



Backflow to Rural Social Identity: The Case of Ecotourism Potency to Protect Sangrawayang Villagers Asset in Indonesia

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Abstract

Keywords:

Local identity, ecotourism potency, sustainable livelihoods, sangrawayang village.

This paper describes the social identity and rural ecotourism potency of asset-based Sangrawayang village in Indonesia. It explores how the rural development policy becomes a means of social transformation influences villagers in the context of the emerging local elites and increasing livelihood in their home villages. To gain further understanding in this topic, I employed a qualitative method with case study approach. Data were collected by in-depth interview, observation, and documentation as long as referred to primary data in attending of several informants; there are the numbers of informant twelve interviewees. As a result, while available ecotourism potency, based on natural and cultural assets, protects villagers in enacting village laws and providing welfare programs independently, they limit the means and scope of ecotourism potency to powerful their living resilience. This study suggests that the potential of rural ecotourism should be encouraged through policy changes. Villagers have not recognized their assets and potential caused by social stratification, land ownership, and power inequality, so initiatives to powerful social identity tend to be neglected.

Abstrak

Kata kunci:

Identitas lokal, potensi ekowisata, penghidupan berkelanjutan, desa sangrawayang.

Tulisan ini mendeskripsikan identitas sosial dan potensi ekowisata pedesaan berbasis aset desa Sangrawayang di Indonesia. Ini mengeksplorasi bagaimana kebijakan pembangunan pedesaan menjadi sarana transformasi sosial mempengaruhi penduduk desa dalam konteks munculnya elit lokal dan meningkatkan mata pencaharian di desa asal mereka. Untuk lebih memahami topik ini, saya menggunakan metode kualitatif dengan pendekatan studi kasus. Pengumpulan data dilakukan dengan wawancara mendalam, observasi, dan dokumentasi sepanjang mengacu pada data primer dengan menghadirkan beberapa informan; informan yang diwawancarai berjumlah dua belas orang. Akibatnya, sementara potensi ekowisata yang tersedia, berdasarkan aset alam dan budaya, melindungi penduduk desa dalam memberlakukan undang-undang desa dan menyediakan program kesejahteraan secara mandiri, mereka membatasi sarana dan ruang lingkup potensi ekowisata untuk memperkuat ketahanan hidup



mereka. Studi ini menyarankan bahwa potensi ekowisata pedesaan harus didorong melalui perubahan kebijakan. Penduduk desa belum mengenali aset dan potensinya yang disebabkan oleh stratifikasi sosial, kepemilikan tanah, dan ketimpangan kekuasaan, sehingga inisiatif untuk identitas sosial yang kuat cenderung terabaikan.

INTRODUCTION

To date, there has not been a specific investigation that analyzes ecotourism potentials as strength of rural identity in facing Indonesia modernity. The most scholarly research works on rural development studies tends to elaborate pentagon assets theory as a sustainable livelihood notion, which several types of research focused on issues the tourism-oriented approach (Gai, Poerwati, Maghfirah, & Sir, 2020; Gao, Cheng, Iqbal, & Cheng, 2019; Ludi & Slater, 2008). Studies results tend that the village is an asset and the spearhead to increasing prosperity, but it is still trapped in the old pattern, the emergence of development predators who seem to provide certainty for the sustainability of life for local communities (Akbar, Flacke, Martinez, & van Maarseveen, 2020; Armitage & Tam, 2007; Syafar & Ulumi, 2021). Thus, the characteristics, potency, and available assets (Dinar Wahyuni, 2018; Wibhisana, 2021) have caused doubtful benefits positively for the local people. Mainly there were decreased in the number of unemployment and creating various new types of job.

Various studies have stated that rural development can be successful, with an adaptive touch with modernization context, mixing an asset approach and public policy with a digital platform development ecosystem. Therefore, the debating discourse scholarly in and outside of Indonesia can continually be divided into three trends considering their reflections. First, rural development should benefit local potency to recommend a new policy formulation (Chen, 2009; Dewi, 2020; Maryudi, 2015). These studies have been a tendency for the availability of local potential supported by digital technology, namely shifting agricultural subsidy policies towards digitizing asset development programs to broaden market access. Second, rural development can effectively be achieved when social participation is fulfilled in formulating programs actively (Sutiyo & Nurdin, 2015). Following the case, this research provides the importance of a new formula for the decision-making process, involving people accountably and open-ended. Third, the transfer of knowledge and social innovation has been a vital aspect of sustainable rural livelihood (Bonfiglio et al., 2017; H. N. Utami, Astuti, Ramadhan, Trialih, & Aprilian, 2019), where these studies lead to a new paradigm of rural development. The three studies had the same framework, whereas digital media is the primary element of developing villages in modernization. In contrast, this research has considered that the strengthening of social identity can change amidst the modernism



era when there are to have assets, local leaders firmly, and social participation actively. On the other hand, the empowering village can not be influenced by local people when the development is hegemonized by the domination market-led outsider figure so that it can not be unimpeded to grow its potency independently.

Considering the background, this paper describes an alternative approach to explain social change, particularly related to the dynamics of developing eco-tourism potential available in Sangrawayang Village based on local culture and identity. It is undoubtedly very contextual with the vision of rural development policies in Indonesia, which is rich in local diversity. For a reason, this paper provides an idea that the strength of identity can become a trend for village development during the onslaught of modernity which tends to release local genuinity potential. The most important thing from this study is to change the old paradigm that exploits nature, humans, or their relationships. In a more specific aspect, the theory of pentagon assets popularized by developed countries has forgotten political assets—hexagon assets (Zamroni, Anwar, Yulianto, Rozaki, & Edi, 2015, p. 18). This asset is an important study in the rural development process because the presence of development programs and pilot projects tends to be brought by outsiders. Meanwhile, empowered villages seem to be held hostage by the interests of political elites with disguised development goals, so that social participation and the potential strength of villages tend to be neglected by the state. It is speculated that village development so far has only been driven by predatory programs that override the endogeneity of local communities (Murdoch, 2000).

This article describes several critical studies. After the introduction, the following study discusses village development policies in Indonesia by exploring the framework and its changes. The third part describes the research method used in this paper. The fourth part finding is a study that Sangrawayang Village already has the potential for rural ecotourism and explored in depth. In the last part, by reviewing the discourse presented, the researcher provides alternative policies to encourage social change through the assets and potential of ecotourism. In contrast, this potential does not run optimally due to limited internet access, the management of village funds, and less than optimal strengthening of human resources. To sum up, this article also offers an alternative model for changing village development policies through a backflow of identity that impacts the strength of local potential to become more empowered.

Indonesian's Rural Development Policy: Framework and Changes

The discourse of rural ecotourism has been practiced in community development as a rural sustainable in Indonesia. Departing from nature, it tends to be exploitative towards humans, nature, and the relationship between them—since the 1970s and 1980s—the practice of



development in developing countries has sparked sharp criticism from scientists and practitioners around the globe. This criticism raises an anti-climax with the presence of a Sustainable Livelihoods (SL) framework. In carrying out the SL concept adopted from Chambers & Conway's frameworks, livelihoods must be able to overcome and recover from pressures, shocks and maintain the ability to manage assets independently (Chambers & Conway, 1992; Chambers, 1992). SL as a development instrument requires five important assets (pentagon assets): natural capital, human capital, physical capital, social capital, and financial capital (Blaikie, Cannon, Davis, & Wisner, 1994; De Haan, 2000). Pentagon assets can be run through a participatory development approach (bottom-up) by prioritizing the capabilities of local communities (Sen, 1999). It is a genuine community development model through grassroots-level community participation (Yang, 2016). Thus, the SL framework in Indonesia has become an indicator to recognize the local potential of the community. This policy is in line with the Village Law no. 6 of 2014, which emphasizes bottom-up development: democratization, asset management, financial management, social participation, and community capital development (Kenny, Fanany, & Rahayu, 2013; Kenny, Hasan, & Fanany, 2017; Nugroho & Numata, 2020; A. W. Utami & Cramer, 2020).

On the other hand, community participation, perceived as having an intrinsic and instrumental value, is an essential component in the process of developing rural communities (Mtapuri & Giampiccoli, 2016; Zapata, Hall, Lindo, & Vanderschaeghe, 2011)—despite the presence of disturbances from 'local tyranny' (Djuwityastuti & Astuti, 2018). However, the development framework has faced a new challenge, namely the fading of the local identity of the community due to the development of digital technology, which provides many entertainment menus instantly. This challenge needs to be addressed by strengthening behavior change through participatory freedom. However, can digital technology strengthen local identity? This question raises a response to an analysis of socio-technical innovation and socio-economic aspects of growth—referring to several findings by economists (Atkinson & Castro, 2008; Shapiro, 2005), which state that self-reliance is an aspect of increasing local productivity growth. The critical point of village development is the utilization of pentagon assets by adding a political element inherent in the hexagon assets approach (Scoones, 2009, p. 142).

The Organization for Economic Cooperation and Development (OECD, 2006) describes the typology of rural areas as assets in development based on the level of village potential, namely rural areas within a functional urban area, rural areas adjacent to urban areas (semi-urban), and remote rural areas. The European Network for Rural Development (ENRD, 2018) also attracts village development by utilizing social and digital innovations. Following recent studies and pilot projects, rural development in Europe has strengthened community ties and expanded rural



employment networks. Also, it has accelerated digital technology-based elderly care, online training for capacity building, educational services through the digital transition, organizing communities to improve rural mobility, good services for remote villages, managing power plants, energy practices for sustainable programs, digital ecosystems, and connecting remote villages.

Nonetheless, the issue of sustainable development has also experienced a paradox in the process of social transformation. It is due to the consideration of 'sustainability' idea, which has received serious attention from various groups. Sen provides an alternative meaning of *sustainability* as a change in human behavior to create a fair and prosperous society. He questions a thesis on 'freedom' versus 'compulsion' (Sen, 2013). In fact, rural development in some developing countries is trapped by the interests of a few elites for their political campaigns. This context has implications for the fading of local identity as a source of resilience and sustainability due to digital transformation factors. Freedom, values, and power have created changes in individual behavior that negatively impact social identity, causing inequality (Rifandini, 2018). This condition needs to be criticized and reviewed regarding rural development policies.

The researchers argue that empowered villages can only be run through the availability of local potential and a solid social identity. Meanwhile, "bottom-up" development only brings short-term results considering the main element of village development in Information and Communication Technology (ICT). For this reason, this study seeks to examine the potential of rural ecotourism as capital to strengthen social identity in resisting the onslaught of disguised development. By mapping the potential and recognizing social identity is the initial stage to change development policies (Fu & Akter, 2016; Kong & Loubere, 2021). In turn, adaptive policies to the development of digital technology can only create negotiations, social networks, and changing perceptions regarding village development. Village governments, as beneficiaries of the policy, have the opportunity to carry out various strategies and negotiations, also access to power, both formal and informal (Forkuor, Akuoko, & Yeboah, 2017). From this statement, the researchers contend that empowering villages can develop with policy support, local leadership strength, exploration of hexogen assets, and promotion of ecotourism potential connected to a digital platform. Thus, the main subject of this case study research observation is the potential of rural ecotourism in Sangrawayang Village, which is based on culture and social identity in the midst of the dynamics of rural development so that it does not easy dissolve and lose identity by waves of digital technology that present culture instantly.



METHOD

The Case Study

The engagement team of UIN Sunan Kalijaga Yogyakarta in 2020 is an annual program from the university to social engagement. This activity has obligated a campus to pursue higher education for the *Tri Dharma* program (Qowim, 2019). The student was actively directed to implement this program under supervisor accomodating the project community development maximize as for collaborating between lecture and students, the college involved eight students in field research.

This team has undertaken that the title is “Digital Branding” to know a rural ecotourism potency maximized. Every student is obliged to conduct their program. Before that, the team has done coordination with other stakeholders of local government. First, the team's coordination process is a mapping work area, rural potency, and steps conducted working with residents. Second, the team has been permission to many stakeholders, such as the university, the regency government of Sukabumi, Simpenan district, and the village's bureaucracy. In other ways, permission has been implemented as a program that will start a fieldwork project. The meeting agenda has also involved all stakeholders: village leaders, village secretaries, community leaders, religious leaders, and private sectors. The result of the gathering was raised an issue performed program by teams, such as in the growth of the economy sector through digital branding theme, exploring a cultural site (*Vihara Dwi Kuan In*), interpretation of new destination tourism (*Curug Panutup*), and *Cibeas* spiritual ceremony. All stakeholders agreed that the rural development proposals had been explored in this area because it is suitable for actively performing with social participation (Theodori & Robinson, 2019).

Research Area

Sangrawayang is a village administrative in Simpenan District, Sukabumi Regency, West Java Province, Indonesia. This village is an area that expands from Kertajaya through the Region Law of Sukabumi Regency No. 11 in 2021. The Sangrawayang village has been in two sub-district areas, 2 RW (*Rukun Warga*/Community Association) and 12 RT (*Rukun Tetangga*/Neighborhood Association). This area has had around 1.906 ha broadly, with a population density of around \pm 2.625 inhabitants (BPS, 2019). This area is also concluded to the coastal region into Pelabuhan Ratu beach with residents seafarers employed majorities. Furthermore, the residents are also working as a farmer. Suppose they compare their jobs \pm 80% as a sailor, \pm 15% as a farmer, and \pm 3% as a rough laborer. There are divided into formal and informal sectors of 2% civil servants, businessmen, traders, and others (Fieldnote, 2020).

Referring to the Village Law, Sangrawayang is an area included in the category of developing village (Islahuddin, 2020; Syafar & Ulumi, 2021). Village funds into this category are



around IDR 1.4 billion per year (Ministry of Finance of the Republic of Indonesia, 2020). The funds are used as access to developing the village independently. Based on field data, the Village Secretary (*Sekdes*) has confirmed that village funds are used for infrastructure development needs, community economic activities, BUMDes development, and village governance (W6, *Interview*, June 20, 2020). Village fund management activities are carried out with community participation through the Musrenbang forum (a participatory planning practice). This forum is held annually by involving various stakeholders: village governments, communities, Non-Government Organizations (NGOs), *Karang Taruna* (Youth Organizations in rural), religious leaders, and the private sector (Akbar et al., 2020).

Research Methods

This study uses qualitative research with a case study. According to Yin, a case study describes the various phenomena contextually in real life that tend to faint, which raises a research topic to find the answers and solutions (Yin, 2014, p. 156). This research was conducted for three months (May-July 2020) to engage actively and detailed analysis (Bryman, 2008, pp. 54–56). To that end, the research team used data in three ways. Namely, data are collected directly through a process of observation, in-depth interview semi-structured, and documentation.

First, the research team coordinated with research assistants is to stay in Sangrawayang Village. After that, the researcher collected data using the participatory observation method. Observations and interactions with the phenomenological approach are used in this study as the primary source of the data collecting process (Paul Gill, Stewart, Treasure, & Chadwick, 2008; Jamshed, 2014; Maxwell & Reibold, 2015).

Second, data were collected through a semi-structured in-depth interview process with village communities, village officials, village heads, village secretaries, religious leaders, *Karang Taruna* members, and community leaders: the total number of informants was 12 people (see table 1). The collecting data process based on the interview process using a purposive sampling technique considers that all informants have had performance tasks in the village. Informants were selected to consider the most knowledgeable/experienced concerning all the phenomena explored in this study (Sugiyono, 2013, pp. 53–54). In the process, the researcher asked the informants to provide feedback about life and village development programs and guide the researcher to investigate new experiences in the community. Some field notes were also used to supplement participatory observations when this study was conducted.

Third, documentation is a method of data collection to complete the roadmap of rural development policy in the tourism sector. It is documented policy documents, photos of activities, villagers' annual meetings (*Musdes*), community activities, and so forth. With the documentation method, researchers can develop the potential for village development through statistical data



available in two ministries, namely the Ministry of Villages and Tourism. These data help researchers to show disguised social interactions to be empirical according to the case study technique (Moris, 2006, p. 147).

Table 1. List of Interviewees

Sn.	Interviewees	Role	Coding
1.	Local Community (Age 40)	Head of Village-Owned Enterprises	W1
2.	Local Community (Age 30)	Secretary of Village-Owned Enterprises	W2
3.	Community Leader (Age 50)	Head of Cibeas Neighborhood	W3
4.	Community Leader (Age 32)	Secretary of Cibeas Neighborhood	W4
5.	Official Village (Age 52)	Headman	W5
6.	Official Village (Age 32)	Secretary of Village Office	W6
7.	Official Village (Age 40)	Village Treasurer	W7
8.	Official Village (Age 45)	Head of Musdes	W8
9.	Religious Leader (Age 60)	Head of Mosque Management	W9
10.	Religious Leader (Age 56)	Secretary of Mosque Management	W10
11.	Youth Organization (Age 25)	Head of Youth Organization	W11
12.	Youth Organization (Age 23)	Secretary of Youth Organization	W12

Source: Fieldwork, 2020.

Note: all of the informants can not share their official names caused by reasoning ethic, so they mentioned only the participation role of the community in the Sangrawayang. To that end, some of them are not willing to be named.

After the field data was compiled, recorded, and transcribed, the researcher analyzed the document according to the relevant issues. This follows the case study rules of data analysis. Miles, Huberman, & Saldana mention that qualitative data analysis can be divided into three types: data reduction, data display, and conclusion (Miles, Huberman, & Saldana, 2014, pp. 105–107). Data reduction is the process of collecting detailed data in accordance with the research objectives: making a development policy scheme based on existing regulations, recording and compiling the development potential of Sangrawayang Village, and recording the implementation of the Village Law in village development. Data display is the process of presenting data by making tables, graphs, photographs, and pie charts. The conclusion is the process of drawing conclusions and verifying research data. The researcher uses a source triangulation technique to ensure that the data is valid and reliable (Gill, Stewart, Treasure, &



Chadwick, 2008). This technique ensures the credibility of the data about the development transformation process in Sangrawayang Village through the take and gives from the community.

RESULTS

This study presents two critical findings: the cultural and natural assets of the village and limited access for the strengthening of social identity.

Cultural and Natural Assets

Based on data from the Ministry of Tourism and Creative Economy (Kemenparekraf), in 2020, Indonesia is an area that has the potential to develop new tourism. The tourism sector is a potential that is entirely rational in the midst of Indonesia's increasingly narrow agrarian area as the spearhead of national development (Wilonoyudho et al, 2017). However, this potential has not run optimally because government regulations are still convoluted between ministry sectors. Field data show that the ego-sectoral district government also exists among several related agencies. This ego-sectoral relationship occurs between the Tourism Office, Youth and Sports Office, and the Regional Planning Agency (Bappeda) (W5, Interview, June 23, 2020). This contrasts to data referring to the Travel and Tourism Competitiveness Index (TTCI) from the World Economic Forum (WEF), which shows that Indonesia is ranked 40th out of 140 countries with a TTCI value of 4.3 in 2019. In addition, Indonesia is still at the top fourth position from competitors from ASEAN countries. This TTCI data places Indonesia far below Singapore, Malaysia, and Thailand (see table 2).

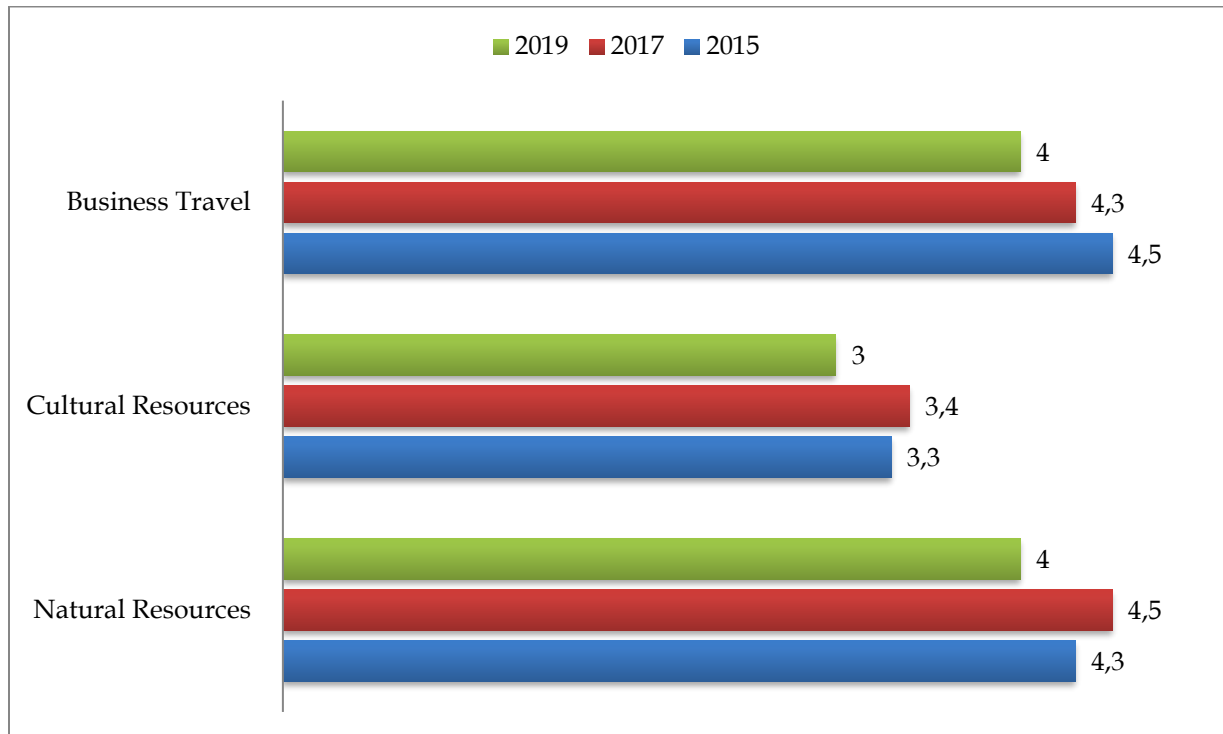
Table 2. Travel and Tourism Competitiveness Index, 2015-2019

Rank of ASEAN	State	Rank of around the Globe (from 140 countries)			TTCI Score		
		2015	2017	2019	2015	2017	2019
1	Singapore	11 (from 140)	13 (from 140)	17 (from 140)	4.9	4.9	4.9
2	Malaysia	25	26	29	4.4	4.5	4.5
3	Thailand	35	34	31	4.3	4.4	4.5
4	Indonesia	50	42	40	4.0	4.2	4.3
5	Vietnam	75	67	72	3.6	3.8	3.9

Source: Kemenparekraf, 2020, p. 40.

Table 2 shows that Indonesia has experienced an increase in its ranking based on TTCI data. However, the increase in these ratings still has a few problems in encouraging local potential. Three components fell from the TTCI assessment, namely Natural Resources, Cultural Resources, and Business Travel. In fact, these three components are a priority for rural development in Indonesia. After confirmation, the researcher stated that the problem arose from different aspects of regional regulations. See figure 1 of the trend subindex TTCI Indonesia in the last five years.

Figure 1. Trend Subindex TTCI of Indonesia, 2015-2019

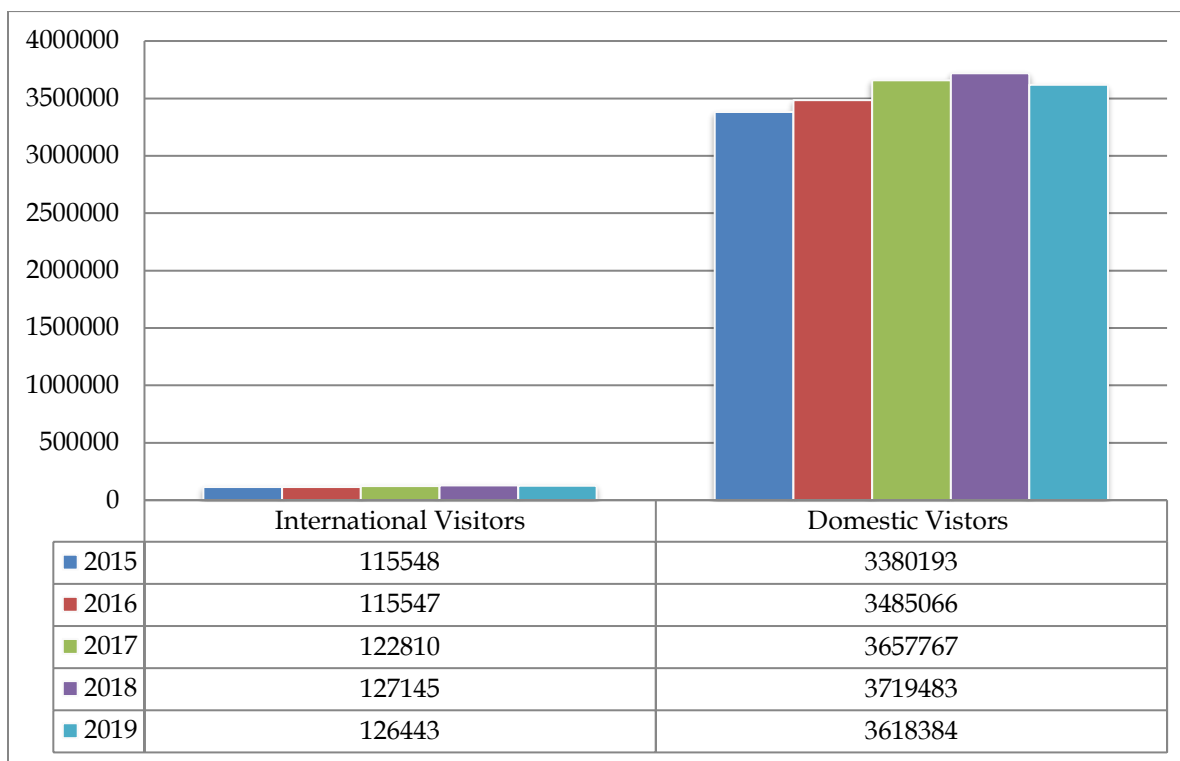


Source: WEF, 2019.

The subindex in figure 1 shows that the potential for developing new tourist areas has been provided in the research. This potential is also comparable with the data visitor to researchers present. An increasing number of visitors to the area of Sukabumi relatively fluctuated up and down, both foreign and local tourists. These fluctuations are caused by the management of tourist areas provided unexplored well. See figure 2 below for the number of tourists from the last five years.

Figure 2 above shows that visitors have a large number which should be capital to improve the welfare of residents. Based on these data, this study produces a positive reference for developing the strength of social identity through rural eco-tourism potential. If the community can develop the strength of its assets independently, it will directly determine sustainable community development. Of course, livelihoods are the most important aspect of creating an independent life without relying on outsiders, and making the assets and potentials available in the village Sangrawayang can bring socially sustainable community development.

Figure 2. The Traffic of Tourists (Domestic and International) Visiting Tourism Destinanton in Sukabumi Regency, Indonesia (2015-2019)



Source: BPS, 2020.

The context has confirmed that Sangrawayang Village has the cultural and natural assets for sustainable development. In the cultural aspect, community activities have celebrated the birthday of Cibeas village, which is always held every March for three days and three nights every year. After that, from May to August, they also celebrate *Maulidan* (anniversary of Prophet Muhammad) and the commemoration of independence day through the night of *Tirakatan*. There is also a Cultural Art Studio (*Sanggar Seni dan Taman Baca Baringin Putih*), Boat Mosque, Sculpture handover of Gajah Mada to Soekarno, and Vihara Dewi Kwan Im. First, the Goddess Kwan Im temple in Kampung Cibun, Sangrawayang Village, District Simpenan, Sukabumi is a place of worship Buddhist Thailand. This monastery was established on August 8, 2000. Sukarman said that:

“The history of the establishment of the Dewi Kwan Im Vihara originated from the results of Mama Ai Rin’s meditation. In her meditations, she realized that it was necessary to build a monastery on the south coast. Armed with the supernatural sermon (*Wangsit*) she got, she searched for a place along the south coast—from the south coast of Java to the place of a monastery that stands firmly to this day. Nevertheless, it was not enough to get there. To establish a location, she had to build a monastery to return to meditation at the hermitage of *Nyi Roro Kidul* or the Queen Mother, which was in room 308, Inna Samudra Beach Hotel, located in Cisolok,



Palabuhanratu, Sukabumi. Even in order to establish a monastery, Mama Ai Rin had to take a boat because vehicle access to the location was complicated. After arriving at the location, she saw a match between the place she stepped on and the idea she received by looking at a rock seen from a distance or the position of the Queen Mother's pavilion and the four-faced Buddha like the Sleeping Buddha. This is the basic reference for building a monastery." (W8, Interview, June 12, 2020).

Second, the Cultural Art Studio (*Sanggar Seni dan Taman Baca Baringin Putih*). This studio is a form of tradition to honor their ancestors who have died. To that end, where the studio has become a cultural heritage that has existed until now. As a cultural aspect, this studio has a symbolic significance that has been interpreted as implied by the community. Here is an expression of the manager of the studio:

"This studio was founded in 2016 with the meaning that *Beringin* (bayan) is defined as a tall tree, leaves mean nurturing and loving each other" (W11, Interview, May 12, 2020).

The studio is also a non-formal educational institution to educate children who have dropped out of school. The learning process activities are attended by approximately 30 people who become permanent students—the number will change every year. This studio is only intended for the people of Kampung Cibeas, included in the territory of the Sangrawayang Village.

In general, celebrations on important village days, as studio managers, are always the organizing committee to present art festivals. The festival features traditional games such as *Gatrik*, *Perepet Jengkol*, and *Enggrang*. This traditional game is an awareness of local residents because of modernization, which shifts children's attraction from traditional to online games. For this reason, this Cultural Studio is included in the TBM category (*Taman Belajar Masyarakat/Community Learning Park*), which is a potential development of cultural heritage in the village. For the record, the existence of the studio in 2016, the community has popularity because it has been documented by the National Television program (Trans 7) with the program name "Si Bolang" (Wahyuni, 2014). The activities that the engagement team has carried out from UIN Sunan Kalijaga during live-in at the location are to take advantage of the Cultural Studio's potential to encourage public awareness that they can improve social and economic welfare through the cultural heritage. This activity has been collaborated with several stakeholders to carry out Early Childhood Education (*Pendidikan Anak Usia Dini/PAUD*) learning, socialization of the Covid-19 health protocol, organizing an art festival to commemorate the celebration of independence day (17 August 2020), increasing collaboration and participation of mothers in the



Family Welfare Program (*Program Kesejahteraan Keluarga/PPK*), and perform village rituals named “Milangka Lembur”.

Third, the boat mosque is a place of worship and as a symbol of people’s spirituality. They realize that a balanced mix of living between the life of the world and the Hereafter is the reason for maintaining traditional spirituality. The central figure of society, Abah Robani, is a role model in all decisions in rural development. The informant states that:

“Abah is not only a symbol of character but also a figure who is a role model for all people. Whatever advice from Abah Robani, the community must accept and implement it. For example, the erection of a statue that symbolizes the meeting of Patih Gajah Mada with Soekarno, a map of the Boat Mosque jutting off the South coast, all of these are symbolic meanings of understanding the sacredness of the belief process in Prophets stories in the Qur’an.” (W9, Interview, July 13, 2020).

Fourth, *Curug Panutup* (waterfall) is a natural resource potency in Sangrawayang Village. This waterfall has stunning natural views and is exotic. In addition to the charming view also has a spot for developing new destinations as a new landmark. Spot available is suitable for *instagramable*, Youtuber, and other online media to show the other side of the tourist area in the digital era. This destination is on the route to the Ciletuh Geopark, Palabuhanratu, which is 10 km to the south of Bagbagan Bridge, or 5 km from the Sangrawayang Village office. To reach this area, tourists can use motorbikes or cars which are available in the parking area. Tourists will also find comfort when they visit the site. This area is a marvelous atmosphere of a shady tree, water flow, wind, and the activities of people who work in the ricefields have been serving comfort. In addition, motor vehicles are taken by tourists can be parked in special areas provided by local residents.

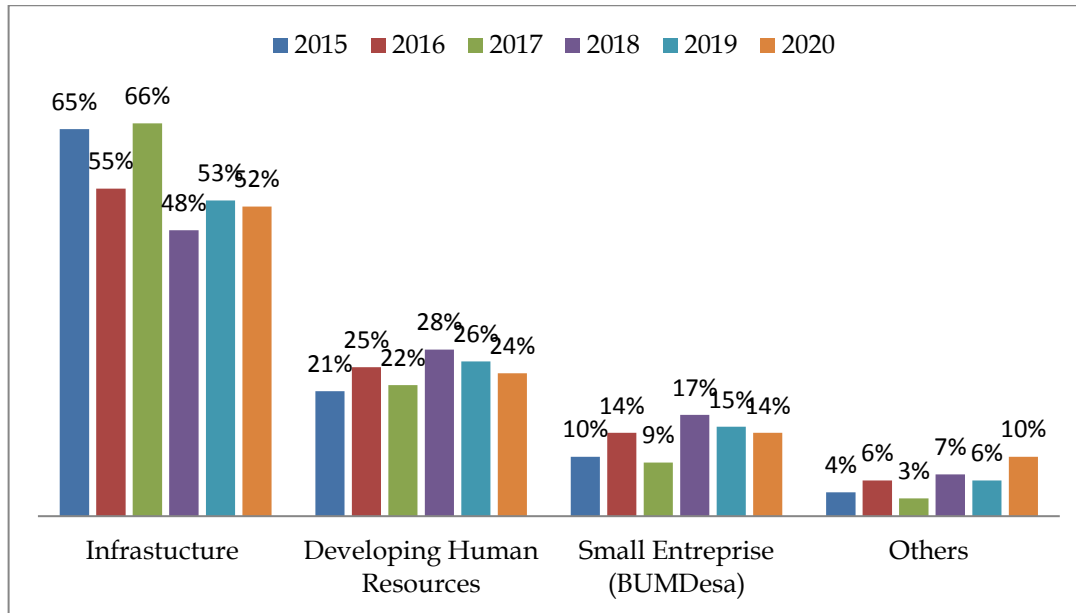
Portraits and the Dynamics of Social Identity

The data shows that social identity cannot be maximized as well as the strength of rural development, so the power of their capabilities becomes confined. Therefore, this potential cannot develop optimally if local policies do not support access to successful village development. As field data shows that village funds do not fully support economic development activities, and social participation is not adequately accommodated.

First, the village funds used are not sufficient to develop the various potentials available. The Sangrawayang government focuses on developing an infrastructure spending budget of around 60% from available village funds. Meanwhile, the rest of the budget of the other is used for administration and Village Owned Enterprises (BUMDesa). Village officials undoubtedly recognize that the central government is focused on developing infrastructure and human

resource development. See figure 4 Sangrawayang village fund allocation based on the use of the percentage average per year to get a budget of IDR 1.5 Billion to IDR 1.7 Billion.

Figure 4. Fund Village Allocation (2015-2020)

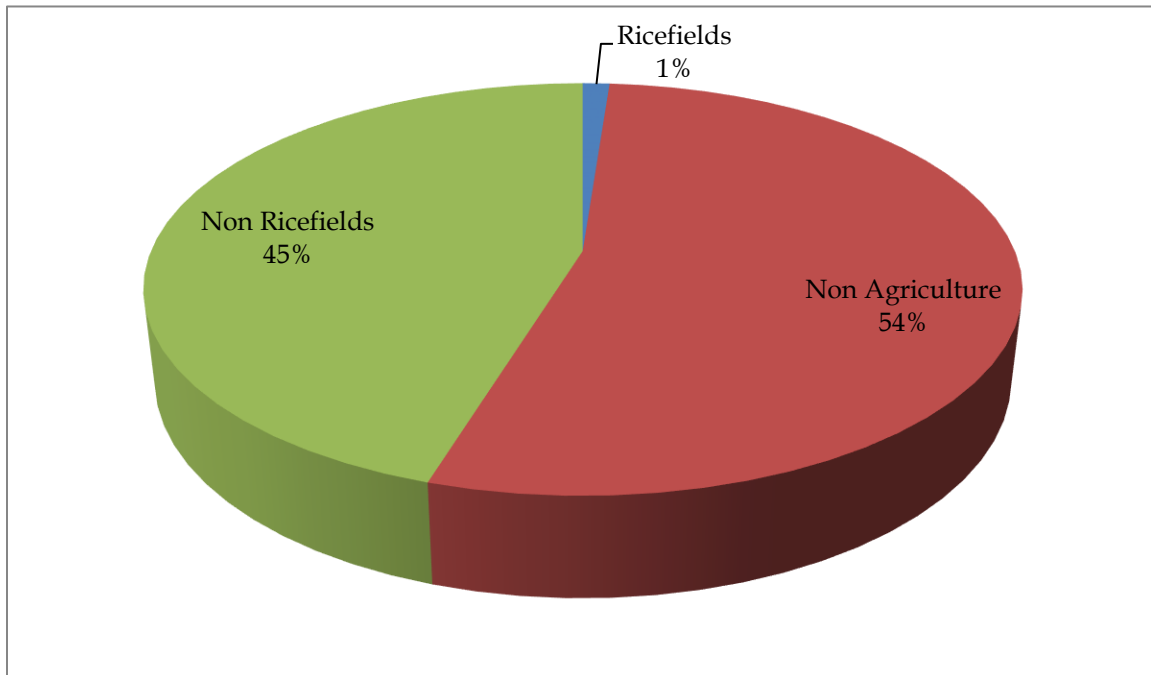


Source: Fieldwork, 2020.

Second, social participation in Sangrawayang Village is not appropriately accommodated. Organizations in this village are quite potent. The field data show that the community organization comprises village cooperative organizations, youth, group Mothers Family Welfare Program, a group of farmers, fishermen, groups of cultural centers, and religious groups. This social organization should be a village forced to accommodate asset development. However, the sectoral ego and local leadership that has experienced a transition of positions caused the optimization of human resources not to run optimally. It is due to the state of the organization and unhealthy village officials make public that the development agenda is not going well. Therefore, the available assets cannot be utilized optimally.

Natural and cultural assets are in a floating and bear position. When these abundant resources are not supported by optimal management, it can affect ambivalence to achieve sustainable development in the village. A lack of public awareness causes it to have a passion for developing assets, while also influenced by the political stability and symptoms of pandemic still hit people's lives. They are in a position of confusion. Intrinsically emerging awareness of society is plagued by land ownership rights. The village authorities can not freely manage assets, and outsiders still own the potential for land for ecotourism development (See **flowchart 1**).

Flowchart 1. Total Land Ownership



Source: BPS (Kecamatan Simpenan dalam Angka 2018).

Flowchart 1 illustrates the control of land as productive arable land. There are only 22 hectares of rice fields that local residents can use. It is also common in non-agricultural land use around 884 ha and 1000 ha farm. The condition of arable land managed by local residents led to the poor people developing their potential. The circumstance exacerbates this condition that outsiders control the public land. It is evident that much land is used to build hotels and other economically productive activities not involving the local community. Not only narrow land but limited ownership of financial assets also makes economic life subsistence. Moreover, the majority of people work as fishermen who do not have a financial investment. The money generated from fishing is more widely used for survival rather than investment.

Outside parties control land tenure led to the involution in the economic sector bias to the sustainability of rural life. This study suggests that available assets can not develop properly because it is still controlled by a third party (investor). This becomes an important obstacle to developing country assets and potentials. As a development roadmap state policy to encourage the village's shift towards rural ecotourism, Sangrawayang people caught possession of the land. Actually, the urge to shift natural assets to cultural resources has begun, but the transition to rural involution still traps them. Until now, the countryside has been the face of modernization that produces digital projects caused people to uprooted their cultural roots. Many children began to turn to the use of the digital platform. This transformation will have an impact on society



deprived of their ancestral cultural roots. Social identity as a force for the transfer of functions to the cultural potency land investment is threatened by the presence of the digital platform.

DISCUSSION

During bonding, rural communities continue to experience changes—in the asset-based development and potential, decentralization, and democratization—it could have implications for rural development that can improve the well-being (Dai, 2013, 2016). In addition, the availability of capital in the village community can also be the potential to build and strengthen rural livelihoods in a sustainable manner. It can be influenced by two factors, namely human and material capital (Emery & Flora, 2006; Gasteyer & Araj, 2009). All these things are available in Sangrawayang Village. However, the lives of rural communities still face challenges, reinterpretation, and disorders (Azmi, Nuryartono, & Binenbaum, 2020; Gai et al., 2020; Report, 2019; Simanihuruk & Sihombing, 2019; Syafar & Ulumi, 2021). Interestingly, Sangrawayang Village can already strengthen its rural identity through the potential for ecotourism by creating new tourist destinations.

Rural development can be run when it has forms available potential. This was confirmed by Kenny et al. study, which notes that Indonesia can establish a rural community through capital power, which intensified after the reform era (Kenny et al., 2013, 2017). This condition is evidenced by the society being more open, participatory, and the development process of the undercurrent (bottom-up) may be run—political power, local leadership, Civil Society Organizations (CSOs), human capital strengthen and more (Rifandini, 2018; A. W. Utami & Cramer, 2020; Xu, Zhang, & Tian, 2017). However, this potential can not achieve sustainable livelihood if the government is paying less attention to the tourism sector policy changes that strengthen rural social identity pedesaan (Azmi et al., 2020; Xue, Mao, Weeks, & Xiao, 2020). Meanwhile, the government has focused on developing rural-based ecotourism infrastructure and human resources development, as evidenced by the limitations of the village budget allocation and weak social participation.

Recently, the attraction of visitors to tourist destinations has changed consumer behavior. These changes in behavior lead to virtual reality through online media (Cohen, Prayag, & Moital, 2014; Fotis, 2015; Voramontri & Klieb, 2019). This context is actually correlated with the availability of potential in Sangrawayang as the foundation for strengthening the village builder (Della Libera et al., 2019). However, the opportunity to maximize the function of the digital platform is still an unresolved issue. For this reason, changes in village development policies must be the main agenda. The Indonesian government has time to advocate for policy changes from agricultural subsidies and manufacturing programs into an investment strategy. This model



encourages competitiveness in rural areas by promoting a range of local potential (OECD, 2006). Therefore, the potential of rural ecotourism should be encouraged through policy changes at the level of central and local government (Eko, Krisdyatmiko, & Rozaki, 2006).

Communities in Sangrawayang Village have not been able to recognize its assets and potential. This happens because of social stratification, land ownership, and inequality of power. When a community has recognized the assets and potential, the initiative to strengthen social identity tends to be ignored. So that people can discuss and resolve conflicts of interest, it is essential to establish a legal system that guarantees fair treatment, a political structure that encourages democratic dialogue and increase social participation. A responsive and cohesive community aware of its assets can be a social force to promote individual welfare, society, and social change. However, as has been pointed out in this article, members of the grassroots community must be able to develop a social identity as the final estuary of sustainable development (Badaruddin, Kariono, Ermansyah, & Sudarwati, 2020). If the existing potential and assets are not managed, the strength of the village as a source of livelihood is only an illusion. There is no doubt that this paper has offered an alternative policy change to explore the potential of ecotourism for theoretical progress. However, this paper has limitations that need to be refined by further research, namely identifying changing ecotourism possibilities in each rural area. In addition, to broaden our horizons, it is better to compare the findings of this study with other areas that have differences or similarities by looking at the condition of hexagon assets.

CONCLUSION

There is no doubt that this paper has offered an alternative policy change to explore the potential of ecotourism for theoretical progress. However, this paper has limitations that need to be refined by further research, namely identifying changing ecotourism possibilities in each rural area. In addition, to broaden our horizons, it is better to compare the findings of this study with other areas that have differences or similarities by looking at the condition of hexagon assets.

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