to pick up pottery here. They walked, carried the bear. Some people stayed because their house was far away. We made whatever, she said, as long as we had strong energy, it should sell well. Nowadays, there are still buyers, but it is quite different from before. This condition encourages the government to think about its relation to the wage policy of pottery craftsmen, to be protected from existing market conditions.

7. Organizing the Pejagatan Pottery Festival

The government's next effort is to introduce clay crafts to the community and

encourage the younger generation to develop them. The Pejagatan Pottery Festival took place in the village field. From the results of the festival activities, Pejagatan Village residents managed to get an award from the Original Indonesian Record (ORI) for making the most pottery. Within three hours, 100 craftsmen made 1,439 potteries. This is one of the government's efforts to improve the existence of local pottery products so that they can survive and be loved by the local and broader community.

8. Establishing cooperative relationships with relevant stakeholders

Establishing cooperation is one of the policies taken by the local government so that the existence of these pottery craftsmen continues. This collaboration with stakeholders also aims to support the development of pottery education in the Pejagatan village. Collaboration with stakeholders that has been carried out is with Universitas Jenderal Sudirman (Unsoed). In November 2018, a group from the Department of International Relations, Universitas Jenderal Soedirman, held training in Pejagatan Village. The department delegation consisted of teaching staff.

Besides, cooperation was also carried out in the form of dedication, namely real work lecture (KKN). Many of the Thematic KKN students from Unsoed also provided training for local communities, for instance, information technology training for youth who have attended tour guide training.

Development Model for Pottery Tourism Village, Pejagatan Village, Kebumen

The development model of the village pottery education in Pejagatan Village as an alternative tourism development approach can utilize the development of local commodities in the form of a pottery craft center. It can be influenced by productive economic activities, socio-cultural activities, and the potential of tourism villages. Another important aspect that affects the efforts to develop an educational village is the participation of the local community in the provision of supporting facilities and infrastructure. Pejagatan Education Village is used as a model for local commodity-based tourism development in the form of pottery handicraft centers with several considerations. First, there is a productive economic activity in the form of local commodities, namely pottery that needs to be preserved and used as a vehicle for education. Second, there are local product innovations in the form of anti-toxic products. This is the main value in the development of local pottery products from Pejagatan. Third, there is a tour package which includes a package for making pottery, a package for finishing or painting a pottery souvenir, and a package for saving pottery making and finishing. The following is a model for the development of a pottery education village in Pejagatan Village (see figure 12).

Based on the design model for the development of an educational tourism village based on local commodities and community participation, it is hoped that in the future, the pottery village can become a leading education in Kebumen which is unique and develops much better, as it can move the economic wheels of the local community. In addition, the

legacy of local wisdom in the form of pottery is not extinct and timeless even in the modern era.

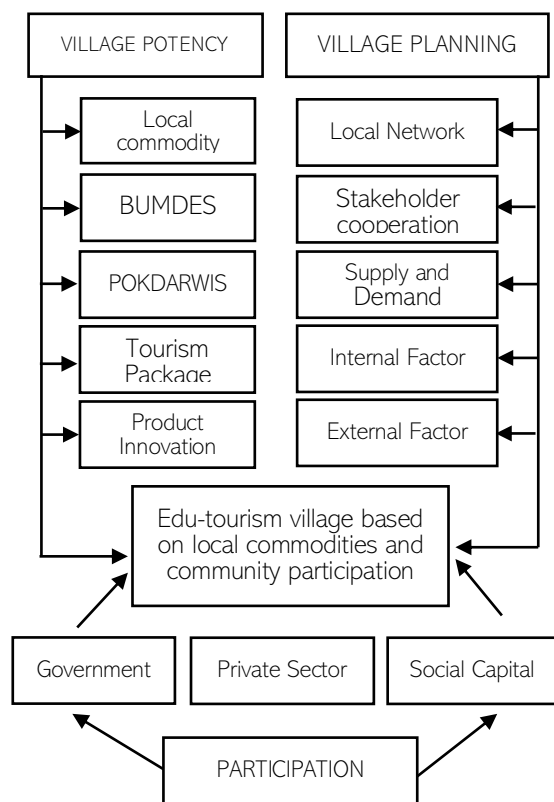


Figure 12. The Development Model of Pottery Education in Pejagatan Village, Kebumen Regency

CONCLUSION

The forms of community participation in the development of the Pottery Tourism Village in Pejagatan Village, Kebumen Regency, include: conceptualizing the Pejagatan Village into an Edu tour village; taking an active role in the activities of Village-Owned Enterprises (BUMDes); creating product innovation for local handicrafts from Pottery; taking an active role in the Tourism Awareness Group (Pokdarwis).

The policy directions for developing Pottery Tourism Village in Pejagatan Village, consist of making pottery education packages; encouraging pottery craftsmen to take an active part in training activities for making innovative or modern pottery; helping to

promote products through various media and local product exhibition activities; facilitating the community for a comparative study with other pottery craftsmen areas; creating a "Local Product Movement" policy; guaranteeing of wages for pottery craftsmen; holding a Pejagatan Pottery Festival; Establish cooperative relationships with relevant stakeholders.

The development model for the Pejagatan Pottery Tourism Village is developed based on local commodities and community participation.

REFERENCES

- Abe, A. (2002). *Perencanaan daerah partisipatif*. Pondok Edukasi.
- Beeton, S. (2006). *Community development through tourism*. Landlinks Press.
- Dewi, M. H. U. (2013). Pengembangan desa wisata berbasis partisipasi masyarakat lokal di Desa Wisata Jatiluwih Tabanan, Bali. *Jurnal Kawistara*, 3(2).
- Gunn, C. A., & Var, T. (2002). *Tourism planning: Basics, concepts, cases*. Psychology Press.
- Mardikanto, T. (1993). Penyuluhan pembangunan pertanian.
- Moleong, L. J. (2004). *Metodologi Penelitian Kualitatif*. Bandung: Remaja Rosdakarya.
- Purnamasari, A. M. (2011). Pengembangan masyarakat untuk pariwisata di kampung wisata Toddabojo Provinsi Sulawesi Selatan *Journal of Regional and City Planning*, 22(1), 49-64.
- Slamet, Y. (1993). *Pembangunan masyarakat berwawasan partisipasi*. Sebelas Maret University Press.
- Suwantoro, G. (1997). *Dasar-dasar Pariwisata*, Yogyakarta. Andi Offset.

- Suwena, I. K., Widyatmaja, I. G. N., & Atmaja, M. J. (2010). *Pengetahuan dasar ilmu pariwisata*. Udayana University Press.
- Wibowo, P. A. S., & Ma'Rif, S. (2014). Alternatif Strategi Pengembangan Desa Rahtawu Sebagai Daya Tarik Wisata di Kabupaten Kudus. *Jurnal Wilayah dan Lingkungan*, 2(3), 245-256.
- Zakaria, F., & Suprihardjo, R. (2014). Konsep Pengembangan Kawasan Desa Wisata di Desa Bandungan Kecamatan Pakong Kabupaten Pamekasan. *Jurnal teknik ITS*, 3(2), C245-C249.