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### Social Impacts of Ecotourism Development in Kalibiru

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#### ABSTRACT

Kulon Progo possesses the potential of natural beauty in the form of forests and hills. With the emergence of awareness about ecotourism potential, significant social transformations have occurred, particularly for the community in Kalibiru over the past decade. The initiation of ecotourism in Kalibiru has led to a surge in socio-economic changes among the local population. This paper aims to present the social transformation that has taken place in Kalibiru in relation to changes in forest status and the operation of ecotourism. The research is qualitative and employs participatory observation, in-depth interviews, and documentary studies in data collection. The obtained data will be analyzed from the perspective of social change based on conflicts. From this research, it can be concluded that tourism grows due to conflicts arising from detrimental changes in forest status policies affecting the local community. The existence of Kalibiru ecotourism has transformed an agrarian-based community into tourism participants. When the ecotourism sector experiences a downturn, it creates socio-economic changes in the community, requiring them to return to agrarian activities or seek alternative livelihoods.

**Keywords:** ecotourism, Kalibiru forest, social change

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#### INTRODUCTION

Ecotourism is one of Indonesia's prides, boasting extraordinary natural beauty. According to data from the Ministry of Tourism of the Republic of Indonesia, the tourism sector contributes significantly to the country's revenue and provides numerous job opportunities. Globally, ecotourism began to gain momentum around 1990 with a "back to nature" trend. Ecotourism is one of the prides of Indonesia which has extraordinary natural beauty. According to data from the Ministry of Tourism of the Republic of Indonesia, the tourism sector contributes significantly to state revenues and creates many jobs. Globally, ecotourism began to gain momentum around 1990 with the "back to nature" trend (Rhama, 2019). At the national level, ecotourism has become part of eco-tourism development for each region. One of them is Java Island in the Kulon Progo area, Central Java in the Kalibiru hamlet in Hargowilis village, which has been nicknamed the "Jewel of Java" and is also known as a popular natural tourist destination from 2010 to 2019. Thus, that tourism can improve the economic status of marginalized villages, encourage social regeneration, and improve the livelihoods of rural communities is reinforced by the reality in Kalibiru (Riniwati et al., 2016). However, behind the success of Kalibiru ecotourism, there is a significant social transformation experienced by the surrounding community, which is largely sourced from forest management policies, the operationalization of Kalibiru ecotourism, and the impact of the Covid-19 pandemic. The

reason is because the conversion of protected forests into tourism facilities and infrastructure causes ecological and economic losses so that massive ecological recovery is needed (Riniwati et al., 2016). Thus, the existence of ecotourism needs to encourage the improvement of forest functions, changes in livelihoods, welfare, lifestyles, and mindsets of local communities, both during its peak and during its sharp decline during the Covid-19 pandemic.

Several previous studies have been conducted on Kalibiru, such as Lestari & Dewanti, (2019) who researched the factors influencing the level of Kalibiru tourism visits. Their study concluded that the most influential factors affecting the number of visits are income and travel distance. Additionally, Dwivedi et al (2019) examined tourism branding through social media to increase tourist visits. Hestiningtyas, (2017) described how Kalibiru's ecotourism is supported by social capital, with various community activities strengthening trust, networks, and norms that facilitate self-managed tourism by the local community. Similarly, Kaharuddin et al. studied the forms of community adaptation in developing Kalibiru tourism, encompassing individual behavioral adaptations and changes at institutional, household, and physical environment levels (Kaharuddin, 2020). Ramadhan stated that Kalibiru's tourism had a positive impact on the community, particularly in 2016 when there was a surge in visitors. However, it suffered a revenue decline of 92.4% during the pandemic in 2020 (Ramadhan, 2021). Herindrasti's et al (2022) research mentioned that Kalibiru's ecotourism is a model for sustainable welfare development, influenced by external factors, local government, and local initiatives.

Despite the existing research, the author has not found any studies focusing on the social changes in Kalibiru's community from the pre-tourism era, the peak of tourism, and the decline of tourism to the present. This study aims to elucidate the significant social changes that occurred due to Kalibiru's ecotourism. Social changes occurred due to rapid economic growth and interactions between Kalibiru's community and visitors from diverse regions, ages, educational backgrounds, and cultures who came to Kalibiru as tourists. During the tourism era, the community faced various challenges and demands related to tourism management and organization. Over a period of approximately ten years, the community became accustomed to the tourism lifestyle but failed to realize alternative livelihood sectors to maintain sustainable community welfare, resulting in unpreparedness when tourism trends declined, particularly during the Covid-19 pandemic.

## LITERATURE REVIEW

### 1. Developing Ecotourism

Ecotourism, in brief, involves traveling to natural areas. Honey, (2008) defines ecotourism as travel to vulnerable, untouched, and protected areas with low impact and on a small scale. Ecotourism educates tourists to contribute to conservation funds to support economic development and empower local communities, while respecting different cultures and human rights. Ecotourism provides experiences that foster an appreciation for the natural environment and its associated cultural components. Therefore, ecotourism supports environmental preservation efforts and the enhancement of natural resource bases. Based on the above definition, ecotourism offers trips to natural areas such as forests, caves, seas, indigenous communities, etc. It also promotes conservation of flora, fauna, and natural

resources while instilling concern and capacity-building among local communities. Asmin (2019) said that in the development of ecotourism, certain considerations must be taken into account in the planning process, such as avoiding threats to conservation targets, allocating revenue for conservation, and optimizing benefits for local communities. In simple terms, ecotourism encompasses perspectives and dimensions of sustainable tourism, environmental awareness, and the promotion of local community welfare (Rhama, 2019).

Indonesia possesses significant ecotourism potential. The development of ecotourism in accordance with Indonesian National Standards must prioritize the preservation of ecosystem functions, the preservation of tourist attractions, social and cultural preservation, visitor satisfaction, and economic benefits (Rhama, 2019). However, in practice, there are often obstacles, including supply constraints, inadequate market understanding, weak institutions, and unsupportive government policies. Ecotourism caters to a specific market segment with distinct demographic, psychological, and geographical characteristics. Understanding the specifications of this market segment is essential for tourism stakeholders to develop suitable attractions and provide satisfying infrastructure for visitors. Misunderstanding these characteristics may lead to government, tourism operators, and local communities falling into the trap of mass tourism concepts. Furthermore, weak institutions hinder the effective implementation of ecotourism, as they directly relate to planning, development, and management processes. Government support is also crucial in promoting ecotourism (Asmin, 2019).

## 2. Forest Conservation

A forest is an ecosystem characterized by an expanse of land containing living natural resources, mainly dominated by trees in their natural environment, which are interconnected and inseparable (Hidayat, 2017). Forest conservation refers to forest areas with particular characteristics, serving as centers for preserving the diversity of plants, animals, and their ecosystems (Gordon et al., 2019). Forests play a vital role in the environment, protecting soil, air, mitigating climate change, and serving as water reservoirs. They also contribute to natural resource production and offer recreational benefits (Wijana et al., 2020). In Indonesia, forest management has shifted from a state-based approach to community-based/community forestry, involving community forests, customary forests, family forests, and village forests. Community-based Forest management is realized through the formation of Community Forests (*Hutan Kemasyarakatan* - HKm), which empowers communities to manage state forests through farmer groups and cooperatives. HKm programs can be implemented in both production and protected forests. In production forests, communities can utilize the area for planting timber trees, ecosystem services, non-timber forest products, timber harvesting, and non-timber forest product collection. However, in protected forests, communities are limited to utilizing the area for ecosystem services and non-timber forest product collection (Dewi et al., 2018).

## 3. Social Change

Social change refers to alterations in the structure and function of a society (Zheng, 2022). It can occur through social interactions or changes in social relationships present within societal institutions, influencing values, attitudes, and behaviors among groups within a society. Social

change encompasses both material and non-material cultural elements and can involve progress or regression (Avelino, 2021; de la Sablonnière, 2017; Lei et al., 2023). It can result from both internal and external factors. Internal factors of social change include economics, technology, science, religion, etc. External factors may include wars, volcanic eruptions, tsunamis, etc. Economics generally underlies the behavioral changes related to social change. As Karl Marx said, whoever controls the economy will control other aspects. The economy influences social-cultural behaviors, mindsets, lifestyles, relationships, and ideologies. Moreover, culture is difficult to develop in a society grappling with poverty (Goa, 2017).

Social change has three categories of causative factors: causes originating from the community's desire for change, random factors, and systematic factors (DeBenedictis et al., 2022; Jamali et al., 2023; Leung et al., 2023). Random factors include climate, weather, and the presence of specific groups (Canby et al., 2021). Systematic factors are intentional, created to ensure that government policies, resources, and social organizations support the success of social change (Singh et al., 2020). Accelerating factors for social change are referred to as driving factors. These factors include contact with other communities, diffusion between communities, educational advancements, open social stratification, aspirations for progress, dissatisfaction with current conditions, values, disorganization, and openness to new ideas. Factors hindering social change may include limited contact with others, inadequate knowledge, customs, interests, closed attitudes, ideologies, and worldviews (Goa, 2017). Social change can also occur due to continuous conflicts within society, such as conflicts between individuals, groups, and so on. Objectively and structurally conflicting relations become the focus of analysis. Conflicts can lead to social equilibrium and encourage change. On the other hand, if not resolved with favorable solutions for all parties, conflicts can lead to negative conditions. Conflicts give rise to various compromises that differ from the initial conditions, leading to social change (Diharjo, 2019).

## METHOD

This research was conducted at the natural tourist attraction of Kalibiru, located in Kalibiru Hamlet, Hargowilis Village, Kokap District, Kulon Progo Regency, Yogyakarta. The selection of Kalibiru as the research focus is based on its status as one of the leading ecotourism destinations in Yogyakarta, which has gained popularity both locally and internationally. However, there have been social change phenomena linked to the rise and decline of Kalibiru tourism. Therefore, this study will primarily focus on the social changes that have occurred within the Kalibiru community.

This is a qualitative research study. The primary data for this research was obtained through direct observation from May 6th to May 24th, 2023. In this study, the author conducted interviews with the management, employees, and vendors at Kalibiru ecotourism. Additionally, interviews were also conducted with residents living in the vicinity of Kalibiru ecotourism, the management of the Community Forest Group (KPH), and others. The author also utilized several documentary sources provided by ecotourism management, such as visitor numbers and revenue data from ecotourism sales from 2010 to 2021. Furthermore, secondary data used in this study were derived from related research and scientific journals related to Kalibiru ecotourism, forest conservation, and social change. In this research, the author selected

respondents who were directly and indirectly involved in tourism management, such as stakeholders, employees, heads of farmer groups actively involved since the establishment of tourism, visitors to Kalibiru ecotourism, vendors at the tourist site, the management of the Community Forest Group, local residents who have experienced the impacts of tourism, and others. The selection of informants was conducted using the snowball method to find informants in a chain (Kaharuddin et al., 2020). From these informants, the author gathered detailed data regarding the transformation of the forest, transformation of tourism, and social changes that have occurred in Kalibiru.

From the collected data, the author strives to analyze it from the perspective of social change. The analysis of social change involves the process of studying and understanding the transformation or changes within the community over time. The theory used for this analysis is conflict theory. Conflict theory highlights conflicts as the main driver of social change. Inequality struggles for power, and conflicts among social groups are believed to be the factors driving social change. Etymologically, conflict refers to disputes, fights, and disagreements over opinions or desires (M. Wahid Nur Tualeka, 2017).

## FINDINGS & DISCUSSION

### 1. Dynamics of Kalibiru Forest

Kalibiru is the name of one of the hamlets in Hargowilis Village, Kokap, Kulon Progo, located approximately 40 kilometers from the center of Yogyakarta. Currently, Kalibiru is popular as a natural tourist destination that offers breathtaking views of the Menoreh hills, surrounded by lush forests. From Kalibiru hill, visitors can enjoy the picturesque green hills and the scenic view of Sermo reservoir from a height. However, before becoming a tourist attraction, Kalibiru underwent a long journey, particularly concerning its forest status. Before Indonesia's independence, Kalibiru's forest was under colonial rule. Post-independence, the forest land was transferred to the Indonesian government. Nevertheless, the Kalibiru forest continued to be a source of livelihood for the local community, providing timber and various agricultural products (Interview: Parjan, 2023). The government attempted to allocate funds for reforestation, but it did not yield significant results (Interview: Sadali, 2023). Wood theft in Kalibiru continued to be an ongoing issue. The local community harvested wood for the production of charcoal, with theft increasing in times of economic hardship, approaching holidays, and the beginning of the school year. The situation became more chaotic during the years 1965 and 1998. The occupation of Kalibiru land was unorganized, with about 100 farmers cultivating the land until the end of 1999. In 2000, the Damar Foundation started organizing the community in Hargowilis Village, focusing on farmer groups known as "pesanggem." On December 31st, 2021, a farmers' group was formed and named KTH Mandiri (Rohni, 2019). The Damar Foundation also assisted other villages. Initially, the concept developed was the village forest. However, this concept lacked legal strength. The opportunity for the community was more open in the community forest policy. On February 15th, 2003, the government issued a temporary HKm permit valid for 5 years. There were several requirements that needed to be fulfilled if the community wanted to obtain a permanent permit, including: (1) The farmer group must have legal status as a cooperative; (2) The forest area given permission for management must have been planted with forest crops; (3) The institution

must have been running in accordance with agreed internal regulations; (4) Forest security must be maintained, and there should be no more destruction and wood theft (Rohni, 2019).

In 2003, the government allowed the community to plant the forest for production purposes, with the expectation that after a few years of planting, the community could benefit from wood harvests. Additionally, the community could still plant other crops alongside the timber plants. With these expectations, the community was enthusiastic about planting trees in the Kalibiru forest, allocated in plots designated and distributed to each member of the community. After the policy had been in place for 5 years, the trees in Kalibiru began to grow dense, and the spaces between the trees no longer allowed for the planting of other crops, as the sunlight was blocked by the tree foliage. The income of the community, sourced from the forest, decreased, even though the forest's yield was the primary livelihood for the villagers who chose to stay in the village (Interview: Sadali, 2023).

Then, the government suddenly changed the forest status from production forest to protected forest in 2007. As a protected forest, the community was prohibited from felling trees in the forest, even collecting fallen wood was banned. Forest surveillance was also strictly enforced by forest police and KPH (Forest Management Unit), which imposed sanctions on individuals who felled or stole trees from the forest. Consequently, the community could no longer obtain anything from the forest. This situation sparked conflicts within the community due to their disappointment with the change in forest status. The timber crops they had planted could no longer be expected to yield harvests in the future. Tensions and murmuring disagreements occurred among the community as an expression of their disapproval of the forest's new protected status, which seemed to be unfavorable and detrimental to the community members who had planted the forest in 2003. To address the community's disappointment, the government frequently provided financial aid and training to the community (Interview: Sadali, 2023).

## 2. Kalibiru Ecotourism

In 2008, the Lingkar community (a farmer group from 8 hamlets in Hargowilis) received assistance from the Kulon Progo Regency government worth 445 million rupiahs. Based on the agreement, the assistance was focused on realizing the development plan for nature tourism in Kalibiru Hill. The initiation of Kalibiru tourism was motivated by several reasons. Firstly, concern over improper forest use (illegal logging and land clearing for agriculture). Secondly, concern over the high urbanization rate among youths due to the scarcity of job opportunities in the village, other than relying on the forest sector. Thirdly, the desire to preserve nature and provide economic benefits to the community. Fourthly, the potential of Kalibiru's nature and human resources could be developed into ecotourism activities, incorporating conservation, education, and community empowerment (Interview: Sumarjono, 2023).

The social impact of ecotourism in Kalibiru has ensured forest protection while maintaining Kalibiru's status as a protected forest without compromising the welfare of the local community, who have been earning a living from the ecotourism sector. Thus, the existence of Kalibiru tourism achieved its goal as an ecotourism destination that supported the government's program in preserving nature. The presence of ecotourism was able to maintain

the forest landscape and had minimal impact on shifting the forest's function since only a small area was used for tourism facilities. Additionally, the natural forest character, filled with trees, was preserved. As an ecotourism destination, Kalibiru also played a role in educating the community about forest conservation. For example, Kalibiru has been used as a place for students from vocational schools in Riau to learn about forestry (Sadali, 2023). Furthermore, a portion of the tourism revenue was allocated to forest conservation efforts.

Initially, the Forest Management Unit (KPH) directly collaborated in the tourism management, but currently, this is no longer the case. New regulations from the government assigned the KPH to only conduct supervision and guidance in Kalibiru's tourism management. Another task of the KPH is to ensure that no one in the community falls trees in the forest. With ecotourism, the community has helped the government in forest preservation without incurring costs. The government previously had a reforestation program with a budget reaching billions of rupiahs, but the program was not successful. After the community was entrusted with forest management under the permit scheme, it was proven that forest conservation could be carried out effectively. The community continued to receive land plots to plant animal fodder, medicinal herbs (such as turmeric and galangal), and other crops (Interview: Sadali, 2023).

Before Kalibiru was fully developed as an ecotourism destination, there were already visitors, although not in large numbers. They came to enjoy the scenery, and some locals set up temporary stalls for selling goods. These goods were brought from their homes and taken back after the selling hours (Interview: Diran, 2023). Then, in 2010, the eruption of Mount Merapi made Kalibiru an alternative place for holding social gatherings and similar events, following the closure of Kaliurang and its surroundings (Rohni, 2019). Around that time, the media industry was also growing in Indonesia, especially on Facebook. The tourism industry was significantly influenced by search and share through digital media (Rhama, 2019). These factors contributed to the popularity of Kalibiru ecotourism. However, at that time, the visitors to Kalibiru mostly came from the middle class with adequate digital devices, as smartphones were not as prevalent as they are now (Interview: Diran, 2023). The number of Kalibiru's visitors continued to increase and reached its peak in 2016-2017. Up until August 2019, a total of 1,515,633 visitors had visited the site, generating a revenue of Rp. 19,097,659,200 (Rohni, 2019).

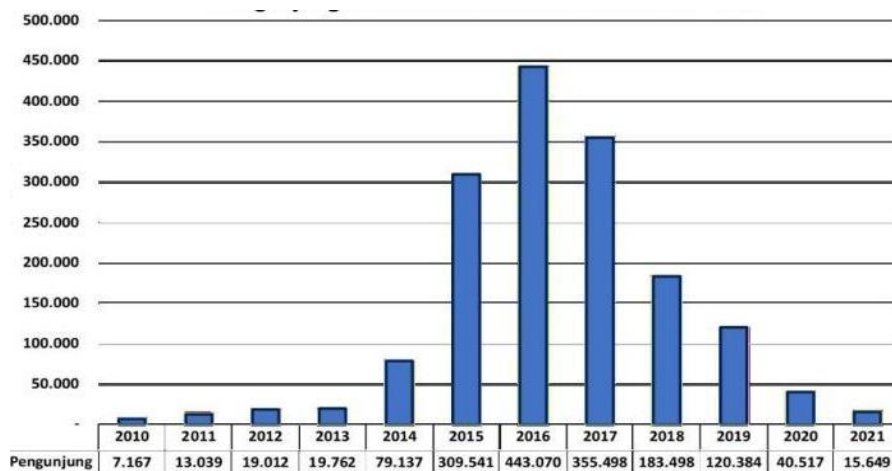


Figure 1: Graph of Annual Number of Visitors to Kalibiru Ecotourism from 2010 to 2021

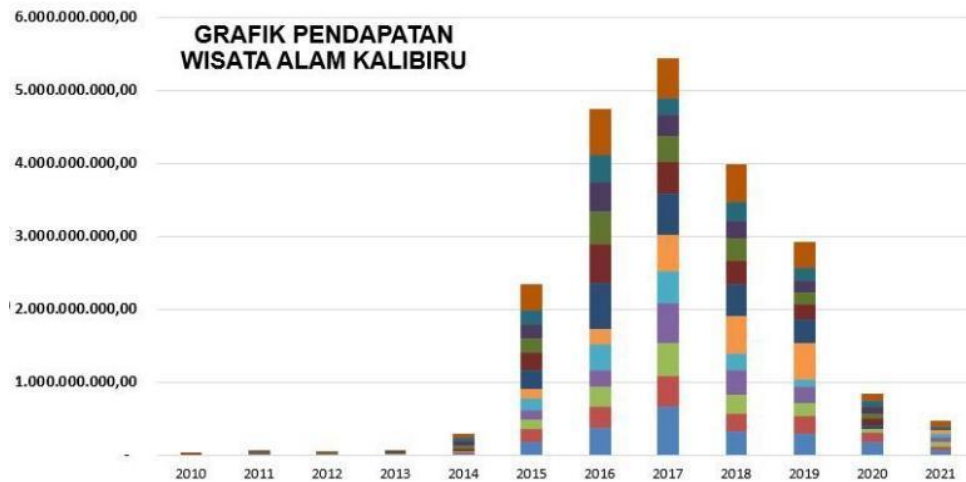


Figure 2: Graph of Annual Revenue from Ticket Sales at Kalibiru Ecotourism from 2010 to 2021

The two graphs illustrate the development of tourism, starting from its initial less-crowded years, reaching the peak of visitors, and then experiencing a decline. The table shows the number of visitors from various regions to Kalibiru and the income derived solely from ticket sales. The graphs highlight the significant economic gains from Kalibiru's tourism during its peak period. The community-managed ecotourism without the involvement of investors and the government allowed the economic benefits to be fully absorbed by the local community. The ecotourism sector also created additional benefits, such as employment opportunities, the growth of culinary businesses and accommodations around the tourist site, parking services, tour guides, and more. Local businesses in Kalibiru, such as Javanese sugar production, "wedang uwuh" (traditional herbal drink), and traditional musical instruments (krumpyung and gamelan), also contributed to the tourist attraction, expanding the scope of Kalibiru's tourism income and positively impacting the local economy.

However the tourism sector experiences both ups and downs. When the number of visitors declines, tourism revenue and various businesses tied to ecotourism also decline. This has implications for employee wages, which can no longer be supported solely by ticket revenue. Many employees in Kalibiru had to find jobs elsewhere or became unemployed because tourism management could no longer afford to pay many employees with very little income. Additionally, the wage system no longer followed the regional minimum wage (UMR) but shifted to a profit-sharing system. With few visitors, the income derived from this system is also limited. Moreover, local businesses, such as vendors and homestay providers, were also impacted by the decline in revenue (Interview: Sumarjono, 2023).

The downward trend in Kalibiru's visitors worsened with the outbreak of Covid-19, which was followed by various restrictions on gatherings, lockdowns, PPKM (enforcement of community activity restrictions), and other health protocols. Kalibiru became even quieter with few visitors, and it even remained completely closed for six months. Consequently, the people relying on tourism lost their jobs. This situation persisted for an extended period as the pandemic status lasted for three years since it was announced in Indonesia until it was declared as an endemic



by President Joko Widodo. During the observations, the number of visitors remained low, especially on weekdays. Throughout the closure of the tourism site, many facilities were left unattended and suffered damage, which have yet to be repaired due to lack of funding. Currently, over 60% of Kalibiru's area and facilities are non-functional. Local businesses that went bankrupt during the pandemic have not fully recovered either. Facing such challenging circumstances, the Kalibiru management sold assets to provide health protocol facilities in the ecotourism site. Similarly, the community members who lost their jobs had to sell their assets to sustain their livelihoods. After the pandemic subsided, Kalibiru faced difficulties in recovering, as there was increasing competition from other ecotourism sites, even within Kulon Progo itself. Furthermore, the appeal of Kalibiru also decreased due to the lack of new innovations. The absence of new innovations was also due to the lack of funds to rebuild the ecotourism site.

### 3. Social Change in Ecotourism in Kalibiru

The residents of Kalibiru are a farming community with potential forest land. Various dynamics of forest management have been experienced by the Kalibiru community. This is inseparable from the forest's position on Java Island, which must play various roles, including ecosystem support and contributions to the economy of the surrounding community and the country (Bagaskara & Tridakusumah, 2021). A significant milestone in social change in Kalibiru was the conflict caused by the change of forest status from production forest to protected forest. This change of status was intended to design sustainable forest management that considers economic, ecological, and socio-cultural values (Pratiwi, 2018). However, during the early stages of this change, the community did not immediately accept the decision to change the forest status. At that time, conflicts occurred between the community and the government, which used its power to change policies, leaving the community in a disadvantaged position. At that time, there was internal disharmony within the Community Forest Management and a desire from some community members to re-exploit the forest (Kaharuddin, 2020). Such conflicts can be categorized as realistic conflicts, where conflicts arise from dissatisfaction with specific demands that occur in relationships and from the anticipated benefits of the participants, targeting disappointing objects (Tualeka, 2017). When the community was disheartened by the difficulty of harvesting timber and farming in the forest, significant disappointment emerged.

This situation gave rise to the initiation of Kalibiru tourism, supported by external actors as partners through community-based organizations, sectoral services from the local government, and cooperation among local communities through farmer groups and local business communities (Hidayat, 2017). On the other hand, there were apriori attitudes and negative responses to the idea of tourism development from some members of the community (Kaharuddin, 2020). The initiation, development, and management process were carried out independently by the Kalibiru community members who were part of the Independent Community Forest Group without the involvement of investors. This situation aligns with Max Gluckman's view that conflict in certain relationships can bring social relations back together. When conflicts arise within a society, they engage in actions that lead to social change (Zuldin, 2019). As ecotourism grew, the community of Kalibiru adapted from being an agrarian society to being stronger in institutional management for tourism. Changes in the tourism sector are

influenced by the growing trends of travel and nature exploration worldwide. During the operation of Kalibiru, it coincided with Indonesia's tourism campaign initiated by the Ministry of Tourism and Creative Economy through the national branding "Pesona Indonesia" for the domestic market or "Wonderful Indonesia" for the international market (Edithania, 2018). In response to this tourism trend, it became a demand for the Kalibiru community to adapt to their business and social environments to achieve their goals and thrive in tourism competition. By identifying changes in the environment and adjusting their structures, strategies, and practices, they had a better chance of success.

Kalibiru once employed around 100-300 workers with salaries in accordance with the Regional Minimum Wage (UMR). The management of tourism fully controlled by the farmer groups ensured that the income from tourism was absorbed and well enjoyed by the community. As a result, there were significant socio-economic changes for the Kalibiru community. One of the pieces of evidence for the economic change among the community can be seen from the change in the construction of their houses. Initially, their houses were made of wood, but after the success of tourism, the average resident had permanent houses. Ownership of private vehicles among the Kalibiru community also increased. Moreover, tourism income was partly allocated for the development of public facilities such as places of worship (mosques) and early childhood education (PAUD) schools. The Kalibiru management also supported supporting farmer groups in surrounding villages in implementing forest conservation programs. Various social assistance was also distributed to the elderly, orphans, and those who requested donations from the Kalibiru management. The economic benefits were also distributed among all members of the farmer groups, who received a share of the tourism revenue each month. Thus, the economic advancement promoted equal welfare for the Kalibiru community, both for those directly involved in tourism management and those not directly involved. From here, ecotourism provided a space for local economic growth that not only fulfilled basic needs but also empowered the local community (Noor, 2011).

However, the surge in economic income also led to other counterproductive behaviors among the youth around Kalibiru. They used their income from Kalibiru tourism for pleasure and engaged in unhealthy socializing. Research by Moh Agus Sutiarto mentioned that a change in the lifestyle of the community, especially the development of a consumerist lifestyle, became one of the negative impacts of tourism on socio-cultural aspects (Sutiarto, 2018). This raised concerns among the Kalibiru Farmer Group Chairman, leading to the implementation of a policy to pay salaries through a bank partnership to control the use of money. Consequently, the Kalibiru management had control over the behavior of employees to prevent hedonistic behaviors.

The Covid-19 pandemic played a significant role in changing lifestyles and various fields, including tourism. Tourism was one of the sectors heavily impacted by the Covid-19 pandemic. Numerous regulations related to health protocols and Covid prevention caused Kalibiru tourism to close entirely for six months. This led to job losses and loss of income for the community. Currently, Kalibiru ecotourism remains quiet, making the tourism sector unreliable for the community's income. The decline in Kalibiru ecotourism also resulted in damage to various facilities, including food kiosks, photo spots, and other facilities. During this time, the community also faced business bankruptcy that relied on tourism. The Kalibiru management

contemplated ways to continue paying employees even during a period of no income. The management distributed the remaining cash on hand to the employees.

After the pandemic subsided, Kalibiru ecotourism struggled to recover due to increasing competition from other ecotourism destinations, including those in Kulon Progo Regency itself. Moreover, there have been no new innovations in Kalibiru due to a lack of funding for facility repairs and rebuilding. At that time, some community members returned to farming to meet their livelihood needs, even though their income was significantly different from what they earned in tourism. Social changes during the pandemic were influenced by external factors, such as the disaster of the Covid-19 pandemic, which transformed the majority of human lifestyles worldwide (Suryono, 2019). The psychological impact of the declining trend and pandemic on the Kalibiru community was immense. This was because for nearly ten years, they had heavily relied on the tourism sector for their livelihoods, so the unexpected downward trend and pandemic were shocking and led to economic and psychological decline. When ranked in terms of conflict dynamics, social change, and social balance in Kalibiru, it can be seen as follows:

<b>Time</b>	<b>Social Dynamics</b>	<b>Description</b>
<b>Before 2003</b>	Conflict over natural resource competition	There was a competition for natural resources originating from state forests by the community to meet their economic needs. This led to forest degradation.
<b>2003-2007</b>	Social balance	With the establishment of Community Forests, which designated Kalibiru forest as a production forest that could provide economic benefits to the community. The community's forest management and utilization activities gained legality from the government, allowing them to carry out forestry activities effectively.
<b>2007</b>	Conflict of forest status change	The government, through its power, changed the status of production forest to protected forest, extinguishing the main livelihood of the Kalibiru community. This caused social tension within the community.
<b>2008-2020</b>	Social change of the Kalibiru community from agrarian society to tourism players	The government provided financial assistance for various training and the development of Kalibiru ecotourism. Gradually, the community achieved stability in playing a role as tourism players. The success of tourism improved the standard of living of the Kalibiru community and advanced various fields. The changes in Kalibiru were not without new challenges as tourism players, demanding adaptation and solutions for the continuous development of Kalibiru's community.
<b>2021-2023</b>	Social changes	The downward trend in tourism and the Covid-19 pandemic created social changes where the community, which had been tourism players for a decade, could no longer rely on ecotourism that was closed and fading. There was no other option but to return to relying on agrarian sectors or seeking employment outside the village. The weakened economic condition of the community also changed their lifestyles and patterns of life.

The life cycle of the Kalibiru community as a representation of the tourism cycle in Kalibiru. It begins with a low economic level, experiences growth, reaches its peak, experiences stagnation, and declines. The fluctuations in ecotourism and the life of the Kalibiru community have led them to become a different community in terms of experience, worldview, open-mindedness, and insight. The existence of ecotourism has also contributed significantly to the concept of "rural" and "urban" society, where rural areas are no longer a limitation for the residents to have urban experiences, perspectives, mindsets, and lifestyles. This represents the important role of ecotourism in the social change of Kalibiru's community, making them different from previous eras. The presence of ecotourism also introduces a new concept that people living in rural areas are not necessarily marginalized communities.

### CONCLUSION

Social change in Kalibiru began with conflicts caused by the change of forest status from production forest to protected forest, cutting off the community's hope for harvesting the trees they had planted. This disappointment gave rise to the idea of developing the community's economy through ecotourism, utilizing the natural beauty of Kalibiru. The presence of Kalibiru's ecotourism gradually achieved great success, boosting the community's economy and transforming their patterns, structures, and systems in community life. Overall, social change moved in a positive direction. However, this does not dismiss the possibility of negative changes, where some individuals exploit moments of success to indulge in a hedonistic lifestyle. The success of Kalibiru's tourism was also insufficiently accompanied by the realization of long-term planning that considers possibilities in the tourism sector, such as fluctuations in visitor trends. As a result, when facing downward trends and pandemics, there was a lack of readiness from other sectors to support the community when tourism waned, or even ceased. The conditions of downward trends and pandemics created new conflicts and social changes where the community found it challenging to rely on tourism, leading to job losses, seeking alternative employment, or returning to being farmers dependent on natural resources.

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