

Implementation of the TBM Rumah Asa Program as a Form of Creative-Innovative Education Based on Entrepreneurship and Local Wisdom in Yogyakarta City

Rita Nur Wahyuni ¹, Puji Yanti Fauziah ², Siti Aisyah ³, Muhammad Yusuf Al-Fayed ⁴

¹ Universitas Negeri Yogyakarta, Yogyakarta, Indonesia; rita0265fip.2022@student.uny.ac.id

² Universitas Negeri Yogyakarta, Yogyakarta, Indonesia; pujiyanti@uny.ac.id

³ Universitas Negeri Yogyakarta, Yogyakarta, Indonesia; sitiaisyah.2022@student.uny.ac.id

⁴ Universitas Negeri Yogyakarta, Yogyakarta, Indonesia; muhammadyusuf.2022@student.uny.ac.id

Received: 04/06/2023

Revised: 09/08/2023

Accepted: 24/09/2023

Abstract

Implementation of Rumah Asa's TBM (Taman Bacaan Masyarakat) Program is an effort to encourage creative education based on entrepreneurship and local wisdom in Karangakjen Village, Brontokusuman, Yogyakarta City. Through innovative and creative approaches, this program aims to provide wider access to education for the community. The Rumah Asa TBM program combines education and local wisdom as the main foundation. In this program, education focuses on academic aspects and developing creative and entrepreneurial skills that can help students develop their potential holistically. This study uses a descriptive qualitative research method using an in-depth and comprehensive sustainable development perspective (sustainable development). The research instruments used for data collection were field observations, interviews, and documentation. Data were analyzed using Miles and Huberman's interactive model, starting from data collection, reduction, presentation, and conclusion. The results of the study show that by combining approaches to creative education, entrepreneurship, and local wisdom, the Rumah Asa TBM program has the potential to provide sustainable benefits for students and the surrounding community, including (1) Increasing access to experience-based learning; (2) Creative education for deeper understanding and creative problem solving; (3) Skill-based entrepreneurial empowerment; (4) Utilization of local wisdom as a source of knowledge; (5) Literacy-based sustainable community development.

Keywords

Creative-Innovative Education; Entrepreneurship and Local Wisdom; TBM Rumah Asa

Corresponding Author

Rita Nur Wahyuni

Universitas Negeri Yogyakarta, Yogyakarta, Indonesia; rita0265fip.2022@student.uny.ac.id



1. INTRODUCTION

Experience-based learning is an effective strategy for increasing students' knowledge to learn comprehensively. Students are invited to be involved in local life, learn traditional wisdom, and interact with the local community as an authentic means of learning (Amir, 2017). Priyanto et al. (2022) emphasized that the development of educational programs and student activities is directed at being directly involved in the life and activities of the local community. For example, organizing traditional handicraft workshops for students, local art performances, or culinary tours introducing traditional foods and recipes.

Not a few formal and non-formal institutions have developed-based learning programs for experiential learning. Research by Zohrani et al. (2022) reveals that learning using experiential learning models shows very good results that can increase student achievement by 96%. To achieve these goals of course-based learning. This experience is important to be supported by the available potential from formal and non-formal institutions as learning facilities and infrastructure providers.

Likewise, changes in the behavior and interests of today's students toward authentic cultural experiences are closely related to the existence of local wisdom. The current trend is that more and more students are looking for deeper and more authentic experiences by visiting places (Sopannah et al., 2020). They want to be involved in local life, learn traditional wisdom, and interact with local people. This creates a high demand for tourism experiences focusing on local wisdom, such as taking batik classes, playing traditional musical instruments, or trying regional specialties (Amir, 2017). Visitors want to feel the uniqueness and authenticity of local culture, not just look at it from a distance. This phenomenon encourages local people to strengthen and promote their local wisdom as an educational tourist attraction.

Therefore, in addition to educational institutions, non-formal institutions should also be directed to develop their work programs to suit the needs of children, especially in today's era where everything is technology. Access to real education does not touch existing local wisdom, even though awareness of local wisdom must be instilled in children early to build character and maintain social culture. Hasanah's research (2015) shows that increasing awareness is important to preserve local wisdom amidst the challenges of globalization and modernization. The local people realize the importance of preserving their unique cultural heritage and traditional knowledge. They work with government agencies, non-governmental organizations, and local communities to develop programs for preserving local wisdom, such as revitalizing traditional organic farming, medicinal practices, or food processing (Wesnawa, 2022). As Nucahyanti & Affanti (2017) specifically review the novelty and development of local wisdom that the three chains that implementers and those in charge must integrate are termed as *quadro helix*, consisting of the government (government), company (corporate), public (public & community), and strengthened by universities (academic).

However, attention to environmental protection is also increasing. Local people use their local wisdom to build a sustainable development model. They see traditional values as a source of inspiration to create a more balanced and sustainable environment (Hannan, 2020). Cross-sectoral roles are very important to transform the fulfillment of the latest needs. Thus, the function of higher education institutions and other formal education institutions is to collaborate with non-formal institutions in integrating the learning that is carried out.

In line with the problems mentioned above, Karangjajen Village, located in Brontokusuman, Yogyakarta City, is an educative tourist destination rich in local wisdom. Based on the results of interviews with the leadership, commonly known as the President of TBM Rumah Asa, this village has great potential to be developed as a center for creative education based on entrepreneurship and local wisdom. To harness this potential, an interesting concept has emerged known as "Kampung Sains" (Surya, 27/05/2023).

TBM Rumah Asa aims to integrate education, entrepreneurship, and local wisdom to develop Karangkajen village as a sustainable and highly competitive tourist destination. In formal education, it is not uncommon for education in Indonesia to focus on learning in the classroom, emphasizing academic aspects. However, it differs from Rumah Asa, which seeks to broaden its view of education by introducing a more holistic and experience-based approach. Through this approach, visitors can learn directly about local wisdom and culture in Karangkajen Village.

One of the key aspects of Rumah Asa is empowering local communities through entrepreneurship. Before TBM Rumah Asa was founded, Kampung Karangkajen was a batik-making area. Not a few from the local community set up sewing services and the batik industry. However, in terms of production, they still use synthetic materials with waste that isn't easy to process. By teaching entrepreneurial skills to the local community, TBM Rumah Asa was established to boost the local economy and provide new opportunities for residents to actively participate in developing their community with eco-print batik. Apart from not eliminating the original cultural elements of Kampung Karangkajen. The TBM Rumah Asa educational program also introduces natural materials for making batik, namely natural dyes such as leaves, tree branches, flowers, etc.

In addition, TBM Rumah Asa also aims to promote and preserve local wisdom. Through various activities and programs, visitors will be invited to get to know and appreciate local wisdom, such as getting to know the history of Kyai Ahmad Dahlan, the founder of the Muhammadiyah organization, greenhouses, science villages, and typical culinary delights of Karangkajen Village. By strengthening cultural identity and elevating traditional values, Rumah Asa has an important role in maintaining its rich cultural heritage and making it a unique and holistic tourist attraction.

In its approach, creative education is also the main focus of Rumah Asa. Visitors can actively participate in a fun and interactive learning process through workshops, training, art exhibitions, water rocket classes, and event corners. This provides a different learning experience and encourages the development of creativity, critical thinking skills, and social skills that are essential for personal and professional growth. In detail, research by Norhikmah et al. (2022) proves that project-based learning innovations or experiences are well-measured and can provide learning facilities for students by using tools and materials in the surrounding environment. In addition, learning with this system can encourage children's ability to think critically and explore ideas, interests, and creativity, and students are also equipped with skills in solving problems.

Overall, TBM Rumah Asa in Kampung Karangkajen is a concrete manifestation of a creative educational approach based on entrepreneurship and local wisdom. Through this concept, local people can take advantage of their tourism potential and local wisdom, while visitors get a unique and in-depth learning experience that is applicable. Rumah Asa is an important step in promoting sustainable tourism, community empowerment, preservation of local wisdom, and education in Karangkajen Village, Yogyakarta.

The benefits of this research are to conduct studies and explore in depth the implementation of Rumah Asa TBM as a form of creative education based on entrepreneurship and local wisdom in Karangkajen Village. Hopefully, this research can be used as a written contribution to developing creative and innovative Indonesian education quality.

2. METHOD

This study uses a descriptive qualitative research method. The purpose of this study is to find out how the implementation of TBM Rumah Asa is a form of creative education based on entrepreneurship and local wisdom in empowering the people of Kampung Karangkajen and to what extent the impact is generated using a sustainable development perspective (sustainable development) in-depth and comprehensively.

This research was conducted in Kalurahan Brontokusuman, Kemantren Mergangsan, Yogyakarta City. Data collection in this research uses the techniques of purposive sampling. According to Sugiyono (2017: 300), purposive sampling is a sampling technique for data sources with certain considerations. The data source for this research is the President of TBM Rumah Asa, Mr. Indra.

Surya and TBM documents as supporting sources. The TBM leadership is the main source because they are considered the most knowledgeable about the programs implemented at Rumah Asa TBM. The TBM document is a supporting source to find data closely related to the Rumah Asa TBM program.

Data collection was carried out through (1) field observation, namely systematic observation and recording of the elements that appear in object symptoms; (2) interviews, namely conducting conversations about certain issues, and is an oral question and answer process through direct face-to-face meetings, and (3) documentation is records of past events, whether in the form of personal texts, pictures, or monumental works from someone. Document study is an additional part of using observation and interview methods where the sources include documents and records (Gunawan, 2016).

The data validity testing technique in this study is the data credibility test (credibility), which includes (1) the extension of the observations made by the researcher to obtain rapport, namely, the subject's trust in the researcher. Extending this observation means that the relationship between the researcher and the informant is getting closer, more open, and more trusting so that no information is hidden; (2) triangulation means comparing and checking the trustworthiness of the information obtained. The value of the data collection technique with triangulation is to find out whether the data obtained is convergent (extensive/widespread), inconsistent, or contradictory so that the data obtained is more consistent and certain through the triangulation technique. This study uses triangulation of sources and techniques. This is done by comparing the results of observations in the field with data from interviews and documentation, and (3) member check is the process of checking data obtained by researchers from data providers (informants). The purpose of the member check is to determine to what extent the data obtained is provided by the data provider (Sugiyono, 2019).

Data analysis was carried out using Miles and Huberman's interactive model, which started with (1) data collection, namely the technique of observation, interviews, and documentation; (2) data reduction, namely sorting, categorizing, and abstracting from field notes, interviews, and documentation; (3) presentation of data in the form of reflection and presented in text form; and (4) concluding, namely making conclusions with strong or valid evidence. Data analysis is carried out interactively and continues continuously until it is complete and the data reaches a saturation point (Miles & Huberman, 1992).

3. FINDINGS AND DISCUSSIONS

TBM Rumah Asa Program

TBM RUMAH ASA is a non-profit social organization engaged in information literacy campaigns. It was established on April 28, 2008, by husband and wife Indra Surya and Ruby Utami Veralin and addressed at Jl. Karangajen MG 3 886 E, Brontokusuman, Kec. Mergangsan, Yogyakarta City.

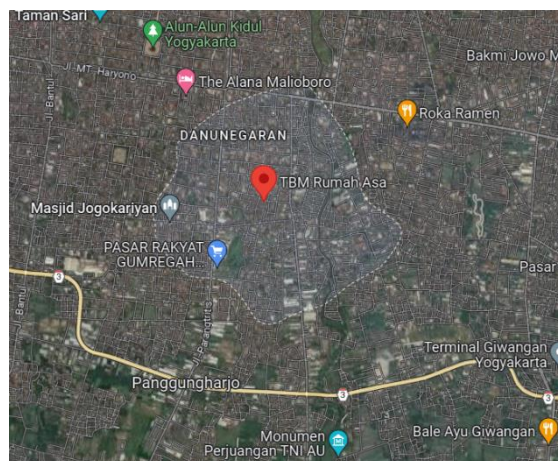


Figure 1. Rumah Asa TBM map

TBM Rumah Asa has an activity program that is carried out according to the community's needs. This was discussed in detail in the research of Muziburrahman et al. (2021) that implementing educational programs tailored to the community's needs can achieve more inclusive and relevant education and empower students to face future challenges well. In addition, it also supports sustainable development and equal distribution of educational opportunities for all children, such as increasing participation, reducing educational disparities, increasing academic achievement, building character, and meeting the workforce's needs.

Based on the interview results, Mr. Indra Surya stated that the empowerment program at TBM Rumah Asa consisted of 3 areas: robotic points, water rockets, and the village saint class (biology class). This activity is held on Sunday in the second week of each month consisting of activities like parenting and life skills. In detail, the program is presented in Table 1.

Table 1. Rumah Asa TBM Activity Program

No	Name	Target	Activity	Time
1	Rumah Asa Mother Training (TIARA)	Housewife	Paring class	Week-2
2	Askura Jelita	Teenage girl	Lifeskill training: knitting, patchwork, cross stitch, flannel, beads, and quilling classes	Week-3
3	Cakruk Hebat	Children	Drawing, coloring, love of reading speeches, love of books speeches, pudding class, beverage class, ice cream pasta, fairy tales, and origami	Conditional
4	Workshop	Head of household	Discussion sharing	every three months

There are activities to reach the housewives Parenting Class, which is routinely carried out every month in the second week. This activity is known as TIARA (Training for Ibunda Rumah Asa). In addition, there are Asakura Jelita activities held in the third week. This activity is intended for studying and training lifeskill young women such as knitting, patchwork, cross stitch, flannel, once, and class quilling. In addition, the Cakruk Hebat activities aimed at children consisted of drawing, coloring, love of reading speeches, love of books orations, pudding classes, beverage classes, ice cream parties, fairy tales, and origami. Especially for the head of the family with a strong vision of carrying a household ark, TBM routinely conducts studies every three months, such as workshops and discussions. The results of the TIARA training were the initiation of a group of mothers who built Rumah Asa in their environment, namely Sindurejen Village and Karanganyar Village.

Apart from that, TBM Rumah Asa also has an angkringan literacy program. This literacy angkringan aims to promote and increase people's interest and understanding of literacy and help increase literacy levels in society. Angkringan literacy is a concept that combines the tradition of an angkringan (a roadside eatery)

with literacy activities, such as reading, writing, and discussing books or certain topics. All of these goals aim to create a society that is more knowledgeable, creative, and cares about its environment. This is by research conducted by Rohim and Rahmawati (2020) proving that literacy activities increase students' interest in reading. The obstacles in carrying out literacy activities in schools include the lack of infrastructure, the methods applied are less varied, and the low discipline of students in the habituation process of literacy activities. The efforts made by the school to overcome these obstacles are by providing socialization regarding literacy activities, adding facilities, and holding competition activities as a means of active student participation.



Figure 2. Angkringan Literacy Documentation

Even though it has been around for a long time, the president of TBM has thought that it is impossible to be forever volunteers or just volunteers without any particular advantage. By the vision and mission of the name Rumah Asa, where ASA stands for Adil Sejahtera, TBM Rumah Asa took the initiative to be independent and creative on May 13, 2012. Then, the world's first Literacy Mukena was born, with the label Mukena Asakura, which stands for "Asa I Reach." At first, it was for children, but it turned out that teenagers and mothers also liked this product, so Asakura Cheap Mukena was born, which already has a brand and is loved by no less than 4,250 people. In smoothing its distribution, Toko Asakura was formed. The average turnover of this shop is between 14-25 million. Volunteers also took part and slowly began to have skills in making beautiful makes. In principle, they make cakes that tell a story using a combination of cotton, rayon and felt. Then, for training programs like decoupage, brooch making, and eco print targeted at children to homemakers.

TBM Rumah Asa has a role to be able to give birth to multi-player effort, which is a social work effect that must be interpreted as part of social enterprise. Empowerment carried out by TBM as Rumah Asa is considered a house of hope because TBM can spearhead a paradigm shift in thinking by prioritizing entrepreneurial independence and productive activities. So that the continuity of the program is maintained through partnerships with universities, formal schools, and local communities because the goal of TBM is directed to be able to improve community commitment towards a great nation.

Innovation of TBM Rumah Asa

The development of the times requires non-formal institutions to continue to innovate. Because education is a means to shape humans into superior individuals who are ready to face the challenges of the times, education must also be ready to respond to all changes in the times itself so that it can be said that innovation in the world of education is a must (Azhar, 2018). This applies to TBM Rumah Asa, which has an interesting program of activities that interest local and national communities. The name of the activity is Eco. J which stands for Ecoprint Jogja. This activity is a kind of batik activity that is carried out using natural materials without using chemicals. The main fabrics used are silk and cotton. The coloring comes from natural dyes such as teak leaves, butterfly pea leaves, ferns, paper flowers, and other plants with unique pigmentations. Generally, some plants wither or have fallen to the ground.



Figure 3. Eco.J TBM Rumah Asa Product Documentation

Various fresh or dry leaves are printed into attractive paintings on a cloth. To produce competitive products with a superior quality called eco print batik. This product has been distributed to foreign countries, and the cloth product has even been used by Indonesian models, which a national television station, international exhibitions, and national and international competitions have broadcasted.

The results of this Ecoprint, which became known as Eco. J is one of the products of Kampung Saint, whose basis is green. The development and empowerment of TBM Rumah Asa is adjusted to the culture of the community so that the community is supportive and enthusiastic about participating in the various activity programs. The program is made by looking at the potential of the residents and their environment by utilizing natural materials and then developing the potential.

Besides being a community reading park, TBM Rumah Asa provides books to support community learning. It has also succeeded in becoming a driving force for the people's economy. Rumah Asa's strategy is to integrate experience with learning simultaneously.

TBM Rumah Asa develops deeper and authentic experiential learning with the following approaches and strategies:

- a. Bringing in guests and resource persons: Inviting resource persons or professionals from various fields to provide insight and direct experience to children or TBM members, for example, inviting writers, scientists, artists, or other experts who can interactively share their knowledge and experiences.
- b. Field activities: Conduct field activities or visits to places relevant to the learning topic. For example, I visited museums, libraries, science centers, Kyai Ahmad Dahlan's grave, and other places that can provide direct experience to students.
- c. Community projects: Encouraging students to be involved in community projects that connect them with the real world and provide practical experience. For example, it involves them in training programs such as eco print, rocket air, book fairs, culinary corners, environmental cleaning, holding social activities, or working with local organizations to solve real societal problems.
- d. Simulation and role-playing: Using simulation or role-playing to deepen understanding and provide direct experience to students. For example, simulating real-life situations or role-playing historical events to understand different perspectives, such as culinary corner activities. This activity invites students to learn how to cook chili sauce and deepen their knowledge of this activity. For example, cooking whole milk should not boil because it will destroy vitamin B12 and folic acid. This learning is packaged in authentic practice to understand students in an applicable way.
- e. Research projects: partner with universities by conducting research projects and internships on student focus. This can involve collecting data, analyzing information, and creatively presenting their findings.
- f. Collaboration with local communities: Involve the surrounding community in learning, involving local figures or partners in learning projects. This will allow students to learn directly from those around them and broaden their understanding of the real world.
- g. Use of technology: Leverage technology, such as video, audio, or online platforms, to provide deeper and authentic learning experiences. For example, video conferencing connects students with experts or mentors in their fields of interest, like the learning activities that TBM Rumah Asa carried out with a

focus on eco-print learning with schools throughout Asia in 2021. This school is working with UGM for the vocational program Summer Course, which is held every summer. Usually, the Summer Course was carried out directly in Indonesia, but at that time, because of the pandemic, the learning was carried out through Zoom meetings.

The approaches above can help Rumah Asa TBM develop deeper and more authentic experiential learning. TBM Rumah Asa also pays attention to the interests and needs of students and actively involves them in the learning process to achieve optimal results. The traditional paradigm of Paulo Freire drives this regarding the lack of superiority of education in Indonesia, which is known as the "banking system" education (banking concept of education). Education should not adhere to a "banking system," meaning that program decisions cannot be determined by simply looking at the subjectivity of educational leaders. Educational programs are determined as solutions to problems that occur by the potential resources of the program's targets (Susanto, 2009).

Thus, based on the data above, it is unsurprising if the tagline Rumah Asa is "READ, EMPOWER TOGETHER." TBM Rumah Asa, since its inception, has had a program that plays a role in helping the community, serving the need for information about science in the form of reading materials and other library materials. Communities can do to access education. Quality and personality education will produce quality and personality human beings. Then, education must be a priority in every development program. At this time, many still think that education can only be obtained through formal (formal school). This assumption is certainly not true because education can be pursued through formal or non-formal education. The following presents the concept of TBM Rumah Asa innovation based on entrepreneurship and local wisdom:

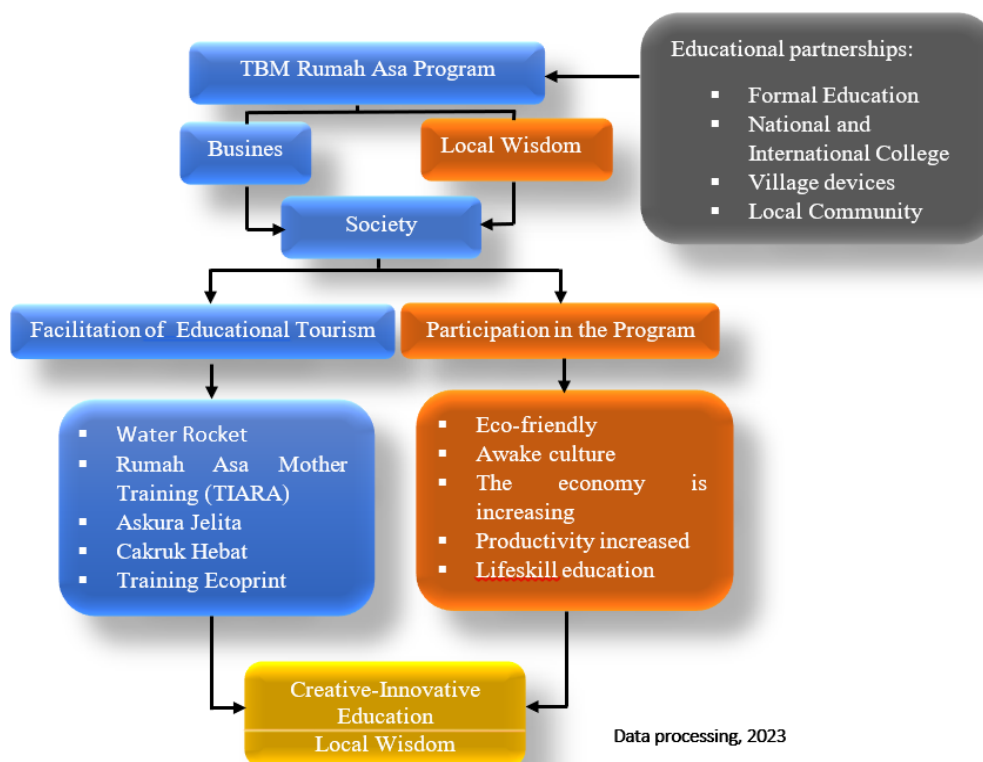


Figure 4. The TBM Rumah Asa innovation concept is based on entrepreneurship and local wisdom

4. CONCLUSION

Implementing the TBM Rumah Asa Program as a form of creative education based on entrepreneurship and local wisdom is an important step in holistically improving education and community development. By combining approaches to creative education, entrepreneurship, and local wisdom, this program has the potential to provide sustainable benefits for students and the surrounding

community:

- a. Increasing access to education: The TBM Rumah Asa program provides access to education to the community as a complement to formal education. This helps increase literacy and knowledge in the community, opening up new opportunities for students to develop their potential, especially in experiential learning.
- b. Creative education: This program prioritizes creative education by providing innovative and engaging learning experiences. Methods such as games, eco-print art, and collaborative activities encourage active engagement of learners, thereby facilitating deeper understanding and creative problem-solving.
- c. Entrepreneurial empowerment: This program integrates the entrepreneurial approach in education by providing relevant knowledge and skills to help students understand the business world and develop an entrepreneurial spirit. This prepares them for future challenges and creates economic opportunities in their local environment.
- d. Utilization of local wisdom: The TBM Rumah Asa program recognizes and utilizes local wisdom as a valuable source of knowledge. Involve local communities in learning to help maintain local culture and traditions while providing students with diverse perspectives.
- e. Sustainable community development: TBM Rumah Asa's program has a long-term impact on community development. By increasing the literacy and skills of students, this program contributes to the economic empowerment of the local community. In addition, through respect for local wisdom, this program helps to maintain cultural identity and increase a sense of togetherness in the community.

Overall, implementing the TBM Rumah Asa Program as a form of creative education based on entrepreneurship and local wisdom has great potential to improve education, empower communities, and strengthen communities holistically. By combining local wisdom with a creative and entrepreneurial approach, this program opens opportunities for students to grow, develop, and contribute positively to the surrounding community.

REFERENCES

- Amir, M. (2017). Creative Economy Policy Based on Leading Craft Industry to Raise Local Wisdom of Tuban Regency. *Journal of Policy Research and Development*. 11 (02). 159-169. DOI:<https://doi.org/10.32781/cakrawala.v11i2.16>
- Azhar, S. (2018). The Urgency of Innovation in the Education System. *Journal of Islamic Education Management*. 2(2). 257-273. Retrieved from: <https://journal.parahikma.ac.id/el-idarah/article/view/254/131>
- Gunawan, I. (2016). *Theory and Practice Qualitative Research Methods*. Jakarta: PT Bumi Aksara.
- Hannan, A., & Rahmawati, F. (2020). Sustainable Pamekasan Regional Tourism Development Strategy through the Ecotourism Concept Based on Local Wisdom. *Journal of Social Science Education and Social Sciences*. 2(1). 97-120. DOI: <https://doi.org/10.19105/ejpis.v1i2.3184>
- Hasanah, L.L.N.E. (2015). Development of Creative Economy Young Entrepreneurs Based on Culture in the Special Region of Yogyakarta. *Journal of Youth Studies*. 4(2). 268- 280. DOI: <https://doi.org/10.22146/studipemudaugm.36812>
- Miles, M.B., & Huberman, A.M. (1992). *Qualitative Data Analysis*. (Translated). University of Indonesia
- Muziburrohman, A., Ratnaningsih, I., Rusdianti, R., Nurlaila, T.S., Irwansyah, F.S. (2021). Development of Community Mindset on the Importance of Education through Education Counseling in Kampung Nangoh. *Proceedings of UIN Sunan Gunung Djati Bandung*, 1 (53). Retrieved from:

<https://proceedings.uinsgd.ac.id/index.php/proceedings>

- Norhikmah, Rizky, N.F., Puspita, D., & Saudah. (2022). Learning Innovation During a Pandemic: Implementation of Project-Based Learning Approach to Imagination Destinations. *Journal of Obsession: Journal of Early Childhood Education*. 6(5). 3901-3910. DOI:10.31004/obsession.v6i5.1886
- Nugroho, M.T. (2019). Culture-Based Creative Industries Opportunities and Challenges in the Industry 4.0 Era. *Providing Industrial Engineering National Conference (IENACO)*, 430-436, 2337-4349.
- Nurcahtanti, D., & Affanti, T.B. (2018). Development of Contemporary Batik Design Based on Regional Potential and Local Wisdom. *Journal of Sociotechnology*. 17 (3). 391-402. TWO:10.5614/sostek.itbj.2018.17.3.7.
- Priyanto, Wardhono, H., Kamariyah, S., Asnawi, A., & Arfani, M. (2022). Development of Community-Based Tourism Omah Tourism and Local Wisdom in Junrejo Village, Batu City. *Syntax Literate: Indonesian Scientific Journal*. 7(9). 18593-18618. DOI:<https://doi.org/10.36418/syntaxliterate.v7i9.9477>
- Rohim, D.C. & Rahmawati, S. (2020). The Role of Literacy in Increasing Students' Interest in Reading in Elementary Schools. *Journal of Educational Studies and Research results*. 6(3). 230-237. DOIs:<https://doi.org/10.26740/jrpd.v6n3.p230-237>
- Sopannah, Bahri, S., & Ghozali, M. (2020). *Local Wisdom-Based Creative Economy*. Surabaya: Scopindo Media Pustaka.
- Sugiyono. (2016). *Quantitative Research Methods, Qualitative and R&D*. Bandung: Alfabeta
- Sugiyono. (2017). *Educational Research Methods Quantitative, Qualitative, and R&D Approaches*. Bandung: Alfabeta.
- Surya, I. 2023. "Eco-J Kampung Karangajen". Personal Interview Results: 27 May 2023. TBM Rumah Asa.
- Susanto. (2009). Awareness Education Paulo Freire. *Journal of Islamic Boarding School Education*. 4 (1). 81-100. Doi: <http://dx.doi.org/10.21111/at-tadib.v4i1.574>
- Syarofi, A.M. (2017). Development of Santri's Entrepreneurial Spirit through Creative Economy in Facing Global Economic Challenges (Study at Bahrul Maghfiroh Islamic Boarding School, Malang City). *Economist: Journal of Economics and Development Studies*. 17(2). 95-104. DOI:<https://doi.org/10.30596/ekonomikawan.v17i2.1793>
- Wesnawa, G.A. (2022). Bali Rural Tourism Development: Potential Integration, Local Wisdom, and Creative Economy. *Journal of Social Sciences and Humanities*. 11(1). 149-160. DOI:<https://doi.org/10.23887/jish.v11i1.44184>
- Yaqin, M.F., Nur, E.M., Solehudin, S., & Budiawan, D. (2022). Analysis of Opportunities and Challenges for the Creative Economy in the Capital City Area of the State of East Kalimantan through Creative Industry Studies. *Proceedings of the Archipelago Scientific Forum, East Kalimantan*, 10, 108-119.
- Zohrani, Rohini, Muspita Z., Abdullah, & Rodiyah H. (2022). Increasing Student Learning Activities and Outcomes through Experience-Based Learning Models (Experiential Learning) in Class II Students. *Golden Age Journal*. 6 (02). 671-677. DOI:<https://doi.org/10.29408/goldenage.v6i02.8661>.