Non-Military Threats to Sustainable Developments through Social Network Analysis in Tourism Area, Puncak (Warung Kaleng), Bogor Regency, West Java Province, Indonesia

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Abstract

Community life in the tourism area of Puncak (Warung Kaleng), Bogor Regency is coloured by the presence of foreign tourists, specifically from the Middle East. These foreign tourists have both positive and negative impacts, on one hand economic growth and development, on the other hand the strengthening of the domination of Middle Eastern culture in the Warung Kaleng area, a tourist area located in Puncak, Bogor Regency, West Java Province, Indonesia can be defined as one of the non-military threat existed in the area. Using Social Network Analysis approach as perspective and qualitative methodology which furthered by observation and in-depth unstructured interviews which could elaborate the research conducted. The results obtained: 1) the need for quality community empowerment in dealing with various non-military threats around tourism areas by using a social network analysis perspective 2) All tourism activities can be organized by paying attention to the preservation of the social environment in order to maintain the identity and uniqueness of puncak tourism, Bogor.

Keywords: *Tourism, Social Network Analysis, Community Empowerment, Qualitative.*

1. INTRODUCTION

Tourist attraction refers to the explanation of Government Regulation (PP) Number 50 of 2011 concerning the Master Plan for Tourism Development for 2010-2025, which is anything that has uniqueness, beauty and value in the form of diversity of natural, cultural, and man-made wealth that is the target. or the purpose of tourist visits. Bogor Regency, as one of the districts in West Java Province, has 43 tourist locations, both natural attractions ranging from waterfalls, mountain tours, to arena tours for family play (Bogor Regency in Figures, 2011). These various tourist attractions are the destination of tourists visiting Bogor Regency.

Tabel 1

Number of Tourist Visits in Bogor Regency

(between 2014 - 2018)

No	Tahun	Jumlah Wisatawan	Domestik	Mancanegara
1	2014	4,3 Juta orang	4.146.766	202.187
2	2015	4,7 Juta orang	4.561.433	222.406
3	2016	5,2 Juta orang	5.017.578	244.646
4	2017	6,1 Juta orang	5.400.000	700.100
5	2018	7,6 Juta orang	6.848.756	751.244

The latest data released by the Bogor Regency Tourism and Culture Office in 2012 shows that as many as 62,000 tourists came to Puncak, Bogor. In general, the 2017 Government Agency Performance Accountability Report (LAKIP) data from the Bogor Regency Culture and Tourism Office shows that there are 355,330 foreign tourists coming to Bogor Regency. This figure exceeds the target set by the Bogor Regency government of 213,000 people. Data for the number of Middle Eastern tourists visiting Indonesia in 2014 was recorded at 216,313. Middle Eastern tourists who visit the tourist area of Puncak, Bogor are estimated to be 1000-1500 people each month (Nurhayati and Nugroho, 2019).

The presence of Middle Eastern tourists has a negative impact on the socio-cultural aspects of the local community. This is reinforced by the results of research by Nurhayati and Nugroho (2019) which state that the presence of Middle Eastern tourists to Puncak, Bogor has brought positive and negative impacts. Positive impacts can provide economic benefits. The negative impact as a consequence of the presence of Middle Eastern tourists is that the atmosphere in the Puncak area has undergone many changes to have Middle Eastern nuances.

We can find Middle Eastern nuances along the Puncak tourist area, especially around the Kampung Kaleng area, which we can find almost along the left and right of the road. The Warung Kaleng area is located in Tugu Utara Village, Bogor Regency. This area is known by the local community as Kampung Arab. The presence of Middle Eastern tourists physically shows a change in the condition of the area around the Puncak tourist area, for example, there are currently many shops along the right and left of the road. Currently almost 90% of local people rely on their economic life from tourists who come to the Puncak area (Haryudi, 2019).

The condition of community powerlessness in tourist areas occurs as explained based on the results of research from Supartono, et al. (2019), Rezeki and Pangastuti (2019) and Lesmana, et al (2017) that people in tourist areas still lack information about tourism, lack knowledge of resource use nature in supporting tourism activities and still low knowledge. The strong influence of Middle Eastern culture in the tourist area of Puncak, if allowed to continue, it will make the community even more helpless. Community powerlessness in tourist areas is a problem and can be a potential threat to the sustainability of Indonesian tourism and to the community itself. A threat can simply be interpreted as anything that is harmful. The threat in this study refers to the explanation of Yusgiantoro (2014), namely, every effort and activity that has a potential danger to the existence of the state and nation. Thus, the definition of the threat referred to in this study is anything that is harmful to the life of the people in the Puncak tourist area in the life of the nation and state. The type of threat refers to the Defense White Paper from the Ministry of Defense (2014) which consists of military threats and non-military threats. Military threats are threats to the sovereignty of the nation and state. Meanwhile, non-military threats are essentially threating that use non-military factors.

Non-military threats can have ideological, political, economic, socio-cultural, technological and information dimensions, as well as public safety. In this research, the types of threats that will be studied are the types of non-military threats with a socio-cultural dimension. Indrawan (2015: 65-69) explains that non-military threats are internal or arise from within the state. This type of threat has a socio-cultural dimension because it is driven by issues of poverty, ignorance, underdevelopment, and injustice. These issues are closely related to socio-cultural problems (Indrawan, 2015: 65-69). This condition arisen could be threaten or could enhance the sustainable development from the Indonesian perspective.

Sustainable development is basically a tool and means to achieve a national development agenda that requires the participation and collaboration of all parties. Through Mainstreaming Sustainable Development Goals (SDGs), the targets of the 17 Sustainable Development Goals (SDGs) and their indicators have become an inseparable part of Indonesia's 7 development agenda 2020-2024 including indicators and targets that will be implemented by the Ministry of Social Affairs related to social protection for the poor and vulnerable, poverty alleviation, and increased productivity and competitiveness.

Based on this explanation, in the context of Puncak as a tourism area, the strong influence of Middle Eastern culture through the presence of tourists could potentially have a non-military threat to the lives of local communities through the various impacts of the existence of Middle Eastern tourists. The presence of Middle Eastern tourists must be a serious concern for all parties because on the one hand it brings benefits, namely as foreign exchange for the country, but on the other hand it can have a negative impact if the local community is unable to filter out the various cultural influences that enter with the presence of these tourists.

This study examines community empowerment, presences and its qualities in relate to sustainable development especially when posed with non-indonesian tourist / middle eastern qualities, identify non-military threats within tourism area in puncak area through social network analysis. Secondly, every characteristic of community has abundance uniqueness in Indonesia, in order to maintain a mutual relationship between local people and middle eastern tourist the social environment should be identified several factors that could jeopardize the local community and its sustainability development.

2. LITERATURE REVIEW

Research on empowerment has been carried out by previous researchers, such as that conducted by Gerulaitiene (2018). Gerulaitiene (2018) conducted research on the empowerment of local communities in relation to cultural identity in tourism. Independence exists in community empowerment as the main element of tourism with multi-cultural, multiethnic and multilingual commercial hospitality which can be an important resource and asset of the tourism sector. Furthermore, research carried out by Anak Agung Wife Andriyani, Edhi Martono and Muhamad (2017) with the title "Community Empowerment through Tourism Village Development and Its Implications for Regional Socio-Cultural Resilience (Study in Penglipuran Bali Tourism Village)". The research method used is qualitative. This study aims to understand the ongoing process of community empowerment through the development of a tourist village in Penglipuran Tourism Village and its implications for the regional socio-cultural resilience.

Muhamad Hari Purnomo Hadi (2016) with a study focus "Understanding Non-Military State Threats and Strategies to Overcome Them through Character Education". The research method used is qualitative. The results of the study show that recently there is a phenomenon that shows the deterioration of the character of the Indonesian nation as a result of non-military attacks that endanger the nation's sovereignty, personality, integrity and safety.

3. METHODS

Bryman (2012:380) explain that: "Qualitative research is a research strategy that usually emphasizes words rather than quantification in the collection and analysis of data". In this study, data collection techniques began with direct observation. Qualitative observation is an observation in which the researcher goes straight to the field to observe the behavior and activities of individuals at the research location (Creswell, 2013).

However, the characteristics of tourism now days make it a very difficult subject to define with a tight and single-bounded component especially when it comes in dealing with terms such as complex, dynamic, networks, information intensive and others are very often used to describe the area / territoriality (Baggio, 2006; McKercher, 1999; Mill and Morrison, 1992; Werthner and Klein, 1999). A tourism system, involving such economic activity, involved many of these characteristics. The theoretical work is considering the complex systems approach as a more effective framework for understanding the many and different phenomena and also subject that are interconnected (Farrell and Twining- Ward, 2004; McKercher, 1999, 2005). The interrelations inherent in a value-creation system enable us to identify dissimilarities in the measurement of the level of inter-organizational compactness in different contexts (Scott et al., 2008). In this research we offered network approach for a tourism destination and area as a cooperative context (Tran et al., 2016; Éber et al., 2018).

Using a network systemic approach, the tourism destination can be considered as an example of hospitality belonging to a dynamic complex system. Actually, from a structural perspective a destination can be seen as a system made of a number (usually not a small one) of elements that evolves responding to external and internal stimulation; the relationships bonding the different components can be characterized by well-known non- linear dynamics, frequently described in the relevant literature (Farrell and Twining-Ward, 2004; Faulkner and Russell, 1997).

Social networks then described by the components of: a) a group of people / node / categories, b) a set of bonds that connect one point to the other in the network. C) current / arrow as a channel which connecting the path / relationship (Agusyanto, 2007; Boissevain & Mitchell, 1973; Mitchell, 1972; Wellman & Berkowitz, 1988)

4. RESULTS AND DISCUSSION

In reality, formal organizational structures are not always explicit enough to understand the flow and dynamics that are manifested in an organization. A mechanism of social relations that exists in a society in fact always results in dependence, especially on fields that are mutually beneficial (reciprocal). So that often social networks are categorized as a network of relationships that are informal (outside the formal structure) of a supposed social order system, not the one as it actually applies. Such a correlation makes experts reconsider informal structures as well as formal structures at the same level of abstraction, especially when viewed in an internal and external context in the implementation of this research, because the nature of organizational dynamics basically has to be seen in a qualitative framework.
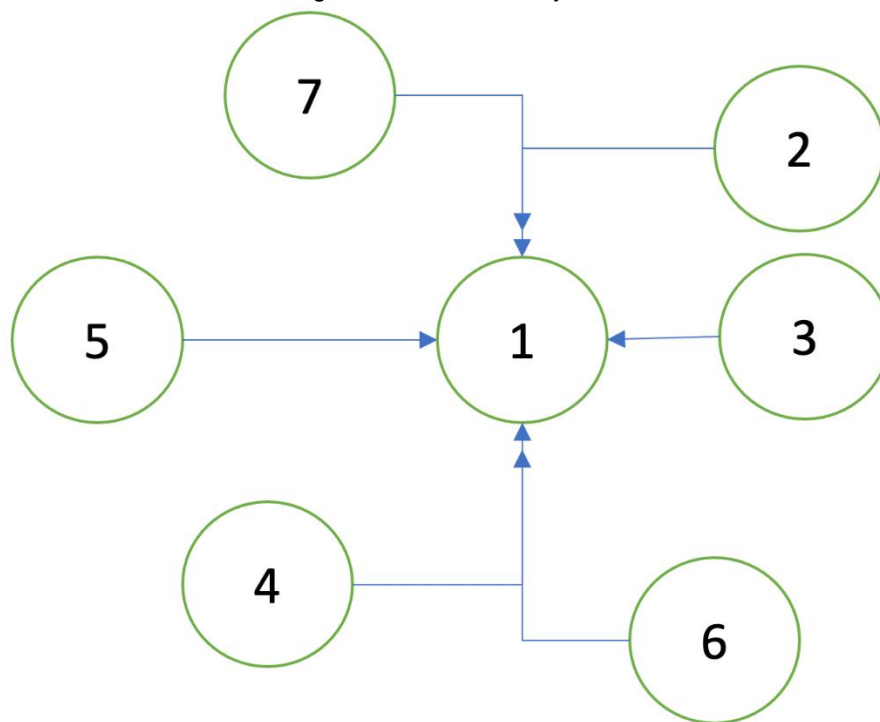
Sociogram 1

Factors that Increase Middle Eastern Tourist in Puncak Area

Starting in early 1990 the Puncak tourist area began to be crowded with tourists from the Middle East. The year there is an increase (as represented as node 1), in the number of tourists from the Middle East. The number of arrivals can reach 1000-1500 people every month. Not only the coolness and natural beauty (as represented as node 2), its location close to the capital (as represented as node 3), access roads to get there (as represented as node 4), and adequate infrastructure (as represented as node 5), currency differences between SAR and IDR (as represented as node 6), Islamic religion and tradition similarity (as represented as node 7), also support this condition. Initially they came for a family vacation which falls from June to August. The natural beauty of the Puncak area with its cold and cool air is the main attraction for Middle Eastern tourists. The conditions in the Middle East are hot, deserted and beaches are very different from the natural conditions in Puncak Area. Middle Eastern people like to find heaven on Puncak. As they describe heaven as a green mountain. For them, Puncak is Jabal Ahdor, or a stretch of green mountains with various plants, flowing water accompanied by cool air.
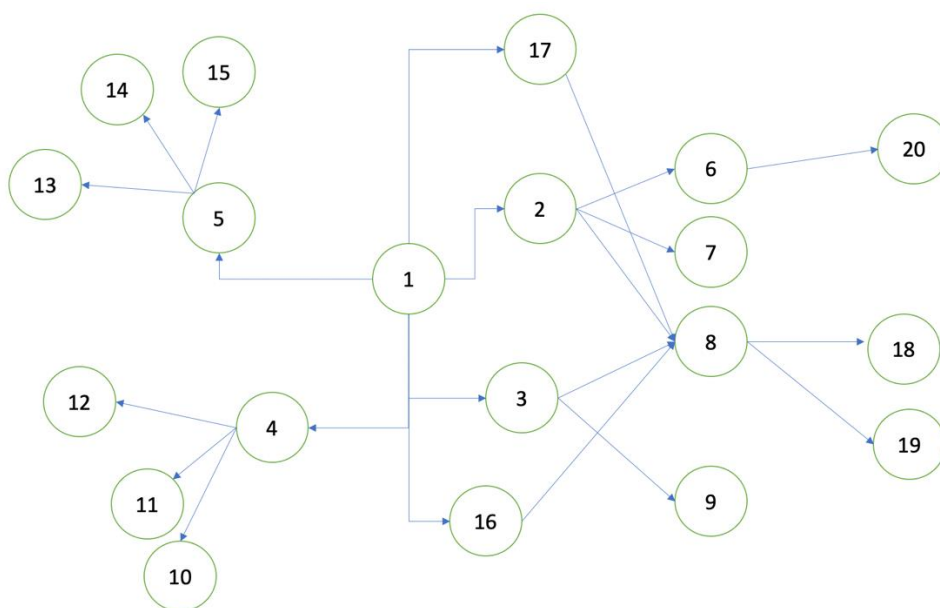
Sociogram 2

Content-based Relationship

Social network analysis on this research focus on identifying several content-based relationship as described from sociogram 2 as above. Nodes 1 represents necessities needed by the middle eastern tourists which accommodate by the local (Indonesian people). Nodes number 2 represented by of biological needs (which provided by) nodes number 8 / biong acted as sexual workers brokerage to middle eastern tourist. Nodes number 3 is villa / accommodation provider. Nodes number 4 described as tour and travel guide including driver assistance and nodes number 5 is the needs of domestic cooking and groceries. Nodes number 16 is the need for conveying their (middle east tourist) rewards / pahala in heaven. They believe when they help to rebuild mosque in puncak area, they will have pahala / rewards in return. This also applies such kind of a corporate social responsibility for themselves / protection and security which will imposed to themselves when they stay in the puncak area. Nodes number 17 is also provided the needs for looking empty land and tourist will build a villa / homestay, so every time they wanna stay in puncak, for 5 years they have their own places, after 5 years the villa will give back to the land owner.

It was all started from the arrival of tourists from Saudi Arabia who shop for groceries at the stall. But what he was looking for was not available, such as ingredients and spices typical of Middle Eastern cuisine such as Basmati rice, baharat, cinnamon, cumin, gohore (gaharu), kapol (cardamom), Masala (salt) and others. All of them are imported goods that needed by the cooker to bought from Jakarta. One of the popular jobs among rural women here is khadamah. Khadamah itself in Arabic means waiter. Although khadamah's job is not just cooking, by the people khadamah is defined as a chef or cook. Because the main condition to become a khadamah is to be good at cooking special Middle Eastern food.

These drivers also act as tour guides for Middle Easterners. They provided middle Eastern tourists who need car rental services as well as drivers and its car. For tourists who have frequently visited Puncak, they usually already have a regular driver (which they recommended to another tourist in middle east / referential system of network. They generally have ordered well in advance before they arrived in Jakarta. The services offered are shuttle, starting from arrival at Soekarno-Hatta airport, to lodging, and

traveling around Indonesia in accordance with the wishes of the tourists. The coverage of the tourism area is not only around Puncak, it can be Bandung or Jakarta.

Some drivers already have their own subscription / clients. In this car rental business, usually before coming to Indonesia these tourists have made contact. Make an appointment to be picked up at the airport and delivered to the villa / accommodation. Sometimes the driver also serves to find a villa and get a fee commission for it as additional fee.

The openness of the community to their arrival is also influenced by the factor of the same religious background (the majority of the local population is Muslim). To get a job they do not hesitate to learn Arabic. For residents, by working in professions suited to the needs of Middle Eastern tourists. Becoming a driver, tour guide, waiter, opening a shop for Middle Eastern specialties, and other supportive professions (include sexual workers) that are connected in order to support the presences of middle eastern tourists.

The development of the Puncak area, especially as the tourism sector, is apparently not only utilized by domestic investors. The crowd of tourists from the Middle East also opens up business opportunities for foreign investors, especially entrepreneurs from the Middle East, to invest here. Based on interviews and observations, it is known that several newly constructed shophouses, villas and apartments are now owned by people from Saudi Arabia, Oman, Qatar, and Yemen. We found in one area in front of Indonesian ministry of religion guesthouse, there are 3 hectare which under construction belongs to Qatar foreigner, which already has 8 villas and apartment complex was built around puncak area. Tourists who own a villa are based on an agreement with Arabic, if there is a location / house large enough to be built into a villa, during the contract period (build contract), the tourist is free to sleep and stay in the villa until for example 5 years, after 5 years the villa will be returned to the owner of the original land / building (with a more luxurious appearance) and they will have assets to earn monthly income, through the villa.

If we look up the price in puncak area specifically at shops, restaurant, driver, villas, apartment etcetra, all offering high price commodities if we compare to daily local tourist in puncak. The price offered for ground floor kiosks is IDR 250 million per year. Prices are high and not affordable for the surrounding community. So that those who rent there are also middle eastern tourists. Gaharu pieces are stored in a special container, and burned to welcome guests. The price sold ranges from IDR. 18,000,000 / kg to Rp. 24,000,000 / kg. Not only shops selling Middle Eastern goods but also fragrances made from agarwood (Middle Eastern people's favorite) as well as various Middle Eastern restaurants in the region, all of which charge extraordinarily high prices (beyond local tourist outreach purchasing power).

Residents who live in the vicinity of the 'warung kaleng' become a support system for them (tourists) in the Middle East. From masseurs, cooks, villa keepers, shopping places, places to find food - Middle Eastern food, coffee, agarwood, even liquor and drugs. Economically, the presence of a warung kaleng that is inhabited by those of the Middle East really helps the local residents. Middle eastern foreign tourists often help mosques and prayer rooms around the village - the street of warung kaleng. Even when this research was conducted, the location of the auxiliary musolla area had already reached the Sukabumi and Cianjur areas. The tourists from the Middle East are looking for acts of mosque to repair the prayer room as a place of prayer. The number varies from tens of millions to hundreds of millions. One of the parties managing the village renovation funds include as nodes number 17 that have identified in the warung kaleng area.

CONCLUSION

These descriptions have identified as a non-military threat in warung kaleng / puncak area that will disrupt Indonesian local uniqueness and characteristic within the society

surrounding puncak area and in the long run could affect the sustainability development due to several content-based relationship which identified throughout this research as khadamah, drivers, and *biong.* To maintain identity and uniqueness of puncak tourism, shall be empower several entities / nodes which was identified in this research and conduct further research on how to empower these nodes to preserve capacities and capabilities that they have in order to reduce the dependence on middle eastern tourism.

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