

The impact of social culture on sustainable tourism development at Sade Village Central Lombok, Indonesia

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ABSTRACT

Tourism development is crucial at Sade Village because it has an impact on socio-cultural changes in society. The development of globalized tourism has led to intensive communication with tourists. The research aims to uncover and describe the socio-cultural impacts of the Sasak tribe community at Sade Village. This research uses ethnographic research methods with participatory observation data collection techniques, interviews, documentation, field notes and data analysis by using inductive. The results show that there were social and cultural impacts of the community. Before the existence of tourism development, the community only rely on agricultural sector and looking for job input of the region. However, after tourism sector has developed, the community got opportunity to work in the tourism sector. The community has a new social organization that focuses on tourism activities such as tourism managers and tourism awareness group. There was a transformation on the language too. Previously, the local community only used the Sasak language to communicate. After the existence of tourism, people who work in the tourism sector must be able to master a variety of foreign languages and changes to the family structure.

Key words : Socio-cultural impacts, Tourism development.

Introduction

Tourism, which is more important than important economic activities, has become an important ingredient for development in many destinations. It generates 10% of jobs worldwide and accounts for 10.4% of global GDP (WTTC Travel & Tourism, 2018). Promoting investment attracts regions, creates commercial opportunities, and supports other industries in regional goals (Lian, 2015; Riyan, 2003).

Cultural activities play a major role in the socio-economic growth of developed and developing countries and provide avenues for enhancing socio-

economic values and the livelihoods of local communities (Amalu, 2018). Cultural tourism can bring direct or indirect interaction between visitors and local residents. This has become one of the elements of the fastest growing sustainable tourism initiative worldwide (Amalu, 2018). The development and enhancement of cultural values has increasingly been adopted to promote the image of most tourism destinations and this has increased the attractiveness and competitiveness of major cities throughout the world (Iwan, 2017).

Amalu *et al.* (2017) emphasizing that there has been a concerted effort towards the branding goals of the most distant cities in the world through the

development of cultural activities that have been mentioned as activities that encourage the uniqueness of the destination and promote the comparative advantage of such tourist destinations for colleagues they (Enangandamalu, 2016). Culture is understood here in two perspectives: first, as a social paradigm of dominant beliefs, values, traditions, knowledge and plausible recipes (norms and sanctions) that guide and make decisions, choices, social practices, and legitimate human interactions. Second, as a tangible manifestation of community heritage, exhibited tourist attractions (Enangandamalu, 2016). Tourism has been defined in different ways by some scholars over time and as a complex industry, consisting of different businesses but the term is that they provide to tourists' products and services. Iwan and Amalu (2017), define the concept of 'tourism' as the agglomeration or totality of events and activities that involve travel and visitor visits that do not require a permanent residency and are not associated with any activities that accompany each type of compensation. World Travel and Tourism Council (WTTC, 2016), states tourism as a short-term movement of people to places outside their usual place of residence or work. They also described tourism as an activity that was chosen and carried out outside ordinary residences.

Tourism can help drive poverty reduction in the least developed countries because not even the skills of workers in remote areas can find work in this diverse and labor intensive industry (Iwan and Amalu, 2017). In addition, in developing countries the development of tourism creates benefits for the social culture of the host community. The socio-cultural value of tourism can include a great sense of community identity, a higher sense of connecting with the local environment, and an increase in social capital after an increase in tourists (Amalu, 2017).

However, the rapidly developing tourism market also exerts a negative influence on developing countries, and the negative socio-cultural impact on local people has attracted increased scientific attention 10-11. First, local culture and traditional values can be weakened by acculturation and the development process 12. which is especially seen in seniority and relationships in both family and community 13. Changes in values or behavior threaten the original identity, and these changes often change the structure of the community, family relations, conventional collective lifestyles, ceremonies, and morality

(Mowforth, 2018). Other factors are the liveliness of the community, the length of stay of the population in the area, the degree of their economic dependence on tourism, the nature and pace of tourism development in the area, and the socio-economic and cultural conditions of the host community.

The socio-cultural impact of tourism is the result or impact arising from interactions between tourists and local residents or residents of the a destination area. During cultural festivals or tourism activities, traffic jams, parking jams, queues at local shops and excessive use or excessive local facilities can disrupt normal conditions in the destination. Other social visas obtained such as stealing, fighting, and vandalism make local people vulnerable and increase the level of local hostility towards visitors who are symbols of negativity. The changes observed in lifestyle norms can create challenges for traditional belief systems and values that lead to loss of identity.

In terms of negative cultural impacts, the event of festival or tourism has the power to destroy cultural heritage by allowing large (cultural) commodity commodities to meet the needs of an increasing number of visitors while at the same time changing the intensity of the traditional belief systems of the community. The main aspect of the local population affected by the tourism-host relationship is the demonstration effect, which makes local residents change their behavior to imitate the behavior and lifestyle of tourists, changes in language choices in the destination, adoption of alcoholism, increase in crime rates, increased participation in prostitution and gambling and the transformation of material and non-material forms from the culture of the local community.

Recently, the threat of tourism to the world heritage of certain regions in developing countries has received more attention. The landscape, architecture and cultural diversity are the main tourist attractions of the heritage site. However, overexploitation or poor tourism management can damage the site's inheritance of integrity, intrinsic nature, and significant characteristics.

Inheritance can provide an attraction for visitors, while tourism can provide financial and public support for heritage conservation¹⁴ (Cooper *et al.*, 2013). Meanwhile, as the 'owner' and guardian of the inheritance, local communities are directly affected by tourism development (Amalu, 2012). For example, tourism can influence, and sometimes sub-

stantially affect, local social culture (Amalu, 2017). However, despite the large number of studies on the sociocultural impact of tourism, relatively little attention has been given to governments in developing countries. Therefore, this study aims to identify the socio-cultural impacts of tourism development in the Lombok Tengah area of the Sade hamlet since it was made a cultural tourism village by comparing livelihood sources, organizational systems, languages and family systems before and after the tourism industry.

The purpose of this study was to see and analyze the socio-cultural impact of the development of Sade Hamlet as a tourist village in Central Lombok Regency.

Materials and Method

Research Site Map

Sade Hamlet Tourism is one of the areas in the Pujut region administratively located in Central Lombok Regency, West Nusa Tenggara Province, Indonesia. Ethnographic research is considered capable of digging in-depth information with extensive sources. The observatory participant technique, ethnography, is a unique research method because it imposes direct participation of the researcher in a particular community or social unit. What is more interesting is that this method is actually the root of other anthropological sciences that are thick with community studies. The uniqueness of people in tourist areas or in a dominant culture environment that is often seen as a secret society, a people's "way of life or saturated society because it is often removed for certain interests by many parties is the setting of the research". A qualitative approach is a process of research and understanding based on methodology that investigates social phenomena and human problems.

As a process, ethnography involves extended observations of the group, most often through participant observation in which the researcher is immersed in the day-to-day lives of the people and observes and interviews the group participants. Ethnographers study the meaning of the behavior, the language, and the interaction among members of the culture-sharing group. Creswell (2007: 68-69).

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lives, observing and interviewing groups of participants. Ethnographers study the meaning of behavior, language, and culture-shared interactions.

When ethnographers study other cultures, they must deal with three fundamental aspects of human experience: what people do, what people know, and the things people make and use. When each of these are learned and behavior, cultural knowledge, and cultural artifacts. Whenever you do ethnographic fieldwork, you will want to distinguish among these three, although in most situations they are usually mixed together. Let's try to unravel them. Spradley (1980:5)

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Data collection techniques

The data collection technique used in qualitative research in this ethnographic model refers to Spradley's ethnographic steps, namely participant observation, interview, documentation and field notes. Observation with the participation of researchers participating in tourism activities in Sade hamlet, interviews with people who are directly involved in tourism development, such as interviewing local guides, craftsmen, weaving makers, painting sellers, Dusun Sade government and traditional leaders. Documentation to archive activities while at the research site, field notes to write down all events during conducting research.

Data analysis techniques

The data analysis used in the qualitative study of the ethnographic model is inductive analysis. Inductive means that it is inductive. Induction is a process of thinking that starts from one or a number of individual phenomena to derive a conclusion (inference). This reasoning process begins to move from research and evaluation of existing phenomena. Since all phenomena must be researched and evaluated first before going further into the inductive reasoning process, this reasoning process is also known as a scientific style of thinking. Ethnography is the work of describing a particular culture of society with the main objective of studying community activities in order to understand a view of life from the point of view of an indigenous population. Ethno-

graphic research involves learning about the world of people who have learned to see, hear, speak, think and act in different ways. So ethnography does not only study society, but more than that, ethnography learns from society. Therefore, in the implementation stage, the researcher will describe the socio-cultural changes which are the impact of the development of tourism destinations

Results and Discussion

Tourism Development in Developing Countries

In recent years, tourism has increasingly received attention as a key economic driver for many countries, especially for developing countries. Tourism is recognized as a mechanism for growing economic growth and development in developing countries (Cooper *et al.*, 2013). At the global level, it is assumed that much of the growth in tourism will come from developing countries in the future (Woosnam, 2018).

Tourism offers important opportunities for developing countries to fight poverty, diversify their economic infrastructure, and pursue pro-poor policies, such as the inclusive growth strategy (Zamani and Ferahani, 2012). Ramzy *et al.* (2013) argues that tourism development will contribute to poverty alleviation in developing island countries, such as Comoro Indian Ocean Islands, through the accumulation of foreign currency reserves, reduction in unemployment rates for local residents, and investor attraction to invest in utilizing resource tourism projects their abundant nature (Ramzy, 2013).

In-depth interviews conducted in Lombok, Indonesia also revealed that this sector produced many benefits, such as enriching people's understanding of other cultures, strengthening their regional pride, and promoting local environmental protection (UNWTO, 2013).

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Socio-Cultural Impacts of Tourism Development

Argue that changes in norms and values in the short term are clear but there are also long-term and gradual changes in community values, beliefs, and cultural practices (Cooper *et al.*, 2013). Tourism has an influence on local social cultural features, influencing social habits, customs, values, beliefs, and lifestyles of residents in a tourist destination (Woosnam, 2018; Zamani and Ferahani, 2012). Divide the socio-cultural impact of tourism into seven aspects, including improving local facilities and infrastructure, availability of more events, conservation of local cultural heritage, decreasing the movement of people from rural areas to urban areas, and increasing youth exchange programs (Ramzy *et al.*, 2013). Also note that tourism has not only improved the image of the region and the development of infrastructure in the area but has also been conducive to the improvement of recreational activities and quality of life among the native population (Woosnam, 2018; Zamani-Ferahani, 2012). Among studies that have focused the sociocultural impact of tourism, Ismail *et al.* (2011) found that hosts recognize that tourism generates prosperity (eg, more diversity in recreational facilities and improved public infrastructure) for their communities (Ismail *et al.*, 2011; Lourenco-Gomes *et al.*, 2019).

The development of the tourism industry continues to gain a lot of momentum with a steady increase in income from tourism-related activities (Enang *et al.*, 2016). Tourism is also said to have the capacity advantage to distribute wealth and promote development areas (Ajake, 2012). It has also been observed to have a high economic multiplier effect in destination (Saufi *et al.*, 2014).

The Socio-Cultural Impact of Tourism on Cultural Tourism Sites

Amalu *et al.* (2019) describe culture as a complex phenomenon related to knowledge, beliefs, art, morals, law, customs and other abilities and other

habits that humans acquire as members of society. From the definitions highlighted, it will be observed that culture has to do with personality, identity and it's dynamic and subject to replace. In recent times, it has been observed that people's culture is not static and subject to external influences which results in changes which can also change social and economic patterns or people's lifestyles.

It also helps local people better understand and inherit cultural traditions and thereby increase their sense of national and local pride (Zhang and Inbakaran, 2006; Poria and Reichel, 2013). However, although the fundamental purpose of creating a World Heritage List is to promote greater sharing of experiences, better understanding among people, and promotion of heritage conservation (Drost, 1996). Rasoolimanesh (2017) revealed that local communities were worried about the impact negative while they are happy with the positive impact (Rasoolimanesh and Jaafar, 2017).



Fig. 1. Traditional house of the Sasak Sade tribe

The Sasak tribe is a native and majority ethnic group in Lombok which has a diverse system of cultural traditions archived in the book of Nagara Kartha Gama by Empu Prapanca from Majapahit. In the book, the Sasak tribe is called "Lomboq Mirah Sak-Sak Adhi". If when the book was composed, the Sasak tribe already had an established cultural system, then its ability to continue to exist today is one proof that the Sasak tribe is able to preserve and preserve its tradition. One form of evidence of Sasak culture is the form of building traditional houses.

Sade traditional house inherited from generations to generation to now 15 generations of residents who live in the Sade traditional house which

is preserved and have a unique. Bagunan in the sade village has the characteristics of a very traditional Sasaksusku building, walls made of woven bamboo (bedek), poles and nails made of bamboo wood with a roof made from dried alang-alang leaves. Floors made of clay mixed with straw ash and buffalo dung. This mixture makes the ground floor harden, as hard as cement. In fact, to clean the floor even residents still use buffalo dung mixed with a little water within a period of once a week, after it is dry then swept and rubbed with stones. This method is intended to clean the floor from dust, strengthen the floor, and cover cracks that arise.

The division of Sade traditional house space consists of inen bale and bale dalem. Inen Bale is a mother room that includes an outdoor bale (bedroom) and a palace bale that functions as a place to store property. The palace area has a kitchen and a storage area for other household appliances. The development of tourism does not make the Sade hamlet lose its authenticity from the architectural uniqueness of the Sasak tribe, but rather it becomes a tourist attraction.

This study uses an ethnographic research design because it portrays, reveals facts related to the cultural social impact of Sade hamlet as a cultural tourism village. Analyzing livelihood sources, organizational systems, languages and family systems comparing before and after tourism development.

Participating in tourism activities interviewed people who were directly involved in tourism activities such as local guides, craftsmen, weaving makers, painting sellers, local people, traditional leaders and the Sade hamlet government. Documentation for archiving activities while at the research site, field notes writing all events during the research and data analysis using inductive.

Ethnography is the work of describing a particular culture of society with the main objective of studying community activities to be able to understand a view of life from the point of view of the native population. Ethnographic researchers involve learning activities about the world of people who have learned to see, hear, talk, think, and act in different ways. So ethnography does not only study the community, but more than that, ethnography learns from the community. Therefore, in the implementation stage the researcher will describe the socio-cultural changes which are the impacts of the tourism industry.

Table 1. Socio-cultural impacts in Sade Tourism village.

Aspect	Before	After
Livelihood	The main occupation is as a farmer	a. The main occupation is farmers b. Side jobs are local guides, craftsmen and weavers, selling souvenirs typical of Sasak tribe and painting sellers.
Organizational System	a. Hamlet-level government system led by JeruKeliang. b. Community level association called bebanjar	The emergence of organizational specializations such as the management of tourist hamlets and tour-aware groups
Language	Use of plural bases (rough Sasak language) and palace bases (soft Sasak language)	People began to recognize foreign languages such as English, Japanese and French
Family system	Every once a month a routine gathering is held, which aims to maintain good relations between citizens, educate the younger generation, maintain security and comfort.	Maintaining good relations and staying in harmony, between neighbors even though they are both selling there is no conflict and no one feels jealous. "Better to be rich in heart than rich in wealth but not in heart".

Sustainable tourism development has generally increased in Indonesia as well as tourism in Lombok which has become an increase. The number of tourists in the last time continuously increased from year to year. In fact, in 2017 the total number of guesthouses and Wisnu reached 3,508,903, consisting of 2,078,654 wisnu and 1,490,249 guesthouses. Particularly in 2018 there will be a decrease due to an earthquake. Tourism has a positive impact on the structure of the social and cultural life of the people of Sade, as follows:

Complicated tourism development in the community and tourism development have their own interests. Developing cultural tourism in Sade sub-village asked for a more specific organizational structure for tourism activity permits. The development of tourism produces social harmony and helps in the preservation of local culture and the environment. The development of tourism expands citizens' knowledge about tourism. The development of tourism produces social harmony and helps in the preservation of local culture and the environment. Tourism introduces culture to the tourists of people, thus instilling a sense of pride in the indigenous people related to their heritage and culture and contributing to preserving existing buildings as historic sites.

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