

COMMUNITY SOCIAL CAPITAL IN TANGKAHAN TOURISM MANAGEMENT

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Abstract

Tangkahan is one of the tourism areas in Langkat Regency. This area is located in an area with a utilization category within the Taman Nasional Gunung Leuser (TNGL) area coverage. This study aims to analyze the social capital manifested by the community in supporting the Tangkahan tourism: 1) Community trust; 2) Community networks; 3) and values or norms for the community in the management of Tangkahan tourism. This research uses a descriptive qualitative approach. Data collection techniques using interviews, and documentation studies. The data obtained will be analyzed by triangulation and reduction, and presented until finally conclusions are drawn. The results of the study show that the form of social capital between communities in the management of tourism in Tangkahan has been well implemented. On Bonding Social Capital shows that there is a common view in the form of common hopes and goals between communities to make Tangkahan a tourist destination that is of interest to various groups of tourists and the presence of tourism in Tangkahan is expected to be able to overcome social problems and revive economic activity. And on Bridging Social Capital Showing that there is a common view between community needs and stakeholder programs that run intensively and function effectively by involving all parties in the Tangkahan community.

Keywords: Social Capital; Trust; Networks; Norms; Tangkahan Tourism

Introduction

PERDA (Peraturan Daerah) Number 5 of 2020 concerning RIPPARDA (Rencana Induk Pembangunan Pariwisata Daerah) for 2020-2025 reveals the tourism vision of the Langkat Regency government, namely to realize Langkat Regency as a National and World tourist destination, which is supported by the availability of reliable, environmentally friendly tourist attractions and a tourism-aware society. One of the tourism development goals set to support this vision is: "building regional development synergies with stakeholders to increase the quality and quantity of tourism attractiveness". The seriousness of the Langkat Regency government is supported by the Tourism and Culture Office of North Sumatra Province, namely by carrying out horizontal and vertical coordination. Various elements from the government to the community are involved to be able to improve the position of Langkat Regency as a tourist destination on a national to global scale.

Tangkahan is one of the tourism areas in Langkat Regency which is administratively located in Batang Serangan District. Head of the Langkat Bappeda Rina Marpaung explained that Tangkahan is a tourist destination that applies the ecotourism concept according to sources (<https://diskominfo.sumutprov.go.id/artikel-4682-rapat-di-tangkahan-musa-rajekshah-minta-pemkab-dan-desa-siapkan-konsep-tata-ruang-pembangunan.html>). The application of Tangkahan ecotourism is directed to be able to prioritize aspects of conservation, education, participation, and empowerment. Tourism activities in Tangkahan have been going on since 2014 which was produced by public awareness of the importance of forest sustainability around Tangkahan to support the community's economy. Social capital is a resource manifested community in tourism.

Consists of norms, values, and social networks that exist between individuals, groups, and institutions in a society. Community social capital can influence the success or failure of tourism management, including in Tangkahan. Putnam (in Sunyoto Usman, 2018) states that social capital is inherent in social relations/relationships built through social networks. There are 3 (three) underlying components, namely mutual trust, networks, and values or norms.

In the context of Tangkahan tourism management, social capital is a driver as well as a potential obstacle. This arises due to the influence of internal and external conditions that have colored the dynamics of Tangkahan tourism from around 2001 until now. This study aims to analyze the social capital manifested by the community in supporting Tangkahan tourism.

Literature Review

Anjani, Aribowo, and Ade Subarkah's research (2020) regarding community social capital in managing tourism at Muarareja Indah Beach in Muarareja Village, West Tegal District, Tegal City explains that community social capital in tourism management is described as weak, especially in bonding social capital and networking between the community and stakeholders. This is due to the absence of an exchange of knowledge and information between the community and management which is running sporadically. The condition of social capital above influences the management of Muarareja Beach tourism which simultaneously influences its continuity of tourism in the area.

The Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System defines the community as: "a non-government group of Indonesian citizens who have concerns and roles in the field of education". The community in this policy is categorized into individuals, groups, families, professional organizations, employers, and community organizations.

Society as a form of individual collective life is explained by Koentjaraningrat (2011) with characteristics namely: there is a fixed division of labor to carry out various kinds of life functions, there is interdependence between individuals, there is a cooperation between individuals as well as communication between individuals in their environment and other individuals outside environment

Social Capital

Social capital is the amount of resources, actual or virtual (implied) that develop in an individual or group of individuals because of the ability to have a network that can last a long time in relationships that have been more or less institutionalized based on knowledge and mutual recognition (Hasbullah, 2006). Putra (2008) states that social capital is a relationship that occurs and is bound by trust, mutual understanding, and shared values that bind group members to make joint action possible efficiently and effectively.

Furthermore, the concept of social capital known as Bonding Social Capital and Bridging Social Capital was developed by Robert Putnam in his book entitled "Making Democracy Work: Civic Traditions in Modern Italy" (1993) explaining that Bonding social capital refers to social relations that are formed between individuals or groups that have similarities such as religion, ethnicity, or the same social status. Social capital in Bonding Social Capital can be found in the ability of groups or communities that have this in common to get to know each other, form friendships and trust in one another, and build strong connections. This allows them to strengthen group identity and promote cooperation within smaller communities. Bridging Social Capital refers to social relations that are formed between individuals or groups who have differences such as ethnic backgrounds, religions, or different social statuses. Social capital in bridging social capital can be found in the ability of these different individuals or groups to get to know each other, build networks and connections, and work together to achieve the same goals.

Research Methodology

This study uses a descriptive qualitative approach where data is produced through interview data collection techniques and documentation studies. The informants in this study are community leaders and young people who have grown up in Tangkahan and are now involved in managing Tangkahan tourism.

Data analysis was carried out by triangulation to avoid the subjectivity of the researchers. The data obtained is reduced, and presented until finally a conclusion is drawn based on the actual conditions that took place in Tangkahan and arranged in a systematic and structured manner.

Results and Discussion

Overview of tourism conditions in Tangkahan

Tangkahan is an area that is a tourist destination in Langkat Regency. This area is located in an area with a utilization category within the Taman Nasional Gunung Leuser (TNGL) area coverage. Tangkahan is the name assigned to clarify an area or boundary for the TNGL management area which has an area of 17,500 Ha (Ministry of Forestry Regulation Number P.19/Menhut-II/2004 concerning Collaboration of Nature Conservation Areas and Nature Reserve Areas). Administratively, the research locus is the Tangkahan area which is located in Kwala Buluh Hamlet, Namo Sialang Village, Batang Serangan District, Langkat Regency, North Sumatra Province.

The people who live around the Tangkahan area consist of several tribes. The Karo tribe is the majority ethnic group that lives in hamlets in Tangkahan (the

area around the forest). People with Javanese, Batak, and Malay cultural backgrounds usually work as workers on oil palm and rubber plantations. The cultural appearance of each tribe can be seen especially in events such as weddings and other traditional/traditional events (including arts and regional specialties). Prescription and medication traditional typical of the Karo tribe is one form of culture that is preserved by Tangkahan, especially to treat visitors/tourists who are injured as a result of nature tourism activities.

Distance \pm 95 Km from the center of Medan City and can be accessed using private vehicles with travel time \pm 3 (three) to 4 (four) hours. The state of the object in which it is located is around the region of plantation oil palm and is within the scope of the TNGL conservation area, affecting road access conditions. The road conditions when entering Tangkahan are dominated by rock gravel and general road conditions leading to the plantation area. In addition to the conditions above, the availability of other access in the form of internet networks, lighting, and the availability of clean water is a challenge that has been faced so far and reported as a condition that inhibits Tangkahan tourism. Natural resources in the form of landscape conditions, hydrology, flora, and fauna are the main resources that play a role in supporting Tangkahan tourism. Tangkahan's natural wealth is formed from a combination of natural forests (as part of TNGL), which consists of oil palm plantations, rubber plantations, citrus plantations, villages, rivers, hills, cliffs, natural caves, valleys, hot springs, and rivers.

Tangkahan tourism began to attract attention from the central government around 2004 (in this case the Ministry of Tourism which has now changed its name to the Ministry of Tourism and Creative Economy). Before making tourism a mainstay sector, Tangkahan was known as a timber producer. The wood produced is the result of illegal logging carried out by the community, including entrepreneurs who incidentally have large economic capital. Forest products are cut down indiscriminately. Timber is considered to be Tangkahan's main natural resource to support the community's economy. Illegal activity logging is increasingly widespread along with the high market demand for illegal timber. Logging forests illegally and illegally is considered the only economic activity capable of providing large incomes for the community. The society acts without thinking about the sustainability of the natural environment for the survival of society in the future.

This activity eventually began to cause social problems. Illegal negative impact logging is increasingly felt by the community, especially due to the emergence of land disputes, the entry of various community groups from other villages around Tangkahan, and the rise of law enforcement activities related to illegal issues logging. The sources revealed that they were witnesses, and in the end, their parents and their families had to be arrested and punished. This experience moved the resource persons to convince the community not to carry out illegal logging activities anymore.

At the same time, the beauty and wealth of nature in the form of rivers, trees, landscapes, and cool environmental conditions have also succeeded in attracting the presence of the tourism sector in Tangkahan. Local people and tourists visit Tangkahan just to enjoy the natural beauty of Tangkahan. A community leader who plays a role in Tangkahan tourism, also takes advantage of the natural beauty of

Tangkahan by opening an accommodation service business. The informants explained that Wak Yun was a figure who played an important role in educating the public so they would no longer exploit Tangkahan forest products. He directed the community to stop illegal logging and switch to activities that are "friendly" to nature.

The long struggle and traumatic experience succeeded in pushing the community to agree and develop Tangkahan as a natural tourism destination. The community is starting to think about managing and providing various infrastructures intended to support nature tourism in Tangkahan. The transition of economic activity from illegal logging becoming tourism activity is the result of support and cooperation from various parties both internal and external.

A form of social capital manifested community in supporting Tangkahan tourism

1. Bonding Social Capital

Bonding social capital is the bond of social capital that shows the relationship of people in similar situations such as close family, ethnic groups, religious groups, close friends, and neighbors. This study related to the relationship between people.

a. Mutual Trust

The results of the study show that there is a common view in the form of common expectations and goals between communities to make Tangkahan a tourist destination that is of interest to various groups of tourists and the presence of tourism in Tangkahan is expected to be able to overcome social problems and revive economic activity. 2 (two) hamlets are directly involved in Tangkahan tourism, namely Kwala Gemoh Hamlet and Kwala Buluh Hamlet. Society in both hamlets These companies are involved in the provision of accommodation service businesses in the form of homestays, food, and beverage service businesses to tour guide businesses.

The statements of the informants (in different interview situations) showed a similar tendency, that willingness or desire is an attitude that encourages the emergence of the actions of the Tangkahan community to participate in tourism.

Mutual trust between communities is also demonstrated through the involvement of ideas and actions to provide various infrastructures including by establishing several provisions/rules/norms that are side the Tangkahan community. The manifestation of mutual trust is by making the people of Namo Sialang Village tour guides in Tangkahan, establishing cross-generational communication through applications Whatsapp as well as forming a Catch Lembaga Pariwisata Tangkahan (LPT). This institution does not only contain the younger generation. However, it involves cross-generations (both young and old) to understand the importance of nature and tourism for the economic sustainability of the Tangkahan people.

b. Network

Pidarta (in Astuti, 2009) states that mental and emotional involvement is a form of participation. Community involvement in Tangkahan tourism involves mental and emotional. This condition arose due to the historical conditions in which

the informant person witnessed Parent even their families experienced both physical and non-physical losses due to illegal activities logging, Current conditions show that the Tangkahan community has been able to manage Tangkahan tourism (as emphasized by the informants). There are several criteria explained by Sadyohutomo, 2019) related to empowered or independent communities. These criteria include 1) the ability of the community to carry out bottom-up planning, 2) the ability of the community to carry out managerial functions locally, 3) the bond of the community to have a sense of ownership, be oriented towards results, and goals, maintain the stability of social life and economy by increasing the capability of the community and 4) the formation of formal and informal institutions as controllers for planning, management, and evaluation.

Managerial functions in Tangkahan in the field of tourism are managed by an institution called LPT (Lembaga Pariwisata Tangkahan). The informants explained that the ranger who served as a tour guide was getting worse grow the amount in Tangkahan grew. This growth is in line with the increase in foreign and domestic tourist visits to Tangkahan. Rangers or tour guides in Tangkahan are dominated by the younger generation who incidentally have the physical ability to guide tourists to certain areas in the forest.

The current conditions are influenced by the intentions of the youth generation and Tangkahan community leaders to manage tourism in a systematic and structured manner. Well-organized management is expected to be able to make a positive contribution to the economy of the Tangkahan community. As a follow-up to this intention, coordination was organized through a communication forum involving the younger generation, elders/community leaders of Tangkahan, and elements of the village apparatus. The communication forum directs and agrees to make tourism the mainstay of Tangkahan's economic activity. This was then outlined by forming the LPT as the main institution whose role was to manage Tangkahan tourism. This action was followed up through the issuance of PERDES in 2003. The regulation also explained that Tangkahan tourism was under the auspices of 2 (two) villages, namely Namo Sialang Village and Sei Serdang Village. In 2005, the Tangkahan tourism management model received national recognition. The management model at that time was considered capable of carrying out participatory principles, namely by involving the community in the management of Tangkahan tourism. On the other hand, the network that is formed between communities to manage tourism shows a mutually beneficial relationship. Social responsibility is the cornerstone of the Tangkahan tourism concept.

Over time, the presence of LPT in Tangkahan management did not always run smoothly. The informants explained that after the formation of the LPT and the community began to feel the positive impact of tourism on their economy, a conflict arose. The conflict is internal. Conflicts arise due to differences in views/attitudes and behavior in addressing the benefits of tourism, which are seen as activities that are "capable of bringing in the money". LPT is seen as an institution that has not worked optimally to make profits from tourism. 2015 became a new milestone for the emergence of intensive re-coordination. Coordination is done to reposition the roles of LPT as a formal institution that oversees the tourism sector in Tangkahan. Initially, coordination was carried out informally. In 2019 formal communication

through Congress was successfully held. This forum succeeded in opening a space for communication by involving various parties. The younger generation, elders/community leaders, elements of the village apparatus, and traditional and religious leaders were the main parties involved in the congress. The results of the congress resulted in a new management of the LPT.

The enthusiasm brought by the new management of the LPT succeeded in overcoming the conflict of interest that had occurred during the initial period of the establishment of the LPT. Communication, coordination, and collaboration are currently a "voice space" for the community, especially the Tangkahan community, to be responsible for managing Tangkahan's resource management. Apart from holding face-to-face discussions (formal and informal), the LPT management also created social media in the form of WAG (WhatsApp Group) to discuss various matters related to Tangkahan tourism. To open up opportunities for the Tangkahan community to be involved in the management of Tangkahan tourism or LPT, a congress is regularly held every 3 (three) years. This congress was held to elect LPT administrators by again involving community leaders in 2 (two) villages including involving village officials.

The resource informant explained that there was some materials/money set aside by tourism actors to support the management of Tangkahan tourism. Contributions are to be submitted to LPT. The funds contributed are expected to be able to support the operational costs of managing the Tangkahan Area in terms of cleanliness, security, and creating a sense of comfort for tourists visiting Tangkahan.

The Tangkahan community drives tourism based on prescribed roles. This role has been determined or innate which essentially cannot be changed by humans. Resource informants were born and grew up together in Tangkahan. The feeling of being a native of the region encourages the emergence of roles to manage Tangkahan's natural potential and resources through the tourism sector. The enthusiasm, aspirations, and efforts of the community to increase the usefulness of the resources they have still need the support and assistance of various parties.

The informants acknowledged that there were still some weaknesses related to Tangkahan tourism HR skills, especially in terms of marketing and the use of technology. The informants realized that the current era has increased the role of technology as a tool and media that can make a positive contribution to making things easier for all parties, including tourists. Training for Tangkahan tourism HR is an alternative solution (compared to recruiting external parties who incidentally have to be paid) to increase HR capability in managing Tangkahan tourism.

POKDARWIS (Kelompok Sadar Wisata) is a nomenclature for the management of tourist villages and tourist destinations which is currently being actively promoted by the central government (in this case the Ministry of Tourism and Creative Economy). In particular, a POKDARWIS has been formed in Namo Sialang Village. However, based on the statements of the informants, the presence of POKDARWIS appears to be political. Sources who incidentally are representatives of the Tangkahan community revealed that members appointed as POKDARWIS were seen as outsiders. This party is interpreted as a party that does not grow and develop in Tangkahan and does not understand Tangkahan's tourism

problems. Related to this, the LPT is the main institution that is currently trusted by the community to manage Tangkahan tourism.

c. Value or (Norms)

The values or norms that are intertwined among the Tangkahan people are influenced by the values of the people whose dominance is influenced by cultural and historical elements. Values that are manifested in community management and are institutionalized are evidenced by the community's obedience to carry out collective agreements.

As explained in point b, if there is a conflict between community groups, then formal and informal communication forums will play an important role, namely as a forum for communication to solve problems according to values/norms mutually agreed upon.

2. Bridging Social Capital

Bridging social capital, namely social capital ties involves relationships between people who are not close and different. The form of this bond is like a friendship that is not close and arises as a result of relations/relationships as co-workers. In this study, this is closely related to the relationship between the community and outsiders, namely:

a. Mutual Trust

The results of the research show that there is a common view between the needs of the community and the program stakeholders, in this case, are NGO (Non-Government Organizations), TNGL, student USU (Universitas Sumatera Utara) nature lovers, and various stakeholder components who try to cover and publish Tangkahan.

The role of outsiders has appeared in Tangkahan since around 1998. That year there was a visit by USU (Universitas Sumatera Utara) students accompanied by the Forest Police, TNI, and POLRI to Tangkahan. The visit of these parties is to carry out socialization to society. The socialization was specifically aimed at targeting the people who live around the TNGL, which are allegedly taking advantage of the natural environment to meet their economic needs.

During this phase, the role of other parties emerged, such as NGO (Non-Government Organizations) and TNGL. This party plays a role in influencing changes in views so that mutual trust is formed, especially in the attitude of the Tangkahan people toward utilizing and managing forest products for their economic life. The presence of outsiders in Tangkahan cognitively succeeded in influencing changes in the attitudes and actions of the Tangkahan people. Effectively, there is a change in the attitude and behavior of the Tangkahan people from "forest destroyers" to "guards of the forest", influenced by emotional impulses and the role of outsiders.

However, on the other hand, the presence of elements of the current government, such as the Langkat Regency government, the Tourism Office, and the village apparatus, was considered by the informants to be not optimal. The informants explained about government assistance. Informants show a pessimistic attitude towards the role of government. This attitude is influenced by the tourism

conditions in Tangkahan which are considered to have contributed to supporting PAD (Pendapatan Asli Daerah). This contribution is obtained through the Tangkahan entrance ticket price for tourists which is set at Rp. 15.000,- per person. Around \pm 40% of the nominal is distributed to the government, and 60% of the ticket price is managed by the community to support tourism in Tangkahan. In fact, in the statements of the informants/informants, sentences emerged which emphasized that Tangkahan tourism had contributed to PAD. However, the access conditions for Tangkahan were considered by informants not to support Tangkahan tourism, including infrastructure and other tourism support. The resource informants considered that the Tangkahan community as tourism subjects and hosts needed financial support and training to improve the capabilities of the community as Tangkahan tourism HR.

b. Network

Purnama Sari (2014) stated that the community received assistance from INDECON, TNGL managers, and other partners. The presence of these parties ultimately strengthened the local community to agree and form a Tangkahan tourism institution. The results of this study also show that there has been a planned and scheduled knowledge exchange in networks between the community and authorized stakeholders, especially NGO (Non-Government Organizations), central government, researchers, and outside parties who contribute to the management of Tangkahan.

On the other hand, mutually beneficial relationships, especially with the government, academia, NGO, and media including local tourists, are expected to run sustainably in Indonesia Tangkahan. The presence of outsiders, especially those from outside Langkat Regency, was recognized by informants as having an important role in increasing the community's knowledge and skills in terms of language, communication skills, and becoming forest rangers. In addition to this, the presence of outsiders also plays a role in assisting the community, especially to carry out the managerial functions of Tangkahan tourism which also functions as a conservation area.

c. Values or Norms

Values or norms are related to tolerance which means that all individuals or groups can respect differences and diversity in social, cultural, or religious backgrounds. In the management of Tangkahan tourism, normative values play an important role in creating a conducive, sustainable, and profitable environment for all parties involved.

Tangkahan tourism management values and norms are manifested in LPT. This institution has authority that can be said to be very, very important for managing Tangkahan tourism. The resource informant even mentioned that the existence of Tangkahan tourism is the result of a long-term investment by the community whose values have been passed down from generation to generation.

Conclusions

The results of this study indicate that social capital between communities or bonding social capital has been well implemented, meaning that there is a common view in the form of common expectations and goals between communities to make

Tangkahan a tourist destination that is of interest to various groups of tourists. This was also marked by the formation of the LPT (Lembaga Pariwisata Tangkahan) and POKDARWIS (Kelompok Sadar Wisata) as parties that play a direct role in the management of Tangkahan tourism. Then proceed with the relationship between the community and stakeholders or bridging Social Capital which is also well implemented, meaning that there is a common view between community needs and stakeholder programs that are running intensively and functioning effectively by involving all parties in the Tangkahan community. This is also in line with the collaboration between the community and stakeholders such as NGO (Non-Government Organizations) namely INDECON, TNGL, and USU (Universitas Sumatera Utara) students.

The form of participation of the Tangkahan community until now has been produced by experience, this experience is not obtained based on "stories" or other parties' experiences. The experience appears as learning that is obtained directly. It is not only ideas or ideas that are involved in the implementation of Tangkahan tourism. The values adopted from past experiences and expectations are the factors that move the community to become more involved and show existence.

There is a change in the mindset and attitude of the Tangkahan community referring to managerial principles, so the actions developed by the community to date indicate that community involvement in the management of Tangkahan tourism has shown reactive action. The Tangkahan community is not a party that will "just ignore". Over time and with the influence of various parties, the community realizes that the grace of God Almighty, in the form of natural gifts, is a factor that plays an important role in ensuring the sustainability of the community's economy. Tourism is a mode that is considered capable of replacing the role of "exploitation" with "exploration". The value obtained from direct learning (by witnessing several events involving joy and sorrow) forms trauma among the Tangkahan community. Contributions in the form of economics, ideas, and even energy become the spirit that strengthens community actions in dealing with various changes that arise as a result of tourism. Change can be caused by internal and external factors.

Suggestion

Strengthening the function of society as a subject at the same time host which will be affected by the implementation of tourism, is the main key. An open and adaptive attitude in accepting change is a component that needs to be continuously developed for the continuation of Tangkahan tourism.

The emergence of empowered/independent communities cannot be separated from the presence of outsiders. Communication, coordination, and collaboration are efforts to open space for the community to further grow, both in terms of knowledge and skills. It is hoped that both non-physical and physical support will be carried out regularly at Tangkahan, to minimize differences in viewpoints.

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