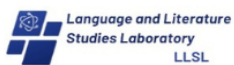


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The Impact of Tourism on Social Change

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Abstract

The development of tourism in Simeulue resulted in social changes in the Nencala Village community in Simeulue, shaping the mindset and habits and lifestyle of the community changed in a relatively short time towards a modern and consumptive life, social change also had an impact on village development, thus making the village more advanced, especially in tourism development which became more well maintained and preserved. The purpose of the research is to find out, describe and analyze the social changes that occur in community members and infrastructure in Nencala Village, West Teupah District. This research is descriptive qualitative research in the form of field research by taking the location of Nencala Village, West Teupah District, Simeulue Regency. The techniques used in using data are observation, interviews and documentation. From the results of the study concluded that the development of tourism was well received by the community in Nencala Village. The factors that influence social change are the acceptance of new elements, acculturation, migration, acceptance of changes in living habits from traditional to semi-modern, an attitude of respect for the work of others and the desire to progress. tourism development in Nencala Village, West Teupah District turned out to have many positive impacts rather than negative impacts on local communities both from the physical, socio-cultural and economic aspects. Thus, the development of tourism in Nencala Village, West Teupah District, Simeulue Regency can improve the standard of living of the community for the better.

Keyword: Community; Social; Change; Tourism

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INTRODUCTION

For many rural and coastal towns all around, tourism has become a major force behind socioeconomic change. Travel is a multifarious phenomenon that not only promotes economic growth but also brings about significant social and cultural changes inside host countries (Cohen, 1984; Smith, 1989). In the Indonesian setting, the archipelagic character of the nation presents a great range of natural and cultural attractions, so orienting tourism as a strategic sector for regional development (Ministry of Tourism, 2020). Off the western coast of Aceh Province, Simeulue Island is among the less well-known but steadily more popular locations. Renowned for its immaculate beaches and world-class surfing waves, Simeulue has drawn both domestic and foreign visitors especially to places like Desa Nencala in Kecamatan Teupah Barat. Sociological and anthropological writings have extensively examined the junction of tourism and social transformation.

Scholars such Greenwood (1977) and MacCannell (1976) have underlined how travel could affect local identities, social systems, and cultural practices. More recent research on the dual character of tourism-induced transformation has underlined both its disruptive and empowering consequences (Mowforth & Munt, 2016; Scheyvens, 1999). The flood of visitors sometimes brings fresh ideals, lifestyles, and consumption habits in rural and traditional civilizations that local people may either embrace or reject (Nash, 1996; Urry, 2002). Regarding Simeulue, tourist development has been somewhat recent; notable increase has been noted during the early 2010s. Events like the 2013 Simeulue International Surfing contest have put Desa Nencala on the travel scene worldwide.

Increased investment in tourism infrastructure including the building of resorts and the advertising of local attractions resulting from this exposure has but the fast speed at which tourism is growing has also caused questions about how it can affect the social fabric of the neighborhood. Particularly for young and working-age individuals, anecdotal data points point to changes in local standards, intergenerational relationships, and patterns of social contact. Many Indonesian studies have looked at how travel affects different areas' sociocultural aspects. Anwar (2012) examined how tourism affected social and economic conditions in Aceh, for example, whereas Feranika (2015) investigated changes in community interaction patterns brought on by tourism in Tanjung Pinang. Fadlan (2011) underlined how communication shapes social change connected to tourism, while Nugraha (2014) spoke on the development of consumerist practices in towns influenced by tourism.

These studies highlight in general the requirement of context-specific investigations considering the distinctive socio-cultural dynamics of every area. Though a lot of material on travel and social change in Indonesia is now available, little empirical study on small island towns like Simeulue exists. Most current research has focused on more well-known locations like Bali, Yogyakarta, and Lombok, therefore excluding the complex experiences of periphery areas. Furthermore, although earlier studies have recognized the sociocultural effects of tourism, few have methodically investigated the ways in which these changes take place, especially in connection to local views, agency, and adaptation policies. In the particular setting of Desa Nencala, first observations point to a complicated interaction between modern influences brought via travel and traditional values.

Historically depending on fishing and subsistence farming, the community is increasingly interacting with international tourism networks, which is changing occupational structures, language use, and social goals. Still, the degree, type, and consequences of these

developments have not been sufficiently recorded or examined. Understanding how tourism is changing social interactions, cultural practices, and community identity in Desa Nencala as well as how various groups of people view and negotiate these changes is desperately needed. Moreover, little research has been done on the part local institutions such as adat councils and village leadership in moderating change brought about by tourism. Development of culturally sensitive and socially sustainable tourism strategies that fit community values and aspirations depends on an awareness of these dynamics.

This study intends to close the above-described void by offering a thorough investigation of the social changes brought about by tourism growth in Desa Nencala, Kecamatan Teupah Barat, Kabupaten Simeulue. The main goals of this study are to pinpoint and characterize the ways in which tourism development influences social transformation the community faces. 2. To examine institutional reactions, internal community dynamics, and outside influences among other elements causing these changes. 3. To evaluate the opinions of the society on travel and how it affects their social and cultural lives. 4. To investigate how local institutions and players might influence the course of change brought about by tourism. Methodologically, this study uses participant observation, in-depth interviews, and document analysis qualitative tools to capture the lived experiences and viewpoints of community members.

Particularly Roy Bhaskar's on transformative social processes and Koen Meyers on travel behavior, the study makes use of theoretical frameworks from sociology of tourism and social change. In various respects, the results of this study add to the scholarly debate on tourism and social reform. First, it adds empirical data from a rather neglected area, therefore enhancing the geographical variety of tourism research in Indonesia. Second, it presents a complex picture of how traditional people face modernization through tourism, stressing both adaptive and resistant reactions. Third, it emphasizes how local agency and institutional mediation help to determine how tourism development turns out. Practically speaking, the study provides insightful analysis for legislators, travel agents, and local authorities trying to support environmentally friendly travel in Simeulue and like surroundings.

Through emphasizing local perspectives and experiences, the study supports participatory, culturally based methods of tourism development that give community well-being a priority alongside economic development. Ultimately, this research places tourism not only as a commercial activity but also as a driver of more general societal change. Analyzing the instance of Desa Nencala clarifies the intricate and sometimes controversial ways in which tourism transforms local life and provides locally relevant as well as globally applicable insights.

METHOD

This study investigated the social changes the rise of tourism brought about for the community of Desa Nencala using a qualitative descriptive research approach. Given the concentration of the study on comprehending complicated social events, community perspectives, and lived experiences in their natural surroundings, a qualitative technique was judged most suitable. The design made it possible to investigate the subtle ways in which travel interacts with local social systems, cultural practices, and personal conduct. Direct data for this study came from people living in Desa Nencala community leaders, local inhabitants, young people, and tourist players. Purposively chosen to guarantee a varied representation

of viewpoints, especially those of those who directly or indirectly engaged in tourism activities, informants were to set the scene and augment the main conclusions, secondary data from village records, travel reports, and pertinent scholarly publications were gathered.

The study made three main uses of three key tools to compile rich and contextually grounded data: Under the direction of a flexible interview technique, semi-structured interviews let participants provide open-ended responses while nevertheless ensuring that important themes like tourism and social change were regularly addressed throughout. The researcher directly observed daily life, local events, and tourism-related activities in Desa Nencala. This approach gave understanding of social interactions, behavioral patterns, and the physical change of the village terrain.

Supporting documentation including village development plans, tourism advertising materials, and municipal rules was examined to triangulate results and comprehend the institutional background of tourism development. Over a protracted period, fieldwork was carried out in order to establish rapport with the community and acquire a whole knowledge of the research environment. First interactions with local officials helped to access important informants and community activities. With participant permission, interviews were carried out in Bahasa Indonesia and, where suitable, in local dialects.

Every interview, which ran between thirty and ninety minutes, was audio-recorded with consent. Field notes captured observational data; pictures were collected to record physical changes in the village surroundings. Participants were told of the aim of the study, their voluntary involvement, and the anonymity of their answers in order to guarantee ethical integrity. Reporting under pseudonyms helped to preserve the identity of informants. Under the direction of grounded theory, data analysis used a thematic approach.

The procedure consisted in numerous iterative stages: Raw data from papers, observations, and interviews was transcribed, translated where needed, and arranged into reasonable chunks. Two coding and categorizing systems – inductive and deductive – were used to methodically code the transcripts, excluding irrelevant or duplicate material in order to highlight salient themes.

Data created first codes; later codes were guided by theoretical ideas about social change and travel. Codes were arranged into more general groups from which important themes developed. These subjects caught the central trends in social change, local reactions, and the supposed effects of travel. The last stage was synthesis and interpretation of the themes in view of theoretical models and current literature. Considered were conflicts, contextual elements, and the voices of underprivileged sections within the society. Triangulation using several data sources and techniques helped to improve the validity of the results. Sharing preliminary interpretations with a few chosen participants for validation and comments allowed member checking as well.

FINDING AND DISCUSSION

Finding

Driven by the growth of tourism over the past decade, the results of this study expose a multifarious change in the social fabric of Desa Nencala. Reflecting the main areas in which social change has occurred community views and acceptance of tourism, changes in livelihood and economic behavior, cultural adaptation and intergenerational dynamics, and infrastructure and technological integration the results are presented thematically.

Most of the people living in Desa Nencala showed a good attitude toward the increase of visitors in their community. Most people agree that tourism brings pride and stimulates local development. One person pointed out: "Saya sangat senang dengan adanya pariwisata di sini karena bisa membantu meramaikan desa kami, juga bisa membantu melestarikan wisata kami." ("I am very happy with the presence of tourism here because it helps enliven our village and contributes to preserve our local attractions") Mr. Riswan, a nearby fisherman. Community leaders and young people who saw travel as a chance for cultural interaction and economic involvement mirrored this attitude. One often acknowledged turning point in the village's awareness and confidence in its tourism potential was the successful holding of the Simeulue International Surfing tournament in 2013.

Especially for young people and women, tourism has brought fresh economic possibilities. Many of the people said they had moved from traditional vocations including farming and fishing to service-oriented roles in hospitality, food businesses, and unofficial tourism support. For example, ladies have started selling food and souvenirs to guests while local young people have found work at resorts. "Dulu hasil tangkapan kami hanya dijual di depan rumah atau ke kota, tapi sekarang pemilik resort sering membeli langsung dari kami." (" Previously, we sold our fish catch at home or in town, but today resort owners typically buy straight from us.") Mrs. Nurul, leader of the neighborhood women's association. Additionally resulting from this change is a more consumer-oriented and monetized economy. Although some of the people appreciated the higher income, others voiced worries about growing reliance on revenue connected to tourism and rising living expenses. Particularly among younger generations, tourism has brought about minute but notable changes in cultural habits and social standards.

Foreign visitors have shaped local leisure activities, language use, and fashion trends. Once strange, surfing has grown to be a favourite past time among local young people motivated by foreign guests. "Anak-anak kami suka selancar, mereka belajar dari turis yang datang dan mulai menggunakan bahasa Inggris sedikit-sedikit." ("Our children now enjoy surfing; they learn from the visitors and have started using some English.") Mr. Zulfikar, senior village official. Although elder citizens often uphold traditional beliefs, they have showed some openness to cultural interaction, particularly if it is seen to help the society. Some seniors, however, expressed worry over the loss of communal activities including gotong royong (cooperation), which they felt had dropped as individualism and technology use grew.

Improvements in local infrastructure including road access, sanitation, and communication facilities have matched the growth in tourism. Though Desa Nencala still struggles with public transit and internet access, the presence of resorts has encouraged meager improvements in these sectors. "Dulu masyarakat kami tidak paham teknologi, sudah mulai menggunakan handphone dan komputer, terutama anak-anak muda." (" Previously, our community was inexperienced with technology, but now many have started utilizing mobile phones and laptops, especially the youth.") Village chief Mr. Awaluddin The digital gap is still a worry notwithstanding these developments. There is little internet connection, and banking services are just found in the district capital; so, people must travel great distances for simple financial operations.

Deeper interaction with the local culture was hampered by tourists also noting the absence of consistent tour guides and language help. These results show in Desa Nencala the

complicated and changing link between tourism and socioeconomic development. Although the society has mostly welcomed tourism as a means of development, the practice has also brought fresh difficulties about cultural preservation, economic reliance, and infrastructure fairness.

Discussion

This study aimed to investigate the social changes the growing tourism development brought about for the village of Desa Nencala in Simeulue. By means of qualitative investigation comprising interviews, observations, and document analysis, the study revealed a multifarious interaction between tourism and social change, manifested in four main domains: community acceptance, economic restructuring, cultural adaptation, and infrastructure integration. The results imply that although tourism has been mainly welcomed and has given clear advantages, it has also created new difficulties that need careful navigation.

The study found that, especially in terms of economic opportunities and local visibility, the people of Desa Nencala usually sees tourism as a good influence. International events like the Simeulue International Surfing competition have not only drawn foreign guests but also given locals pride and identity. Economically, especially for young people and women who have found work in hospitality and unofficial business, tourism has diversified revenue streams. Culturally, the community especially younger generations have started to embrace foreign visitor-inspired new activities, languages, and attitudes. Ultimately, while public services and digital access still lag, tourism has spurred little changes in infrastructure and technology use. These results fit more general research on societal change brought about by tourism in coastal and rural areas.

This study validates, in line with views of Greenwood (1977) and MacCannell (1976), that travel might serve as a means of cultural interaction and identity reformation. Adoption of surfing and English language use among Nencala's young reflects the results of Feranika (2015), who observed changes in interaction patterns and lifestyle choices in Tanjung Pinang villages subjected to tourism. Furthermore, the economic diversification seen in Desa Nencala complements the findings of Anwar (2012), who recorded the favorable effects of tourism in Aceh.

This study, however, adds complexity by stressing the gendered aspects of economic involvement; women are more and more involved in entrepreneurial ventures including food vending and souvenir sales. This is in line with Scheyvens's (1999) empowerment paradigm, which stresses how travel could help women in traditional countries have more agency. Simultaneously, the study also reflects worries expressed by Cohen (1984) and Nugraha (2014) on the development of consumerist habits and the degradation of society values. Decline in conventional customs like gotong royong and increasing reliance on personal income point to a more general change toward market-oriented social connections.

Traveling writing often depicts this conflict between tradition and modernism, which is especially noticeable in places like Nencala where cultural continuity is highly appreciated. The results of this work have several significant ramifications for theory and practice. The study theoretically advances knowledge of tourism as a socially integrated phenomenon influencing not only economic systems but also social interactions and cultural standards as well as architectural forms. The study emphasizes the need of local agency and contextual

specificity in forming the results of tourist development by placing tourism inside the daily life of people. Practically, the research provides insightful analysis for officials in communities, tourism planners, and legislators. First, the good reception of tourism in Desa Nencala points to a rich foundation for participatory tourist planning including local stakeholders in decision-making procedures. Second, especially in language education, hospitality skills, and digital literacy, focused capacity-building initiatives could help to further improve the financial advantages of tourism. Third, tourist plans should incorporate the preservation of cultural values and communal traditions into order to guarantee that growth does not sacrifice social cohesiveness.

Moreover, the infrastructure flaws found such as poor internet connectivity, insufficient transit, and the lack of local banks showcase the need of complementary expenditures in public services. By addressing these gaps, not only would the visitor experience be better but also local quality of living would be improved, therefore supporting the sustainability of tourism as a development route. This study has certain limits even if it offers a comprehensive and contextually informed narrative of social transformation brought about by tourism in Desa Nencala. First, the study focused on one hamlet, therefore restricting the generalizability of the results to other areas of Simeulue or Indonesia. The case study method lets for depth, although it might not fully represent the variety of experiences found in many groups. Second, the study mostly depended on qualitative data, which, although important for capturing subjective experiences, can profit by triangulation with quantitative variables as income levels, education attainment, or tourism revenue.

Future research might use a mixed-methods approach to give a more whole picture of the effects of tourism. Third, the study had a limited temporal scope that of a particular fieldwork time. Since tourism is always changing in response to local changes and world trends, long-term effects on community dynamics would need to be evaluated using longitudinal study. Based on the results of this study, various directions of future inquiry are advised. Comparative research between many Simeulue or comparable island communities could first highlight trends and differences in social change brought about by tourism. Such studies would guide more specialized policy initiatives and help to pinpoint elements that either support or impede favorable results. Second, especially in terms of identity development, goals, and digital participation, future research might investigate the part young people play more precisely. Designing inclusive and forward-looking tourism plans depends on knowing the viewpoints of young people since they are key in mediating cultural interaction and technological uptake. Third, study on the environmental aspects of Simeulue tourism is much needed.

Although this study concentrated on social issues, the sustainability of travel depends on the protection of ecosystems and natural resources. Examining the ecological effects of waste management, marine activities, and tourism infrastructure would help one to have a more complete awareness of the influence of travel. Finally, next studies should look at local level governance of tourism including the functions of external stakeholders, village councils, and customizing institutions (adat).

Promoting equality and responsibility in tourism development depends on an awareness of how power is negotiated and shared in planning for benefits. Ultimately, this study has shown how tourism in Desa Nencala has both reflected and driven societal transformation. It has changed the social scene at the same time reflecting the hopes for

progress of the society. The difficulty ahead is balancing the advantages of tourism with protection of the social and cultural integrity of the society. This study helps to root and humanize tourism as a transforming tool in rural Indonesia by prioritizing local voices and experiences.

CONCLUSION

This study aimed to investigate the social changes brought about in Simeulue by tourism growth for the community of Desa Nencala. By means of a qualitative methodology anchored in fieldwork, interviews, and document analysis, the study has shown the subtle ways in which tourism interacts with local life, so transforming economic practices, cultural standards, and social interactions. The results show that the society has mostly embraced tourism as a symbol of global connectivity and development as well as as a means of revenue. While younger generations have started to embrace aspects of global culture like language, fashion, and leisure activities like surfing, residents have adjusted to new economic positions, especially in hotel and informal trading.

Simultaneously, the study emphasizes how conflicts between tradition and modernism are developing as demonstrated by the slow drop-in communal activities and the increase of individualistic, consumption-oriented habits. Though unevenly, tourism has also been a spur for technological adoption and infrastructure enhancements. While some residents now have access to digital tools and new modes of communication, others remain limited by poor public service access and connectivity. These differences highlight the need of inclusive and fair development plans guaranteeing the general sharing of the advantages of tourism. These results have double consequences. First, they underline the transforming power of tourism in rural and peripheral areas, especially in cases when local people are actively influencing its course. Second, they draw attention to the requirement of socially sustainable and culturally sensitive travel planning that strikes a compromise between social cohesiveness and the preservation of local identity against economic progress. Like every study, this one is not without constraints.

Its concentration on one town gives richness but reduces generalizability. Future studies could widen the focus to include comparison studies among several areas or use longitudinal approaches to capture the changing character of the influence of tourism over time. Finally, the instance of Desa Nencala provides a striking illustration of how carefully considered and inclusive tourism may be a means of promoting development as well as communication. It reminds us that social transformation is a lived and negotiated process that unfolds in the daily connections between people, location, and potential rather than only a result of economic activity.

DECLARATION OF CONFLICTING INTEREST

The author(s) declared no potential conflicts of interest with respect to the research, authorship, and/or publication of this article.

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