Social Practic in Tourism Village Development at Loghiya Village, Lohia Sub-District of Muna Regency, Southeast Sulawesi Province, Indonesia

Wa Ode Sri Astuti Wulandari[1], La Ode Dirman[2], La Aso[3]

[1]S. Pd., M. Sos. Halu Oleo University Postgraduate Cultural Studies Magister Study Program. Kendari, Indonesia
[2]Prof. Dr. Department of Oral Tradition of Cultural Studies Faculty of Halu Oleo University. Kendari, Indonesia
[3]Dr. Department of Language and Literature of Cultural Studies Faculty of Halu Oleo University. Kendari, Indonesia

ABSTRACT: This study aims to describe and analyze the cultural capital, social capital, economic capital, and symbolic capital owned by the people of Loghiya Village, Lohia Sub-District of Muna Regency, Southeast Sulawesi Province, Indonesia. The theory used to analyze the data in this research is Social Practic Theory. The method used is descriptive qualitative method, through observation, interviews and documentation. The results of this study indicate that social practices in the development of the Loghiya Tourism Village consist of: (1) Cultural capital, in the form of politeness in language, the power possessed by the community and also the level of education possessed by the village youth. (2) Social capital in the form of a network of relationships, trust, reciprocal relationships between individuals or groups in society, values and norms as well as proactive actions; (3) Economic capital in the form of two-wheeled vehicles used in collecting funds, as well as materials from the local community. (4) Symbolic capital in the form of titles and famous families as well as owners of luxury goods and objects owned by some village youths in directing their members for the development needs of Mongkeluno Beach.

KEYWORDS: Social Practic, Nature Tourism, Mongkeluno Beach Tourism.

INTRODUCTION

Indonesia is a country that has natural beauty and cultural diversity, from Sabang to Merauke. Indonesia has many tourist destinations that are so beautiful from beaches to relics of historical value that can be used as tourist attractions, where tourism is one sector that plays an important role in an effort to increase income, and tourism is currently a leading business, some people need entertainment to satisfy or make themselves happy (pleasure) and to spend free time (leisure).

According to Law Number 10 of 2009 concerning Tourism in article 1 paragraph 3 it is stated that tourism is a variety of tourism activities and is supported by various facilities and services provided by the community, businessmen, government, and local governments. Tourism which is currently known by the public is a tourist activity in which there are tourist objects with their own beauty and uniqueness. (LN. 2009/ No. 11, TLN No 4996, LL Set Neg., p. 40)

A tourist village is a rural area that has unique and special characteristics to become a tourist destination, including a natural nuanced environment, traditions and culture still held by the community, special foods, agricultural systems, and kinship systems. One of the villages in question is Loghiya Village. In the development of tourist villages, of course, there are several inhibiting factors, including the absence of a conscious understanding of tourism from the local community, and also some of the people think that tourist destinations in the village are made only for a place to relax for a moment. Very few of the community understand that their village has tourism potential that can be used as a field to increase income.

Muna Regency has tourism potential, especially at Loghiya Village, one of which is Mongkeluno Beach. Mongkeluno Beach is a tourist spot at Loghiya Village, the beauty of Mongkeluno Beach can be enjoyed from the height provided by the youth of Loghiya Village which they call Mongkeluno Peak. Mongkeluno Peak was deliberately made by village youths to attract tourists to visit Mongkeluno Beach.

Previously, Mongkeluno Beach was only visited by local people. In addition to being used as a tourist spot for the community at Loghiya Village. Mongkeluno Beach is also used as a place to plant seaweed for some local people, so it is not surprising that around Mongkeluno Beach there are many piles of seaweed and seaweed farmers themselves. However, over time and the number of tourist destinations created by the local community, more specifically village youths to attract tourists to visit Mongkeluno Beach, and village youth who are members of the tourism awareness group have routine activities every holiday arrives to just clean Mongkeluno Beach, so that the last few years have been visited by many tourists who come from outside Loghiya Village.

Social Practic in Tourism Village Development at Loghiya Village, Lohia Sub-District of Muna Regency, Southeast Sulawesi Province, Indonesia

THEORITICAL FRAMEWORK

In this study, the researcher uses Pierre Bourdieu's theory, namely the theory of habitus, capital and the realm because according to the researcher, Pierre Bourdieu's theory is relevant to be used in studying social practice research in the development of tourist villages, in Loghiya Village, Lohia District, Muna Regency. .

With the theory of social practice, it is used to examine how the community and village government of Loghiya Village, Lohia Sub-District, Muna Regency. Utilize the economic capital, social capital, cultural capital and symbolic capital owned by the community to achieve their welfare. Then how the village government which also acts as an actor, agent or actor develops, maintains or increases its position in achieving social position and community welfare. The strategies used by actors, agents or actors in the development of survival strategies will greatly depend on the environmental conditions occupied and the capital owned in the arena. This strategy is carried out to build social relations in the short and long term. The use of strategy by actors, agents or actors aims to develop survival strategies, maintain positions, improve positions, differentiate themselves or to obtain new positions in the arena. The formula (Habitus x Capital) + Arena = Practice can be used to understand social realities in society, including the reality of developing survival strategies.

Bourdieu's theory of practice is a theory that tries to provide an understanding of people's daily activities, and does so with various insights, experiences, and knowledge of broader patterns of social life. In Bourdieu's view, a social life cannot be understood solely as an aggregate of individual behavior. Generative formula regarding social practice with the equation: (Habitus x Capital) + Arena = Practice

a. Habitus

The definition of habitus itself is a person's mental structure or cognitive system, with which a person relates to his social world. Simply put, habitus is a cognitive structure that mediates individuals with their social reality (Suyanto, 2013 p. 241). People are provided with a set of internalized schemas that they use to perceive, understand, appreciate, and evaluate the social world.

b. Capital

Bourdieu sees that the position of agents in the social arena is determined by the amount and weight of their relative capital, and by the particular strategies they employ to achieve their goals (Field, 2011 p. 22). Bourdieu distinguishes the capital into four, namely economic capital, social capital, cultural capital, and symbolic capital.

1) Economic Capital

Economic capital is all forms of capital owned in the form of material, for example money, gold, cars, land, and others. In economics, capital (capital) is often interpreted as money.

2) Social Capital

Social capital is the amount of resources, actual or virtual, that accrue to an individual or group because they have a durable network of more or less institutionalized reciprocal relationships of acquaintance and recognition (Field, 2011 p. 23).

3) Cultural Capital

Cultural capital includes a variety of legitimate knowledge (Ritzer and Goodman, 2010:583). Furthermore, cultural capital can be manifested in three forms, bodily form, objectivity, and institutionalization. Physical cultural capital is cultural capital in the form of body and mind dispositions that are valued in a certain realm.

4) Symbolic Capital

Bourdieu explains that symbolic capital cannot be separated from symbolic power, namely the power that makes it possible to get equal to what is obtained through physical and economic power due to a mobility.

c. Realm or Arena

The realm is a social arena in which struggles and maneuvers take place to compete for limited resources or access. In Bourdieu's study, the social world is divided into domains, namely social areas that are different and semi-autonomous to other domains. These domains work with unique mechanisms, laws and logic but greet each other to give each other their influence. Space and time really find this variation (Suyanto, 2013 p. 246).

d. Practice

The importance of the Bourdieu project lies in its attempt to construct a theoretical model of social practice. Every society, every culture, and every human group that recognizes themselves as a collectivity, has a theory about the world and their place in it, a model of how the world is, about how the world should be, about human nature, about cosmology.

RESEARCH METHODS

This research is a descriptive research with a qualitative approach. According to Whitney (1960, p. 160), the descriptive method is a fact-finding with the right interpretation. Sukmadinata (2011, p. 73) says that descriptive qualitative research is aimed at describing and describing existing phenomena, both natural and human engineered, which pays more attention to the characteristics, quality,

interrelationships between activities. Sources of data in this study consisted of primary and secondary data. Primary data is data obtained from interviews with informants in the field, while secondary data is data obtained through books, articles, journals and other documentation related to the problems formulated in this study. Data collection techniques in this study refer to (Moleong 2004, p. 135) namely observation, interviews and documentation. The research instruments consist of: 1) the main instrument, namely the researcher himself and (2) the supporting instruments, namely, interview guides, writing instruments, recording equipment as well as documentation and communication tools. The technique of determining the informants in this research is the technique of purposive sampling and snowballing. Purposive Sampling technique is the informant is determined according to the needs of the study based on the research objectives of the formulated problem formulation (Salim, 2006). While the Snowballing technique is the selection of informants based on the needs of the author or the selection of informants intentionally based on information from previous informants to obtain further informants. The data analysis technique used refers to (Sugiyono 2007, p. 204) including data reduction, data presentation and the last step is drawing conclusions.

RESEARCH RESULTS AND DISCUSSION

Cultural Capital in the Development of Loghiya Tourism Village

a. The Role of Actors in the Development of Loghiya Tourism Village

The existing structures in society are internalized by social actors so that they function effectively. Internalization takes place through parenting, play activities, and also education in the community, both consciously and unconsciously. At first glance, habitus seems like something natural or a gift, but it is a construction. Actors or agents in acting are not like puppets or machines that move when someone orders them. Agents are individuals who are free to move as they wish. . On the one hand, the agent is an individual who is bound in a collective/social structure, but on the other hand, an agent is an individual who is free to act. In the development of the Loghiya Tourism Village, of course the role of agents is very much needed by village youth and local communities for the management of Mongkeluno Beach itself because the agents/actors themselves have power over everything in the village.

b. Loghiya Tourism Awareness Youth Group

Based on observations and knowledge of the reality that occurred, the village youth belonging to the tourism-aware group have an education level of Diploma, Strata I to Strata II but there are also some people who are not undergraduates but they are also able to work well together for the realization of tourist attractions that are worth taking into account. In this cultural capital encouragement from oneself is also very influential. For the village youths who have never participated in the development of Mongkeluno Beach, they are finally compelled to do so.

1. Social Capital in the Development of Loghiya Tourism Village

Social capital is the amount of resources, actual or virtual, that accrue to individuals or groups because they have a durable network of more or less institutionalized reciprocal relationships of acquaintance and recognition. In the practice of developing Mongkeluno Beach tourism, social capital also plays a major role in the formation of social life, relationships that allow a person to fulfill his or her needs.

a. The Role of the Community in the Development of Mongkeluno Beach, Loghiya

The people of Loghiya Village are very enthusiastic about the development of Mongkeluno Beach tourism as evidenced by the community's participation in the procurement of beach facilities. And also the people of Loghiya Village have the initiative to jointly help village youth in procurement and for the construction of Mongkeluno Beach.

From the results of the author's interview that social relations between the people of Loghiya Village have a very close relationship, not only for the sake of developing the coast, but in all respects the local community always works together for the progress of the village. Basically, the development of Mongkeluno Beach involves a lot of local communities, builds relationships with people who have power in terms of positions in the village as well as those with rich family backgrounds, making it easier for village youth to raise funds.

b. The Role of Community Leaders in the Development of the Loghiya Tourism Village

A person who is portrayed usually has an exemplary nature. This means that it can be used as an example and imitated by its good qualities. The success of rural development is determined by several things, including the involvement of the community and the ability and skills of their leaders in moving the spirit of development, so that in the development of Mongkeluno Beach, the role of community leaders is also needed to be more focused.

The involvement of community leaders in tourism development in Loghiya Village is certainly an important thing considering that many community leaders provide positive directions for tourism development.

2. Economic Capital in the Development of Loghiya Tourism Village

a. Village Government Policies in the Development of Loghiya Tourism Villages

The village government has an important role in village development, not least in terms of tourism. The government's contribution is very much needed in the procurement of beach facilities so that Mongkeluno Beach is worthy of being a tourist spot, considering

the many things it needs, for example the provision of public toilets, parking lots, changing rooms, and prayer rooms and many more. In the context of the development of the Mongkeluno Beach, the village government did not carry out any policies related to the development of the Mongkeluno beach. This is based on the results of interviews from PLT Loghiya Village that the village has not yet given a touch on Mongkeluno Beach.

b. Merchants Unity

Basically in a tourist place traders are needed to support tourism needs, because one of the things that visitors pay attention to is the presence of these traders, because almost all visitors want to linger in tourist attractions, of course they need to eat and drink so the presence of the swords is very important. needed . As in the tourist attractions of Mongkeluno Beach, the presence of traders around the beach greatly affects the number of visitors to Mongkeluno Beach. However, the merchandise they offer is still less diverse. This is due to the lack of capital they have. Of course, the hope of the traders in the future is that the village government will think of any tips that can help traders so that they have more capital to sell.

c. Tourism Awareness Youth Group

The tourism-aware youth group seeks various things for the development of Mongkeluno Beach with the main aim of improving the standard of living of the community, but the development of Mongkeluno Beach has problems in budgeting, the source of funds they have only capitalizes on the results of motorcycle taxis in markets, village youth who are members of youth groups Awareness of tourism certainly has high hopes for the village government to allocate a little village funds for the benefit of the development of Mongkeluno Beach, given the enthusiasm of the community, especially village youths in developing Mongkeluno Beach.

The development of Mongkeluno Beach certainly cannot be separated from the intervention of the village government, considering that the village has an important role in the development and development of a village, especially a village that has tourism potential.

3. Symbolic Capital in the Development of Loghiya Tourism Village

The source of this symbolic capital is all forms of accumulated prestige, status, authority, and legitimacy. This type of resource is optimized in achieving symbolic power, which often requires symbols of power such as position, position, title, famous family, possessions of luxury goods and objects, and others.

a. Ritual Practices in the Loghiya Village Community

Each region has its own traditions, including the people of Loghiya Village, the various traditions they have including rituals performed on Mongkeluno Beach. Rituals that are often performed at Mongkeluno Beach are the kafosampuno bhangka ritual and the kaag-ago ritual, where the kaago-ago ritual is a ritual held before the change of seasons, from the east season to the west season or vice versa, from the west season to the east season, to prevent disease in humans, in the form of having relationships with certain agents who are not humans, but jinn and devils, so that they do not interfere with humans, or the emergence of diseases in humans that are the result of the actions of these spirits. While the kafosampuno bhangka ritual is a ritual that is carried out when a fisherman will use a new boat to catch fish, the aim is to avoid the dangers that exist at sea when catching fish and also so that the catch is abundant.

b. The Role of Symbols in the Development of Loghiya Tourism Village

The symbolic capital that is best understood by the practice of managing the Mongkeluno Beach dam development carried out by youths who are aware of Loghiya Village tourism is the important position of idea leaders in planning what must be prepared in the development of Mongkeluno Beach. These idea leaders or thinkers have a respected family background in Loghiya Village, besides that they have a high educational background, thus providing their own power in terms of directing village youth belonging to the tourism-aware youth group for the development of Mongkeluno Beach.

Practice is the embodiment of habitus and capital with its container, namely the realm. In this study, the social practice that occurred was the management and development practice of Mongkeluno Beach carried out by the youth of Loghiya Village who were members of the tourism-aware youth group. Mongkeluno Beach as a domain that explains that the realm is a network between objective relations and positions. Position exists in determining the capital structure of the actors who have certain stakes in the realm with their goals for other positions. The area at stake is power, where who is more influential in directing the village youth when carrying out tourism management and development activities (Mongkeluno Beach tourism).

The form of the social practice of the village youth is basically influenced by the habitus and capital of the members which eventually becomes the identity of the village youth. The social practice of developing Mongkeluno Beach is more directed to practices that aim to change behavior. The average village youth who do or want this Mongkeluno Beach to develop in the future are students and village youths who of course have a Strata I and Strata II educational background. Very few of them have a minimal educational background (broken pen) but from some who do not have a bachelor's background or are students it does not mean that they do not have ideas or ideas in the development of Mongkeluno Beach, they are also the ones who contributed many in terms of procurement of beach facilities, such as the procurement of places that are used as a place to take pictures.

With habits such as innovating on coastal management. The community and the government will see and assess that village youth belonging to the tourism-aware youth group improve their attitudes by doing good and useful activities. The habit of youth groups

aware of tourism actually wants to change the mindset of the community and village government that Loghiya Village has tourism potential.

CLOSING

From some data obtained in the field, and the results of data analysis, it can be concluded that the formation of the Loghiya Tourism Village was motivated by the existence of the Loghiya Old Mosque tourism object. In addition, there are also many tourism potentials owned by Loghiya Village that have not been fully explored, such as the Mongkeluno Beach tourist attraction.

Mongkeluno Beach has the potential to be a tourist spot. In the development of Mongkeluno Beach there are several capitals that influence its development, including cultural capital, in the form of politeness in language, power possessed by the community and also the level of education possessed by village youth; Social capital in the form of a network of relationships, trust, reciprocal relationships between individuals or groups in society, values and norms as well as proactive actions; Economic Capital in the form of two-wheeled vehicles used in raising funds, as well as materials from the local community; and symbolic capital in the form of titles and famous families as well as owners of luxury goods and objects owned by several village youths in directing their members to the development needs of Mongkeluno Beach. Loghiya Tourism Village, especially Mongkeluno Beach, is a field for the people of Loghiya Village to fight to achieve the goal of welfare.

A supporting factor in developing Loghiya Tourism Village, especially Mongkeluno Beach is that Loghiya Village has very unique and interesting tourist destinations, including Mongkeluno Beach tourism objects, as well as several places owned by Mongkeluno Beach that can be used as tourist attractions, for example Mongkeluno Peak, Limanghonuno Island and others. -other. In addition, there are also many other unexplored potentials of Loghiya Village that can support the development of Loghiya Tourism Village. The inhibiting factor in developing the Loghiya Tourism Village, especially Mongkeluno Beach, is seen from the government's movement which tends to be slow in carrying out development and the lack of exploration of community potentials that can support rural tourism.

REFERENCES

1) Fields, John. 2011. Social Capital. Bantul : Discourse Creation.
2) LN. 2009/ No. 11, Tln No 4996, LL Set Neg : Pg 40.
3) please. 2010. Qualitative Research Methodology. PT. Youth Rosda Karya : Bandung.
4) Ritzer, George and Michael Goodman 2010. Sociological Theory: Classical and Modern. Jakarta: Prenada.
5) Sugiyono, 2007. Business Research Methods. Alphabeta Publishers, Bandung.
6) Sukmadinata, N.S. 2011. Qualitative Quantitative Research Methods and R&D. Bandung: CV. Alphabet.
7) Suyanto, Bagong, et al (eds). 2013. Social Philosophy. Malang: Aditya Media Publishing.
8) Suyanto, Bagong, et al (eds). 2013. Social Philosophy. Malang: Aditya Media Publishing.