

SOCIO-ECONOMIC CHANGES IN THE COMMUNITY AMIDST THE DEVELOPMENT OF TOURISM IN SELOPANGGUNG VILLAGE, SEMEN DISTRICT, KEDIRI REGENCY

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ABSTRACT

Social change in society is a phenomenon where society will always move dynamically and is not in a static state. Changes will always be seen, with visible differences in society from time to time. Change is increasingly important if it is linked to economic development in a society, causing changes also in fields outside the economy, namely social and cultural, namely economic development through the tourism industry. Selopanggung Village is one of the villages with a lot of natural potential and is now being developed into several tourist attractions. The existence of tourism has had a lot of influence on local communities, causing changes in the socio-economic and cultural fields. The focus of this research is the process of change in society amidst tourism development and the forms of change that occur related to tourism development. This research approach uses qualitative research with a case study type of research. The research was carried out in Selopanggung Village, Semen District, Kediri Regency. The data obtained by researchers is a primary data source conducted through direct interviews with village governments, tourism managers, and local communities. Meanwhile, data collection methods include interviews, observation, and documentation. Data analysis uses the Miles and Huberman method, reducing data, displaying data, and drawing conclusions. The data validity technique uses the triangulation method to prove its truth. The results of this research concluded that the development of tourism in Selopanggung Village not only brought changes in the economic sector but also in the socio-cultural sector. The process of change goes through several processes to bring changes to the livelihood system. Where previously the main source of income was farming, now there are increasingly various types of livelihoods. Then changes in culture can be seen in changes in rituals, which are starting to shift; other social changes in the younger generation starting to follow clothing trends; decreasing interest in agricultural work; and also starting to become familiar with the culture of hanging out in cafes. This is due to the influence of contact with other cultures brought by tourists and investors from urban areas. The use of technology in society is also increasingly being used in daily activities. What influences this is that society wants to move forward and not be left behind by the progress of the times.

Keywords: Social Change, Community Economy, Tourism, Selopanggung

INTRODUCTION

Indonesia, which is blessed with natural beauty, cultural diversity, and historical heritage, can be used as a tourist attraction in tourism development as well as a form of economic policy. Because tourism can bring benefits and advantages, the tourism sector not only reaches certain groups but also the community around the tourist attraction, which receives income from other economic activities. The development of the tourism sector is considered to be one of the leading sectors in efforts to improve the rural economy. The benchmark for tourism development in Indonesia is the number of visits by foreign tourists who are foreign exchange contributors to the country, which has an impact on economic improvement.

Table 1 Development of Indonesian tourism in 2015-2019

No.	Year	Tourism development (number of foreign tourist visits)	Economic growth
1.	2015	10.23 million people	4,79 %
2.	2016	11,52 million people	5,02 %
3.	2017	14,04 million people	5,07 %
4.	2018	15,81 million people	5,17 %
5.	2019	16, 11 million people	5,02 %

Source: BPS (2015,2016,2017,2018,2019)

Based on BPS (Central Statistics Agency) data, the increasing number of foreign tourist visits can be seen in the table above. This success is the result of strategy and commitment to developing the tourism sector. And this has an effect on Indonesia's economic growth, which also increased, namely in 2015–2018. However, success in the tourism sector was not

followed by Indonesia's economic growth, which decreased in 2019. Even though Indonesia's economic growth has improved in several years, tourism development has increased at a higher rate (BPS, 2020).

Tabel 2. Kediri Regency tourism development 2016-2019

No.	Year	Tourism development (number of local and foreign tourist visits)	Economic growth
1.	2016	1,78 million people	5,02 %
2.	2017	2.02 million people	4,90 %
3.	2018	2,02 million people	5,08 %
4.	2019	3,08 million people	5,07 %

Source: BPS Kediri Regency (Kediri Regency in Figures 2017-2020)

This is thought to have an impact on the tourism sector and regional economy, such as in Kediri district. Based on the number of local and foreign tourist visits, it has increased from year to year. However, similar to Indonesia's economic growth, Kediri Regency's economic growth experienced increases and decreases (BPS, 2020). Therefore, the tourism sector can be used to help regional economic growth.

In accordance with the concept of national tourism development as stated in Law No. 10 of 2009, "Tourism functions to meet the physical, spiritual, and intellectual needs of every tourist with recreation and travel, as well as increase state income to realize people's welfare. (Kemenparekraf, 2020). In general, economic development is something that has an element of change. I am talking about economic development in one of the villages in Kediri district, namely Selopanggung Village, which is a village that is currently developing the tourism sector.

There are five tourist attractions offered by Selopanggung Village, including culinary tourism. Culinary tourism in Selopanggung Village is in a pine forest area with the name Kedai Kopi 66. This culinary tourism not only sells coffee but also other snacks, and the pine forest atmosphere is an attraction. Another culinary tourism destination is the Tangga Langit Cafe, located in the residents' terraced rice fields. The tourist attraction is the view of the terraced rice fields, as well as the view of the Kediri sky. Just like other culinary tours, the Tangga Cafe sells drinks and heavy and light food.

Then historical tourism: historical tourism in Selopanggung Village is at the Watu Jagul Site, which, according to the community, is the origin of the name Selopanggung Village. The Watu Jagul site is a very large rock in the middle of terraced rice fields. This is what makes this tourist attraction often used for selfies by tourists. Tan Malaka's grave is included in the spiritual tourism category, where most visitors have the motivation to make a pilgrimage to his grave by carrying out the grave pilgrimage ritual. There is also natural tourism. Natural tourism in Selopanggung Village is found in the fairy-peri valley tourist attraction, a river with typical river rocks in mountainous areas plus a small waterfall. This tour offers a rural atmosphere and unspoiled nature as an attraction. With so much tourism potential, tourists are interested in traveling to Selopanggung Village.

Selopanggung village is also inseparable from royal history when three refugees from the Mataram kingdom arrived in 1700 AD named Ki Karto Joyo and Ki Selo (from Ponorogo) and Yut Kanthi (from Bojonegoro, who was the daughter of the Duke of Bojonegoro). The three people who "cleared Alas" cleared the forest of Selopanggung Village to live in. During the independence struggle, it became a refugee camp for the command headquarters of the Republic of Indonesia's freedom fighters, a stopover for Commander-in-Chief General Sudirman, and the place where the freedom fighter Tan Malaka died in 1949. Nowadays, Selopanggung Village is better known for its natural beauty, which can be seen in its tourism development.

Over time, Selopanggung Village has become known as one of the tourist destinations in Kediri Regency. In the end, tourism development is thought to have an influence on the socio-economic dynamics of society, namely changes in social aspects such as social values, behavioral patterns, and social interactions. The community itself is changing from traditional life to becoming more modern due to the development of tourism and contact with tourists. Then, from an economic perspective, before tourism began, the people of

Selopanggung Village, most of whose residents worked as farmers, are now starting to have various sources of livelihood, and income has also increased. This is because the nature of society always wants to change.

Based on previous research conducted by Khairatunnisa (2017), namely about social changes after the development of Padang Beach tourism, Namely, there is a change in terms of the structure of livelihoods. Dasim Budimansyah, Hilman Nugraha, and Mirna Nur Alia A (2015), namely the social changes that occurred among community members in Cibodas Village, Lembang District, showed that the development of tourism was well received by community members in Cibodas Village, causing a change in living habits from traditional to semi-modern. Based on these facts, there is an interesting main problem to study, namely "Socioeconomic Changes in Community Amid Tourism Development in Selopanggung Village, Semen District, Kediri Regency."

LITERATURE REVIEW

Socio-economic dynamics, with the declaration of dynamics as the core of society's soul. Modern sociologists pay much attention to the realm of social and cultural change. The problem of social change becomes increasingly important when it is linked to economic development. As a result of economic development in society, changes in fields outside the economy also change. This is because every change in a social institution will influence changes in other social institutions; in other words, social institutions are reciprocal (Soekanto and Sulistyowati, 260). The social dynamics of society are a sociological study, including (Elly and Kolip, 2011): 1) Social Control System (social control) is a form of supervision in an effort to maintain, educate, and even force people to comply with applicable values and norms. The means of control are values and norms, which are supported by institutions; 2) Social deviation (role expectation) is a deviant behavior carried out by several individuals that gives rise to blame and even punishment for not complying with applicable values; 3) Social mobility is the social movement of individuals or groups within a society. The movement in question is related to social class, leading from the lower social class to moving up or vice versa; 4) Social change is a shift in the social system in which there are social values, behavioral patterns, social interactions, authority, power, and so on. Social change also often means a shift from traditional life towards modernization. However, there is also a reversal of modern life patterns to traditional life patterns or destruction. There are social changes that occur because they are desired, intentional, or planned (planned change), and there are also changes that are undesirable, unintentional, or unplanned (unplanned change).

The community dynamics in this research focus on socio-economic changes in the Selopanggung community due to the development of tourism. The development of tourism in Selopanggung Village brings changes in the economic aspect because tourism is considered to be able to improve the economy and create jobs. However, changes in other aspects besides the economic are also inevitable, namely changes in the social aspect.

Social change occurs in societies where society does not live statically but dynamically; that is, it is always changing and developing to better conditions, or vice versa. According to Soekanto, changes that occur in social institutions will affect the social system. Which contains values, attitudes, and behavioral patterns among community groups. Social change itself is divided into three categories, namely: slow social change (evolution) and fast change (revolution). Slow change is often interpreted as evolution because changes occur in the growth of society, and society tries to adapt to new conditions or natural changes. Rapid change (revolution) is a fundamental need for societal institutions. It generally results in disintegration or conflict covering economic, political, and social life. Second, there are small social changes and large social changes. Changes that have a small impact and occur in groups or social structures do not have a direct impact on society or social institutions. For example, clothing trend styles. Meanwhile, changes have a big impact. An example is the development of industrialization in an agricultural society, and social institutions will also be affected. Third, there are desired and undesirable social changes. Desired changes are first planned by parties called agents of change, namely a person or group of people who have the trust of society to lead society and social institutions to change the social system, and these changes are under their supervision. Meanwhile, undesired changes are not planned in advance by the community and are beyond the reach of society (Djazifah, 2020).

Tourism according to the big dictionary of the Indonesian language is an activity related to travel or recreation. While the general understanding of tourism is a journey carried out by a person or group of people temporarily from one place to another by leaving the original place and has been planned in advance. Not aimed at making a living in the place visited but solely

to enjoy and fulfill desires. According to Islam, tourism is to contemplate the beauty of Allah SWT's creation and as a motivator for the human soul to strengthen faith.

Tourism is one of the new industries to increase economic growth in terms of opportunities to create jobs, increase income, and change lifestyles in terms of activating other production sectors (Bagus and Mahadewi, 2012). In social science studies, the understanding of social change is often connected with several other words that refer to the same social process. Industrialization, modernization, or development. Social changes in society are the result of development efforts that are realized in tourism industrialization activities towards a modern society (Bahrien, 1997). Elements of tourism include humans, perpetrators of tourism activities. Places where tourism activities themselves are carried out. Time spent while visiting a tourist destination.

Tourism can provide employment opportunities and build other economic activities around tourist attractions. The development of tourism is considered capable of creating new jobs and reducing unemployment. On the other hand, the addition of new jobs in the tourism sector could result in an increase in the number of changes in livelihoods. Income from the tourism sector can be used to improve the welfare of tourism actors. New roads and regional public facilities and the increasing number of tourist visits can help facilitate community activities and benefit local non-tourism businesses. Taxes from tourism activities can also contribute to regional improvement and development (Pradana, 2019). In Law No. 10 of 2009, Chapter II, Article 3, it states that the function of tourism is: "Tourism functions to fulfill the physical, spiritual, and intellectual needs of every tourist with recreation and travel, as well as increase state income to realize people's welfare" (Kemenparekraf, 2020).

METHODS

The nature of this research uses descriptive and qualitative research methods. Qualitative research has results in the form of data from spoken or written words and the behavior of the people being studied that can be observed. The researcher served as the key instrument in data collection, and data collection in this research was carried out using purposive sampling and snowball sampling (Sugiyono, 2014). This qualitative research is descriptive and tends to use an inductive approach in its analysis. This means, starting from the findings of specific facts, events that actually occurred are identified, and then general conclusions are drawn (Hadi, 2000: 42). This research uses qualitative research with a case study approach. A case study is to explain, study, and interpret a case in its natural context without interference from external pressure. So a case study is a deep analysis of a specific case in the form of a particular event or phenomenon. Researchers took data in the form of qualitative data, namely using data collection methods through observation, interviews, and documentation.

The location of this research is Selopanggung Village, Semen District, Kediri Regency. The research subjects were carried out on the local community of Selopanggung Village in general, and especially the community around tourist attractions and tourism management community institutions. Because the research is a case study, the researcher was present to collect data and also observe directly in Selopanggung Village and several environments around tourist attractions. Namely, Kedai 66, Watu Jagul Site, Tan Malaka Tomb, Lembah Peri-peri, and Tangga Langit Cafe are interacting with local communities and community institutions such as the village government, LMDH Selorejo (forest village community institution), and Karang Taruna LIGAS (Selopanggung Children's Generation Environment).

This research uses two data sources, namely primary and secondary data sources. Primary data was obtained by researchers through interviews and direct observation with the community and social institutions in Selopanggung Village. Secondary data is data obtained from available sources. Secondary data obtained by researchers came from government data from Selopanggung Village and from LMDH Selopanggung. Data analysis in this research uses the Miles and Huberman data analysis method. Miles and Huberman stated that activities in qualitative data analysis are carried out in an integrative manner and continue continuously until completion, until the data obtained is saturated. Activities in data analysis are data reduction, data presentation, and drawing conclusions. As a measuring tool to show the level of accuracy and validity of the instrument, researchers used the triangulation technique. Qualitative research with triangulation uses different data sources to increase the accuracy of a study. Researchers test each source of information and evidence to support a theme. This guarantees that the study will be accurate because the information comes from various information sources, individuals, or processes (Dodi: 253).

RESULTS

Selopanggung Village Tourist Attraction Coffee Shop 66

The 66 Coffee Shop tourist attraction is included in culinary tourism because the tourist attraction that is used is food, and the environmental atmosphere is also a tourist attraction. Generally, tourists who come here are with the aim of enjoying the natural coolness of the pine forest by enjoying coffee and other foods, but not only that, tourists also take selfies with the pine forest as a backdrop. Kedai Kopi 66 is located in the Plapar pine forest area, which is land owned by Perhutani and then used and managed by LMDH (Forest Village Community Institute) as a tourist attraction.

Watu Jagul Site

Watu Jagul site Tourism is still related to the history of the name Selopanggung Village. The Watu Jagul site is a large rock in the middle of terraced rice fields. Usually, tourists who visit take selfies around the rocks with terraced rice fields as a backdrop. In its management, it is managed by the LIGAS youth organization (Selopanggung Children's Generation Environment) by providing name signs and road access that is easy for two-wheeled vehicles to pass.

Peri-Peri Valley

Peri-peri valley tourism is included in natural tourism because it is done temporarily to enjoy the beauty of nature. With the attraction of small waterfalls and also typical mountain rocks accompanied by clear water. The waterfall is also a selfie attraction for tourists. In its management, it is managed by the LIGAS youth organization by giving the gazebo and gate the name of the entrance to the fairy-peri valley.

Tan Malaka Tomb

Tan Malaka's grave is included in the spiritual tourist attraction, which is a tourist destination for pilgrimage. Tan Malaka himself was a hero who died and was buried in Selopanggung Village. Located in a valley surrounded by terraced rice fields and in the same location as the public cemetery of the Selopanggung Village community, In its management, it is managed by the LIGAS Youth Organization by improving access to the stairs to the tomb.

Sky Stairs Café

The Tangga Langit Cafe is also a culinary tourism attraction. This tourist attraction is located on terraced rice fields owned by residents with a rental system. The tourist attraction is the view of the terraced rice fields, as well as the view of the Kediri sky. Just like other culinary tours, the Tangga Cafe sells drinks and heavy and light food. Different from other tourist attractions in Selopanggung Village, the Tangga Langit Cafe is purely owned by individuals, namely business people. Even though this tourist attraction is owned by an individual, it still has an impact on the surrounding community.

Tourist Attraction Management Organization Institution

LMDH Selorejo (Forest Village Community Institution) as manager of the 66 Pine Forest Coffee Shop tourist attraction

Forest village communities are a group of people who live in areas around the forest whose livelihood needs depend on interaction with the forest and are bound by agreed norms and habits. Meanwhile, LMDH is an institution that regulates and manages with mutually agreed rules as a bridge for community and forest interaction in social, economic, cultural, and political contexts. The vision of the formation of LMDH is to achieve the ideals you want to achieve by making efforts to realize the mission. The mission is what the institution wants to achieve but is general operational in nature and not yet supported by data. The parties involved in forest utilization are the LMDH members and administrators themselves, as well as related parties such as agencies and departments. Apart from that, there are parties who care about developing institutions, such as investors, universities, NGOs, and facilitators chosen by the community themselves.

The objectives of developing Forest Village Community Institutions are to develop capabilities for managing their institutions, develop institutions with a participatory approach, increase critical thinking in developing institutions, and also provide quality understanding in developing community institutions. The benefits of developing LMDH are to increase the institution's ability to process resources individually or collectively and to be able to interact with external parties, namely negotiate (Center for Community Forest Studies, 2008).

Karang Taruna Ligas (Selopanggung Children's Generation Environment) as the manager of the Peri-Peri Valley, Watu Jagul Site, and Tan Malaka Tomb

Karang Taruna comes from the words "Karang," which means place, and "Taruna," which means youth, so Karang Taruna is a place for young people, so Karang Taruna is a forum for developing the young generation. Karang Taruna focuses on improving social welfare and uses the principles of self-help and cooperation. Karang Taruna can be called the government's arm in developing regional potential because Karang Taruna can directly relate to the community.

Sky Stairs Cafe Manager

The management of the Tangga Langit Cafe is privately owned; that is, it was built by business people, and there are no social institutions involved in the process of building or managing it. But in terms of land use, the owner of Tangga Tangga Langit Cafe rents community rice fields, and in the licensing process, it is approved by the RT head and also the surrounding community.

The process of socio-economic change in the Selopanggung Village community amidst tourism development

The process of social change in society is a phenomenon where society will always move dynamically and is not in a static state. There will always be visible changes in society's differences from time to time. Therefore, changes in society are dynamic and are seen as the core of the soul of society. Modern sociologists pay much attention to the realm of social change in society. Social change becomes increasingly important if it is linked to economic development in a society, causing changes in areas outside the economy, namely social and cultural.

Social change is a shift in the social system in which there are social values and norms, behavior patterns, social interactions, and so on. Social change is also often interpreted as a shift from a shift from a traditional lifestyle pattern to a modern one or vice versa. Social change occurs because it is desired or not (Soekanto and Sulistyowati, 260). The socio-economic changes in Selopanggung Village are included in the desired social changes because, through the development of tourism potential, many aspects have changed, not only economic but also socio-cultural. Tourism is one of the new industries to increase economic growth in terms of opportunities to create jobs, increase income, and change lifestyles in terms of activating other production sectors (Bagus and Mahadewi, 2012).

Selopanggung Village is one of the villages located on the slopes of Mount Wilis. Like most mountain slope areas, there is a lot of natural potential, not only for food commodities but also for natural beauty. However, as time goes by, natural beauty can be used as a tourist attraction by community institutions as well as investors and entrepreneurs as tourism managers. With this tourism development, it influences social and economic changes in society.

In social science studies, the understanding of social change is often connected with several other words that refer to the same social process. Industrialization, modernization, or development. Social changes in society are the result of development efforts that are realized in tourism industrialization activities towards a modern society (Bahrien, 1997).

According to Selo Soemardjan, the meaning of change is emphasized in changes in social institutions as the main set that influences the social system of society. Functionalist theory views each part of society as providing a function or role to other parts of society. Changes seen in functionalist theory are often seen as disrupting the balance that exists in society. However, the process of disruption will stop if these changes are able to be synergized into a new way of life. Therefore, according to this theory, changes that have a function for society will be accepted, whereas those that are dysfunctional will be rejected (Djazifah, 2020).

According to Talcoot Parsons' functional structural theory, society is a social system consisting of parts that are interrelated and integrated into institutions. Changes that occur in one part will also bring changes to other parts (Ritzer, 2012: 21). Parsons argued that every society is composed of a set of societal subsystems that differ based on their structure and based on their functional meaning for other societies. When society changes, it generally grows with better abilities. So it can be said that Parsons belongs to the group that views the process of change optimistically (Ritzer and Goodman, 259).

In maintaining the stability of society, there are several functional prerequisites that must be met, namely the adaptation function, namely the adjustment of society to its environment, in

order to ensure its continuity can last for a long time. Then formulate the goal (goal). The ideals that a system wants to achieve should be oriented towards a goal. Next, the integration function of a system must manage the relationships between its components, and the system must also manage the relationships between the three functions (A, G, and I), and the final function is that the system can maintain and update motivation so that the system can survive with pattern maintenance (latitude). (Ambo U., 2010: 117–118). With these components, the system will continue to run, abbreviated as A.G.I.L.

Adaptation is a system that addresses urgent needs that are external. The system must be able to adapt to its environment to suit its needs. Adaptation of society to new environmental conditions, namely, society adapting to tourism development. This can be seen by taking part in it by socializing among the community or holding discussions and contributing to development.

Community adaptation can be seen in the positive response to the Kedai Kopi 66 tourist attraction and support for development because it is considered capable of improving the community's economy. At the Peri-Peri Valley tourist attraction, there is socialization for members of the youth organization, and the members then socialize it again with relatives or other communities. Apart from that, the community also works together. At the Langit Langit tourist attraction, which is a private business and not managed by a community institution, the owner still has an adjustment process to adapt to the existing conditions, with limited deliberation between the cafe owner, landowner, and RT Head. Then the results of this deliberation will be notified to other communities, and the community will accept this. construction of the Sky Ladder Cafe.

Goals are a system that must be defined or formulate shared ideals to achieve the main goal. And you must also have the tools to mobilize your resources to achieve your goals. If there is a mutual desire and agreement to improve the standard of living of the community and open up employment opportunities by all parties, such as tourism management institutions, investors, and the community, then the tool to achieve this goal is tourism. After tourism began, people's income increased through trading around tourist attractions, absorbing the original workforce from Selopanggung Village, and getting additional income from tourist parking.

There is a shift in livelihoods as a result of tourism; people have two jobs as farmers and a side job trading around tourist attractions. Opening up employment opportunities for the indigenous people of Selopanggung Village, especially for the younger generation who mostly work in the city, can be absorbed as employees at tourist attractions and increase income from parking. In other words, there are changes and shifts in people's livelihoods after tourism.

Integration is a system that must regulate the relationships between its parts. Integration must also manage and synergize the components of adaptation, goals, and integration. There is a relationship between components, namely the actors who have a role in tourism development, including managers, investors, and the community, who are integrated with each other. According to Soetrisno Kutoyo, integration is when society mixes into one unit. In other words, integration is a process of adjustment between elements that are different and provide each other with harmonious functions.

The integration process can be seen in people adapting and wanting the same goals as other actors. The form of integration here is providing mutual assistance in tourism development. At Kedai Kopi 66, there are several actors, namely KPRH (Head of Forest Management Resort), LMDH Selorejo, investors, and the community. The actors are interconnected in the tourism development process: KPRH as the land owner and LMDH Selorejo as the institution that manages the Kedai Kopi 66 tourist attraction.

Apart from that, there are investors as fund injectors and as management of Kedai Kopi 66. Apart from that, the community also contributes by working in it. In contrast to Shop 66, which has many actors in managing Peri-Peri Valley tourism, the Watu Jagul Site and Tan Malaka Tomb do not have many actors; only Karang Taruna LIGAS and the local community helped create tourist facilities. At the Tangga Langit Cafe, the process of community integration can be seen in the community's acceptance of immigrants or business people who set up business premises in Selopanggung Village.

Pattern maintenance is a system that must maintain and renew motivation and shared values collectively. Namely, in order for the tourism management system to continue to bring about economic improvement, there needs to be maintenance in maintaining the patterns; there

are differences between tourism objects; there is management that continues, and some are forced to stop due to a cause. Such as the management of the Peri-Peri Valley tourist attraction and other tourist attractions in the same area, namely the Watu Jagul Site and the Tan Malaka Tomb by Karang Taruna LIGAS, with a self-help system so that if you encounter material obstacles, you will encounter difficulties because the management and division of work are not yet systemized, but this latency still remains. The local community continues to trade with personal awareness.

In contrast to the management of Kedai Kopi 66, there is a clear division of work between each actor, making it easier to maintain patterns and motivation, along with optimal management of Kedai Kopi 66, meaning that maintenance is still ongoing. So that people will still be able to work and trade around the Kedai Kopi 66 tourist attraction. As with the Tangga Langit Cafe, the latency process will still continue.

The process of socio-economic change in the community in Selopanggung Village is different because there are various objects studied, so the complexity of each tourist attraction is different. But it can be seen that there is the same pattern starting from changes in the function of one part of society, namely the management institutions, because these institutions are part of the community system, so changes to these institutions will bring changes to other parts, namely society.

This change goes through several stages, such as adaptation through socialization through limited deliberations or word of mouth, as well as contributing to tourism development. The aim of tourism is to create employment opportunities, especially for local communities; in other words, provide other employment options besides farming and livestock and increase income, which can be realized in changes in livelihoods. Then the change process also requires cooperation between actors, such as managers, and the community, which must be integrated in order to provide harmonious functions.

Apart from that, there must be efforts to maintain motivation so that the new changes continue to take place. In tourism in Selopanggung Village, there are those that have reached sustainable maintenance, such as at Kedai Kopi 66 and the Tangga Langit Cafe; there are also those that have reached the integration stage, such as in Peri-Peri Valley, but the community continues to trade. because sometimes there are still visitors who come.

Forms of socio-economic change in the Selopanggung Village community before and after tourism development

It is often not easy to find the dividing line between social change and cultural change in everyday life. This is because it is impossible for a society to not have culture, and it is impossible for culture to not be realized in society. The forms of change in the Selopanggung Village community can be divided into several forms, as follows:

Slow change and fast change

Change is slow, or evolution, and takes a long time. Generally, this slow social change does not result in the disintegration of society. This change through evolution occurs naturally, without being deliberated or planned beforehand. These changes in the people of Selopanggung Village are reflected in shifting changes in the community's culture, which is due to the community's mindset regarding understanding religion getting better so that beliefs in ancestral culture are increasingly shifting.

Religion is generally defined as a set of rules that regulate the relationship between humans and their gods, human relationships, and human relationships with the natural environment. Religion comes from the Sanskrit words "a," which means no, and "gama," which means chaos, so religion means a rule to regulate human life so that it is not chaotic. Meanwhile, according to the views of sociologists, religion is a view of life that must be applied to the lives of individuals and groups. Both influence each other in forming social structures in society (Kahmad, 2002: 14).

Selopanggung Village, which has a sacred place that is a symbol of the village, is one of the tourist attractions at the Watu Jagul Site. For generations, all rituals and slametans have been carried out at Watu Jagul. Then, with the influence of Islamic religion, cultures such as Suronan (Islamic New Year), Rajaban (Isra Mijraj of the Prophet Muhammad SAW), and Nyadran, where slametans were usually held in Watu Jagul, moved to mosques. This is due to the increasing public understanding of Islamic beliefs.

Apart from slametan suronan, rajaban, and nyadran, which are no longer carried out in Watu Jagul, there is also an agricultural culture, namely the methik pari ritual, which is rarely done

by farmers in Selopanggung Village. According to the Islamic community in Selopanggung Village, this culture is starting to be abandoned because, as Muslims, you should ask for things only from Allah SWT. In accordance with the Word of Allah SWT in the Al-Quran, Surah Luqman verse 13:

Meaning: *"And (remember) when Lukman said to his son, when he taught him a lesson, O my son! "Do not associate partners with Allah, indeed" (Qs. Luqman (31): 13).*

Thus, in the Islamic religion, offering prayers other than Allah SWT is an act of associating partners with Allah and is an act of injustice because it places something out of place. In this case, it is because it equates Allah SWT as the source of blessings with anyone other than Allah who cannot do anything.

Rapid change, or revolution, is the main element of social change that takes place quickly. These changes enter the basics of social life. This change occurs because it was planned beforehand or without a plan. Rapid change is due to the flow of modernization through technology and transportation, which has entered the daily lives of rural communities.

Modernization itself is a renewal process covering many fields, for example, communication and transportation technology. In simple terms, it can be interpreted as the process of changing traditional ways of life to modern, more technologically advanced ways of life for the welfare of society. Meanwhile, according to Wilbert E. Moore, modernization is a total transformation of traditional or pre-modern living together in terms of technology and social organization towards an economic pattern (Rosana, 2011). The view towards rural communities is considered to be still lagging behind. This view is not correct because nowadays, changes are very rapid in society.

The people of Selopanggung Village now have many electronic items, such as cellphones, TVs, and so on, and many have even installed wifi. Meanwhile, most people already have private transportation because it can make daily activities easier, such as going to work or transporting harvests. This change in Selopanggung Village is also supported by encouragement from the community itself, which is open to new things so that change can occur through modernization. can run fast.

Small Changes and Big Changes

Small changes are changes that have a small impact and occur in individuals, groups, or social structures that do not have a direct impact on society or social institutions. The changes that occur in the younger generation are not very striking in clothing styles that follow more modern trends and behavior patterns due to the influence of interacting with urban tourists. Like many tourists who visit Kedai Kopi 66 or Kafe Tangga Langit with the aim of taking selfies, they generally wear matching clothes, or OOTD (outfit of the day). This makes the younger generation of stage dancers imitate what the tourists wear.

The process of imitation is that imitation is behavior that is produced by copying another individual's appearance, lifestyle, and behavior. Gabriel Tarde (1903) argued that all people have a strong tendency to imitate the actions of those around them. According to him, it is impossible for two individuals not to show reciprocal improvements in behavior (Sella, 2013). So, there is imitation by the younger generation of stage troubadours as a way of dressing; this is due to interactions with urban tourists.

Big changes that have a big impact, namely the development of industrialization in agrarian society and social institutions, will also be affected. The development of tourism industrialization in agricultural communities has both positive and negative impacts. The positive impact is that there are many open job opportunities, while the negative impact is that many young people are less interested in agriculture.

According to the Head of the Agricultural Extension and Human Resource Development Agency, Ministry of Agriculture, Prof. Dr. Ir Dedi Nursyamsi, M.Agr., currently the number of Indonesian farmers is around 33.4 million, and the majority of farmers fall into the old age category, at 70%, and the number of millennial farmers is less than 30%. Inviting the younger generation to enter the agricultural sector is the biggest challenge because agriculture is considered not to promise prosperity. Meanwhile, based on BPS data, in 2014, the age of the agricultural workforce reached 34%, then fell to 31.9% in 2017 and 29.5% in 2019 (Grehenson, 2020).

The decline in interest of the younger generation of Selopanggung Village in agriculture, especially for women, is because it is considered hard work, plus many tourist attractions and cafes have been built, making the younger generation choose to work as servants rather than farming in the rice fields. Then, there is a sense of prestige or shame in working in the agricultural sector, coupled with the ease of mobilizing daily activities with private transportation and good road access. It is not uncommon for the younger generation in Selopanggung Village to work in urban areas. Nowadays, the decline in the younger generation's interest in agriculture can also be said to be starting to erode the agricultural culture from generation to generation due to a lack of regeneration.

Change is desired.

The desired changes are first planned by parties called agents of change, namely a person or group of people who have the trust of society to lead society and social institutions to change the social system, and these changes are under their supervision.

According to Lunenburg, change agents can consist of individuals, groups, and organizations that have the skills to stimulate, facilitate, and coordinate change efforts. Meanwhile, according to Anwar, the link between the source of the idea for change and the target community who are expected to adopt the idea or technology offered by the producer of "ideas and technology" is called a change agent (Ministry of Social Affairs of the Republic of Indonesia, 2019).

The agents of change in the development of tourism in Selopanggung Village and changes in society are LMDH Selorejo and Karang Taruna LIGAS. Community institutions that manage tourist attractions have the trust of the community to bring about change through utilizing tourism potential. This form of change is opening up employment opportunities and increasing people's income. This change is desired and planned in advance.

CONCLUSION

Selopanggung Village is a village in Semen District, Kediri Regency. Being located on the slopes of Mount Wilis means that Selopanggung Village has the potential for natural beauty, and this can be realized in efforts to develop tourism objects. This research describes five tourist attractions, namely Kedai Kopi 66, Peri-Peri Valley, Watu Jagul Site, Tan Malaka Tomb, and Tangga Langit Cafe. The research results found that there were changes in society due to tourism. This change is through an adaptation process through socialization and deliberation, contributing to tourism development. Furthermore, the aim of tourism is to increase income and open employment opportunities for local communities, and this is realized in changes in livelihoods. Then, integration of the change process also requires cooperation between actors such as managers and the community. Apart from that, there must be efforts to maintain motivation so that the new changes continue to take place in tourism in Selopanggung Village, some of which have reached the point of sustainable maintenance, such as at Kedai Kopi 66 and Kafe Tangga Langit, and some of which have reached the integration stage, such as in Peri-Peri Valley.

The form of change in the Selopanggung Village community is slow change. There is a culture of ritual or salvation that was initially carried out at the Watu Jagul Site; now it is carried out at the mosque, and now the Watu Jagul Site is considered a symbol of the village and a tourist attraction. Apart from that, there is a Methik Pari ritual culture, which is rarely practiced by farmers. This cultural shift occurred due to an increased understanding of the Islamic religion. Change is fast because modernization is increasingly using technology in daily activities. Small changes: the large number of tourists creates contact between two cultures; there is a change in appearance by following trends by wearing OOTD (outfit of the day) among the younger generation. Big changes, with the industrialization of tourism, are one of the causes of the younger generation's declining interest in agriculture.

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