

Construction of Community Empowerment in A Mountainous Tourism Site

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Abstrak:

Penelitian ini menyelidiki kondisi dampak positif dan negatif pembangunan Objek Wisata Badega terhadap perubahan sosial. Penelitian ini menggunakan teori perubahan sosial Talcott Parsons dengan menganalogikan perubahan sosial pada masyarakat seperti halnya pertumbuhan pada makhluk hidup. Komponen utama pada pemikiran Parsons adalah adanya proses diferensiasi. Parsons berasumsi bahwa setiap masyarakat tersusun dari sekumpulan subsistem yang berbeda berdasarkan makna fungsionalnya bagi masyarakat yang lebih luas. Penelitian ini menggunakan metode kualitatif di mana informan dalam penelitian ini adalah pengelola, masyarakat, pedagang dan wisatawan di sekitar lokasi pariwisata. Data dalam penelitian ini diperoleh melalui teknik observasi, wawancara dokumentasi, dan studi pustaka. Para penulis menggunakan metode deskriptif analisis dengan cara pengumpulan data, pengelompokan data, penyusunan data dan penarikan kesimpulan. Hasil penelitian memperlihatkan bahwa kondisi masyarakat yang sebelum dibangunnya objek wisata Badega sebagai petani dan buruh bangunan, kini beralih menjadi pedagang dan pengelola objek wisata. Peran pembangunan objek wisata Badega untuk mawadahi potensi masyarakat dalam memenuhi kebutuhan pasar pariwisata. Pembangunan objek wisata Badega menimbulkan dampak positif yaitu membuat masyarakat merasa terlibat dalam pembangunan, membuka lapangan pekerjaan dan menambah daya beli masyarakat; sementara dampak negatif yaitu pencemaran lingkungan dan meningkatkan kejahatan. Kajian ini dapat memberikan kontribusi bagi pengambil kebijakan untuk membuat program pemberdayaan masyarakat yang diperlukan guna keterlibatan yang aktif dari masyarakat tersebut, agar pembangunan kepariwisataan dapat berkembang dengan cara saling membantu antar unsur masyarakat dan pemerintah.

Kata Kunci: konservasi lingkungan; pemberdayaan ekonomi; pendekatan sosial; Sosiologi pedesaan; jejaring komunikasi

Abstract:

This study investigates the conditions of the positive and negative impacts of the development of the Badega Tourism Object on social change. This study uses Talcott Parsons' theory of social change by analogizing social change in society and growth in living things. The main component of Parsons' thinking is the process of differentiation. Parsons assumes that every community is composed of different subsystems based on their functional meaning for the wider society. This study uses a qualitative method where the informants are managers,

communities, traders, and tourists around tourism sites. The data in this study were obtained through observation techniques, interview documentation, and literature study. The authors used the descriptive analysis method by collecting, grouping, compiling, and drawing conclusions. The study results show that the community's condition before the construction of the Badega tourist attraction as farmers and construction workers has now turned into traders and managers of tourism objects. The role of the development of the Badega tourist attraction is to accommodate the potential of the community in meeting the needs of the tourism market. The development of the Badega tourist attraction has a positive impact, making the community feel involved in the development, creating jobs, and increasing people's purchasing power. In contrast, the adverse effects are environmental pollution and increased crime. This study can contribute to policymakers to create community empowerment programs that are needed for the active involvement of the community so that tourism development can develop by helping each other between elements of the community and the Government.

Keywords: environmental conservation; economic empowerment; social approach; Rural sociology; communication network

INTRODUCTION

Society is a social system; consciously or unconsciously, it will experience social change, the occurrence of social change can be caused by several factors, one of which is the existence of discoveries, the desire to advance, and others (Norris & Vaizey, 2018). The presence of tourism development is one of the factors that will affect the occurrence of social change in society (Movono et al., 2018). It is also in rural communities. Rural communities are people who live in a specific area, region, territory. People who live in rural areas make a living as farmers. Meetings that occur between communities agrarian and the tourism sector will give birth to relatively homogeneous changes to reasonably complex ones, be it in behavior patterns, social institutions, or social systems in society (Slocum & Curtis, 2017). Meeting these two forms of culture will give birth to a new culture, both for the recipient and those who exert influence. As happened in the Cihuni community of Sukamulya Village, Purwakarta Regency, the development of the Badega tourist attraction resulted in changes in the surrounding community in terms of environment, social, and social economy.

Social change is all changes in social institutions in a society, which affect the social system, including values, attitudes, and behavior patterns among groups in society. Changes in every society during its life experience changes. Changes for the community concerned and for outsiders who study it can be in the form of not attractive changes in the sense of being less conspicuous (Dodds & Graci, 2012). There are also changes whose effects are limited or broad, and there are also prolonged changes, but some are fast-paced (Gillan & Edwards, 2020). Social changes in society will not always impact progress, but the impact can lead to setbacks; people view the progress in their environment as a success. However, these changes can be inversely proportional to the social system that also undergoes changes that community members around the environment can feel. Various problems caused by tourism development make changes in society; changes caused by tourism developments can be categorized as planned changes or unplanned changes (Higgins-Desbiolles et al., 2019).

The tourism sector is widely recognized as a sector that can develop other sectors in increasing economic growth (Hole & Snehal, 2019; Li et al., 2018). The tourism sector is expected to be the largest source of foreign exchange in a region, so the tourism sector needs to be developed (Kirylov et al., 2020). Developing tourist areas will contribute to local revenue, opening up business opportunities and job opportunities (Qomaruzzaman & Rahman, 2019). As the main component in community tourism, especially local communities, they have an essential role in the development and development of tourism. The local community indirectly feels the impact of tourism, both social and economic effects (Zielinski & Botero, 2020).

The community has utilized natural resources into economic objects to provide value in fulfilling people's lives, such as tourist objects (Fernández et al., 2020). The tourism sector established by the Government is intended to provide tourist facilities and infrastructure equipped with the equipment needed by visitors, such as lodging, restaurants, and other public facilities (Strydom et al., 2020).

Tourism in the country is not new; even today, tourism is one of the sources of community income, especially for rural communities. On the other hand, tourism is also used as a place to do business, such as Badega Tourism which is located in Cihuni Village, Purwakarta Regency. Mount Parang is touted as the highest andesite rock mountain in Indonesia and is claimed to be the second-highest andesite rock cliff in Asia; even many people say that Mount Parang is included in the top ten highest natural cliffs in the world, apart from Badega tourism Mount Parang This includes ten tours in Purwakarta. Badega Tourism Mount Parang offers cultural arts tours and various

special interest tourism activities such as rock climbing, mountain climbing, and camping. Since it was opened and popularized as a particular interest adventure tourist spot, Mount Parang continues to be visited by rock climbers from all over Indonesia and foreign countries such as the Netherlands, America, and Japan. Tourist activities include rock climbing, mountain climbing, camping, culinary hunting, and getting to know the local arts and culture. The tour was built by the surrounding community to attract tourists to visit the area; the community started developing Badega tourism slowly and took advantage of the natural environment around the room. The society plans the development so that their village is more advanced and famous for changing its economy. Still, apart from the economy, the community also makes other changes, such as the community's view of ideas for better changes. Still, making these changes, of course, has a negative impact and positive impacts.

The tendency for social change to occur is a natural symptom that arises from the association of human life in society. Social change will continue as long as there is interaction between humans and between communities. Social change occurs because of changes in elements that maintain the balance of society, such as changes in geographical, biological, economic, and cultural aspects (Kusuma & Rahman, 2018). These changes were made to adapt to the dynamic development of the times.

Kingsley Davis (Davis, 2017) defines social change as changes that occur in the structure and function of society. For example, the emergence of labor organization in the structure of capitalist society has led to changes in the relations between workers and employers and so have led to changes in economic and political organization. The definition of social change is all changes in social institutions in a society that affect the social system, including values, attitudes, and behavior patterns among groups in society.

Parsons (2017) says that every society always has a system that has order or balance. According to him, the social system consists of some individual actors who interact in situations with at least environmental or physical aspects. These actors have motivation in the sense of tending to interact with each other to "optimize satisfaction," whose relationship to their situation is defined and mediated in terms of culturally structured shared symbols (Ritzer, 1975).

In Chapter I, Article I regarding general provisions, tourism is contained in Law No. 10/2009 concerning Tourism. Based on the article's contents, it can be concluded that tourism is a travel activity carried out by a person or group of people by visiting certain places for recreational purposes, personal development, or studying the uniqueness of tourist attractions visited in a temporary period. Tourism is a variety of tourism activities supported by various facilities and services provided by the community, business people, government, and local governments.

METHODOLOGY

This research contains a series of processes carried out in a planned and systematic way to solve problems or get answers to specific questions (Kraus et al., 2020). The study shows harmonious and mutually supportive of having adequate weight and providing undoubted conclusions (Haynes, 2019). Primary data sources were obtained directly from the primary sources, namely from the party's object of this research. The preliminary data of this research is the data generated through direct interviews with the following informants: the manager of the Badega Tourism, the surrounding community, traders, and tourists. This research was conducted in Cihuni of Sukamulya Village, Tegalwaru District, Purwakarta Regency, from June to August 2020. The tourism object was built and managed by the surrounding community so that it caused impacts caused by the tourism development. In Cihuni Village, Purwakarta Regency experienced changes resulting from the construction of Mount Parang Tourism Object.

RESULTS AND DISCUSSION

Badega Tourism Object

Badega is a tourist attraction in Purwakarta which offers cultural arts tourism and various special interest tourism activities such as rock climbing, mountain climbing, and camping. Badega is located in Cihuni Village, Sukamulya Village, Tegalwaru District, Purwakarta Regency, West Java Province. Mount Parang is touted as the highest andesite rock mountain in Indonesia and is claimed to be the 2nd highest andesite rock cliff in Asia; even many people say that Mount Parang is included in the list of the ten most prominent and highest cliffs in the world (Interview with NN, 01/07/2020).

Since it was opened and popularized as a particular adventure tourist spot, Mount Parang continues to be visited by rock climbers from all over Indonesia and foreign countries such as the Netherlands, America, and Japan.

Activities that can be done include rock climbing, climbing, camping, culinary hunting, and getting to know the local arts and culture.

Social change is all changes in social institutions in a society, which affect the social system, including values, attitudes, and patterns of behavior among groups in society (Sanford, 2017). Social life is a variation of accepted life, either because of geographical conditions, material culture, population composition, ideology, or diffusion or discoveries in society (Nomaguchi & Milkie, 2020). The tendency for social change to occur is a natural symptom that arises from the association of human life in society (Umanailo, 2019). Social change will continue as long as there is the interaction between humans and between communities (Klofsten et al., 2019). Social change occurs because of changes in elements that maintain the balance of society, such as changes in geographical, biological, economic, and cultural factors (Schatzki, 2019). These changes were made to adapt to the dynamic development of the times (Marchau et al., 2019).

Cihuni people of Sukamulya Village of Purwakarta Regency are traditional communities; most residents live as farmers and construction workers. Their income is only enough to meet their daily needs. Likewise, their lifestyles primarily reflect a simple lifestyle; some are very simple; this can be seen from the house they live in, the goods they have, and even the pleasure they are interested in. In addition, the community relations of the Cihuni village still reflect the life of the rural community, which still helps, stays in touch, respects each other, and does not even discriminate. The condition of the people of Cihuni of Sukamulya Village, Purwakarta Regency, before the construction of the Badega Tourism Object, the local community made a livelihood as farmers and construction workers to support their needs, judging from their education, the people of Cihuni village were still relatively low in education because most of the people were elementary school graduates who didn't even go to school. Many people in the town of Cihuni are unemployed. From this, the community plans to build the Badega tourist attraction to help ease the burden experienced by the local community.

According to a marketing officer for the Badega Tourism Object: "Initially, the Mount Parang Badega Tourism Object was built, the community saw the potential of the Cihuni village community, which rock climbers dominated. Besides being open to the community around this attraction, it is open for tourists who want to channel their hobbies in rock climbing. Therefore, the Badega tourist attraction has become a leading tourist attraction for the community" (Interview with BB, 01/07/2020).

An activist of the Mount Parang Badega said: "The name Badega was ordained on December 17, 2013 by the Regent of Purwakarta, Dedi Mulyadi, which means Guardian of Mount Parang, to protect nature and Mount Parang from damage and replace it with benefits and improving the economy of residents around Mount Parang through tourism" (Interview with DD, 01/07/2020).

The explanation above shows that the background for the formation of the Badega tourist attraction is looking at the potentials of the surrounding community who have a hobby of rock climbing, the community creates and utilizes natural resources that exist around Mount Parang, i.e., Sukamulya village. Sukamulya village community, especially Cihuni Village, are planning the construction of the Mount Parang Badega Tourism Object to facilitate and accommodate the potentials possessed by people who have a hobby of rock climbing, apart from that this Mount Parang Badega tourist attraction is to attract tourists to visit to this Mount Parang Badega tour.

Social Change

Evolution is a change that takes place slowly. Evolution occurs gradually through stages that follow certain evolutionary lines because changes in one element can result in multilinear changes in other aspects. Evolutionary changes occur following the conditions of community development, which are in line with the community's efforts to meet their daily needs (Herfort et al., 2021). This means that social change occurs because of the encouragement of the community's efforts to adapt to the various needs of their lives with the development of society at a certain time.

The people of Cihuni Village, Sukamulya Village, Purwakarta Regency, have extensive knowledge to advance or make their environment a better direction; in this case, the community utilizes natural resources, namely a mountain and beautiful scenery. The society plans the construction of this tourist attraction, which aims to make Kampung Cihuni more popular. The community thinks that the construction of the Badega tourist attraction is a positive thing to help life fulfill their needs. Apart from that, the role of the development of the Badega Tourism Object is to facilitate or accommodate the potentials of the community, most of whom have a hobby of rock climbing so that people can channel their hobbies in these tourist attractions, besides that the role of developing this tourist attraction is to meet market needs, tourist attractions. In today's increasingly squirming in areas and even rural

areas themselves. A tour manager expressed the following: "Seeing the potential of the community who have a hobby of rock climbing here, the community plans to build a tourist object called Badega to accommodate and facilitate visitors so that they can stay overnight the tour" (Interview with WW, 01/07/2020).

The explanation regarding the role of the development of the Mount Parang Badega tourist attraction was revealed by a manager: "The role of the construction of the Mount Parang Badega tourist attraction here is to meet market needs where tourism is increasingly stretched in areas, perhaps from there which is the reason for the construction of the Mount Parang Badega tourist attraction this" (Interview with YS, 01/07/2020).

Seeing from the explanation above that the role of the development of the Badega Tourism Object in the Cihuni village, Purwakarta Regency here is the first to facilitate community potential, most of the people in Cihuni village have a hobby of Nature Lovers from there, the community plans to build a tourist attraction to accommodate and facilitate so that people's hobbies are channeled in addition to from that so that the surrounding community better utilize the natural resources that Allah SWT has given. Second, to meet the market needs now found in each area, tourism aims to exist in their respective environments so that the community as the times develop, society continues to increase tourism in the site so that tourists are interested in visiting the tourism. In this case, the manager uses tools or media to attract tourists, as expressed by a marketing task: "The promotional media used by Badega Tourism uses the internet, Facebook, Instagram, and other internet media, but the most influential is Instagram media" (Interview with BB, 06/01/2020).

The development of Attractions Mount Parang Badega cause changes that occurred in the community of Kampung Cihuni change here, such as livelihoods, education, and culture.

Livelihoods

The livelihoods or economic activities of a community are the focus of the importance of ethnographic studies. Ethnographic research on livelihood systems examines how a group of people's livelihoods or financial systems meet their daily needs. Before the construction of the Badega Ojek (motorcycle taxi), the main livelihoods of the people of Cihuni village were farmers and construction workers who became their primary support in meeting the needs of their families. A trader said: "Before the construction of this Badega I was a farmer; my income was uncertain but since there was this Badega I sold in front of my house and the income from this trade I was able to meet the needs of my family and pay for my children's school a week I could earn around Rp 700,000 or could more" (Interview with EG, 01/07/2020). A resident expressed the same thing: "I used to be a housewife who every week waited for the income of my husband who worked as a construction worker outside the city. I sell here to lighten the cost of my son." (Interview with OM, 01/06/2020).

The same thing was also expressed by an employee of the Badega tourist attraction: "The differences that occurred were greatly increased before I was only a I am now trusted as a sugar artisan farmer to work here as a laborer and at the same time as the manager of this Mount Parang Badega, my weekly income is also sufficient to meet my needs compared to working as a sugar craftsman whose income is not enough in a day, I am happy with the construction of this Mount Parang Badega." (Interview with JE, 01/07/2020).

From the explanation above, the development of the Badega Tourism Object helps people to switch jobs or make it easier to meet their needs in the field of livelihood for the community who were initially housewives, farmers, and even unemployed. People can meet their daily needs and have a steady income every week.

Education

Education is an effort to develop human quality in all its aspects (Yusoff, 2021). As a planned activity, education also has a specific purpose and involves various interrelated factors, thus forming a system that influences each other (Taherdoost, 2018). Education is one of the essential aspects of human resource development. The progress of a nation is primarily determined by the quality of education of its population. Some of the main factors supporting the implementation of education are the availability of good schools with infrastructure, teachers and student involvement, and committees. The managers of Badega, primarily elementary school graduates, have not even finished elementary school. However, this is because education in Cihuni Village is still low, so the surrounding community prefers to work even though they are under fifteen years old.

Since the Mount Parang badge construction, people who do not go to school and do not have a diploma to find work, the community prefers to work and manage the Mount Parang Badega Tourism Object. According to an employee at the Badega Tourism Object: "I chose to work here because nowadays finding a job is difficult and I

have to have a diploma while I only graduated from elementary school. What do I want to do with my elementary school diploma? So I chose to work here with my father to help the family find food." (Interview with SL, 01/07/2020).

Another worker said the same thing: "I chose to work here because I want to help my family while I don't have a diploma to find a job and to work here, I don't need a diploma. The important thing is to have strong determination and physical strength because I am a woman who has to go up and down mountains every day" (Interview with JL, 01/06/2020).

From the explanation above, the researcher saw that before the construction of the Badega Tourism Object, the education in the Cihuni village community was still relatively low, this caused the community not to have a proper job because they did not have a diploma, after the construction of the Badega Tourism Object, it helped the community in producing permanent caregivers to meet their daily needs and the community can work even though they do not have a high school diploma or graduate.

Culture

Culture in kinship systems and social organization is an anthropological effort to understand how humans shape society through various social groups. According to Koentjaraningrat, each community group's life is governed by customs and rules regarding different kinds of units in the environment they live and socialize in daily. The closest and basic social unit is the kin, namely the immediate nuclear family and other relatives. Furthermore, humans will be classified into levels of the geographic locality to form social organizations in their lives.

The people of Cihuni village, Sukamulya Village, have a very close culture or kinship because this rural community is still fairly thick with the culture in the surrounding environment, such as polite people's behavior and well-dressed and well-dressed other behaviors. Since the construction of the Mount Parang Badega Tourism Object, the behavior of the community, especially the teenagers around the Mount Parang Badega Tourism Object, has slowly changed because many local and long distance tourists have visited the tour, seeing that these tourists have a different culture from the surrounding community so that people slowly follow suit the tourist culture, especially in terms of Fashion.

According to a community member:

Before there was Badega, teenagers here looked neatly dressed. They didn't know a tourist attraction because life in the Cihuni village was still far from the city. Still, since the opening of the Badega Tourism Object, many tourists -Tourists who come to enjoy the tourist attraction, the tourists come from different circles, some from Indonesia and even abroad, the teenagers here imitate the style of tourists such as selfies, in clothes. Even the language used to speak Sundanese has become a unified Indonesian language (Interview with TI, 01/07/2020).

Impact of the Development of the Badega Tourism Object

The development of a tourist attraction will, of course, have both positive and negative impacts. A tourist place certainly affects the surrounding environment. The development and increased tourist visits can have positive and negative effects or influences, and those affected are the surrounding community.

As stated by a tourist: The impact of the Badega tourist attraction has both positive and negative effects. The positive impact is helping to reduce the unemployment of Kampung Cihuni, most of whom are elementary school graduates. The negative impact is that many people or tourists who use this tourist attraction become criminal crimes such as providing a place for teenagers (dating) (Interview with IP, 01/06/2020).

A manager expressed the same thing: "I think the construction of the Mount Parang Badega tourist attraction has resulted in both negative and positive impacts. The positive impact is the existence of the community and empowering the local community, and the negative impact is that some people don't like the object of Mount Parang Badega." (Interview with DN, 01/06/2020). A resident expressed the same thing: "The positive impact resulting from the construction of Mount Parang Badega is seen from the environment that is maintained around the natural environment, the existence of the community and empowering the community, while the negative impact is that the community may feel the loss of natural atmosphere and damage to nature due to the construction of facilities of tourist attraction." (Interview with LN, 01/06/2020). Another member of the community stated: "The positive and negative impacts caused by the development of Mount Parang Badega tourism felt by the community, namely opening up employment opportunities for people who do not have a high school education, preserving culture, and preserving natural beauty as well as the negative ones, namely increasing crime such as the community or tourists taking advantage of this tourist attraction to commit unwanted acts." (Interview with OK, 01/06/2020).

Nature tourism in Indonesia is not new. This study on Mount Parang shows that tourism is a source of income for the community, especially for rural communities (Anwar et al., 2019). From the explanation above, the impact of the Badega tourist attraction on social changes in the community has both positive and negative effects; the effects from an environmental perspective are positive, namely: maintaining environmental cleanliness, making the people of Cihuni Village, Purwakarta Regency, empowering the surrounding community (Nomnian et al., 2020). The negative impacts are loss of natural atmosphere and natural damage such as deforestation. From an economic point of view, the positive impact is opening up employment opportunities to reduce unemployment for the Cihuni people; the negative impacts are; increasing development costs, and seen from the socio-cultural perspective, the positive impact is the preservation of the existing culture in the Cihuni community and the negative impact is increasing crime that is used by the community or tourists who are in the Cihuni village community.

The study above has proven that the tourism sector is a sector that can increase economic growth (Hole & Snehal, 2019; Li et al., 2018). The tourism sector has indeed become the largest source of foreign exchange in the villages that are the object of this study, so this sector needs to continue to be developed (Kyrlov et al., 2020). Likewise, developing tourist areas has contributed to local revenue, opening up business opportunities and employment opportunities (Qomaruzzaman & Rahman, 2019). As the main component in tourism, the community has an essential role in tourism development and is the party that directly benefits (Zielinski & Botero, 2020). Because of the reciprocal benefits, various efforts to involve the local community are necessary.

CONCLUSION

Since the establishment of the Volunteer (Badega) of Mount Parang, the community has changed. The changes experienced by people's lives in the first Cihuni village in the field of livelihoods of the Badega tourist attraction help people switch jobs or make it easier to meet their needs in the area of livelihoods of the people were initially housewives, farmers, and even unemployed. People can meet their daily needs and have a steady income every week. Second, this Badega tourist attraction makes it easier for people to find work in education because most Cihuni Village people do not have a high education diploma. The construction of this tourist attraction has reduced unemployment occurs in the surrounding community. Third, in the field of culture, since the construction of Badega, the community has experienced cultural changes in clothing modes where people imitate the clothes worn by western tourists.

In the development of the Badega tourist attraction on social change, there are positive and negative impacts. The positive effects are the existence of Cihuni Village in Sukamulya Village, empowering Cihuni Village in Sukamulya Village, helping the economy of the Cihuni Village community in Sukamulya Village, accommodating or facilitating the Nature Lovers community, and opening up new job opportunities. While the negative impacts are: Environmental pollution is caused by tourists who litter and ignore the surrounding environment and increase criminal acts. Here the Government should be more supportive of the Mount Parang Badega tourist attraction by providing the assistance needed by the tourist attraction, such as providing funds, providing facilities, and improving road access to the tour. In addition, the Government must pay attention to public education by providing opportunities to continue education to a higher level by providing scholarships to outstanding citizens. It aims to ease the community into finding a more decent job. It will make the community, with the capital of social solidarity, advance their region.

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