

INVENTARISATION AND IDENTIFICATION OF OLD BUILDING POTENSIAL AS ARCHITECTURAL TOURISM OBJECT AT DESA JAMBLANG CIREBON

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Abstrak - Tulisan ini merupakan uraian tentang hasil kegiatan Pengabdian Kepada Masyarakat (ABDIMAS) yang diselenggarakan oleh Tim ABDIMAS Program Studi Arsitektur Universitas Katolik Parahyangan Bandung bekerjasama dengan STTC Sekolah Tinggi Teknologi Cirebon, Topik ABDIMAS ini berupa inventarisasi dan identifikasi potensi wisata arsitektural bangunan tua di Desa Jamblang Kabupaten Cirebon yang bertujuan untuk menyusun heritage trail sebagai peta wisata arsitektural bangunan tua Desa Jamblang Kabupaten Cirebon. Hasil inventarisasi dan identifikasi bangunan berupa delapan bangunan tua yang potensial untuk dijadikan obyek kunjungan wisata. Tulisan ini lebih jauh menjelaskan kedelapan bangunan tersebut dalam uraian secara arsitektural. Terdapat empat bangunan berfungsi hunian bergaya arsitektur Cina, satu bangunan berupa vihara, dan tiga bangunan tua bergaya Kolonial, dan salah satunya adalah Rumah Letnan Cina.

Kata Kunci: Wisata Arsitektural, Bangunan Tua, Heritage trail

INVENTARISASI DAN IDENTIFIKASI BANGUNAN TUA POTENSIAL SEBAGAI OBYEK WISATA ARSITEKTURAL DI DESA JAMBLANG CIREBON

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Abstract - This article describes the results of Community Service activities (ABDIMAS) organized by the ABDIMAS Team, Architecture Study Program, Parahyangan Catholic University, Bandung, in collaboration with STTC, Cirebon College of Technology. The ABDIMAS topic is an inventory and identification of the architectural tourism potential of old buildings in Jamblang Village, Cirebon Regency, which aims to compile a heritage trail as an architectural tourist map of the old buildings of Jamblang Village Cirebon Regency. The results of the inventory and identification of buildings are eight old buildings that have the potential to be used as tourist attractions. This article further explains these eight buildings in an architectural description. There are four residential buildings in Chinese architectural style, one building in the form of a monastery, and three old buildings in Colonial style, one of which is the Chinese Lieutenant's House.

Keywords: Architectural Tourism; Old Buildings; Heritage Trail

1. INTRODUCTION

The city of Cirebon on the coast of West Java has one of the richest cultures of mixed architectural acculturation that is very interesting. One of them is Jamblang Village, which has the potential to become a Tourism Village. Jamblang Village has a cultural heritage temple building, which has become a religious and cultural pilgrimage destination. Tourism community empowerment has the potential to support sustainable tourism in this region. Sustainable tourism development will refer to 5 (five) targets (Fennel, 1999), namely:

- (1) Building higher understanding and awareness that tourism can contribute significantly to environmental preservation and economic development.
- (2) Increasing balance in development;
- (3) Improving the quality of life for local communities;
- (4) Improving the quality of experience for visitors and tourists; and
- (5) Improving and maintaining environmental sustainability and quality for future generations.

Jamblang Village has a significant history for the history of Cirebon City, but nowadays, it receives little attention. According to local people, the story of Jamblang Village can be stretched back to the 15th century. It is told about Baba Chong An, who lived during the time of Sunan Gunung Jati, when Baba Chong An's daughter, Liong Sie Tin, married a student of Sunan Gunung Jati named Raden Banjar Pantoman. It is also said that the Temple establishment in Jamblang received Sunan Gunung Jati's blessing, while Raden Banjar Pantoman donated the building materials or wood for the Temple. Jamblang Village is one of the oldest Chinatown villages in Cirebon. The Chinese population in this village has lived for a long time; there is even an opinion that the Chinese founded Jamblang Village. This village also comes from the name of a typical Cirebon dish, namely Jamblang rice - which is widely known.

Therefore, Jamblang Village has significant potential to be developed into one of the tourist areas in Cirebon based on strengthening its identity, which refers to local cultural values. There are three criteria for a village to be developed into a tourist village: having superior tourist attractions, institutions, adequate infrastructure, supporting tourist accommodation, and community involvement (Susanto et al., 2019). Tourism Village Development emphasizes the principles of Authenticity, Local Community Traditions, Conservation Attitudes and Values, and Carrying Capacity. As stated in the Charter For Sustainable Tourism World Conference on Sustainable Tourism (1995), quoted by Harofah (2022), sustainable tourism development emphasizes the principles of being economically feasible, environmentally sound, and socially acceptable, and can be applied technologically (Technologically Appropriate). For this reason, the discipline of architecture can play a role in supporting the development of local cultural potential through inventorying and identifying architectural objects of old buildings, which have the potential to be developed as tourist attractions. The partners involved in this activity include the Kendi Pertula Community as Cirebon cultural preservers, BAPEDA Cirebon City, and the Cultural Heritage-based Tourism Village in Yogyakarta as a comparison for architectural tourism development studies.

Some researchs and community services has conducted at Desa Jamblang, among others by Harofah. C. (2022), Haryono (2017), Rusyanti (2012), Susanto (2019), Indrayana

(2019), Susanti (2022), Susanti (2023), Melani (2022), Layaman (2023), Kusbiantoro (2022), Ghozali (2022), Santoso (2023), Rachmadiena (2022), and Mahanani (2023).

2. METHOD OF CONDUCT

This ABDIMAS activity was carried out from January 2022 to November 2022, with the following stages.

(1) Collection of primary and secondary data.

Primary data includes physical data in the form of photography, site surveys, and surrounding conditions, mapping of site boundaries and contours, area



Figure 1 Development of Jamblang Village in the Last 10 Years

size, building construction and material information, in Jamblang village, which has the potential to become a tourist spot. The data is presented in the form of written reports and images. Non-physical data includes historical, socio-cultural background, and urban aspects of Jamblang Village, Cirebon, through literature studies, surveys, meetings with related village officials, and historical experts in Jamblang village.

Urbanity aspect data includes city morphology data in Jamblang Village and its surroundings. Reviewing the history of Jamblang Chinatown is quite tricky because nowadays, Jamblang Chinatown is like a nearly dead settlement; most of the ancient residences are uninhabited and have suffered much damage. Even though the existence of Jamblang Chinatown has long influenced trade activities in this area, there have been few studies regarding the historical reconstruction of this community. Jamblang Chinatown is one of the ancient Chinese settlements in Cirebon; traditions and stories say that this settlement has existed at least since Sunan Gunung Jati came to power. In the 14th to 18th centuries, the economic route via rivers in the Cirebon area was bustling. During Sunan Gunung Jati's leadership, Jamblang Chinatown's economy experienced a golden age. In particular, the trade and agricultural sectors.

The sign that Jamblang Village is a Chinatown area is the existence of the Hok Tek Ceng Sin Temple, which is currently called Vihara Dharma Rakhita. Quoting from the book *Folklore and the Origins of Villages in Cirebon Regency*, published by Barkombudpar in 2006, Rusyanti (2012) stated that the origin of the founder of the Dharma Rakkhita Temple was a trader named Baba Chong-an.

However, this figure is not well known to the Chinese population in Jamblang Chinatown and needs better recorded. The oldest remains that can still be traced are the translations of the inscriptions in Chinese letters written on the two walls of the main building of the Hok Tek Cheng Sin Temple, which were made in 1900. Through the translation of Siem Peng Wan (2005) in Rusyanti (2012), the inscription suggests that this inscription was made by no one knows and can explain clearly when Jamblang Chinatown began to form and when the Temple in Jamblang Chinatown was built. Another relic that can provide a glimpse of life in Jamblang Chinatown is the existence of a Chinese lieutenant's house on Jalan Raya Cirebon-Bandung.



Figure 2 Temple Hok Tek Ceng Sin

Haryono (2017) explained that the lieutenant's house was where the Oey family lived. The owner of the oldest house that could be traced, namely Oey Thiam Seng, was a Chinese lieutenant appointed by the Dutch government to look after the affairs of the Chinese community in the western and northern regions of Cirebon.



Figure 3 Lieutenant's House of Oei Tiam Seng

(2) Data collection on settlement patterns and architectural characteristics of Jamblang Chinatown

The growth of Jamblang Chinatown began along the river route, which was related to trading activities; from this point, the Chinese people settled and formed a community. The settlement pattern in Jamblang Chinatown then developed following a pattern of two channels: the river channel and the Cirebon-Bandung highway. These two accesses divide the Chinatown area into two parts, namely those located north of the road and south of the road. The southern part is the dominant concentration of Jamblang Chinatown settlements, where the Hok Tek Ceng Sin Temple, the Jamblang River, and the market are located. The architecture of Jamblang Chinatown is an acculturation of Chinese architecture, colonial architecture, and local Cirebon architecture. The residential typology is a simple shophouse (ruko). The gable roof shape with flush gable roof walls is the central part, which is still maintained.



Figure 4 Atmosphere of Jamblang Village

The front (facade) of shophouses is generally equipped with wooden planks that can be opened and closed up and down to display merchandise. Jamblang is proof of the harmony and tolerance seen in the architecture in Jamblang Chinatown.



Figure 5 Architectural Typology of Jamblang Chinatown



Figure 6 Some architectural details of Jamblang Chinatown

The typical Chinese roof shape combines parts of the house with local characteristics, giving the impression of "mingling." It can also be seen from the

contents of the inscriptions carved on the walls of the temple. The existence of writing about local events and the designation in one unit as "residents of Jamblang" indicates their openness to things around them that are close to everyday life.

(3) Make proposals regarding the development of educational tourism in the old city: Urban Heritage Trail

The Heritage Trail in a historic city is one tool to promote and preserve the city's urban heritage. Based on the Guidelines on Designing Heritage Trails (National et al. Singapore, 2004). The Heritage Trail is a unique itinerary that takes tourists to learn more about the country's history, culture, architecture, flora, and fauna through visits to historical sites and buildings. Standard components in designing Heritage Trails include a defined route, heritage attractions or stopping points along the route, and brief information about the heritage trail, as well as information or stories about the history of the place. For this reason, an inventory and identification of building objects that have the potential to be included on the Heritage Trail route is carried out.

(4) Designing the Jamblang Heritage Trail

Designing the Jamblang Heritage Trail includes: (1) Determining the route and stopping points along the route. (2) Design and place heritage plaques containing information and brief stories about cultural heritage located along the route

4. DISCUSSION RESULT

Jamblang Heritage Trail. The ABDIMAS team has compiled and selected several old buildings representing Chinese and Colonial architectural styles. Eight old building objects represent Jamblang Chinatown and may still be observed as representations of Chinese and Colonial architectural styles. The eight objects can be observed in the Figure 8. Building No.1 is the Dharma Rakhita Vihara. Buildings No. 2, 3, 4, and 8 are old buildings in the Chinese architectural style. Buildings 5, 6, and 7 are old buildings in Colonial architectural style, whereas building No. 7 is the Chinese Lieutenant's House.



Figure 8 Jamblang Heritage Trail

Buildings with Chinese architecture in Chinatown Jamblang are an acculturation of Chinese architecture, Colonial architecture, and local Cirebon architecture. A high wall, often referred to as a fortress, surrounds the typology of residences with Chinese architecture in Jamblang village, with one main gate on the side of the road facing the road. The residential mass has a simple shape with a *sopi-sopi* with flush gable roof walls. The next object of the visit is a residence resulting from acculturation to colonial architecture, characterized by the use of a fortress wall around its site; the mass of the building is attached to the front of the fort wall facing the road so that the main door can be directly accessed from the road; and the shape of the shield roof. Four Chinatown houses are examples of surviving Chinese architectural buildings with variations in architectural elements.

The variation in the presence of these elements is a solid reference to the efforts that some of the Jamblang village community has made who have been active in the past in constructing buildings not only by imitating knowledge from their place of origin but also with an awareness of responding to the local social and kinship system. The following is a description of the object of visit in the form of a residential building. Detailed explanations for the eight houses that are the objects of this heritage trail are as follows.

Building No. 1. Dharma Rakhita Vihara

The first building as an object of visit is the Hok Tek Ceng Sin Temple or Vihara Dharma Rakhita. It is said that a Chinese citizen named Njoo Kiet Tjit, later known as Ki Buyut Tjigoler, helped Sunan Gunung Jati cut down trees to build the Sang Cipta Rasa Grand Mosque. For his services, he was given a gift in the form of a wooden block from this tree by Sunan Gunung Jati, which was then used as a *wuwungan* for the Hok Tek Cheng Sin Temple, which can still be seen today.

Although perhaps this story is only a form of symbolization of the existence of the Jamblang Temple as an essential and sacred building, it can at least be assumed that this temple was built at the same time as the Great Mosque of Sang Ciptarasa, namely around 1480 AD



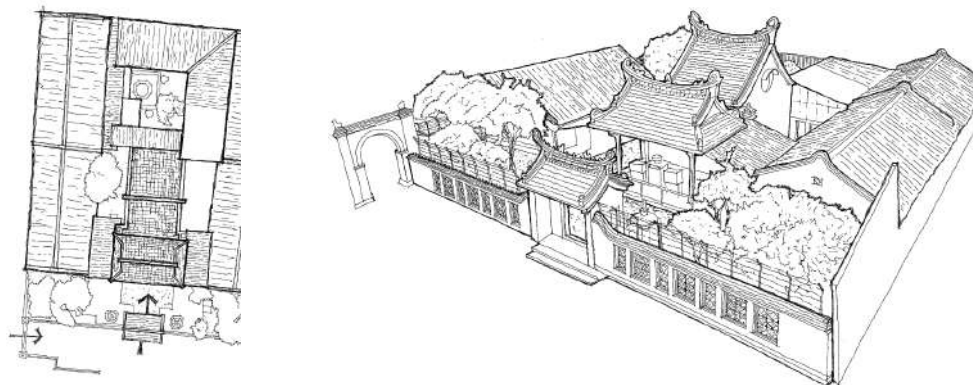
Figure 9 Front view of the Dharma Rakhita Vihara



Figure 10 Stories and Drawings on the Vihara Wall



Figure 11 Teak Wood Wuwungan of Vihara Dharma Rakhita



Figures 12 & 13 Situation Plan and Isometry of the Dharma Rakhita Vihara



Figure 14 Plan and appearance of the Dharma Rakhita Vihara

Building No. 2 Residences and Kiosk in south of the Vihara

This residential building/house is located south of the Dharma Rakhita Vihara, occupying a large courtyard fenced with high walls (often referred to as a fort). It comprises two residential buildings and shops, with the main entrance gate facing the village square. This strategic location is strongly suspected to be the cause of the additional function of the house in the form of a grocery store as a source of income for the family. This is evident in placing the mass of kiosk attached to the fence wall on the side of the road and residential buildings attached to the other side of the wall. At the main gate, the primary access to the residential site, it is clear that using bars is part of the classic security system, which is still a mainstay today. The well and bathroom, with a specific arrangement, are placed separately from the main building some distance behind. Placing the mass of the kiosk building adjacent to the fence wall on the side of the road allows for the placement of specific windows with a horizontal arrangement where the shutters can be opened upwards to shade the opening and downwards while changing their function to become a table for placing merchandise. The shape of the gable roof is made from wooden structures with dou gong shading (a typical Chinese shading construction) with a tile roof covering visible frontally from the direction of the village square.

*Inventarisasi Dan Identifikasi Of Old Building
Potensial As Architectural Tourism Object At Desa Jamblang Cirebon*



Figure 15 Facade View of Building No.2 Residential and Shop Function



Figure 16 Entrance Gate and Door Lock for Building No. 2 Residential Function



Figure 17 *Dou Gong* Shading Construction of Building No.2 Residential Function

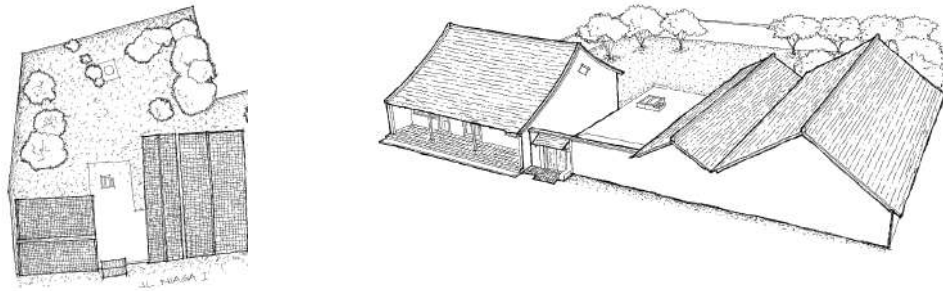


Figure 18 & 19 Situation Plan and Isometry of Building No.2 Residential and Shop Functions

Building No. 3 Residential Functions

This house has a linear shape extending backward, attached to one side of the high wall around the site. It is clear that this building still functions as a residence. The residence can be accessed from the main gate on the front wall via the circulation path to the door inside the residential building, which must first go through the gate on the front wall of the fort. The building's shape is linear and has a gable roof. The well and bathroom are also located at the back of the building.



Figure 20 Front Door and Building No. 3 Residential Functions

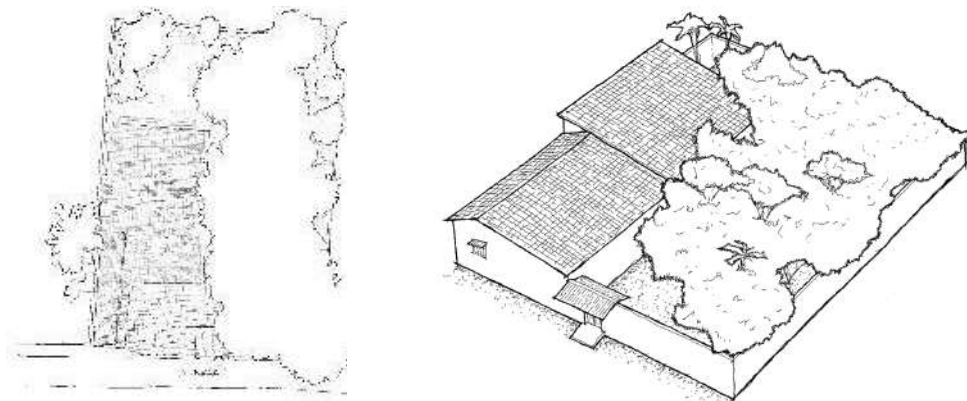


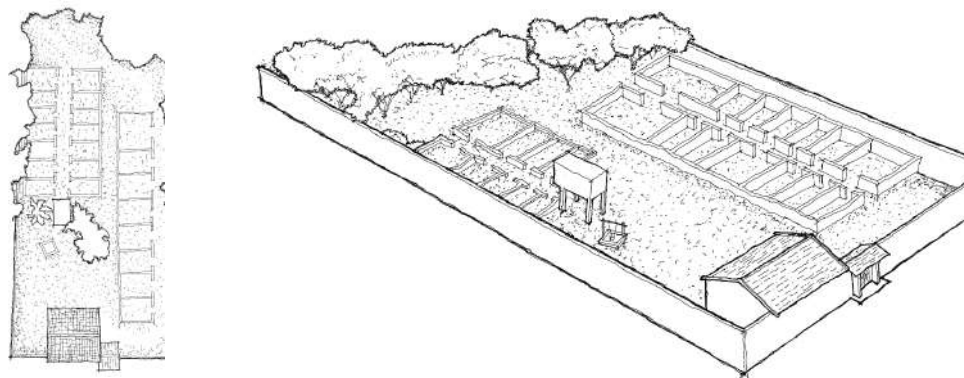
Figure 21 & 22 Situation Plan and Isometry of Building No.3 Residential Function

Building No. 4 Dwellings and Livestock Pens

This house is a relic of the past, which shows that the life of the people of Jamblang village always brings their workspace closer to their specific residence. Near the side of the river, there are incomplete remains of a stable building for keeping livestock, complete with utility equipment in the form of a well, livestock drinking tank, and temporary storage for waste disposal.



Figure 23 Remains of Livestock Pens in Building No.4



Figures 24 and 25 Situation Plan and Isometry of Building No.4 Residential and Livestock Pens

In Jamblang village, three houses with a colonial architectural style were also found. The colonial houses in the Jamblang Chinatown area are exciting to visit. There are three 19th century Colonial-style houses in Jamblang village, namely objects 5, 6, and 7. Colonial architecture at that time was generally adopted by influential groups of people who held certain positions, elite circles, or people closely related to the Dutch people. The three houses in Jamblang Chinatown use the Colonial Land Huis building style. The Colonial Land Huis building style was

adopted from the international Empire Style but adjusted to the tropical climate. Empire-style buildings are generally decorated with classical architectural columns at the front of the house. This characteristic is also found in Colonial-style houses in Jamblang Chinatown. The Colonial Land Huis building also responds to the tropical climate in Indonesia, as seen by the sloping roof and the addition of terraces that protect it from rain.

Building No. 5 Residential Functions

This house uses the Colonial Land Huis architectural style. This house has classic columns at the front by the empire-style building style it adheres to. This house also has two small classic columns made of metal in the middle and has terraces with corrugated iron roof covering material. The uniqueness of this house is the arrangement of doors and windows on the front side, which is not symmetrical like other colonial houses. There is a strong suspicion that the different arrangements are related to efforts to address the homeowner's work-related needs. This condition can explain the origin of the shop house.



Figure 26 Front View of Building No.5 Residential Function



Figures 27 & 28 Situation Plan and Isometry of Building No.5 Residential Function

Building No. 6 Residential Functions

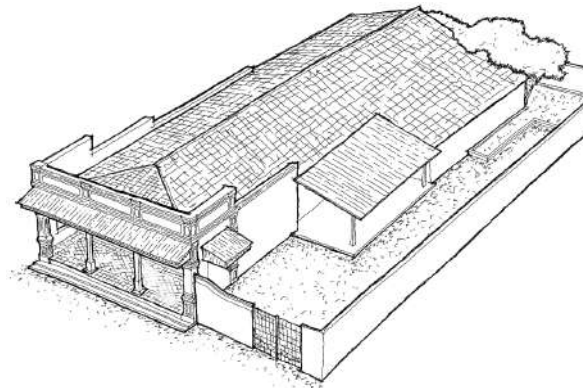
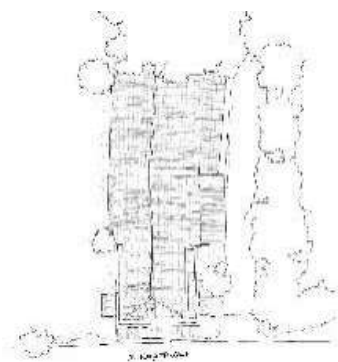
This house is now owned by Mr. Arif's grandfather, the local RW chairman. Like house number 5, this house also shows Land Hui's characteristics, namely: 4 (four) classic columns at the front of the building where the 2 (two) middle columns are made of wood and are smaller than the other 2 (two) columns on the left side-right.

The terraces were widened with corrugated iron roof covering material. The front of the building is arranged symmetrically, with one door in the middle of the front facade and flanked by 2 (two) windows on either side.



Figure 29 Front View of Building No. 6 Residential Function: RW Chairman's Residence

Figure 30 Front View of Building No. 6 Residential Function: RW Chairman's Residence



Figures 31 & 32 Situation Plan and Isometry of Building No.6 Residential Function of the RW Chair's Residence

Building No. 7 Functions of the Chinese Lieutenant's Residence

This house is a Colonial house with the most significant footprint and building. Originally, house number 7 was the residence of a Chinese lieutenant named Oey Thiam Seng, located on the edge of the Daendels highway. This house adopts the Land Huis architectural style, which was popular in the 19th century. This house consists of 3 (three) building masses, which are placed according to the hierarchy of power and life of a lieutenant official at that time. The mass of the main building is equipped with classic brick columns combined with wooden columns as support for terraces that widen with a variety of roof covering materials.



Figure 33 Facade View of Building No. 7
Functions of the Chinese Lieutenant's Residence

On the side of the mass that faces the road, you can see a row of three entrances arranged symmetrically on the facade of the building.

It also shows that the house's owner was an essential person in the colonial government structure as the administrator of the Chinese community in the western and northern regions of Cirebon. In the inscription on the wall of Vihara

Dharma Rakhita, the name Oey Thiam Seng is said to be a lieutenant appointed in 1866 AD. The position of Chinese lieutenant was passed down from generation to generation to his children.

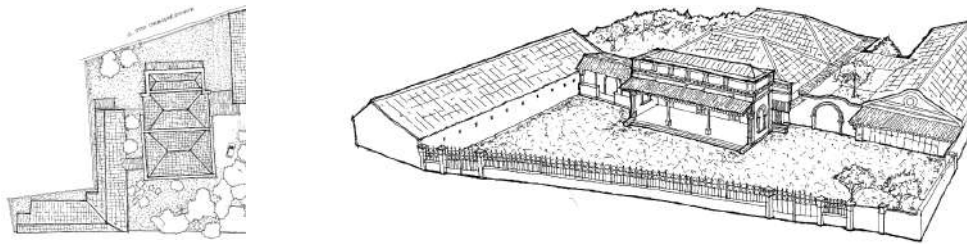


Figure 34 & 35 Situation Plan and Isometry of Building No.7 Residential Function
Lieutenant's Residence

The downfall of the Oey family began when Oey Tiam Seng's son, Oey Jat Bie, died. The lousy economy after World War I made his family business go bankrupt, and his successor resigned from his lieutenant position so that in the end, the house with the mansion typology was sold (Haryono 2017; Siem Peng Wan 2005).

Building No. 8 Functions of Shophouse-Type Residential

This house is located on the edge of a major road and has a central courtyard surrounded by many buildings on four sides. A garden in the middle is a typological characteristic of Chinese houses. It is located on the side of the main road, allowing it to be used as a shophouse.

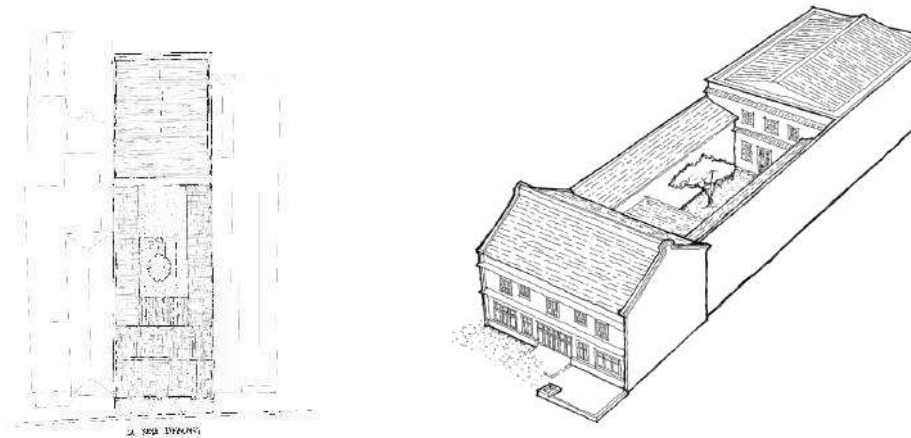


Figure 36 & 37 Situation Plan and Isometry of Building No.8 Residential Function Type Shophouse



Figure 38 Front View of Building No.8 Residential Function Shophouse Type

5. CONCLUSION

An inventory and identification of old buildings in Jamblang village that have the potential to become architectural tourism objects has been carried out. This can become a tourist asset for Jamblang Village, which can help local communities develop tourism activities in Jamblang Village. Heritage trails can be used by local people, especially tourist guides, as written guides that are expected to be sustainable.

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