This file has been cleaned of potential threats.

If you confirm that the file is coming from a trusted source, you can send the following SHA-256 hash value to your admin for the original file.

c8507f36f828da307c259a476d5e5da254c1136ec3e7fc8181ce99b7df91082a

To view the reconstructed contents, please SCROLL DOWN to next page.

POLARIZATION OF LOCAL COMMUNITY PERCEPTION ON SOCIOCULTURAL DYNAMICS IN ECOTOURISM DEVELOPMENT OF BOPUNJUR, WEST JAVA

Gatot Widodo[1], Ricky Avenzora[2], Elly Malihah[3], and Tutut Sunarminto[2]

[1]Graduate School in Ecotourism Management and Environmental Services, Faculty of Forestry and Environment, IPB University, Academic Ring Road Campus IPB Dramaga, Bogor, Indonesia 16680.
[2]Department of Forest Resource Conservation and Ecotourism, Faculty of Forestry and Environment, IPB University Academic Ring Road Campus IPB Dramaga, Bogor, Indonesia 16680.
[3]Department of Sociology Education, Faculty of Social Science Education, Indonesia Education University, Bandung, Indonesia 40154.

POLARIZATION OF LOCAL COMMUNITY PERCEPTION ON SOCIOCULTURAL DYNAMICS IN ECOTOURISM DEVELOPMENT OF BOPUNJUR, WEST JAVA. In addition to providing multiplier economic benefits, the tourism sector also has the potential to cause some latent and massive negative social impacts. For this reason, it is important to map out the orientation of the local community. This study analyzes the polarization of the local community's perceptions of sociocultural dynamics in the ecotourism development area. The local community that became the focus of the research consisted of five groups of respondents: traditional leaders, religious leaders, educational leaders, community leaders, and tourism actors. This research was conducted in the Bopunjur Ecotourism Area, Bogor Regency, West Java, precisely in seven ecotourism destinations, namely Ciawi, Caringin, Cibogo, Cipayung, Megamendung, Cisarua, and Tugu. This study used mixed methods, qualitative and quantitative approach. Data collection on social and cultural dynamics was done by distributing questionnaires to the respondents. The research instrument was a questionnaire designed closed-ended with guidance on one score-one indicator scoring system. The results showed that positive social situations, namely conducive situations, associations, cooperative situations, and productive collaborations were still more dominant than negative social situations: war, conflict, and dissociation. The polarization of the local community on sociocultural dynamics has a positive direction with a polarization scale that is aligned with each other so that there is an excellent opportunity to build productive collaboration among stakeholders in this area.

Keywords: Social values, cultural values, social interaction, polarization

PPOLARISASI PERSEPSI MASYARAKAT LOKAL TERHADAP DINAMIKA SOSIAL-BUDAYA DALAM PENGEMBANGAN EKOWISATA BOPUNJUR JAWA BARAT. SSelain memberikan berbagai manfaat ekonomi, sektor pariwisata juga berpotensi menimbulkan beberapa dampak sosial negatif yang laten dan masif. Oleh karena itu, penting untuk memetakan persepi masyarakat lokal. Penelitian ini bertujuan untuk menganalisis polarisasi persepsi masyarakat lokal tentang dinamika sosial budaya di kawasan ekowisata. Masyarakat lokal yang menjadi fokus penelitian terdiri dari lima kelompok responden yaitu tokoh adat, tokoh agama, tokoh pendidikan, tokoh masyarakat, dan pelaku pariwisata. Penelitian ini dilakukan di Kawasan Ekowisata Bopunjur, Kabupaten Bogor, Jawa Barat tepatnya di tujuh destinasi ekowisata yaitu Ciawi, Caringin, Cibogo, Cipayung, Megamendung, Cisarua, dan Tugu. Penelitian ini menggunakan pendekatan mixed method, perpaduan antara pendekatan kuantitatif dan kualitatif. Pengumpulan data dinamika sosial budaya dilakukan dengan menyebarkan kuesioner kepada responden. Instrumen penelitian berupa angket yang dirancang dengan pola tertutup dengan berpedoman pada sistem penilaian satu skor satu indikator. Hasil penelitian menunjukkan bahwa situasi sosial positif yakni: situasi kondusif, pergaulan, situasi kooperatif, dan kolaborasi produktif, masih lebih dominan daripada situasi sosial negative yaitu: perang, konflik, dan disosiasi. Polarisasi orientasi stakeholder

---

*Corresponding author: widogatoto@apps.ipb.ac.id

pada nilai-nilai sosial budaya memiliki arah yang positif dengan skala polarisasi yang selaras satu sama lain sehingga terbuka peluang besar untuk membangun kerjasama produktif antar stakeholder dalam pengembangan ekowisata di kawasan Bopunjur.

Kata kunci: Nilai sosial, nilai budaya, interaksi sosial, polarisasi

I. INTRODUCTION

Sociocultural aspects have a vital role in ecotourism's development. This aspect is one of the main pillars that must be presented in sustainable tourism development. In the discussion discourse, this sociocultural aspect is sometimes separated into two parts, i.e., the social and cultural aspects. As for ecotourism development, these social and cultural aspects are usually associated with various impacts resulting in sociocultural impact. Although it is always mentioned in multiple discussions on the concepts of ecotourism and sustainable tourism, this sociocultural aspect has received less serious attention than other aspects, such as ecological and economic aspects. Furthermore, keeping tourists' loyalty makes the culture (sociocultural aspect) subordinated while the economy is superordinated (Acquah, 2013; Martin, 1998); even though the sociocultural aspect is the key to success in achieving and providing the ecological and economic aspects in ecotourism development.

The development of ecotourism inevitably induces changes in the social character of a destination (Saveriades, 2000). Avenzora (2013) states that social aspects can shape human behavior in interacting and managing various conflicts of interest. Therefore, the social aspect is specific because it is shaped by the behavior of specific community interactions that birth specific development. The social dimension identifies and organizes the stakeholders to generate optimal economic benefits for each component.

Social and cultural aspects are considered to have a close relationship with efforts to conserve natural resources and the environment. Constructive social values positively influence the sustainability of using natural resources and the environment. The cultural aspects based on noble values and local wisdom from the surrounding community are also seen as capable of being used as primary capital in realizing sustainable and sustainable natural resource management. Concerning ecotourism development, aspects of sociocultural values are at the core of sustainable tourism development, apart from the ecological and economic pillars. Sociocultural pillars must be the primary concern of managers and other stakeholders so that ecotourism development can be realized.

Social problems in the ecotourism sector are problems of land conversion, business competition, and pressure in the form of social interaction with high and massive intensity and frequency (Acquah et al., 2017). This follows the fact that "tourism caused crowding which increased social interaction which is a main factor of social carrying capacity," which is being a culture pioneer (Brandolini & Mosetti, 2005). Visitor experiences and tourist demand become a benchmark for forming social carrying capacity (Sunarminto, Alikodra, & Avenzora, 2014), so the local community always tries to provide visitors a pleasant and positive experience. In other terms, the culture of tourism is reinforced by the fact that tourism tends to be "demand-based" compared to "supply-based," so social problems occur because the community becomes the object to gain visitor loyalty due to the weak status in the "bargaining position" of local community towards tourism traveler (Sulistyadi, 1999). It can be seen that tourists find it easy to enjoy life, relax, and get special services with luxurious facilities, delicious food, enchanting attractions, and unforgettable beautiful experiences. At

the same time, the local community is manual laborers (Liu, 2003). This condition will form a "vulnerable society" easily affected in the Bopunjur Ecotourism Area (Rahmawati, 2014).

Several studies report that tourism can lead to cultural conflicts, persistent conflicts of interest among stakeholders, resistance to tourism, and changes in the local community's behavior (Subadra, 2006; Sihite, 2000; & Geriya, 1996). In addition, Foster (2000) claims that tourism has the potential to cause the loss of national character because "Tourism impacts Polarization of the population, Breakdown of the family, Attitude Development of a Consumption-Oriented Society, and Phenomena Incident of Social Pathology" due to weak cultural strength due to differences in status orientation between tourists and local community (WTO in Yoeti, 2001). This fact is confirmed by the finding that "tourists tend to have a strong influence on local culture" (Cohen, 1984) because tourism tends to foster the behavior of the local community to imitate tourist behavior (Spillane, 1995). Here it is clear that tourism is "superordinate" while the local community (culture) becomes "subordinate" in social interaction by actively and massively involving seven elements of culture, namely the religious system, the system of living equipment and technology, the livelihood system, the science system. knowledge, kinship systems and social organizations, art systems, and language systems, so this justifies the results of the research on "Host Perceptions of Sociocultural Impacts described that tourism changed the quality of host life, and there were some transformations in traditional values, norms, and identity"(Brunt & Courtney, 1999).

Besides impacting tourism development, culture also affects social interactions between tourists and the local community, so this aspect should be addressed in the analysis of the social impact of tourism. On the one hand, culture will guide and direct social interaction so that it is not by the corridor of good and right interactions; on the other hand, social interaction can cause cultural change because culture is the starting point and the finish point of a dynamic social interaction that is between the two points. The finish point will be the starting point for the dynamics of social interaction and so on, so it is very clear that culture is dynamic.

The Bopunjur area has complex and sexy issues regarding cultural carrying capacity because of its capacity as a "sociocultural transaction canter" area with very high intensity and frequency of social interaction. Based on Presidential Decree No. 60/2020, this area is a National Mainstay Tourism Area that has a very high diversity of tourism resource potential, especially natural tourism resources, and cultural tourism. Geographically, this area has a very strategic position, which is close to the capital city of Indonesia, Jakarta, which is the capital of the State of Indonesia, coupled with its location in an area with a large demographic potential of around 40 million people with its sociocultural dynamics. What happens in Bopunjur is the dynamics of life that involves sociocultural aspects massively and crucially, which are the key to success in achieving and providing the ecological and economic aspects of ecotourism development; however, there is very little research that concerns, explores, and reveals the importance of sociocultural factors in this area, not even any; so that it is necessary and important to have a thorough study of the sociocultural aspects from the perspective of the local community to realize the optimal development of ecotourism in this area. This study aims to analyze the polarization of local community perceptions about sociocultural dynamics in ecotourism development in the area. The results of this study are expected to be used by the parties to build ecotourism sustainably.

II. MATERIAL AND METHOD

A. Research Location and Time

This research was conducted in the Bopunjur Ecotourism Area, Bogor Regency, West Java (Figure 1), precisely in seven ecotourism destinations, namely Ciawi, Caringin, Cibogo,

Cipayung, Megamendung, Cisarua, and Tugu. The research was conducted for six months, from June 2021 to November 2021.

B. Method of Collecting Data

The research method used is a mixed qualitative and quantitative approach. This type of research is more inclined towards exploratory research while maintaining the power of quantitative analysis and in-depth meaning of various phenomena that occur in the study location through a phenomenological approach. Primary data sources come from informants and respondents consisting of five groups, namely (1) Traditional Leaders, 2) Religious Leaders, 3) Educational Leaders, 4) Community, and 5) Tourism Actors. The informants are the primary data sources at the confirmation stage of social and cultural aspects. At the same time, the respondents are the primary data sources at the identification and evaluation stages of social and cultural aspects. The sample of respondents selected was about 650 respondents with a division per category of as many as 130 respondents. The sampling technique used is non-probability sampling or purposive sampling, considering that a sample is a person who has knowledge

and experience about the topic of study being researched. Cultural aspects used in this research are the cultural elements that involve actively in social interaction, and these elements are universal because they apply to everyone or the whole world. Based on the literature review, there are seven types of cultural aspects including)1) a religious system, (2) a livelihood system, (3) a living equipment and technology system, (4) a science system, (5) a kinship and social organization system, (6) an art system, and (7) a language system (Kluckhohn in Koentjaraningrat, 2016).

This research has five main phases: identification, confirmation, evaluation, confirmation, and analysis. Firstly, the identification phase applied to key informants was carried out to determine the perceptions of local communities toward their core cultures. Secondly, the confirmation phase conducted on key informants is the way for making sure of local communities' perception of the existence of their core culture. Thirdly, the evaluation phase applied to respondents to reveal the cultural changes from the polarization of local communities' perceptions by implementing positive and negative social attributes to seven cultural elements. The finding result of this
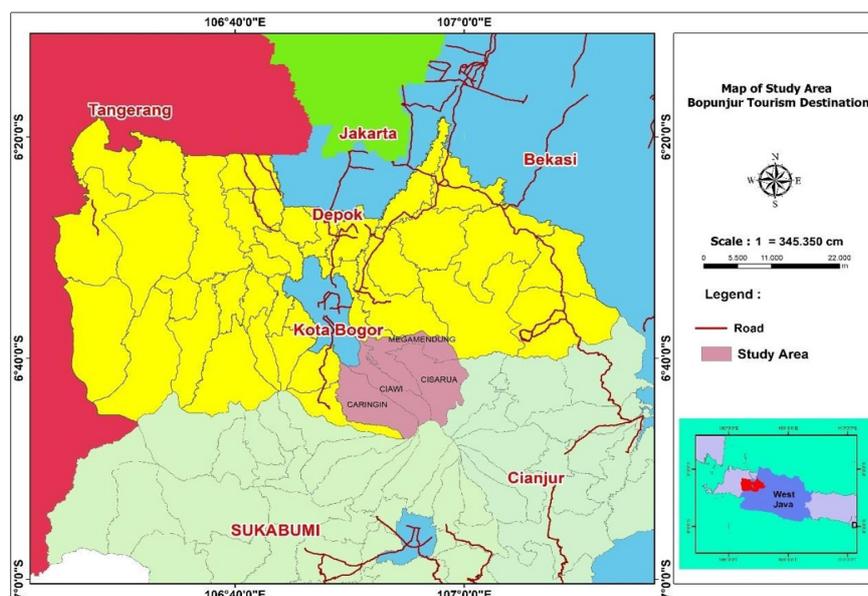

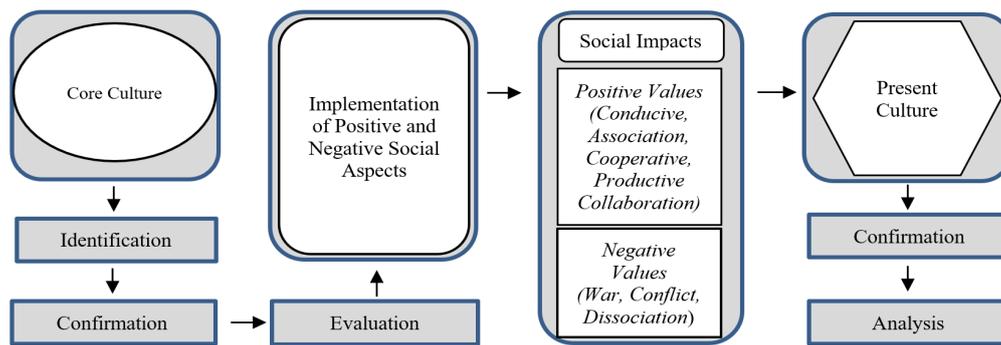Figure 1. Map of the research site villages in Bogor Regency

Figure 2. The thinking flow of the identification, confirmation, and evaluation processes toward sociocultural values of the local community

phase referred to the present culture that needed analysis. Fourthly, the confirmation phase was applied to make sure the correctness of the evaluation result data. Finally, the analysis phase was conducted to analyze the result data of the evaluation phase by connecting and elaborating on some references.

Darusman and Avenzora (2013) state that in the Tentative Model of Interaction Dynamic Pattern, there are 14 social attributes used in social interaction between local communities and tourists; those are divided into two categories, namely seven positive social attributes and seven negative social attributes. The positive social attributes consist of (1) similarity, (2) impartiality, (3) support, (4) fairness, (5) obedience, (6) contestation, and (7) positive competition, while the negative social attributes consist of (1) monopoly, (2) discrimination, (3) intimidation, (4) injustice, (6) cheating, challenge, and (7) negative competition.

Furthermore, Maryati & Suryawati (2011) describe that the impact of social interaction is categorized into associative and dissociative social situations. The associative social situation is broken down into four types, namely (1) conducive situation, (2) association, (3) cooperation, (4) productive collaboration, whereas the dissociative situation is divided in detail into three types, namely (1) dissociation, (2) conflict, (3) war (Rahmafitria, Sukmayadi, Suryadi, & Rosyidie, 2021; Permatasari, & Padilla, 2020).

The thinking flow of identification, confirmation, evaluation, confirmation, and analysis of sociocultural values dynamics of the local community is shown in Figure 2.

Evaluation data of social aspects, social attributes, and social situations were obtained by distributing questionnaires with a closed-ended pattern guided by one score one indicator scoring system (Avenzora, 2008), which consists of seven indicators. Each indicator covers seven aspects of assessment with a range of 1-7, where 1 = very low, 2 = low, 3 = moderately low, 4 = average, 5 = rather high, 6 = high and 7 = very high. The assessment of the cultural aspect is carried out with the same method as the assessment of the social aspect. Validity and reliability tests were conducted to test the questionnaire's validity, feasibility, and consistency as a research instrument. Furthermore, secondary data were obtained by reviewing documents on the management of the research area and literature studies from various books or journals on ecotourism, culture, social interaction, and cultural carrying capacity.

C. Data Analysis

The data presented in this study are quantitative and qualitative data obtained from a series of observations, in-depth interviews, and filling out questionnaires. Scores of respondents' perceptions of cultural and social aspects were analyzed qualitatively and quantitatively based

on the average value of each indicator. The polarization of stakeholder orientation towards social and cultural aspects was identified from two categories, i.e., direction polarization and scale polarization. Stakeholder perception polarization is positive if the average score is > 4, while the negative direction is if the average score is < 4. Furthermore, the scale polarization can be seen from the results of the average score difference test in each aspect. If the result of the different score test is significant, namely the p-value, then the polarization is strong, whereas if the p-value > then the polarization is weak. The score difference test was carried out using the Kruskal-Wallis test method with the application of SPSS version 20.

III. RESULT AND DISCUSSION

Results should be presented clearly and concisely. Discussion should explore the significance of the results' work to the current condition or other research results, but not repeating the result. The result and discussion may be separated into sub-chapters of result and discussion.

A. Data Validity and Reliability Test

Table 1 shows that the results of the research instrument reliability test using Cronbach's Alpha method are reliable on all social and cultural aspects (Cronbach's Alpha value > 0.6). The validity test using the Product Moment Correlation method also shows "valid" results (correlation value or r value > r table) for all variables. Based on the results of the validity and reliability tests above, the results of the survey on social and cultural aspects were analysed further.

B. General Description of the Research Location

The Bopunjur Ecotourism Area is a national mainstay tourist destination set by the central government (Kemenparekraf) through Presidential Decree No. 60/2020. This area has a population of around 443,369 people spread over three sub-districts, namely: Ciawi District, Megamendung District, and Cisarua District. Each sub-district has a population of 152,691 people, 151,332 people, and 138,817 people, with a population density of 59.37 people/ha; 23.90 people/ha; and 34.82 people/ha; and

Table 1. Result of Validity and Reliability Test of Social and Cultural Aspects

Variables	Product moment correlation (r)	Cronbach's Alpha
Social Aspects		
Religion	.757**	.980
Economy	.470**	.944
Land/House Living	.591**	.947
Science and Knowledge	.749**	.915
Right and Responsibility	.449**	.992
Art	.412**	.999
Communication	.585**	.916
Cultural Aspects		
Religious System	.757**	.940
Livelihood System	.826**	.934
Equipment System/Technology	.792**	.937
Science System	.897**	.926
Kindship System/Social Organization	.914**	.923
Art System	.911**	.924
Language System B	.888**	.926

Source: Research Primary Data

Remarks: *) α = 0.1 => r value > r table (0.116) = Valid; **) α = 0.05 => r value > r table (0.138) = Valid

population growth rates of 3.67%, 2.93%, and 4.13% (BPS Kab. Bogor, 2019, Bogor Regency in Figures). This figure is very important to be considered as a specific cultural community occupying a national mainstay tourist destination area that receives tourist visits from various regions domestically and abroad with various ethnicities, cultures, and different characters.

Another important thing is that besides this area functioning as an eco-tourism area, this area is also a water and soil conservation area, as well as a buffer zone for the surrounding protected forest of the Gede-Pangrango Mountains. Forests are not only home to flora and fauna but also home to several indigenous peoples who live around the forest. Forest areas provide space with all the freedoms that protect flora, fauna, and indigenous peoples to remain sustainable and intact. On the other hand, indigenous peoples around the forest are obliged to protect and preserve forest flora, fauna, and environmental services. They can maintain forest balance because their survival is highly dependent on what is available in nature. Humans are social beings who must keep an adaptive relationship with their ecosystem to survive through the medium of culture, and local wisdom (Keesing, 1971). It is appropriate that conservation areas and buffer areas synergize as a whole life support system (KSDAE, 2017).

The conservation problem cannot be separated from the sociocultural problem. The problem that happened in conservation management will impact the local community socially and culturally.

C. Characteristics of Respondents

Table 2 shows that the demographic characteristics of the research respondents are dominated by indigenous people (96%) based on place of birth or ius soli principle (Rusli, 2012) with mainly consist of elderly respondents (> 30 years) with 61.4%. From the aspect of gender, respondents are also dominated by women, with a percentage of around 62.5%. Respondents are generally married with a percentage of 67.4%, and their average education is junior high school 41.7%. The type of occupation or profession of the respondents is dominated by the PNS/TNI/ Police groups by 22.3% and students by 24.8%. The income level of most respondents is IDR 1 to 3 million/month.

D. The Dynamics of Cultural Aspects of Community towards Ecotourism Development

The Dynamic of Cultural Aspects at the Identification Phase. In addition to having validity and reliability tests, the data of seven cultural elements both from the identification

Table 2. Characteristics of Respondents

Characteristics	Social Values		Cultural Values		Total
	Number	%	Number	%	
Respondent Number	500	100%	150	100%	100%
Gender					
a. Male	195	39.0%	49	33%	37.5%
b. Female	305	61.0%	101	67%	62.5%
People Status					
a. Indigenous People	495	99.0%	129	86%	96.0%
b. Non-Native People	5	1.0%	21	14%	4.0%
Marital Status					
a. Married	324	64.8%	114	76%	67.4%
b. Single	176	35.2%	36	24%	32.6%
Age					
a. Young	199	39.8%	52	35%	38.6%
b. Adult	301	60.2%	98	65%	61.4%

Table 2. Continued

Characteristics	Social Values		Cultural Values		Total
	Number	%	Number	%	
Education Background					
a. Elementary School	-	0.0%	7	5%	1.1%
b. Junior High School	244	48.8%	27	18%	41.7%
c. Senior High School	121	24.2%	62	41%	28.2%
d. Diploma (1/3/4)	124	24.8%	32	21%	24.0%
e. Bachelor	11	2.2%	10	7%	3.2%
g. No School	-	0.0%	2	1%	0.3%
Profession/Job					
a. BUMN	21	4.2%	31	21%	8.0%
b. PNS/TNI/Police	110	22.0%	35	23%	22.3%
c. Student	125	25.0%	36	24%	24.8%
d. Entrepreneur	42	8.4%	21	14%	9.7%
e. Farmer	121	24.2%	12	8%	20.5%
f. Cultivator	81	16.2%	15	10%	14.8%
The income per month (IDR)					
a. <5 million	44	8.8%	2	1%	7.1%
b. 3–5 million	105	21.0%	49	33%	23.7%
c. 1–< 3 million	223	44.6%	27	18%	38.5%
d. 500 thousand–< 1 million	123	24.6%	36	24%	24.5%
e. <500 thousand	5	1.0%	36	24%	6.3%

phase and confirmation phase must be tested by using the difference test to make sure that they are different from each other. Table 3 shows that different test results are significant for all cultural aspects, where all data of cultural aspect have significant scores or p-value ≤ 0,05 or F-count ≥ T-table (0.138), except for the language system and art system and they are different each other except language system. Based on the different test results below, the survey results of cultural aspects can be analyzed further.

The identification phase was applied to respondents to identify the existing condition of community culture (core culture) which consists of seven) cultural aspects including (1) the religious system, (2) the livelihood system, (3) the system of living equipment and technology, (4) the scientific system, (5) the kinship system and social organization, (6) art system and (7) language system. The research result of the identification phase in Figure 3 shows that the highest score of cultural aspects that were categorized as positive was the kinship system, social organization, and religious system with an average score of 4.63 (moderately high); while the lowest score taken the aspect of the language system with a score of 3.33 (moderately low).

The fact that the value system of the religious system has a high score is not surprising anymore because the local people in the Bopunjur area as part of the Sundanese ethnicity are indeed famous for their religious, gentle, and very spiritual society. This tendency is obvious to see in Sundanese culture is known for its culture that highly respects manners, hospitality, gentleness, and smiles (someah, as in the philosophy of someah hade ka semah) and the one-on-one coaching, loving each other, and prioritizing the nature of compassion, perfecting, or improving each other through education and sharing knowledge like as in pemeo: silih asah, silih asih, and silih asuh., as well as being religious, very spiritual, and nurturing each other, loving each other (prioritizing compassion), perfecting or improving each other through education and sharing knowledge (Ekadjati, 2005; Hidayat,

2005). Similarly, with the high score on the kinship/family system and social organization, it is undeniable because of the innate character of the Sundanese people who protect each other, keeping each other safe by maintaining safety, being polite and humble to others, respecting the older, and love to the younger and smaller (Mardiwarsito, 1990; Hasbullah, 2010). The average score of cultural aspects at the identification stage is 4.28. It means that the culture of the local community is in a conducive situation that describes that overall, the local community's culture still exists, and the core culture is still applied in daily activities, as shown in Figure 3.

The Dynamic of Cultural Aspects at the Confirmation Phase. At the confirmation phase of the seven cultural elements, an assessment was carried out by the five groups of informants. Figure 4 on Respondents' perceptions of cultural aspects at the confirmation shows that all cultural aspects have been above score 4, conducive situation, except the art and language systems. The result finding confirmed that the highest score of cultural values in the confirmation phase was in the aspect of the kinship system and social organization, which was 4.26, while the lowest score of cultural values was still in the aspect of the language system and art system, which was 3.78 on average. Both the language system and art system were in critical score or the point of no return, and in cultural science, it means that if the cultural system is under a score of 4.00, it will be difficult to revitalize. These facts must be a "warning" if the local community does not

Table 3. Difference Test towards Seven Cultural Elements at Identification and Confirmation Phase

Aspects	Test Parameter			
	Mean difference	F-count	Diff.	Sig.
Religious System	.360	4.198	6.136	.041
Livelihood System	-.105	8.217	2.060	.004
Equipment System and Tech	-.465	4.139	7.611	.043
Science and Knowledge System	-.580	24.659	10.752	.000
Kinship System and Social Organ.	.368	1.310	5.891	.014
Art System	-.057	.721	1.221	.396
Language System	-.454	6.100	9.016	.253

Remarks : If F count ≥ F table (0.138) or *p-value* or Sig ≤ 0.05, Diff (7;1.251) is ≥2.01 so there is a significant difference in the average score.
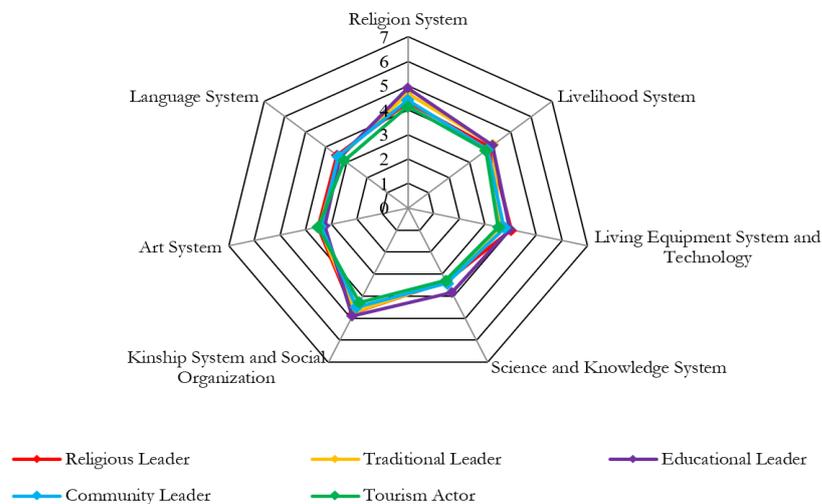

Figure 3. Respondent Perception towards Cultural Aspects at Identification Phase

want to lose its identity. Language becomes a component that looks small but has a significant influence on sociocultural dynamics. Language has an important role in knitting, binding, and linking all elements of culture. Language loss can trigger a decrease in even performance deaths from other cultural aspects. Language is the last defense of a nation, in other words, a state may be destroyed, natural wealth may be exhausted, the nation may be divided, and the self-esteem of the nation may be trampled on, but as long as there is still language then all can be reverted again and turned on again, and it is the language that will be knitting, patching, embroidery, tying and giving spirit and life back (Letrondo, 2022; Mahon, 2018; Gusnawaty, 2022; Korkiya, 2022; Hiebert, 2021; Gupta, 2021). The average score of cultural elements at the confirmation stage is 4.00 (positive score). The polarization of perceptions of cultural values at the confirmation stage is shown in Figure 4.

Change in human life is a necessity and will always occur, as stated by the ancient Greek philosopher Herakleitos "*Panta rhei kai uden menei*" which in short means that nothing is eternal in this world, except change itself. Everything must change and undergo changes to exist and survive in the world. Humans who cannot adapt to their environment will

be eroded by the times (Kasnawi & Sulaiman, 2020). This is the basis of the theory of behavior formation, where the formation of culture begins with the emergence of individual behavior, which then he/she meets and interacts with other individuals to form group behavior, and then the group meets the other groups which will make population behavior. In its journey, this behavior undergoes a crystallization process with various kinds of treatment such as: introduced, seen, doubted, studied, debated, compared, rejected, tested, and accepted, so that the change leads to the formation of ideal and non-ideal behavior. If the behavior is accepted by the population and agreed upon, then it will become a culture and be used as the "identity" of the population (Etzioni, Eva & Etzioni, 1967; Suwarsono & Alvin, 1991).

E. The Dynamics of Social Aspects of Community Towards Ecotourism Development

The Dynamic of Social Aspects at the Evaluation Phase. In addition to having validity and reliability tests, the data of social aspects from the evaluation phase must be tested by using the difference test to make sure that they are different from each other. Table 4 shows that different test results are significant
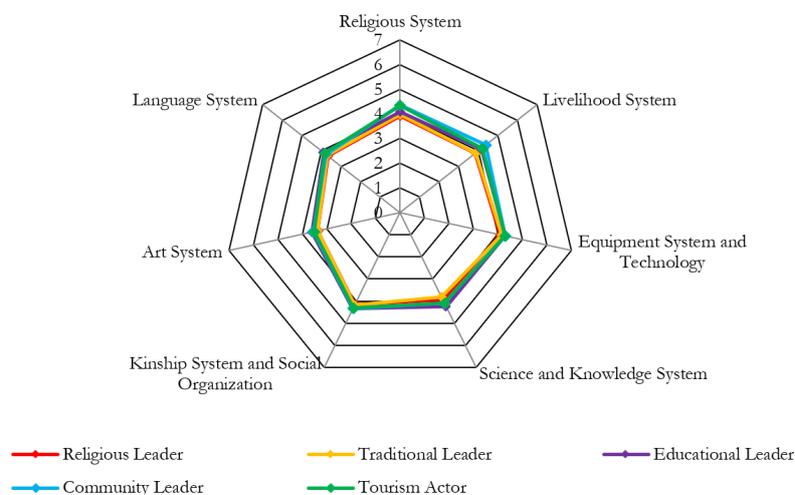

Figure 4. Informants' Perception towards the Existence of Seven Cultural Elements

for all cultural aspects, where all data of cultural aspect have significant scores or p-value ≤ 0,05 or F-count ≥ T-table (0.138), except for the art and communication aspects and they are different each other except communication aspect. Based on the different test results below, overall, the survey results of cultural aspects can be analyzed further.

F. Social Aspects and Social Situation

Social aspects and social situations can refer to social attributes because if a certain social attribute is applied in a certain social aspect, a certain social situation will occur as an impact of social interaction. In this case, social attribute becomes treatment, a social aspect is a place to apply the treatment, then the social situation is an impact of applying the social attribute in a social aspect. Social aspects consist of 1) religious aspects, 2) economic aspects, 3) land aspects, 4) scientific aspects, 5) right and obligation aspects, 6) art aspects, and 7) aspects of communication. There are 14 social attributes that are divided into two categories namely seven positive social attributes: *(1) equality, (2) impartiality, (3) support, (4) justice, (5) obedience, (6) contestation and (7) positive competition;* and seven negative social attributes: *(1) monopoly, (2) discrimination, (3) intimidation, (4) unfairness, (5) cheating, (6) challenge, and (7) negative competition.* Social situations consist of (1) war, (2) conflict, and (3) disassociation, (4) conducive, (5) association, (6) cooperation, and (7) productive

collaboration. The social dynamics are largely determined by how these social attributes are implemented in social aspects in community.

The relationship between social dynamics and social situation dynamics is shown in Figure 5. The implementation of social values resulting in a social situation of war has the lowest score of 1.37, while the social situation of productive collaboration has the highest score of 6.70. The conditions of war are not at all a solution to the problems in social interaction in the Bopunjur Ecotourism Area, the local community still prefers living in peace to living in war (physical clashes/fights); however. it is possible that the social situation of war will occur when it relates to aspects of rights-responsibilities and aspects of land-housing, as shown by the fact that there were 3 previous "war" incidents in this area, namely: (1) Citeko, Cisarua, 6 Mar 2019, husband and wife covered in blood stab each other because of debt problems; and (2) Puncak Bogor, Sunday, December 12, 2021, a parking attendant was stabbed by a friend for being insulted in public, and (3) Citeko, Cisarua, January 10, 2022: mass organizations and debt collectors clashed over vehicle withdrawals. In this case, it can be strongly suspected that they are more imposing to obtain their rights than carrying out their obligations (Gorgan, 2022; Zhao, 2022; Msimanga, 2022; Mahon, 2018).

It is obvious that social aspects such as land and housing still become the priority for Bopunjur local community. This can be meant

Table 4. Difference test result

I	Test Parameter			
	Mean/Average	F-count	Diff.	Sig
Social Aspect				
Religion	1.37	3.039	5.99	.034
Economy	4.17	2.244	3.91	.013
Land/House	4.49	3.007	4.00	.023
Science and Knowledge	4.73	1.574	2.68	.001
Right and Responsibility	5.64	4.062	9.99	.017
Art	6.14	2.025	2.99	.138
Communication	6.70	1.061	.993	.244

Remarks :If F-count ≥ F table (0.138) or p-value or Sig ≤ 0.05 so there is a significant difference in the average value. F table for α = 0.05; Diff (7; 1251) is 2.01.

that this aspect is valuable and price full in their life, so they desperately fight to defend them. This is good and positive news because as a native community, indeed, it is natural to have rights and obligations for land and housing in the Bopunjur ecotourism area as supporting their identities (culture). But it is not good if they are more imposing to obtain their rights than carrying out their obligations. Living in ecotourism areas makes them survive to manage their land and housing to provide additional income by developing communal businesses such as homestays in a productive collaborative way. In addition to making local community economic milestones become more robust and significant, homestay communal businesses can reduce conflict and dissociation among local communities (Takaendengan et al., 2022).

In the science and knowledge aspect, Bopunjur local community has an opportunity to develop and manage their science and knowledge on the interpretation of culture and nature of Bopunjur to be additional income in tourism. The importance of developing interpretation programs will make the culture and nature of the local community of Bopunjur the subject of interpretation. Developing interpretation programs of the culture and nature of Bopunjur not only increase the local

community prosperity but also improves the conservation effort for culture and nature so that it can induce the increase the cultural and natural quality. Dewi et al., 2022) stated that the determination of the subject of interpretation of local communities (culture) and/or natural resources in an area can produce an effective tourism interpretation program.

Finally in the aspect of rights and obligations, the local community is eager to get their rights as a member of Bopunjur ecotourism area as well as want to apply their obligations to manage the area in sustainable development. Rights and obligations must be carried out in balance in the community, by not imposing more to gain their rights than carrying out their obligations. Optimization of local community potential involvement in ecotourism development by active cooperation and productive collaboration can build the cultural carrying capacity as well as optimization of ecotourism resources wisely by preceding three main ecotourism pillars: sociocultural, ecology, and economy can boost the prosperity of the local community (Munajat et al., 2022).

Figure 6 shows that there is no difference in the scores of each group of respondents on all values of the social and cultural dynamics of the people in the Bopunjur area. This can
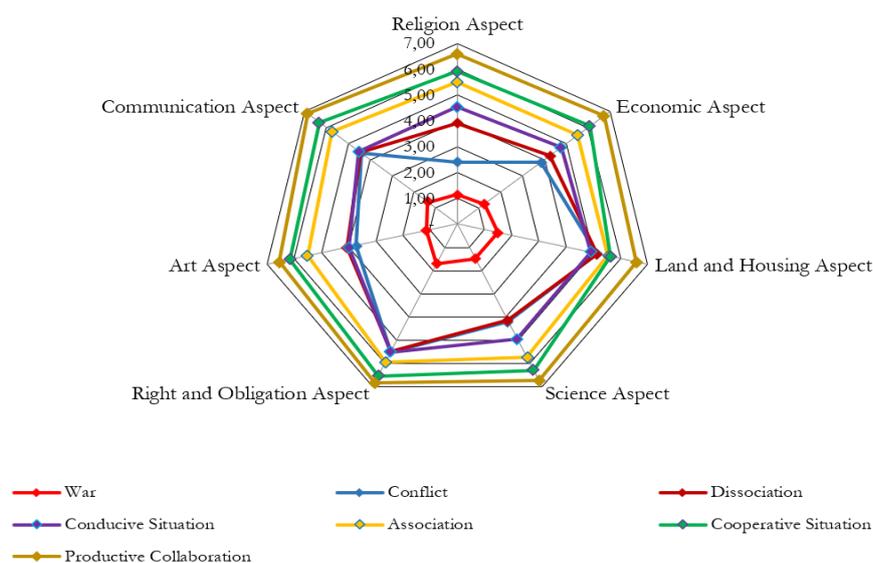

Figure 5. Social Dynamic of Community at Bopunjur Area

be seen from the curves of every social aspect that coincide with each other. Based on this, it can be said that there is no polarization of perceptions of social and cultural aspects in the development of ecotourism so that there is a great opportunity to build positive collaboration between stakeholders in this area. The local community consciously has the same understanding of sociocultural dynamics that happened in the Bopunjur area. Stakeholder groups do not differ in opinion on sociocultural dynamics; in other words, they have the same opinion about the usage of social attributes and the impact of using them. What is even more important is that the people of Bopunjur do not feel that their opinion is the most correct, so conflicts and debates are avoided. Still, instead good associations or cooperations are formed, and even productive collaboration occurs between them (Castañer & Oliveira, 2020).

There is no polarization of individual perceptions because of the similarity of individual community interpretations of a problem. Individuals in each community are open to each other's perspectives and perceptions of social situations that occur due to the use of specific social attributes as a result, they have the same opinion and no longer need to test the truth. They can collaborate to establish ecotourism development which has positive and sustainable impacts on all sociocultural aspects such as religion, economics, land and housing, science-knowledge, rights and responsibility, art, and communication aspects (Mulyani & Ahsani, 2021).

G. The Dynamics of Sociocultural Aspects of Community towards Ecotourism Development

The sociocultural dynamics combines the social aspect at the evaluation phase, and the cultural aspect at the identification and confirmation phases, which can project the future sociocultural. Table 4 shows the scale of polarization of social value and cultural value aspects on ecotourism development offering a unidirectional equation which is indicated by a significance value (p-value 0.05 or F table). The five stakeholder groups gave almost uniform perceptual responses to all aspects of social value, a very good start for building cooperation or collaboration. Furthermore, in the aspect of cultural values, it can be said that there is polarization in different directions in all aspects of cultural values, except in the art system, which shows the condition of unidirectional polarization. The condition of polarization in the order of the social aspect illustrates that culture develops and lives in the community for the better because of the crystallization or deposition of dynamics of social values, where cultural values are enriched with social values accepted by the local community. Meanwhile, the polarization condition that is not in the same direction indicates that the culture is shrinking due to the reduction or loss of cultural values. The two types of polarization occur and lead to extreme (very strong) things. Situations like this can be useful considerations in deciding a cultural revitalization program (Isenberg, 1986; Strickland, 2015).
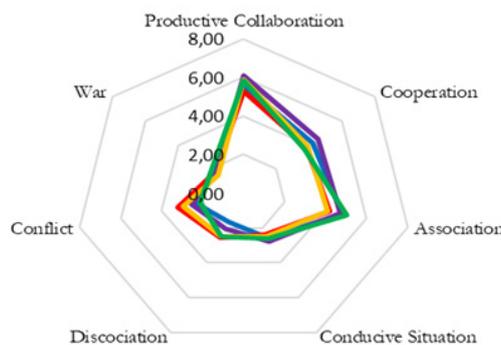

Figure 6. The Local Community Perception of Social Situation in Evaluation Phase

The social situation will occur when the interaction actor enters a specific social aspect using certain attributes. There are seven kinds of social situations contained in this study as a form of elaboration of social situations resulting from social interactions, namely: 1) war, 2) conflict, 3) dissociation, 4) conducive situation, 5) association, 6) cooperation and 7) productive collaboration. Social interactions in the form of war, conflict, and dissociation are included in the category of "dissociation" forms of interaction, while social interactions in the form of conducive situations, associations, cooperation, and collaboration are included in the category of "association" response interactions (Young & Mack, 1959; Soekanto, 2005). The social situation will appear in society if community members use social attributes in interacting with other people. Social attributes have an important meaning in cultural change because these attributes contribute to creating a range of social situations.

The crystallization process of culture can be seen from the analysis of respondents' perceptions which is very tough and complicated due to the emergence of extreme polarization of perceptions. Polarization of perceptions between groups is the tendency of each group to increase the extremity of their position from the ongoing relevant issue, and this is indicated by the symptoms of gathering group opinions on a particular view; in other words, there is a polarization of opinions (Moscovici & Cavalloni, 1969; Isenberg, 1986). Kerr, 1992 in Muslih et al. (2015) state that polarization is the tendency of groups to make decisions that are more extreme than the initial tendency because of social comparisons where each party of each group tends to think that they are better and more correct than the average of other groups.

The discussion of community social interaction in an ecotourism destination area has a strategic value and is a key determinant of the success of sustainable tourism development. Tourism will always be related to interaction activities between humans, interactions between the surrounding community and tourists,

interactions within the internal scope of the community itself, or interactions between all stakeholders involved in the global tourism system. Social interaction can be interpreted as a relationship between humans that influence each other and move dynamically, which can provide changes in humans themselves, both in terms of mindset, behavior, and relationships with other humans.

Social interaction is a reciprocal relationship between individuals that influence each other (Walgio, 2003). In addition, Gerungan (1996) states that social interaction is a relationship between individuals, both two or more humans, where human behavior itself influences, changes, or can improve the behavior between these individuals. Social interaction is also referred to as a social process that occurs when there is social contact and communication between the parties involved. Social interaction is the main requirement for social activities and is a dynamic relationship involving relationships between individuals, between groups, and between individuals and groups (Soekanto, 2009). The formation of social interaction when social contact and social communication occur. Social processes can occur in various forms, namely cooperation, competition, conflict, and accommodation (Tafalas, 2010). According to Gillin and Gillin in Soekanto (2012), forms of social interaction can be in the form of cooperation, competition, and accommodation. They can also take the form of controversy, conflict, or dispute.

The projection of how ecotourism in Bopunjur can be developed in the future can be known in Figure 6, which describes the local community's perceptions of the social situation. From the figure, there is no significant difference in the scores of each group of respondents on all values of the social and cultural aspect dynamics of the local community in the Bopunjur area, where the curve of every social aspect coincides with each other. The magnitude of the polarization of the perceptions of the local people of Bopunjur towards the social situation varied from a war

situation with a small score (1.21), and a conflict situation with a quite significant increase (2.82) compared to a war situation, then followed by a situation of dissociation (2.54), conducive situation/status quo (2.69), the association situation increased sharply (4.66), after that the cooperative situation slightly decreased (4.36), and finally the productive collaboration situation with the highest score (5.45). It seems clear that the local people of Bopunjur have a normal perception where they do not agree with negative social situations but strongly agree with positive ones. The direction of polarization of people's perceptions of the social situation is unidirectional and consistent for all groups of respondents, which means that the local people of Bopunjur have the same desire with relatively the same pace and speed.

The results of the study show that a very low score (1,21) in the "war" social situation indicates and reflects the true Sundanese Culture (Pasundan), which very much dislikes the dynamics of war due to the historical track record of their ancestors' journey (the Bubat War in 1279 Saka or 1357 AD in 14th century, namely during the reign of the Majapahit King, Hayam Wuruk) which resulted in profound loss and sadness to this day. The local community has learned a lot from past experiences from their ancestors and other ethnic (ethnic) experiences about the negative impacts, losses, and harms of war, which will not provide benefits, or advantages. Instead, it will cause harm, sadness, and nightmares. The character of the Sundanese people who like peace and don't like war is strengthened by the bitter experiences of their ancestors about war, making the people of the Bopunjur ecotourism area maintain their perception of the social situation of war in the "strongly disagree" category despite the massive use of negative social attributes in society. The use of social features such as monopoly, discrimination, intimidation, injustice, cheating, negative challenges, and competition in society will not cause them to be provoked into "war", they remain patient and refrain from fighting to solve life problems but seek other means

such as conflict, dissociation and/or peace by prioritizing communication.

At first glance, respondents' perceptions of the social situation of war with an average of "disagreeing" look normal. However, when examined more closely, especially among community respondents and tourism actors, there are very significant differences in perceptions and should be suspected and watched out for. These two groups tend to consistently give the perception of "disagreeing" with the war's social situation. A careful and in-depth examination of the data has found that these two groups are dominated by "young age" respondents (≤ 30 years) who consider "war" to be something normal, natural, and nothing to be afraid of. In their mind "war" can be done to solve a problem, without thinking about the impact and influence. It is strongly suspected that this is influenced by the age of transformation from childhood to adulthood that is busy trying to find and forge his/her own unique identity and self-image as well as having the hormonal changes of puberty (Best, Olivia, Ban, & Sasha., 2021).

The phenomena above relate to adolescent psychology. On the one hand, a teenager wants to be treated like an adult and has the right to make his own decisions, on the other hand, such freedom may seem too much to handle. Worries about fitting in and being accepted by peers or others can be a matter of life and death during adolescence. Disgruntled teens may think or say negatively, openly express resentment, disappointment, hatred, and hostility toward others, or do negative things possible such as consuming alcohol or drugs, doing violence to avoid other people, or leaving them alone. In this case, parents need to pay attention and try to guide them on the path of greater emotional stability. (Rabinowitz et al., 2021; Wall et al., 2021).

This fact should not be taken lightly and ignored because it is an indicator of cultural destruction in potential groups of society, young people, and future generations of the nation. Their hearts and minds have been

seeds of war, conflict, and division. At the present time, this has no natural effect, but if it is realized that in the next 10 years, it will be those who will control and steer this nation's motorcycles to be taken and where to move. And you can imagine if this nation is controlled by a generation that likes war and does not prioritize communication, then the glory and existence of this nation will be destroyed and even extinct, as written in history. For this reason, it is necessary to establish and design a good, strong, and directed model of cultural carrying capacity. The elder people, especially parents and teachers should be close to young people to accompany, entertain, guide, and lead them to the right path to achieve their life goals (Nesi et al., 2021; Hirota et al., 2021).

The "conflict" social situation had a "low-quite low" score (score = 2.82). This means that people perceive conflict as a quite normal and natural thing. Communities can and may conduct disputes if there are problems between them or with other communities because according to Coser & Lewis (2001) in their book The Functions of Social Conflict, states that conflict can help raise and emphasize a problem, empowers to focus more on issues than issues, helps to stay realistically imperfect "in the real world", and helps to learn from and benefit from differences. In fact, the conflict will also become an obstacle to productivity, damage morals in life, and even a prolonged conflict will cause war dynamics.

According to Lawang (1994), conflict is defined as a struggle to obtain rare things such as values, status, power, and so on where the goal of the conflict is not only to gain profit but also to subdue its competitors. Conflict can be defined as a conflict of power and interest between one group and another while competing for relatively limited social resources (economic, political, social, and cultural). Conflict is the process of achieving goals by weakening the opposing party, regardless of the prevailing norms and values (Soekanto, 1993). In general, the term social conflict contains a series of interpersonal and conflict phenomena,

from class conflict to international conflict and war (Setiadi et al., 2011). Furthermore, Zeitlin (1998) defines social conflict as a struggle for values and recognition of a rare status, then power and sources of conflict are neutralized or carried out or eliminated by rivals. From the various definitions above, it can be concluded that a social conflict is a form of social interaction between one party and another in society characterized by threatening, suppressing, and destroying each other.

The character of the Sundanese people having the strong kinship and the support of beautiful and calm nature make the people of the Bopunjur ecotourism area express their level of perception of a dissociation situation as "low" or reasonable (score = 2.54). This situation reflects the character of the local community who are peaceful, do not like war, do not want to provoke and be provoked no, and do not want to do negative things to themselves, others, and the natural surroundings (Anandakusuma, 1986; Mardiwarsito, 1990; Winter, 1928). The local community does not prefer this dissociation situation. The Sundanese people in general, and the local community like to use positive social attributes and vice versa. They do not like to use negative social attributes in their lives.

A conducive social situation with a low score of 2,69 in Bopunjur is "quite strange or unreasonable" since the conducive situation is an absolute requirement for realizing sustainable tourism development in a tourist destination. This situation can reflect the imbalance of nature and culture. This also indicates that some ecotourism development programs are mismatched/unsynchronized/out of tune with sociocultural aspects as one of the main pillars that must be fixed, enforced, and realized immediately. This conducive situation can become social capital in the development of ecotourism, but at the same time, it can be a detector of cultural violence. There has been much cultural violence in the Bopunjur area. With a conducive situation, not only tourists will feel comfortable and have optimal satisfaction, but all business activities and

ecotourism development can also be carried out sustainably. According to Degeng (1998), a conducive environment is all that is created within the scope of "talking", meaning that all existing components have their respective roles in creating an exciting atmosphere or condition, namely a happy environment, no pressure, no effort that is not appreciated, a learning community is created, and all communities move forward together to create an energetic condition/situation. According to Cooper, Fletcher, Gilbert, & Wanhill (1995), a conducive environment is an environment that can foster passion. The characteristics of an environment that has conducive situations are 1) an orderly atmosphere, 2) maximum freedom, 3) the development of community behavior by the desired one, 4) a positive socio-emotional climate, and (5) a positive organization.

In general, the condition of social interaction "association" of the community in the Bopunjur ecotourism area is in the "positive medium" range of values, with a score of 4,66. This condition can be a starting point for realizing the success of ecotourism development in the area. This positive social interaction can be represented in several types of conditions including (1) conducive, (2) association, (3) cooperation, and (4) productive collaboration that is still in the medium effort. This positive social condition can be interpreted that the cultural values of the local community have also been implemented or treated positively and moderately in the form of (1) equality, (2) impartiality, (3) support, (4) fairness, (5) obedience, (6) contestation and (7) positive competition.

The tourism sector is a multidisciplinary development field across fields with quite diverse types of stakeholder groups. The association situation also plays a very important role in achieving the goal of optimal ecotourism development. Association can be interpreted as an assembly of people with the same interests, forming a relationship or connection between ideas, memories, or activities involving all five senses. The associative process is a process that occurs in mutual understanding between individuals or groups with one another, where this process results in the achievement of common goals. The overall associative situation is good and is expected to exist in every interaction relationship between communities or groups in all areas of development. The association's social situation score was in the "agree" category (score = 4.66). This is caused by continuous and massive tourist visits from various places, ethnicities, characters, and cultures which make the intensity and frequency of social interaction very high, and this psychological pressure impacts decreasing their comfort in life. This dynamic makes them begin to approach, gather, join, and talk about the problems of life they face. As a follow-up impact, the community's perception of the dynamics of cooperation is also in the "agree" category (score = 4.36). This shows that the local community is enthusiastic to carry out friendship activities by not only approaching, gathering, joining, and telling stories about life's problems, but also working together so that they even try to work together to solve them.

A cooperative situation contains an understanding as an attitude or behavior together in working or helping among others in an organized structure of cooperation in groups, consisting of two or more people where work success is strongly influenced by the involvement of each member of the group itself (Juliana, 2018). Cooperation can be interpreted as a joint effort between individuals or groups to achieve a common goal. This form of cooperation develops if people can be mobilized to achieve common goals and there must be an awareness that these goals in the future have benefits for all; there must also be a pleasant climate in the division of labor and remuneration to be received. Cooperation arises because of the similarity between the orientation of individuals to their group (in-group) and other groups (out-group). Cooperation gets stronger if there are things that offend other members/individuals.

Productive collaboration has a score of 5,45

categorized as quite high and refers to learning together or building something. From the results of this understanding, it can be concluded that productive collaboration is working together to build something with a joint effort to achieve a shared vision, mission, and goals (Gunawan, 2006). A synergistic collaboration between stakeholders needs to be created in every phase of tourism development, starting from the planning and implementation to the evaluation phases (Sautter & Leisen, 1999). Collaboration between stakeholders is not easy to realize because it requires a lot of resources and a long process.

Overall, there is no polarization of perceptions of social aspects towards the social situation in the development of ecotourism, so there is a great opportunity to build productive collaboration between stakeholders in this area. They can do association, cooperation, and effective collaboration to establish ecotourism development which has positive and sustainable impacts not only on social aspects of life such as religion, economics, land and housing, science, rights and responsibility, art, and communication aspects but also on cultural aspects of life such as religious system, livelihood system, living equipment - technology system, science-knowledge system, kinship – social organization system, art system, and language system. This becomes a potential social capital for the local people of Bopunjur to develop their area not just general ecotourism but more towards eco-rural tourism, because rural areas are the last line of defence and to respond to the adverse effects of the current village tourism development. With the principle of eco-rural tourism, it is hoped that villages can have good, strong, and sturdy economic milestones, and impressive sociocultural and enchanting natural ecology.

IV. CONCLUSION

The condition of local community social interaction in the Bopunjur ecotourism area is still in the positive category. The people of the Bopunjur ecotourism area agree on positive social values and disagree with negative social values, as evidenced by the existence of positive social situations (conducive situations, associations, cooperative situations, and productive collaborations) are more dominant than negative social situations (war, conflict, and dissociation). These positive social conditions have become the basic social capital in the development of ecotourism in this area. This positive social condition can be interpreted that the cultural values of the local community have also been implemented or treated positively in the form of (1) equality, (2) impartiality, (3) support, (4) justice, (5) obedience, (6) contestation and (7) positive competition. A conducive social situation is an absolute requirement for realizing sustainable tourism development in a tourist destination. With a conducive social situation, not only tourists will feel comfortable and have optimal satisfaction, but all business activities and ecotourism development can also be carried out sustainably. The polarization of stakeholder orientation regarding social and cultural values has a positive direction with a polarization scale that is aligned with each other so that there is a great opportunity to build productive collaboration between stakeholders in the ecotourism development of this area. Overall, tourism development in Bopunjur can be said to be conducive to the local cultural value order, but partially there are cultural variables that are included in the category of the point of no return for the sustainable existence of Sundanese culture in Bopunjur. In addition, it needs a significant development program to stop and reverse the existing degradation dynamics into a new development platform, it also needs to increase cooperation between regions related to strengthening and preserving socio-culture.

REFERENCES

Anandakusuma, S. R. (1985). *AUM Upacara Pitra Yadnya, Kayumas Agung*: Graha Pengajaran

Acquah E. 2013. *Human-wildlife interactions, nature-based tourism, and protected areas management: The case of mole national park and the adjacent communities in Ghana*, University of Victoria

Acquah E. 2017.The Socio-cultural impact of ecotourism on park-adjacent communities in Ghana. *African Journal of Hospitality, Tourism and Leisure*, 6(2), 1-14 https://www.researchgate.net/publication/317081446.

Avenzora, R. (2008). *Ecotourism: Theory and Practice* (in Indonesian). BRR-NAD-Nias.

Avenzora, R. (2013). *Ekoturisme: Teori dan Implikasi.* In D. Darusman, & R. Avenzora, *Pembangunan Ekowisata Pada Kawasan Hutan Produksi: Potensi Dan Pemikiran*. IPB.

Avenzora R, et al (2013). *Ekowisata Nagari di Ranah Minang, Sumatera Barat: Potensi & dinamika kolaborasi.* In: Teguh MA, Avenzora R, editor. *Ekowisata dan pembangunan pariwisata berkelanjutan di Indonesia: Potensi, pembelajaran dan kesuksesan.* Jakarta: PT. Gramedia..

Best, O., & Ban, S. (2021). Adolescence: physical changes and neurological development. *British Journal of Nursing*, 30(5), 272–275. doi://10.12968/bjon.2021.30.5.272.

Bird, K., Chabé-Ferret, B., & Simons, A. (2022). Linking human capabilities with livelihood strategies to speed poverty reduction: *Evidence from Rwanda. World Development*, *151*, 105728. doi://10.1016/j.worlddev.2021.105728.

[BPS Kabupaten Bogor]. (2018). Kabupaten Bogor dalam angka tahun 2018. Bogor: Badan Pusat Statistik Kabupaten Bogor.

Brunt, P., & Courtney, P. (1999). Host perceptions of sociocultural impacts. *Annals of Tourism Research*, *26*(3), 493–515. doi://10.1016/S0160-7383(99)00003-1.

Budiharjo, E. (1997). Arsitektur sebagai Warisan Budaya. Djambatan.

Burns, R.C., Arnberger, A, & von Ruschkowski, E. (2010). Sosial carrying capacity challenges in parks, forests, and protected areas. Int. J. Social. 40(3):30– 50.doi:10.2753/IJS0020-7659400302.

Castañer, X., & Oliveira, N. (2020). Collaboration, coordination, and cooperation among organizations: Establishing the distinctive meanings of these terms through a systematic literature review. *Journal of Management*, *46*(6), 965–1001.

doi://10.1177/0149206320901565.

Cohen. (1984). Models of Concepts, Cognitive Science, A Multidisciplinary Journal

Cooley. (1918). Social process: Looking glass self of sociology. In Soerjono Soekanto: Sosiologi Suatu Pengantar. PT Raja Grafindo Persada.

Cooper, Fketcher, J., Gilbert, D., & Wanhill, S. (1995). Tourism, Principles, and Practice. London: Logman.

Coser, Lewis A. (2001). The functions of social conflict. London: Routledge Dell'Eva

Degeng, I.N.S (1998). *Mencari Paradigma Baru Pemecahan Masalah Belajar dari Keteraturan Menuju Kesemrawutan.* Malang: IKIP Malang

Denis L. Foster. (2000). Conflict and Solution. Raja Grafindo Persada.

Diedrich. (2022). An applied research agenda for navigating diverse livelihood challenges in rural coastal communities in the tropics, DOI: https://doi.org/10.1016/j.oneear.2022.10.005.

Dewi. H., Avenzora. R., Darusman. D., Kusmana. C., (2022) The polarization of orientation among stakeholders on interpretation subjects at Gunung Gede Pangrango National Park. *Indonesian Journal of Forestry Research*, *9*(1), 9-28 doi:// 10.20886/ijfr.2022.9.1.9-28

Ekadjati, E. (2005). Kebudayaan Sunda. PT Pustaka Jaya.

Etzioni, E., & Amiatai E. (1967). Social change: sources, pattern, and consequences. Basic Books, Inc, Publishers.

Geriya. (1996). Hubungan dan permasalahan antara pariwisata, kebudayaan, dan bahasa. Upada Sastra.

Gerungan, W. A. (1996). Psikologi sosial. Eresco.

Gunawan. (2000). Sosiologi pendidikan. PT Rineka Cipta.

Gupta, T., Horton, W. S., Haase, C. M., Carol, E. E., & Mittal, V. A. (2022). Clues from caregiver emotional language usage highlight the link between putative social environment and the psychosis-risk syndrome. *Schizophrenia Research*, *S0920-9964*(22)00151-7. Advance online publication. doi://10.1016/j.schres.2022.03.012.

Gusnawaty. (2021). Kesantunan dan konsep hubungan sosial dalam bahasa bugis: Revitalisasi lokal perspektif global. Makassar: Unhas Press.

Gorgan, M. & Hartvigsen, M. (2022). Development of Agricultural Land Markets in Countries

in *Eastern Europe and Central Asia, Land Use Policy*, (120) 106257 doi://10.1016/j.landusepol.2022.106257.

Hasbullah, M. (2010). Tergerusnya Kebudayaan Sunda. Kompas Cetak Hendayana

Hidayat, T. (2005). Kebudayaan Sunda. Persada.

Hiebert, L., & Rojas, R. (2021). A Longitudinal Study of Spanish Language Growth and Loss in Young Spanish-English Bilingual Children. *Journal of Communication Disorders*, *92*, 106110. doi://10.1016/j.jcomdis.2021.106110.

Hirota, T., Paksarian, D., He, J. P., Inoue, S., Stapp, E. K., Van Meter, A., & Merikangas, K. R. (2022). Associations of Social Capital with Mental Disorder Prevalence, Severity, and Comorbidity among U.S. Adolescents. *Journal of Clinical Child and Adolescent Psychology: The Official Journal For the Society of Clinical Child and Adolescent Psychology, American Psychological Association, Division 53*, *51*(6), 970–981. doi://10.1080/15374416.2021.1875326.

Isenberg. (1986). Group polarization: A critical review and meta-analysis.

Juliana, J. (2018). Pembinaan penulisan grafiti sebagai wadah creative entrepreneurship berbasis kearifan lokal budaya melayu deli. Jurnal Ilmiah Lingua Idea.

Kasnawi, T, & Sulaiman, S. (2014). Perubahan sosial dan pembangunan. In: Konsep dan Pendekatan Perubahan Sosial, Repository UT.

Kluckhohn, C. (1951) Values and value-orientations in the theory of action: An exploration in definition and classification. In Koentjaraningrat. *Manusia dan Kebudayaan di Indonesia.* Jakarta: Djambatan.

Koentjaraningrat. (2002). *Pengantar ilmu antropologi.* In Soerjono Soekanto. Pokok-pokok sosiologi hukum. PT Raja Grafindo Persada.

Koentjaraningrat. (1984). *Kebudayaan, mentalitas dan pembangunan* (11th ed.). Jakarta: PT Gramedia.

Koentjaraningrat. (2007). *Manusia dan kebudayaan di Indonesia.* Jakarta: Djambatan.

Koentjaraningrat. (2016). Buku pengantar ilmu antropologi. PT Rineka Cipta.

Korkiya, et al. (2022). Socio-cultural aspects of communicative interaction in the modern field of public urban transport. *Transportation Research Procedia*, (63), 2347-2353.

[KSDAE]. (2017). Pemberdayaan masyarakat di sekitar kawasan suaka alam dan kawasan pelestarian alam. P.43/MENLHK/SETJEN/KUM.1/6/2017.

Lawang. (1994). *Conflict and Management.* Pustaka Idea

Liu. (2003). Developing a scale to measure the interactivity of websites. *Journal of Advertising Research*, *43* (2), 207-216.

Mahon. (2018), *Social media, culture, and communication*, oxford research encyclopaedia of communication, Oxford University Press

Mardiwarsito. (1990). *Sundanese people*. Persada.

Martin, E. (1998). Anthropology and the Cultural Study of Science. *Science, Technology, & Human Values*, *23* (1). doi://10.1177/016224399802300102.

Maryati, K. dan Suryawati, J. (2011). *Sosiologi: pendidikan lanjutan.* Buku pelajaran. perpustakaan nasional. Esis. Jakarta

Marzetti, S. & Mosetti, R. (2005). Social Carrying Capacity of Mass Tourist Sites: Theoretical and Practical Issues about its Measurement. Fondazione Eni Enrico Mattei, Working Papers. 10.2139/ssrn.856024.

Meggers, B.J. (1971). *Amazonia: man, and nature on a counterfeit paradise*. Aldine. In Roger M. Keesing. Theories of culture. new perspective in cultural anthropology. New York.

Moscovici, S., & Zavalloni, M. (1969). The group as a polarizer of attitudes. *Journal of Personality and Social Psychology*, *12*(2), 125–135. doi://10.1037/h0027568.

Msimanga. (2022). Improving marginal lands for agriculture and food production, research in globalization.

Mulyani. S., and Ahsani. R., (2021). Collaborative governance on ecotourism: Towards sustainable tourism development. doi://10.24258/jba. v17i3.958.

Munajat. M., et al. (2022). Model optimasi pembangunan eco-geowisata di kawasan Gunung Slamet dan Pegunungan Serayu, Provinsi Jawa Tengah. IPB.

Muslih, M. (2018). The Influence of Budgeting system, organizational culture, and firm size to performance. *Firm Journal of Management Studies*, *3*(2) 475. doi://10.33021/firm.v3i2.475.

Nesi, J., Rothenberg, W. A., Bettis, A. H., Massing-Schaffer, M., Fox, K. A., Telzer, E. H., Lindquist, K. A., & Prinstein, M. J. (2022). Emotional responses to social media experiences among adolescents: Longitudinal associations with depressive symptoms. *Journal of Clinical Child and Adolescent Psychology: The Official Journal for The Society Of Clinical Child and Adolescent*

Psychology, American Psychological Association, Division 53, 51(6), 907–922.doi://10.1080/15374416.2021.1955370.

Permatasari, M. F., & Padilla, M. A. E. (2020). Determinants of tourism demand in Indonesia: A panel data analysis. *Tourism Analysis, 25*(1), 77-89.

Rabinowitz, J. A., Reboussin, B. A., Thrul, J., Drabick, D. A. G., Kahn, G., Green, K. M., Ialongo, N. S., Huhn, A. S., & Maher, B. S. (2022). Early childhood behavioral and academic antecedents of lifetime opioid misuse among urban youth. *Journal Of Clinical Child And Adolescent Psychology: the official journal for the Society of Clinical Child and Adolescent Psychology, American Psychological Association, Division 53, 51*(6), 864–876. doi://10.1080/15374416.2021.1875324.

Rachmawati, T., Muta'ali, L., & Santosa, L. W. (2014). Kajian daya dukung bioekologi kawasan Puncak Kabupaten Bogor. *Majalah Geografi Indonesia, 28*(2), 180–197.

Rachmawati, T., Muta'ali, L., & Santosa, L. W. (2013). Kajian daya dukung bioekologi kawasan puncak Kabupaten Bogor. *Majalah Geografi Indonesia, 28*(2), 180–197.

Rahmafitria, F., Sukmayadi, V., Suryadi, K., & Rosyidie, A. (2021). Disaster management in indonesian tourist destinations: How institutional roles and community resilience are mediated. *Worldwide Hospitality and Tourism Themes, 13*(3), 324-339.

Rusli, S. (2012). Kependudukan Indonesia. LPPS Demography.

Sautter & Leisen, (1999). Managing stakeholders, a tourism planning model, Annual Tourism Research.

Saveriades. (2000). Establishing the social tourism carrying capacity for the tourist resorts of the east coast of The Republic of Cyprus. Elsevier Science Ltd.

Setiadi, E.L., Hakam, K.A., Effendi, R.H.,(2011). *Ilmu sosial dan budaya dasar.* Jakarta: Kencana Prenada Media Group.

Shibutani. (1986). *Social processes: An introduction to sociology.* In Soerjono Soekanto. Pokok-Pokok Sosiologi Hukum. PT Raja Grafindo Persada.

Sihite. (2000). *Tourism industry (kepariwisataan).* Penerbit SIC.

Soekanto. (1993), *Faktor-faktor yang Mempengaruhi Penegakan Hukum.* Jakarta: Raja Grafindo Persada.

Soekanto. (2005). *Pokok-pokok sosiologi hukum.* Raja Grafindo Persada.

Soekanto. (2012). *Sosiologi suatu pengantar.* PT Raja Grafindo Persada.

Spillane, J. J. (1994). *Pariwisata Indonesia, siasat ekonomi dan rekayasa kebudayaan.* Jakarta: Penerbit Kanisius Lembaga Study Realmo.

Strickland, J. (2015). *Predictive Analytics Using R.* Lulu.com

Subadra. (2006). Ekowisata hutan mangrove dalam pembangunan pariwisata berkelanjutan: Studi kasus di mangrove information center, Desa Pemagon, Kecamatan Denpasar Selatan, Denpasar. Kajian Pariwisata. Bali: Universitas Udayana.

Sulistyadi. (1999). *Indikator perencanaan pengembangan pariwisata berkelanjutan.* Anugrah Utama Raharja.

Sunarminto, T., Alikodra, H. & Avenzora, R. (2014). Demand-chain evaluation on ecotourism development planning in cibodas tourism area, West Java. *Media Konservasi, 19*(1):19–29. doi:10.29244/medkon.19.1

Suryaningsih, I. G. A. M. (2020). *Perencanaan ekowisata budaya kearifan lokal masyarakat Kasepuhan Taman Nasional Gunung Halimun Salak.* [Final Report]. Institut Pertanian Bogor, Bogor, Indonesia.

Suwarsono, & Alvin, Y. (1991). *Perubahan sosial dan pembangunan di Indonesia: teori-teori modernisasi dependensi dan sistem dunia.* LP3ES.

Tafalas. (2010). Dampak pengembangan ekowisata terhadap kehidupan sosial dan ekonomi masyarakat lokal (studi kasus ekowisata bahari Pulau Mansuar Kabupaten Raja Ampat.

Thompson and McEwen. (1958). *Organizational goals and environment: goal setting as an interaction process.* In Soerjono Soekanto. Pokok-pokok sosiologi hukum. PT Raja Grafindo Persada.

Takaendengan. E., Avenzora. R., Darusman. D., Kusmana. C., (2022). Socio-cultural factors on the establishment and development of communal homestay in eco-rural tourism. *Jurnal Manajemen Hutan Tropika, 28*(2), 91-100 doi:// 10.7226/jtfm.28.2.91

Walgio, B. (2003). *Psikologi sosial.* Yogyakarta: Andi Yogyakarta

Wall. K. et al. (2021). Adolescent sleep disturbance, emotion regulation and borderline features in an inpatient setting. *Social Functioning and Social Support.* doi://10.1080/15374416.2020.1772081.

Winter. Labrador. (1928). The ethnographic journals of william duncan strong, 1927-1928. William Duncan Strong, Eleanor B. Leacock, Nan A. Rothschild

Yoeti, O. (2001). *Pengantar ilmu pariwisata* (rev. Ed.). Bandung: Penerbit Angkasa.

Young and Mack. (1959). *Sociology and social life.* American Book Company.

Zeitlin, M. (1998). *Memahami kembali sosiologi.* Yogyakarta: Gajah Mada University Press.

Zhao Qinglei, Jiang Guanghui, Ma Wenqiu, Yang Yuting, Zhou Tao (2022). The production function socialization trend of rural housing land and its response to rural land planning in metropolitan suburbs from the perspective of rural space commodification. *Frontiers in Environmental Science*, *10*, 21 pg. doi://10.3389/fenvs.2022.979698.