

THE ROLE OF SOCIAL COHESION AS STRATEGY FOR REDUCING TOURISM SPATIAL CONFLICT

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ABSTRACT

Borobudur as one of the international tourist's destination in Indonesia which having compromised their sense of identity before, tourists have their own set of images about tourism destinations. In that destination tourists usually create some tourism activities which needed space to facilitate. Many times such condition caused many problems that lead conflict among the local people. People tried to provide some supporting tourist facilities in order to fulfil the needs of tourist's activities. People will further utilize some spaces of their village to build tourist facilities. Rich people usually dominated this kind of business. This becomes the fact that many of the fears surrounding tourism are closely associated with a wide range of social problems, especially in terms of determining tourism spatial. Each people tried to collect dollar from tourist as much as possible to provide tourism spatial by ignoring "guyub" and "gotong royong" as traditional principle of their live. This may create disharmony among the society and some people will not get the benefit from tourism activities. Therefore, to learn more detail about the role of "guyub and gotong royong" as social cohesion among people in Borobudur, there is a need to do this research in order to give some recommended strategy to solve thr problem regarding social cohesion and tourism spatial. By using descriptive method, researcher would like to present a case study about that matter in one of tourism village in Borobudur. The output of this research is to give an overview how tourism activities give significant influence towards the power of social cohesion in reducing the appeared conflict. The developed strategy will be used to tighten the relationship among the people, through re-empowering the traditional social cohesion so called "guyub" and "gotong-royong". By doing so, it is expected that integrity and cohesiveness in a social structure could always be maintained

Keywords: Tourism activities; social cohesion; tourism spatial conflict.

INTRODUCTION

Tourism industry provides social impact especially to the host community. Social contacts between tourists and local people may result in mutual appreciation, understanding, tolerance, awareness, learning, respect, etc. Residents are educated about the outside world without leaving their homes, while their visitors significantly learn about a distinctive local culture. Local communities are benefited through contribution by tourism to the improvement of tourism facilities such as homestays, tourism spots, health care institutions, internet cafes, and so on. Besides, if local culture is the base for attracting tourists to the region, it helps to preserve the local traditions and handicrafts which maybe were on the link of the extinction. But on the other sides, tourism has the power to affect cultural and social change. Successful development of a resource can lead to numerous negative impacts. Among these are overdevelopment, assimilation, social conflict, and artificial reconstruction. While presenting a culture to tourists may help preserve the culture, it can also dilute or even destroy it. The point is to promote tourism in the region so that it would both give

incomes and create respect for the local tradition and culture. In such condition local people need something that could assist them to protect from any kinds of negative impact from tourism activities that especially lead to social conflict among the host. One of social aspects that could strengthen the harmony of local people and reduce social conflict especially in terms of the provision of tourism facilities is to preserve "guyub" and "gotong royong" as a social value that still exist in community.

Social Cohesion

According to Maxwell, the definition of social cohesion is a process of building shared values and communities of interpretation, reducing disparities in wealth and income, and generally enabling people to have a sense that they are engaged in a common enterprise, facing shared challenges, and that they are members of the same community (Maxwell, 1996). Social cohesion usually also used by communities to tighten social relationship among the people. Social cohesion is actually one of the principle concept to create harmony of life. While, a cohesive community is one where:

1. There is a common vision and a sense of belonging for all communities.
2. The diversity of people's different backgrounds and circumstances are appreciated and positively valued.
3. Those from different backgrounds have similar life opportunities.
4. Strong and positive relationships are being developed between people from different backgrounds in the workplace, in schools and within neighbourhoods (House of Commons, 2004).

As a cumulative societal concept, social cohesion is the set of positive externalities accruing from social capital, in addition to the sum of factors promoting equity in the distribution of opportunities among individuals (IABD, 2006). Social cohesion is the capacity of a society to ensure the well-being of all its members, minimising disparities and avoiding marginalisation (Council of Europe, 2008). Social Cohesion can be further understood as one aspect of social capital. In reference to terminology from Social Network Analysis this aspect is referred to as "bonding" or "local" social capital. It is created amongst persons in small communities with frequent personal interaction. Such smaller communities are themselves connected through intermediary actors (brokers) that dispose, hence, over "bridging" social capital. Thinking about the "overall social cohesion", which then comprises local communities and the brokers connecting them, needs to take into account both aspects of social structure. In Indonesia, the most popular social cohesion is „guyub“ and „gotong royong“. „Guyub“ is actually one of the famous social cohesion existed almost in all Javanese villages. „Guyub“ related to individual and social value. In other word, „guyub“ as tolerance value is a Javanese tradition that put individual and social value in the same position without giving any disturbances toward community integrity. By doing so, integrity and cohesiveness in a social structure could always be maintained. „Gotong royong“ means more than just a gesture of helping each other toward a designated goal. „Gotong Royong“ is a tradition passed down through generations that it becomes a habit, something that is innate and done even without any indication or being asked. Active participation in „gotong royong“ is a „guyub“ visualization. They were never ask reward from other people they helped. The spirit of local people to help each other, work together is a magnificent of „guyub“. They have frequently been referred to as a tradition of the “Indonesian people.” However, no one has asked what „guyub“ and „gotong royong“ really means

(Koentjaraningrat, 1985). In other words, the “tradition” of „guyub“ and „gotong royong“ has been discussed without theirs significance ever being closely examined. Perhaps because of this, not much work squarely discusses the conceptualization and discourse of „guyub“ and „gotong royong“, although there are countless partial references to it. Also, many works consider „guyub“ and „gotong royong“ a practice that forms part of the basis of Indonesian society (Karamoy, 1983).

METHODOLOGY

The method used in this research is descriptive style. By using descriptive method, the researcher can describe in detail the role of ”Guyub“ and ”Gotong Royong“ as social cohesion in reducing tourism spatial conflict in Borobudur Community – Indonesia. This kind of social cohesion will then lead to the strengthening of people relationship and bring about harmony to local people. The Borobudur people is actually unique due to the historical story. As the most famous tourist attraction in Central Java, a lot of tourists are coming and visiting Borobudur temple. There are many factors forces local people to make any changes in their living. Therefore, this method is fit to explain all the phenomena related to that matter including social cohesion. This research is basically supported by primary and secondary data. Observation and indepth interview are executed to explore about the role of traditional value reducing the occurred conflict among people due to tourism activities.

RESULTS AND DISCUSSION

Candirejo Tourism Village

Candirejo tourism village is one of tourism village located in Magelang Regency, Central Java, Indonesia. This village area is closed to Borobudur Temple which is the biggest Buddhist Temple in Indonesia. The location is situated around 3 km from Borobudur Temple (Fig. 1). Candirejo is being promoted by local government for tourism since 1996 and has many tourists and visitors visited each year. Candirejo is representing conventional Javanese culture and daily life through traditional houses, cultural shows, art and craft, ceremonies, farming and local food. Besides, pure nature and environment are added points for a tourism village. Candirejo is also completed by many supporting tourism facilities, such as transportation, telecommunication, medical, and accommodation facilities. The accommodations in tourism village are special. Visitors can spend the

nights using homestay provided in the village. It gives visitors a memorable moment because they can feel a purely village atmosphere. Candirejo has over 50 homestays open to visitors and offers several tour packages including cooking classes featuring traditional cuisines and snacks.

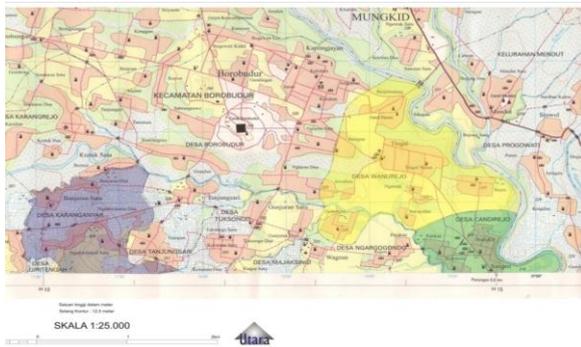


Fig. 1. The Map of Candirejo Village (Source: Author)

Candirejo Tourism Village is one of tourism village exists in surrounding Borobudur Temple, Magelang, Central Java. As one of tourism village Candirejo offered any kinds of tourism potentials physically as well as non physically. The most attractive issue raised in this research is that since Candirejo was declared as the first tourism village and become pilot project for the other area surrounding Borobudur, there are many changes had already made for fulfilling the tourists consumption. The changes made by local people mostly are attractions that concerned about the sustainability of local value such as the origin of natural scenic beauty, natural landscape of the village, local traditional culture of the people, etc. To learn more detail about Candirejo tourism village therefore in this research tried to focus on what kind of tourism village occurred in Candirejo Village and how far people are using this tourism village development as a strategy for preserving local value.

The role of "Guyub" and "Gotong Royong" as Social Cohesion in Reducing Tourism Spatial Conflict

Tourism affects not only the economy and lives of communities but also the cultural of destinations. There are some concerns that tourism development may lead to destinations losing their cultural identity by catering for the perceived needs of tourists – particularly from international markets. Based on field data, shows that most tourists travel, not to visit home away from home, but because they want to experience the personality and true character of local

communities and attractions in any tourist destination. The tourist's experience is different to what they can see or do at home and this includes experiencing the real life and lifestyle of the destinations they visit. Tourists often have their own set images about destinations before they arrive. Many time such condition caused many problems that raised conflict among the local people. The responses of local people that could be potential to create problems is in terms of accommodating facilities to fulfil tourist's needs. Some are trying to keep everything they already have in the village as it is, but some are trying to change it or even develop new one. Moreover, frequently, through the direct interaction between tourists and host destination, many of traditional values including social cohesion of the society are eroded. This becomes the fact that many of the fears surrounding tourism are closely associated with uncontrolled, unsustainable and massed tourism growth. Such condition occurred in Candirejo village, one of the tourism villages in Borobudur Regency.

Based on statistical data presented by tourism village coop, the number of tourists visited Candirejo reached almost 2500 persons per year. It was a great number compared to other tourism villages surrounding Borobudur Temple. Candirejo become the first successful tourism village program in Central Java. Eventhough, the economic advantage of tourism activity is not yet optimally reached by the whole local people, but it has already brought a very significant economic influence to local people. People have motivation for developing their life through tourism industry. Many of tourism small scale industries were established and many of tourist attractions were created on the village land. They even created their traditional houses which so called "rumah Jawa Kampung" and "rumah Jawa Limasan" to become homestay. This type of houses was very attractive due to the form of the houses that were unique and designed by using traditional Javanese housing concept which is made different to another house in Indonesia. Woods are still main material for constructing building and cooking.

Presently, tourism activity in Borobudur is actually an industry and is dominated by some private enterprises with the purpose of making money by selling experiences. Most of them developed hotel, restaurant, modern homestay, travel bureau, etc. They led planning can fail to achieve the objectives of sustainable tourism and has a tendency to forget environmental, social conflict and cultural impacts. In the extremes, tourism has contributed to a wide range of issues—many of which seem insignificant but detract from the quality of life of local residents.

Intrusion on daily life, loss of privacy, and a sense of crowding contribute to ill feelings towards tourism development. Furthermore, the creation of tourism industry in this area may then lead conflict among the people, in terms of tourism spatial used for development. Tourist's activities need some spaces to accommodate them. Tourist usually need open space to interact with local people, they also need place where they can live temporarily and enjoy the scenic beauty. Moreover, tourist required places that could give them attraction, cultural performance, sight-seeing, fishing, village touring, etc. Looking at these tourist spatial need, therefore, each of local people tried to provide any kinds of facilities by their own effort and ignoring other people. The popular phenomenon is rich people will have power to develop more tourist facilities in their village and become dominant. He or she who occupied big land in the village will try to entrance tourism industry without concerning other local people (Fig. 2).

Before tourism project implemented in Candirejo village, local community have spirit to keep „guyub“ and „gotong royong“ in every single of village activities. People made this social cohesion to be become principle of life that could tighten the relationship among them and it is not easily changed by any influences. They even preserve their cohesion to become one of the most tourist attractions in their area. But everything has slowly eroded by tourism activities. People are starting neglecting “guyub” in their daily life. They just chase a piece of big cake for their own never think about other people. Each people only tried to collect dollar from tourists as much as possible from tourism activities. They access tourists directly without concerning other people and sell any kind of tourism assets in Candirejo through direct selling or person to person. Furthermore, People in Candirejo are competing in providing tourism facilities such as homestay, tourist guide, travel buro, etc. The other problems also raised regarding to this matter are due to each people has their own perception, need, mission, expectation towards tourism. This may create disharmony among the society and tourism entrepreneurs. While, the poor people in Candirejo who could not access tourist directly, they do not get the fruits of tourism activities, then we must say this tourism business is only for a certain class In the light of such situations, the community may feel that tourism cannot always be the most appropriate form of improving economic condition of the people. Fortunately, unlike other tourism villages surround Borobudur temple, the local leader of Candirejo tourism village has taken promptly action to reduce this condition. He together with the society, have

created tourism village coop to accommodate all the ideas of tourism development and activity in their village and try to make economic concept that could provide tourism profit to Candirejo people as a whole including the poor that could not have access tourism industry. They give name of the coop is “Candirejo Tourism Village Coop”. To avoid social conflict, Tourism village coop, tighten the relationship among them as they have their living spirit to always hand in hand and bringing forward togetherness. They create and make some tourism packages of local culture and nature to become tourist's attraction. They also decided that they will promote local handicrafts, local agriculture system, homestays and another potential tourist attractions which could be offered to tourists as tourism package as well as to attract foreigners to visit together by involving the local people in the village (Fig. 3).



Fig. 2. Cooking together tourists and local people (Source: Koperasi Desa Wisata Candirejo, 2010)



Fig. 3. Tourists and local people exercised traditional dancing (Source: Koperasi Desa Wisata Candirejo, 2010)

They manage the tourism industries as their own enterprises that could bring a lot of fruit to all of local people. They even share land to hold tourism activities. People used soccer field to develop open stage and present cultural event for tourist (Fig. 3). They used “pendopo” as a part of traditional house

owned by rich people to meet and greets the tourists. Some of local people used some of front yard as parking lots (Fig. 4), cultural performance, cooking area (Fig. 5), traditional contest. People in Candirejo is also hand in hand "gotong royong" in developing the sleeping land in their village become tourist attraction.



Fig. 4. Front yard used as "Dhokar" parking



Fig. 5. Traditional kitchen used as tourist attraction (Source: Koperasi Desa Wisata Candirejo, 2010)

One of the most attractive in Candirejo, Candirejo Tourism Village Coop mark all the homestays in their village with a name. This will give tourist notice that this homestay is one of the member of Candirejo Tourism Village Coop. The other without name plate at their homestay will not be recommended for tourist to stay. This group of people usually running their own tourism business as their own industry. They don't want to share with other people and they even do not give a piece of their land for community purposes. Most of them also hire other people outside village to work at their industries. That is why, local leader tried to ask this group of people to involve in the cooperative, so that they would not create gap with local people. The spatial conflict is frequently happened in this village, and this issue is become popular in every tourism village.

Another issue regarding with the use of village land for tourism purpose is entering inventor who would like to invest in Candirejo tourism village. Candirejo Tourism Village has a rule that they would

not allow investor enter in their village. One of the reason why they refused is they only want to increase local people participation. So that the benefit of tourism activities will run into local people optimally.

Candirejo Tourism Village Coop is the only cooperative in charge of tourism activity in Candirejo village. This cooperative has the only one of local people business group that get trust from local people. Through cooperative village, the tourist dollars will then distribute in proportion to all people based on compromise that coop already develop before with all the members and other local people in the village. This cooperative has a significant role in the village and it has already brought Candirejo tourism village as a pilot project to all village that will develop tourism village in Indonesia.

As we all know that cooperative in Candirejo is created based on "guyub"/togetherness and "gotong royong"/ hand in hand. Means that Candirejo people really keep and preserve traditional value that worthful to tighten the harmony among community. As the above theory mentioned that "guyub" as tolerance value is a Javanese tradition always put individual and social value in the same position without giving any disturbances toward community integrity. By doing so, integrity and cohesiveness in a social structure could be maintained. „Gotong royong" means more than just a gesture of helping each other toward a designated goal. "Gotong Royong" is a tradition passed down through generations that it becomes a habit, something that is innate and done even without any indication or being asked. Active participation of local people in „gotong royong" is a „guyub" visualize the spirit of local people to help each other, work together is a magnificent people cooperation. In terms of tourism spatial, people will no longer conflict in using their land in their village to develop tourist facility. They were hand in hand utilize their land to support Tourism Village Coop to support tourism activity.

Local leader has believed that social conflict, if managed properly, can also be an effective tool in coping with and responding to tourism and can be an agent for peace by helping develop a supportive environment. Tourism is not only about the transaction of services, but also about the interactions between humans. So, the social condition of local community is important in keeping the harmony among people.

CONCLUSION

Research on "guyub" and "gotong royong" as traditional social cohesion specify clearly the impact

of tourism processes that are affecting the use of village spatial, social condition and individuals attitudes and behaviors in Candirejo tourism village. People is involving in some social conflicts and traditional value degradation before they were manage my Tourism Village Coop. Through “Koperasi Desa Wisata”/Tourism Village Coop that based on “guyub and gotong royong” concept Candirejo local people could minimize the conflict especially the utilization of village space/land among the people. In this coop, it has been proved that “guyub and gotong royong” is actually good strategy for reducing social conflict. People are becoming realize that “guyub and gotong royong” as life principle could not be left in performing living in harmony of the people. In togetherness and always hand in hand, Candirejo people could increase their economic income through the utilization of village space as for accommodating tourism activities in harmony and the multiplier effect of tourism activities traced down to every level of local people.

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