

# The Continuum of Government and NGO Perceptions towards Socio-Cultural Dynamics in Ecotourism Development, Bopunjur, West Java

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## Abstract

It cannot be denied that the government, which plays the role of policy maker, and NGOs, which act as policy controllers and supervisors, are an important and inseparable part of development because their orientation (perception, motivation and participation) greatly determine the success of ecotourism development. If previous research looked at their role partially, then in this study their role is analyzed in an integral and integrated manner which refers to the working principle of two human hands, the left hand and the right hand, which, if they work together, complement each other, thus resulting in optimal, qualified and sustainable ecotourism development. This study aims to analyze the continuum of government and NGO perceptions about socio-cultural dynamics in ecotourism development in the research area. This research was conducted in the area, Bogor Regency, West Java, in seven ecotourism destinations namely Ciawi, Caringin, Cibogo, Cipayung, Megamendung, Cisarua, and Tugu. This study uses an exploratory – phenomenology approach. Data collection on social and cultural dynamics was carried out by distributing closed questionnaires to the respondents. The research instrument was a closed ended questionnaire guided by a one score one scoring system indicator (Avenzora, 2008). The polarization of government and NGO perceptions of social values and cultural values is identified from two categories, namely the direction of polarization (polarization direction) and the polarization scale (polarization scale). The results of the study show that the socio-cultural dynamics of this ecotourism area have not fully led to the formation of optimal cultural carrying capacity due to the polarization of the orientation of government and NGO stakeholders on various aspects and assessment criteria. The polarization of stakeholder orientation regarding various socio-cultural aspects has a negative direction with polarization scales that are categorized as aligned so that there is a great opportunity to build productive collaboration between stakeholders in ecotourism development in the area.

## Keywords

socio-cultural aspects; perceptions;  
government and NGOs; productive collaboration

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## INTRODUCTION

Socio-cultural dynamics have a very important role in the development and development of ecotourism. Socio-cultural dynamics is one of the main pillars that must be presented in sustainable tourism development. In the discourse on the discussion of socio-cultural dynamics, it is sometimes separated into two parts, namely the social aspect and the cultural aspect. As for ecotourism development, these social and cultural aspects are usually associated with various matters concerning the impacts they cause (socio-cultural impacts). Although they are always mentioned in various discussions about the concept of ecotourism and sustainable tourism, these socio-cultural aspects receive less serious attention than other aspects. Other aspects such as ecological and economic aspects, even though socio-cultural aspects are the key to success in achieving ecological and economic achievements in ecotourism development (Acquah, E., 2013).

It is undeniable that ecotourism development 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 can be said to be specific because it is formed by specific community interaction behaviors that give rise to specific development. The social dimension not only identifies the stakeholders involved, but also organizes them to produce optimal economic benefits for each component. The cultural aspects are generally associated with various matters related to cultural carrying capacity which are interpreted as the ability of a particular culture, which is in a certain space or place, to support or support a certain social life of a certain community, in a certain time and situation.

Social problems in the ecotourism sector are not only problems with land conversion and business competition, but also pressure in the form of social interaction with high and massive intensity and fre-

quency. This is consistent with the fact that "tourism caused crowding which increased social interaction which is a main factor of social carrying capacity" which is being a pioneer of culture (Brandolini and Mosetti, 2005; Graefe, A.R., 2013). In fact, visitor experience and tourist demand are a benchmark for the formation of social carrying capacity, so that local community always try to provide visitors with a pleasant and positive experience. In other words, culture for tourism, is reinforced by the fact that tourism tends to be demand-based rather than supply-based, so that social problems occur because the community becomes an object for gaining visitor loyalty as a result of the weak status in the "bargaining position" of the local population towards tourists (Yohanes, Sulistyadi, 1999). It can be seen clearly that tourists get the convenience to enjoy life, relax, laze around, get special services with luxurious facilities, delicious food, enchanting attractions, unforgettable beautiful experiences, while the local people work hard as manual laborers. This condition will form a vulnerable society that is easily affected in the area (Rachmawati, Tika, 2014).

Several studies report that tourism can lead to cultural conflicts, endless conflicts of interest among stakeholders, rejection of tourism and changes in the behavior of local people. In addition, tourism has the potential to cause loss of national character due to "tourism impacts polarization of the population, breakdown of the family, attitude development of a consumption-oriented society, and incident phenomena of social pathology", due to weak cultural strength due to differences in status orientation between tourists and locals (WTO in Oka A. Yoeti, 2001). This fact is confirmed by the finding that "tourists tend to have a strong influence on local culture" because tourism tends to foster the behavior of local people to imitate tourist behavior (Cohen, 1984). It is clear here that tourism becomes "superordinate" while local communities (culture) become "subordinate" in social interaction by actively and massively involving the seven elements of culture namely the religious system, the system of living equipment and

technology, the livelihood system, the knowledge system, knowledge, kinship systems and social organizations, arts systems, and language systems, so this justifies the results of research on "Host Perceptions of Socio-cultural Impacts described that tourism changed the quality of host life, and there were some transformations in traditional values, norms, and identities" (Brunt and Courtney, 1999).

Besides having an impact on tourism development, culture also has an impact on social interactions between tourists and local community so that this aspect should not be ignored in the analysis of the social impacts of tourism (Brunt and Courtney, 1999: 32). On the one hand, culture will guide and direct social interaction so that it is not in accordance with the corridors of good and correct interaction, on the other hand social interaction can cause cultural change because culture is the starting point and the finishing point of a dynamic social interaction that lies between both points. The finish point will be the starting point for the dynamics of social interaction, and so on, so that culture carrying capacity are dynamic. The formation of true culture begins with the emergence of individual behavior, which then meets and interacts with other individuals so that more than one person then forms group behavior, and then group behavior meets with other group behavior which will lead to population behavior.

The Bopunjur area has a complex and sexy issue regarding cultural carrying capacity because of its capacity as a "socio-cultural transaction center" area with very high intensity and frequency of social interactions. Based on Presidential Decree no 60/2020 the area is a National Mainstay Tourism Area which has a very high diversity of potential tourism resources, especially natural tourism resources and cultural tourism. Geographically, this area has a very strategic position, which is close to the city of Jakarta, the capital of the State of Indonesia, coupled with its location which is in an area with great demographic potential, namely around 40 million people with its social dynamics.

In order to realize the optimal de-

velopment of ecotourism in the area, it is necessary to have a thorough study of the socio-cultural aspects in the perspective of government and NGOs. Several studies related to this socio-cultural theme in tourism areas, especially in the ecotourism area, are still very rarely carried out, and they still analyse partially the government and NGOs' perception. Therefore, research with the theme of the continuum perceptions of socio-cultural dynamics is very important to do. The continuum or unified series of government and NGO perceptions regarding socio-cultural dynamics is the result of holistic, integral, directed and integrated team work in viewing and making ecotourism development a success. The results of this research are expected to be utilized by the parties to build ecotourism in the natural tourism area in a sustainable manner.

## METHOD

### Location and Time of Research

This research was conducted in the Bopunjur Ecotourism Area, Bogor Regency, West Java, to be exact 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.

### Method of Collecting Data

This study uses an exploratory - phenomenology approach, which is an approach to studying human phenomena and their social behavior, where data collection is done through participant observation to find out the essential phenomena of participants in their life experiences (Gill and Johnson, 1997; Altinay and Paraskevas, 2008:70; Ikbabar, 2012: 66; Sugiyono, 2015). Respondents in this study were: (1) the government, and (2) NGOs. The number of selected sample respondents is around 120 respondents with the division per category as shown in Table 1. The sampling technique used is nonprobability sampling or purposive sampling considering that the sample is people who

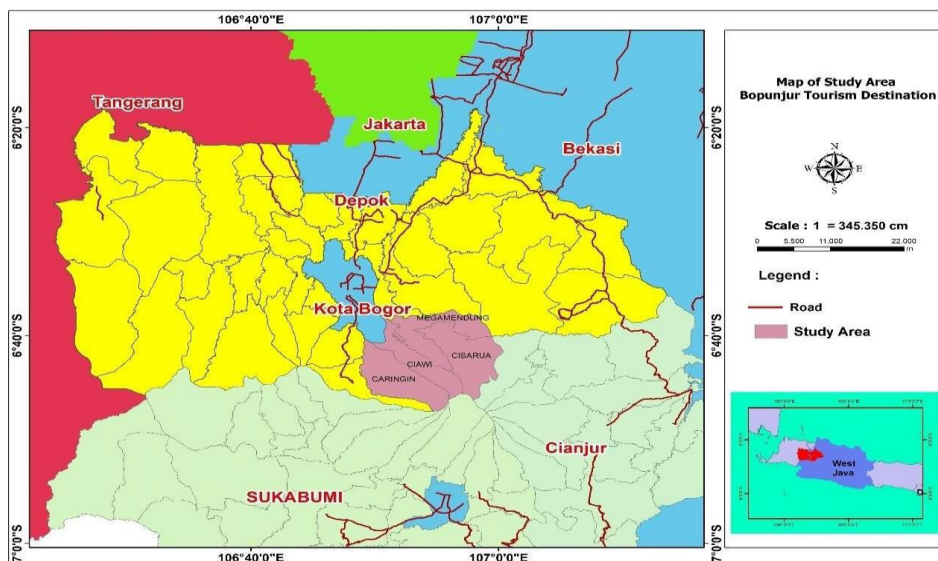


Figure 1. Map of Research Location

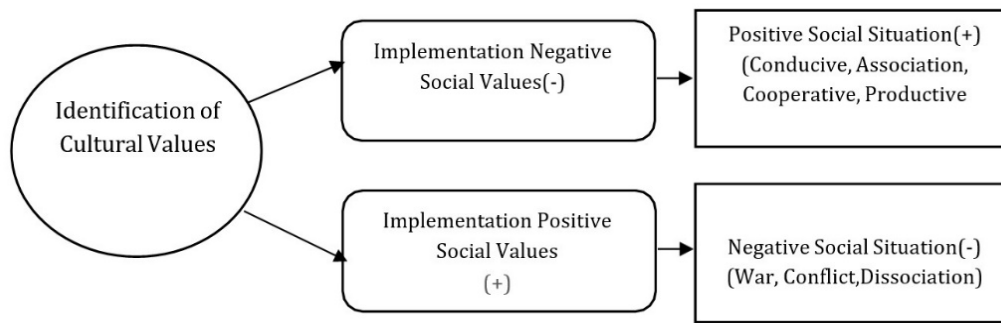
have knowledge and experience about the topic of study being.

The concept of social carrying capacity still requires strengthening in terms of methodology in its measurement. So far, various methods or approaches to measure social carrying capacity are still considered not comprehensive. On this basis, this research was conducted to build a model for determining social carrying capacity in the field of ecotourism development. The initial stage for building a model for determining social carrying capacity is to formulate cultural values adopted by the community in the ecotourism development area. Based on the literature review, there are seven types of cultural values including (1) religious systems, (2) livelihood systems, (3) life equipment and technology systems, (4) knowledge systems, (5) kinship systems and social organizations, (6) art system and (7) language system. The results of the identification or formulation of these cultural values are then confirmed by the actual conditions.

The cultural values that have been confirmed are then evaluated or assessed on their implementation or treatment. Treatment of positive cultural values include (1) equality, (2) impartiality, (3) support, (4) fairness, (5) obedience, (6) contestation and (7) positive competition. This positive treatment of cultural values will result in positive social situations, namely: (1) conducive, (2) association, (3) cooperation and (4) productive collaboration. Furthermore, the treatment of cultural values that are negative include (1) monopoly, (2) discrimination, (3) intimidation, (4) injustice, (5) deception/fraud, (6) challenges and (7) negative competition. These negative social dynamics will result in negative social situations, namely: (1) war, (2) conflict, and (3) disassociation. The flow of thought in the process of identification, conformation and evaluation of the socio-cultural values of the people in the area for ecotourism development is shown in Figure 2.

Table 1. Respondent Distribution in Socio-Cultural Dynamic

No.	Research Variable	Respondent Group	Number (people)
1.	Cultural Values	Government	30
		NGOs	30
2.	Social Values	Government	30
		NGOs	30
Total Number of Respondents			120



**Figure 2.** Flow of Thinking Formulating the Socio-Cultural Dynamic

Assessment of social aspects, patterns of social dynamics and range of social situations are carried out by distributing closed questionnaires to the respondents. The research instrument is a questionnaire designed in a closed pattern (close ended) with the guideline one score one indicator scoring system (Avenzora, 2008), which consists of seven indicators and each indicator covers seven aspects of assessment with a range of 1-7, where 1 = very low, 2 = low, 3 = somewhat low, 4 = average, 5 = somewhat high, 6 = high and 7 = very high. Assessment of the cultural aspect is carried out using the same method as the assessment of the social aspect. Validity and reliability tests were carried out to test the validity, feasibility, and consistency of the questionnaire as a research instrument. Furthermore, secondary data was obtained by examining the tourism area management documents and literature review from various books or research journals on ecotourism, culture, social interaction, and cultural carrying capacity.

### 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 aspects and social aspects were analyzed descriptively quantitatively based on the average value of each indicator. The polarization of stakeholder orientation towards social values and cultural values is identified from two categories, namely the direction of polarization and the scale of polarization. The

polarization of stakeholder orientation is positive if the average score is  $> 4$ , while it is negative if the average score is  $< 4$ . Furthermore, the polarization scale can be seen from the test results of different average scores on each aspect. If the results of the different score test are significant, i.e.  $p\text{-value} \leq \alpha$ , then the polarization scale is strong, whereas if the  $p\text{-value} > \alpha$  then the polarization scale is weak. The different score test was carried out using the Kruskal Wallis test method with the SPSS version 20 application.

## RESULT AND DISCUSSION

### Data Validity and Reliability Test

Table 2 shows that the results of the reliability test of research instruments using the Cronbach's Alpha method are reliable in 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  $r \text{ count} > r \text{ table}$ ) for all variables. Based on the results of the validity test and reliability test above, the survey results on social aspects and cultural aspects can be analyzed further.

### Research Location Description

The Bopunjur Ecotourism Area is a national mainstay tourist destination area established by the central government (Kemendikbud) through Presidential Decree no. 54/2008. This area has a population of

**Table 2.** The Result of Validity and Reliability Test

Variables	Product moment correlation(r)	Cronbach'sAlpha
<b>Social Situations</b>		
War	.777**	.940
Conflict	.816**	.934
Dissociation	.739**	.937
Conducive Situation	.841**	.926
Association	.916**	.923
Cooperative Situation	.922**	.924
Productive Collaboration	.892**	.926
<b>Cultural Aspects</b>		
Religion System	.757**	.940
Livelihood System	.826**	.934
Living Equipment and Technology System	.792**	.937
Science and Knowledge System	.897**	.926
Kinship and Social Organization System	.914**	.923
Art System	.911**	.924
Language System	.888**	.926

\*)  $\alpha = 0.1 \Rightarrow r \text{ value} > r \text{ table} (0.116) = \text{Valid}$ ; \*\*)  $\alpha = 0.05 \Rightarrow r \text{ value} > r \text{ table} (0.138) = \text{Valid}$

Source: Research Primary

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/hectare; 23.90 people/hectare; and 34.82 people/hectare; as well as population growth rates of 3.67%, 2.93% and 4.13% (Bappeda. 2019, Bogor Regency in Figures). This figure is very important to consider as a certain cultural community that occupies a national mainstay tourist destination area that receives tourists from various regions both domestically and abroad with different ethnicities, cultures and characters.

### Respondents' Characteristics

Table 3 shows that the demographic characteristics of the respondents, in general, the government and NGOs are indigenous people of 78.4% based on the principle of *ieu soli* birth (Rusli, 1912), while the research respondents were dominated by old respondents (> 30 years) with a percentage of 92.5%. From the aspect of gender, respondents were also dominated by men with a percentage of around 50.7%. Respondents are generally married with a percentage of 82.4% and their average education is high

school at 32.7%. The type of work or profession of the respondents was dominated by the entrepreneur group at 43.4% and civil servants/military/police by 38.1%. The income level of most respondents is Rp. 3 to 5 million/month by 32.4%.

### Identification of Cultural Dynamic

Identification of cultural values in the Bopunjur community for two groups of respondents including Government and NGOs was conducted on seven cultural aspects namely (1) religious system, (2) livelihood system, (3) life equipment and technology system, (4) science system, (5) kinship system and social organization, (6) art system and (7) language system. The highest score of cultural values in the identification phase was in the aspect of the kinship system and social organization, namely 4.78, while the lowest cultural value score was in the aspect of the knowledge system, namely 3.54. The average score of the cultural elements at the identification stage is 4.00. Cultural values that were categorized as positive in the identification phase were kinship systems and social organizations (score 4.78), religious systems (score 4.75) and livelihood systems (score 4.14). The other four cultural elements have score of <4 or are negative.

**Table 3.** Respondents' Characteristics

	Social Aspects		Cultural Aspects		Total %
	Number	%	Number	%	
Number of Respondents	60	100%	60	100%	100%
<b>Gender</b>					
a. Male	38	63.3%	23	38%	50.6%
b. Female	22	36.7%	37	62%	49.4%
<b>Inhabitant Status</b>					
a. Indigenous People	45	75%	49	81.7%	78.4%
b. Non-native People	15	25%	11	18.3%	21.6%
<b>Marriage Status</b>					
a. Married	58	96.7%	41	68%	82.4%
b. Single	2	3.3%	19	32%	17.6%
<b>Age</b>					
a. Young	3	5%	6	10%	7.5%
b. Old	57	95%	54	90%	92.5%
<b>Education Background</b>					
a. Elementary School	0	0.0%	3	5%	2.5%
b. Junior High School	9	15%	8	13%	14%
c. Senior High School	26	43.3%	30	50%	32.7%
d. Diploma (1/3/4)	20	33.3%	9	15%	24.2%
e. Bachelor	5	8.3%	10	17%	12.7%
g. No School	0	0.0%	0	0%	0.0%
<b>Profession/Job</b>					
a. BUMN	9	15%	0	0%	18.8%
b. PNS/TNI/Polri	29	48.3%	10	17%	38.1%
c. Student	0	0.0%	9	15%	7.5%
d. Businessman	22	36.7%	30	50%	43.35%
e. Farmer	0	0.0%	3	5%	2.5%
f. Cultivator	0	0.0%	8	13%	6.5%
<b>Income per month (IDR)</b>					
a. < 5 million	20	33.3%	15	25%	29.2%
b. 3 million– 5 million	19	31.7%	20	33%	32.4%
c. 1 million – < 3 million	21	35%	11	18%	26.5%
d. 500 thousand – < 1million	0	0.0%	9	15%	7.5%
e. < 500 thousand	0	0.0%	5	8%	4%

Source: Research Primary Data

The polarization of perceptions of cultural values at the identification phase is shown in Figure 3.

At the confirmation stage, the seven cultural elements were then assessed by government and NGOs respondent groups. The highest score of cultural values in the confirmation phase was in the aspect of the kinship system and social organization, which was 4.21, while the lowest cultural value score was in the arts system aspect, which was 3.47. The average score of cultural elements at the confirmation stage is

3.96 (close to a score of 4 = positive). All cultural element scores are in the positive category (score > 4) except for the aspects of the science system, arts system and language system. The polarization of perceptions of cultural values at the conformational stage is shown in Figure 4.

To determine whether there is a difference in the scoring between the identification phase and the confirmation phase on cultural values, a different test is performed as shown in Table 4. The results of the different test analysis show that there is no

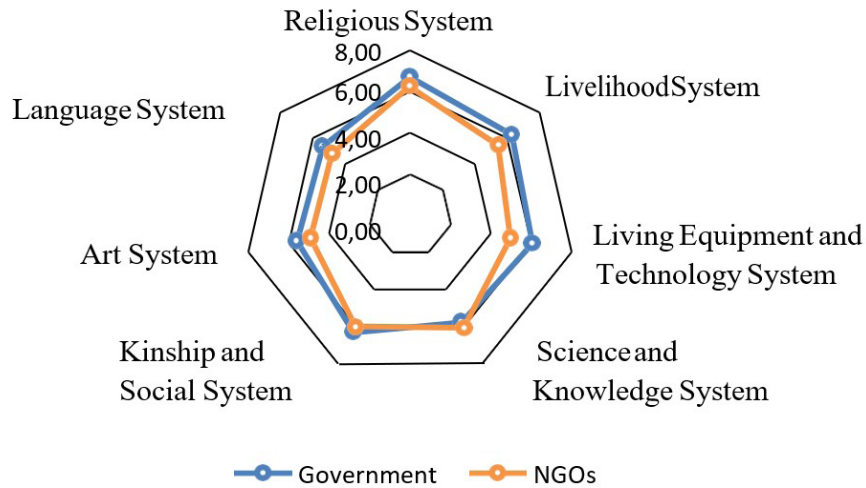


Figure 3. Respondents' Perception towards Cultural Values at Identification Phase

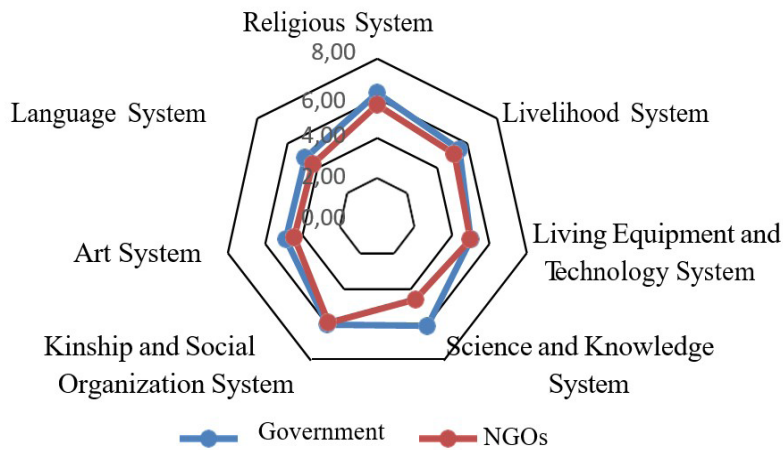


Figure 4. Respondents' Perception towards Cultural Values at Confirmation Phase

significant difference in the assessment of cultural values in the identification phase and the confirmation phase except for the livelihood system. and knowledge systems. In other words, the results of the assessment between the identification phase and the confirmation phase are relatively the same. This can be interpreted that the seven elements of cultural values can be used for further analysis of the assessment of the social dynamics of the community in this area.

Sundanese culture is known for its culture that highly respects politeness, hospitality, gentleness, and smiling (*someah*, as in the philosophy of *someah hade ka semah*), as well as being religious, very spiritual as known in the memorandum of *silih* a

*sih, silih asah, and silih asuh*, which means taking care of each other, loving each other (putting compassion first), perfecting or improving one another (through education and sharing knowledge), protecting each other (taking care of each other's safety). In addition, the Sundanese people also have several other cultural values such as politeness, humility towards others, welcoming guests well, respecting elders, and loving younger ones (Ekadjati, 2005; Taufik Hidayat, 2005). Change in human life is a necessity and will always occur, as the ancient Greek philosopher Herakleitos said "*Panta rhei kai uden menei*" which in short means that nothing is permanent in this world, except change itself. Everything must change



**Table 4.** Difference Test of Stakeholder Perception Score towards Values

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

Note: If F-count  $\geq$  F table or *p-value* or Sig  $\leq$  0.05 so there is the significant difference on average value. F table for  $\alpha = 0.05$ ; Diff (7; 1251) is 2.01.

Source: Research Primary Data

through change in order to exist and survive in the world.

Humans who cannot adapt to their environment will be eroded by the times. This becomes the basis of the theory of behavior formation (culture), where the formation of culture actually begins with the emergence of individual behavior, which then meets and interacts with other individuals to form group behavior, and then group behavior meets the behavior of other groups which will lead to population behavior, which in the course of the behavior undergoes a process of crystallization with various kinds of treatment such as: introduced, seen, doubted, studied, debated, compared, rejected, tested and accepted, so that behavior change leads to the formation of ideal and not ideal behavior. If this behavior is accepted by the population and agreed upon, this behavior will become a culture and be used as the "identity" of the population (Etzioni, Eva and Amiatai Etzioni, 1967; Suwarsono, and Alvin Y., 1991; Kasnawi, Tahir and Asang, Sulaiman, 2020: 60).

### Dynamics of Social Aspects of Government and NGOs towards Ecotourism Development

Social aspects or social situations can refer to how these cultural values are implemented or treated. The treatment of these cultural values can be in the form of positive treatment and negative treatment. The results of the treatment of negative cultural values will lead to social situations in the

form of: (1) war, (2) conflict, and (3) disassociation. While the treatment of positive cultural values will result in positive social situations, namely: (1) conducive, (2) association, (3) cooperation and (4) productive collaboration.

### The Implementation of Social Aspects Causing War

Evaluation of the cultural values that led to the war situation obtained a low average score of 1.37 (score <4). Negative treatment towards war against cultural values that has the highest score is in the form of unfair treatment (score 1.45), while the lowest score is in the treatment of fraud (score 1.31). The knowledge system and kinship system & social organization got the highest score on negative treatment (score 1.70) while the arts system got the lowest treatment score of 1.14. The religious aspect was also assessed by respondents not as a factor causing war. Based on Figure 5 the social situation of war is more caused by unfair treatment of people's cultural values. A low intimidation score (score 1.27) indicates that the conditions for social interaction are still quite conducive. Factors triggering the social situation of war are very rare, including ecotourism activities that have not been assessed as a cause of war.

### The Implementation of Social Aspects Making Conflict

Evaluation of cultural values that give rise to conflict situations obtained a moderate ave-

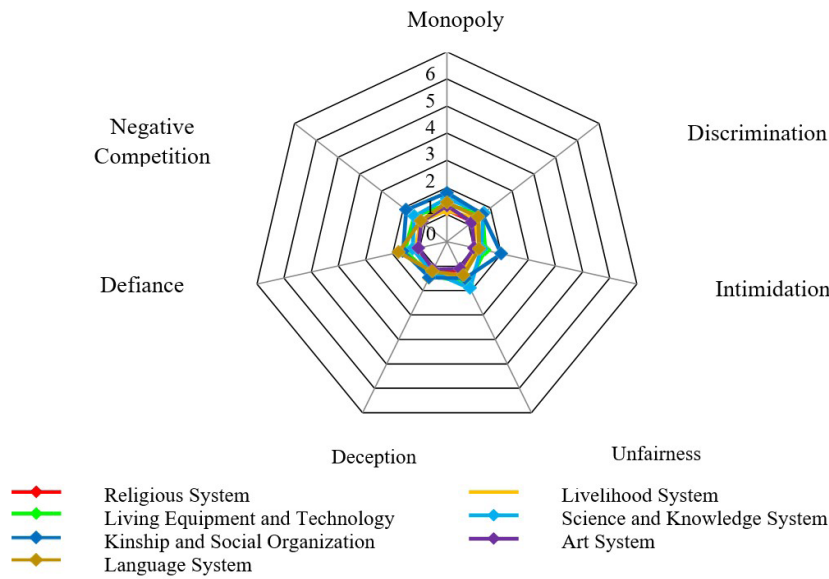


Figure 5. Implementation Social Values Causing War

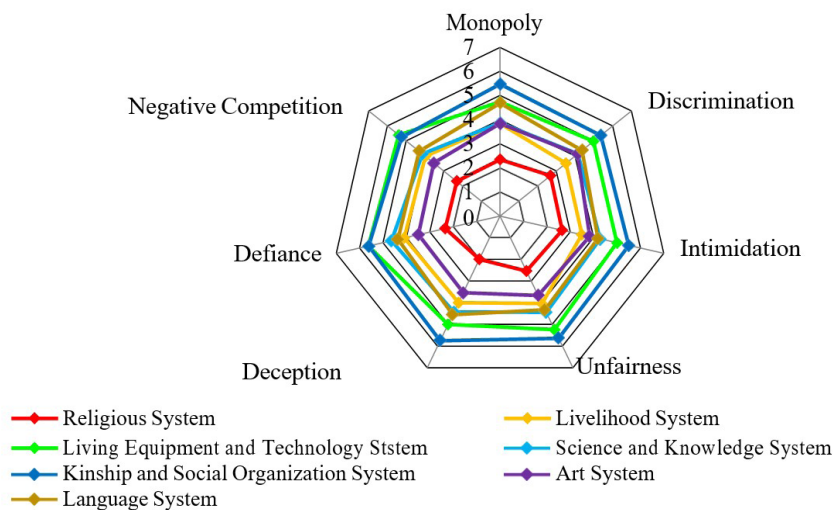


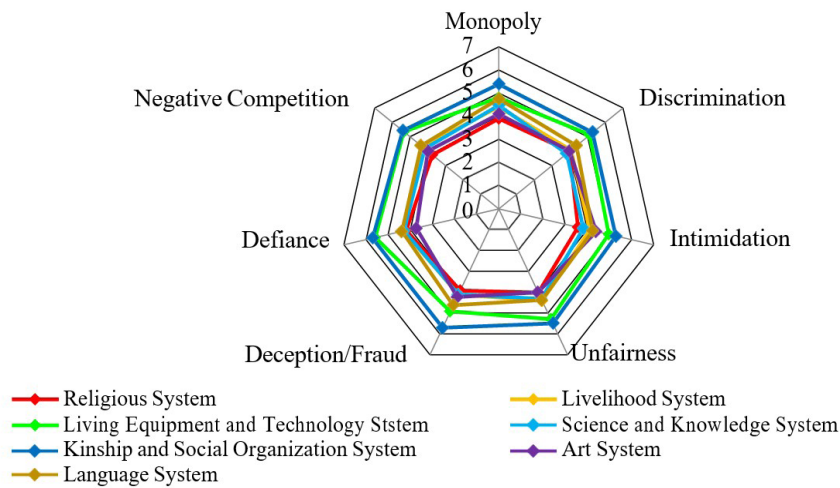
Figure 6. Implementation of Social Values Making Conflict

rage score of 4.19. Figure 6 shows that the negative treatment towards conflict against cultural values has the highest score in the challenge treatment (score 4.31), while the lowest score is in the monopoly treatment (score 4.11). The kinship system and social organization got the highest score on the negative treatment (score 5.51) while the religious system got the lowest treatment score of 2.41. The low aspect of religion in social situations that gives rise to this conflict can be interpreted that the conflict that occurs at society is not because of religion. Conflict

arises more as a result of the treatment of challenges, especially in aspects of the kinship system and social organization.

### The Implementation of Social Aspects Causing Dissociation Situation

Evaluation of the cultural values that lead to dissociation situations obtained a moderate average score of 4.49. Figure 7 shows that the negative treatment towards dissociation of cultural values has the highest score in the challenge treatment (score 4.59), while the lowest score is in the intimidation tre-



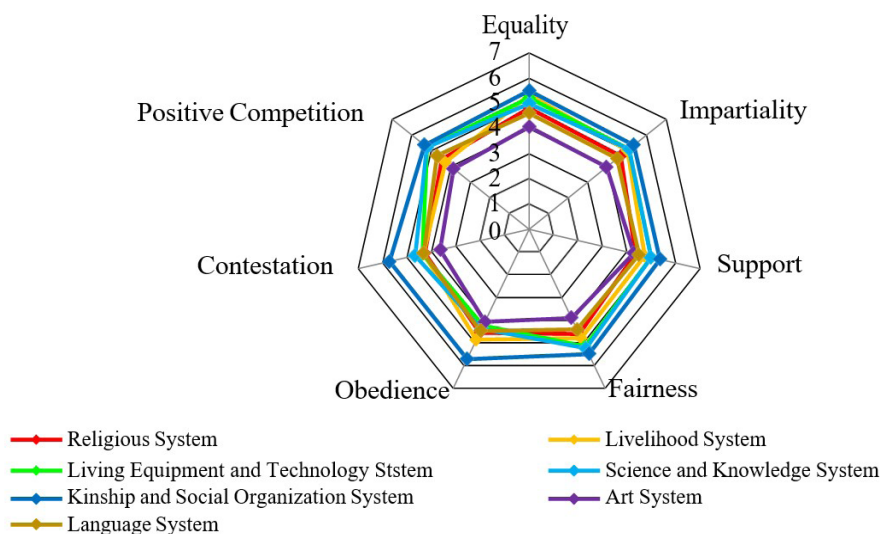
**Figure 7.** Implementation of Social Values Causing Dissociation Situation

atment (score 4.35). The kinship system and social organization got the highest score on the negative treatment (score 5.47) while the religious system got the lowest treatment score of 3.90. The low aspect of religion in social situations that causes this dissociation can be interpreted that the dissociation that occurs in the midst of society is not because of religion. Dissociation appears more due to challenges, especially in aspects of the kinship system and social organization.

### The Implementation of Social Aspects Creating Conducive Situation

Evaluation of cultural values that create a conducive situation obtained a rather high

average score of 4.73. Figure 8 shows that the positive treatment towards a situation conducive to cultural values has the highest score in the similarity treatment (score 4.93), while the lowest score is in the contestation treatment (score 4.47). The kinship system and social organization got the highest score on the positive treatment (score 5.50) while the arts system got the lowest treatment score of 3.97. The conducive situation of the people in the region is more due to the equal treatment of allelements of cultural values, especially in the kinship system and social organization. This condition must be maintained so that ecotourism development can continue to be sustainable. Even though the



**Figure 8.** Implementation of Social Values Creating Conducive Situation

arts system score has a low score, it does not really affect the creation of a conducive situation in society. The religious system also has a rather high score of 4.53 which has a significant effect on creating a conducive situation in this area.

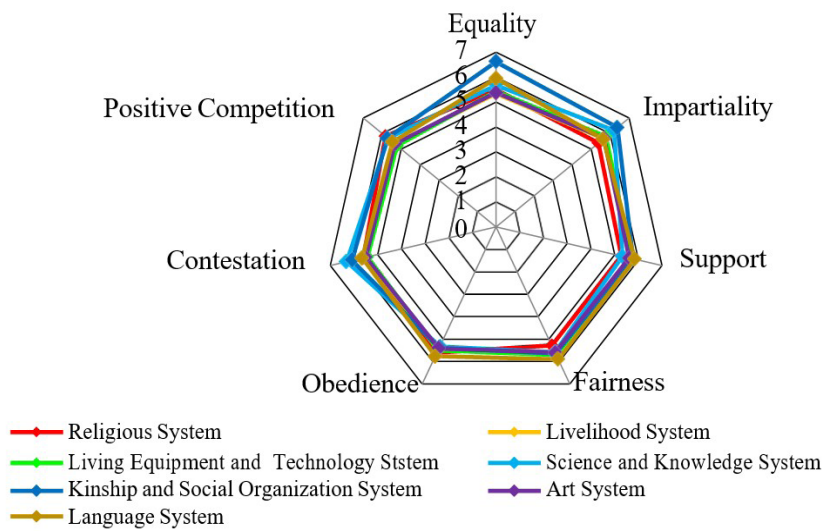
**The Implementation of Social Aspects Causing Association Situation**

Evaluation of the cultural values that give rise to the association situation obtained a high average score of 5.64. Figure 9 shows that the positive treatment towards the association situation towards cultural values that has the highest score is the impartially

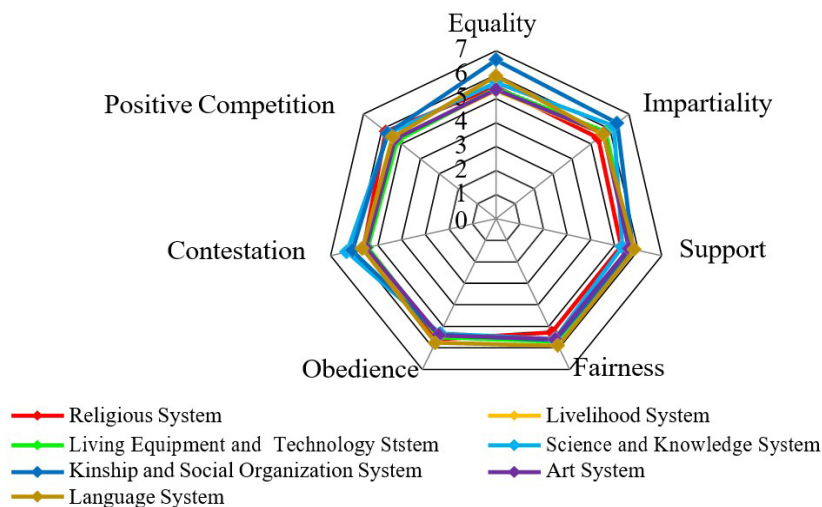
treatment (score 5.83), while the lowest score is the obedience treatment(score 5.50). The kinship system and social organization got the highest score on the positive treatment (score 5.95) while the religious system got the lowest treatment score of 5.50. The situation of community associations in the region is caused more by the impartial treatment of all elements of cultural values, especially in the kinship system and social organization.

**The Implementation of Social Values Rising Cooperative Situation**

Evaluation of cultural values that lead to cooperative situations obtained a high average-



**Figure 9.** Implementation of Social Values Giving Association Situation



**Figure 10.** Implementation of Social Values Rising Cooperative Situation

rage score of 6.14. Figure 10 shows that the positive treatment towards a cooperative situation towards cultural values that has the highest score is the similarity treatment (score 6.35), while the lowest score is the obedience treatment (score 5.92). The kinship system and social organization got the highest score on the positive treatment (score 6.53) while the living equipment and technology system got the lowest treatment score of 5.65. The cooperative situation of the people in the Bopunjur area is more due to the similarity of treatment of all elements of cultural values, especially in the kinship system and social organization.

The kinship system and social organization got the highest score on the positive treatment (score 6.53) while the living equipment and technology system got the lowest treatment score of 5.65. The cooperative situation of the people in the Bopunjur area is more due to the similarity of treatment of all elements of cultural values, especially in the kinship system and social organization.

### The Implementation of Social Values Leading to Productive Collaboration

Evaluation of cultural values that lead to productive collaboration obtained a very high average score of 6.70. Figure 11 shows that

the positive treatment towards productive collaboration towards cultural values that has the highest score is the fairness treatment (score 6.79), while the lowest score is the impartiality treatment (score 6.63). The language system obtained the highest score on the positive treatment (score 6.87) while the arts system obtained the lowest treatment score of 6.55. The productive collaborative situation of the people in the Bopunjur region is caused more by the contestation of all elements of cultural values, especially in the language system.

### The Relationship between Social Values and Cultural Values

The social dynamics of society is largely determined by how these cultural values are implemented at society. The relationship between social dynamics and cultural values is shown in Figure 12. The implementation of cultural values which results in a social war situation has the lowest score of 1.37, while the social situation of productive collaboration has the highest score of 6.70. Conditions of war are not at all a solution to problems in social interaction in the Bopunjur Ecotourism Area. A social situation of war is possible to occur when it relates to aspects of rights-obligations and land-dwelling aspects, as shown by the fact that

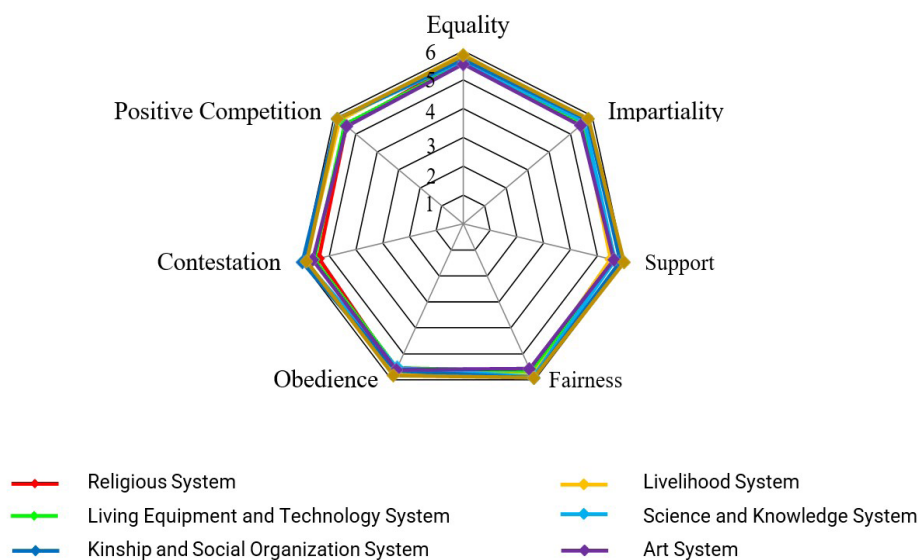
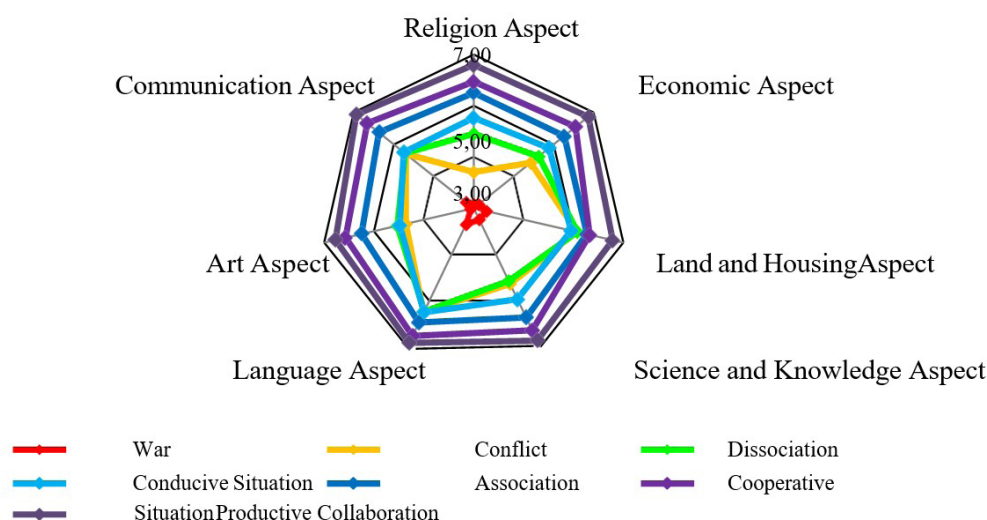


Figure 11. Implementation of Social Values Leading to Productive Collaborative



**Figure 12.** Relationship between Social Values and Cultural values

there were 3 previous “war” incidents in this area, namely: (1) Citeko, Cisarua, 6 Mar 2019, bloodied husband and wife stabbing each other because of debt problems; and (2) Puncak Bogor, Sunday, 12 December 2021, a parking attendant was stabbed by a friend because he was insulted in public, and (3) Citeko, Cisarua, 10 January 2022: mass organizations and debt collectors clashed due to vehicle withdrawals.

Scores on social situations of “war” that are very low indicate and reflect the true Sundanese culture (Pasundan), which is that they really do not agree with the dynamics of war due to the historical traces of their ancestor’s journey (Bubat War in 1279 Saka or 1357 AD in the 14th century, namely during the reign of the Majapahit King Hayam Wuruk) which resulted in losses and deep sorrow to this day. The people of the Bopunjur region have learned a lot from past experiences from their ancestors and from the experiences of other ethnic groups about the negative impacts, losses and harms of war which will not provide benefits, profits and goodness, instead it will cause losses, sadness and nightmares.

“Conflict”, social situation has an “ordinary” score (score = 4.17). This means that the community considers conflict to be a normal and natural thing. Communities can and may engage in conflict (arguments) when problems occur between them or with

other communities because according to Coser, Lewis A., (2001) in his book *The Functions of Social Conflict*, states that conflict can help raise and reinforce a problem, gives strength to focus more on issues than problems, helps to live realistically imperfect “real world”, and helps to learn and benefit from differences; although in fact conflict will also become a barrier to productivity, damage morale in life, and even prolonged conflict will lead to the dynamics of war.

The support of beautiful, beautiful and cool nature makes the people of the Bopunjur ecotourism area state their level of perception in conducive situations is “ordinary” or reasonable (score = 4.73). This situation reflects the character of the Sundanese people in general and the people of the Bopunjur ecotourism area who like peace, do not like war, are religious, do not want to do things that are negative to themselves, other people and the natural surroundings (Anandakusuma, 1986: 185-186; Mardiwarsito, 1990: 569-570; Winter, 1928: 219). This conducive situation reflects the balance of nature and culture. The Sundanese people in general and the people of the Bopunjur ecotourism area in particular like to use positive social attributes and vice versa they do not like to use negative social attributes in their lives.

The social situation score of the association is in the “agree” category (score =

5.64). This is caused by the continuous and massive visits of tourists from various places, ethnicities, characters and cultures which make the intensity and frequency of social interaction very high, and this psychological pressure has an impact on reducing the peace and comfort of their lives. This dynamic makes them start to approach, gather, join and talk about the problems of life they face. As a follow-up impact, the community's perception of cooperative dynamics is also in the "agree" category (score = 6.14). This shows that the people of Bopunjur are enthusiastic about carrying out friendly activities by not only getting closer, gathering, joining in and telling stories about life's problems, but also working together to even try to work together to solve them.

The character of the Sundanese people who like peace and do not 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

attributes (social dynamics) such as: monopoly, discrimination, intimidation, injustice, cheating, challenges and negative competition, in society will not cause them to go to "war", they remain patient and refrain from fighting in solving life's problems but seek other ways such as conflict, dissociation and/or peace by prioritizing communication.

The polarization of Government and NGOs' Perceptions towards Social and Cultural Values is almost the same because there is no difference in the scores of each group of respondents to all values of the social dynamics of the people in the Bopunjur area. This can be seen from the curve of every social aspect that coincides with one another. Based on this, it can be said that there is no polarization of perceptions of social aspects in ecotourism development in the Bopunjur area.

The process of crystallization of behavior (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. Perceptual polarization between groups is the tendency of each group to increase the

**Table 5.** Difference Test of Respondents Perception Scores towards Social Values and Cultural Values

Parameter Test	Mean/Average	F-count	Sig.
<b>Social Values</b>			
Religion	1.37	.039	.997
Economy	4.17	.244	.913
Land/House	4.49	.007	1.000
Science and Knowledge	4.73	.574	.682
Right and Responsibility	5.64	.062	.993
Art	6.14	.025	.999
Communication	6.70	.061	.993
<b>Cultural Values</b>			
Religion System	4.49	17.363	.000
Livelihood System	3.98	4.978	.001
Living Equipment and Technology System	3.76	7.224	.000
Science and Knowledge System	3.45	18.498	.000
Kinship System/Social Organization	4.63	7.606	.000
Art System	3.42	1.942	.107
Language System	3.33	3.343	.012

Note: If F-count  $\geq$  F table or p-value or Sig  $\leq$  0.05 so there is the significant difference on average value. F table for  $\alpha = 0.05$ ; Diff (7; 1251) is 2.01.

Source: Research Primary Data

extremity of their position on relevant ongoing issues, and this is indicated by symptoms of group opinion gathering on one view, in other words there is polarization of opinion on one view (Moscovici & Cavalloni, 1969: 125-135). Aronson et al. (2013: 255) states that polarization is the tendency of groups to make decisions that are more extreme than their initial tendencies because of social comparisons where each party in each group tends to think that they are better and more correct than the average of other groups (Kerr, 1992 in Muslih *et al.* 2015: 2). In group communication, polarization is a polarizing process both towards support (positive/pro) and towards rejection/negative/contra in a debated issue which leads to the formation of cultural carrying capacity.

Cultural carrying capacity is the ability of a particular culture to support and support all human activities in a particular society to live in harmony, harmony and prosperity. If one looks at it in depth, the definition is very broad in scope, but substantially it can be narrowed down to four indicators of cultural carrying capacity, namely actors, places, and attributes of social interaction, and the impact of social interaction, where they are interrelated with one another. Faturochman *et al.* 1993; Sudharto 1995, Sobur 2003; Suratmo 2004, Soekanto 1994; Horton *et al.* 1999; Sudarmi *et al.* 2009; Akhmad 2010). When likened to a plant, the carrying capacity of culture is a condition that occurs due to the pollination process of Initial Baseline Social Values by Current Social Values to produce Current Cultural Values.

This research on socio-cultural dynamic in the Bopunjur area of West Java has significant meaning when viewed from various perspectives both from political, ecological, economic, social and cultural perspectives. From a political point of view, this research is very relevant, related to and supports government policy from President Soekarno's administration with the birth of the Republic of Indonesia Presidential Decree Number 3/1963 concerning Controlling New Development Along the Road between Jakarta - Bogor - Cianjur as a concrete form of attention from the central government

regarding the roles and functions peak area. This is reinforced by the presence of serious attention from the Regional Government of Bogor Regency as a policy maker in the form of Regional Regulation No. 5/1993 concerning: Detailed Spatial Planning (RDTR) for the Puncak area and Regional Regulation No. 23 and 24/2000 concerning Fees and Building Permits (IMB) and Law no. 24/1992 concerning spatial planning as a form of revision of Regional Regulation No. 5/1993, Presidential Regulation Number 54/2008 until the issuance of Presidential Decree Number 60/2020 concerning Spatial Planning for the Bopunjur Area as a National Mainstay Tourism Area.

In an ecological or environmental point of view, this research is one of the best solutions to the "upstream-downstream" issue which resulted in the sinking of the National Capital, Jakarta, forcing the National Resources Council (SDA) to intervene to facilitate meetings and joint sitting of the three Provincial Governments, namely DKI Jakarta, West Java and Banten in solving the flood problems that hit the three provinces. The flood issue is not a partial problem but a global problem that must be solved together by finding the best problem solving that is inseparable from the relationship between humans and their natural environment where the natural environment will affect humans in social interaction, behavior and culture, and vice versa humans with all form of behavior and culture will affect the surrounding natural environment. Activities to revive local culture, especially "local wisdom" related to the behavior of protecting and preserving the natural environment, are the right and promising choice for solving this problem.

Economically, it seems clear that this research can maintain the sustainability of "multiplier economic benefits" from tourism activities in this region, which is marked by the abundance of tourist visits. The large number of visitors to the area, from an economic point of view means a large amount of money coming in, so that more visitors mean more economic benefits are obtained and means a higher level of welfare for the



local community. Cultural Supporting Capacity Research has a contribution in maintaining the existence of tourism in the region in a competitive and sustainable manner so that the welfare of the local community can increase due to the sustainability of the impact of multiple economic benefits from tourism activities.

From a cultural point of view, cultural carrying capacity research has significantly the potential to maintain, oversee and enable all forms of human behavior in the region to stay on the right track according to the culture of the local community both in the form of norms, ethics and values. Culture in this case is that the local community must exist, appear to the surface as actors who are superordinate, confident and confident in their culture, as the chosen culture that has been selected for a long time, years and continuously without stopping, so that the culture settles. crystallized densely attached to the heart of the local community. The cultural carrying capacity model that is formed becomes a threshold indicator, which can find and signal the occurrence of cultural violations such as the phenomenon of "vulnerable society", "contract marriage", "social disease", "family breakdown" and so on.

Based on the results of previous research and social studies, social problems are not only (1) land, and (2) competition, but also (3) tourism pressure in the form of social interactions with high and massive intensity and frequency, due to the fact that "tourism causes crowding which increased social interaction which is a main factor of social carrying capacity" which is being a pioneer of culture, this is confirmed by the fact in tourism practice that the experience of visitors "tourist's demand" is a benchmark for the formation of social carrying capacity, so that local residents always try provide a pleasant and positive experience to visitors, in other words, culture for tourism, reinforced by the fact that tourism tends to be "demand based" rather than "supply based", so that social problems occur because people become objects to gain visitor loyalty as a result of weak status in "bargaining posi-

tion" local residents, where tourists enjoy life, relax, laze around, get special services with luxurious facilities, delicious food, enchanting attractions, unforgettable beautiful experiences; while the local population works hard as manual laborers, this forms a "vulnerable society" that is easily affected in the area.

While the results of cultural research, it was found that tourism gave rise to cultural conflicts, endless conflicts of interest among stakeholders, rejection of tourism and changes in the behavior of local people. In addition, tourism has the potential to cause loss of national character due to tourism impacts polarization of the population, Breakdown of the family, Attitude Development of a Consumption- Oriented Society, and Incident Phenomena of Social Pathology", due to weak cultural strength due to differences in status orientation between tourists and locals. This fact is confirmed by the finding that "tourists tend to have a strong influence on local culture" because tourism tends to foster the behavior of local people to imitate tourist behavior. Here it is clear that tourism becomes "superordinate" while local communities (culture) become "subordinate" in social interactions by actively and massively involving 7 elements of culture namely the religious system, systems of living equipment and technology, livelihood systems, knowledge systems, kinship system and social organization, art system, and language system, so this justifies the results of 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 identities".

Besides having an impact on tourism development, culture also has an impact on social interactions between tourists and local community so that this aspect should not be ignored in the analysis of the social impacts of tourism (Brunt and Courtney, 1999: 32). On the one hand, culture will guide and direct social interaction so that it is not in accordance with the corridors of good and correct interaction, on the other hand social interaction can cause cultural change

because culture is the starting point and the finishing point of a dynamic social interaction that lies between both points. The finish point will be the starting point for the dynamics of social interaction, and so on, so that culture carrying capacity are dynamic. The formation of true culture begins with the emergence of individual behavior, which then meets and interacts with other individuals so that more than one person then forms group behavior, and then group behavior meets other group behavior which will lead to population behavior.

During the behavior of the population undergoes various kinds of treatment such as: being introduced, seen, doubted, studied, contested, debated, compared, rejected, and accepted, causing changes in the behavior of the group leading to the formation of ideal and not ideal behavior. If this behavior is accepted and agreed upon, this behavior will transform into a population "identity", which then crystallizes, settles and forms a culture with its seven elements that are universal, namely the Language System, Knowledge System, Kinship System or Social Organization, Life Equipment System and Technology, The Livelihood System, the Religion System, and the Arts, all of which will later be actively and massively involved in social interaction. Each of these seven elements in the social context has values (values), procedures (ethics) and sanctions (sanctions) both in the form of a "written form with rather lax sanctions, as well as in the form of a "cultural form" with dense sanctions for members. people commit cultural violations caused by having different perceptions.

## CONCLUSION

The high dynamics of social issues such as community ailments, foreign cultural influences, and conflicts between groups, as well as environmental issues such as: land use, upstream-downstream issues, and illegal logging in the Bopunjur Ecotourism Area must be addressed objectively. For this reason, efforts to map stakeholder orientation are important to do. Research on the pola-

rization of government and NGO perceptions of regional socio-cultural dynamics can examine the polarization phenomenon of local community orientation to formulate ecotourism development strategies for the region. The Cultural Carrying Capacity of this area has not been fully achieved due to the polarization of stakeholder orientation on various aspects and assessment criteria. The polarization of stakeholder orientation regarding various aspects of cultural carrying capacity is in the "medium" category (score closes to 4), and the polarization of stakeholder orientation regarding the cultural carrying capacity of the area is related to the factor of high differentiation of stakeholder awareness systems in managing cultural carrying capacity. On this basis, the Ecotourism Area ecotourism development program can be structured as follows: first, revitalization of local culture by actively involving the community by applying a cultural carrying capacity model that is designed according to community characteristics through the concept of managing eco-cultural tourism; secondly optimizing the benefits of ecotourism resources in this area; thirdly optimizing the utilization of ecotourism resources that are able to support the production process on an economic scale that is in accordance with the cultural carrying capacity objectively; and fourth, optimizing the potential of local communities to be able to work together in a measurable and responsible manner.

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