

## LIVING THE ANCIENT VOLCANO: A HERMENEUTIC PHENOMENOLOGICAL STUDY OF TOURIST MEANING-MAKING AND STEWARDSHIP AT NGLANGGERAN, INDONESIA

### VIVENDO O VULCÃO ANTIGO: UM ESTUDO FENOMENOLÓGICO-HERMENÊUTICO SOBRE A CONSTRUÇÃO DE SIGNIFICADO E A GESTÃO RESPONSÁVEL POR PARTE DOS TURISTAS EM NGLANGGERAN, INDONÉSIA

Article received on: 11/28/2025

Article accepted on: 2/27/2026

**Nexen Alexandre Pinontoan\***

\*Universitas Budi Luhur, Indonesia

[nexenalexandre.pinontoan@budiluhur.ac.id](mailto:nexenalexandre.pinontoan@budiluhur.ac.id)

**Julian Bongsoikrama\***

\*Universitas Budi Luhur, Indonesia

[julian@budiluhur.ac.id](mailto:julian@budiluhur.ac.id)

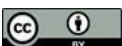
The authors declare that there is no conflict of interest

#### Abstract

Nglanggeran Ancient Volcano is widely discussed as a leading example of community-based tourism (CBT) and inter-organizational collaboration in Indonesia, yet less is known about how visitors live through the geoheritage encounter and translate it into meanings and ethical orientations. This paper addresses that gap through a hermeneutic phenomenological study of tourists' lived experiences during the Nglanggeran hike and on-site dwelling. Drawing on in-depth interviews (N = XX) and experiential field notes, the analysis identifies essential meaning structures that shape visitor experience beyond service-quality metrics: (1) embodied negotiation with terrain, effort, and perceived risk; (2) summit horizon-opening moments that trigger deep-time imagination and reflective humility; (3) micro-communities of care and co-presence along the trail; and (4) emergent stewardship dispositions shaped by community rules, interpretive cues, and perceived legitimacy of local governance. The discussion connects these meaning structures to CBT empowerment and resilience (Scheyvens, 1999; Okazaki, 2008; Ruiz-Ballesteros, 2011; Jackson, Lee, & Park, 2025), interpretation as a management tool (Orams, 1996; Moscardo, 2014; Nowacki, 2021), and co-creation risks in heritage contexts (Campos, Mendes, & Oom do Valle, 2018; Park & Lee, 2025). We argue that lived experience functions as a mediating mechanism linking geoheritage encounter to sustainable behavior, offering practical implications for interpretive design, crowding management, and community-led governance in geoheritage destinations.

#### Resumo

O antigo vulcão de Nglanggeran é amplamente citado como um dos principais exemplos de turismo comunitário (CBT) e colaboração interorganizacional na Indonésia; no entanto, pouco se sabe sobre como os visitantes vivenciam o contato com o patrimônio geológico e o traduzem em significados e orientações éticas. Este artigo aborda essa lacuna por meio de um estudo fenomenológico hermenêutico das experiências vividas pelos turistas durante a caminhada em Nglanggeran e a permanência no local. Com base em entrevistas aprofundadas (N = XX) e notas de campo experienciais, a análise identifica estruturas de significado essenciais que moldam a experiência do visitante além das métricas de qualidade de serviço: (1) negociação incorporada com o terreno, o esforço e o risco percebido; (2) momentos de abertura do horizonte no cume que desencadeiam imaginação do tempo profundo e humildade reflexiva; (3) microcomunidades de cuidado e copresença ao longo da trilha; e (4) disposições emergentes de gestão responsável moldadas por regras comunitárias, pistas interpretativas e a legitimidade percebida da governança local. A discussão conecta essas estruturas de significado ao empoderamento e à resiliência da CBT (Scheyvens, 1999; Okazaki, 2008; Ruiz-Ballesteros, 2011; Jackson, Lee e Park, 2025), à interpretação como ferramenta de gestão (Orams, 1996; Moscardo, 2014; Nowacki, 2021) e aos riscos da cocriação em contextos de patrimônio (Campos, Mendes e Oom do Valle, 2018; Park e Lee, 2025). Argumentamos que a experiência vivida



**Keywords:** Hermeneutic Phenomenology. Lived Experience. Geoheritage. Community-Based Tourism. Nglanggeran.

*funciona como um mecanismo mediador que vincula o encontro com o patrimônio geológico ao comportamento sustentável, oferecendo implicações práticas para o projeto interpretativo, a gestão de aglomerações e a governança liderada pela comunidade em destinos de patrimônio geológico.*

**Palavras-chave:** Fenomenologia Hermenêutica. Experiência Viva. Patrimônio Geológico. Turismo Comunitário. Nglanggeran.

## 1 INTRODUCTION

Community-based tourism (CBT) is frequently positioned as a pathway to sustainability and SDG achievement, particularly when participation, benefit distribution, and local decision-making are robust (Scheyvens, 1999. Okazaki, 2008. Jackson, Lee, & Park, 2025). In Indonesia, Nglanggeran has been repeatedly cited as a benchmark of CBT practice and inter-organizational collaboration (Manaf et al., 2018), while also inspiring broader initiatives in sustainable village tourism (Syamsiyah, Sugiyanto, & Putra, 2025). Nevertheless, much sustainability-oriented work remains weighted toward organizational arrangements and instrument-based assessments, such as readiness, indices, biophysical measurements, development priorities, and recovery strategies (Sayuti, Rahmawati, & Lestari, 2023. Prihadi et al., 2024. Sitepu, Lubis, & Sari, 2025). In geoheritage destinations, this can obscure a crucial question: how do visitors actually experience the place as lived phenomenon, and how do those experiences become meaning and (potentially) stewardship? Heritage tourism research has long argued that the core of heritage tourism lies in the relationship between tourists and heritage meanings (Poria, Butler, & Airey, 2003. Poria, Reichel, & Biran, 2004), and that managing heritage tourism requires attention to such meaning processes (Garrod & Fyall, 2000). This paper therefore asks: What is the lived experience of tourists encountering Nglanggeran Ancient Volcano, and what essential meanings emerge from that encounter? Using hermeneutic phenomenology, the paper shifts analysis from what the destination provides to how the destination is lived, through body, time imagination, social co-presence, and moral orientation. The contribution is to show how interpretation and storytelling can operate

as sustainability mechanisms when aligned with CBT empowerment (Priatmoko et al., 2021) and when managed to avoid co-creation becoming co-destruction (Park & Lee, 2025).

## 1.1 Literature review

### 1. CBT, empowerment, collaboration, and resilience

CBT scholarship emphasizes community participation and empowerment, while recognizing uneven benefit distribution and constraints on participation (Scheyvens, 1999. Okazaki, 2008). Recent work further highlights the importance of understanding sustainability from villagers' perspectives (Priatmoko et al., 2021) and links CBT to broader SDG achievement (Jackson, Lee, & Park, 2025). In Indonesia, collaboration across organizations has been identified as a critical factor in rural tourism development, including in Nglanggeran (Manaf et al., 2018). Resilience-oriented studies show how tourism communities confront disruptions and crises, including volcanic hazards and other shocks, by mobilizing local institutions and adaptive strategies (Ruiz-Ballesteros, 2011. Rindrasih, 2018. Pramono & Nugraha, 2025. Jackson, 2025). These perspectives justify examining lived experience as part of resilience: visitors do not merely consume services, but interpret governance, community legitimacy, and risk communication as meaningful signals that shape their conduct.

### 2. Geoheritage value, vulnerability, and management needs

Geoheritage research increasingly combines geodiversity identification and geosite assessment (Muslim et al., 2022) with broader mappings of geoheritage knowledge production (Herrera-Franco et al., 2022). Volcanic landscapes are framed as reservoirs of geoheritage value that require careful stewardship (Martín-González, Hernández-Bernal, & Carracedo, 2025). At the destination level, sustainability strategies often rely on mapping natural tourism potential and designing control and recovery policies (Sutrisno & Arifin, 2024. Sitepu et al., 2025). Yet geoheritage is not only assessed. it is encountered. The body, perceived risk, and aesthetic awe are central to how volcanic landscapes are lived. Consequently, management tools such as geotrails and interpretation can function as both conservation instruments and experiential scripts (Zukhri et al., 2023).

### 3. Interpretation, storytelling, and digital mediation

Interpretation has been theorized as a tool for managing nature-based tourism and shaping visitor behavior (Orams, 1996), but it has also been critiqued as potentially symbolic or ineffective when it does not connect to visitor meaning-making (Moscardo, 2014). More recent work links heritage interpretation to sustainable development at the local level (Nowacki, 2021) and emphasizes a story turn in tourism, where narratives shape destination experience and futures (Moscardo, 2020, 2021. Zins & Alam, 2024. Moneta, 2025). Co-creation extends interpretation beyond one-way communication, engaging residents and visitors in meaning production (Campos, Mendes, & Oom do Valle, 2018. Tham & Chambers, 2024). However, co-creation can become co-destruction when misaligned with community capacity or site fragility (Park & Lee, 2025), even as resident value co-creation can enrich tourist experience when designed carefully (Bui, Shulga, & Busser, 2025). Crowding is a further concern: perceived crowding can alter experience quality and undermine sustainable destination management (Jin, Hu, & Kavan, 2016).

Digital mediation increasingly shapes interpretation through smart technologies, AR, VR, projection mapping, and social media storytelling (Özdemir, Çetin, & Işık, 2025. Rahaman & Ahmed, 2025. Adewojo & Ojo, 2025. Li, Liu, & Dong, 2025. Kasemsarn & Nickpour, 2025). eWOM also influences perceptions of technological artefacts and heritage experiences (Song, Ma, & Fan, 2024), while digital analytics and decision models contribute to heritage protection and sustainable tourism management (Wei & Chen, 2025. Salehipour, Shafiei, & Mohd Haris, 2025). These developments motivate an experiential inquiry: how do interpretive cues, analog or digital, enter the lived experience and shape meaning and stewardship?

## 2 METHODOLOGY

This study applies a hermeneutic phenomenological approach to interpret tourists' lived experiences of Nglanggeran Ancient Volcano as meaning-in-the-world. Hermeneutic phenomenology focuses on how phenomena appear through embodied perception, language, and interpretation, enabling the researcher to articulate essential meaning structures without reducing experience to typologies or categories.

Participants were tourists who had completed (or were completing) the core Nglanggeran experience (trail plus viewpoint/summit). Sampling was purposive to capture variation in visit context (e.g., first-time vs. repeat, sunrise vs. daytime, solo vs. group). Total participants: N = XX. Replace XX with your final number.

Data were generated through (a) in-depth interviews (45–90 minutes) and (b) experiential field notes recorded at key nodes (trail transitions, rock corridors, rest points, summit/viewpoints). Interview prompts focused on embodied sensations, peak moments, social interactions, interpretive cues (guides/signage/digital prompts), and ethical orientations (care, rules, boundaries).

Analysis followed iterative meaning reflection: meaning units were identified, condensed, and re-written into interpretive statements. These were then synthesized across cases into essential meaning structures. Trustworthiness strategies included thick description, reflexive memoing, negative-case attention, and traceable mapping between excerpts and themes. Ethical procedures included informed consent and anonymization (e.g., participant codes P01, P02, etc.).

### **3 RESULT**

#### **3.1 Structure 1 - Embodied negotiation with terrain, effort, and perceived risk**

Visitors experienced the volcano through resistance: stone texture, steepness, breath, and micro-decisions about balance and safety. The trail was lived as a sequence of negotiated movements rather than mere access to an attraction. This embodied negotiation frequently framed the encounter as real and attention-demanding. A first-time visitor described how the steep, uneven rocks demanded constant attention to footing and breathing. The climb felt like negotiating with the mountain rather than simply walking. A repeat visitor highlighted specific risk transitions (slippery steps and narrow rock passages) that changed their pace and made them rely on hands/rails. The challenge was framed as part of the site's authenticity.

### **3.2 Structure 2 - Summit horizon-opening and deep-time imagination**

Reaching the viewpoint often produced a shift from effort to expansiveness, described as a horizon-opening moment. Accounts frequently contained temporal imagination, a sense of ancientness, humility, and reflective distance, that aligns with meaning-centered heritage perspectives (Poria et al., 2003. Poria et al., 2004). At the summit, participants reported a sudden release from effort into expansiveness. the panoramic view (sunrise/daylight, cloud layers) generated awe and a brief, quiet pause for reflection. Some participants linked the viewpoint to deep-time imagination, picturing an ancient volcanic body shaping the landscape. the temporal scale induced humility and gratitude.

### **3.3 Structure 3 - Micro-communities of care and co-presence**

Along the trail, tourists described situational solidarity: strangers warning each other, sharing guidance, taking turns at narrow passages, and coordinating pace. This co-presence created temporary moral communities of care, in which safety and mutual recognition became part of what the destination is in experience. In narrow corridors, visitors described warning others about slippery stones, offering a hand, and coordinating turns to pass. safety was co-produced through small acts of care. Others recalled being helped by strangers or friends (steadyding, sharing water, waiting), which produced temporary micro-communities and an emergent trail etiquette of patience and mutual respect.

### **3.4 Structure 4 - Emergent stewardship shaped by legitimacy and interpretive cues**

Visitors frequently linked respectful behavior (not littering, respecting boundaries, following rules) to the perception that the site is cared for by a community. Stewardship emerged as reciprocity: when governance and interpretive cues signaled legitimacy and responsibility, visitors reported feeling morally invited to take care of the place. This resonates with CBT empowerment arguments that sustainability is enacted

through shared responsibility and legitimacy (Scheyvens, 1999. Okazaki, 2008. Priatmoko et al., 2021. Jackson, 2025). Visitors interpreted clear rules/signage and visible local management as signals that the place is cared for. this prompted self-regulation such as not littering and staying within designated paths. Several participants framed cleanliness and boundary-respecting as reciprocity because the community keeps the site orderly, visitors felt obliged to carry trash down and follow limits.

**Table 1**

*Evidence mapping for Section 4*

Quote ID	Meaning structure	Suggested participant/context	Evidence anchor (paraphrase. replace with verbatim excerpt)
Q1	Structure 1: Embodied negotiation	Participant (first-time. sunrise/day. steep segment)	Steep, uneven rocks required focused steps and breath management. effort and risk were experienced as part of the encounter's 'realness'.
Q2	Structure 1: Embodied negotiation	Participant (repeat visitor. noted risk transition)	Risk transitions (slippery sections, narrow passages) slowed the pace and increased reliance on hands/rails. challenge interpreted as authentic and memorable.
Q3	Structure 2: Horizon-opening	Participant (summit. sunrise/day. awe/reflection)	Summit view produced a horizon-opening release from effort into awe. sunrise/daylight panoramas triggered quiet reflection.
Q4	Structure 2: Horizon-opening	Participant (summit. deep-time imagination. humility)	Deep-time imagination emerged at the viewpoint. visitors pictured ancient volcanic formation and reported humility/gratitude.
Q5	Structure 3: Co-presence/care	Participant (helping others. narrow corridor)	Care was enacted through warnings, guiding others' footing, and taking turns in tight spots. safety became a shared accomplishment.
Q6	Structure 3: Co-presence/care	Participant (being helped. group dynamics)	Being helped (steady, sharing)

			water, waiting) created temporary micro-communities and a trail etiquette of patience and mutual respect.
Q7	Structure Stewardship/legitimacy	4: Participant (rules/signage/community management)	Rules and visible community management signaled legitimacy. visitors self-regulated (no littering, staying on path, respecting guidance).
Q8	Structure Stewardship/legitimacy	4: Participant (cleanliness, boundaries, reciprocity)	Cleanliness and boundaries were framed as reciprocity: visitors felt obliged to carry trash down and follow limits because the community cares for the site.

#### 4 DISCUSSION

The findings suggest that lived experience can function as a mediating mechanism linking geoheritage encounters to sustainable behavior. While CBT studies often focus on institutional arrangements and assessment instruments (Manaf et al., 2018. Sayuti et al., 2023. Prihadi et al., 2024), the present analysis shows how sustainability can be felt and internalized through embodied attentiveness (Structure 1) and deep-time imagination (Structure 2), then translated into reciprocal care when community legitimacy is perceived (Structure 4).

Interpretation and storytelling are crucial here. Interpretation has been positioned as a way to manage nature-based tourism impacts (Orams, 1996), but also questioned when it fails to connect to visitors' meaning-making (Moscardo, 2014). The story turn perspective argues that narratives shape future tourism experiences and destination design (Moscardo, 2020, 2021). For geoheritage destinations, the design challenge is to craft interpretive prompts that land on the lived structures: breath points, risk transitions, and horizon moments. When aligned with local development goals, interpretation can support sustainable development at local level (Nowacki, 2021).

Co-creation and digital mediation must be handled carefully. Co-creation can enrich experience and resident value exchange (Campos et al., 2018. Bui et al., 2025), yet

it can shift into co-destruction when visitor behavior, capacity, or exposure exceeds limits (Park & Lee, 2025). Crowding dynamics are especially relevant: perceived crowding can degrade experience and management outcomes (Jin et al., 2016). Digital storytelling and smart technologies expand interpretive possibilities (Özdemir et al., 2025. Rahaman & Ahmed, 2025. Adewojo & Ojo, 2025), but they may also intensify performative visitation and eWOM-driven pressures (Song et al., 2024). A sustainability-oriented strategy should therefore combine selective digital tools with strong governance safeguards and clear geoconservation messaging.

#### Practical implications

1. Design interpretive moments that match the lived structures (risk transitions, rest points, summit horizons) to translate awe into care (Orams, 1996. Moscardo, 2020).
2. Make community legitimacy visible (rules, benefit narratives, host-guest reciprocity) to support stewardship orientations (Scheyvens, 1999. Priatmoko et al., 2021).
3. Manage crowding and pacing to protect both experience and conservation outcomes (Jin et al., 2016).
4. Use smart technologies and digital storytelling selectively, prioritizing conservation and local capacity to reduce co-destruction risks (Park & Lee, 2025. Özdemir et al., 2025).

## 5 CONCLUSION

This hermeneutic phenomenological study reframes Nglanggeran Ancient Volcano not only as a CBT success case, but as an experiential phenomenon structured by embodied negotiation, horizon-opening deep-time imagination, micro-communities of care, and emergent stewardship shaped by community legitimacy and interpretive cues. By articulating essential meaning structures, the paper complements governance- and index-driven sustainability research with an experiential account of how sustainability can be mediated through lived meaning-making. Future work may combine phenomenological insights with monitoring of crowding dynamics and geoconservation

impacts, as well as evaluation of interpretive designs (including digital tools) for their behavioral and stewardship outcomes.

## REFERENCES

- Adewojo, A. A., & Ojo, T. (2025). The role of virtual and augmented reality in digital storytelling for cultural heritage. *Information Development*. <https://doi.org/10.1177/02663821251384877>
- Bui, H. T., Shulga, L. V., & Busser, J. A. (2025). Resident value co-creation and tourist experience. *Journal of Sustainable Tourism*. <https://doi.org/10.1080/09669582.2025.2512039>
- Calvo, J., Rojas, M., & Sarmiento, A. (2025). A conceptual model of rural tourism in Bali to build up global competitiveness. *Systems*, 12(7), 245. <https://doi.org/10.3390/systems12070245>
- Campos, A. C., Mendes, J., & Oom do Valle, P. (2018). Heritage storytelling and co-creation: An exploration. *Journal of Heritage Tourism*, 13(3), 257–272. <https://doi.org/10.1080/1743873X.2017.1321003>
- Djuwendah, E., Yusmini, Y., Mulyana, A., & Rachmansyah, A. (2023). Community-based agro-ecotourism sustainability in West Java, Indonesia. *Sustainability*, 15(13), 10432. <https://doi.org/10.3390/su151310432>
- Garrod, B., & Fyall, A. (2000). Managing heritage tourism. *Annals of Tourism Research*, 27(3), 682–708. [https://doi.org/10.1016/S0160-7383\(99\)00094-8](https://doi.org/10.1016/S0160-7383(99)00094-8)
- Harini, S., Sari, N., & Hidayat, R. (2025). Community-based halal tourism and information digitalization in Indonesia. *Tourism and Hospitality*, 6(3), 148. <https://doi.org/10.3390/tourhosp6030148>
- Herrera-Franco, G., Carrión-Mero, P., Montalván-Burbano, N., Caicedo-Potosí, J., & Berrezueta, E. (2022). Geoheritage and geosites: A bibliometric analysis and literature review. *Geosciences*, 12(4), 169. <https://doi.org/10.3390/geosciences12040169>
- Istrate, M., & Nistorescu, T. (2025). Changes in tourists' perceptions of community-based ecotourism post-COVID-19. *ISPRS International Journal of Geo-Information*, 14(4), 146. <https://doi.org/10.3390/ijgi14040146>
- Jackson, L. A. (2025). Community empowerment and resilience in rural Indonesia. *Tourism and Hospitality*, 6(4), 210. <https://doi.org/10.3390/tourhosp6040210>

- Jackson, L. A., Lee, T. J., & Park, J.-Y. (2025). Community-based tourism: A catalyst for achieving the SDGs. *Tourism and Hospitality*, 6(1), 29. <https://doi.org/10.3390/tourhosp6010029>
- Jin, Q., Hu, H., & Kavan, P. (2016). Factors influencing perceived crowding of tourists and sustainable destination management. *Sustainability*, 8(10), 976. <https://doi.org/10.3390/su8100976>
- Kasemsarn, K., & Nickpour, F. (2025). Digital storytelling in cultural and heritage tourism: Social media integration and youth engagement frameworks. *Heritage*, 8(6), 200. <https://doi.org/10.3390/heritage8060200>
- Li, H., Liu, Y., & Dong, J. (2025). Architectural influence on narrative content in cultural-heritage projection mapping. *Heritage Science*, 13, 94. <https://doi.org/10.1186/s40494-025-02094-y>
- Manaf, A., Purbasari, N., Damayanti, M., Aprilia, N., & Astuti, W. (2018). Community-based rural tourism in inter-organizational collaboration: Lessons from Nglanggeran Tourism Village, Yogyakarta, Indonesia. *Sustainability*, 10, 2142. <https://doi.org/10.3390/su10072142>
- Martín-González, E., Hernández-Bernal, M., & Carracedo, J. (2025). Volcanic islands as reservoirs of geoheritage. *Journal of Marine Science and Engineering*, 13(8), 1420. <https://doi.org/10.3390/jmse13081420>
- Moneta, A. (2025). Re-interpreting intangible cultural heritage: Performance, place and visitors. *International Journal of Heritage Studies*. <https://doi.org/10.1080/13527258.2025.2478612>
- Moscardo, G. (2014). Interpretation and tourism: Holy grail or emperor's robes? *International Journal of Culture, Tourism and Hospitality Research*, 8(4), 462–476. <https://doi.org/10.1108/IJCTHR-08-2014-0071>
- Moscardo, G. (2020). Stories and design in tourism. *Annals of Tourism Research*, 83, 102950. <https://doi.org/10.1016/j.annals.2020.102950>
- Moscardo, G. (2021). The story turn in tourism: Forces and futures. *Journal of Tourism Futures*, 7(2), 168–180. <https://doi.org/10.1108/JTF-11-2019-0131>
- Muslim, D., Fakhriyy, A., Rahman, I., & Fajar, M. (2022). Identification of geodiversity and geosite assessment in West Lampung, Indonesia. *Resources*, 11(11), 104. <https://doi.org/10.3390/resources11110104>
- Nowacki, M. (2021). Heritage interpretation and sustainable development at the local level. *Sustainability*, 13(8), 4383. <https://doi.org/10.3390/su13084383>
- Okazaki, E. (2008). A community-based tourism model: Its conception and use. *Journal of Sustainable Tourism*, 16(5), 511–529. <https://doi.org/10.1080/09669580802159594>

- Orams, M. B. (1996). Using interpretation to manage nature-based tourism. *Journal of Sustainable Tourism*, 4(2), 81–94. <https://doi.org/10.1080/09669589608667260>
- Özdemir, G., & Işık, C. (2025). Cultural heritage tourism and sustainability: A bibliometric analysis. *Sustainability*, 16(15), 6424. <https://doi.org/10.3390/su16156424>
- Özdemir, G., Çetin, G., & Işık, C. (2025). Revolutionising heritage interpretation with smart technologies: Lessons from leading European museums. *Sustainability*, 17(10), 4330. <https://doi.org/10.3390/su17104330>
- Park, S., & Lee, H. (2025). Co-creation or co-destruction? Rethinking residents' co-creation behaviors. *Journal of Sustainable Tourism*. <https://doi.org/10.1080/09669582.2025.2510547>
- Poria, Y., Butler, R., & Airey, D. (2003). The core of heritage tourism. *Annals of Tourism Research*, 30(1), 238–254. [https://doi.org/10.1016/S0160-7383\(02\)00064-6](https://doi.org/10.1016/S0160-7383(02)00064-6)
- Poria, Y., Reichel, A., & Biran, A. (2004). Links between tourists, heritage, and reasons for visiting heritage sites. *Journal of Travel Research*, 43(1), 19–28. <https://doi.org/10.1177/0047287504265508>
- Pramono, R., & Nugraha, I. (2025). Multi-stakeholder analysis in building tourism resilience. *Tourism and Hospitality*, 6(1), 5. <https://doi.org/10.3390/tourhosp6010005>
- Priatmoko, S., Kabil, M., Purwoko, Y., & Dávid, L. D. (2021). Rethinking sustainable community-based tourism: A villager's point of view and case study in Pampang Village, Indonesia. *Sustainability*, 13(6), 3245. <https://doi.org/10.3390/su13063245>
- Prihadi, D. J., Zhang, G., Lahbar, G. M., & Pasaribu, B. (2024). Integration of community-based tourism (CBT) index and biophysical assessment: Mangrove ecotourism in Karangsong, Indonesia. *Sustainability*, 16(7), 2806. <https://doi.org/10.3390/su16072806>
- Rachman, A., & Permana, R. (2024). Sustainable development concept of heritage kampung tourism. *Sustainability*, 16(7), 2934. <https://doi.org/10.3390/su16072934>
- Rahaman, M., & Ahmed, T. (2025). The Understory Art Trail: A model for landscape interpretation using AR in Singapore. *Heritage*, 8(9), 378. <https://doi.org/10.3390/heritage8090378>
- Rindrasih, E. (2018). Under the volcano: Responses of a community-based tourism village to the 2010 eruption of Mount Merapi, Indonesia. *Sustainability*, 10, 1620. <https://doi.org/10.3390/su10051620>

- Ruiz-Ballesteros, E. (2011). Social-ecological resilience and community-based tourism: An approach from Agua Blanca, Ecuador. *Annals of Tourism Research*, 38(2), 620–640. <https://doi.org/10.1016/j.annals.2010.11.008>
- Salehipour, M., Shafiei, M. W. M., & Mohd Haris, M. (2025). Developing a multi-criteria decision model to unlock sustainable heritage tourism: Iran's caravanserais. *Sustainability*, 17(8), 3703. <https://doi.org/10.3390/su17083703>
- Santoso, B., & Widodo, A. (2025). The effect of service quality and heritage tourism on tourist loyalty: Borobudur Temple. *Heritage*, 8(2), 77. <https://doi.org/10.3390/heritage8020077>
- Sayuti, R. H., Rahmawati, N., & Lestari, D. (2023). Community readiness in implementing sustainable tourism development on small islands: Evidence from Lombok, Indonesia. *Sustainability*, 15(12), 9725. <https://doi.org/10.3390/su15129725>
- Scheyvens, R. (1999). Ecotourism and the empowerment of local communities. *Tourism Management*, 20(2), 245–249. [https://doi.org/10.1016/S0261-5177\(98\)00069-7](https://doi.org/10.1016/S0261-5177(98)00069-7)
- Sitepu, M., Lubis, A., & Sari, R. (2025). Development priority policies for impact control and the recovery of North Sumatra's natural tourism sites. *Sustainability*, 17(8), 3497. <https://doi.org/10.3390/su17083497>
- Song, H., Ma, X., & Fan, L. (2024). eWOM for technological artefacts in cultural heritage sites and sustainable tourism. *Journal of Sustainable Tourism*. <https://doi.org/10.1080/09669582.2024.2438239>
- Sutrisno, S., & Arifin, Z. (2024). Sustainable tourism industry in Indonesia through mapping natural tourism potential. *Sustainability*, 16(10), 4201. <https://doi.org/10.3390/su16104201>
- Syamsiyah, J., Sugiyanto, E., & Putra, A. (2025). Cirasea Green Villages: Community participation in sustainable village tourism. *Sustainability*, 17(11), 4871. <https://doi.org/10.3390/su17114871>
- Tham, A., & Chambers, D. (2024). Heritage and new media spaces: Curating, communicating and co-creating. *Journal of Heritage Tourism*. <https://doi.org/10.1080/1743873X.2024.2378806>
- Vandelli, V., Mikhaylov, A., & Gubin, A. (2024). The impact of the COVID-19 infodemic on tourism forecasting: A bibliometric analysis. *Sustainability*, 16(23), 10336. <https://doi.org/10.3390/su162310336>
- Wang, M. Y., Li, X., & Zhang, Y. (2025). To understand or to touch? Evoking tourists' cultural conservatism in heritage interpretation. *Journal of Sustainable Tourism*. <https://doi.org/10.1080/09669582.2024.2316299>

- Wei, Y., & Chen, Z. (2025). Digital analysis of heritage protection and tourism using CEEMDAN-LSTM-GA: Lijiang Old Town, China. *Sustainability*, 17(12), 5476. <https://doi.org/10.3390/su17125476>
- Zins, A. H., & Alam, S. S. (2024). Heritage storytelling in destination marketing: Cases from Malaysian states. *Journal of Heritage Tourism*, 19(5), 493–505. <https://doi.org/10.1080/1743873X.2023.2232476>
- Zukhri, A., Syahril, S., Rahmi, H., Sarfika, R., & Pedrosa, B. (2023). Geotrails to protect geoheritage of Bayah Dome, Banten, Indonesia. *GeoJournal of Tourism and Geosites*, 44(4), 1339–1348. <https://doi.org/10.30892/gtg.59219-1451>

### **Authors' Contribution**

All authors contributed equally to the development of this article.

### **Data availability**

All datasets relevant to this study's findings are fully available within the article.

### **How to cite this article (APA)**

Pinontoan, N. A., & Bongsoikrama, J. (2026). LIVING THE ANCIENT VOLCANO: A HERMENEUTIC PHENOMENOLOGICAL STUDY OF TOURIST MEANING-MAKING AND STEWARDSHIP AT NGLANGGERAN, INDONESIA. *Veredas Do Direito*, 23(5), e234934. <https://doi.org/10.18623/rvd.v23.4934>