

## Pusaka Saujana of the Soreang Ancient Volcano Site: A Sustainable Cultural Heritage Tourist Destination

Adhika Graha Irianto Putra<sup>1\*</sup>, Ute Lies Siti Khadijah<sup>2</sup>, Priyo Subekti<sup>3</sup>, Annisa Lazuardina<sup>4</sup>, Muhamad Sofiyurahman<sup>5</sup>

<sup>1,2,3</sup>Sustainable Tourism Study Program, Universitas Padjadjaran, Bandung, Indonesia

<sup>4</sup>School of Economics of Tourism Sciences (STIEPAR YAPARI), Bandung, Indonesia

<sup>5</sup>Bandung Regency Tourism and Creative Economy Agency, Indonesia

\*Corresponding Author: [adhika24001@mail.unpad.ac.id](mailto:adhika24001@mail.unpad.ac.id)

**Abstract:** Heritage landscapes are increasingly conceptualized as living heritage integrating geological, ecological, cultural, and spiritual dimensions. Despite this recognition, significant gaps remain between conceptual frameworks and their practical implementation, particularly where natural and cultural heritage intersect. This study employs a qualitative case study approach with methodological triangulation in the Soreang Ancient Volcano Area, Bandung Regency, West Java, Indonesia, to examine how *Pusaka Saujana* can inform sustainable cultural heritage tourism development. Data were collected through field observations, in-depth interviews with community stakeholders, and documentation studies, and analyzed using SWOT analysis combined with adaptive management principles. The findings indicate that the area embodies key characteristics of *Pusaka Saujana*, where ancient volcanic formations and ecological practices are closely intertwined with local cultural traditions and spiritual values. However, institutional weaknesses, limited infrastructure, and risks of environmental degradation and cultural commodification constrain sustainable management. To address these challenges, this study proposes a phased adaptive framework comprising recognition and protection of values, integration and reinterpretation, and consolidation and regeneration of heritage. This framework positions *Pusaka Saujana* not merely as a tourism asset but as a paradigm for living heritage governance. Conceptually, the research advances discourse on integrated heritage landscapes, while practically it offers a replicable community-based model for sustainable tourism governance in Indonesia.

**Keywords:** cultural landscape, geotourism, local culture, *Pusaka Saujana*, sustainable tourism.

**Article History:** Submitted 20 September 2025 | Revised 28 January 2026 | Accepted 17 February 2026

**How to Cite:** Putra, A. G. I., Khadijah, U. L. S., Subekti, P., Lazuardina, A., & Sofiyurahman, M. (2026). *Pusaka Saujana of the Soreang Ancient Volcano Site: A Sustainable Cultural Heritage Tourist Destination*. *International Journal of Green Tourism Research and Applications*, 8(1), 12–27. <https://doi.org/10.31940/ijogtra.v8i1.12-27>.

### Introduction

The tectonic dynamics occurring within the Pacific Ring of Fire have positioned Indonesia as one of the countries with the most complex geological diversity in the world (Adri et al., 2021; Bhaskara, 2017; Mikhael et al., 2020). Volcanic formations not only produce distinctive natural configurations but also play a central role in shaping social systems, from settlement patterns and economic activities to spiritual values and local cosmologies (Dhamayanti et al., 2023; Pratomo, 2006; Setiawan & Gani, 2020). In this context, the geological heritage of Indonesia functions not merely as an ecological foundation but also as the basis for traditions, knowledge systems, and cultural practices that continue to be transmitted across generations (Cahyono, 2012; Prasojo, 2015; Rahmi et al., 2012). Taken together, these inheritances demonstrate that nature and culture in Indonesia are inseparable dimensions, best understood as a living landscape

shaped through long-term interactions between humans and their environment (Fakhruddin et al., 2023).

Such diversity necessitates a conceptual framework that can integrate natural and cultural dimensions in a balanced manner. The Indonesian Charter for *Pusaka Saujana* Preservation (2019) was established to address this need, defining *Pusaka Saujana* as an Indonesian concept of cultural landscape heritage that results from long-term interactions between humans and their environment, continuously influenced and shaped by local cultural values over time (Piagam Pelestarian Pusaka Saujana Indonesia, 2019; Utami, 2023). This concept complements traditional approaches that often perceive heritage as partial objects by affirming heritage as a living and evolving landscape (Jelen, 2022; Li et al., 2024; Salouw & Ikaputra, 2022). Although the framework provides a strong theoretical basis for interdisciplinary studies, its local level implementation still faces considerable challenges (Utami & Adianti, 2024). Furthermore, the lack of integrative studies linking natural and cultural heritage reveals an important gap in Indonesian heritage scholarship.

The Soreang Ancient Volcano Area, located in the Kutawaringin District of Bandung Regency, provides a relevant case study to address this gap. Formed by volcanic activity approximately four million years ago, the area presents distinctive geomorphological features (Bronto et al., 2006; Ikham et al., 2021; Setiawan & Gani, 2020). These geological values render the site significant as a natural laboratory for geotourism and environmental education (Bachtiar, 2023; Jatnika, 2022; Rahman et al., 2024). At the same time, the area is rich in cultural heritage, including *pencak silat* martial arts, *calung* traditional music, and sacred sites still revered by local communities, as documented by the Central Bureau of Statistics of Bandung Regency (BPS Kabupaten Bandung, 2024; Hidayat & Tanudirjo, 2024; Syaifudin et al., 2022). The combination of geological and cultural heritage reinforces the position of the Soreang Ancient Volcano Area as a tangible manifestation of *Pusaka Saujana*.

Nevertheless, despite its significant potential for integrating natural and cultural heritage, previous studies have primarily focused on geological (Bronto et al., 2006; Ikham et al., 2021) and tourism-related aspects (Keputusan Bupati Bandung, 2023), without comprehensively connecting them to the social, cultural, and spiritual dimensions embedded in the landscape. This has resulted in fragmented management practices, where cultural values are often treated as supplementary rather than integral elements of *Pusaka Saujana* (Duhari, 2021; Loekito et al., 2024; Pratiwi & Adishakti, 2024; Putra et al., 2025). Consequently, the potential synergy between geological, cultural, and tourism heritage remains underutilized while also generating risks of value erosion and conflicts of interest between conservation and development (Baitulloh et al., 2025; Darmawan, 2022; Rahardjo, 2013).

This phenomenon highlights a gap between the ideal conceptual framework and the actual implementation in the field. Although sustainable tourism is often proposed as a solution (Hall, 2019; Lane, 2018; Ozili, 2024), its implementation frequently proves ineffective due to a disproportionate focus on economic objectives, with insufficient integration of socio-cultural and ecological dimensions. Moreover, strategic data-driven approaches capable of identifying strengths, weaknesses, opportunities, and threats in *Pusaka Saujana* management remain limited (Hidayat & Tanudirjo, 2024; Mashuri, 2011; Rani et al., 2018). Without comprehensive analysis, existing policy formulations risk being ineffective or even detrimental to the very heritage they intend to protect.

Against this background, this study seeks to bridge both conceptual and practical gaps in *Pusaka Saujana* scholarship in Indonesia through an analysis of the Soreang Ancient Volcano Area. The research focuses on three key objectives. First, to identify

and describe the integrated values of natural and cultural heritage in the area. Second, to analyze the strengths, weaknesses, opportunities, and threats that influence its governance and sustainability. Third, to formulate adaptive strategies that integrate *Pusaka Saujana* principles with the framework of sustainable tourism. Through this interdisciplinary approach, the study aims to enrich academic literature in tourism and heritage studies while contributing to the development of holistic participatory and sustainable heritage management models.

## Methodology

This research employed a qualitative approach with a single case study design (Creswell, 2013; Stake, 2006). The approach was chosen because it enables an in-depth exploration of contemporary phenomena within real contexts, specifically the cultural landscape of *Pusaka Saujana* in the Soreang Ancient Volcano Area. The single case study is also relevant for uncovering the complex interrelations between natural heritage (geology and ecology) and cultural heritage (traditions, spirituality, and local knowledge) that together shape the identity of the area (Lucas et al., 2018; Shrestha & Bhattarai, 2022).

The research was conducted from March to July 2025 in the Soreang Ancient Volcano Area, Sukamulya Village, Kutawaringin District, Bandung Regency, West Java. The location was selected because it represents a heritage landscape that integrates geological values of ancient volcanic remains, distinctive ecology, local cultural traditions, and community spirituality centered on sacred sites. The unit of analysis was the heritage landscape of *Pusaka Saujana* as a whole, encompassing the interconnectedness of natural and cultural dimensions. The research focused on three aspects. First, classification of natural and cultural heritage values. Second, identifying opportunities, challenges, and risks in management. Third, formulation of adaptive strategies aligned with the principles of sustainable tourism.



(Source: Ikham et al., 2021)

**Figure 1.** Location of the Soreang Ancient Volcano Area

Data collection was carried out through three main techniques, namely limited participatory observation, in-depth interviews, and document study. Observation was conducted through repeated site visits to record physical conditions such as geological formations (Mount Singa, Mount Aul, Mount Kaseproke, and Mount Kutawaringin) as well as community activities related to local traditions and sacred sites, and was documented using field notes and photographs. Semi-structured interviews were conducted face-to-face using purposive sampling with the village head, hamlet head, village tourism

manager, and three visitors (Table 1). Each interview lasted approximately 30–60 minutes and focused on heritage values, management challenges, tourism potential, and community expectations. The village head, hamlet head, and village tourism manager were designated as key informants due to their institutional roles and in-depth knowledge of heritage governance, while visitors served as supporting informants to provide experiential perspectives and support data triangulation (Lisani, 2024; Putra et al., 2025). Document study was employed to complement primary data with academic literature, local historical archives, regional government policies, official reports, and mass media. The combination of these three techniques enabled methodological triangulation, which strengthened the validity of findings and provided a solid empirical basis for research analysis (Lazuardina et al., 2025).

**Table 1.** Classification of Research Informants

| No | Informant Category      | Informant Type       |
|----|-------------------------|----------------------|
| 1. | Village Head            | Key Informant        |
| 2. | Hamlet Head             | Key Informant        |
| 3. | Village Tourism Manager | Key Informant        |
| 4. | Visitor 1               | Supporting Informant |
| 5. | Visitor 2               | Supporting Informant |
| 6. | Visitor 3               | Supporting Informant |

Source: Primary data processed by the author (2025)

Data analysis followed the interactive model of Miles, Huberman, and Saldana, which includes three stages. First, data condensation. Second, data display. Third, drawing conclusions (Balahmar, 2025; Hashimov, 2015). Data credibility was ensured through triangulation of sources and methods, by comparing interview results from various stakeholders, verifying them with direct observation, and cross-checking with documentary data. This step reinforced the consistency, credibility, and trustworthiness of the study while ensuring that interpretations were firmly rooted in empirically accountable evidence.

## Results and discussions

### *Classification of Natural and Cultural Heritage Values*

The results of field observations combined with in-depth interviews revealed that the Soreang Ancient Volcano Area can be categorized as a *Pusaka Saujana* site, characterized by the integration of natural, ecological, and cultural dimensions. From a geological perspective, ancient volcanic activity that occurred approximately four million years ago formed a series of distinctive features, including Mount Singa, Mount Aul, Mount Kaseproke, and Mount Kutawaringin (Figure 2). These four formations are not only geomorphological structures that represent long-term natural processes but also serve as symbols of local identity internalized by the community. This was emphasized by the Head of Sukamulya Village, who stated: *"The main potential in our village lies in Mount Singa, Mount Aul, Mount Kaseproke, and Mount Kutawaringin. Those are what outsiders know, and they are our pride,"* stated the Village Head.



(Source: Researcher Documentation, 2025)

**Figure 2.** Landscape of the Soreang Ancient Volcano Area

Beyond geological values, the area also holds ecological significance manifested in traditional farming practices, natural honey bee cultivation, and local food processing such as *peuyeum*. These elements not only sustain household economies but also strengthen the community's attachment to its environment. The Sukamulya Village Tourism Manager highlighted the relevance of these aspects for tourism: *"In addition to the mountains, we also have potential in farming, honey bee cultivation, and traditional culinary products such as peuyeum. If managed well, these can become additional attractions,"* stated Village Tourism Manager.



(Source: Researcher and Community Documentation, 2025)

**Figure 3.** Cultural and Spiritual Heritage Assets: (a) *Pencak Silat* Martial Arts, (b) *Calung* Traditional Music, (c) Sacred Site at Mount Kutawaringin, and (d) Sacred Site at Mount Singa

Alongside natural and ecological aspects, cultural heritage in the area remains preserved through the continuity of *pencak silat* martial arts, *calung* music, and reverence for sacred sites at the peak of Mount Kutawaringin, which is considered a sacred space by the local community (Figure 3). A community leader explained: *"People*

here still practice Sundanese arts such as *pencak silat* and *calung*. In addition, there is a sacred site at the top of Mount Kutawaringin that is still guarded and respected by the community” stated Hamlet Head.

These practices demonstrate that the landscape extends beyond material values, preserving spiritual and symbolic dimensions transmitted across generations. Thus, the classification of heritage values in the Soreang Ancient Volcano Area affirms the close interconnection between geology, ecology, and culture. The area is not merely a physical space with unique natural configurations but also a social and cultural arena that constitutes the basis of collective identity for the local community.

### Identification of Opportunities, Challenges, and Risks in Management

To understand the dynamics of area management, the results of interviews and field observations were analyzed using the SWOT framework (Strengths, Weaknesses, Opportunities, Threats). This analysis enabled a more systematic mapping of the strengths, weaknesses, opportunities, and threats faced by the Soreang Ancient Volcano Area as a *Pusaka Saujana*-based destination. A summary of the analysis is presented in Table 2 below.

**Table 2.** SWOT Analysis of the Soreang Ancient Volcano Area

| No | Aspect        | Description                                                                                                                                                                                                                                                                                                                                                                                                       |
|----|---------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1  | Strengths     | <ol style="list-style-type: none"> <li>1. Unique geological landscape, including Mount Singa, Mount Aul, Mount Kaseproke, and Mount Kutawaringin, is the basis for geotourism.</li> <li>2. Living cultural and spiritual traditions (<i>pencak silat</i>, <i>calung</i>, and sacred sites at the peak of Mount Kutawaringin).</li> <li>3. Support from the village government for tourism development.</li> </ol> |
| 2  | Weaknesses    | <ol style="list-style-type: none"> <li>1. Absence of formal institutions such as community tourism groups (<i>pokdarwis</i>).</li> <li>2. Limited human resource capacity in tourism management and digital promotion.</li> <li>3. Inadequate basic infrastructure, including roads, signage, and sanitation facilities.</li> </ol>                                                                               |
| 3  | Opportunities | <ol style="list-style-type: none"> <li>1. Growing trends in eco adventure and cultural tourism.</li> <li>2. Government village tourism programs.</li> <li>3. Potential integration of local small enterprises, such as honey, <i>peuyeum</i>, and handicrafts, with tourism.</li> </ol>                                                                                                                           |
| 4  | Threats       | <ol style="list-style-type: none"> <li>1. Risk of waste generation and environmental degradation due to increased visitation.</li> <li>2. Commodification of culture that may reduce its original meaning.</li> <li>3. Limited structural support from the regional government.</li> </ol>                                                                                                                        |

Source: Field observations and interviews (2025)

The SWOT analysis in Table 2 shows that the main strengths of the area lie in its unique geological features, namely Mount Singa, Mount Aul, Mount Kaseproke, and Mount Kutawaringin, as well as the continuity of cultural traditions such as *pencak silat*, *calung* music, and sacred sites at the top of Mount Kutawaringin. Social capital in the form of support from the village government further reinforces the position of the area as a *Pusaka Saujana* with distinctive attractiveness. These factors provide a strong foundation for developing nature and culture-based tourism.

Despite its significant potential, the area still faces structural weaknesses that hinder optimal management. Limitations in basic infrastructure, such as road access,

sanitation facilities, a lack of signage, and minimal interpretive media, restrict visitor comfort. This was reinforced by the statement of the village tourism manager, who emphasized poor road conditions and low intensity of digital promotion. Another obstacle is the limited human resource capacity in tourism management and online marketing, exacerbated by the absence of formal institutions such as community tourism groups (*pokdarwis*). These conditions indicate that the primary challenges are not the lack of potential but rather limitations in institutional frameworks and service quality.

On the other hand, the area possesses strategic opportunities due to the rising trend of nature and culture-based tourism, government support through village tourism programs, and potential integration with local small enterprises such as honey, *peuyeum*, and handicrafts. However, these opportunities are overshadowed by serious threats, including environmental degradation, cultural commodification, and weak regional government support for physical infrastructure. One visitor even noted that the absence of information and educational facilities directly reduced the quality of their tourism experience. Therefore, the development opportunities of the area can only be realized if internal weaknesses are addressed and external threats are mitigated through participatory, adaptive, and collaborative governance.



(Source: Researcher Documentation, 2025)

**Figure 4.** Tourism Potential in the Soreang Ancient Volcano Area

### Adaptive Strategies for the Development of Sustainable Tourism

Referring to the results of the SWOT analysis, the development of the Soreang Ancient Volcano Area requires adaptive strategies that emphasize the integration of geological, ecological, cultural, and spiritual dimensions as the distinctive features of *Pusaka Saujana*. This approach not only optimizes the potential of existing assets but also mitigates structural weaknesses and reduces the risks of cultural commodification and environmental degradation. The principle of adaptive management is crucial, as it enables flexibility and continuous learning in responding to local dynamics (Hunter, 1997; Nicolini et al., 2025; Williams, 2011).

**Table 3.** Adaptive Strategies for the Development of Sustainable Tourism in the Soreang Ancient Volcano Area

| No | Strategy | Focus of Strategy                                                                                                                            |
|----|----------|----------------------------------------------------------------------------------------------------------------------------------------------|
| 1  | S-O      | Integrating geotourism, ecotourism, and cultural tourism based on <i>Pusaka Saujana</i> ; utilizing the uniqueness of volcanic landscapes as |

|   |     |                                                                                                                                                                                                                                                                                                                                                                                                                                                |
|---|-----|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
|   |     | destination identity; providing community capacity building in tourism management; and developing local small enterprises such as honey, <i>peuyeum</i> , and handicrafts as part of the heritage value chain.                                                                                                                                                                                                                                 |
| 2 | W–O | Establishing formal institutions such as community tourism groups ( <i>pokdarwis</i> ) to safeguard authenticity of heritage; providing intensive training for local tourism actors to enhance competence; developing digital promotion systems with <i>saujana</i> narratives; and improving environmentally friendly tourism infrastructure through cross-sector partnerships.                                                               |
| 3 | S–T | Leveraging the geomorphological advantages of the area to strengthen destination differentiation while supporting ecological risk mitigation strategies; developing tourism branding narratives based on heritage conservation that integrates nature, culture, and spirituality; and formulating local regulations grounded in cultural values and community consensus to prevent excessive commodification.                                  |
| 4 | W–T | Preparing conservation guidelines and safety protocols through community participation; prioritizing the construction and improvement of basic environmentally friendly infrastructure such as trekking routes, signage, and sanitation facilities as prerequisites for sustainability; and developing heritage interpretation based on geotourism to maintain authenticity while differentiating visitor experiences from other destinations. |

(Source: Field analysis, 2025)

The strategies formulated from the SWOT analysis demonstrate that development of the area requires an integrative and multidimensional approach. The findings show that success is not only determined by the utilization of geological and cultural advantages but also by the existence of local institutions capable of coordinating actors, the capacity of communities in destination management, and regulatory mechanisms that prevent ecological degradation and cultural commodification. Thus, the adaptive strategies developed cannot stand alone but must serve as an operational framework that links heritage assets with the needs of sustainable governance. These findings affirm the empirical basis for formulating gradual implementation processes that align with the principles of sustainable tourism and heritage landscape governance rooted in *Pusaka Saujana*.

## Discussions

The findings demonstrate that the Soreang Ancient Volcano Area can be positioned as *Pusaka Saujana* because it encompasses both natural and cultural dimensions within a single landscape. Ancient volcanic formations such as Mount Singa, Mount Aul, Mount Kaseproke, and Mount Kutawaringin are not only valuable as geotourism assets but also serve as symbols of local identity that have been internalized by the community. The continuity of *pencak silat* martial arts, *calung* music, and the sacred site at the peak of Mount Kutawaringin further affirms that the area is not merely a physical space but also a social and spiritual arena that remains active. These findings are consistent with the Indonesian Charter for the Preservation of *Pusaka Saujana* (2019), which emphasizes the interaction between humans and their environment through the integration of geology, ecology, culture, and spirituality (Rani et al., 2018; Utami, 2023). This perspective reinforces the view of heritage as living heritage that is continuously reproduced through social practices (Dragan et al., 2024; Lin, 2024; Osman & Farahat, 2021).

However, when compared with the framework of cultural landscapes (Rahmi et al., 2012; Salouw & Ikaputra, 2022; Taylor & Lennon, 2011; Zhang & Marzbali, 2024), management practices in the field still tend to position culture as an additional element, exposing a gap between theoretical concepts and practical implementation. Field analysis also reveals both significant opportunities and real risks for the development of the area. In terms of opportunities, the Soreang Ancient Volcano Area aligns with global trends in nature-based tourism and cultural tourism (Donici & Dumitras, 2024; Kim et al., 2015; Satria et al., 2021; Setya et al., 2019). The expressed willingness of local communities to participate in village tourism initiatives indicates potential for the application of Community-Based Tourism, which emphasizes community self-reliance (Giampiccoli & Saayman, 2018; Lamoren et al., 2025; Nair & Hamzah, 2015; Setyaputri et al., 2025).

A comparable case can be found in the Nglanggeran Ancient Volcano in Yogyakarta, which similarly developed a former volcanic landscape into a community-based tourism destination integrating geological heritage, local culture, and village enterprises (Brilliana & Mustofa, 2024; Pramono & Juliana, 2025; Suyatna et al., 2024). Unlike Soreang, Nglanggeran has benefited from stronger institutional consolidation, clearer interpretation systems, and national recognition that enhance its management stability and branding capacity. In comparison, the Soreang Ancient Volcano Area demonstrates comparable geological uniqueness and living cultural practices, yet remains in an earlier stage of institutional development. This contrast highlights that while Soreang possesses similar foundational assets, its sustainable advancement depends on strengthening local governance structures and implementing phased adaptive strategies grounded in *Pusaka Saujana* principles.

Despite these opportunities, structural weaknesses remain significant barriers. The absence of basic infrastructure, limited human resource capacity, weak digital promotion, and the lack of formal institutions such as community tourism groups (pokdarwis) constitute the main challenges. Ecological risks, including trail degradation and waste pollution, highlight the urgency of calculating carrying capacity (Fernández-Villarán et al., 2020). Furthermore, threats of cultural commodification and staged authenticity may erode spiritual meanings and the authenticity of local arts if performances are oriented solely toward tourist satisfaction (Ibrahim et al., 2024; Urry, 2002; Urry & Larsen, 2011). Thus, the potential of the area remains latent and will only transform into real strength if these weaknesses and threats can be systematically mitigated.

At a strategic level, the findings underscore the importance of strengthening local institutions, particularly through the establishment of community tourism groups (pokdarwis), as coordination platforms and guardians of authenticity (Astiana & Sukriadi, 2024; Lazuardina et al., 2025; Raharjo & Wirahayu, 2025). Capacity building for human resources in destination management and digital marketing is also a prerequisite for enabling the area to compete within the modern tourism ecosystem. Improvement of environmentally friendly basic infrastructure, such as road access, trekking routes, educational signage, and sanitation facilities, must be prioritized. In the long term, governance based on the pentahelix model will be highly relevant, as it unites government, community, academia, businesses, and media in a participatory collaboration framework (Auliyani & Haris, 2024; Baitulloh et al., 2025; Iman & Alam, 2024).

The existing strategic framework is then translated into phased strategies that encapsulate the research recommendations. This approach functions as an operational blueprint that concretely bridges the gap between the theoretical concept of *Pusaka Saujana* and the realities of field management. The research formulates strategies into three conceptual phases rooted in *Pusaka Saujana*. These phases are not understood as

sequential physical development but as a transformative process of cultural landscapes that unites natural, ecological, social, and spiritual heritage.

1. Phase of Recognition and Protection of Values

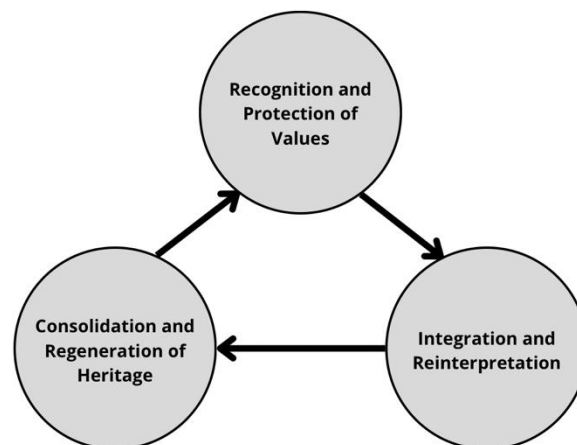
The initial stage focuses on recognition of the area as *Pusaka Saujana*. Key actions include the inventory of ancient geological formations, documentation of cultural traditions, and formulation of conservation guidelines based on local wisdom. The objective is to foster collective awareness that the area is not merely a tourism asset but a heritage of community identity.

2. Phase of Integration and Reinterpretation

Following recognition, the next stage emphasizes the integration of heritage into meaningful tourism experiences. Priorities include developing interpretive trails, educational media grounded in geotourism, and revitalization of rituals and local arts without losing authenticity. In this phase, the landscape is positioned as living heritage actively reproduced through social practices.

3. Phase of Consolidation and Regeneration of Heritage

The final stage focuses on diversifying tourism products that support the local economy while reinforcing intergenerational transmission of heritage values. Geotourism, agritourism, ecotourism, and cultural tourism can be developed within integrated thematic narratives, supported by village enterprises and community-based environmental regulations. Branding the area as a sustainable *Pusaka Saujana* destination becomes a key strategy to ensure the balance between preservation, cultural identity, and community well-being.



(Source: Researcher Analysis, 2025)

**Figure 5.** Adaptive Cyclical Framework for *Pusaka Saujana*-Based Heritage Management

Through this three-phase framework, the adaptive strategies adopted demonstrate that development of the Soreang Ancient Volcano Area cannot be reduced to destination building alone (Hunter, 1997; Nicolini et al., 2025; Williams, 2011). It must also be understood as a cycle of heritage transmission encompassing recognition, integration, and regeneration of values. This approach offers conceptual novelty by positioning *Pusaka Saujana* not merely as an additional element in tourism but as the foundational paradigm guiding the entire process of sustainable planning. Unlike linear models of short, medium, and long-term physical development, the phased strategies proposed emphasize cyclical transmission of values. Thus, *Pusaka Saujana* is positioned at the core

of development, where recognition, integration, and regeneration ensure continuity of cultural identity, ecological sustainability, and community well-being. Heritage is not confined to tourist objects but is understood as living heritage that must be reinforced through social practices and adaptive governance.

Despite offering a comprehensive conceptual framework, this research has limitations that must be acknowledged. Data collected through interviews with the village head, hamlet head, village tourism manager, and three visitors do not fully represent the perspectives of regional government or private sector actors who play important roles in policy and investment. Field observations were also conducted within a limited time period, leaving seasonal dynamics such as traditional rituals or visitor fluctuations only partially captured. Moreover, the research relied primarily on qualitative approaches without incorporating quantitative measures such as ecological carrying capacity analysis or economic valuation of ecosystem services. These limitations open avenues for future research, including longitudinal studies to examine cultural transformations and ecological pressures, as well as mixed-method approaches that integrate quantitative analysis to strengthen the empirical basis of policy formulation. Through such steps, the development of the Soreang Ancient Volcano Area can be directed toward becoming a best practice model for *Pusaka Saujana* management aligned with the principles of sustainable tourism.

## Conclusions

This research confirms that the Soreang Ancient Volcano Area can be categorized as a *Pusaka Saujana* site, as it integrates geological, ecological, cultural, and spiritual values within a single landscape that holds profound ecological and cultural significance. Ancient geological formations, such as Mount Singa, Mount Aul, Mount Kaseproke, and Mount Kutawaringin, combined with the preservation of pencak silat martial arts, calung music, local farming practices, and the sacred site at the peak of Mount Kutawaringin, position the area as more than just a tourist attraction. It functions as a representation of local identity and a socio-economic space for the community. Field analysis reveals that the area's potential remains constrained by institutional weaknesses, inadequate basic infrastructure, limited human resource capacity, as well as risks of ecological degradation, cultural commodification, and weak governance. Nevertheless, development opportunities persist through the growing trends of nature-based and culture-based tourism, supported by village tourism programs, provided that internal challenges and external threats are systematically addressed.

In this context, the study recommends phased implementation strategies rooted in the concept of *Pusaka Saujana*. These strategies emphasize the cycle of value transmission through three phases, namely recognition and protection of values, integration and reinterpretation, and consolidation and regeneration of heritage, with *Pusaka Saujana* placed at the core of destination development. The approach applies principles of adaptive management to ensure governance that is flexible, responsive, and oriented toward continuous learning. At a broader level, management of the area requires a collaborative pentahelix model that involves government, community, academia, business actors, and media. The practical implication of this framework for green tourism lies in promoting environmentally friendly infrastructure, community-based waste management, low-impact tourism activities such as geotourism, agritourism, and cultural tourism, as well as heritage interpretation grounded in local wisdom to maintain ecological balance and cultural authenticity.

By adopting this strategy, the Soreang Ancient Volcano Area can serve as a prototype for *Pusaka Saujana* management based on sustainable and green tourism

principles. Its practices have the potential to be replicated at both regional and national scales while safeguarding ecological balance and cultural preservation. Future research is therefore encouraged to incorporate longitudinal and mixed-method approaches to examine long-term socio-cultural transformation, ecological carrying capacity, and economic impacts of heritage-based tourism, thereby strengthening evidence-based policy formulation and advancing *Pusaka Saujana* as a living heritage model within green tourism discourse.

## References

- Adri, W., Sabri, L. M., & Wahyuddin, Y. (2021). Pembuatan Peta Jalur Evakuasi Bencana Gunung Api dan persebaran Lokasi Shelter menggunakan Metode Network Analyst (Studi Kasus: Gunung Merapi, Boyolali-Magelang). *Jurnal Geodesi Undip Januari*, 10(10), 189–196. <https://doi.org/doi.org/10.14710/jgundip.2021.29693>
- Astiana, R., & Sukriadi, E. H. (2024). Implementasi Standar Usaha Pondok Wisata (Homestay) di Desa Wisata Alam Endah Kabupaten Bandung. *Tourism Scientific Journal*, 10(1), 84–102. <https://doi.org/10.32659/tsj.v10i1.400>
- Auliyani, A., & Haris, R. A. (2024). Pembangunan Pariwisata Melalui Model Pentahelix: Studi Kasus Pasir Putih Kepulauan Kangean. *Public Corner*, 19(2). <https://doi.org/doi.org/10.24929/fisip.v19i2.3882>
- Bachtiar. (2023). *Ngabuburit Menyigi Bumi #15: Gunung Singa Fosil Gunungapi Berumur 4 Juta Tahun*. Bandung: Bergerak. <https://bandungbergerak.id/article/detail/15343/ngabuburit-menyigi-bumi-15-gunung-singa-fosil-gunungapi-berumur-4-juta-tahun>
- Baitulloh, T. G., Endyana, C., Pamungkas, K., & Putra, A. G. I. (2025). Unlocking Potential: Pentahelix Analysis of Stakeholder Roles in the Emerging Tourism Village. *Jurnal Ilmu Sosial Mamangan*, 14(2), 63–77. <https://doi.org/10.22202/mamangan.vxix.xxxx>
- Balahmar, A. R. U. (2025). Strategi Pengembangan Usaha Mikro, Kecil, dan Menengah (UMKM) Kota Delta. *AdBispreneur*, 9(1), 1–12. <https://doi.org/10.24198/adbispreneur.v9i1.50164>
- Bhaskara, G. I. (2017). Gunung Berapi dan Pariwisata: Bermain Dengan Api. *Jurnal Analisis Pariwisata*, 17(1).
- BPS Kabupaten Bandung. (2024). *Kecamatan Kutawaringin Dalam Angka 2024*. <https://bandungkab.bps.go.id/id/publication/2024/09/26/327a67fc66156cd668220650/kecamatan-kutawaringin-dalam-angka-2024.html>
- Brilliana, A., & Mustofa, U. M. (2024). Kebijakan Pengembangan Desa Wisata Nglanggeran dalam Mewujudkan Hak-Hak Masyarakat Lokal. *Reinventing: Jurnal Ilmu Pemerintahan*, 6(2), 213–223. <https://jurnal.fisip.untad.ac.id/index.php/reinventing>
- Bronto, S., Koswara, A., & Lumbanbatu, K. (2006). Stratigrafi gunung api daerah Bandung Selatan, Jawa Barat. *Jurnal Geologi Indonesia*, 1(2), 89–101. <https://doi.org/10.17014/ijog.1.2.89-101>
- Cahyono, M. D. (2012). Vulkano-Historis Kelud: Dinamika Hubungan Manusia-Gunung Api. *Kalpataru*, 21. <https://ejournal.brin.go.id/kalpataru/article/view/2589>
- Creswell, J. W. (2013). *Qualitative Inquiry & Research Design: Choosing Among Five Approaches* (Third Edition). SAGE Publications, Inc.
- Darmawan, F. (2022). Konservasi vs Pariwisata Massal: Konflik Kebijakan dan Tantangan Borobudur sebagai Warisan Budaya Dunia UNESCO. *Jurnal Vokasi Indonesia*, 10(1), 22. <https://doi.org/10.7454/jvi.v10i1.1175>

- Dhamayanti, C. A., Rieta, G. D., & Apsari, M. A. (2023). Potensi Warisan Geologi di Area Gunung Sewu Geopark sebagai Pengembangan Wisata Berbasis Edukasi di Indonesia. *Jurnal Teknik Geologi: Ilmu Pengetahuan Dan Teknologi*, 6(1), 27–37. <https://doi.org/http://dx.doi.org/10.30872/jtgeo.v6i1.12200>
- Donici, D. S., & Dumitras, D. E. (2024). Nature-Based Tourism in National and Natural Parks in Europe: A Systematic Review. *Forests*, 15(4). <https://doi.org/10.3390/f15040588>
- Dragan, A., Crețan, R., Jucu, I. S., & Oancea, O. A. (2024). Rural Landscapes as Cultural Heritage and Identity along a Romanian River. *Heritage*, 7(8), 4354–4373. <https://doi.org/10.3390/heritage7080205>
- Duhari, K. R. (2021). Konsep Pariwisata Berkelanjutan dalam Pelestarian Cagar Budaya. *Jurnal Pariwisata Terapan*, 5(1). <https://doi.org/2580-104X>
- Fakhrudin, Y. A. A., Ahmadi, R., & Ardi, M. (2023). Simbiosis Ekologi Manusia dan Penyelidikan Filosofis (Menelusuri Keseimbangan Berkelanjutan dalam Interaksi Manusia-Lingkungan). *Jurnal Ekologi, Masyarakat Dan Sains*, 4(2), 112–122. <https://doi.org/10.55448/ems>
- Fernández-Villarán, A., Espinosa, N., Abad, M., & Goytia, A. (2020). Model for measuring carrying capacity in inhabited tourism destinations. *Portuguese Economic Journal*, 19(3), 213–241. <https://doi.org/10.1007/s10258-020-00173-5>
- Giampiccoli, A., & Saayman, M. (2018). Community-based tourism development model and community participation. In *African Journal of Hospitality, Tourism and Leisure* (Vol. 7, Number 4). [www.ajhtl.com](http://www.ajhtl.com)
- Hall, C. M. (2019). Constructing sustainable tourism development: The 2030 agenda and the managerial ecology of sustainable tourism. *Journal of Sustainable Tourism*, 27(7), 1044–1060. <https://doi.org/10.1080/09669582.2018.1560456>
- Hashimov, E. (2015). Qualitative Data Analysis: A Methods Sourcebook and The Coding Manual for Qualitative Researchers. *Technical Communication Quarterly*, 24(1), 109–112. <https://doi.org/10.1080/10572252.2015.975966>
- Hidayat, R., & Tanudirjo, D. A. (2024). Persepsi Para Stakeholder tentang Nilai Penting Warisan Budaya Megalitik di Kawasan Lembah Bada. *Jambura History and Culture Journal*, 6(2), 118–145. <https://doi.org/10.37905/jhjc.v6i2.25813>
- Hunter, C. (1997). Sustainable Tourism as an Adaptive Paradigm. *Annals of Tourism Research*, 24(4), 850–867.
- Ibrahim, Y., Maryati, S., & Pratama, M. I. L. (2024). Analisis Faktor Pendukung dan Penghambat Pariwisata dalam Mempengaruhi Kondisi Sosial Ekonomi Masyarakat di Kecamatan Kabila Bone, Kabupaten Bone Bolango, Provinsi Gorontalo. *Jurnal Riset Dan Pengabdian Interdisipliner*, 1(1). <https://doi.org/10.37905/jrpi.v1i1.28889>
- Ikhram, R., Arifin, I., & Sophian, R. I. (2021). Geologi Gunungapi Purba Soreang dan Implikasinya Terhadap Potensi Cebakan Emas. *JGE (Jurnal Geofisika Eksplorasi)*, 7(2), 111–125. <https://doi.org/10.23960/jge.v7i2.140>
- Iman, T. P., & Alam, M. S. (2024). Peran Pentahelix dalam Pengembangan Pariwisata Berbasis Masyarakat di Desa Wisata Bonjeruk, Kabupaten Lombok Tengah. *Jurnal Penelitian Dan Pengkajian Ilmiah*, 1(7), 305–316. <https://doi.org/doi.org/10.62335/cesa0k76>
- Jatnika, G. G. (2022). *Gunung-Gunung di Bandung Raya #39: Gunung Singa Soreang, Pesona Bentang Alam dan Fosil Gunung Api Purba*. Bandung Bergerak. <https://bandungbergerak.id/article/detail/14541/gunung-gunung-di-bandung-raya-39-gunung-singa-soreang-pesona-bentang-alam-dan-fosil-gunung-api-purba>

- Jelen, J. (2022). Mining Heritage and Mining Landscape Krušnohoří/Erzgebirge as a Part of the UNESCO Heritage. *Land*, 11(7). <https://doi.org/10.3390/land11070955>
- Keputusan Bupati Bandung Tentang Penetapan Desa Wisata di Wilayah Kabupaten Bandung, Pub. L. 556/KEP.923-DISBUDPAR/2023, Keputusan Bupati Bandung (2023).
- Kim, H., Lee, S., Uysal, M., Kim, J., & Ahn, K. (2015). Nature-Based Tourism: Motivation and Subjective Well-Being. *Journal of Travel and Tourism Marketing*, 32, S76–S96. <https://doi.org/10.1080/10548408.2014.997958>
- Lamoren, D. S., Ariawan, I. W. A. P., Pellokila, I. R., & Wulon, L. B. (2025). Analysis of Community Participation in the Development of Riangsunge Beach as a Tourist Attraction in Ritaebang Village, East Flores Regency. *International Journal of Green Tourism Research and Applications*, 1(1), 30–38. <https://doi.org/10.31940/ijogtra.v7i1.30-38>
- Lane, B. (2018). Will sustainable tourism research be sustainable in the future? An opinion piece. *Tourism Management Perspectives*, 25, 161–164. <https://doi.org/10.1016/j.tmp.2017.12.001>
- Lazuardina, A., Novianti, E., Baitulloh, T. G., & Delamontano, E. (2025). Mekarlaksana Tourism Village Development Strategy Analysis in Cikancung District, Bandung Regency Using SWOT Analysis. *Tourism Scientific Journal*, 10(2), 217–229. <https://doi.org/10.32659/tsj.v10i2.444>
- Li, X., Zhou, X., Weng, F., Ding, F., Wu, Y., & Yi, Z. (2024). Evolution of cultural landscape heritage layers and value assessment in urban countryside historic districts: the case of Jiufeng Sheshan, Shanghai, China. *Heritage Science*, 12(1). <https://doi.org/10.1186/s40494-024-01204-6>
- Lin, F. C. H. (2024). Crafting theories about living heritage: the postcolonial condition of contemporary Asian architecture and urbanism as an Asian 'display.' *Journal of Asian Architecture and Building Engineering*. <https://doi.org/10.1080/13467581.2024.2412134>
- Lisani, N. (2024). Strategi Storynomics Dalam Pengembangan Daya Tarik Wisata Budaya di Kepulauan Selayar. *Jurnal Ilmu Budaya*, 12(1), 59–70.
- Loekito, C., Soeroso, A., & Widiyanto, N. (2024). Peran wisata pusaka dalam mendorong ekonomi lokal perkotaan Ende Nusa Tenggara Timur. *Jurnal Manajemen Perhotelan Dan Pariwisata*, 1(3). <https://doi.org/https://doi.org/10.23887/jmpp.v7i3.85716>
- Lucas, P., Fleming, J., & Bhosale, J. (2018). The utility of case study as a methodology for work-integrated learning research. *International Journal of Work-Integrated Learning*, 215–222. <https://files.eric.ed.gov/fulltext/EJ1196748.pdf>
- Mashuri. (2011). Konsep Pelestarian Pusaka Saujana di Kawasan Lembah Bada. *Majalah Ilmiah Mektek*, 13(1). <https://www.neliti.com/id/publications/153850/konsep-pelestarian-pusaka-saujana-di-kawasan-lembah-bada>
- Mikhael, T. A., Rogi, O. H., & Siregar, F. O. (2020). Pemetaan Kerentanan Terhadap Bahaya Bencana Vulkanik Gunung Soputan Kabupaten Minahasa Tenggara. *Jurnal Spasial*, 1(1). <https://doi.org/doi.org/10.35793/sp.v7i1.27792>
- Nair, V., & Hamzah, A. (2015). Successful community-based tourism approaches for rural destinations: The Asia Pacific experience. *Worldwide Hospitality and Tourism Themes*, 1(5), 429–439. <https://doi.org/10.1108/WHATT-06-2015-0023>
- Nicolini, E., Mami, A., Giampino, A., Amato, V., & Romano, F. (2025). Adaptive Incremental Approaches to Enhance Tourism Services in Minor Centers: A Case Study on Naro, Italy. *Sustainability (Switzerland)*, 17(1). <https://doi.org/10.3390/su17010338>

- Osman, K. A. A., & Farahat, B. I. (2021). The impact of living heritage approach for sustainable tourism & economics in mount lebanon. *HBRC Journal*, 17(1), 491–517. <https://doi.org/10.1080/16874048.2021.1996062>
- Ozili, P. K. (2024). Theories of Sustainable Development. In *Sustainable Development, Humanities, and Social Sciences for Society 5.0* (pp. 1–12). IGI Global. <https://doi.org/10.4018/979-8-3693-7989-9.ch001>
- Piagam Pelestarian Pusaka Saujana Indonesia, Badan Pelestarian Pusaka Indonesia (2019). <https://bppiindonesianheritagetrust.org/piagam.php>
- Pramono, R., & Juliana, J. (2025). Beyond Tourism: Community Empowerment and Resilience in Rural Indonesia. *Tourism and Hospitality*, 6(4). <https://doi.org/10.3390/tourhosp6040210>
- Prasojo, M. N. B. (2015). Konstruksi Sosial Masyarakat Terhadap Alam Gunung Merapi: Studi Kualitatif tentang Kearifan Lokal yang Berkembang di Desa Tlogolele Kecamatan Selo Kabupaten Boyolali. *Jurnal Analisa Sosiologi*, 4(2), 31–46. <https://doi.org/https://doi.org/10.20961/jas.v4i2.17434>
- Pratiwi, R. A., & Adishakti, L. T. (2024). Peran Pimpinan Daerah dalam Pelestarian dan Pengelolaan Pusaka, Studi Kasus: Kabupaten Lampung Barat. *Jurnal Adat Dan Budaya*, 6(1).
- Pratomo, I. (2006). Klasifikasi gunung api aktif Indonesia, studi kasus dari beberapa letusan gunung api dalam sejarah. *Jurnal Geologi Indonesia*, 1(4), 209–227. <https://doi.org/https://dx.doi.org/10.17014/ijog.vol1no4.20065>
- Putra, A. G. I., Hermanto, B., & Winoto, Y. (2025). Strategi Keberlanjutan Desa Wisata Bandasari melalui Community-Based Tourism dan Pendekatan Sociopreneurship. *Jurnal Altasia*, 7(2), 353–367. <https://doi.org/10.37253/altasia.v7i2.10371>
- Rahardjo, S. (2013). Beberapa Permasalahan Pelestarian Kawasan Cagar Budaya dan Strategi Solusinya. *Jurnal Konservasi Cagar Budaya Borobudur*, 7(2), 4–17. <https://doi.org/doi.org/10.33374/jurnalkonservasicagarbudaya.v7i2.109>
- Raharjo, D., & Wirahayu, Y. A. (2025). Analisis Penerapan Community Based Tourism Pada Wisata Kampung Keramik Dinoyo, Kota Malang. *Altasia Jurnal Pariwisata Indonesia*, 7(1), 121–133. <https://doi.org/10.37253/altasia.v7i1.10051>
- Rahman, H. A., Ahyuni, A., Burhamidar, A., Fadhly, A., Swantry, N., & Adeko, W. (2024). Pengembangan Jalur Geowisata Berbasis Komponen Geologi di Kawasan Geopark Nasional Sawahlunto, Provinsi Sumatera Barat. *Jurnal Geosains Dan Teknologi*, 7(2), 94–110. <https://doi.org/10.14710/jgt.7.2.2024.94-110>
- Rahmi, D. H., Sudibyakto, H. A., Sutikno, H., & Adishakti, L. T. (2012). Pusaka Saujana Borobudur: Perubahan dan Kontinuitasnya (Borobudur Cultural Landscape: Change and Continuity). *Jurnal Manusia Dan Lingkungan*, 19, 85–94.
- Rani, F. P., Kusuma, H. E., & Ardhyanto, A. (2018). Pariwisata Pusaka: Destinasi dan Motivasi Wisata di Pusaka Saujana Imogiri Yogyakarta. *Jurnal Planologi*, 15(2). <http://jurnal.unissula.ac.id/index.php/psa>
- Salouw, E., & Ikaputra. (2022). Etimologi Saujana Sebagai Cultural Landscape. *Jurnal Arsitektur ARCADE*, 6(2). <https://doi.org/https://doi.org/10.31848/arcade.v6i2.907>
- Satria, D. I., Yusra, M., & Hilmi. (2021). Coffee Tourism Development Strategy Based on Local Culture as an Effort to Increase Income During the COVID-19 Pandemic in Aceh Central Regency. *International Journal of Educational Review, Law And Social Sciences (IJERLAS)*, 1(2), 197–206. <https://doi.org/10.54443/ijerlas.v1i2.88>
- Setiawan, I. F., & Gani, R. M. G. (2020). Pemetaan Pintas dan Analisis Geologi Lingkungan, Kecamatan Kutawaringin, Kabupaten Bandung, Provinsi Jawa Barat. *Bulletin of Scientific Contribution: GEOLOGY*, 18(2), 117–124. <http://jurnal.unpad.ac.id/bsc>

- Setya, K. A., Puspita, A. M., & Sofia, M. (2019). Strategies for Developing Nature-based Tourism Destination in the Dieng Plateau as a Sustainable Tourism. *Proceedings of CATEA 2019*.
- Setyaputri, N. A., Rusdarti, R., & Rachmadi, M. F. (2025). Sustainable Tourism Development Strategy for Bakaran Wetan Village, Pati Regency Based on Edutourism: Community Based Tourism (CBT) Approach. *International Journal of Green Tourism Research and Applications*, 1(1), 84–98. <https://doi.org/10.31940/ijogtra.v7i1.84-98>
- Shrestha, P., & Bhattarai, P. (2022). Application of Case Study Methodology in the Exploration of Inclusion in Education. *American Journal of Qualitative Research*, 6(1), 73–84. <https://doi.org/10.29333/ajqr/11461>
- Stake, R. E. (2006). *Multiple Case Study Analysis* (1st Edition). Guilford Publications. <https://www.guilford.com/excerpts/stake.pdf?t=1>
- Suyatna, H., Indroyono, P., Yuda, T. K., & Firdaus, R. S. M. (2024). How Community-based Tourism Improves Community Welfare? A Practical Case Study of 'Governing the Commons' in Rural Nglanggeran, Indonesia. *International Journal of Community and Social Development*, 6(1), 77–96. <https://doi.org/10.1177/25166026241228717>
- Syaifudin, A., Hendarmawan, Harahap, Z., & Novianti, E. (2022). Analysis of the Potential of Mukapayung Village as a Sustainable Tourism Destination Based on Sports Tourism. *Pusaka: Journal of Tourism, Hospitality, Travel and Business Event*, 4, 170–175. <https://doi.org/doi.org/10.33649/pusaka.v4i2.116>
- Taylor, K., & Lennon, J. (2011). Cultural landscapes: A bridge between culture and nature? *International Journal of Heritage Studies*, 17(6), 537–554. <https://doi.org/10.1080/13527258.2011.618246>
- Urry, J. (2002). *The Tourist Gaze*. SAGE Publications. [https://us.sagepub.com/sites/default/files/upm-binaries/9492\\_019292ch1.pdf](https://us.sagepub.com/sites/default/files/upm-binaries/9492_019292ch1.pdf)
- Urry, J., & Larsen, J. (2011). The tourist gaze 3.0. In M. Featherstone (Ed.), *The Tourist Gaze 3.0*. SAGE Publications Ltd. <https://doi.org/10.4135/9781446251904>
- Utami, W. (2023). Saujana Magelang: Kota Pusaka Berbasis Alam. *Jurnal Arsitekta: Jurnal Arsitektur Dan Kota Berkelanjutan*, 5(2), 85–95. <https://doi.org/10.18860/jia.v4i1.3466>
- Utami, W., & Adianti, I. (2024). Pelestarian Kawasan Pusaka Niaga Kota Magelang. *Journal of Architectural Design and Development*, 5(2), 207–218. <https://doi.org/10.37253/jad.v5i2.9829>
- Williams, B. K. (2011). Adaptive management of natural resources-framework and issues. *Journal of Environmental Management*, 92(5), 1346–1353. <https://doi.org/10.1016/j.jenvman.2010.10.041>
- Zhang, C., & Marzbali, M. H. (2024). Mapping Traditional Village Cultural Landscape Research: A Systematic Bibliometric Analysis. In *Forum Geografi* (Vol. 38, Number 3, pp. 379–394). Muhammadiyah University of Surakarta. <https://doi.org/10.23917/forgeo.v38i3.6367>