LOCAL TOURISM DEVELOPMENT AND SOCIO-ECONOMIC CHANGE
CHANGE IN BELITUNG

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Abstract
This study aims to describe the implications of socio-economic change caused by tourism development and to explore the relationship between society and tourism from a sociological perspective. By using a qualitative approach with a case study research design, this study analyses data that was obtained through observation, documentation, and interviews. The participants involved were the local community living in Keciput village, the Keciput village staff members, the Tanjung Kelayang Beach tourism manager, and the Belitung Regency tourism office staff members. The study found that the tourism development of Keciput village had caused changes in the social and economic life of the local communities. In terms of social life, the emergence of tourism development had caused interactions to decrease. Previously, when the interactions among the people were still very intense, the economy of the community was also on the rise. However, ever since the tourism development took place, it has changed the people’s type of livelihood: where previously they had worked as fishermen, they are now working as transport services fishermen. The economic value of tourist activities is also classified into a higher category because the yield from the marine sources is very dependent on the season.

Keywords: Belitung, Development, Social Change, Socio-Economic, Tourism.

I. INTRODUCTION
The tourism sector includes cultural, economic, social, educational and political
aspects. This sector is one of the activities that has a huge impact on human lives, attracting the attention of the world to study its scientific discipline [22]. According to Law Number 9 Year 1990 concerning tourism, one of the objectives of the implementation of tourism is to improve the welfare and prosperity of the people, and to expand and equalize business and employment opportunities, as well as to encourage regional development. Tourism brings informal relations and tourism entrepreneurs change the attitude of spontaneity to activities so that they become commercial transactions [1], [18], [20]. Tourism has also succeeded in creating a social interaction between the visiting tourists and the local people living in the tourism areas. Tourism brings together a variety of cultural elements. The interaction among these various elements can cause various impacts. In addition, to be able to improve the economy of the community and to bring progress in terms of knowledge and technology as a tool for regional development, tourism can also have a negative impact if the sector is built continuously to pursue benefits without seeing the possible adverse effects [23]. The possible negative effects or impacts that may occur include changes of attitude, lifestyles, and people's behavior. This usually arises from direct contact occurring between the visiting tourists and the local people living around the tourism areas. The tourism sector is now growing and developing in Belitung Regency, especially in Keciput village, Sijuk [2]. This village has natural tourist attractions, such as a Tanjung Kelayang Beach, which is surrounded by a stretch of white sand and beautiful granite rocks. In addition to its abundance of natural potential, this village has a wealth of diverse cultures and traditions that make it a must-visit destination in Belitung Regency [3]. The village’s Tanjung Kelayang Beach is also the main pier for tourists to "Island Hop" or travel to small islands around Keciput village; the main activity on the tour is snorkeling. One of the triggers for tourism development in Belitung Regency is assumed to be the popularity of the Laskar Pelangi novels written by Andrea Hirata as well as the film produced in 2008. Since then, Tanjung Kelayang Beach has been influenced by the fame of the film set at Tanjung Tinggi Beach and East Belitung Regency. Moreover, Tanjung Kelayang Beach is often used as the setting for the Sail Indonesia Event, which means that it is a haven for yachts that ferry tourists from various countries. In fact, Tanjung Kelayang Beach is now being built to “10 New Bali” project”. 

Table 1 above shows the original income from the existence of tourism businesses in Belitung Regency, proving that tourism has a positive impact on the regional economy. The development of tourism has inspired the local community to aspire for a better lifestyle. However, it is feared that the development of tourism could lead to competition, resulting in conflict between parties who want to gain more profits. This means that the development of tourism could lead to social changes that could positively and negatively impact the social and economic aspects of the local communities.

II. RESEARCH METHODOLOGY

This study employed a qualitative approach with a case study research design. The case study method is a part of the qualitative method that intends to explore a particular case more deeply by gathering data from various sources of information [4], [17], [21]. Data collection techniques used are observation, in-depth interviews, and documentations. The author used this method as it requires information about changes that have occurred in the community due to the tourism development in the village of Keciput.

III. FINDINGS AND DISCUSSIONS

Keciput Village is one of the icons of tourism in Belitung Regency which has the most important and attractive tourism element namely the Tanjung Kelayang Beach. This village is now designated as the National Tourism Strategic Area (NTSA) through the National Tourism Development Master Plan in Government Regulation Number 50 Year 2011 and Sial
Economic Zones (SEZ) of Tourism in Government Regulation Number 6 Year 2016. This regulation is then continued in the Belitung Regency Regional Regulation Number 13 concerning Tourism and Number 12 concerning the Master Plan for Tourism Development in Belitung Regency 2015 - 2025. The beauty of this beach lies in the presence of white sands, large granite rocks, and the existence of docks used as crossings to small islands around the Keciput village.

Table 2.
Data of tourists arrival in Belitung year 2012 – 2017

<table>
<thead>
<tr>
<th>Information</th>
<th>Year</th>
<th>2012</th>
<th>2013</th>
<th>2014</th>
<th>2015</th>
<th>2016</th>
<th>2017 (to September)</th>
</tr>
</thead>
<tbody>
<tr>
<td>International tourists</td>
<td>975</td>
<td>451</td>
<td>3.20</td>
<td>4.38</td>
<td>7.11</td>
<td>2</td>
<td>6.174</td>
</tr>
<tr>
<td>Local tourists</td>
<td>110.638</td>
<td>131.091</td>
<td>96.617</td>
<td>247.053</td>
<td>285.773</td>
<td>245.475</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>111.613</td>
<td>131.542</td>
<td>199.823</td>
<td>251.44</td>
<td>292.885</td>
<td>251.649</td>
<td></td>
</tr>
</tbody>
</table>

Source: Department of Tourism of Belitung (2018).

Table 2 above shows the number of tourists coming to Belitung Regency. Tourist arrivals had continued to increase in the next 5 years as seen from year 2012 to 2017. The increase in tourist arrivals is what ultimately leads to the changes that are gradually becoming more visible. These changes are seen in terms of the social and economic life of the local community of Belitung Regency, especially the people living in the Keciput village. Keciput village experienced changes after the tourism development. This change can be seen from the living conditions of the people before 2008 when the lives of the Keciput villagers had not yet achieved progress. Social changes in the Keciput village community occurred in many aspects of the people’s lives including socially, economically and culturally [5]. These changes eventually led to the implications of the tourism development in the Keciput village which started in 2008. This had resulted in many changes in the lives of the local people [6]. The Keciput village community is made up of rural communities with a strong bond with each other. This can be seen from the way they interact in their daily lives which still involves traditional communal gatherings [4], [5]. They still have a lot of free time that they can use when interacting with fellow members of their community.

The condition of the Keciput village community before the tourism development can also be seen from the aspect of its economic life [7]. Before the development of tourism, the majority of the population in Keciput village worked as fishermen and day laborers [8]. Their income varied depending on the daily conditions and weather. Sometimes, they only depend on working calls. If they are none, then there will be no income. Other conditions can be seen from the cultural aspects of the local community. Traditions and cultural practices that exist in the Keciput village before the tourism development are still being carried out sacredly and with full of wisdom during certain times. For example, the tradition of Buang Jong is only carried out on every 10th of October in each year. After the tourism development, the Buang Jong tradition can be carried out by participating in certain events held.

A. Factors Affecting Social Change in the Keciput Village Community

The social changes that have taken place in the lives of the local communities in the Keciput village stem from the geographical factors of the village. The geographical location of this village is filled with maritime potential such as beaches and small islands around the village. The beaches in Keciput village consist of Tanjung Kelayang Beach and surrounded by smaller islands such as Lengkuas Island, Bird Island, Batu Berlayar, Kepayang Island, and other islands that make this village attractive for tourists. The tourists usually do maritime tourism activities or commonly referred to as “island hopping”. The number of tourists is also linked to the phenomenon of the Laskar Pelangi novels and its film which involved the native children of Belitung. The phenomenon attracted a lot of curiosity from those who had watched the film and read the novel. In other words, the fame of the film which tells of the inspirational life journey of the regional children became a gateway for the tourism development in Belitung Regency. As a result, the social conditions of the Keciput village community too begin to develop in all aspects.

With increasing tourist arrivals, the local government is now starting to make more serious improvements to the village’s tourism sector. This can be seen from the interventions from the government regarding the determination of tourism in Belitung Regency. It is recorded in the Regional Regulation of Belitung Regency Number 13 concerning Tourism and Number 12 concerning the Master Plan for Tourism Development in Belitung Regency Year 2015-2025, the tourism sector in Belitung Regency has been regulated in government regulations. Besides
the establishment of government regulations on tourism, the government also continues to make efforts to advance the tourism sector in Belitung Regency, especially in the Keciput Village. This form of encouragement from the government is carried out in the form of community empowerment by holding regular trainings for local communities. Various types of training are often held in terms of hotel activities, foreign language training, graphic design training, screen printing preparation, souvenir craft training, fisheries management, tour guide training, and so on. Moreover, the government also continues to improve the tourism infrastructure and facilities that can support the tourism development in Belitung Regency, especially for Keciput village. The number of new hotels built, places to eat, as well as increasingly expanded road access further develop tourism in Belitung Regency. Therefore, due to these influential factors, it is difficult to communicate the local community and tourists who come to make social contacts which can eventually spread the elements of new culture between each other.

B. Implications of Tourism Development on Socio-Economic Changes

Tourism is an activity that will directly affect the local community, both those living in the transit area and tourism destinations. Tourism activity that engages the local community will have direct positive or negative impacts. One of the implications is in the form of changes in interaction between fellow local communities [9], [10]. This is what had occurred to the people of Keciput village which has an attractive tourism destination namely Tanjung Kelayang Beach. Tanjung Kelayang Beach is used as a pier for tourists who want to do tours to the small islands surrounding Keciput village [11]. On this beach, boats owned by the residents of Keciput village are used as the mode of tourism transportation. Besides boats belonging to the local village community, other facilities in the Keciput village are restaurants. These restaurants are mostly built on the beach serving various seafood. With the various tourism facilities in Keciput village, built by the local people themselves and under the control of the Regional Government, the locals prefer to take care of their small individual businesses. Taking care of their respective personal businesses means changing the pattern of individual interactions to one that is more individualistic in nature [12]. Interaction itself is a social process with its own dynamism and reciprocity between one person and another, between groups, and between a person with other groups. This interaction can only occur if there is social contact and communication among the people.

C. Changes in Tradition and Local Culture

In their daily lives, the Keciput village community has its own local cultural characteristics [13]. The local culture reflects that the Keciput village community still has the characteristics of rural communities, but it is slowly beginning to change [14]. This can be seen from the way they use everyday language, namely the local language of Belitung Regency. According to information obtained, they are people who have settled in Belitung Regency since birth. The language that they use in their daily activities is a local language. They do not use this local language entirely, but rather a mixture of words and dialects. Another characteristic is seen in the traditions and local cultures in the village of Keciput which are also gradually changing. In the past, the tradition of mutual cooperation i.e. cleaning the surrounding area of the village was carried out every weekend [15]. But now the tradition has begun to diminish.

Other changes are also visible in the native arts of the region and in the cultural practice of Selamat Kampung or locally known as Maras Taun. In the past, the culture was carried out as an expression of the people's gratitude for the harvest day that had arrived. The practice was also carried out as an expression of request to the Almighty to protect the safety of their village. It is usually carried out twice a year. However, in the present, this practice is carried out several times a year. It can even be carried out in events that have been scheduled for that year. In traditional ceremonies or cultural rituals, Buang Jong is always attended by the fishermen in their boats. The cultural rituals will also be watched by visitors. Some of the visitors usually come from outside of the area. There are even those who are invited to the cultural ceremonies. Buang Jong is carried out by the Keciput village people every 10th October. However, the rituals presented are mostly cultural modifications aimed at attracting tourists. Moreover, these traditional ritual events have also been included in the Belitung Regency Tourism Event calendar and also the Provincial Tourism Event calendar Kep. Bangka Belitung. It is expected that these efforts can attract tourists, both domestic and foreign, in order to improve the economic well-being of the people of Belitung Regency, especially in Keciput village.

D. Livelihood Changes
Keciput village itself has a population of 2,457 people. The majority of the livelihoods of the Keciput villagers are fishermen and casual daily laborers. Most of them also have private boats used for fishing in the sea. This is due to the geographical location of the village which is directly adjacent to the shoreline, such as Tanjung Kelayang Beach which is adjacent to other beaches [16]. With the passage of time and with the village development for marine tourism, some of the fishermen in Keciput village are now beginning to explore the world of tourism. Some of these fishermen are now starting to switch to transport services taking tourists to small islands around Keciput village [8]. Aside from transport services, some people in Keciput village also choose to open homestay businesses by offering various facilities. This is a popular business due to the tourism development which brings in many foreign tourists as well as large local families needing temporary shelter in the area at a lower price than hotels. Therefore, the fisherman community-initiated homestay businesses which eventually became their permanent business and even listed on “Traveloka”.

The economic conditions of the Keciput village community had also generally increased compared to previous years. This can be seen from various aspects including marine, maritime, and tourism [15]. The economic improvement of the community can also be seen from their improved lifestyle and means for supporting their daily life. In addition, the people of Keciput village are also known to have many two-wheeled and four-wheeled vehicles. There are approximately ± 3,000 two-wheeled vehicles and ± 21 four-wheeled vehicles owned by the villagers [10]. The maritime potential in Keciput Village makes running transport services easier than fishing [11], [19]. The economic value of tourism activities is also classified as higher because the yield of marine sources tends to depend on the season. The existence of tourism activities has finally encouraged the community to work in the field of tourism services. Community activities are established to support tourism activities such as running homestays, selling crafty souvenirs, and opening restaurant services.

### Table 3
Types of MSMEs in Keciput Village

<table>
<thead>
<tr>
<th>No.</th>
<th>Type of MSMEs</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Workshop</td>
<td>2</td>
</tr>
<tr>
<td>2</td>
<td>Production of handicrafts of shells</td>
<td>2</td>
</tr>
<tr>
<td>3</td>
<td>Production of brooms handicraft</td>
<td>2</td>
</tr>
</tbody>
</table>

Source: Profile of Keciput Village (2018)

Table 3 above shows the types of Micro, Small, Medium Enterprises (MSMEs) in Keciput Village. All types of MSMEs are spread out in two hamlets in Keciput Village, namely Tanjung Kelayang Hamlet and Kampung Baru Hamlet. However, the differences are in the type of businesses such as water depots, wood depots, production of andicraft brooms, production of woven bags, production of woven hats, production of crispy foods, production of peanut chips, and production of banana chips which are only available in Kampung Baru Hamlet. Whereas for the type of workshop businesses, the production of handicrafts of shells, production of charcoal, production of fish chips, production of shellfish, production of cassava chips, production of sagon, and production of tri pang are only available in Tanjung Kelayang Hamlet [19]. The most dominant types of MSMEs are grocery stalls, food stalls, and fish crackers. Since fish ingredients are more easily obtained, the MSMEs in Keciput village mostly use the basic ingredients of fish in their products. Tourism is an activity carried out individually or in groups, both by the community in the tourist village itself and the incoming tourists. Adequate facilities are needed so that tourism activities can be run more easily with the tourism services provided. To support this, Keciput village has developed tourism services by establishing tourism groups. The following are the tourism management groups in Keciput village.

### Table 4
Management group in Keciput Village

<table>
<thead>
<tr>
<th>No.</th>
<th>Group</th>
<th>Year of development</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Kelompok Sadar Wisata Desa Keciput</td>
<td>2012</td>
</tr>
<tr>
<td>2</td>
<td>Komunitas Penangkaran Penyu Aik Batu Banyak</td>
<td>2012</td>
</tr>
</tbody>
</table>

Source: Department of Tourism Belitung (2018)
The tourism management groups in Keciput village consist of Kelompok Sadar Wisata Desa Keciput and Komunitas Penangkaran Penyu Aik Batu Banyak which have been around for 5 years. The tourism development in Keciput village encourages its people to work in the service sector. Community activities to support tourism activities include the running of homestays for tourists. Homestays are one of the facilities or supporting facilities that are important for the tourism business. The following table shows the homestay ownership data in Keciput Village.

Table 5.
The Number of Homestay in Keciput Village

<table>
<thead>
<tr>
<th>No.</th>
<th>The number of bedrooms</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1 room / AC</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>1 room/ non AC</td>
<td>26</td>
</tr>
<tr>
<td>3</td>
<td>2 rooms / AC</td>
<td>2</td>
</tr>
<tr>
<td>4</td>
<td>2 rooms / non AC</td>
<td>5</td>
</tr>
<tr>
<td>5</td>
<td>3 rooms / AC</td>
<td>1</td>
</tr>
<tr>
<td>6</td>
<td>3 rooms / non AC</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>35</td>
</tr>
</tbody>
</table>

Source: Profile of Keciput Village (2018)

Based on Table 5, there are 35 homestays in Keciput village. As mentioned earlier, the existing homestays are spread into two hamlets, namely Tanjung Kelayang Hamlet and Tanjung Baru Hamlet. The homestay buildings provided by the community also consists of non-permanent, semi-permanent, and permanent houses. In terms of architecture, the semi-permanent buildings have a traditional architectural style. Moreover, in this village, there are houses on stilts that still maintain their cultural values. The development of these types of buildings is to cater to the rising demand of tourists who want to stay in Keciput Village for a while. Buildings with a mixed-use function are used as a residence and a homestay. Homestay rooms for rent also vary from bedrooms with and without air-conditioning. The prices depend on the facilities provided starting from Rp. 150,000 to Rp. 250,000 per night. However, because the center of the tourism objects of Tanjung Kelayang Beach is in the Tanjung Kelayang Hamlet, some of these homestays are mostly built within the hamlet.

E. The Role of Tourism Change Agents

One of the villages located in Belitung Regency namely Keciput village is changing. In terms of social changes, of course, there is involvement of those who want to change. This happened because social changes in the village of Keciput included changes to the terms of the process planned so there are parties who want the change to take place. The party who wants the change is called the agent of change [12], [15], [19]. The existence of agents of change is very important because the conditions of change in Keciput Village depend on the agents of change that lead the tourism sector in the village. Giddens said that the agents or actors of change are concrete people in the continuous flow of action and world of tourism. Agents in the context of social change in this research are the local communities of Keciput village consisting of the groups of fishermen, tourism managers, homestay managers, as well as the local government consisting of the Keciput Village staffs and the Belitung Regency Tourism Office. These agents are interrelated in conducting tourism social practices. These social agents in carrying out their social practices changed the social life of the Keciput village because it has been influenced by the motivation of the agents to develop the village’s tourism. Tourism change agents consist of the transport service fishermen, homestay owners, tourism managers, and the local government consisting of the Keciput Village staffs and the Belitung Regency Tourism Office which have their respective roles. In developing village tourism, fishermen transport services play the role of carrying tourists who come to do “Island Hopping” activities to small islands in the Keciput Village. These agents play a role in providing temporary shelter rentals for tourists. The homestays they built offer prices starting from Rp. 150,000 to Rp. 250,000 per night, depending on the facilities offered. They also built the homestays to cater to the needs of the tourists.

The next tourism change agent is the tourism managers. The role of the tourism manager is to maintain and manage the area and tourist area so that its safety and cleanliness are maintained. This statement was obtained from one of the tour managers who is working at UPT Tanjung Kelayang. Those working at UPT Tanjung Kelayang are Keciput village people who often also have ships and boats for bringing in additional income. Similar to the transport service fishermen, homestay owners, and tourism managers, the Keciput village staffs and the Belitung Regency Tourism Office also have a definite role in developing tourism in the village. The Keciput village staffs also have a role in controlling and accommodating the interests of
the community as well as the development of tourism. Similar to the Tourism Office of Belitung Regency which has a role in controlling the development of tourism in Belitung Regency, the Tourism Office also accommodates people who have interests in the progress of regional tourism. These agents carry out social practices in different spaces and times. This is because at first, the agents only made improvements to their respective regions at different times. After tourism began to truly develop in 2011, these agents began to make further improvements in other areas. This is also confirmed by the Government Regulation issued through the National Tourism Development Master Plan in Government Regulation Number 50 Year 2011 concerning the establishment of the National Tourism Strategic Zone (NTSZ) and Tourism Special Economic Zones (SEZ) in Government Regulation Number 6 Year 2016. This rule was continued in Belitung District Regulation No. 13 concerning Tourism and Number 12 concerning the Master Plan for Tourism Development in Belitung Regency Year 2015-2025. This is carried out by considering the Keciput village which has resources in the form of tourism potential around Tanjung Kelayang Beach which is rich with white sands and granite rocks. In addition, there are also small islands surrounding the village such as Lengkuas Island, Kepayang Island, Batu Berlayar, and others. Therefore, these rules then bridge the agencies to carry out tourism development in Belitung Regency, especially in Keciput village.

![Figure 1. The roles of tourism change agents in Keciput Village.](image)

F. Structure Duality and Agent of Change

The notion of critical thinking proposed by Anthony Giddens in structuring have at least two central themes (concepts) that became the axis of his thinking namely the agency (actor) and the structure that has a dual relation. This dual relation can be applied to various situations and conditions (space and time). In contrast to Durkheim's notion that structures are curbing, Giddens argues that structures also have an enabling nature. This means that the structure allows the occurrence of social practices and sees the structure as a container / means. This position of social structure can eventually lead to changes in the social order of the community. Relations between agents of change and this structure influence (duality). Structure can form agents or vice versa. In this case, the structure in the form of tourism development policy rules and also resources in the form of Tanjung Tinggi Beach's natural tourism potentials eventually formed the tourism change agents. Fishermen groups, homestay managers, tourism managers and the local government eventually become agents of change who have an awareness in carrying out their social actions. Giddens states that there are 3 internal dimensions of the actor namely unconscious motivation, practical awareness, and discursive awareness. In this case, the agent of change has awareness in the form of discursive awareness. According to Giddens', discursive awareness refers to our capacity to reflect and provide detailed and explicit explanations for the actions that we take. For example, the fishermen becoming the agents of change have a discursive awareness in carrying out social practices in tourism activities. The fishermen of the transport services claimed that they became one because they felt that the income they could get was still lacking. Therefore, being in the transport service is considered to be able to increase their daily income. In addition, according to their explanation, their income as fishermen is dependent on the daily conditions and weather. With transport services, the demand is constant regardless of the weather.

Other agents such as the homestay owners in Keciput village are also aware that tourism can generate more economic benefits. The homestay owners in Keciput village admitted that living near the Tanjung Kelayang Beach has increased their income. With the local government, the Keciput Village staffs and also the Office of Tourism are also aware of their position and role. They are jointly engaged in tourism activities as an effort to develop the level of community welfare and also the progress of regional tourism. Therefore, discursive awareness is the phenomenon of tourism that has indeed been realized by the community and local government to become agents in the changing force of tourism. Finally, this tourism is also realized and the sea can slowly form new structures. Giddens also mentioned that in structural principles, there are three large groups of structures. The first is the structure of mastery or dominance which includes a mastery scheme of people and goods / economy. The second is the structure of significances involving symbolic schemes, meaning, mention,
and discourse. The third is the structure of justification or legitimacy concerning the normative regulatory scheme, which is revealed in the legal system. In this case, the understanding of the tourism change agent who is in line with the understanding of Giddens has three major clusters of these structures. It starts at the structure of dominance stage which includes a mastery scheme of people and goods / economy through available facilities. The agent's dominance of its structure begins when the people in Belitung Regency, especially in Keciput Village, began to see the success of the national tourism area from the central government. This regulation drives the agents engaged in the tourism sector to move and make changes. This is when the people begin to see the success of the phenomenon and the agents in advancing village tourism. This moving tourism agent also finally invites other people to develop tourism together in Belitung Regency, especially the people in Keciput village. Finally, the agents who made the changes are now entrusted to become Village staffs in the Department of Tourism, and there are also those who are entrusted as coordinators of fishermen groups, homestay coordinators, and others. The appointment of the agents of change was among the tourism change agents, so these agents now dominate the people of Belitung. The domination then makes it easier for the agent to make changes in his or her area because the agent has been able to master and control his community. As in the case of inviting the public to further develop rural tourism in the Kelompok Sadar Wisata of Keciput village, it is considered an improvement that will have a positive impact. Therefore, whatever is suggested by them will be carried out and supported by the surrounding community. After going through the structure of dominance, the relationship between the agent and the structure will continue to the relationship of the significant structure. This marking or structure significances involve symbolic schema, meaning, mention, or discourse. In this structure, the tourism change agents have discursive awareness as described previously. It is the kind of awareness that can explain the social practices that they do. They move and plan to advance the development of existing tourism by inviting other people who live around the village to jointly carry out tourism activities especially activities that would increase their income. Therefore, the significance structure at the level of the Keciput village community structure occurs after the agents of change are able to disseminate their actions and reach out to the community in repeated social practices. Finally, the social practice of tourism in Keciput village is carried out continuously to establish a repetition which soon becomes a new routine for the community. The relationship between the agents and structures will eventually continue to legitimate the structure. This structure of justification or legitimacy concerns on the normative regulatory scheme is revealed in the legal system. In this structure, agent duality and structure continue at the level of justification by the broader structure of society. It indicates that it is not only the Keciput village community that justifies the efforts of the tourism change agents, but also the entire Belitung community. The existing legitimacy is also given by the central and regional governments, for example in the form of regulation in Regional Regulation Number 12 and Number 13 concerning Tourism in Belitung Regency. Besides these unwritten non-formal rules such as local wisdom values in terms of mutual cooperation to clean up burial sites in the tradition of Mawlid Nabi for Muslims, the people tend to have a strong tolerance apart from being friendly and open to fellow local communities and migrants from outside the area. This support was finally strengthened by the establishment of tourism management groups that could provide more encouragement to continue to maintain sustainable tourism to the surrounding community. Hence, in terms of the application of the rules and values, they are carried out as an effort to familiarize the people with the values that apply in the social life of the Belitung community, especially the people of the Keciput Village. The application of these rules and values also usually contains social sanctions. According to the Keciput village community, in the social life of the community there are usually social sanctions in the form of a direct reprimand by the local residents on those who violate these rules. In line with Giddens’ understanding which state that the rules can make the agents become more empowered, the structure can also curb and force new social practices. Therefore, if it is viewed from the structural relationship that exists between the agents of change and the existing structure, then in turn the structure of dominance will include the structure of dominance and legitimacy which has an impact on changing the structure of the society.
G. Tourism and Social Change

Change is a phenomenon that cannot be avoided in human life. Humans will always experience the dynamics of change as a consequence of human relations in society. Wilbert Moore said that social change is important in social structure, and that the social structure is patterns of behaviour and social interaction in which there are norms, values, and cultural phenomena. Social change is not a symptom of modern society but rather a universal thing in the experience of human life. Social changes that occur in society can be determined if there is a comparison between people’s lives at present with the life of the community in the past. These changes will affect the social system including the values, attitudes, and patterns of behaviour among groups of people. When the structure of society changes, the functions, attitudes, roles and mindset of the society will also change. Rauf A. Hatu also stated that in the process dimension, change can be differentiated into planned changes and unplanned changes. This planned change is deliberately planned by parties who want to make a change (agent of change) to achieve certain goals. Conversely, unplanned changes take place beyond the reach of the public mind and agent of change. This planned social change is happening in the phenomenon of change in Belitung Regency, especially in Keciput village. This social change began in 2008 when the Laskar Pelangi Film which originated from the stories of the native children in the Belitung region became popular. The Belitung Regency Tourism Office stated that the film showed a lot of coastal locations in Belitung. Because of the setting of the film, Belitung Regency began to be crowded with tourists from outside the area. With the increasing arrival of tourists, the Belitung Regency Tourism Office took the initiative to develop the tourism in Belitung Regency, especially for Tanjung Tinggi Beach and Tanjung Kelayang Beach in Keciput village. This development caused changes on the village community in the surrounding areas. Prior to the tourism development, the village community’s social and economic life was considered sluggish. With this social change due to tourism, finally the condition of the Keciput village gradually became better and more organized because of the changes that have designated Keciput village as a Special Economic Zone (SEZ) and National Tourism Strategy Zone (NTSZ) by the central government.

As one of the villages located in the pathway to the many tourism destinations in Tanjung Tinggi Beach, tourists will always pass by Keciput village. Geographically, Keciput village is located close to many beaches crowded with tourists, one of which is the Tanjung Kelayang Beach natural tourist destination. This beach is also the main pier for those who want to conduct tourism activities to small islands around Keciput village such as Lengkuas Island, Bird Island, Kepayang Island, and others. This makes it a strategic area for the local people to set up businesses related to tourism services. The local communities run homestays, restaurants, souvenir shops, and land and sea transportation services. As a community group that is bound by space and time, the Keciput village community experiences changes as a consequence of the social dynamics of the community. If before 2008, the form of community interaction was still fairly intense, now the interaction between the communities has begun to decrease. If previously the community still often hold gatherings with each other, now they spend more time looking for income in the tourism sector. Housewives who initially had only stayed at home have now opened restaurant services around Tanjung Kelayang Beach or making souvenirs for sale. Likewise, men who previously only worked as casual daily laborers or fishermen are now running sea transportation services for tourists who want to visit the islands around Keciput village.

Rauf A. Hatu also stated that besides the dimensions of process, social change is also based on the dimensions of time and impact. If we look at the aspect of time, the social change in the Keciput village occurred rather swiftly. This is based on the opinions of the local people who consider that the change in their village is fast (revolution). Indeed, there is no standard time to measure the progress of change. However, the aspect of time is actually referring to the rapid development in the village. This can be seen from the existence of several new hotels in the village. In addition, village infrastructures in the form of main roads built of asphalt have also been widened. Newly built restaurants and new tourist destinations have accelerated the changes in
Keciput village. The changes in Keciput village are social changes that have a huge impact on the social life of the Keciput Village community. It indicates that the changes are not only limited to changes in environmental conditions, but also to the daily life of local communities. There are modifications to local culture and traditions, and new fields of tourism which can ultimately improve the economy of the Keciput village community. Based on the dimensions of the process, social change in Keciput village was included in the planned changes. This is because social change in the village will not occur without parties who want the change to occur. Such parties are called agents of change who take action on the basis of the influence of rationality in themselves and the impetus of the structure around them. The planned social changes that have taken place in Keciput village due to a structure in which there are rules and resources can ultimately change the socio-economic life of the Keciput Village community with the tourism sector being developed.

The changes in Keciput village involved shifts in community interaction and the local traditions and culture. Tourism development also had an impact on the livelihoods of the local people and led to new tourism economy. In addition, the development of tourism also gave rise to new tourism industries which were previously only a handful. Now, with the existence of advanced tourism, the local community of Keciput village has become motivated to open their own small business making souvenirs, crackers, and so on.

V. RECOMMENDATIONS FOR PRACTICAL USE

Based on our previous analysis and discussion, we highlight some recommendations for practical use in developing the local tourism in Belitung:

- The regional government should make a policy on district area management by involving practitioners, academics and community representatives.
- Collaborate with investors who are developing businesses in Belitung Regency to promote local products of the Belitung community.
- Making a guideline for the development of local tourism that applies sustainability for the Belitung district social changes.
- Developing local tourism that maintains environmental sustainability and preservation of the social cultural aspects of the Belitung community.

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