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The Dynamic of Social Changes of Muslim Community toward Water Park Tourism in Maguwoharjo Tourism Village, Sleman, Yogyakarta

Tutuk Ningsih

State Institute on Islamic Studies Purwokerto, Indonesia

tutuk@iainpurwokerto.ac.id

Abstract

Society consists of several persons who live together to create culture. Thus, without the existence of a society as a place for cultural growth, culture will not exist. Jogja Bay Waterpark Tourism is considered to be one of the biggest water park tourism in Southeast Asia which attracts many local and foreign tourists. The purpose of this study is finding out the dynamics of social change in society, especially Muslim communities around tourism area. Data retrieval is done by interviewing some people and clergy leaders around the Jogja Bay Waterpark. The results of this study find that there is an impact of positive changes in the economic sector, whereas in the socio-cultural field, there is a significant impact on the behavioral pattern of Muslim communities towards the negative, especially the youth caused by the existence of foreign cultures.

Keywords: *muslim communities, dynamic of social change, water park tourism*

A. Introduction

Human life will truly change, since no society is truly static. This is because social life is dynamic. Hiden Gert said that Indonesian territory consists of thousands of islands inhabited by variety of ethnic groups comprise of ethnic groups and use approximately 250 regional languages and also have various kinds of languages contained various diverse interests (Nasikun, 1974: 31). Many of these gatherings have made Indonesian people quickly open up in accepting social change such as culture, economy, and religion.

Society consists of several persons who live together to create culture. Thus, without the existence of a society as a place for cultural growth, culture will not exist. According to Koentjaraningrat, the elements of culture are (a) everyday life tools and equipment; (b) livelihood systems and economic systems; (c) social

system; (d) language as a medium of communication, oral and written language; (e) science; (f) religious systems (Abidin and Saebani, 2014: 69).

According to Henry Pratt Fairchild (1962: 227) social change is a variation of modification in every aspect of social processes, social patterns and social forms. Wilbert Moore (1974: 4-6) said that, social change is not a symptom of modern society, but it is something universal in the experience of human life. Social change in people's lives is not only experienced by metropolitan citizen but also experienced by rural communities so that social change will bring life in the economic, cultural and religious sectors. As Sahab Kunardi said in his book entitled Rural Sociology in 2017, the dynamics of the social relation dimension and rural lifestyles begin to change and adapt to the relationship of modern lifestyles in accordance with their abilities and access.

It is scientifically believed that the world is experiencing the grand process of modernization without exception (Syafaq). According to Islamic studies, change is part of *sunnatullah* and it is also one of the human traits and the universe as a whole. Then it is reasonable if humans as community groups and the environment experience change (Siti Mahmuda, 2015: 243). One of the social change that is currently occurring is Muslim community of the Maguwoharjo Village along with the construction of the Jogja Bay Waterpark.

The establishment of Jogja Bay Waterpark as tourism destination has had a significant impact of social change in the Maguwoharjo community, especially in the socio-economic field. Located in densely populated areas, tourism is considered as a strategic asset to improve the welfare of the population through the increasing business opportunities and various service facilities that have developed. However, the existence of social change does not rule out the possibility of a negative impact on the lives of Maguwoharjo villagers. One of the negative impacts is a change in the behavior pattern of the community, especially young people who carry out activities that is unsettling the society. As a solution to the problem, many citizens build mosques around the tourism area so that the community, especially teenagers, always remember Allah SWT and increase their obedience. This occasion is in line with Tratas (in Pitana, 2005: 134) which states that tourism development is initially benefiting people who have higher social status, however, with the changes in tourism livelihoods, it raises people from low social status to moderate social status, and the dynamics of social change are increasingly clear and reliable for everyday life. Similarly, the statement of Wardiyanta (2009) states that the development of a tourism company can bring various benefits to the community around it both economically, socially and culturally. Furthermore, if the development of tourism is not prepared and is not managed properly it can cause various problems that make it difficult or even detrimental to the community.

Based on the research background stated before, the research questions of this study is how the dynamics of socio-cultural, economic and religious changes developed in the community around Jogja Bay Waterpark in Maguwoharjo Village occur, then what are the impacts of social change felt by the existence of Jogja Waterpark Bay in Maguwoharjo Village.

B. Research Methodology

This type of research is field research using descriptive qualitative analysis. In qualitative research, expectations and reality are always doubled which means that one phenomenon can have more than one meaning. The results of qualitative research are not intended to make generalizations but to formulate substantive theories to be developed for substantive or empirical needs in knowledge, (Moleong, J. L. 2002)

The method of analysis is using data reduction, presentation of data and conclusions with a phenomenology approach where researchers will conduct in-depth interviews which will then be processed and interpreted for analysis of sociological perspectives. The research location is set in the Jogja Bay Waterpark tourism area. The research subjects consist of ordinary citizens, community leaders, and traders around tourism. Data collection techniques are in the form of observation and interviews. The sampling technique is purposive sampling. The information and preliminary data which is obtained are then confirmed with the informants so that the validity of the data and information can be justified.

C. Discussion

1. Dynamics

Humans, environments, and cultures are a unified system that intertwines with one another. According to the Indonesian Language Dictionary, the dynamics means motion (from within); moving power; spirit. It can be concluded that the dynamics are the continual movement of the community which causes changes in the life order of the community concerned. Dynamics is a process of change in the order of social life which includes changes in attitudes, thought patterns and behavior. These dynamics tend to access the occurrence of a shift in values in the order of people's lives, which has implications for the creation of a new order in life. These dynamics are a consequence that must be experienced and must occur in a community group even to all humans (Siti Mahmuda, 2015: 243). Soekanto (2003) also stated that the dynamics of social change are advancing or retreating people's lives in relation to the ongoing development process.

2. Social change

Social change as a social phenomenon is a picture of the dynamics of society that experiences traditional values transfer (Soedjito, 1972). In the aspects of the rural community's life, it is based on the spirit of kinship, mutual cooperation, religion, and not capital oriented. This phenomenon has been described by Laurer (in Shahab, 2013: 40) as an important phenomenon in social structure and this is related to patterns of behavior and social interaction. Consequently, the change embodies cultural norms, values and adaptations. Susanto (1992) In the theory of social change there are various dynamics that influence it such as change is as a fact, changes in society can mean regress and changes in society become progress. Social change as a fact can be seen and felt everywhere. Changes in society are a reality that is evidenced by symptoms such as de-personalization, the existence of frustration and apathy (mental paralysis), opposition and dissent. Other experts argue that social change occurs because of changes in the elements that maintain the balance of society, such as changes in geographical, biological, economic or cultural elements.

Larson and Rogres (1964) in his book Shahab 2013: 13 states that by seeing change, it is a continuous process in a certain time span and it is related to the adoption of technology. Sztomka (2007: 5) states that social change is a change in behavioral patterns, social relations, institutions, and social structures at certain times (Farley, 1990: 626). The tendency of social change wherever and whenever including in the countryside, is a natural symptom that arises as a result of human life. Social change is a major consequence of the modernization process experienced by a society. On the other hand, others argue that social change occurs because of changes in the elements that maintain the people's balance, such as changes in geographical, biological, economic or cultural elements (Shahab, 2013: 15).

3. Muslim community

According to Hassan Shadily in his book entitled *Sociology for the Indonesian Society*, it is said that the community is a large or small group consisting of several humans, who by themselves are classically related and influence each other. Furthermore, Max Weber defines society as a structure or action which is basically determined by the expectations and values that are dominant in its citizens. While Emile Durkheim defines society as the objective reality of individuals who are part of its members. The life of a society is a social system in which the parts in it are interconnected with one another and make these parts into an integrated unit. Humans will meet other humans in a society with different roles. For example, when someone travels, surely they will meet a tourist system, including a travel agency,

tour manager, tour companion, restaurant, and lodging facilities. As for Soerjono Soekanto (1986: 27) suggests that the characteristics of people's lives are:

- a. Life together consists of at least two individuals
- b. Mix or mingle for a long time
- c. Realizing their lives is one entity.
- d. It is a shared system that gives rise to culture as a result of feelings related to one another.

Rural communities have characteristics that Roucek and Warren say in his book (Shahab k, 2013: 11). First, rural life emphasizes family members as an economic unit. It means that all family members contribute together to meet the economic needs of the household. Second, geographical factors are very influential on existing life such as the attachment of community members to their land or village of birth. Third, the relationship between community members is more intimate than the city because the number of children in the core family is greater. Fourth, relationships between families are more patterned with *gemeinschaft* than *gesellschaft*. Fifth, they have a homogeneous nature in their livelihoods, values in culture and in attitudes and behavior.

Muslim communities are people who adhere to Islam both in urban and rural areas and carry out religious orders and stay away from prohibitions. It can be concluded that in the life of socializing, the Muslim community has the purpose of living in a society that is expecting abundant blessings in life. The adequacy of life necessities concerns physical needs such as housing, food use, social needs (neighbors), security needs, and is easily obtained when the community is faithful and cautious (Purwanto et al., 2016: 7).

This is in line with the word of Allah SWT in QS. Al-A'raaf verse 96 which means:

And if only the people of the cities had believed and feared Allah, We would have opened upon them blessings from the heaven and the earth; but they denied [the messengers], so We seized them for what they were earning."

One of the great missions of Islam is to build a society into "*khaira ummah*" which is a people who order to do good deeds, prevent from evil, and believe in Allah SWT. The concept of "*khairaummah*" is not something that is taken for granted, which certainly comes naturally, automatically achieved because it has been Islamic, without continuous changes in society (social) as confirmed in QS. Ar Ra'd verse 11 that Allah SWT will not change the destiny of a people if they do not change it themselves. As has been interpreted in QS. Al-Imron verse 110 which gives us direction, that every individual, group, nation or country that claims to be Muslim, they must represent themselves and their group as "*khairaummah*". This means that

in this case there is a necessity inherent in the self and togetherness of Muslims to continue to move, change and develop towards the realization of the *"khaira ummah"* in the broad context of life, both in political, economic, social, cultural and other flows (Sulton, 2014: 71).

Dynamics of Social Change, in the Field of Socio-Culture and Religion of Muslim Communities in Maguwoharjo Village

The impact of social change that is constantly being faced by Muslim societies will develop into modern humans, moreover with the establishment of Jogja Bay Waterpark tourism both in the social, cultural and religious sectors. Jogja Bay Waterpark Tourism is one of the largest water tourisms in Southeast Asia that lifts the name of the village Maguwoharjo known to foreign countries. With the establishment of tourism, this certainly has an impact on the surrounding community including the Muslim community itself, both in the social, cultural and economic fields. In the field of culture, it will indirectly affect the culture or habits of the people who will be carried away by the flow of cultural tourists, especially foreign tourists. Although the incoming culture indirectly influence the mindset of the local community, this is of course becoming a concern for the local parson, therefore the religious activities in the village of Maguwoharjo are increasingly enhanced in the form of routine activities such as continuous holy Qur'an recitations for children, adolescents and parents, and Islamic holidays that are often held in mosques that involve youth to manage and organize all activities to be held. These activities are intended as a form of solution for citizens' anxiety about socio-cultural changes that have occurred, and hope that the religious learning that is obtained will filter the culture that enters from outside tourists to the surrounding environment. As said by a religious leader Kyai Mrd from Bokoharjo hamlet said:

"The existence of Jogja Bay tourism greatly benefits the people of the village of Maguwoharjo in the economic sector. However, in the cultural and religious sectors of the Muslim community, it is very alarming because the culture brought by local tourists and foreign tourists has a variety of religions and cultures, causing a negative impact especially for young people. Finally, the people of Maguwoharjo Village decided to increase religious activities in the hope that they could filter out the culture brought by tourists which would harm Muslim communities."

In line with what was said by Kyai Mrd, the cultural impact brought by tourists will be a threat, especially for teenagers in the village of Maguwoharjo. This cultural change will bring Muslim society towards a modern culture so that if it is not handled quickly it will adversely affect the morality and character of the local community. Soerjono Soekanto (2007: 497) said that sociologists once held a classification of static and dynamic societies, which meant that static societies were people who had little change and walked slowly, while dynamic communities were people who

experienced rapid changes. The Muslim community in the village of Maguwoharjo is a dynamic community because the changes in the socio-cultural and religious fields are so fast, that religious leaders and citizens immediately seek solutions to solve this problem. The higher social piety, the higher the level of progress and civilization of a region (Purwanto et al., 2016: 121). residents who do not have social piety collectively will find it difficult to progress and develop their civilization. Conversely, residents who have a good level of piety will easily develop their life systems such as institutional systems, politics, science and technology, and business economics.

4. The Dynamics of Social Change in the Economy with the Presence of Jogja Bay Waterpark Tourism in Maguwoharjo

The social change of the Muslim community in Maguwoharjo Village in the economic field has had a positive impact. As Soekanto said (2007: 260), most economists initially thought that a society would be able to develop its economy quickly if the conditions needed in the economic field could be fulfilled. However, the experience of carrying out economic development in a society that is just developing proves that economic conditions alone are not enough to accelerate development. Besides that, a change in society is needed which neutralizes the social factors that are developing. This is reinforced and creates factors that support this development. The development of the Jogja Bay Waterpark tourism which is the largest waterpark in Southeast Asia is an effort to build the economy of the Maguwoharjo Village community, so that the community's economy can be improved. The village of Maguwoharjo which used to be only a rice field village and the majority of its inhabitants are farming will make a modern village that will bring a positive impact towards progress into a modern society based on Islam.

The Muslim community of Maguwoharjo village in improving the level of reconstruction experienced a significant change. The Jogja Bay Waterpark was originally a 77,990 m² vacant land that was used for trail bike competitions or sports facilities for the surrounding community. Not infrequently, the land is also used for major events such as competitions or music concerts. The tourism development carried out in June 2015 which was managed by PT. Taman Wisata Jogja with the status of land permits was land for lease use. To help the economy and the standard of living of the Maguwoharjo village community, stalls around tourist sites have now been established that can be used as a means of selling. To reduce unemployment, the Jogja Bay Waterpark also opened vacancies to be utilized as labor for the village community, in accordance with the agreement with the village head, that the people who had not worked were expected to be prioritized in getting a job. Not only that, nowadays many people's houses are built to be used as lodging,

homestays and restaurants for tourists who come. So it can be proven that the existence of Jogja Bay tourism has a positive impact on the economic life of the Maguwoharjo Village community. With the existence of tourism, the level of economic income is increasingly developed and developing. This can be seen by the establishment of stalls and most of the people who used to only work on the rice fields, now they have another activity, trading, so that the economy increases and the social status of the Muslim community in the economy becomes increasingly prosperous.

Purwanto and friends (2016: 98) say that work in Islam is a worship that demands seriousness. Prophet Muhammad SAW as a model for Muslims has given an example of how he works and strives for world affairs seriously. There are seven work ethics according to Purwanto, 1) Working to completion, 2) Working sincerely, 3) Working honestly 4) Working with technology, 5) Working with groups, 6) Working hard, and 7) Working as a form of service. Maguwoharjo Muslim community applies seven work ethics to be modern Muslim communities in doing work, so that using technology that is increasingly globalized in work will show performance in accordance with Islamic teachings.

In accordance to the Muslim community in Maguwoharjo Village in improving the economy, they cannot be separated from the rules of religion that are believed. The Maguwoharjo community in its working principle adheres to the working system to the complete meaning. This means that in the work does not leave the slightest job so that the work is as expected and the community uses this work ethic, the economy will increase because the work user is satisfied, so that the results are in accordance with the wishes and economic income increases. Sincerity and honesty in the work become the main capital of some people in Maguwoharjo so that what they do will have a positive impact, so that people who will cooperate with the community will trust and bring goodness to the community. In society, people must help each other and work together because basically human beings are creatures who need other people, humans cannot live alone because humans are social beings. To get income, the Muslim community of Maguwoharjo has the principle that the income must be left for charity, the Muslim community in the village of Maguwoharjo always distributes part of their income to mosques which will be managed by the mosque administrators to give them the rights and needs so that what is taught by religious teachers has been carried out in accordance with the teachings of Islam.

The existence of Jogja Bay Waterpark Tourism not only has a positive impact on the economy but also extends to other sectors, namely the education sector. Where currently the Muslim community of Desa Maguwoharjo can finance their children's education to a higher level and at favorite schools. Therefore, the high

cost of schooling is no longer frightening to them, so the Muslim community of Maguwoharjo can send their children to schools that are considered better and they also go on to higher education, so that the community can help create future generations who have a high dedication to build a village into a modern village and has religious insight.

D. Conclusion

Humans, environment and culture, is a unified system that intertwines with one another. When one component of the system changes, the other components will also change. The development of a tourism company can bring various benefits to the community around it both economically, socially and culturally. However, if the development of tourism is not prepared and not managed properly, it can cause various problems that make it difficult or even detrimental to the community, such as the dynamics of social change experienced by Maguwoharjo Village. In the economic sector, it is clearly seen that the existence of tourism has a positive impact on the majority of the community so that the economic level of the life of the people of Maguwoharjo can increase so that it will have a good impact on the education of the Muslim community in building a village into a modern village where they have to send their children to higher levels, in order to balance the progress of an increasingly global era. Jogja bay has an essential role in recruiting its workforce such as security guards, cleaning staff, administration, staff stalls, to lodging and restaurants.

In the socio-cultural sector negative impacts can be seen and lead directly to the youth so that it makes the religious leaders fear that jogja bay tourism will have a negative impact on the character and behavior of young people who cannot filter the culture of tourists from both foreign countries and local. In responding to this problem, the community together with the clergy made Islamic-based movements that directly involved the youth so that they were preoccupied with useful activities related to religion. The religious activity is expected to be the basis of their self-defense in choosing and sorting out foreign cultural attacks that enter their environment.

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