
SUBJECTIVE AWARENESS OF TOURISM-AWARE GROUP IN MAINTAINING NATURAL CONSERVATION AT THE CEURACEU EUMBOEN TOURISM ATTRACTION, ALUE JANG VILLAGE, PASIE RAYA SUB-DISTRICT, ACEH JAYA REGENCY

Fitra Afriana¹, Nirzalin², Saifuddin³

^{1,2,3}Master of Sociology, Faculty of Social and Political Sciences, Malikussaleh University, North Aceh, Lhokseumawe, 24355, Indonesia, liamuliana30@gmail.com

Corresponding Author: nirzalin@unimal.ac.id

Abstract

This study examines the subjective awareness of the Tourism-Aware Group in Maintaining Nature Conservation at the Ceuraceu Eumboen Tourism Object, Alue Jang Village, Pasie Raya Sub-District, Aceh Jaya Regency. The problem in this research is the subjective awareness of what drives the tourism conscious group in preserving nature, and how the subjective awareness of the tourism conscious group in maintaining the preservation of nature. The research method used in this study is a qualitative research method. In this study, the researcher used the thoughts of Max Weber about social action. The results of this research show that what encourages tourism-aware groups to preserve nature at the Ceuraceu Eumboen tourist attraction, first, is because the tourism-aware group's love for nature encourages them to preserve nature. Second, they are aware that the Ceuraceu Eumboen waterfall is one of the springs used to meet the needs of the local community. Third, the source of economic income through tourism businesses. Furthermore, the subjective awareness of tourism-aware groups in preserving nature is that they form rules resulting from the agreement of tourism-aware groups with local communities, then establish cooperation between tourism-aware groups, hold regular discussions about the importance of preserving forests for the sustainable life of fellow Pokdarwis groups, lastly outreach to the community.

Keywords: *Subjective Awareness, Tourism-Aware Group, Nature Conservation, and Ceuraceu Eumboen.*

INTRODUCTION

Tourism has a very important role in the development of Indonesia, especially in the foreign exchange-producing sector. When viewed from the 2020 trend, tourism has the potential to greatly affect the country's foreign exchange and also for the economic growth of the community. In some countries that have natural beauty, they try to take advantage of natural beauty or what is also known as agritourism tourism which aims to attract tourists to visit it. The impact of tourism is very broad and significant in economic growth, and affects the socio-cultural life of the community, especially the local community. The development of tourist areas is able to contribute to local revenue, open up business opportunities, and so on (Mukhsin, 2020).

Tourism today has indeed become a necessity for all levels of society. Therefore, tourism management must be done seriously by involving related parties. The tourism industry is competing to create tourism products in accordance with the objectives of tourism development, namely to introduce the beauty of nature, culture and customs (Syarif Hidayat, 2016).

Aceh Province itself has a very beautiful natural beauty to enjoy, and Aceh Province also has enormous potential in generating its economy through the tourism sector. It is not surprising that in the current era several regions in Aceh have begun to develop their regions in the tourism sector. However, if we look at the explanation above, it has been explained that the principle of tourism is expected to maintain the quality of its environment or it can be said that it does not damage the environment even though a tourist attraction is built. In reality, almost every tourism in Aceh can be said to be unable to maintain the quality of its environment. If we are in some tourism areas in Aceh, we can see how garbage can be found around and inside the tourist attraction, then the community also builds their place of business by destroying some of their nature. The same thing happened in Aceh Jaya Regency.

Aceh Jaya district has some very beautiful tourism. Such as tours on Sungai Keluang Island, Lageun Peak, Geurute Mountain Peak, Teunom River rafting, Reusam Island, Rigaih Bay, Pasir Saka Beach, Lhok Geulumpang, and CRU Sampoiniet, waterfall tours, and so on. However, behind the natural beauty offered by the tourist objects mentioned above, there is environmental damage, where visitors can easily see piles of garbage, both seller waste and waste generated from visitors, and to open one of the attractions mentioned above. The community is willing to cut down trees to make it a place for business opportunities for the surrounding community. However, something different happened at the Ceuraceu Eumboen tourist attraction.

The Ceuraceu Eumboen tourist attraction is managed by a tourism-conscious group or often referred to as the Pokdarwis group. A tourism awareness group is an informal organization group consisting of people who have an

interest and concern for areas that have tourism potential and grow on awareness, perseverance to participate in developing local tourism in their area to increase tourism development in the area. Pokdarwis participatory communication also plays a role in the development of tourism communication that occurs internally and externally and its development in tourism modernization to increase tourism (Puri, 2018).

The Ceuraceu Eumboen tourist attraction is a waterfall tourist attraction that is currently viral in Aceh Jaya Regency. Ceuraceu Eumboen Waterfall officially opened in August 2021, which is managed by a group of Gampong Alue Jang youths. The group consisted of 20 young people who took care of the tourist attraction. Whether it is in the field of security, cleanliness, and others. Before officially opening a tourist attraction, the Pokdarwis (tourist awareness) group, Ceuraceu Eumboen, as a tourist attraction manager, had various problems related to the rules that apply in the community. The rule that applies in Gampong Alue Jang is that if the Ceuraceu Eumboen waterfall is opened, it is the same as opening a place of immorality. However, even that problem can be resolved through ongoing deliberation by the Pokdarwis Ceuraceu Eumboen group as the manager of the tourist attraction with the community, and with the Gampong Alue Jang apparatus, so that this tourist attraction was officially opened in August 2021.

When this tourist attraction officially opens in 2021, visitors who come from various regions and outside Aceh such as from Jakarta, visitors from Banda Aceh, and also the trans tv team to shoot at the Ceuraceu Eumboen tourist attraction, which is about the trail of adventure and so on. To enter the Ceuraceu Eumboen tourist attraction, you do not buy a ticket, however, visitors only rent a speed boat which is a means of transportation to the Ceuraceu Eumboen waterfall. the price for the speed boat is not calculated individually, however, it is calculated one way for Rp. 1,000,000.00 one speed boat, in one speed boat it can accommodate 8 passengers.

The Ceuraceu Eumboen tourist attraction is only active or open on certain days, namely on Saturdays and Sundays, the reason it is not open every day is because the facilities used are lacking, namely facilities in the form of a speed boat used as a means of transportation to get to the Ceuraceu Eumboen tourist attraction, the Pokdarwis group only provides 1 speed boat, due to lack of funds to buy another speed boat.

The Ceuraceu Eumboen tourist attraction offers its pristine natural beauty, and its very beautiful waterfall. If we visit the Ceuraceu Eumboen waterfall tourist attraction, we will be tempted by its natural beauty. The journey to this tourist attraction is about 1 hour, on the way to the Ceuraceu Eumboen tourist attraction we will be spoiled with natural beauty such as the air is still cool, the water is clean, the nature is still natural, mountains, caves, and sometimes visitors can also pick guava fruit directly around the river.

Although the Ceuraceu Eumboen waterfall has been opened, the Pokdarwis group as the group that manages the tourist attraction, is able to maintain its natural sustainability based on the initiative of the tourism awareness group without any coercion from any applicable party or other agencies. In preserving nature at the Ceuraceu Eumboen tourist attraction, they only rely on the rules that have been agreed with the Alue Jang village apparatus and the Alue Jang village community through previous deliberation.

If in Gampong Alue Jang, Pasie Raya Sub-district, Aceh Jaya Regency, they managed to maintain nature conservation which was carried out by the subjective awareness of the Ceuraceu Eumboen Pokdarwis group, something different happened in the Sunda geopark cultural tourism area. What has been researched by Januarani Razak, et al (2022) he explains that cultural tourism in geoparks has managed to preserve its natural nature with existing local wisdom. However, to keep the environment clean is still lacking.

Furthermore, what was done by Jacobus Franciscus Koens, et al (2009). He said that the Costa Riska tourist attraction is a tourist attraction that offers natural beauty. This tourist attraction has both positive and negative impacts. The positive impact in the economic sector of the community. However, the negative impact is that they cannot maintain their natural preservation and also cannot keep the environment clean. From the results of the explanation of the reality above, it is interesting to study primarily how the subjective awareness of the Ceuraceu Eumboen Pokdarwis group in preserving nature at the Ceuraceu Eumboen tourist attraction, and what drives the subjective awareness of the Ceuraceu Eumboen tourism awareness group.

LITERATURE REVIEW

1. Understanding Subjective Awareness

Awareness is the attitude of a person who voluntarily obeys all regulations and is aware of his duties and responsibilities. Meanwhile, according to the Big Indonesian Dictionary, awareness is awareness, understanding, and things that are felt or experienced by someone. Hasibuan, 2012: 193 in (Rismawati, 2014). Meanwhile, according to the KBBI subjective can be interpreted as regarding or according to one's own views (feelings), not directly about the subject or the matter, everything should be discussed objectively. (<https://kbbi.web.id/subjective>). Meanwhile, according to Weber, subjective awareness is awareness that originates in oneself, namely in the actor who performs a social action. Subjective awareness is done without any coercion from outside the environment itself.

From the explanation previously explained, the action taken by the tourism awareness group or the Pokdarwis group at the Ceuraceu Eumboen tourist attraction is one of the actions that comes from their own consciousness without any coercion from outside the community.

2. Definition of Tourism-Aware Group (Pokdarwis)

According to Rahim, 2012 in (Ingga Purwanti, 2019) he explained that the tourism awareness group (Pokdarwis), one of the alternative tourism development related with a tourism awareness campaign. The development of domestic tourism is carried out by tourism awareness groups (Pokdarwis) through various activities, including community development through self-help and community-based groups that function as drivers of tourism development. Pokdarwis is one element of stakeholders who come from the community which of course optimizes managing the potential of natural and cultural wealth owned by an area to become a tourist destination.

In addition to campaigning or promoting the Ceuraceu Eumboen tourist attraction on various social media such as

Instagram, Facebook, and others. Tourism awareness groups also play a very important role in preserving nature in the Ceuraceu Eumboen tourist attraction, and also in maintaining security in the Ceuraceu Eumboen tourist attraction.

RESEARCH METHODS

In this study, researchers used descriptive qualitative research methods. According to Taylor, 1984: 166, qualitative research can be interpreted as research that produces descriptive data or commonly said for the purpose of presenting a complete picture of exploration (search) and clarification (explanation) regarding a phenomenon or social reality, regarding spoken and written words and observable behavior of the people being studied.

RESULTS AND DISCUSSION

Subjective awareness is awareness that comes from community actions which are basically born from motivation, intentions and within the community without any coercion from outside the individual environment itself. In this study, the tourism conscious group preserves nature at the encouragement of the youth of Alue Jang village. The things that encourage tourism-aware groups in preserving nature at the Ceuraceu Eumboen tourist attraction are as follows:

1. Love of Nature

A love for nature that encourages members of the tourism awareness group while preserving nature. The atmosphere is still cool and original, which encourages tourism-conscious groups to maintain and preserve nature in the Ceuraceu Eumboen tourist attraction area. The members of the tourism awareness group are aware that nature is part of the lungs of the world. Without natural beauty, human life is colorless, therefore the members of the tourism awareness group still maintain the authenticity of the nature in Alue Jang village even though it has been used as a tourist destination for Ceuraceu Eumboen. In Weber's perspective, this action is influenced by the motivation of the members of the tourism awareness group, where the motivation is in the form of their love for nature which gives birth to natural preservation in the Ceuraceu Eumboen tourist attraction.

2. Springs for the Alue Jang Community

The thing that encourages tourism-conscious groups to keep nature in the Ceuraceu Eumboen tourist attraction area is because the Ceuraceu Eumboen waterfall is one of the largest springs in the Alue Jang village. The community builds a water reservoir around the waterfall and then flows it to the Alue Jang community settlement. Then the community uses the water to meet household needs such as washing, drinking, and so on. Apart from being used for their daily needs, the people of Alue Jang also take advantage of this waterfall to flow in the rice fields of the local community. For this reason, it is for this reason that tourism-conscious groups continue to preserve nature in the Ceuraceu Eumboen tourist attraction area. Weber's term is said with subjective consciousness. Where the actions of the members of the tourism awareness group are based on their own motivation or their awareness of the Ceuraceu Eumboen waterfall which is used as their primary need.

3. Sources of Community Economic Income

How do we know all tourism is one sector of regional income. It is not surprising that recently many regions have started to revive their economy through the tourism sector, as happened in the Alue Jang village. The youth of Alue Jang village developed their village by opening a tourist attraction destination named Ceuraceu Eumboen. After officially opened a tourist attraction. Gampong Alue Jang is increasingly being recognized by many audiences. Because before there was a tourist attraction, Alue Jang village could be said to be one of the remote villages in Aceh Jaya Regency. With this tourist attraction, Alue Jang village is increasingly being visited by tourists. The income of the people has not changed significantly. Because people are not too aware of the influence of tourist destinations on their income. Furthermore, apart from preserving nature by tourism-aware groups, they also form a mechanism to preserve nature and the cohesiveness of the members of the tourism-aware group, which is basically the mechanism formed from their own initiative as a tourism-aware group. The subjective awareness of the tourism conscious group in preserving nature is as follows.

1. Building a Sense of Cooperation

Cooperation is an effort made by several people or groups to achieve a common goal. As social beings, humans cannot be separated from their communities and no one in this world can stand alone doing all activities to meet their needs, without the help of others. Naturally, humans interact with their environment, both with fellow humans and with other living things (Yetni Marlina, 2021). To preserve nature, the tourism-aware group builds cooperation among members of the tourism-aware group. They agreed that whoever guides the speed boat, it is they who are obliged to maintain cleanliness and monitor the situation in the Ceuraceu Eumboen area. They also reprimand visitors for littering. If visitors continue to litter, they are the ones who are obliged to collect the plastic waste brought by visitors. Then the garbage is collected and taken home by the speed boat guide to the village and burned there. This is done because it is to save on the expenses of the tourism conscious group. If mutual cooperation is carried out every week and even every month among group members, the expenses that must be incurred by the group are quite expensive, around IDR 800,000 for speed boat fuel costs. For that reason they agreed to it.

If viewed from Weber's perspective, the agreement of tourism-aware groups in building cooperation is called action based on the motivation of group members. The motivation is that they realize that in maintaining the preservation of nature, they must work together. The cooperation in the form of speed boat guides is required to preserve nature, and this is not a form of coercion from the outside, however, this action is an agreement with the members of the tourism awareness group.

2. Rules

The rules formed in the tourist attraction area are the result of an agreement between tourism awareness groups and the community. To preserve nature and also maintain the relationship between tourism conscious groups and the

community. They form rules such as, visitors are required to dress modestly, are prohibited from littering in the tourist attraction area, visitors are required to obey the directions of the speed boat guide while inside the tourist attraction area, women are not allowed to hang out except for men, and so on. There are no customs related to preserving nature that apply in the Alue Jang village. There are no sanctions for violating this rule. Because according to members of the tourism awareness group, the preservation of nature can be maintained with the awareness of each individual. Even though sanctions have been imposed, if you don't have awareness about the importance of protecting nature, it's just in vain.

3. Discussion

To maintain the preservation of nature, of course, one must have firm thoughts and actions from a group leader. The head of the tourism awareness group (Pokdarwis) did the same thing. The head of the tourism awareness group often conducts discussions with members of the tourism awareness group, whose discussion is informal. The head of the tourism awareness group held this discussion in order to strengthen solidarity between groups to keep the spirit and keep in mind the main purpose of forming a tourism awareness group. The purpose of the formation of a tourism awareness group is to preserve nature and also to develop a tourist attraction that is owned.

4. Socialization with the Community

In general, socialization can be said that the process of transferring ideas or ideas from society to individuals. Ideas are accepted by individuals as a learning process to recognize social values that exist in society. For example about social norms and values so that they will shape individual behavior in accordance with the demands in community life. The tourism awareness group conducts socialization with the Alue Jang village community, in order to provide knowledge about nature conservation which is very important to be maintained and the tourism awareness group realizes that in order to preserve nature they must work together with the local community. This socialization is carried out every 3-4 months.

CONCLUSION

Based on the discussion that has been explained in the previous chapter, it can be concluded that the Tourism Awareness group (Pokdarwis) was formed because of the initiative of village youths to maintain and make it easier for them to preserve nature in the Ceuraceu Eumboen tourist attraction area. Preserving nature in the Ceuraceu Eumboen tourist attraction is based on the awareness of tourism awareness groups and the local community. This awareness is like their love for nature, then they realize that the Ceuraceu Eumboen waterfall is one of the springs used to fulfill their daily needs. Then they realized that the Ceurecaeu Eumboen tourist attraction is a source of economic income through tourism businesses.

The subjective awareness of the tourism awareness group in preserving nature is like building a sense of cooperation between the members of the Pokdarwis group and the local community. Then they make a rule that aims to help preserve the nature and also maintain the relationship between visitors and the local community. Furthermore, to maintain cohesiveness between members of the tourism awareness group, the head of the Pokdarwis group often conducts informal discussions with its members. Finally, the tourism awareness group is aware that in preserving nature, they must cooperate with the local community, therefore the tourism awareness group often conducts socialization with the community which is carried out 3 times a month.

Theoretically, Weber's perspective says that the actions taken by members of the Ceuraceu Eumboen tourism awareness group in preserving nature are driven by subjective awareness where this awareness is driven by the motivation of members of the tourism awareness group in preserving nature. In addition to being influenced by the subjective awareness of group members, there are other rules that exist in the Alue Jang village, namely rules from the police and forest rangers. However, the rules are only used as a spectacle by the public. Because the police and forest rangers only put up a banner that reads about the prohibition of cutting down trees and if people cut trees carelessly, they will be subject to sanctions in the form of a fine of 25 million and so on. In reality on the ground this rule does not work properly because this rule is only posted on the side of the road without taking any action by the parties. This is different from what the tourism awareness groups do, in addition to forming a rule that is produced by an agreement between the community and tourism awareness groups, they also give a warning if the group members see the local community trying to cut down trees in the tourist attraction area.

BIBLIOGRAPHY

- Ingga Purwanti. 2019. "Strategi Kelompok Sadar Wisata Dalam Penguatan Desa Wisata". Jurnal Ilmu Sosial dan Ilmu Politik. Vol. 8. No. 3. Pp: 101-107.
- Jacobus Franciscus Koens, dkk. 2009. "Ecotourism as a development strategy: experiences from Costa Rica". Environ Dev Sustain. Vol. 11. Pp: 1225-1237.
- Januarani Razak, dkk. 2022. "Edukasi Konservasi Lingkungan Berbasis Budaya Di Geopark Sunda". Jurnal Green Growth dan Manajemen Lingkungan. Vol. 11. No.1. Pp: 1-18.
- Syarif Hidayat. 2016. "Strategi Pengembangan Ekowisata Di Desa Kinarum Kabupaten Tabalong". Jurnal Hutan Tropis. Vol 4. No 3. Pp: 282-292.
- <https://kbbi.web.id/subjektif>. Diakses tanggal 27 Maret 2022.
- Mukhsin. 2020. "Strategi Pengembangan Kawasan Pariwisata Gunung Galunggung". Jurnal Perencanaan Wilayah dan Kota. Vol.14. No.1. Pp: 1-11.
- Sugiyono. 2013. "Memahami Penelitian Kualitatif". Bandung: Alfabeta.
- Puri Oksi Arida Hidayat. 2018. "Komunikasi Partisipatif Kelompok Sadar Wisata dalam mengembangkan pariwisata kabupaten Magelang". Skripsi. Universitas Islam Indonesia.
- Rismawati.2014. "Tinjauan Pustaka, pengertian Kesadaran".(web) <http://eprints.polsri.ac.id/729/3/FILE%203.pdf>. Retrieved on 27 March 2022.