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Social Behavior of Teluk Meranti Community in Efforts to Develop Surfing Sports
In Kampar River Riau Province

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ABSTRACT

The social behavior of the people of Teluk Meranti regarding surfing is a response to the unique natural phenomenon that occurs in kampar river by utilizing Ombak Bono.. Bono waves are a natural phenomenon that comes before high tide, bono waves have the potential to become one of the tourist destinations, now bono waves have attracted many local and foreign tourists so it is expected to have a positive impact on the community. The purpose of this study is to analyze the social behavior of the people of Teluk Meranti in the efforts to mine surfing sports in theKampar river of Riau Province. This research is qualitatively descriptive using the Triangulation method (observation or observation, in-depth interviews and documentation), followed by Visualization statement informan with N Vivo-12. held in Teluk Meranti District Pelalawan Riau Province. Informants are people who are expected to assist the author in uncovering the realities in a thorough society. The results of this study explained that the environment in this study is a river that is able to produce waves reaching four meters and used for surfing activities. Meanwhile, when viewed from the socio-cultural aspect of the people of Teluk Meranti can introduce traditional activities such as the utilization of waves after the passage of large waves as many as seven layersof waves for the activity of "Riding Bono", dari socioeconomic side with the tourism of waves Bono so as to bring a lot of tourists and indirectly able to boost the economy of the people of Teluk Meranti and also able to bring in Regional Native Income (PAD).

1. Introduction

Pelalawan regency is one part of riau province with very rich natural potential. The wealth is not only from the perspective of its natural potential, but also the diversity of people who have social and cultural structures in people's lives. Tourism sector is a potential sector, development in the field of tourism is expected to provide benefits for people's lives, because the tourism sector is one of the development sectors in the economic field. Scheyvens, (2011) in his research revealed that sustainable tourism needs to understand the important role of the government in directing tourism development and consider how the government balances the interests to compete for tourism. Through tourism development is expected to encourage regional development, introduce nature, values, and culture of diverse nations such as those in the Meranti Bay area.

Teluk Meranti is a sub-district in Pelalawan Regency, Riau, Indonesia. The natural condition is in the form of swampy lowlands with a large peatland. The area of Teluk Meranti is 10000 mv along the river stretches a very large tropical dense forest on both sides of the river. People in the Meranti Bay area in general are farmers and fishermen, the fishery activities in these waters are fishing, while the cultivation activities by the community have not been so much. The area of fishery potential in the Meranti Bay area, which is about 1,088.10 ha, while the area of land availability that can be developed is about 5,207.70 ha. Land that has been utilized is as much as + 272.03 Ha. The water resources in the Meranti Bay Area include four lake, namely Tasik Besar, Tasik Cek Lanang, Tasik Tongah, Tasik Kual and Tasik Guntung. In this lake live various types of fish that have economic value such as toman fish, tapah, jams, baung and selinca. In addition, the Meranti Bay area is watered by the Kampar River. In this river there is a type of river catfish that has a high economic value.

Bono in the language of the local people means true. The word has its own story when King Pelalawan asked the local community envoy to face the Palace of Wings but the messenger was blocked by waves to cross the river. Because of the absence of the messenger, then the king ordered a direct check on whether there was a big wave in the river. Finally obtained information that it is true. The word 'true' is in the local language called 'bono' and since then the word 'bono' is attached to the waves of the river in the Gulf of Meranti. Walgito, (2010) human behavior can not be separated from the individual's own circumstances and the environment in which the individual is located, then the sentence bono arises from the language of the bay community merati as citizens who are on the edge of the river.

Bono that occurs in the Kampar river is a natural phenomenon that is able to produce waves that reach four meters thus the existing waves are always used by the local community and tourists to do surfing activities, so that the phenomenon can attract tourists. Syarif Hidayat, Toho Cholikh Mutohir, (2018) Suggests that the sport of tourism is to make sports as the main destination for

travel, the more tourists who visit the gulf meranti eat the more impact on the welfare of the community in the economic sector.

Bono is a natural phenomenon that because of the conditions in the estuary of the river occurs heavy shallowing so that when the tide comes from the sea, the tide can not move upstream smoothly but prevented by sediment and the shape of the estuary of the river that kisses. Bono is a natural phenomenon caused by tidal waves that meet the currents of the Kampar River. The condition of the estuary in the form of 'V' allows the confluence of the two kinds of currents, namely tidal currents and river currents from upstream, evoking the formation of Bono. Bono waves fall into the *tidal bore* category, which is a hydrodynamic phenomenon associated with the movement of water masses where tidal waves travel upstream with destructive forces. Not all river estuaries or bays can generate tidal waves such as Bono.

Rivers that produce juda waves have occurred in other countries Donnelly & Chanson, (2005) such as in Batang Lumpar (Malaysia), Siene River (Francis), Shubenacadie River and Stewackie River (Canada), Yang Tse-Kiang River and Hangzhou River (Hangchow) in China, Bore in Amazon River (pororoca) in Brazil, tidal bore on Seine River (mascaret) in France, and Tidal Bore Hoogly in Ganges River. The number of rivers that can produce waves then kampar river one of the rivers that can produce waves and can be used for surfing activities so as to make the place become one of the tourist options for many people. Suratmin, (2018) said that sports and tourism is a combination of activities that are very profitable when combined, many pisitif things that can be obtained from sports tourism activities. Widyawati, (2018) local people in general have a positive perception of tourism development, but enthusiasm to be involved and participate is still not very optimal, the above statement is one of the obstacles experienced in the development of bono wave attractions in Meranti Bay

2. Research Methods

This research is qualitatively descriptive using the data triangulation method (observational or observational, in-depth interviews and documentation), Qualitative research means the process of exploring and understanding the meaning of individual and group behavior, describing Creswell's social or humanitarian problems, (2010).

This research was conducted in teluk meranti subdistrict, Pelalawan Regency, Riau Province. This research was conducted in November – December 2019. Primary data obtained in the form of verbal words or speech and behavior of informant subjects related to the potential of Bono waves for the development of surfing sports tourism in the kampar river Pelalawan. The informants who conducted the interviews include Camat, Lurah, Community Leaders, youth leaders, chairman of Bono River Community (BRC), traders and visitors. Secondary data is obtained from documents, photos and objects used as a complement to primary data.

Data Understanding of the social behavior of the people of teluk meranti surfing sports obtained through in-depth interviews with informants that have been established.

The data analysis technique used in this study is qualitative descriptive analysis. In the context of this study, the qualitative analysis process is interactive using an analysis model developed by Matthew B. Miles, (1994). This analysis consists of four components that run simultaneously and interact with each other, namely data collection, data reduction, data presentation, and conclusion drawing.

3. Results And Discussion

The results of the study are data that the authors collected during the study which was then reduced based on the statement of research, the results of the study presented the answers of informants.

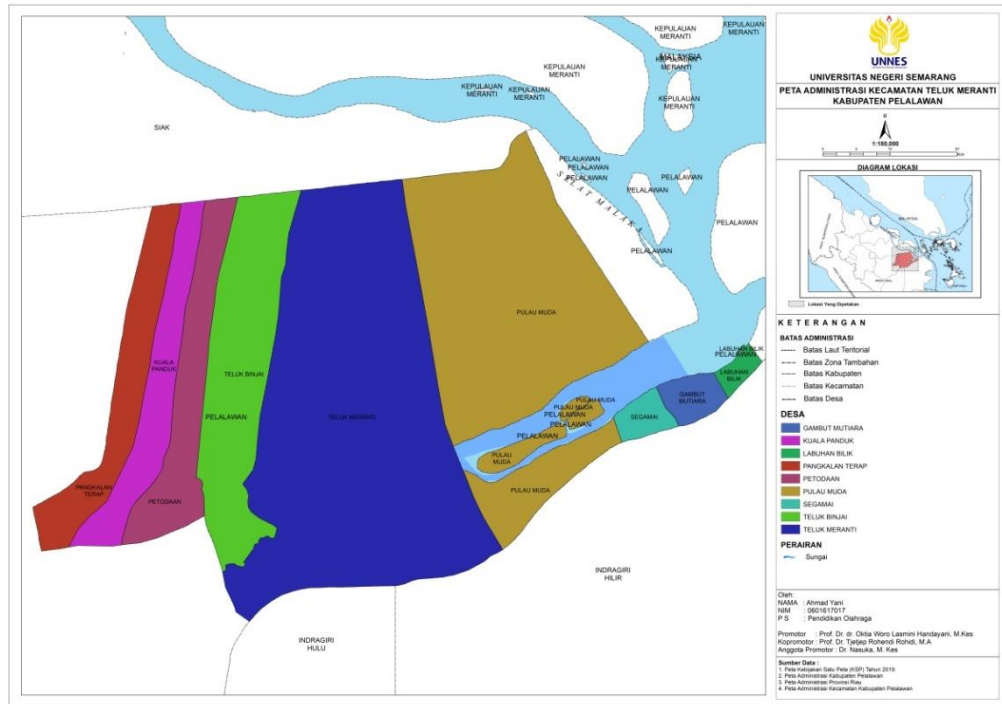
Environment

The environment is something that is very close to life based on the interaction of nature with the community, even has a very wide scope as it develops. But in simple terms the environment is closely related to nature where the river in kampar river is able to produce waves (bono waves) with a height of up to four meters and used by tourists both local and foreign countries to do *surfing* activities in the sunga. As seen in figure 1:



Meranti Bay is about 190 km from Pekanbaru, the capital of Riau Province and about 140 km from Pangkalan Kerinci, the capital of Pelalawan Regency. Access to the village can be reached by four-wheeled vehicle from Jalan Lintas Timur Riau–Jambi in Simpang Bunut area through Pangkalan Bunut (Capital of Bunut Subdistrict) to the east along the southern part of kampar river. Access roads are mostly asphalt roads, but the condition of some roads has been damaged. With many road conditions damaged, the normal travel time from Pangkalan Kerinci to the village center is about 3.5 hours.

The administrative map of Teluk Meranti Subdistrict can be seen and explained in figure 2 below:



From the picture above, Meranti Bay Village is located at positions 0o 10'-0o 40' North Latitude (LU) and 102o 30'-102o 50' East Longitude (BT). This village is located in the district of Teluk Meranti, Pelalawan Regency, Riau Province. The location of the village is directly adjacent to the Kerumutan Wildlife Sanctuary and Indragiri Hilir Regency in the south, Teluk Binjai Village on the west, Pulau Muda Village in the east, and Siak Regency in the north (Mitra Insani Foundation, 2017).

Socio-Cultural

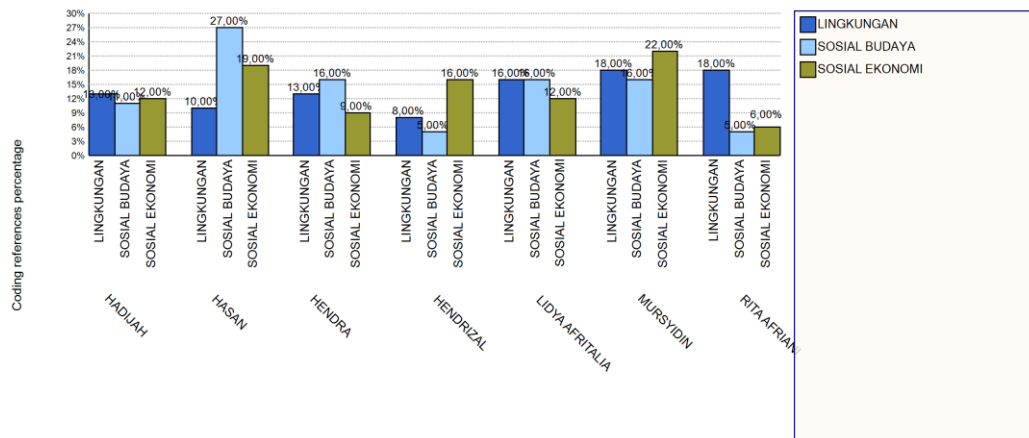
Socio-cultural is everything or values that apply in a society that is characteristic of the community, changes that occur in social [elements](#) called social change. This includes the social structure and the social function itself. The scope is a change in behavior, mindset, and discovery. While cultural change is an automatic change that occurs when there is a social change. These changes include material and nonmaterial cultures.

Based on the above thinking that socio-cultural change is a change in people's living system that includes social change and at the same time cultural changes that occur in the tourist attraction bono waves Meranti Bay. So that consciously the culture in Meranti Bay such as "Bakudo Bono" can be introduced in the wider community. Bono riding is an activity that can be done by utilizing the advanced waves after the big waves pass by the media of the boat made by the local community. Besides riding bono there are also traditional sports aimed at certain times such as regional dance, gasing and so on.

Socio-Economic

Improving the social welfare of the population is one way to realize the noble ideals of independence, namely to advance the general welfare and educate the nation's life. Economic-oriented development leaves many crucial problems such as poverty, unemployment and also the unevenness of development outcomes. Many developing countries in their development history have a good record in achieving their economic development, but fail to improve the level of welfare for their people. Development that only focuses on economic progress has been proven not only to provide results that are not maximal from the development process itself but also show a lot of inequality or inequality in society. Pelalawan District Government seeks to give attention to the development of bono wave tourism objects in the hope that if the program is made to run well and able to increase the animo masyarakat in visiting bono wave attractions will have an economic impact on the people of meranti bay so that it will reduce the number of gaps in the economic level around bono wave attractions and will also be able to increase the Regional Native Income (PAD).

Table 1. Visualization Data Analysis Interview Social Behavior Community Teluk Meranti form figure 1, as follows:



Based on the graph above, it can be seen that the most talked about the environment is Mursidin by 18%, Rita Afriani by 18% and the least talking about the environment is Hendrizal 8%. While the most often talked about socio-cultural hasan by 27% and the least talk about socio-culture is Hendrizal 5%, Rita Afriani 5%. Kemudian who often talk about socioeconomic mursidin by 22% and the least talk about socioeconomic is Rita Afriani by 6%.

Discussion

Social behavior is a community behavior specifically directed at others related to the environment, socio-cultural and socioeconomic.

Environment

The environment is organizing different ways of life in relation to climatic, geographical, and other physical conditions. Zoer'aini, (2003) lingkungan is a complex system that is outside the individual that affects the growth of organisms. Between organisms and the environment is a close and reciprocal relationship to regulate life. Thus the active role of the community in maintaining environmental sustainability is indispensable, therefore promoting training and education is necessary so that people are rich in knowledge and sharing experiences with each other, as stated by Towner, (2016) the main finding of this study is that the local community recognizes education and training as the most effective way to increase community participation in the surfing tourism industry.

Bono waves are used by surfers to do surfing activities so that this tourist attraction makes surfing as the main attraction for tourists to come visit the tourist destination, then the facilities and supporting prasarana should be considered. Susetyaningsih, (2013) stated that maintaining the carrying capacity of the environment so as to realize sustainable development. Sustainable tourism development, can be said to be a development that supports ecologically and economically viable, also ethically and socially fair to the community.

Socio-Cultural

Socio-cultural consists of two words namely social and cultural. Social means everything related to the surrounding community. While culture comes from the word *bodhya* which means mind and mind. Culture is also defined as everything that man makes based on his mind and mind that contains love and taste. So socio-culture is everything that man creates with his mind and mind in public life.

The main issue is community participation for tourism development and came up with brilliant ideas that impressed only accepting what is already there and continued in the future, while Dadvar-Khani, (2012) The results showed that although rural communities encourage tourism development in their area, they have very low participation because they are not satisfied with the way it grows. The results of the above research are expected to encourage masarakan participation so that existing tourism can be further developed. Thus, it is necessary to make a breakthrough to develop the tourist village as stated by Andayani et al., (2017) Community empowerment through the development of tourist villages has implications for the socio-cultural resilience of the region in the form of strengthening and some changes to social, cultural and environmental values.

Gunawan et al., (2015) the results of his research occurred perubahan socio-cultural among others: 1) Reduced social interaction; 2) Reduced social solidarity; 3) The socialization process is influenced by elements from outside

the community of Cihideung Village; 4) Reduced social supervision and care; 4) Disappearance of customs; 5) The increasing existence of traditional art; 6) Livelihoods that become heterogeneous; 7) The occurrence of social mobility. The statement is a consequence that must be accepted by the provider of tourist attractions including those in the gulf of Meranti, then in a customary manner that has been carried out will be mixed and contaminated with the diversity of attitudes brought by tourists who come to visit the bay meranti.

Socio-Economic

Socioeconomic is the position or position of a person in a community determined by the type of economic activity, education and income. In the discussion social and economic is often the object of different discussions. Sugianto, (2016)) the results of his research is an effort to identify the potential that has so high selling power as a tourist village. Thus, it can be known the original character of the village in the tourism village development strategy as an alternative to improving the economy of the community. Meanwhile, Always, (2016) in his research explained that the externalization of the people of Teluk Meranti Village about the reality of bono is inseparable from the role of electronic media and also print media. In addition to the community that does development with the improvement as a support for bono tourism forging, it is necessary to conduct promotion through cetaak media and electronic media so that the public is more familiar with the program run by the manager.

Hermawan, (2016) the results showed that the development of tourist villages has a positive impact on the economic development of local communities, including: people's income increases; increase job opportunities and strive; increase local community ownership and control; government revenues through tourism levy. While indications of negative impacts on the local economy in the form of rising prices of goods were notfound. If the arrangement and management is done well then bono wave tourism will have a positive impact on the economy of the people of Meranti Bay.

Visualization of the inporman statement conducted interviews that often talk about the environment is Mursidin by 18% because he is a Stakeholder as a lurah in the Gulf of Meranti, the least talk about the environment is Hendrizal 8%. While often talking about socio-cultural hasan by 27% as a public figure he is very understanding of socio-cultural related in the gulf of Meranti and the least talk about socio-cultural is Hendrizal 5%, Rita Afriani 5%. Kemudian who often talk about socioeconomic mursidin by 22% he is a camat in the gulf of Meranti so that he understands how to improve the welfare of society in terms of economics and the least talk about socioeconomic is Rita Afriani by 6%.

4. Conclusion

Based on the analysis of data on the behavior of the people of Teluk Meranti obtained then drawn the conclusion that:

1. The environment in this study is a river that is able to produce waves up to four meters and used for *surfing* activities.
2. The socio-cultural aspect of the meranti bay community can introduce traditional activities such as the utilization of waves after the passage of large waves as many as seven layers of waves for the activity of "Riding Bono", and also the people of Meranti Bay must be able to accept cultures that come from outside sometimes contrary to local customs.
3. From the socioeconomic side with bono wave tourism and able to bring many tourists indirectly able to boost the economy of the people of meranti bay and also able to bring in Regional Native Income (PAD).

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