A new decade for social changes
Analysis of community-based ecotourism impact of Wae Bobok on the social and economic life in Tanjung Boleng Village Manggarai Barat Regency

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Abstract. One of the community-based ecotourism sectors which are growing in Manggarai Barat is Wae Bobok ecotourism which is located in Tanjung Boleng Village. This sector is being thought to have a strategic role to boost the economy that is believed as one of the ways to make the community prosper. Wae Bobok Ecotourism is an activity that directly involved the local community so it can give an impact on its people. The purpose of this research is to acknowledge the condition of Wae Bobok Ecotourism and to know the impact of community-based Wae Bobok Ecotourism on the social life and economy in Tanjung Boleng Village Manggarai Barat Regency. This research is using descriptive qualitative method. The determination of informants, with purposive sampling, are the local people in Desa Tanjung Boleng, the organizers, the headman and the Department of Tourism and Culture of Manggarai Barat Regency. Observation, interview, and documentation are used for the data collection technique. The result of the research shows that the existence of Wae Bobok Ecotourism has positively impacted the social life and economy of the local people in Tanjung Boleng Village, specifically: the transformation of jobs from unemployed to employed, the increase of skills and knowledge, the escalation of social interactions, widening the employment, the increase of revenue with the business opportunities. Besides the positive impacts that the local people of Tanjung Boleng Village experience, evidently exist the negative impacts which are the decreasing of the traditional value of gotong royong (mutual cooperation), the economic dependence whereupon economy dependence happens to the local people that do not have stable jobs who can only work as merchants and the incomes gap between the local people who involved in ecotourism with the people who do not get involved in the ecotourism of Wae Bobok.

Keywords. Ecotourism, Social, Economy, Local People

1. Background
Indonesia is a country that has a lot of natural and cultural resources, one of them is ecotourism These potentials are natural resources, flora and fauna diversities, the beauty of nature and others, along with the local cultures that become the attractions and have a high selling value in the eyes of tourists. Ecotourism is one of the tourism forms that highly impacting to environmental conservation and has its exclusivity. The exclusive form makes ecotourism often regarded as different from the lots of large-scale tourism in Indonesia. When large-scale tourism is emphasizing the quality of the tourists that visit the tour location.
Based on the report from the World Travel Tourism Council (WTTC) in 2000 in which [1] the growth of the world ecotourism is inclined by an average of 10% every year. Those numbers tend to be higher compared with the growth of the other tourists in the world with an average of 4.6 percent per year. As one of the forms of tourism, ecotourism has its models and its exclusivities which are being dominant in showing the environmental conversation, environmental education, social welfare, and also being more respectful of the local cultures. Ecotourism is a method to explain the knowledge about predominancy, the potential of natural resources and the environment, also the uniqueness of nature and culture which can be one of the superior sectors in each area that should be able to be developed maximally. According to the prior description, there is a need for mature and concrete also optimal that is running with the mature strategy in the form of effective planning to execution along with paying attention to the social rules, culture, and economy of local people for increasing the purpose of the current trending of tourism principal which is ecotourism.

Ecotourism is one of the tourism types that has been operating from the many tourism patterns in Nusa Tenggara Timur (NTT) Province. Nusa Tenggara Timur (NTT) Province is one of the provinces in Indonesia which consisted of several small islands. These islands possess variegated natural resources and cultures and become one of the sales values and are distinctly unique. Nusa Tenggara Timur (NTT) Province has a magnificent prospect to be developed as an ecotourism-based destination. The endangered Komodo dragons are located in Nusa Tenggara Timur Province as one of Indonesia’s seven wonders. With the existence of this destination, Nusa Tenggara Timur (NTT) Province has been titled a renowned province because of its prolific natural resources with uniqueness in them.

One of the many community-based ecotourism that is being developed in Manggarai Barat Regency is Wae Bobok Ecotourism which is located in Tanjung Boleng Village. Wae Bobok is known for the protected forest, outbound location, photo spot and culinary tourism as the stopover from Labuan Bajo to Goa Rangko tourism object. Wae Bobok Ecotourism is one of the ecotourism potentials that bring huge advantages for the people in Tanjung Boleng Village Manggarai Barat Regency.

Found from the descriptions above the researchers are interested to dig deeper into the impacts of community-based ecotourism on the social life and economy in Tanjung Boleng Village Manggarai Barat Regency, thus the researchers did research with the title “Analysis of Community-Based Ecotourism Impact of Wae Bobok to the Social Life and Economy in Tanjung Boleng Village Manggarai Barat Regency”.

2. Literature Review
2.1. Ecotourism

According to Crabtree in [2] The definition of ecotourism that is being used for the international ecotourism standard is the one that is applicated by the Ecotourism Association of Australia (EAA), it mentioned sustainable tourism ecologically with the main focus to experience in the natural area which helps to increase the understanding, appreciations also conservations toward the environments and cultures. While in accord with [3] Ecotourism is a tour to the natural region which can grow the appreciation of comprehension and conservation toward the environment and also support the cultures and local people’s welfare.

Furthermore, Joshi in [4] said that Ecotourism can be interpreted as the trip to pure the natural area with the particular purpose to learn, admire and enjoy the scenery with the wild animals and plants for the rest of the existence. Ecotourism is a tour journey that is responsible for the environmental preservation and the welfare of the local people [1].
Ecotourism as stated by [5], is a natural tourism activity in the liable by observing the education elements, understandings, and supports to the natural resource’s conservation business. Categories of ecotourism in the region:
1. Nautical Ecotourism;
2. Forest Ecotourism;
3. Mountain Ecotourism: and/or

2.2. Community-Based Ecotourism

Dhayita stated that [6] community-based Ecotourism is one of the efforts of village development through the tourism sector, which not only shows the natural tourism resources, but also contributes to the environment conservation, and local people as the primary controller of the development.

According to [7] Exist some key aspects of community-based ecotourism:
1. Local people create committees or institutions for the ecotourism activities management in the region, with the government and region organization support (public participation and education value).
2. Local ownership principle (local people-owned management and ownership) is applied considerably with ecotourism facilities and infrastructures, ecotourism areas, etcetera (public participation value).
3. Homestay becomes the main choice for the facilities accommodation in tourism spots (economic and educational value).
4. Guides come from the local people (public participation value).
5. Pioneering, managing and maintaining the tourism object will be the responsibility of the local people, including the fee established for the tourists (economic and tourism value).

Some of the basic conditions in the development of community-based ecotourism written by Denman [8] are:
1. Landscapes or flora/fauna which have inherent attractiveness or degree of interest to appeal either to specialists or more general visitors;
2. Ecosystems that are at least able to absorb a managed level of visitation without damage;
3. A local community that is aware of the potential opportunities, risks and changes involved, and is interested in receiving visitors;
4. Existing or potential structures for effective community decision-making.
5. No obvious threats to indigenous culture and traditions.
6. An initial market assessment suggesting a potential demand and an effective means of accessing it, and that the area is not oversupplied with ecotourism offers.

2.3. Impact

Arif mentioned in [9] Impact is anything that exists caused by the consequences of the activity. The impact itself can mean the consequence before and after the activity. Meanwhile, Suratmo (in Mira Agustina, 2017: 17) Impact is a change that happens as the consequence of an activity. This activity has the natural characteristics, either chemistry, physics or biology. The impact of development becomes a problem because the shift caused by the development always is larger than the planned development target. The impact has the biophysics, socials, economies and cultural characters.
In accord with [10] each policy and program of development will be having an impact, especially on the development of a tourism object, the list below are the types of the impacts:

1. Environment Impact
   Environment impact is the impact that can be seen from the existence of environmental conditions around the people. The environment is the surrounding condition that influences the development and behavior of living creatures. Good environmental conditions will bring a good impact on daily life.

2. Economy Impact
   The economic impact can be positive or negative. The positive impact that shows from the economic impact is characterized as direct. Aside from shown positive impact, there is another impact that will be shown, like the indirect impact. The indirect impact has a form of local economic activity from the business unit spending of direct impact and induced impact receiver. The induced impact can be interpreted as the induced local economic activity from additional earnings of local people.

3. Social Impact
   Social impact is the social impact that happens after the event (program) and is a change that exists in the relationships and interactions between individuals. Based on Sammeng (in Mira Agustina, 2017: 20) ecotourism’s impact on the economy can be positive as mentioned below:
   a. Income
      Tourism is seen as a foreign currency earner, because of the ability to produce foreign currency through foreign travel spending. Foreign travel spending is so high, that the tourism transaction surpasses the transactions in other industry sectors for example automotive industry, the oil and gas industry, the textile industry, etcetera.
   b. Job Vacancy
      A positive impact that can be gained from tourism development is the creation of job vacancies. The tourism industry invent large job vacancies, so it is classified as a labor-intensive business, because tourists need attention all the time, making the tourism workers have to be attentive all the time.
   c. Balance of Payments
      In daily life, someone can create a bank account. With the account, someone can save money and takes it every transaction. This account is similar to a country, especially in the matter of foreign currency. The balance of payments of a country is counted with decreasing debit value over credit value from the relevant country. If the credit is bigger than the debit value, it means the balance of payments is called a surplus.

Sammeng mentioned [9] that the ecotourism impact for the economy can be negative on the list below:

1. Dependency
   Negative impact needs to be wary in the tourism development on the economy sector particularly when it is linked with the earning, which is the big dependency to the tourists. The countries that relied on tourism were eventually trapped under the stifled dependency.
2. Gap between the Local People
   Tourism has changed the community’s internal structures, making a clear difference between the owner that has a connection to the tourism and the non-owner. Thus, linkage with tourism can segregate the community.
3. Research Method
The research method used in this study is descriptive qualitative research. The data collection technique is acquired with triangulation (combination). Descriptive analysis can be used to analyze the community-based Wae Bobok Ecotourism to the social and economic life in Desa Tanjung Village Manggarai Barat Regency. The sampling technique that is applied in this research is purposive sampling. This location was chosen with the consideration that Tanjung Boleng Village has the Wae Bobok ecotourism that is managed with community-based. Tanjung Boleng Village is the nearest location to Wae Bobok, as the ecotourism activity in Wae Bobok can provide a direct influence on the local people. Data resources that are used in this research are primary resources and secondary resources. The primary resource in this research are Tanjung Boleng Headman and the Department of Tourism and Culture of Manggarai Barat Regency in the destination field as the informant for the main interviewees, meanwhile the additional interviewees were picked from the party who supported the purpose of this research who were organizers (Pokdarwis, millennial community of Wae Bobok), local people who contributed (stall owner, counter worker, ice peddler). Secondary data was obtained from the documentation materials that were related to the community-based Wae Bobok ecotourism in Tanjung Boleng Village Manggarai Barat Regency. Data accumulation methods in this research are interview, observation, and documentation. Data analysis in this research is using data analysis by Miles and Huberman (data reduction, data presentation, conclusion drawing and verification).

4. Finding and Discussion
4.1. Short History of Wae Bobok Ecotourism
Wae Bobo is one of many tourism spots in Manggarai Barat Regency. Local people believe Wae Bobok is related to the mythical thing, legend said a mythical creature lives in the Wae Bobok fountain area, which was always shown and seen by chosen people, believed as the God by the local people because of the all-white appearance in the afternoon. This legend is the source of the name of this ecotourism, Wae Bobok is the name derived from the local language where Wae means “water” and Bobok means “God”. Wae Bobok means Water God.

Wawan as the leader of Wae Bobok Millennial Community and the organizer of Wae Bobok Ecotourism stated that Wae Bobok Ecotourism is a land owned by Forest Management Unit (FMU) Manggarai Barat which was established in 2017. After the agreement from the local people, Forest Management Unit (FMU) along with the local people are developing stalls to be the start of the community-based ecotourism development with the purpose to increase the welfare of the people and finding the natural potential.

4.2. The Condition of Community-Based Ecotourism Wae Bobok in Desa Tanjung Boleng Kabupaten Manggarai Barat
Wae Bobok Ecotourism is located by the sidewalk path of Labuan Bajo to the Baril village, Rego, Terang and the other villages. Hence often be made as a rest area even only for relaxedly sitting to enjoy the fresh air or to enjoy the serving of snacks and specially created coffee from Manggarai. Ecotourism Wae Bobok becomes interesting not only from the tourism attraction or the natural protected forest but also from the unique stalls that are placed by the side of the path that attracts the tourists to visit. The position of these stalls is located in the middle and be the position center of the tourist attractions and the other facilities, thus the physical condition of Wae Bobok Ecotourism is centered on the stalls as explained below:
a. West Side from the Stall

Wae Bobok Ecotourism is placed in the highland, therefore from the Labuan Bajo direction road to Wae Bobok Ecotourism, before entering the Wae Bobok stalls area on the side of the way there served photo spot with the sea view, Boleng island and the coastal villages in lowland, moreover there is a toilet by the side of the photo spot. The west area or the back of the stall at Wae Bobok Ecotourism is also the place of the outbound area, camping ground, swings, benches and tables made of large tree trunks placed next to each outbound spot that is used as a place to sit or rest after doing the activity and on the west side there is a small river that limits the 15 stalls with the outbound area and has 1 small connecting bridge. This spacious camping ground area under a large and leafy tree is often used as a meeting area between Pokdarwis and the organizers and which also be used as a place for social activities by the Department of Tourism and Culture of Manggarai Barat.

b. North Side from the Stall

On the north side, there are 2 toilets, a small children’s pool, a spring bathing site, a flying broomstick photo spot, and several large leafy trees. The ecotourism developer of Wae Bobok is sustainable, so there are several development plans on the north side of this stall, which are planning of a tracking lane and excavation of a bathing site for adults which are likely to be realized in 2023. The organizer of Millennial Community Wae Bobok also the tourist guide stated that tracking tourist attractions and the bathing site have been included in the list of developments that are likely to be completed in 2023.

c. East Side from the Stall

On the east side, which is directly facing the stalls in Wae Bobok Ecotourism, there is a small river that also faces the parking area and the Labuan Bajo highway to Bari, Terang, Rego and other villages. Across the road there are several photo spots and signposts, beside the photo spot there is a Wae Bobok water which is believed by the local people to be the water of the Bobok God. For the small river in front of the stall, there are also 2 connecting bridges from the parking lot to the stall. Meanwhile, the parking lot provides trash cans and also handwashing facilities provided due to the event of the Covid-19 pandemic to prevent its spread.

d. South Side from the Shop

The two small rivers in Wae Bobok Ecotourism have a water flow that is located on the south side of the stall, precisely across the road, on the south side In developing Wae Bobok Ecotourism as one of the ecotourism in West Manggarai Regency, the organizer has also begun to complete the facilities and infrastructure in the tourist area to provide comfort and satisfaction to every visiting tourist. The management or development of a tourism object will be successful if the organizer pays attention to the 3A's, which are attractions, amenities, and accessibility to attract tourists before deciding to visit. e of the road there is also a large tree estimated to be around hundreds of years old.

4.3. Analysis of the Impacts of Community-Based Wae Bobok Ecotourism to the Social and Economic Life in Desa Tanjung Boleng Kabupaten Manggarai Barat

In this study, to determine the impact of community-based Wae Bobok ecotourism on social and economic life in Tanjung Boleng Village, West Manggarai Regency, researchers first need to analyze each of the social and economic indicators, as follows:

4.3.1 The Impacts of Community-Based Wae Bobok Ecotourism on the Social Life

The social impacts resulting from the existence of Wae Bobok Ecotourism can be in the form of positive and negative impacts. The indicators in this study are the positive and negative impacts on the social life of the people of Tanjung Boleng Village, which will be described
4.3.1.1 Positive Impacts

Displacement/Transformation of Livelihood Structure

The shift of the livelihood structure from the unemployed to the service sector. This is very common in tourism destinations. This transformation is a form of the increasing number of jobs created by the development in the tourism sector. Before the existence of Wae Bobok Ecotourism, many people in Tanjung Boleng Village did not have a job or were unemployed. The people of Tanjung Boleng Village also work as farmers and fishermen who depend on farming and fishing for their livelihoods.

The profession transition cannot be separated from the changes in the perception of the community around Wae Bobok Ecotourism. The people of Tanjung Boleng Village have experienced a change for the better, the example is feeling fortunate with this ecotourism development. This is based on the opinion of the people who feel that their standard of living is better than before.

With the development of Wae Bobok Ecotourism in Tanjung Boleng Village, a lot of the local people have changed their jobs and some others have remained in their previous jobs. One of them is as mentioned by the seller around the Wae Bobok Ecotourism do that used to be the housewives who depended on their husband's income who worked as fishermen, but after ecotourism started, they got additional income from selling something.

Based on the results of interviews obtained from some informants above, there is a change/transformation in the livelihood structure. In addition, according to them, forty local residents have switched professions from housewives, fishermen, farmers, and unemployed to peddlers, counter guards, organizers, and outbound guards. The data above shows that the development of Wae Bobok Ecotourism has triggered the emergence of various types of jobs that allow people to choose the type of work that suits their skills and abilities. Thus the work will run more optimally with maximum results. With the development of ecotourism, all communities have the same opportunities in doing business and work.

Skills and Knowledge Improvements of the Tanjung Boleng Village Community

Local people who participate in the development of Wae Bobok Ecotourism, such as peddlers, stall owners, organizers, Wae Bobok Millennial Community, and tour guides, are always trained which is held regularly by the local government such as the Forest Management Unit (FMU) and Department of Tourism and Culture Manggarai Barat. The training is expected to add new skills and knowledge to the surrounding community. For example, training for the people involved in the management of Wae Bobok Ecotourism, that is destination management training, meanwhile for stall owners, service training is held to become good at serving tourists who visit and to become good sellers.

The development of ecotourism also has a positive impact on increasing the knowledge of the local community, which generally changes the behavior in a positive direction, especially in the ethics of communicating with each other. This can eliminate the negative prejudices against other ethnicities so that people can also learn and know the culture and language of the visiting tourists.

Social Interactions

Based on the results of the research, there was a change in social interaction before and after the development or construction of this Wae Bobok Ecotourism, social interaction between people from those who rarely interacted to actively interact. This is because the people of Tanjung Boleng Village cooperate with mutual needs. In addition, with the development and construction of ecotourism, the social interaction shown between the local people and tourists
is very well established where the community is always friendly and open and has implemented sapta wisata by giving good attitudes and services to tourists or visitors who come. The interaction that takes place in the Wae Bobok Ecotourism area proves that the individuals need each other. The interviews resulted that the relationship between the community and the visiting tourists is very well established, which can be seen from the interaction and behavior of the community when tourists are visiting.

4.3.1.2 Negative Impacts

Besides the positive impact, the development and construction of Wae Bobok Ecotourism also have some negative impacts on the social aspects of community life in Tanjung Boleng Village. This research reveals that there is a lack of public awareness to get involved, especially in the activities that benefit the community itself, such as building or repairing pathways, repairing the places of worship, and cleaning the coast. In gotong royong activities, the village government does not get enough support from the surrounding community in the effort of environmental development in Tanjung Boleng Village. This undermines the value of mutual cooperation or community service which should become a tradition and local wisdom in Tanjung Boleng Village. However, if it is seen by doing mutual cooperation or community service, the work done will be completed quickly when together done it.

The Impacts of Community-Based Wae Bobok Ecotourism on the Economic Life

This research has the purpose to determine the impact of Wae Bobok ecotourism on the economic life of the Tanjung Boleng village community, researchers need to examine several indicators. The indicators in this study are the positive and negative impacts of ecotourism on the community's economy. The following are the results of research using the indicators that the researchers mentioned above:

Positive Impacts

Growing the Job Opportunities

The role of tourism also contributes to the absorption of employment. It is known that the existence of Wae Bobok Ecotourism in Tanjung Boleng Village, can create sufficient employment opportunities for the local people such as sellers of meals and beverages or special culinary delights, peddlers, guide services, and so on. According to the Head of the Marketing and Tourism Development Section at the Tourism and Culture Office of West Manggarai Regency, this ecotourism development indirectly also facilitates underprivileged local people to gain income improvements and also to expand job opportunities for improving their living standards and welfare.

Growing the Job Opportunities and Efforts

The development of Wae Bobok Ecotourism in Tanjung Boleng Village has positively contributed to increasing job opportunities and reducing the unemployment rate for the people of Tanjung Boleng Village. The existence of ecotourism development opens up many job opportunities, this is because the very complex tourism industry creates the opportunity to make a business to meet the large tourism needs. The opening of new jobs automatically reduces the unemployment rate, and the development and construction of ecotourism which opens up many job opportunities in Tanjung Boleng Village make the unemployment rate decrease significantly. From the interviews, it can be seen that the opportunities for the village people to work are very high and the community can take advantage of these conditions. People's incomes also increase with ecotourism activities. The existence of Wae Bobok Ecotourism provides job
and business opportunities for the people of Tanjung Boleng Village.

**Increasing of Earning**

According to the organizer of Wae Bobok Ecotourism, the development and construction of ecotourism in Wae Bobok positively impacted the surrounding community towards changes in the level of the economy or other words, the earnings of the local people. The increase in income occurred in various areas of community livelihoods such as sellers, tourism service workers, and so on. The development of tourism in Tanjung Boleng Village also opens up many new opportunities for the community to earn additional income. The tourism industry makes it easier for people to earn and make money so that they can increase their earnings and also their buying power, causing the higher ability to buy their needs, even the orientation of the community in buying is no longer just primary or secondary needs, but also tertiary needs.

**Negative Impacts**

Along with the development of Wae Bobok Ecotourism in Tanjung Boleng Village, it also gives negative impacts on the economic life of the local people. The negative indicators are listed below:

Dependency  Head of Marketing and Tourism Development Section at the Department of Tourism and Culture of Manggarai Barat Regency mentioned that the negative impact needs to be watched out for in the development of ecotourism in the economic field, especially when it is related to income, which is the high dependency on tourists. The people of Tanjung Boleng Village who participate in Wae Bobok ecotourism such as stall owners, tour guides, and ice peddlers certainly really hope for the arrival of tourists. It is very worrying if the community's dependence on tourists can make the community spend more budgets on tourism objects. Especially now that the number of visits has decreased as a result of the Covid-19 pandemic which has lasted almost 2 years, this has greatly affected the economy everywhere, including the economy of the people in Tanjung Boleng Village. The impact of dependency is clearly seen in the people who are directly involved in the Wae Bobok Ecotourism who are very dependent on tourists. This economic dependency occurs to some people because they do not have side jobs, one example is the sellers as the local people as well as the seller made a statement.

**Earning gap between the Local People**

According to Ross [9] Tourism has changed the internal structure of society, causing a difference between those who have a connection with tourism and those who do not. The interest in tourism would become one of the separators and differentiators in society. Only a handful of residents achieve the benefits from the development and construction of an object or tourist destination, while the majority of the residents do not participate in obtaining significant economic or social benefits from the industry itself. Situations like this can precede anger, hatred, and expressions of hostility towards fellow residents or the community.

The headman of Tanjung Boleng uttered that the local people of Tanjung Boleng Village who experience income disparity between communities, there are several people participated in ecotourism such as stall owners who sell food and drinks whose income increases after the Wae Bobok Ecotourism, thence the income inequality will be generated and detected by the people of Tanjung Boleng Village who do not make a living from Wae Bobok Ecotourism. In addition, the researchers found that the income disparity between the communities occurred because not
all people in Tanjung Boleng Village had the same opportunity to participate in Wae Bobok Ecotourism. Most of the local people are still in their profession as farmers, fishermen, housewives, etcetera and some are even unemployed. There, it cannot be denied that there is an income disparity among the communities in Tanjung Boleng Village.

5. Conclusion

The result of the research and discussion described in the previous chapter regarding the Impact Analysis of Community-Based Wae Bobok Ecotourism on Social and Economic Life in Tanjung Boleng Village, West Manggarai Regency, can be concluded as mentioned below:

The condition illustrations of community-based Wae Bobok Ecotourism in Tanjung Boleng Village has been catered in terms of the purely natural beauty, attractive protected forests, and the availability of tourist attractions suchlike photo spots, camping ground, outbound, and bathing sites. Meanwhile, the facilities are provided with the availability of selling stalls, toilets, trash cans, parking lot, handwashing facilities which are provided to comply with health protocols amid the Covid-19 pandemic, camping equipment rental and rest area but the lack is the nonexistent prayer room, yet it is is in the procurement process. As for accessibility, it has improved as seen from the hot mix highway with potholes in the past, as well as the availability of powered street lights.

The existence of Wae Bobok Ecotourism gave the impacts the social and economic life of the Tanjung Boleng Village community with positive impacts and negative impacts that were being analyzed from the social aspect and economic aspects, they would be:

a. The positive impacts on social life in Tanjung Boleng Village are the shift/transformation of the livelihood structure from those who are unemployed to employed, increment of skills and knowledge of the Tanjung Boleng village community with frequent training activities by the local government, tighter social interaction between communities. Aside from the positive impacts on social life, there are also exist negative impacts in the form of the reduction of gotong royong tradition value, because it is progressively challenging to gather people to cooperate.

b. The positive impacts on Tanjung Boleng Village's economic life are expanding employment opportunities, increasing employment and business opportunities, and increasing incomes. The existence of ecotourism certainly improves the welfare of the community from the economic aspect. However, from the opposite of the positive impacts, the development and construction of ecotourism also have the negative impacts in the form of the dependence of the community who participates in Wae Bobok ecotourism on visitors or tourists, as well as the income inequalities between people who participate or have the opportunity in Wae Bobok ecotourism with the people who did not participate in the Wae Bobok ecotourism at all.

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