

The Behavior of Pottery Craftsmen in Developing Superior Products

(Study of Community Social Behavior in Kebur Village, West Merapi Subdistrict, Lahat Regency, South Sumatra Province)

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ABSTRACT

This research aims to analyze the behavior of pottery craftsmen in Kebur Village, West Merapi District, Lahat Regency, South Sumatra Province in developing superior products and analyze the driving factors and inhibiting factors in the efforts of pottery craftsmen in Kebur Village, West Merapi District, Lahat Regency, South Sumatra Province in developing superior products. In this research, researchers used qualitative research with descriptive methods. Researchers use several stages, namely activities in data analysis including: Data Condensation, Data Display and Conclusion Drawing/Verifications. The results of data analysis show that the behavior of pottery craftsmen in Kebur Village is influenced by tacit knowledge passed down from generation to generation from their ancestors. Apart from that, explicit knowledge also plays an important role in developing superior products, providing a positive social impact on the surrounding community. Driving factors in developing superior products include the availability of natural resources in the form of clay, human resources, as well as facilitation from PT. MAS and Lahat Regency Industry and Trade Service. However, there are several inhibiting factors such as the absence of cadre formation, lack of funds and equipment, and lack of attention and facilitation from related parties.

Key Words: Behavior of Pottery Craftsmen, Inhibiting factors, Qualitative research, Superior Products.

1. INTRODUCTION

Lahat Regency is a district in Indonesia which is famous for having hundreds of beautiful natural attractions, such as waterfalls, Serelo Hill, Elephant School and thousands of megalithic sites, which are spread across several sub-districts, in the form of dolmens, menhirs, statues, stone mortars, stone mortars, graves. stones to stone chambers/houses, the discoveries of which continue to increase to this day.



Figure 1. Kebur Village Pottery Products

The pottery craft in Lahat Regency is thought to have existed since prehistoric times. This can be seen from the discovery of a number of ancient historical relics found in several areas in Lahat Regency, which were discovered by a team from the South Sumatra Archaeological Center, with discoveries at several archaeological sites as well as ancient relics that are still scattered in the homes of local residents.

Kebur Village is one of the villages in West Merapi District, which is the only village in Lahat Regency that has a household pottery craft center. The pottery craftsmen in Kebur Village, West Merapi District have been around since time immemorial, whose learning process has been passed down from generation to generation from their ancestors and is made in a simple way.



Figure 2. Kebur Village Pottery Craftsmen

Almost all residents in Kebur Village are pottery craftsmen and the pottery crafts are brought by boat to the pier downstream of the village called "Ribang Gayau", to be sold to people from other villages and the surrounding area, but often as time goes by, it decreases. people who are pottery craftsmen in the village and currently there are only a few people who have inherited this skill and it is almost extinct, due to the development of time and technology and there is no longer any cadre for the next generation regarding the activity of making pottery.

In the process of making this pottery, there is almost no environmental impact on the surrounding community, because the furnace used for the pottery firing process is also carried out in the ground and its function is only to heat the pottery. So the smoke pollution caused to the community around the location is almost non-existent. However, the socio-economic impact can be seen in the surrounding community, with the production of flower pots from pottery, including many people in the village who sell flowers and other ornamental plants and there are also those who sell land that has been processed for media. plant these flowers. Even small and medium enterprises (UKM) for housewives in the village can run, by producing handicrafts from "Makrame" rope as accessories for hanging the earthenware pots to make them look more beautiful.

In this case, research on the social behavior of the community of superior product craftsmen in developing a pottery business is not only on a small-scale project or business, but can also be carried out on large-scale projects or businesses as well, including the pottery craftsmen's business in Kebur Village. West Merapi District. Because indirectly it can have different impacts, the impact that this behavior can have on this business can be seen economically and can also have a social impact.

If the efforts of the pottery crafts community in developing this superior product business can be increased, it will certainly have a significant impact in the economic sector, which will of course be very beneficial for the country and society. This can also have a social impact, so not only will the community around the project or business benefit, but it can also have an impact on the business's finances.

On the other hand, the behavior of the pottery crafts community in their efforts to develop superior products in Kebur Village, West Merapi District also requires a concept, which is a tool designed to realize the results of new findings or new businesses, in the form of development of businesses. existing efforts, both objectively based on assessments and supported by complete data so as to guarantee their validity, and reviewed and discussed by experts who already have competence for the purposes of the research.

Based on analytical observations regarding the behavior of the pottery crafts community in their efforts to develop superior products in Kebur Village, West Merapi District, Lahat Regency, South Sumatra Province, it can be shown that: 1) In Lahat Regency, the phenomenon shows that there are fewer pottery craftsmen in the area and only There is one village that still produces it, namely Kebur Village, West Merapi District. 2) There are still encouraging and inhibiting factors in the efforts of pottery craftsmen to develop superior products in Kebur Village, West Merapi District, Lahat Regency, South Sumatra Province.

There are hopes for changing the social behavior of the pottery crafts community in developing superior products in Kebur Village, West Merapi District, Lahat Regency. are as follows: 1) Increasing the number of pottery craftsmen and being able to develop superior products in Kebur Village, West Merapi District, Lahat Regency, South Sumatra Province. 2) There are solution actions from related parties as actions in dealing with the driving and inhibiting factors in the efforts of pottery craftsmen to develop superior products in Kebur Village, West Merapi District, Lahat Regency, South Sumatra Province.

This research is very important to carry out in the lives of the people in Lahat Regency, with the aim of examining the sustainability of the preservation of pottery craft production which has been carried out for generations in Lahat Regency, by utilizing natural resources and human resources in Lahat Regency. Because with this research, it is hoped that the socio-economic problems of society and the impacts they have in Lahat Regency can be resolved by increasing small and medium enterprises (UKM) in the lives of people in Lahat Regency.

2. LITERATURE REVIEW

2.1. Social Behavior Theory

In studying the social behavior of the community, we must be able to understand more deeply the daily activities of the members of the community and it would be even better if we could understand the factors that support and hinder the physical and psychological aspects of the members of the community carefully. Social life in society in Lahat Regency is a pluralistic life, because the population living in Lahat Regency is diverse, based on differences in terms of race or ethnicity, as well as the economic level of the community, knowledge and level of education.

The impact of processing agricultural products such as coal can make a huge contribution to changing social dynamics in the lives of people in Lahat Regency, both in terms of economics and community behavior, as well as for the pottery craftsmen in Kebur Village, they are facilitated by PT. MAS in fulfilling the basic clay material for making pottery which is taken from coal mining scraps. This is in accordance with the theory put forward by Sunyoto (2014: 325) which states that "The social impact of a project or investment on society includes 1). Changes in public health. 2). Changes in societal culture. 3). Demographic changes."

2.2. Cultural Theory

The pottery craft in Lahat Regency is thought to have existed since prehistoric times. This can be seen from the existence of a number of ancient historical relics found in several areas in Lahat Regency, which were discovered by a team from the South Sumatra Archaeological Center, with the discovery of several archaeological sites and ancient relics that are still scattered in the homes of local residents. Like the theory put forward by Koentjaraningrat in Herlina (2017: 64) which states that "The concept of culture in a very broad sense is the totality of human thoughts, works and results that are not rooted in instinct, which therefore can only be initiated by humans after a learning process".

Kebur Village is one of the villages in West Merapi District, which is the only village in Lahat Regency that has a household pottery craft center. The pottery craftsmen in Kebur Village, West Merapi District have been around since time immemorial, whose learning process has been passed down from generation to generation from their ancestors and is made in a simple way. Like the theory put forward by Hanafie (2016: 32) which states that "Culture is the total knowledge of humans as social creatures which is used to understand and interpret the environment and their experiences, as well as being the basis for their behavior".

2.3. Community Empowerment Theory

The concept of empowerment is basically the transfer of power through strengthening social capital in community groups, to make them more productive and avoid less productive habits. On the other hand, community empowerment also includes the concept of economic development which contains social values. This concept reflects a way of development that is people-centered, participatory, empowering and sustainable. When viewed etymologically, empowerment comes from the basic word "power" which can be interpreted as strength or ability. And starting from this understanding, "empowerment" can also be interpreted as a process towards being empowered or a process to obtain power or strength or ability and/or a process in providing power or strength or ability from parties who have power to parties who have power. lacking or powerless. As stated by Sumodiningrat in Sulistiani (2004: 78-79) states that:

Empowerment is actually a term that is unique to Indonesia rather than the West. In the west the term is translated as empowerment and the term is correct but not precise. What we mean by empowerment is giving "power" rather than "power" rather than "empowerment" itself. Perhaps the most appropriate term is "energize" or say giving "energy". Empowerment is giving energy so that the person concerned is able to move independently.

2.4. Human Resources Theory

In this era, technology dominates information which is used as part of the infrastructure that can be a mainstay for business people or businesses. Socioeconomics will be based more on science, no longer just traditional land or machines. Economic assets are not only physical, such as buildings, machines and other work tools, but more intellectual, such as market demand, work partners, company image, brand image, patent rights, product quality, special expertise and enforcement. vision of the business.

This also applies to the pottery craft business in Kebur Village, West Merapi District, Lahat Regency, South Sumatra Province, so that human resources are required to always actively develop their abilities, study and work hard so that they can increase their potential. This is in line with the opinion expressed by Sutrisno (2013: 4) who states that "Human resources are a source of strength that comes from people who can be utilized by organizations".

2.5. Organization Theory

Around us, there are many organizations. These organizations are small and large, whether they are government owned, private or non-governmental organizations. The pottery craftsman's business in Kebur Village, West Merapi District, Lahat Regency, South Sumatra Province, is a business or enterprise of the community which also has an organizational structure. This is in line with the theory put forward by Robbins and Judge in Sunyoto (2014: 194) which states that "An organization is a social unit consisting of two or more people, coordinated consciously and functioning on a relatively continuous basis to achieve one or a series of goals".

2.6. Business Feasibility Theory

A business venture is a planned activity that requires a number of financing and other factors to support its performance. Due to uncertain circumstances, considerations are needed before starting the business which can be obtained from studying the feasibility aspects of the business before running it. This is in accordance with the theory put forward by Sunyoto (2014: 2) which states that: The behavior of the community of superior product craftsmen in developing the pottery business is research that concerns various aspects including legal aspects, financial aspects, socio-economic and cultural aspects, market aspects. and marketing, consumer behavior aspects, technical and technological aspects, human resources and organizational aspects, all of which are used as the basis for feasibility study research and the results are used to make decisions about whether a project or business can be carried out or postponed and even not carried out.

3. RESEARCH METHODS

In this research, researchers used qualitative research with descriptive methods. Qualitative research was chosen from the point of view that this research can produce descriptive data, in the form of written and oral data from the selected sample informants.

The focus in this research is as follows:

- 1) Social Behavior of Pottery Craftsmen in Developing Superior Products in Kebur Village, West Merapi District, Lahat Regency, South Sumatra Province

Table 1. Dimensions and Categories of Pottery Craftsman Behavior

| No | Dimensions | Category |
|----|--|--|
| 1. | <i>Tacid Knowledge</i> (Experience, Belief, Idealism, Emotion) | 1. Socialization (Socialization) |
| 2 | <i>Explicit Knowledge</i> (Theory Spread Through Several Media) | 1. Externalization (Externalization) 2. Combination 3. Internalization (Internalization) |

Source: Knowledge Development According to SECI Model, Nonaka and Takeuchi

- 2) Driving factors and inhibiting factors on the social behavior of pottery craftsmen in Kebur Village, West Merapi District, Lahat Regency, South Sumatra Province in Developing Superior Products

Table 2. Dimensions and Categories of Encouraging Factors and Inhibiting Factors

| No | Dimensions | Category |
|----|-----------------|----------------------------|
| a. | Driving factors | 1. Internal 2. External |
| b. | Obstacle factor | 1. Internal 2. External |

Source: Knowledge Development According to SECI Model, Nonaka and Takeuchi

For more details regarding the identity of the sample informants taken in the research, it can be seen in the table below:

Table 3. Research Informant Data

| No | Location | Position | Amount |
|-------|--|---|-----------|
| 1. | Kebur Village District. West Merapi, Lahat Regency | Head of Kebur Village | 1 person |
| | | Craftsman | 1 person |
| | | Public figure | 1 person |
| 2 | Policy Holders | Head of West Merapi District | 1 person |
| 3 | Cross Sector | - Lahat Regency Industry and Trade Service | 1 person |
| | | - Lahat Regency Culture and Tourism Department | 1 person |
| | | - Lahat Regency Community and Village Empowerment Service | 1 person |
| 4. | Private | PT. MAS | 1 person |
| 5 | Customer | - | 1 person |
| 6 | Stock Shop | - | 1 person |
| Total | | | 10 People |

Source : Data processed in 2022.

In this research, analysis was carried out throughout the research. Qualitative research data includes statements and nonverbal actions that can be recorded through sentence descriptions which are analyzed according to the grouping of dimensions and categories until they match what is desired. According to Miles, Huberman and Saldana (2014: 33) who state that "In qualitative data analysis there are three streams of activities that occur simultaneously, namely data condensation, data presentation (Data Display) and drawing conclusions (Conclusions Drawing)". Likewise, in analyzing the results of the data that researchers obtained in the field regarding the implementation of pottery making activities, researchers used several stages, namely activities in data analysis including: Data Condensation, Data Display and Conclusion Drawing/Verifications.

4. DISCUSSION

4.1. Social Behavior of Pottery Craftsmen in Developing Superior Products in Kebur Village, West Merapi District, Lahat Regency, South Sumatra Province

a. Tacid Knowledge(Experience, Belief, Idealism, Emotion)

Based on the dimensional conclusions from the results of data collection regarding Tacid Knowledge (Experience, Belief, Idealism, Emotions) in "Social Behavior of Pottery Craftsmen in Developing Superior Products in Kebur Village, West Merapi District, Lahat Regency, South Sumatra Province", the dimensional conclusions were obtained, namely Technical expertise in making pottery in Kebur Village has been passed down from generation to generation from their ancestors.

The pottery craft in Lahat Regency is thought to have existed since prehistoric times. This can be seen from the existence of a number of ancient historical relics found in several areas in Lahat Regency, which were discovered

by a team from the South Sumatra Archaeological Center, with the discovery of several archaeological sites and ancient relics that are still scattered in the homes of local residents. Like the theory put forward by Koentjaraningrat in Herlina (2017: 64) which states that "The concept of culture in a very broad sense is the totality of human thoughts, works and results that are not rooted in instinct, which therefore can only be initiated by humans after a learning process".

Kebur Village is one of the villages in West Merapi District, which is the only village in Lahat Regency that has a household pottery craft center. The pottery craftsmen in Kebur Village, West Merapi District have been around since time immemorial, whose learning process has been passed down from generation to generation from their ancestors and is made in a simple way. Like the theory put forward by Hanafie (2016: 32) which states that "Culture is the total knowledge of humans as social creatures which is used to understand and interpret the environment and their experiences, as well as being the basis for their behavior".

The different interests of society are the basis for the emergence of different individual behavior. This is driven by the desire to fulfill all his interests. If he succeeds, he will feel satisfied, but if he doesn't succeed, it will cause problems for himself and the people around him. As stated by Hanafie (2016: 28) states that "Human behavior is determined by the four powers that humans have, namely reason, feelings and emotions, will and fantasy. Although in general human differences are determined by two factors, namely nature and environment.

Likewise, in running this pottery craft business, the people in Kebur Village, West Merapi District, Lahat Regency, South Sumatra Province formed this business because of the need to fulfill their living needs. Finally, they get satisfaction when their products can be enjoyed by other people and earn income from their hard work. As the theory put forward by Young in Amirulkamar (2017: 36) states that "Social interaction is the key to all social life because without social interaction it would not be possible to live together. This interaction occurs when they communicate, work together to achieve something. common goals, holding competition, disputes and so on".

Human resources who are able to master technology quickly and can adopt it well are really needed, so that businesses can run well too. As is the case in the pottery craft business in Kebur Village, West Merapi District, Lahat Regency, South Sumatra Province, with the increasing need for flower pots in the community, this is a point of opportunity to create design innovations from pottery in the form of flower pots, so that they can have higher aesthetics in the eyes of market consumers. And this must also be supported by human resources who are reliable in responding to it, because it is in accordance with the opinion of Bangun (2012: 112) which states that "Human resources are people who work within an organization or are often called workforce, workers or employees".

So that a business can compete and continue to survive in the conditions of the outside world, human resources in the business must be ready to face the challenges and changes that occur around it, as well as in business pottery crafts in Kebur Village, West Merapi District, Lahat Regency, South Sumatra Province. Members of these business ventures must look at superior opportunities in the market, such as flower pots which are currently widespread in the lives of our society. The above conditions are in accordance with theory stated by Faida (2019: 25) who stated that "Human resource competency has been learned from generation to generation in an organization affects the organization as a whole".

Based on the discussion about the dimensions of tacit knowledge (Experience, Belief, Idealism, Emotion) above, the following findings were formulated:

Finding 1: Technical expertise in making pottery in Kebur Village has been passed down from generation to generation from their ancestors.

Based on finding 1, we obtain the following formulation of proposition 1:

Proposition 1: The behavior of pottery craftsmen in Kebur Village, West Merapi District, Lahat Regency, South Sumatra Province in developing superior products is influenced by tacit knowledge (Experience, Belief, Idealism, Emotions) obtained from generation to generation from their ancestors.

b. Explicit Knowledge (Theory Spread Through Several Media)

Based on the dimensional conclusions of data collection regarding explicit knowledge (a theory disseminated through several media), it was found that pottery craftsmen in Kebur Village improved the quality and design of their superior products by learning from books, magazines and YouTube and attending entrepreneurship training,

so that they could apply it to their existing businesses. Ultimately it can have a good social impact on the surrounding community.

Stratified social groups consist of social groups formed from individuals from certain backgrounds. Each member of society who has transitioned will show patterns and developments that are influenced by specific symptoms and problems. This is related to socio-economics, geographic location and politics. In the pottery craft business in Kebur Village, West Merapi District, Lahat Regency, South Sumatra Province, a social group has been formed, based on a shared vision to improve their socio-economic life. This is in accordance with the theory put forward by Hanafie (2016: 149) which states that "A social group is a collection of people who have a shared awareness of membership and interact with each other. Group is created by society. Groups can also influence the behavior of their members."

Development in a society can be seen from changes in livelihoods, from traditional to modern, increasing their education and knowledge, so that they can broaden their insight and new horizons. With the enthusiasm of the members of the pottery craft business in Kebur Village, West Merapi District, Lahat Regency, South Sumatra Province, in increasing their knowledge and skills regarding making pottery crafts, through studying with pottery experts in Yogyakarta, this means that there is a desire for them to live a more advanced life. Again. This is in accordance with the opinion of Hanafie (2016: 169) who states that "Modernization refers to a process of a series of efforts to achieve or create values (physical, material and social) that are universal, rational and functional in nature."

With the existence of mass media among the community, especially the influence of social media, it can be an opportunity for marketing the pottery craft business in Kebur Village, West Merapi District, Lahat Regency. Mass media, which is a social institution in society, is part of the subsystem of life in society which will influence harmonization in social life, used to introduce their products to local communities, as well as outside Lahat Regency and this has been successful, with an increase in demand for their products. In accordance with the theory put forward by Locker in Suranto (2018: 211) which states that "Mass media as a social institution in its operations is influenced by social, cultural, political, legal and economic norms originating from national culture, organizational culture and personal culture".

Based on the social behavior above, it can be concluded that social life in the community in Lahat Regency is very diverse. This can be seen in the existence of different groups and social layers of society so that the impacts given are also compounded. The lack of cadre formation for pottery crafts is one of the factors causing socio-economic stratification in society. In fact, this business is a very good opportunity to improve the socio-economic status of the community in Lahat Regency by utilizing the natural resources and human resources that exist there. Like the theory presented by Rogers in Fatmah (2014: 70) which states that: Before a person adopts a new behavior (new behavior), a sequential process occurs within the person, namely: (1). Awareness, where the person is aware, in the sense of knowing in advance about the stimulus (object). (2). Interest (feeling interested) in the stimulus or object. Here, attitudes have begun to grow. (3). Evaluation (considering) whether or not the stimulus is good for him. This means that the respondent's attitude is even better. (4). Trial, where the subject has started trying to do something according to what the stimulus wants (5). Adoption, where the subject has new behavior in accordance with his knowledge, awareness and attitude towards the stimulus.

There is a change in the social status of the community in Lahat Regency, especially in West Merapi District, with the change in land taken for projects at coal companies causing the existence of social strata in the community. Where previously people lived in mediocre conditions, now they live in complete prosperity. However, not all residents get this opportunity, there are still residents who carry out their lives as usual. As stated by Gilin and Gilin in Amirulkamar (2017: 34) who state that "Social change is a variation of accepted ways of life, either due to changes in geographical conditions, material culture, population composition, ideology or because of the existence of diffusion or new discoveries in society.

To understand market needs, business activists must better understand the behavior of consumers who are the target of their products, as well as for pottery craftsmen in Kebur Village, West Merapi District, Lahat Regency. Like the theory put forward by Zaldman and Wallendof in Sudaryono (2017:301) which states that: Consumer behavior are acts, processes and social relationships exhibited by individuals, groups and organizations in the acquisition, use of, and consequent experience with products, services and other resources. Consumer behavior is

the actions, processes and social relationships carried out by individuals, groups and organizations in obtaining, using products or other products as a result of their experience with products, services and other sources.

During the Corona Pandemic period which also occurred in Lahat Regency, new social behavior emerged in society, with the rise of interest in flowers and other plants. This is an opportunity for pottery craftsmen in Kebur Village, West Merapi District, Lahat Regency, South Sumatra Province to make flower pots from earthenware. Fatmah (2014: 82) said that "In general, efforts to change behavior can be classified into three types of methods, namely using power/strength, providing information as well as discussion and participation".

As for their products are entrusted to pottery shops in Lahat City and Muara Enim Regency to be sold to consumers. However, the highest demand is through online media, because consumers can interact directly in determining the design of their choice with the pottery craftsman. As stated by Engel, Blackwell and Miniard in Sunyoto (2014: 82) which states that "Consumer behavior is the actions directly involved in obtaining, consuming and consuming products and services, including the decision processes that precede and follow these actions".

To fulfill consumers' desires for their pottery products, pottery craftsmen in Kebur Village, Merapi District, Lahat Regency, South Sumatra Province, can provide online delivery services to each consumer's address, with packaging of goods that is guaranteed not to be damaged until the destination address. Like the theory put forward by Schiffman and Kanuk in Sudaryono (2017: 300) which states that: The term consumer behavior refers to the behavior that consumers display in searching for purchasing, using evaluating and disposing of products and services that they expect will satisfy their needs. The term consumer behavior is defined as the behavior that consumers display in searching for, purchasing, using, evaluating and disposing of products and services that they hope will satisfy their needs.

To add aesthetics to their pottery pots, pottery craftsmen in Kebur Village, West Merapi District, Lahat Regency, South Sumatra Province also facilitate small and medium enterprises (UKM) in their village, in the form of crafts for housewives in the village. so that it can work too, by producing handicrafts from "Makrame" rope as accessories for hanging the pottery pots to make them look more beautiful. All of which can be purchased directly or using online delivery services. As defined by the American Marketing Association (AMA) in Sunyoto (2014: 82) which states that "Consumer behavior is a dynamic interaction between influence and cognition, behavior and events around us, where humans carry out aspects of their lives".

In accordance with the theory put forward Fishbein and Ajzen in Fatmah (2014: 72) put forward the Reason Action Theory, the contents of which are "A series of causes and effects that link beliefs related to behavior and norm beliefs to goals related to behavior and conduct, through subjective attitudes and norms." This theory emphasizes the important role of intention as a determinant of behavior. Furthermore, this intention is determined by attitude which is a comprehensive assessment of a behavior or action that has been taken, subjective norms which are a person's belief in the opinions of other people whether they agree or not regarding the action taken, behavioral control which is the perception of the consequences or the consequences of this behavior.

Nonaka and Hirakata Takeuchi (1995), stated that knowledge is something that is very dynamic and can change in forms between Tacit and Explicit. These types of knowledge can be formed from the results of social interaction processes between one individual and other individuals within the organization through certain media intermediaries. The results of this interaction can be useful for maximizing the role of management, the applications used and the knowledge transfer process. Types of knowledge that are within the scope of the SECI Model include:

a. Socialization (tacit to tacit)

It is a process of socialization or the most basic transfer of knowledge. Socialization will emerge through sharing activities and creating tacit knowledge through sharing direct experiences. The form of socialization usually takes the form of sharing life experiences, holding discussions and telling stories.

b. Externalization (tacit to explicit)

With a process externalization, then the tacit knowledge that exists within an individual will be released and poured into another medium that can be easier to learn and can be understood by other people. The form of this externalization process is in the form of an image or writing, sound or video.

c. Combination (explicit to explicit)

At the combination stage, existing explicit knowledge can be further developed and disseminated through several media in a more systematic form. The media that is often used is in the form of documents and through training or education processes. This knowledge can be developed further by combining or processing various existing knowledge so that it can produce new knowledge.

d. Internalization (explicit to tacit)

The process of changing the form of knowledge from explicit form to tacit form can be carried out by individuals who want to try to better understand existing knowledge through a learning process or after conducting research on a particular object within their organization. This internalization process can produce more satisfying results when an individual can balance the learning process with the practical process in the real world (learning by doing) which in the end, will be able to produce and add new knowledge to the individual.

Based on the discussion regarding the dimensions of explicit knowledge (theory spread through several media) above, the following findings were formulated:

Finding 1 : Pottery craftsmen in Kebur Village improve the quality and design of their superior products by learning from books, magazines and YouTube and attending entrepreneurship training, so they can apply it to their businesses.

Finding 2 : This business has a good social impact on the surrounding community.

Based on findings 1 to 2 on the dimensions of explicit knowledge (theory disseminated through several media), proposition 2 is formulated as follows:

Proposition 2: There is explicit knowledge (a theory spread through several media) that influences the behavior of pottery craftsmen in Kebur Village, West Merapi District, Lahat Regency, South Sumatra Province in developing superior products so that this business has a good social impact on the surrounding community.

2. Driving factors and inhibiting factors on the social behavior of pottery craftsmen in Kebur Village, West Merapi District, Lahat Regency, South Sumatra Province in Developing Superior Products

a. Driving Factors

Based on dimensional conclusions on driving factors on the social behavior of pottery craftsmen in Kebur Village, West Merapi District, Lahat Regency, South Sumatra Province in developing superior products, it was concluded that there were natural resources in the form of clay and human resources, as well as facilitation from PT. MAS and the Lahat Regency Industry and Trade Service are the driving factors for pottery craftsmen in Kebur Village in developing superior products.

The soil used to make this pottery is soil taken near Kebur Village, which is grayish black in color, different from pottery making in other areas which uses red-brown or brownish-white clay which is thought to be due to the influence of the large amount of coal around that location. The local community considers the land taken by digging and leaving a hole very strange, because when the craftsmen wanted to take the land from that place back to make pottery, the hole they left yesterday was flat again as before. People often ask for the land that is usually taken to make pottery to make medicine, and the people who ask for this land sometimes even come from outside Lahat Regency. As stated by Bounded, et. al in Hanafie (2016: 36) which states that:

Culture is something that is formed by the development and transmission of human beliefs through certain symbols, for example language symbols as a series of symbols used to transfer cultural beliefs between members of a society. Cultural messages are expected to be found in the media, government, religious institutions, education systems and the like.

The method of making pottery in this village begins with digging directly into the soil which contains a lot of clay. The clay that has been excavated is then collected in one place for the next process to be carried out. The clay that has been collected is then doused with water so that it becomes wet and evenly distributed, then left for one to two days, after that the clay is ground to make it more sticky and feels tough. After going through the grinding process, the clay is ready to be shaped according to market desires and consumer needs. Various designs can be produced from this clay. As for how much clay is needed and how long the manufacturing process takes, it depends on how big the pottery will be made or how much pottery will be produced, both in shape and design and

quantity. After the final shape of the pottery has been formed, the activity continues with the drying process. Before being dried in the hot sun, the slightly hardened pottery will first be smoothed using water and a small cloth, then made into batik using flint. After this process is carried out, the pottery can then be dried in the sun until it is completely dry. The length of drying time is adjusted to the weather, heat of the sun and the size of the pottery. Like the theory put forward by Lowie in Hidayat (2015: 81) which states that "Culture is everything that an individual obtains from society including beliefs, customs, artistic norms, eating habits and skills that are acquired not from his own creativity. , but rather a legacy of the past obtained through formal or informal education."

After the pottery becomes hard and really looks dry, the pottery is then collected in the kiln for the firing process. The pottery is then fired for several hours until it is really hard. This process is carried out with the aim of making the pottery really hard and not easily broken, with the fuel used including dry straw, dry coconut leaves or firewood. In the refinement process, the finished pottery can be painted using special paint or glazed, so that it looks more beautiful and attractive so that it can have high selling value. As stated by Koentjaraningrat in Hidayat (2015: 84) which states that "Equipment and technology systems include procedures for tools used to obtain food, for protection such as houses, procedures and tools to be used for transportation and procedures or tools for processing food , clothes and other items".

For human resources, these pottery craftsmen still recruit workers from their families, consisting of several housewives and men in their families, with each task being divided according to their skills and energy capacity, with compensation in the form of shares. the final result. Like the theory put forward by Helina (2017: 68) which states that "Culture is displayed in various patterns of behavior that are associated with certain community groups, customs or community life."

The impact of processing agricultural products such as coal can make a huge contribution to changing social dynamics in the lives of people in Lahat Regency, both in terms of economics and community behavior, as well as for the pottery craftsmen in Kebur Village, they are facilitated by PT. MAS in fulfilling the basic clay material for making pottery which is taken from coal mining scraps. This is in accordance with the theory put forward by Sunyoto (2014: 325) which states that "The social impact of a project or investment on society includes 1). Changes in public health. 2). Changes in societal culture. 3). Demographic changes."

In a business or enterprise, placing someone in the right place according to their expertise is very necessary, because job analysis before recruiting members of the organization must be carried out carefully, so as not to harm the performance of the business or enterprise. Likewise with the pottery craft business in Kebur Village, West Merapi District, Lahat Regency, South Sumatra Province. Members of these business organizations are still recruited from their own family members, who are from sub-districts. This situation is supported by the opinion of Siagian (2018: 40) which states that:

Humans are the most important element in any and all organizations. The success of an organization in achieving its goals and targets and its ability to face various challenges, both external and internal, is largely determined by the ability to manage human resources appropriately. With the desire to learn better about the pottery craft, members of the pottery craft business in Kebur Village, West Merapi District, Lahat Regency, South Sumatra Province, took part in training in Yogyakarta, in order to improve the quality and design of the products they produce. So that the profits obtained will be greater and can also increase their economic level. This is in line with the theory put forward by Notoatmodjo (2009: 2) which states that "The quality of a nation's human resources is determined by 3 main factors, namely education, health and the economy".

The pottery craft business in Kebur Village, West Merapi District, Lahat Regency, is a form of community organization that utilizes natural resources and human resources in the village, which is supported by the private sector in terms of procuring raw materials, facilities and infrastructure. This activity is in line with the theory put forward by Suranto (2018: 13) which states that "Organizations are a forum for people to gather, associate and collaborate in a systematic, planned and coordinated manner in utilizing available resources (people, funds, materials, technology , methods and environment) to achieve common goals".

For working capital, it consists of their own initial working capital and assistance from PT. Muara Alam Sejahtera (MAS) Merapi site through corporate social responsibility (CSR) funds in the form of 3 stone platforms and a rotating wheel as well as transporting the clay raw materials. Like the theory put forward by Soekmono in Hidayat (2015: 81) which formulates that "Culture is the entire result of human effort, whether in the form of

objects or just thoughts". As stated by Koentjara ningrat in Hidayat (2015: 84) who states that "There are seven elements of culture that can be found in all nations in the world which constitute universal culture, namely language, knowledge systems, social organization and kinship, systems of living equipment or technology, livelihood system, religious and health systems".

For human resources, these pottery craftsmen still recruit workers from their families, consisting of several housewives and men in their families, with each division of tasks according to their skills and energy capacity, with compensation in the form of shares. the final result. Irianto (2014: 12) states that: Such activities are called antecedent circumstances. This situation can provide stimulation so that participation occurs. Participation then gives rise to interactions between community members, so that questions arise for themselves so that awareness or realization arises about themselves.

Based on the discussion about the dimensions of the driving factors in the social behavior of pottery craftsmen in Kebur Village, West Merapi District, Lahat Regency, South Sumatra Province in developing the superior products mentioned above, the following findings were formulated:

Finding 1 : There are natural resources in the form of clay and human resources.

Finding 2 : There is facilitation from PT. MAS and Lahat Regency Industry and Trade Service.

Based on findings 1 to 2 on dimensions, driving factors in the social behavior of pottery craftsmen in Kebur Village, West Merapi District, Lahat Regency, South Sumatra Province in developing superior products, proposition 3 was prepared as follows:

Proposition 3 : The existence of natural resources in the form of clay and human resources as well as facilitation from PT. MAS and the Lahat Regency Industry and Trade Service are the driving factors for pottery craftsmen in Kebur Village in developing superior products.

b. Obstacle factor

Based on the conclusion of the dimensions of inhibiting factorson the social behavior of pottery craftsmen in Kebur Village, West Merapi District, Lahat Regency, South Sumatra Province in developing superior products, that there is no cadre formation, lack of funds and equipment and lack of activities of pottery craftsmen in Kebur Village are hampered. Labor absorption is still insufficient, causing there to be many unemployed people who have not found job vacancies in Lahat Regency. The use of rich natural resources has not been fully explored by the people of Lahat Regency because they are not supported by funds and concern from related parties. The millennial generation's need for technology and lifestyle means that parents have to work harder to earn a living to support them.

Pottery crafts represent a very high opportunity to contribute to the socio-economic improvement of the community. However, because there is no cadre of these skills, this business has become rare in Lahat Regency. This phenomenon is supported by the theory put forward by Ranjabar (2015: 2) which states that "Social change is a change in terms of social structure and social relations, while cultural change includes changes in terms of the culture of society". In this era, we can realize that the need for recognition and respect for a person's dignity is very high, especially when it comes to opportunities to work. A person's job and income greatly influence self-actualization in people's social life. The higher a person's position and income, the higher the respect given to him by society.

In the case of pottery crafts in Kebur Village, West Merapi District, Lahat Regency, South Sumatra Province, the local community has long abandoned this business, because it is considered that it cannot generate much income, compared to other work businesses. In fact, with social media, their products can be marketed online and can reach the outside world, so their income can also increase. As expressed by Siagian (2018: 17) who states that "Sociocultural values determine what is good, not good, right, wrong, reasonable, unnatural and so on. These values are used to assess a person's behavior, both as an individual and as a member of a group, including the work group in which a person works."

To select the design of the product to be produced, the craftsmen make the pottery according to market consumer orders, without neglecting existing products. The maximum pottery production capacity is around 200 pottery per month, this is hampered by the limited number of human resources, the lack of tools, the limited storage space for raw materials and finished products, and the long manufacturing process. As the theory put forward by

Hanafie (2016: 33) states that "Culture is a compilation or intertwining that regulates knowledge, belief, art, morals, law, customs and other abilities and habits acquired by humans as members of society" .

For marketing this pottery, craftsmen still entrust their products to shops in Lahat Regency and Muara Enim Regency and specifically for making flower pots, they use resellers to market them via social media, whose orders come from local residents and those outside the island of Sumatra and for market competition, they do not yet have competitors in this area. Like the theory put forward by Koentjaraningrat in Herlina (2017: 70) which states that "Culture has at least 3 forms, namely: (1). Code of Conduct. (2). Complex patterned behavior and human activities in society. (3). As an object created by humans."

Empowerment through planning and policies implemented by building or changing structures and institutions that can provide equal access to resources, services and opportunities to participate in community life. In terms of increasing their knowledge of making pottery and pottery, thereby increasing their experience and expertise in preserving and developing these activities, and it can also become an enterprise or business for the community to increase family income by utilizing natural and human resources in the surrounding area. . The remaining craftsmen in this village then attended training in Yogyakarta for 8 days in October 2019, with two people representing pottery, two people carving and two people representing batik. This activity is sponsored by the Lahat Regency Industry and Trade Service. With regard to the meaning of the concept of community empowerment, Winarni (1998: 75) stated that "The essence of empowerment includes three things, namely developing (enabling), strengthening potential or power (empowering), creating independence".

For the behavior of the community of superior product craftsmen in developing the pottery business carried out by the pottery craftsmen in Kebur Village, West Merapi District, Lahat Regency, it is hoped that this can fulfill the required aspects so that investors can be interested in investing capital in their businesses and this study can also be a reference for other people to get involved in this business. Finance greatly influences all sides and lines of social life as well as business or enterprise. Yunus & Harnanto in Sudaryono (2017: 338) state that: There are three interrelated areas, namely (1). Money and capital markets, including securities markets and financial institutions. (2). Investments, both made by individual investors and institutions in selecting a portfolio of securities. (3). Financial management, which includes making financial decisions within the company.

In terms of funding, a company has its own sources of funds depending on where the funds come from. As in the grain craft business in Kebur Village, West Merapi District, working capital consists of their own initial working capital funds and assistance from facilities from PT. Muara Alam Sejahtera (MAS) Merapi site through corporate social responsibility (CSR) funds in the form of 3 stone platforms and a rotating wheel as well as transporting the clay raw materials. As the theory put forward by Sunyoto (2014: 274) states that: Short-term funds include short-term loans from banks such as overdrafts, factoring or factoring and credit from suppliers or supplier's credit. Sources of long-term funds include bank loans, bonds, leasing debts and warrants. Own capital can be in the form of capital paid in by share owners, retained earnings or additional capital through the sale of shares on the capital market. Furthermore, funds from short-term funding sources are allocated for short-term investments in the form of cash, receivables, securities and inventories. Meanwhile, long-term funds are invested in the form of fixed assets such as land, buildings, machinery, factory equipment and transportation equipment. Apart from that, long-term funds can be invested in the form of royalties, patent rights and goodwill or what are called intangible assets.

Based on the discussion about the dimensions of inhibiting factors in the social behavior of pottery craftsmen in Kebur Village, West Merapi District, Lahat Regency, South Sumatra Province in developing the superior products mentioned above, the following findings were formulated:

Finding 1: There is no cadre formation yet

Finding 2: Lack of funds and equipment

Finding 3: Lack of attention and facilitation from related parties

Based on findings 1 to 3 in dimensions, inhibiting factors in the social behavior of pottery craftsmen in Kebur Village, West Merapi District, Lahat Regency, South Sumatra Province in developing superior products, proposition 4 was prepared as follows:

Proposition 4: The absence of cadre formation, lack of funds and equipment as well as lack of attention and facilitation from related parties, are inhibiting factors in the social behavior of pottery craftsmen in

Kebur Village, West Merapi District, Lahat Regency, South Sumatra Province in developing superior products.

Based on minor propositions 1 to 4, the major propositions of this research are formulated as follows:

Major Proposition: Tacit knowledge and explicit knowledge, as well as encouraging and inhibiting factors, can influence the behavior of pottery craftsmen in developing superior products.

5. CONCLUSIONS AND RECOMMENDATIONS

5.1. Conclusion

1) Social Behavior of Pottery Craftsmen in Developing Superior Products in Kebur Village, West Merapi District, Lahat Regency, South Sumatra Province

Based on data analysis results and linked to theoretical studies, then can be concluded that :

- a. The behavior of pottery craftsmen in Kebur Village, West Merapi District, Lahat Regency, South Sumatra Province in developing superior products is influenced by tacit knowledge obtained from generation to generation from their ancestors.
 - b. There is explicit knowledge that influences the behavior of pottery craftsmen in Kebur Village, West Merapi District, Lahat Regency, South Sumatra Province in developing superior products so that this business has a good social impact on the surrounding community.
- 2) Driving factors and inhibiting factors on the social behavior of pottery craftsmen in Kebur Village, West Merapi District, Lahat Regency, South Sumatra Province in developing superior products
- a. The existence of natural resources in the form of clay and human resources as well as facilitation from PT. MAS and the Lahat Regency Industry and Trade Service are the driving factors for pottery craftsmen in Kebur Village in developing superior products.
 - b. The absence of cadre formation, lack of funds and equipment as well as lack of attention and facilitation from related parties, are inhibiting factors in the social behavior of pottery craftsmen in Kebur Village, West Merapi District, Lahat Regency, South Sumatra Province in developing superior products.

5.2. Suggestion

1) Social Behavior of Pottery Craftsmen in Developing Superior Products in Kebur Village, West Merapi District, Lahat Regency, South Sumatra Province

Based on Conclusion of the research above, suggestions for this research can be formulated so that the people of Kebur Village can continue to learn to increase their knowledge and capacity in preserving the culture of pottery crafts, in order to improve the socio-economic status and prosperity of the surrounding community.

2) Driving factors and inhibiting factors on the social behavior of pottery craftsmen in Kebur Village, West Merapi District, Lahat Regency, South Sumatra Province in developing superior products

Based on the conclusions from the research above, recommendations are made The suggestion from researchers is that with the presence of motivating factors in activities Pottery craftsmen in Kebur Village, West Merapi District, Lahat Regency, South Sumatra Province, in developing their superior products, are expected to be a motivation for the people of Kebur Village and related parties to participate in preserving their activities, so that the inhibiting factors in these activities can be addressed carefully and a solution can be found. .

5.3. Research Implications

1) Theoretical Implications

The behavior of pottery craftsmen in Kebur Village, West Merapi District, Lahat Regency, South Sumatra Province in developing superior products is influenced by tacit knowledge obtained from generation to generation from their ancestors. Likewise, with explicit knowledge that influences their behavior in developing superior products, ultimately their efforts can have a good social impact on the surrounding community.

Of the several theories about behavior put forward by experts, researchers focused more on the theory of behavior put forward by Nonaka and Hatakata Takeuchi (1995), stating that knowledge is something that is very dynamic and can change in the form between Tacit and Explicit. These types of knowledge can be formed from the results of social interaction processes between one individual and other individuals within the organization through

certain media intermediaries. The results of this interaction can be useful for maximizing the role of management, the applications used and the knowledge transfer process. The types of knowledge that are within the scope of the SECI Model include:

a. Socialization (tacit to tacit)

It is a process of socialization or the most basic transfer of knowledge. Socialization will emerge through sharing activities and creating tacit knowledge through sharing direct experiences. The form of socialization usually takes the form of sharing life experiences, holding discussions and telling stories.

b. Externalization (tacit to explicit)

With the externalization process, the tacit knowledge that exists within an individual will be released and poured into another medium that can be easier to learn and can be understood by other people. The form of this externalization process is in the form of an image or writing, sound or video.

c. Combination (explicit to explicit)

At the combination stage, existing explicit knowledge can be further developed and disseminated through several media in a more systematic form. The media that is often used is in the form of documents and through training or education processes. This knowledge can be developed further by combining or processing various existing knowledge so that it can produce new knowledge.

d. Internalization (explicit to tacit)

The process of changing the form of knowledge from explicit form to tacit form can be carried out by individuals who want to try to better understand existing knowledge through a learning process or after conducting research on a particular object within their organization. This internalization process can produce more satisfying results when an individual can balance the learning process with the practical process in the real world (learning by doing) which in the end, will be able to produce and add new knowledge to the individual.

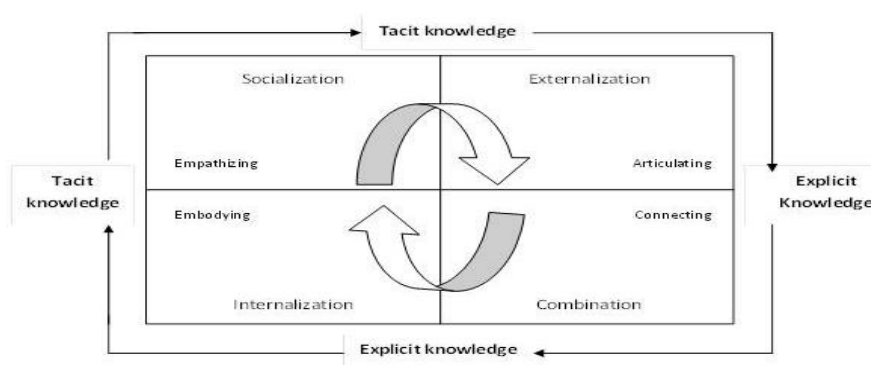


Figure 3. SECI Model (Nonaka and Hiraoka Takeuchi, 1995)

Another reason why researchers prefer the model from Nonaka and Hiraoka Takeuchi's (1995) behavioral theory is because this theory suggests that knowledge is something that is very dynamic and can change in forms between Tacit and Explicit. The types of knowledge obtained can be the result of a process of social interaction between one individual and another and within an organization through certain media intermediaries, as is the case with the pottery craftsmen in Kebur Village, who preserve the craft of pottery from generation to generation by sharing knowledge and experience from ancestors.

Knowledge and expertise based on this experience, then coupled with a willingness to learn from various media, whether print, electronic, internet or from training, results in increased knowledge and capacity regarding the pottery craft they are involved in. The results of this interaction can then be useful for maximizing the role of management and the applications used in the knowledge transfer process.

The variables from Nonaka and Hiraoka Takeuchi's (1995) behavioral model were used as a reference in this research study, due to the relevance of the dimensions to the research focus that the researcher took. include: (1). Socialization (tacit to tacit). (2). Externalization (tacit to explicit). (3). Combination (explicit to explicit). (4). Internalization (explicit to tacit). The same as researchers who take dimensions in their research mechanisms,

including tacit knowledge and explicit knowledge which contains socialization mechanisms in sharing experiences from generation to generation, then learning through several media, and continuing with training so that finally this knowledge can be understood and put into practice in daily activities. -day in making pottery crafts

Based on Nonaka and HIRAKATA Takeuchi's (1995) behavioral model theory, the findings obtained in this research are described as follows:

1) Socialization (tacit to tacit)

In the aspect of socialization (tacit to tacit) it can be explained that the process of socialization or transfer of the most basic knowledge from pottery craftsmen in Kebur Village or tacit, is carried out through direct sharing of experiences passed down from generation to generation from their ancestors.

2) Externalization (tacit to explicit)

In the externalization aspect, the knowledge of the pottery craftsmen or the tacit knowledge that exists within them, will be poured into a medium that can be studied and understood by other people.

3) Combination (explicit to explicit)

In the combination stage aspect, existing explicit knowledge is then further developed through a training process, followed by combining various existing knowledge so that it can produce new knowledge. Likewise, the pottery craftsmen in Kebur Village combine the knowledge from their ancestors with the knowledge gained from training so that they gain new knowledge about pottery crafts.

4) Internalization (explicit to tacit)

At the internalization stage (explicit to tacit), the process of changing knowledge is carried out by understanding and balancing the learning process and the practical process in the real world (learning by doing) which will ultimately produce new knowledge within the individual. Likewise with the pottery craftsmen in Kebur Village, they practice the knowledge they have gained and create superior pottery designs from their efforts.

Based on the description above, the findings in this dissertation are able to produce the idea that of the 4 (four) aspects stated in the behavioral model of Nonaka and HIRAKATA Takeuchi (1995), it turns out that the Externalization (tacit to explicit) aspect does not significantly contribute to the behavior of pottery craftsmen in Kebur Village, because they have not been able to create media that can be used by other people to share existing knowledge, whether through writing, video or sound recordings. Therefore, it is necessary to strengthen the capacity or knowledge of the craftsmen's resources, so that this activity can be relevant for development, especially in future generations.

Based on the analysis of the findings from the results of this research, it can be summarized that, the researcher supports the behavior model theory of Nonaka and HIRAKATA Takeuchi (1995), because with this research on the behavior of pottery craftsmen in Kebur Village, West Merapi District, Lahat Regency, South Sumatra Province, it can provide The illustration shows that tacit knowledge and explicit knowledge, as well as encouraging and inhibiting factors, can influence the behavior of pottery craftsmen in developing superior products.

2) Practical Implications

Based on the results of this research, it is hoped that the practical implications for the Lahat Regency Government and related parties will be able to participate in facilitating activities to preserve pottery crafts in Kebur Village, by focusing on strengthening facilities and infrastructure, developing human resources and funds as well as making impartial policies. on these activities.

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