

## Social Change in Ciletuh Geopark

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### ABSTRACT

Social change in Ciletuh area occurred as a result of geopark tourism development. The emergence of the change is indicated by the appearance of new types of livelihoods. The objective of the study is to examine social change that occurs in the development and proliferation of Ciletuh Geopark from the lens of Parsons's equilibrium theory, which is based on adaptation, goal attainment, integration, and latency. The methodology used is descriptive qualitative on social change and literature study on the equilibrium theory. The study found that changes occurred primarily in economic sector happened to the community due to the existence of Ciletuh Geopark. These social changes provide negative and positive impact. The creation of variety of new job opportunities has encouraged an increase in income for the local residents while negative habits of tourists, both foreign and domestic, also affect the local people. The local people's adaptive and adaptive capacity to social change is influenced by community knowledge and understanding of geopark tourism development. Strengthening capacities need to be conducted to decrease negative impact on the state of equilibrium of local community. This article will contribute to literature on social and economic changes due to the establishment of geopark area.

Keywords: Geopark, Equilibrium, Social Change

## 1. INTRODUCTION

Ciletuh Geopark at Palabuhan Ratu is the only geopark representative from Indonesia that proposed as UNESCO Global Geopark (UGG) or also called the World

Geopark Network. In order to launch the process of inauguration as an international geopark, Indonesian government and the stakeholders are heavily promoting and refining the main elements of the geopark, such as protection, education, and sustainable economic development. This emphasizes on good preparation from the various parties which support the program development especially the community as the main actor.

The development of the area that becomes natural tourism on Ciletuh Geopark, will certainly have an impact on the lives of local communities. Ciletuh Geopark offers various attraction from coast to mountain in one place, which causing a range of occupation from fishery to farmers. Along with these developments, people will always address changes. Especially when this great dream of Ciletuh Geopark has been confirmed as an international tourism by the UNESCO, thus it will have an impact on the significant changes which will be felt by the local community itself. The changes will have an impact on the social system in the community due to the interconnection among sub-systems as the consequence of the change.

Social change according to Sztompka (in Yunita:2017) can be divided into several types, which depends on aspects, fragments or dimensions of social systems. The types of social change according to Sztompka (in Yunita, 2017) have a social system that is not simple and it is not single. Sztompka (in Yunita, 2017) has mentioned several components about the combination of social change, ie:

1. The key elements (e.g. number and type of individuals, as well as their actions)
2. Relationships between elements (social ties, loyalty, dependence, relationships between individuals, integration)
3. Functioning of elements within the system (role of work or individual action to contribute to social life)
4. Maintenance of limits (criteria that determine who belongs to the system members, the terms and principles of individual acceptance in the group)
5. Subsystem (number and type of section)
6. Environment (natural conditions, geopolitical location).

Social change itself occurs due to several factors, such as new discoveries that ultimately change the elements of people's lives. The new discovery as one of the factors of the social change will proceed to be developed, thus there will be a renewal. The new invention itself may be a discovery or an invention, which then will go through an innovation process. Discovery is an activity in finding something that actually existed before, but not yet known by people. While invention is a completely new finding, which means the result of human creation. The objects of things that are encountered, previously not existed, and then held with new creations. Then, it can be an innovation in the form of a renewal stage derived from the invention, which can be ideas, tools, methods and so on, and it is used to achieve a certain goal.

Furthermore, the social change that occur in a society can have different forms, which actually depends on the condition of the society at that time, such as the form of desired or undesirable changes. The desired change is a change that is planned or

predicted by the party who wants the change itself. Meanwhile, undesirable change is a change that occurs beyond the prejudices of various parties, which occurred outside the control of the community.

However, in every social change there will always be an obstacle in the process, both from external and internal aspects, such as development of obstructed science; attitude of a very traditional society; lack of relationships with other communities; embedded interests; fear of interference with cultural integration as well as ideological relationship.

The process of social change itself, cannot be separated from the fulfillment of existing functions in society. We see the process of social change through the Equilibrium approach. That is, during the process, there are interconnected and complementary functions, when there is disharmony between systems just as the process of social change takes place. According to Parsons (1951), the social systems in society is divided into four functions. All these functions must be met by the community in its efforts to balance the process of social change, namely:

1. **Pattern-maintenance:** In order to all systems to run in balance, there will be a need for motivation to maintain that balance. A pattern is needed to maintain balance and manage the problems that arise. It can be done by dividing roles, giving help, and motivating. Thus, it can be said that there is a need to emphasize or maintain the function of each system to support the sustainability of the system.

2. **Integration:** There is a system that will manage relationships between systems. The function of a system must be able to maintain the overall coordination of the system.

3. **Goal-attainment:** The creation of a system is to achieve a common goal. There are tools or instruments which is used to achieve that goal.

4. **Adaptation:** Every social system must be able to accept changes both external and internal changes. So that people can continue to adjust to their environment, because there will always be a change of demands in social life. According to Raharjo (2015), it should be realized that the need of the parties that are creative, innovative, and have ideas of social services to make people more adaptive to social change.

Parson (1951) says that there is an exchange as a social activity between one sub-systems and the other. To fit the function, each sub-system depends on something by other sub-systems. The resources acquired will be processed and mobilized by social groups and social organizations, and will be allowed to be exchanged or transferred to groups or organizations that operate or act on other structural sub-systems. According to Parson (1951), this is included in the means of adapting a social system to the environment. The result of all these separate transactions is a series of energy and information exchanges among the four functional sub-systems. The balance in the social system is achieved when there is a balance in energy exchange as well as information between different sub-systems.

## 2. RESEARCH METHODS

The approach used in this study using qualitative approach. Data sources are primary and secondary data. Informants in this study were determined purposively. Data analysis is done by two stages, namely when data collection and after data collection. The researcher uses validity test by using data triangulation technique. The data is collected from various informants namely member of *PAPSI*; the Instructor of *Kompepar*; Deputy Coordinator of Tamanjaya; BPD Tamanjaya; Business owner of Curug Awang; community leaders; teachers; religious leaders/ustadz, head and secretary of village, government tourism officer. The informants are being determined purposefully. After being collected, the data then categorized into several topics and then presenting the data in narrative manner.

## 3. RESULT AND DISCUSSION

Resulting from the discovery of natural stones identified as an ancient stone by students conducting research, Sukabumi region and its surrounding is currently experiencing social change. The discovery of the archaeological object is located on a large area along with the discovery of a unique history of the occurrence or formation of these rocks. Hearing from the research report, an industrial party which is aware and realize the opportunity to develop from such an archeological discovery.

PT. Biofarma was the first industrial party that introduced the discoveries to local communities in Sukabumi. Ultimately, it continues to be the official program of the corporate social responsibility of PT. Biofarma. At this initial stage, known as discovery, the rare or ancient rock discovery becomes the turning point in the development of Sukabumi tourism. Furthermore, the potential of these discoveries were eventually socialized to the local communities as well as increasing the capacity of local communities to balance the discovery. Thus, when people have “accepted” the discoveries of the rock and when they are aware of the benefits, the stage will continue to enter at the stage of renewal.

The process of discovery and innovation certainly takes time. There are needs to conduct activities for the community to be able to “accept” the finding through socialization of Ciletuh Geopark tourism knowledge through education in school curriculum; the procurement program and support from government, scholars, and industrial party as means of approach, recognition, capacity building and participation encouragement as well as the formation of social groups as supporters and socialization mediators.

In the current development, most of the people there have started to be open and supportive. This is evident from the number of homestays that are being offered and developed by the residents, they also help the restoration or improvement of tourist sites. The communities are also currently involved in the development of cultural potential serve as the provision to the tourism industry as well as preserving the culture that is almost and already extinct. Within this phase, the communities are in the state of

collectively re-engage their cultural value accredited with high value of tourism that can support the progress of tourism in Ciletuh Geopark.

Some examples of the innovation stage on the cultural tourism side are the emergence of Kampung Cigaok as a new tourist destination in Ciletuh Geopark, the preservation of black rice that once stopped growing and produced by farmers. Furthermore, the holding of events such as Ciletuh Geopark Festival (CGF), which aims to embrace young people from both local and international communities in order to become a tourist preservation agency in Ciletuh Geopark. Then, the use of modern facilities such as souvenir makers as a form of aid or support from the government and the industrial party, the re-emergence of traditional art such as traditional dances and martial arts which was once adrift in Sukabumi, the reuse of traditional musical instruments that displayed in various events, and the use of modern ways or tools by the community in processing signature dish of Ciletuh Geopark.

Those are conducted to support the tourist attraction in Ciletuh Geopark. It is in fact more devoted to complement the existing Geopark. The requirement for a place to be designated as international tourist park beside having ancient rock (conservation) is also acquiring social and cultural attraction. The value of Indonesian tourism sector in foreigners view will increase along with the promotion of natural wealth recognized by the world. It will contribute to all sectors of development as well as the income of the state through building many small medium enterprises to support the tourism of the Ciletuh Geopark as stated by Rashid et al., 2013; Konrad & Ekiem, 2011 as quoted by Sajilan, et.al (2016:49) that small medium enterprise business in tourism industry include local restaurants that provide for the needs of the tourists; accommodation in the form of homestays, longhouses, budget hotels and boutique hotels; transportation; and other necessities.

#### A. The Approach through Equilibrium Theory

Parsons (1951) mentioned that in the process of social change will always occur the fulfillment of the function of all system bonds. Each system has function that mutually support each other by following the process of change. Equilibrium approach to the process of social change occurring at Ciletuh Geopark will definitely meets the four functions of equilibrium as proposed by Parson (1951). The four functions as mentioned by Parsons (1951) are adaptation, goal attainment, integration, latency (pattern maintenance) occurred in Ciletuh Geopark is described as follow:

##### *a. Adaptation*

Changes that occur along with the development of Ciletuh Geopark, brings the awareness of the people of foreign investors who oversee the profitability of the tourism area. In order to adapt with the competition with foreign investors, local people must initiate an adaptive behavior in order to survive and to avoid marginalization by the foreign investors and changes that are considered to be endangering local communities due to outside cultural influences. The preparedness of the community to deal with the development of international-wide tourism area will certainly need to be prepared with

adequate capacity. The preparedness of the local community serves as the fortress to avoid overlapping and displacing community as the impact of the dynamic of the social change.

The development occur mostly realized after the establishment of programs launched by the government, scholars, and industrial party which in this writing the three parties would be mentioned as stakeholders. The contribution of stakeholder in socialization is important, because the changed is a planned change. The stakeholders often help local communities to realize and build from the potential exist within the community's surroundings.

The process of adaptation of local communities is mostly assisted by external parties. The assistances are in the form of socialization of local communities potential as well as capacity building programs. In the early development of Ciletuh Geopark, PT. Biofarma formed a local community group in Sukabumi called *PAPSI* (*Paguyuban Alam Pakidulan Sukabumi/Pakidulan Sukabumi Natural Community*). Forming a community group is considered as a CSR program resulting from understanding the natural richness potential and adapting with training programs or capacity building program. The natural empowerment through the role of *PAPSI* as conservator is one form of natural richness management which is trained and provided by PT. Biofarma as the industrial party. This is done to support the potential sustainability to be utilized for the welfare of the local community in Ciletuh Geopark.

There are not only conservation activities, but the community is also empowered to manage and offer the signature dish of Sukabumi region, especially in Ciletuh Geopark by empowering the housewives. Other than food, the community is also assisted through the increasing creativity of communities through the cultural craft that used as souvenirs, and also preserve the art of cultural music, traditional dance and martial arts as tourist attractions in Ciletuh Geopark which most of the program's mission is to invite young people who are unemployed with good ability. PT. Biofarma is one of the industrial party that contribute to the development of Ciletuh Geopark, which started the formation of local community groups (*PAPSI*) as an intermediary tunnel to the community. Therefore, most of the programs undertaken, cannot be separated from the role of *PAPSI*. However, along with the development of the region, the government began to realize the potential owned by Ciletuh Geopark and gradually contributed to the development in Ciletuh Geopark. Initiated from the findings of scholars of Padjadjaran University and developed by the industrial sector PT. Biofarma. Programs undertaken by PT. Biofarma is different from other industrial parties involved as well as government and academicians.

The government also participated in providing trainings and support program, such as training from the Tourism Office for the utilization of unused materials to be used as souvenirs, and so forth. In contrast to PT. Biofarma that form the social group *PAPSI*, the program that organized by the government on the development of Ciletuh Geopark do not formulate any groups for training. As a result of that, the government authority is often involved with programs from the *PAPSI* or PT. Biofarma because the group has

been recognized and trusted as one of the driving force and mediator from and to the community in Ciletuh.

The Tourism Office is one of the government party involved in Ciletuh of which actually have formed a group even before the discovery of the ancient rock. The group is established specifically to address the tourism sector and is called *Kompepar* (*Kelompok Penggerak Pariwisata*/Tourism movement group). The group mission is to support the tourism aspect in Sukabumi region. However, since the discovery of ancient rocks which then recognized as a geopark, and also the existence of new social group *PAPSI*, *Kompepar* also begin to contribute to the development of Ciletuh Geopark as tourism attraction. The *Kompepar* oversees the phenomena as one opportunity to increase the tourism attraction in Sukabumi, which in the end will ultimately impacting the economic condition and the welfare of the Sukabumi community.

The *Kompepar* begins the movement by building cooperations with many parties engaged in tourism from the government and also private agencies, such as Indonesian Hotel Association, Indonesian Tourism Association, Information Center of Pelabuhan Ratu Geopark, Sukabumi Surfing Association, and Indonesian Surfing Club.

*Kompepar* realizes that the number of tourists will continue to multiply. Thus, with the benefits of cooperation, *Kompepar* took the initiative to improve the capacity of its members and also the community member in general in the field of tourism, especially as the Tour Guide facilities. Another frequently attended training is on foreign language such as English. *Kompepar* also participate in managing the Ciletuh Geopark along with the other stakeholders.

Another area of service provided and is addressed by the community is a homestay business, where the community provide accomodation for tourists using local people's houses. At first, this business is built by PT. Biofarma through *PAPSI*, and then developed into homestays that use the local community houses involved with *PAPSI*, either as members or relatives of the members. The local community as the owner of the homestay business is an official partner of *PAPSI* and officialy registered in *PAPSI* partnership. Currently, homestay business attracting the government's attention, thus the government is also contributed to the development of the homestay business. Communities that are not included in *PAPSI* business partners can now be registered through the government and they will also get similar facilities to *PAPSI* business partners. Eventually both the government and PT. Biofarma jointly develop the potential of the community in the homestay sector including *Kompepar* who also own homestay. Currently, the existing homestays are official and listed on government records thus will automatically acquire facilities provided by the government, such as mattresses and signboards as a marker that the house is a homestay for tourists. However, there are also some houses that are unofficially identified as homestay, therefore they make their own signboards. It is known as homestay business that is managed individually and unofficially registered.

In addition to homestay, local communities also see the opportunities from the culinary sector with the opening of several restaurants as well as grocery store

businesses. Some other business found is shuttle service for tourists to take them to and from various tourist sites, whether it is in the form of tour packages or not. In this type of business, there are several businesses incorporated in the management of homestay, and some are not incorporated or undertaken individually. In addition, individual businesses that are uncoordinated with the government are still present in some tourist sites, such as illegal parking collection by the land owners.

Based on these adaptation processes, it is clear that there are many changes to their livelihoods, such as housewives turn to become producer of signature food from Ciletuh Geopark serves as gifts for the tourists. Unemployed youths are trained to make handicrafts, souvenirs, screen printing business, tour guides, and other business which will support the development in Ciletuh Geopark. In fact, there are some young men who migrated, but then deliberately requested to return home to the Geopark by their family or relatives, in order for them to contribute to advancement of the Ciletuh Geopark. Similarly, the local community houses that were once only a regular residence, now is widely used as lodging or homestay, as well as the emergence of restaurants and grocery stalls. The change is also widely used by the local community as the owner of the land in tourist sites or for those who are close to the tourist location. At first, it was only a farming area and now has turned into parking lot, although in some areas there are still illegal.

#### *b. Goal Attainment*

The development of Ciletuh Geopark is oriented towards the progress of local tourism. Clearly, Ciletuh Geopark is expected to become a world-recognized Geopark. By having a world-class tourist geopark, it will add “value” to Indonesia at international level.

The local community, with full awareness, trying to adapt to these changes, which is actually trying to stay worthy even better than before with those changes. They also realize that the external threats which related to this social change will undermine the existence of local residents, until later will be marginalized by foreigners or foreign investors. They realize that Ciletuh Geopark has a high profit value, so when they have managed to survive, they will get a better livelihood in the economic sector.

On the other hand, stakeholders help the local community to be more adaptive because an independent community in a tourist area becomes a major requirement for a world-class geopark. Without having any dependency with any other party, they can empower their potential to work and grow better. Having a tourism that gets world recognition, certainly will increase the income for the country. It will also be a history of good achievement for the various parties that involved.

Clearly, the cooperation between them is done, so that UNESCO can recognize the existence of this Geopark. This is done jointly by various parties. The main reason why they are so enthusiastic about geopark development is not much different from that described earlier. Ciletuh Geopark is considered to have great potential for the



economic development for local communities. Therefore, it can be concluded that the purpose of developing the Geopark includes the welfare of material and also immaterial.

### *c. Integration*

All parties involved both stakeholders and the community, helping each other to promote tourism in Ciletuh Geopark. There is a harmony that keeps the development project running smoothly and according to the plan. This has been in accordance with the main goal of making the Ciletuh Geopark as a world-recognized tourism. Because of having the same goal, then all parties who have contributed will as much as possible to align the principles and wishes of each into a common interest to achieve the goal.

Each system works together according to their respective roles. In this case, the community will set the relationships between these systems in order to run together in accordance with their respective functions. The role of socialization is also important to strengthen the integration of the entire system, which of course the adaptation to society will have an effect on it.

In a wider scope, the involvement of all parties from the community to the government, then all of them will make efforts to support the integrative strength. This is done to avoid possible conflicts between them. So that, everything will mutually support in harmony which can be seen with the ongoing system of change in accordance with the thought of Talcott Parson, which in this case, the form can be either written or unwritten. Unwritten forms, such as actions taken without formal legal or affirmation on paper. An example of an unwritten form in this case is a discussion that conducted by PT. Biofarma and *PAPSI* in discussing the program or aligning misunderstandings between the two parties. This also applies to the other party. Another examples is the implementation of religious gathering (ustadz and kyai) to discuss how to respond to socio-cultural changes in Ciletuh Geopark, in order to survive on religious values and norms as well as culture. Similarly, the village apparatus, where their activities always hold discussions, such as BPD that communicates well with the community directly, religious leaders, community groups, industry parties, and also with the government itself.

Then, the other form is the written task and role. Usually, they have a legal status and they are also recognized by all parties involved. *PAPSI* and *Kompepar* are two groups of local community who share the same tasks and roles in developing Ciletuh Geopark. At first, both of social groups have the same tasks and roles, but after the enactment of written rules on the details of the task and the role between *PAPSI* and *Kompepar*, so it has become more clearly in the implementation. The written regulations are the outcome of the meeting and resulted in a Collective Agreement on November 28th, 2016; which conducted by several parties, those are government, academia, industrial parties, and community groups (*PAPSI* and *Kompepar*). The meeting is a formal legal activity, which discussed about various programs of activity and also discuss about the management licensing matters in order to develop the Ciletuh Geopark, which they discussed clearly about the boundaries of their duties and responsibilities. And they ultimately understand each other's duties and responsibilities.

*PAPSI* has duties and roles for conservation activities, while *Kompepar* focuses more on tourism management. That way, a boundary between the two groups will be obvious, so it will avoid conflict between them. Deliberations or meetings that are written actually not just happen to those two groups only. There are several parties who have worked together and have a clear and written task and role, such as cooperation between community groups and other association groups. The agreement of such cooperation, certainly can reduce the occurrence of conflict.

#### *d. Pattern Maintenance (Latency)*

According to Parsons, the maintenance patters within a system can strengthen the running of a system harmonization. It aims to keep the system from retreating and remain on its function, not deviated and also not damaged the system. This can be seen from the inclusion of the Geopark issues into the curriculum at elementary schools as well as high schools in Sukabumi. This program is to shape the young generation to love their own culture and potential place. In addition, events such as Ciletuh Geopark Festival are held once a month to introduce the local culture to tourists, and also to invite local communities to contribute and understand the potential of Ciletuh Geopark.

CSR staff of PT. Biofarma always visits once a month for three days stay, to control and to evaluate together with *PAPSI*, it is also to maintain good relationships with *PAPSI* and the local community.

In the field of religion, there is always a gathering events at least once a month for recitals, religious discussions, lecturers, etc. However, since the existence of Ciletuh Geopark, most of the contents of the meeting is about the religious strengthening that aimed at young people, so they are not affected by the differences between cultures.

In the economic sector, the homestay owners who also as members in culinary business or related with it members, always join to sell processed food of culinary group, which sells black rice, eel, mango chips, and other traditional food to the tourists who happened to be staying there. Also, when the tourists buy the souvenir products, they always offer other homestays for their stopovers. Although it looks like an exchange, but this also shows the existence of a pattern to maintain its business, so that their services and products still exist for the tourists. It is necessary to maintain the existing and emerging patterns in a community or community groups in accordance with the objectives of Ciletuh Geopark.

### B. Forms of Change

The processes that have been described by Parson's theory of equilibrium approach have shown that changes occur in Ciletuh Geopark are in form of socio-cultural and economic change. The two aspects are attach within the life of society as social beings that cannot be separated. The results showed that there are some changes in socio-cultural aspects in society, they are:

1. Religious systems that becomes more transparent. Previously they are still not transparent about the Ciletuh Geopark, then the current changes are the religious leaders with their religious values, eventually contributing to the development. The contribution is also seen from how the religious system, norms, and values that exist in the community remain in line with the development of tourism there. In addition, changes of religious values that exist in society also occurs in the sacred location function of the religious value. Like the Mandra Island, which had existed before the discovery of geopark tourism, Mandra Island is closely attached as a place to perform black magic rituals, such as worship the jinn, giving sacrifices. Based on the data that researchers get, most of it is done for material wealth and job promotion. However, along with the development of Geopark, currently Mandra Island tends to be a place of tourism, and black rituals are rarely done.

2. There is a change in the knowledge system. Previously, the local community were not concerned with the nature surrounding them, which is evident from the number of loggers and also illegal miners. When the development of Ciletuh Geopark took place, many local people are given education by the stakeholders, so people change their thinking gradually. Many illegal loggers stopped cutting down trees, and even now they are part of *PAPSI* other than that there are also many conservation of tree cultivation. Gradually, the natural conditions has started to change to a better way. During the dry season, water supplies still exist, although not as much as the rainy season. The climate patterns are also not so extreme anymore. In addition, local people are educated to recycle the unused materials but actually it can still be used as other things, for example to make souvenirs from mango seeds, coconut shells, wood flakes, etc.

3. On the language use, many changes occurred in how the community is communicating, especially for young people. It is usually using Sundanese language in their daily communication however currently there are more young people use Indonesian language and also slang Indonesian language as their daily language. This could happen because of the penetration of the tourist. Not only Indonesian language is used, but they also have started to learn English. English is used to support the business of tour guide in order to serve foreign tourists who visit the Ciletuh Geopark.

4. Changes in the technology sector can be seen through the use of modern equipment for farming, making souvenirs, as well as breeding, such as breeding eels. Similarly for the fashion is also influenced by foreign tourists as well. The change in fashion is more noticeable in young people. It looks more up dated and more open, which is quite often discussed by religious leaders due to Islamic order of covering all body part except for face and hands for Islamic women. In addition, all of the changes are supported by the improvement of facilities and infrastructure, such as repairing the main road which leads to the geopark location.

The apparent changes in the economic field are also very clearly and visible, especially in the adaptation process as described earlier.

1. Economic activities include production activities. It is closely related to changes in livelihoods, especially human resources, such as housewives who currently works as

culinary entrepreneurs and incorporated in the culinary group formed by *PAPSI*. There are many local people who also serve as conservator which is currently incorporated in *PAPSI*. Many of them who switch jobs become craft makers. They feel the need to do it because they follow their skills and it will certainly support the development of tourism in Ciletuh Geopark. For example there is one of the local people who used to work as a laborer, but now he turned into a souvenir maker for the tourists. Similarly, it happens to the increasing value of a good, especially on the use of used goods that are processed into souvenirs that have a decent selling value. Many young people who was once unemployed, but now they are incorporated into *PAPSI* and they are become tour guides, screen printing officers, makers of musical instruments, and also as a player of the instrument. The increasing of land prices also become one of the forms of socio-economic change. In addition, there are also a number of residents who use their homes which is often used as a homestay for tourists. There are also residents who own houses on stage, and then they bought a piece of land and built a new house with a modern theme, so they can function their house stage as a homestay for tourists. In addition, economic development is also evident from the influence of modern markets such as minimarkets. Also increasing in other businesses such as modern barber shop. The positive impact on these advances is to absorb the workforce of the local communities, but unfortunately there is still a presumption that their existence is a threat to local traders.

2. Furthermore, socio-economic changes through the form of consumption patterns of local communities. A visible change is the use of communication tools. The gadget usage was not as high as it is now. Even the goal is changing as an identity. The point is from the income they get now, the income they earn not only able to buy only for primary goods. This is the impact of the penetration of tourists who mostly come from the city. Most of these patterns are done by teenagers or young people. Not only gadgets, the increase of local income due to tourism like this, eventually many of them decided to buy vehicles such as motorcycles and cars. At this time, many parents buy their children a motorcycle, even though his parents realized that their children were still underage. The high price of land that became one of their income, also much in demand by the residents. Not a few of them who sell the land to others, who eventually used to own a private vehicle, renovate the house, even to buy gadgets.

### C. Factors that Drive and Inhibit a Change

Social change can occur with driving factors as supporters in order to achieve certain goals. Some of the driving factors that are intended in terms of social change are as follows:

1. The desire to have a better life.
2. Contributions from stakeholders that help communities to adapt and be able to understand about the potentials that already exist.
3. Technological advances. For example, such as the use of modern tools for the manufacture of souvenirs, to produce a variety of culinary, and for animal farming.

Then, there is also for the use of gadgets that are used to share information about Ciletuh Geopark.

4. Local communities and also stakeholders have an orientation to the future.
5. Formal education system is more advanced; this can be seen from the transparent knowledge of Ciletuh Geopark and has been incorporated into the school curriculum.
6. The occurrence of diffusion process; which means that the existence of a discovery is found, and then disseminated to other communities.

In addition, in the process of social change, there are several factors that inhibit the changes that occur, namely as follows:

1. Many residents are still thinking traditionally, so it is very easy to be provoked. Especially on elements of racial differences as well as religious elements.
2. The fear that religious leaders face for the changes. Although the actual information provided is transparent, but concerns about the threatened values and norms of society, it still be their attention as well as their supervision.
3. Sometimes, with programs that have been done, will bring prejudice on the other side, especially for those who are not directly involved.
4. The existing facilities were not spread evenly. There are some areas where the facilities are good, but in some areas have not been updated with the latest.
5. There is still a sense of indifference and lack of supervision from the local people themselves. This can be seen from the findings of graffiti in the tourist location as well as the discovery of some damage to a number of facilities.

#### D. Impact of Change

There has been a social change that caused various impacts, both in the form of positive and negative impacts. The positive impacts found that the society become more productive; increased creativity in society; ease of accessing the road and internet availability; more well-preserved nature due to new understanding about conservation and the importance of maintaining nature. Another impact of change of being are the exploration of traditional musical arts and martial arts as cultural traits is preserved, developed, and profitable as well as the employment of local people is increasing.

Not only have the positive impacts that occur, but also found some negative impacts such as threat to grocery stores with the opening of modern markets such as minimarkets/convenient store. The number of investors who are interested in tourism business in Ciletuh Geopark, so it is considered that it would threaten the business of local people. For example, in homestay businesses that have to compete with hotel and motel businesses built by investors, then a simple family owned restaurant that

competes with a modern investor's restaurant. Another challenge is the emergence of business competition on the same type, both comes from fellow local traders and also from homestay owners. The incidence of social jealousy that occurs in some social groups that are stakeholders, particularly on the management of tourist sites, about support, and also on development programs. This tends to lead to social disorganization.

#### 4. CONCLUSION AND RECOMMENDATION

Social change in the development of Ciletuh Geopark tourism in Sukabumi is a planned social change. The driving factor of this social change is by the discovery of ancient stones that become unity with biodiversity and cultural diversity, so in the end, it becomes a tourist milestone of Ciletuh Geopark. The process of social change, which is depicted in the AGIL system functions (Adaptation, Goal Attainment, Integration and Latency), as follows

##### 1. Adaptation.

At this stage, people begin to adapt to external help, such as stakeholders. The form is by following the empowerment program, so the community can develop its capacity to support tourism in Ciletuh Geopark.

##### 2. Achievement of Goals

The purpose of Ciletuh Geopark tourism development is to become international-scale tourism. This will support the economy of local communities as well as the state.

##### 3. Integration

Integration is a function to maintain harmony of a system. In this case, there are several forms of discussion as well as socialization as a form of integration. There is also a form of integration that is done for licensing the management of Ciletuh Geopark tourism legally formal such as the implementation of a joint agreement on the management of Ciletuh Geopark.

##### 4. Latency

One form of maintenance pattern to protect the system motivation is done by the inclusion of knowledge about the Ciletuh Geopark into the curriculum in schools; the visit by PT. Biofarma is routinely performed for once a month for control, evaluation, and efforts to maintain relationships with *PAPSI* and local communities. The existence of activities that support each other between homestay owners and culinary business owners (such as sellers of mango chips, black rice, etc.).

The shape of the change is very closely related to the socio-cultural and economic aspects. Changes to socio-culture occur in elements such as religious systems, knowledge systems, languages, and technologies. Meanwhile, on the economic aspect occurs in the form of consumption and production. Social change is also inseparable

from the drivers and inhibitors. Ultimately, social change has a negative and positive impact. Therefore a number of recommendations are offered in order to anticipate the process of change that leads to negative, while keeping the positive changes that have been going on, as follows:

1. New programs are needed that can protect local communities by controlling the entry of investors who are not in line-along with the maintenance of Ciletuh Geopark. These programs include strengthening the human resource capacity of local communities, and the strengthening of the system and its institutions related to protection, the maintenance and utilization of the natural environment in Ciletuh Geopark.
2. Socio-economic and cultural development that spread evenly in Ciletuh Geopark, by prioritizing the interests of local communities as key stakeholders and management interests in Ciletuh Geopark.
3. Strengthening and capacity building in the management of economic enterprises, such as tour guides who improve their English skills to become more professional. Similarly for other types of businesses, such as souvenir shops, stalls, and restaurants that provide healthy food and beverages. Management of homestays that have been managed by local residents also needs to be improved in terms of their management capacity, as well as improvements to the facilities and hospitality of the managers.
4. Increased awareness and knowledge about protection and maintenance to all levels of society that need to be done continuously. These activities can be done in the form of counseling, training, and institutionalized. The inclusion of study materials and information of Ciletuh Geopark in the curriculum, in primary and secondary education (junior and senior high school), even at the college level.
5. The increased coordination of all stakeholders related to protection, maintenance, and utilization of Ciletuh Geopark becomes absolutely necessary. It is because Ciletuh Geopark is known as one unified whole of geological, biological and cultural diversity (geodiversity, biodiversity, culturaliversity).

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