

The Social Practice of Community-Based Development of Curup Kereta Waterfall Ecotourism

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Abstract:

Curup Kereta Waterfall Ecotourism in Rambang Jaya Village is a community-managed tourist destination and one of the favorite attractions in Way Kanan, Lampung. This research aims to analyze the social practices in the development of community-based ecotourism at Curup Kereta Waterfall from the perspectives of structure, agency, and interaction. The study employs a qualitative research method. The findings indicate that the social practices in developing Curup Kereta Waterfall ecotourism in Rambang Jaya Village are significantly influenced by domination, significance, and legitimacy within the local community dynamics. The village head's family's dominance is evident in their control over land management and major decision-making processes. This dominance is accepted by the community due to the *sekelik* system in Lampung culture, which strengthens family bonds as the community members consider each other as relatives. Decisions made by the village head's family are seen as being for the common good and are accepted without social envy. The *sekelik* system also provides social significance, ensuring continuous community involvement in ecotourism activities. The community feels a shared responsibility to support and promote ecotourism, thereby reinforcing social solidarity essential for the sustainability of ecotourism. The legitimacy stems from strong kinship ties and a sense of togetherness, with the community trusting that the village head's family will manage the ecotourism fairly and wisely.

Keywords: Social Practices, Ecotourism, Community

1. Introduction:

Tourism is considered one of the key options for alleviating poverty in Indonesia and as a sector with significant potential to increase national income while contributing to poverty reduction. In line with the Indonesian Law No. 10 of 2009 on Tourism, which emphasizes that the primary goal of the tourism industry is to boost national income, create business opportunities and employment, develop regions, promote and optimize Indonesia's tourism potential, and foster national pride. One of the factors influencing Indonesia's economic

growth is the tourism sector (Mu'tashim and Indahsari 2021). Tourism serves as a source of foreign exchange, a means to expand and equalize job opportunities, drive regional development, and improve community welfare, as well as enrich national culture in preserving national identity, maintaining its function, and ensuring environmental quality. Recognizing this potential, tourism development has begun to emerge as a flagship program in regional development. Sustainable tourism development that is planned

and managed with a community-based approach can contribute to the generation of local revenue (PAD) and the creation of job opportunities. Tourism villages have become a distinctive form of tourism in various regions. There are 4,674 tourism villages in Indonesia, with an increase of 36.7% compared to the previous year. There are four categories of Tourism Villages according to their development stages: pioneering tourism villages, developing tourism villages, advanced tourism villages, and independent tourism villages (Kemenparekraf 2021). The rapid growth of tourism today tends to be directed towards the specific interests of tourists in certain types of travel or tourism. One type of tourism that has gained increasing attention in recent years is ecotourism.

Ecotourism, which began gaining popularity around the 1990s, holds significant potential for development in Indonesia, a country rich in natural diversity (Nafi et al. 2017). The issuance of the Minister of Home Affairs Regulation No. 33 of 2009 on Guidelines for Regional Ecotourism Development has encouraged local governments to develop ecotourism, which has recently become a trend in Indonesia's tourism activities. This regulation explains that ecotourism encompasses natural resources, the environment, and unique natural and cultural attributes, which can become leading regional sectors that have yet to be optimally developed. One optimization strategy involves transforming villages into tourism villages (Sundari Desiyana and Virianita Ratri 2020).

Optimal ecotourism development in a region requires strategies for planning, utilization, control, institutional strengthening, and community empowerment, while considering social, economic, and ecological principles, and involving stakeholders in managing ecotourism potential. Community participation is a form of desire to enhance democracy through bottom-up planning, where the community is involved in every stage of development (Mirza et al. 2022). Participation becomes one of the most crucial aspects within the community to support the success of community

development programs (Kurniati et al. 2021). The involvement of the community in ecotourism activities can have positive impacts on the community itself (Pudyatmoko et al. 2020). Community-focused tourism can grow if there is coordination across sectors, equitable distribution of development, and benefits that are directly felt by the local population (Sarwoprasodjo et al. 2023). The success of ecotourism development in a region can be achieved if it is carried out collaboratively by both the community and the local government, resulting in economic benefits for both the community and the region (Moch et al. 2021).

Curup Kereta Waterfall Ecotourism, during the 1970-1985 era, was known as Curup Helar because it was used by the local community as a traditional rice pounding tool, utilizing water wheels connected to the pounding device, which greatly assisted the local community at that time. With technological advancements, many people began using diesel engines for rice pounding. Consequently, the waterfall was no longer used, fell into disrepair, and tended to become an unused area. The village government, along with local youth, attempted to manage and develop it into a tourist destination. The initiation of Curup Kereta Waterfall Ecotourism development is interesting to study from the perspective of Anthony Giddens' structuration theory. Structuration theory is a social science theory on the creation and reproduction of social systems based on the analysis of structure, agency, and interaction (Giddens 2010). The aim of this study is to analyze social practices in the community-based development of Curup Kereta Waterfall Ecotourism, to analyze domination, signification, and legitimation (D-S-L) as structures influencing the community-based development of Curup Kereta Waterfall Ecotourism, and to analyze actor interactions as the parties involved in the community-based development of Curup Kereta Waterfall Ecotourism.

2. Reseach Problem:

Challenges in ecotourism development often arise from environmental, management, and underdeveloped human resource aspects (Tanaya et al., 2014). Tourism development has significant value and benefits for the advancement of other sectors. The concept of tourism development, based on the uniqueness and conditions of a region, can be further enhanced by implementing ecotourism or sustainable tourism development (Susilawati, 2016). The lack of government involvement in the development of tourism villages, as well as the absence of networks for marketing, product development, and community engagement in tourism village development, remains a critical issue (Luh et al., 2015). Additionally, the interaction in utilizing information and digital technology for the

development of tourist attractions and improving existing facilities has not been fully optimized (Girsang and Sianga, 2019; Damasidino, 2017). The initiation of the Curup Kereta Waterfall ecotourism development by the Rambang Jaya Village community is intriguing to examine from the perspective of structuration theory. Structuration theory is a social science theory focused on the creation and reproduction of social systems, based on the analysis of agency and structure to understand the relationship between them through interactions. Building on this theory, this study aims to explore the social practices involved in the development of Curup Kereta Waterfall ecotourism by examining the roles of structure, agency, and interaction?

3. Conseptual Framework:

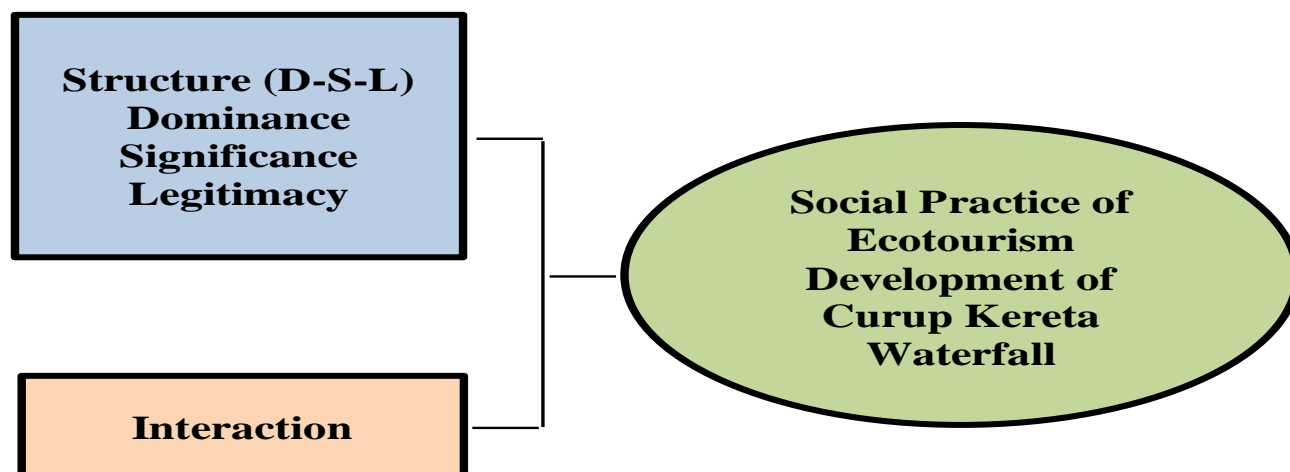


Figure 1. Framework of Thought

The conceptual framework of this research is based on Anthony Giddens' structuration theory. This study examines the social practices involved in the development of Curup Kereta Waterfall ecotourism by analyzing the roles of agency and structure within it. In this context, agents are the actors involved in social practices, while structures refer to the rules or resources utilized by these agents in their interactions. According to Giddens, all social actions require structure, and all structures require social actions. This research applies Giddens' structuration theory to explore the

phenomenon of social practices that highlight the interplay between agency and structure.

4. Literature Review:

This research builds upon previous studies, as identified through a literature review. Relevant prior research includes the study on community-based tourism development in Ciemas District, Sukabumi Regency (Ramadhan and Hindersah 2017). Tourism in Ciemas District has developed to the involvement stage, with two key agents: primary agents (tourism activists) and general

agents (village government, farmers, fishermen, and miners), each possessing practical and destructive awareness. Another relevant study is on conflict management in the development of tourism in Cibitu Wetan Village, Pamijahan District, Bogor Regency (Kurniati et al. 2021). It highlights conflicts between BUMDes (village-owned enterprises) and neighboring village residents, as well as between the core management of Curug Cikuluwung Village Tourism and the Cibitu Wetan Village Government. Mediation is needed from the Pamijahan District Government, the Tourism Office, the Community Empowerment Office, and PT Indonesia Power.

The study "Tourist Village Development Recycling In Perspective Theory Structuration" (A Study Of Tukak Villagers, Subdistrict Tukak Sadai, Bangka Southern District) (Handiati et al. 2022) shows a relationship between agency and structure in the development of a recycling tourism village. The visible structure consists of significance, domination, and legitimacy. Another study (Henariza Febriadmadja 2014) supports the social practice of allocating village funds for community empowerment programs (a case study in Wonorejo Village, Kedungjajang District, Lumajang Regency), highlighting the role of village heads, who inherently possess D-S-L, and the social practices that form through the awareness of each agent. When a village head initiates a program, the village apparatus and others participate as it is their duty to be involved in village activities. Based on this foundation, this research will analyze the development of Curup Kereta Waterfall ecotourism using Anthony Giddens' theory with a different focus. Specifically, it will explore the social practices in the development of Curup Kereta Waterfall ecotourism through a community-based tourism approach. The study will investigate the interactions among local communities, stakeholders, and social structures that influence ecotourism development. The focus on Curup Kereta Waterfall ecotourism introduces a new dimension in the context of sustainability and environmental conservation, which can

significantly distinguish it from previous studies.

Structuration Theory

Giddens elaborates his thoughts through structuration theory, focusing on two central themes: the relationship between structure and agency, and the centrality of space and time. He views the first theme as a dualistic relationship, where structure and agency are mutually dependent and inseparable. The duality of structure and agency lies in the process where social structure is both the outcome and the medium of social practice. Giddens asserts that time and space are constitutive elements of action and social organization (Giddens 2010). Structure influences agency in two ways: enabling and constraining. The paradox in this concept arises because Giddens sees structure as both an outcome and a medium of social practice. According to Giddens, agency can transcend structure; it is not always subject to it. Agency can seek opportunities or possibilities to deviate from established rules and norms, a situation he calls the dialectic of control. Thus, in structuration theory, the focus is not on structure or agency alone but on what Giddens calls social practices. While one should not overlook structure and agency, and indeed should understand them in detail, the main focus should be on social practices—how individuals live their daily lives.

From the perspective of structuration theory, human society is continuously produced and reproduced daily within space and time. Giddens distinguishes three internal dimensions of agency: unconscious motives, practical consciousness, and discursive consciousness (Priyono 2002). Anthony Giddens' Structuration Theory integrates agency and structure, emphasizing that they cannot be understood separately; they are like two sides of the same coin (Nashir 2012). All social actions require structure, and all structures require social action. Giddens' analysis centers on social practice, positing that activities are not generated once and for all by social agents but are continuously recreated, through which agents express themselves. Structure, in Giddens' view, is

empowering, enabling the social practices of various structural principles. Structure consists of rules and resources that are recursively involved in the reproduction of social systems. It exists only as the capacity of humans to understand and is

realized through action, while agency is defined as the ability to enact change, allowing an agent to think, behave, and act independently, freely, and autonomously according to their will.



Figure 2. Giddens' concept of social practice

Source: Giddens 2010 modified by Nugroho 2015

Anthony Giddens, a prominent sociologist, developed structuration theory to explain the relationship between social structure and individual action. This theory seeks to understand how social practices occur within the context of social structures and how these structures are shaped by individual actions. Social structure consists

of the rules and resources present in society that influence individual actions. These structural characteristics are not directly visible but manifest in the form of norms, rules, and social institutions that govern human behavior, such as legal regulations, cultural traditions, educational systems, and government policies. Social systems are patterns of relationships and interactions that recur within society. The characteristics of these systems include repeated interactions among individuals and groups, forming predictable patterns in social life, such as families, organizations, communities, and social networks. Social practices refer to the daily actions and interactions carried out by individuals within society. The characteristics of these practices encompass everything we do in our daily lives, from interacting with others to adhering to existing rules, such as going to work, attending school, worshipping, and participating in community activities.

Concept of Community-Based Tourism (CBT):

and social institutions that regulate human behavior, such as the rule of law, cultural traditions, education systems, and government policies. Social systems are recurring patterns of relationships and interactions in society. The characteristics of these systems include individual and group interactions that keep recurring, forming predictable patterns in

social life, such as families, organizations, communities and social networks. Social practices are everyday actions and interactions carried out by individuals in society, the characteristics of these practices include everything we do in our daily lives, from interacting with others to following existing rules, such as going to work, attending school, worshipping, and participating in community activities.

Development of Curup Kereta Waterfall Ecotourism:

The concept of ecotourism focuses on three main aspects: environmental sustainability, economic benefits, and social acceptability. Community-based ecotourism became more popular in the 2000s, emphasizing community involvement in the planning, implementation, and management of ecotourism as both an endeavor and a source of profit (Lasaiba 2022). Community-based ecotourism is a type of ecotourism business that actively involves local communities. This model supports full community participation in planning, implementing, and managing ecotourism activities and the benefits derived from them. Essentially, local communities possess knowledge about nature and culture that adds value to tourism, making their involvement crucial.

The community-based ecotourism model believes that local communities have the right to manage tourism activities in their areas according to their customs and traditions. The positive impacts on the village residents include improvements in social life, economic development, and the preservation of the environment and local culture. When communities are actively involved in managing

their ecotourism ventures, they inherently understand the importance of environmental conservation. Effective management of tourism areas through ecotourism has proven to create new job opportunities for villagers, which helps reduce the number of people leaving for overseas employment as Indonesian migrant workers (Asy'ari et al. 2021). Conceptually, ecotourism applies fundamental principles of conservation, community participation, economic benefits, education, and tourism (Priyono 2012).

5. Methods:

This research uses the constructivism paradigm, which is to construct knowledge based on findings obtained from the field, (Creswell 2016). The approach in this study uses a qualitative approach with a narrative, namely the narrative is understood as a text that is written by telling about the action and its chronologically connected series. Information data obtained from field research in the form of observation results, in-depth interviews and documentation (Meleong 2017). This research is located in Rambang Jaya Village, Umpu Semenguk District, Way Kanan Regency, Lampung Province. The selection of the research location was carried out deliberately with consideration, one of the favorite curups in Way Kanan Regency which has not been optimally developed, Curup Kereta Waterfall is increasingly existent after being visited by the My Trip My Adventure team in 2017, this beautiful natural tourist area of Curup Kereta Waterfall is still sustainably managed by the local community. The informant in this research is the key

informant, namely the chairman of Pokdarwis, selected using the snowball technique. Snowball is a technique of taking informants obtained through a rolling process from one informant to another (Sugiyono 2018). Miles and Huberman stated that the data analysis process is data collection, data condensation, data presentation, verification (Miles and Huberman 2018).

6. Result and discussion:

Social Practices in the Development of Curup Kereta Waterfall Ecotourism:

Curup Kereta Waterfall Ecotourism is characterized by its lush, green surroundings and clean environment, located in a hilly area. From 1970 to 1985, the waterfall was known as Curup Helar because it was used by the local community as a traditional rice milling tool. The water's flow powered a wheel connected to a helar, which functioned as a rice pounding tool, greatly assisting the community at the time. With technological advancements, many people began using diesel-powered machines for rice milling, rendering the waterfall obsolete. As a result, it fell into disuse and became a neglected, barren area. The village government, together with the local community, initiated a collective effort to clean up the area around Curup Helar. They then agreed to manage and develop it into a tourist destination. The waterfall was renamed Curup Kereta, reflecting its wide and elongated shape, reminiscent of a train carriage. This marks the social history of the formation of Curup Kereta Waterfall Ecotourism.

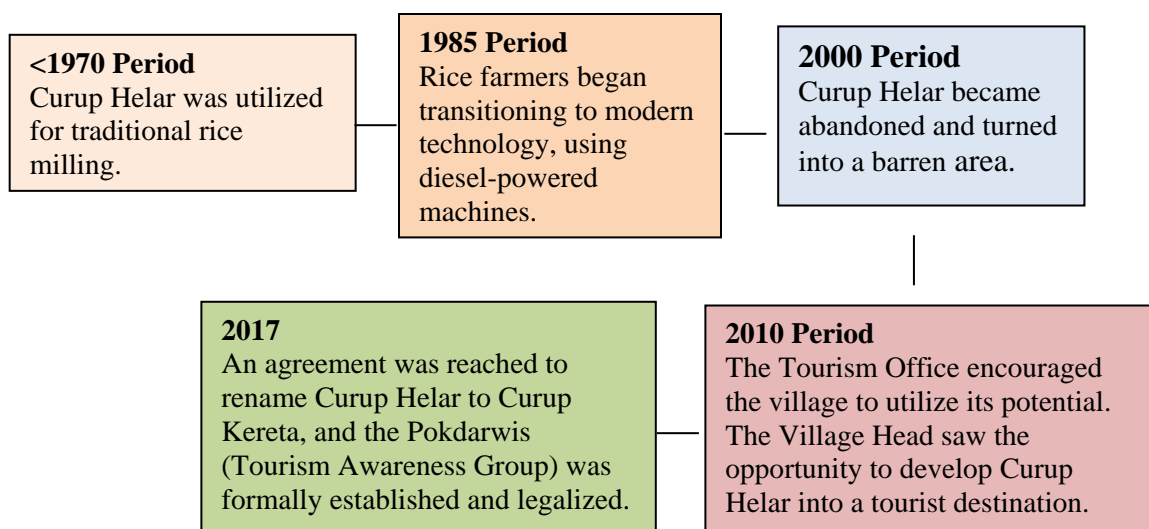


Figure 3. Social History of the Formation of Curup Kereta Waterfall Ecotourism

The vision and mission of establishing Curup Kereta Waterfall Ecotourism are as follows: the

vision is "to elevate the natural potential to generate value that meets the needs of the local community

and create a resourceful society." The missions are: (a) to utilize local potential to create job opportunities and empower local human resources; (b) to cultivate tourism awareness so that visitors feel comfortable and enjoy their experience at Curup Kereta Waterfall, recognizing the natural

potential of the area as having marketable value." The Curup Kereta Waterfall Ecotourism is located in Rambang Jaya Village, Umpu Semenguk Subdistrict, Way Kanan Regency, Lampung. The village and ecotourism data can be seen in the following tabl

Table 1. Village and Ecotourism Data for Curup Kereta Waterfall

Village Data Rambang Jaya	
Village Area	4.750 Ha
Number of Households	259
Population	906 people
Neighborhood Units	3
Hamlets	2
Ecotourism Data Curup Kereta Waterfall	
Height of Curup Kereta	10 meter
Waterfall Width	25 meter
Area of Curup Kereta	20.000 m ²
Number of Pokdarwis Kerta Jaya Members	37 people

"Initially, I invited the entire community, with at least one representative from each household, to participate in a meeting to turn Curup Kereta Waterfall into a tourist destination. After the meeting, we encouraged the community to work together to clean the area, as this tourist site would benefit everyone and provide additional income opportunities for the local residents. A decision was made to form a management team called the Tourism Awareness Group (Pokdarwis), which we named Kerta Jaya." (Mr. ES, Village Head of Rambang Jaya, 43 years old).

The village administration submitted a request to the Tourism Office regarding the legal status of the management of Curup Kereta Waterfall, officially managed by the Tourism Awareness Group (Pokdarwis). After the establishment of Pokdarwis, development began. Curup Kereta gained increasing recognition following a visit from My Trip My Adventure, which conducted a shoot at the site, leading to a rise in visitor numbers. The ecotourism site received extensive attention through television

coverage on My Trip My Adventure and other online media, significantly boosting its popularity. This surge indicates that media coverage can play a crucial role in promoting tourist destinations and attracting visitors.

The facilities at Curup Kereta Waterfall Ecotourism include a parking area, service facilities, access roads to the site, stairways, bridges, gazebos, restrooms, a prayer room, seating areas, photo spots, food stalls, and swimming rings. The local community actively participates in maintaining the site through mutual cooperation in cleaning and managing the ecotourism area. The concept of structuration proposed by Anthony Giddens (2010) can be applied to understand how the process unfolds through the interaction between social structures, social systems, and social practices. According to Giddens, social structure refers to the relatively stable patterns of rules, resources, and relationships that exist within a society. This social structure includes relationships among the village head, the Tourism Awareness Group (Pokdarwis),

the local community, and other institutions such as the Tourism Office.

Once the social structure is established, the social system begins to function as a mechanism that regulates how the elements within this structure work together to achieve common goals. In the development of Curup Kereta Waterfall Ecotourism, the social system can be observed in how Pokdarwis organizes tourism activities, how the community is involved in tourism-based economic activities, and how the Tourism Office should provide support and legal status.

This social system reflects a more structured interaction, where the roles and functions of each actor become clearer in maintaining the continuity and sustainability of the ecotourism project. Social practices are the outcomes of the interaction between social structures and social systems. Social practices can be observed in concrete actions taken

by the community, such as participation in management meetings, involvement in land cleaning, and the implementation of activities aimed at enhancing the tourist appeal.

These social practices are not merely routine actions but also reflect how social structures and social systems shape community behavior and actions. We can see that the social structure, which comprises power relationships and roles among key actors, provides the initial foundation. This is followed by the formation of a social system that regulates interactions among these actors. Ultimately, social practices emerge as manifestations of this interaction, where the concrete actions taken by the community reflect the dynamics between the existing social structure and social system. The social practices in the development of Curup Kereta Waterfall Ecotourism can be seen in the following Figure.

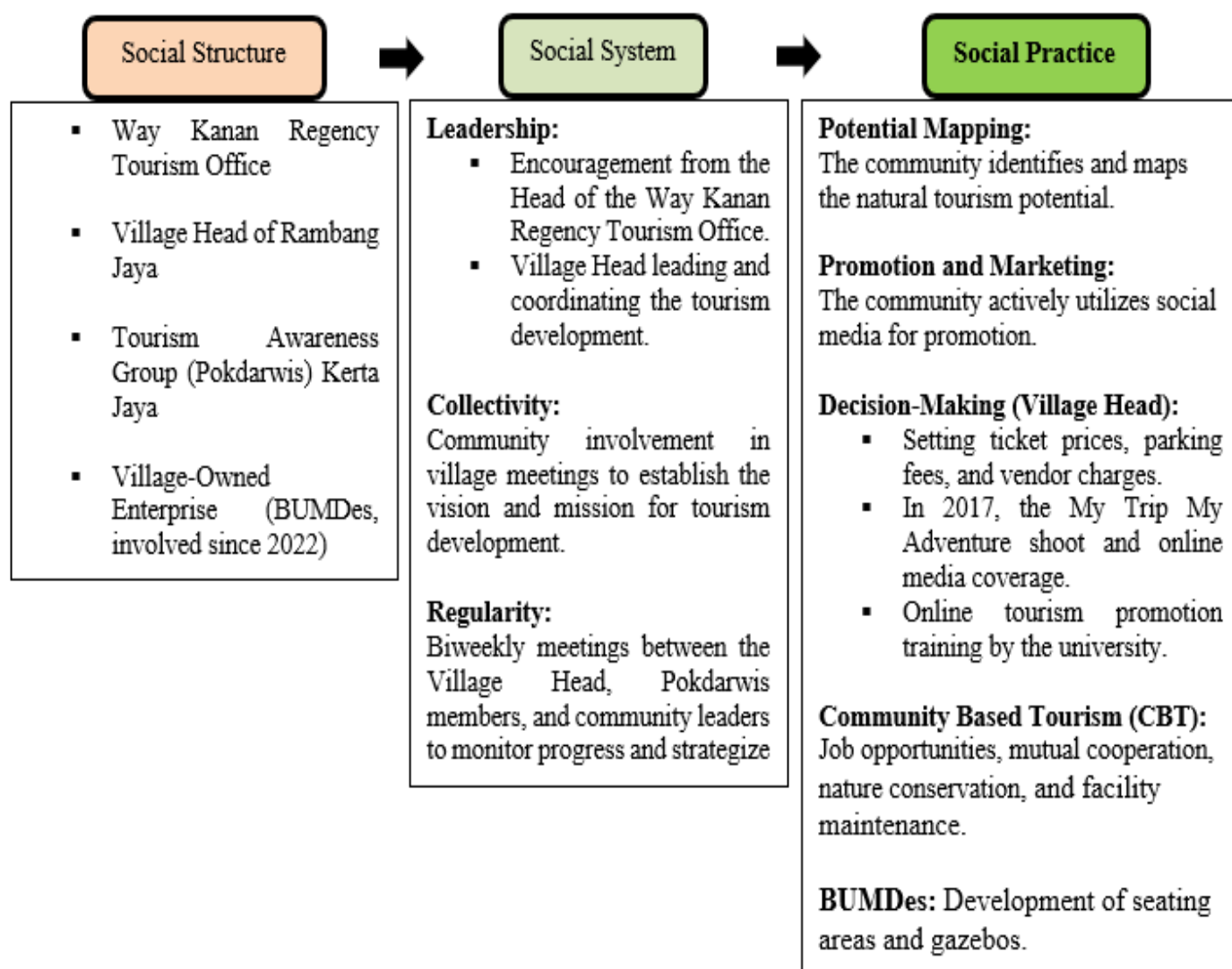


Figure 4. Social Practices in the Development of Curup Kereta Waterfall Ecotourism

The management of Curup Kereta Waterfall Ecotourism highlights how social structures and the roles of various actors significantly influence the social practices that take place. The Way Kanan Regency Tourism Office initiated the idea of utilizing local natural resources as a tourist destination. The Village Head, as a leader with substantial influence in land management, plays a crucial role in decision-making related to ecotourism development. In managing Curup Kereta Waterfall Ecotourism, the Village Head is responsible for the formation of the Tourism Awareness Group (Pokdarwis) and ensuring the operational legality of the ecotourism site. In practice, the entrance fees set for vendors, visitors, and vehicle parking serve as a managed source of revenue. The fees include a vendor ticket priced at Rp. 10,000 per vendor, an entrance ticket of Rp. 10,000 per person, motorcycle parking at Rp. 5,000 on weekdays and Rp. 10,000 on weekends, and car parking at Rp. 15,000 on weekdays and Rp. 25,000 on weekends. Additionally, local residents are granted free entry.

Domination, Significance, and Legitimation (S-D-L) as Structures Influencing the Development of Curup Kereta Waterfall Ecotourism

Giddens (1984) posits that social structure is not external to agents but is embedded in social practices. He categorizes structure into three major clusters: (1) the structure of domination, which encompasses schemas of control over people (political) and things (economic); (2) the structure of signification, which involves symbolic schemas, meanings, references, and discourse; and (3) the structure of legitimation, which pertains to normative rule schemas, expressed in legal systems. In social practice, these three structural clusters are interrelated. Based on an interview with the Chairman of the Kerta Jaya Pokdarwis, the development of Curup Kereta Waterfall Ecotourism transformed an abandoned natural resource into a tourist destination. The interview provided insights into how these three structures—domination, significance, and legitimation—interplay in the context of this ecotourism project.

“The origin of this site goes back to my grandfather, who owned the land. It was once used by the local community to pound rice using a traditional *helar*. However, as technology advanced, people switched to diesel, and the land was abandoned. Seeing the natural beauty of the area, we decided to transform it into a tourist destination. The land belonged to my grandfather, who was the first village head, then it was managed by my father, and now by us, the grandchildren,” (Mr. MJ, Chairman of Pokdarwis Kerta Jaya, 41 years old).

Ownership and management of this land have been passed down through generations within the village head's family, with many family members also serving as village officials. The analysis model in this research employs Giddens' theory, encompassing the concepts of domination, significance, and legitimacy. The interaction between structure and agency in the village head family's dominance in the development of the ecotourism site reflects this dynamic. The structure, composed of resources and authority they possess, grants them the power to make key decisions.

1. Domination

Power Structure: In the context of Curup Kereta Waterfall ecotourism, domination is evident through the existing power structure in the village. The family of the community leaders, who were the village founders, holds significant influence in decision-making regarding the management of the ecotourism land. This highlights the concentration of power within a single family, which dominates the social, economic, and political aspects of the village. **Resource Access:** The ownership of the land by this family indicates that they have exclusive access to the main resources in Rambang Jaya Village, particularly the land of Curup Kereta Waterfall ecotourism. This domination allows them to control and manage the resources according to their interests.

2. Significance

Social and Cultural Value: Curup Kereta Waterfall ecotourism is not merely a tourist destination but

also holds high social and cultural value for the village community. The community leaders who own the land are regarded as guardians of the village's traditions and cultural heritage. This reinforces the significance of their role in the community. Community Identity: The presence of Curup Kereta Waterfall ecotourism provides a strong identity for the village community. Community-based management helps preserve local values and strengthens the sense of togetherness and collective identity.

3. Legitimacy

Traditional Leadership: The leadership that has been passed down through generations receives

legitimacy from the village community. The founding family of the village is seen as having the right and responsibility to manage the Curup Kereta Waterfall ecotourism site, a role widely accepted by the community. Formal and Informal Recognition: In addition to traditional legitimacy, the family also receives formal recognition as village officials, as well as informal acknowledgment from the surrounding community. This dual recognition solidifies their authority in managing the ecotourism land. The structure of land ownership and control over Curup Kereta Waterfall ecotourism can be seen in Figure 5.

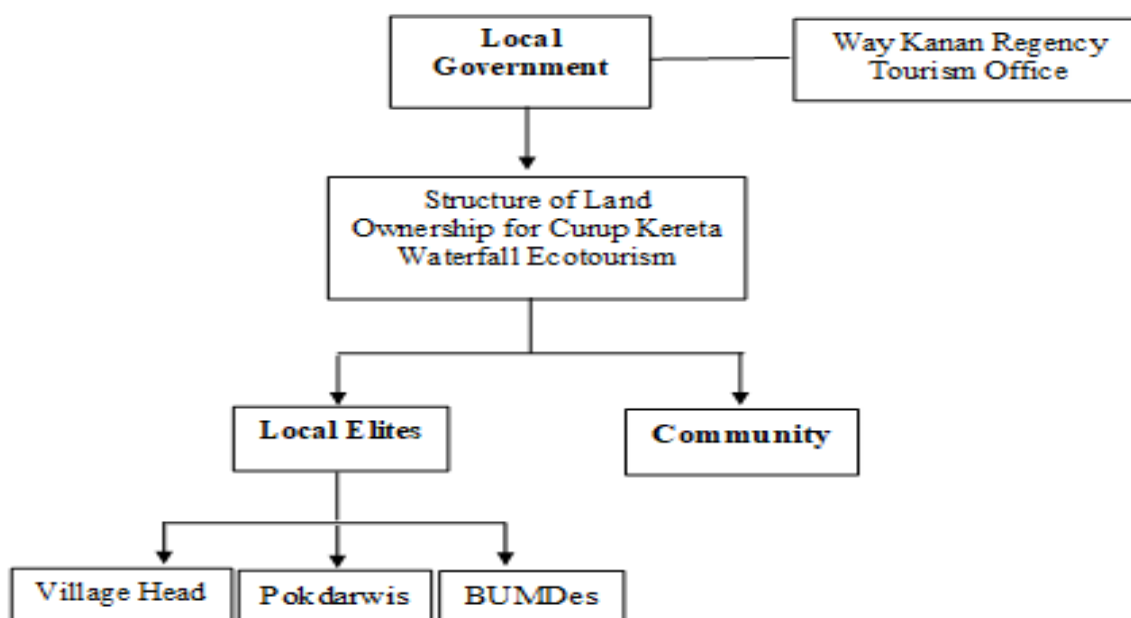


Figure 5. Structure of Land Ownership for Curup Kereta Waterfall Ecotourism

Sociologically, regarding domination, significance, and legitimacy, the dominance of the village head's family controls the management of the land and decision-making in the development of Curup Kereta Waterfall Ecotourism. According to interviews with local residents, the Rambang Jaya Village, which follows the Lampung cultural system of sekelik, is a concept where the local community perceives each other as family, strengthening social bonds and collectivity. The social significance of the sekelik system ensures that the community remains engaged in ecotourism activities, with a shared sense of responsibility to

support and advance Curup Kereta Waterfall Ecotourism. The kinship ties within this sekelik system also reinforce social solidarity, which is crucial for maintaining harmony and social cohesion essential for the sustainability of ecotourism. The legitimacy of this system is formally recognized through village administrative officials and the Pokdarwis decree, while informally, the strong kinship relationships and sense of togetherness lead the community to trust that the village head's family will manage the ecotourism fairly and wisely.

Actor Interactions in the Community-Based Development of Curup Kereta Waterfall

Ecotourism

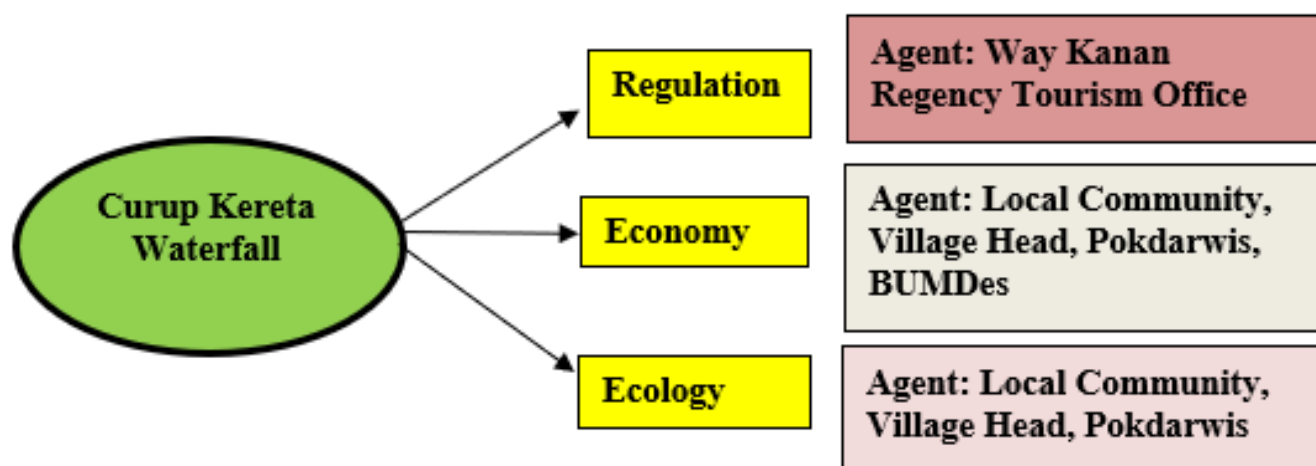


Figure 6. Actor Interactions in the Development of Curup Kereta Waterfall Ecotourism

Regulations and Socio-Ecological Impacts of Managing Curup Kereta Waterfall Tourism. The management of Curup Kereta Waterfall ecotourism is regulated by the guidelines from the Tourism Office of Way Kanan Regency. This regulation encourages the village head to utilize the natural potential of their village for economic and ecological advancement. However, the local government or relevant authorities have yet to implement a regional regulation (Perda) that would allow for the enforcement of sanctions or regulation of fees. This indicates that control over economic resources (fees) is still unstructured.

"The efforts made by the Way Kanan Regency Tourism Office have been limited to assisting, motivating, and monitoring the development of Curup Kereta Waterfall. Previously, there was no regional regulation. It was only in 2022 that a regional regulation was established, outlining the tourism development strategy and providing guidelines through Perda No. 11 of 2022 on the Master Plan for Tourism Development." (Mr. MJ, Head of Pokdarwis Kerta Jaya, 41 Years).

Economically, the management of this tourism initiative has provided significant benefits to the local community, the village head, and the Tourism Awareness Group (Pokdarwis). From a sociological perspective, community participation

in the management of this tourism site demonstrates a high level of environmental awareness and concern. The village head and Pokdarwis regularly organize communal work activities to maintain the cleanliness and preservation of the area surrounding the waterfall. Additionally, reforestation efforts are carried out to preserve the natural beauty of the existing environment and to introduce new vegetation. These activities not only serve as ecological conservation efforts but also as a means to strengthen social cohesion and cooperation among residents.

The communal work and tree planting reflect strong local cultural values, where the community works together to achieve common goals. This creates a harmonious and sustainable environment that not only attracts visitors but also instills a sense of pride and ownership within the local community. In the long term, this participatory approach can serve as a model for sustainable community-based tourism management, integrating economic, ecological, and social aspects harmoniously. However, the development of Curup Kereta Waterfall ecotourism has suffered from a lack of sustained coordination with the Tourism Office since COVID-19, limited involvement of BUMDes in strategic planning, and

inadequate human resource training, followed by a lack of hands-on practice, particularly in the strategic and consistent management of social media.

Although the community is motivated to participate, the lack of training and capacity building has prevented them from fully capitalizing on existing potential. According to structuration theory, agents (the community) require structural support (in the form of training) to contribute effectively. When this structure is weak or absent, agents lose the ability to act effectively, which directly impacts the quality of destination management. Besides the lack of skills, the minimal support and oversight from the Tourism Office and NGOs also weaken the management structure.

7. Conclusion:

The community-based development of Curup Kereta Waterfall ecotourism reflects the dynamics between structure, agency, and social interaction within the context of destination management. The local power structure, dominated by community leaders and their families, shapes decision-making frameworks and resource management, highlighting power imbalances reinforced by elements of nepotism. On the other hand, the local community acts as active agents in the development process, seizing opportunities to participate in planning, construction, and management of ecotourism. The interaction between power structures and community agency occurs through regular meetings, training sessions, communal work, and the cultural system of "sekelik," which ensures community involvement and support despite the power dominance. However, the lack of ongoing interaction with the Tourism Office and BUMDes, as well as limitations in training and social media management, hinders the full potential of this ecotourism development, indicating that the synergy between structure and agency still needs to be strengthened to achieve sustainability and stability.

8. Recommendations:

To enhance the effectiveness and sustainability of the Curup Kereta Waterfall ecotourism development, several steps can be taken. First, training and empowerment for the community are crucial to improve their capacity in managing ecotourism. Second, to address nepotism, policies on leadership rotation and independent oversight are necessary. Third, support from the Tourism Office in the form of regulations, training, and guidance, as well as increased coordination with relevant actors such as NGOs and universities, is also essential to achieve inclusive and sustainable ecotourism development goals.

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