SOCIAL AND RELIGIOUS DYNAMICS OF THE COMMUNITY IN THE GUNUNG EMBUN TOURIST AREA, PASER REGENCY

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ABSTRACT

This study aims to describe the religious and social dynamics of the community in Luan Village, located in the Gunung Embun tourist area, Paser Regency. The focus of the study includes values and beliefs, religious practices, social interactions, and social changes that have occurred due to the influence of tourism. The method used is descriptive qualitative with techniques of interviews, observation, and documentation, as well as data analysis using the Miles, Huberman, and Saldana model with stages of data condensation, data presentation, and conclusion drawing and verification. The results of the study show that the people of Luan Village combine Islamic values with local traditions, practice religious and traditional activities side by side, and maintain social interaction through mutual cooperation. The presence of Gunung Embun tourism has a positive impact in the form of economic opportunities and social mobility, but also has the potential to influence local culture.

Keywords: *social dynamics, religion, village community, Gunung Embun tourism*

INTRODUCTION

Indonesia is known as an archipelagic country with abundant natural resources and diversity in ethnicity, religion, customs, race, and culture. This diversity is an invaluable social and cultural asset, as well as strategic development capital if managed wisely. Tourism, in this context, plays an important role as a leading sector that not only contributes to the country's foreign exchange earnings but also supports sustainable development through the utilization of natural resources and local culture.

The tourism sector in Indonesia has shown a positive growth trend in recent years. Improvements in infrastructure, promotion, and destination management are the government's strategies to increase tourism competitiveness in the era of global (Herdin & Jumardi, 2020) . One form of development that has been widely implemented is *rural tourism*, which utilizes local potential in the form of natural resources, culture, and local wisdom of rural communities. This is in line with Inskeep's (1991) view, which emphasizes that tourism development must be based on local potential in order to achieve economic, social, and cultural sustainability for the local community (Risman et al., 2016) .

Based on its type, tourism in Indonesia can be categorized into nature tourism, cultural tourism, and religious tourism. Nature tourism is the most popular because it offers aesthetic and spiritual experiences through the beauty of natural landscapes such as beaches, mountains, and waterfalls (Yoeti, 2008).

One of the rapidly developing nature tourism destinations is Mount Boga, better known as Mount Embun, located in Luan Village, Muara Samu District, Paser Regency, East Kalimantan. In the last two years, this destination has gone viral and become an icon of Paser tourism. In fact, Gunung Embun was nominated for the *Anugerah Pesona Indonesia (API) Award* organized by the Ministry of Tourism and Creative Economy in 2020 in the category of most popular highland destination (A . This tourism destination is also the first paragliding *take-off spot* in East Kalimantan (A .

The beauty of Mount Embun with its misty morning panorama offers a unique experience that some tourists compare to the charm of Mount Bromo in East Java. The former Governor of East Kalimantan, Isran Noor, even acknowledged the potential of Mount Embun as a destination that can compete with other natural attractions in Indonesia, and promoted the slogan *Majestic East Borneo* as a symbol of the local government's commitment to supporting its development (Paser, 2021) .

However, behind this popularity lies a complex land ownership dynamic. Mount Embun is located on land under a Cultivation Rights Title (HGU) owned by PT. Anugerah Abadi Mukti Usaha (AMMU) (T. Kaltim, 2020) , a palm oil plantation company. Initially, the company did not approve of the area being used as a tourist destination due to land legality issues, accident risks, and the economic value of the palm oil land. After a negotiation process, the company finally donated 10.26 hectares of land to the Paser Regency government to be managed as a tourist area (Paser, 2021) .

Theoretically, the existence of tourism in a region should have a positive impact on the socio-economic conditions of the community, both through infrastructure improvement, job creation, and improved quality of life (Herlianti & Sanjaya, 2022, p. 135) . However, initial observations show that the development of Gunung Embun has not yet had a significant impact on the community of Luan Village. The access road to the tourist site is still damaged, especially during the rainy season (Pos, 2022) , while improvements in welfare, quality of human resources, religious facilities, and educational institutions have not shown significant progress. This condition indicates a gap between the ideal of tourism development as mandated in Law Number 10 of 2009 and the reality on the ground.

Responding to this fact, researchers assess that the government has not maximized the development of Gunung Embun as a natural tourist area in East Kalimantan. In addition, the development of natural resources has only touched on physical development. In fact, physical development should be accompanied by human resource development in order to achieve balance and sustainability. Human development is a necessity alongside physical development that can advance a nation (RI, 2019) .

Furthermore, tourism is not only related to economic and environmental aspects, but also has implications for the socio-religious dynamics of society. The presence of tourists, social interactions, and new cultural trends can influence religious life patterns, social norms, and the cultural identity of local communities (Smith, 1989). In the context of the Luan Village community, which has a strong religious background and social traditions of " ," tourism has the potential to create a dialectic between local values and the demands of modern tourism. This

dynamic can take the form of harmonization, adaptation, or even conflict of values, depending on how the community manages these changes.

Therefore, this study seeks to examine in depth the socio-religious dynamics of the community in the Gunung Embun tourist area in Paser Regency. This research is important because it provides an understanding of how local communities respond to the development of tourism, how socio-religious interactions are formed, and the extent to which tourism impacts the social and religious lives of the community. Thus, the results of this study are expected to contribute academically to the study of the sociology of religion and tourism, while also providing practical input for local governments in formulating tourism development policies oriented towards community-based sustainable development.

RESEARCH METHOD

This study uses a descriptive qualitative approach because it aims to understand and describe the socio-religious dynamics of the community around the Gunung Embun tourist area in depth. The qualitative approach was chosen so that researchers could see social reality as it is, examining the values, beliefs, religious practices, and social interactions of the community from their own perspective.

The research location is in the Gunung Boga tourist area, better known as Gunung Embun, specifically in Luan Village, Muara Samu District, Paser Regency, East Kalimantan. The location was chosen based on the consideration that Gunung Embun is a rapidly developing tourist destination and has become an icon of tourism in Paser Regency in recent years. This development has not only had an impact on economic aspects and physical development, but has also influenced the social and religious life of the local community. Therefore, this location is considered relevant for further research to observe the socio-religious dynamics that occur.

The research data sources consist of two types, namely primary data and secondary data. Primary data was obtained directly from the community through interviews, observations, and researcher involvement in the field. Informants were selected purposively, namely those who were considered to know and understand the phenomenon being studied, such as religious leaders, traditional leaders, village officials, tourism managers, and the local community. Secondary data was obtained from various documents, village archives, community activity records, local government reports, and academic literature relevant to this study.

The data collection process was carried out using three main techniques, namely interviews, observation, and documentation. In-depth interviews were conducted with key informants to explore information related to religious practices, social interactions, and the impact of tourism on community life. Observations were made by directly observing community activities, including socio-religious activities, traditional rituals, and interactions with tourists. Meanwhile, documentation was carried out by examining archives, activity records, and official documents that could support field data, as well as capturing phenomena through photographs and recordings to strengthen the research results (Sugiyono, 2019) .

The collected data was then analyzed using the Miles, Huberman, and Saldana model. This analysis was conducted interactively through three main stages. First, data condensation, which is the process of selecting, focusing, simplifying, and transforming raw data into more structured information. Second, data presentation, which is organizing the information obtained into descriptive narratives, tables, or charts to make it easier to understand and reveal patterns and relationships between variables. Third, drawing conclusions and verification, which is the process of interpreting the meaning of the data presented, making preliminary conclusions, and verifying them by comparing field data, documents, and relevant theories. (M.B. et al., 2014)

SOCIAL AND RELIGIOUS CONDITIONS OF THE LUAN VILLAGE COMMUNITY

Society is essentially a system of communal living bound by social relationships, norms, and culture that grow and develop through daily interactions. Koentjaraningrat explains that society is a human community that interacts according to a specific system of customs that is continuous in nature and bound by a sense of shared identity. From this communal life, culture is born, which becomes both a product and a guideline for human life (Koentjaraningrat, 2009) . Culture is not only in the form of material artifacts, but also includes ideas, values, norms, and distinctive patterns of behavior that are passed down from generation to generation (Geertz, 1973) . Therefore, the relationship between humans and culture is dialectical: humans create culture, but culture also shapes human identity and direction in life.

From a sociological perspective, social relationships are a consequence of social interactions that occur in society. According to Soekanto, social interaction is the key to social life because it is only through interaction that humans can develop themselves and maintain their collective survival (Soekanto, 2012) . This is in line with Durkheim's view of social solidarity, which in traditional societies generally takes the form of mechanical solidarity, namely social bonds formed due to shared values, norms, and traditions (Fathoni, 2024, p. 131) . This pattern of solidarity is strongly evident in the life of the Luan Village community.

In general, there are no significant problems in the social life of the Luan Village community. Social relations between residents are harmonious, characterized by harmony, mutual assistance, and mutual cooperation that are still well maintained. Social life in Luan Village, Muara Samu Subdistrict, is supported by a tradition of mutual assistance that is deeply rooted in various aspects, ranging from traditional activities to daily practices. For example, in ceremonies such as weddings, funerals, births, farming, natural resource management, and house construction, the community always prioritizes the principle of mutual cooperation. This principle is manifested in the form of contributions, both material and non-material, which are made selflessly. This value is in line with Koentjaraningrat's view that mutual cooperation is one of the characteristics of Indonesian culture that serves to strengthen social cohesion (Koentjaraningrat, 2009) .

Within Talcott Parsons' theoretical framework, social life can be analyzed through the concept of a social system, which is a set of organized and interrelated social actions. This social system consists of various subsystems,

such as education, religion, and culture, each of which plays a role in maintaining social balance (Parsons, 1951) . In Luan Village, these three subsystems complement each other and form the pillars of religious social life.

1. Education

Education plays a strategic role in shaping an individual's personality, knowledge, skills, and character. Durkheim emphasized that education is a means of socialization that serves to pass on the values, norms, and traditions of society to the next generation (Fathoni, 2024) . In Luan Village, community awareness of the importance of education is relatively high. The majority of residents are determined to send their children to secondary school, and some even to college. This phenomenon shows that there is open vertical social mobility thanks to changes in the community's mindset towards education.

Although educational facilities in Luan Village are limited—because junior high and high school levels are not available—the community does not hesitate to send their children to schools outside the village. The choice of university is also adjusted to economic conditions and the relevance of the field of study to the needs of the community. This awareness is in line with modernization theory, which emphasizes that education is an important instrument in facing the challenges of globalization and changing times (Inglehart & Welzel, 2005) .

2. Religion

Religion functions as a belief system and a guide for human behavior. Clifford Geertz emphasizes that religion is not only a theological doctrine, but also a "system of meaning" that provides a framework for human interpretation in facing the realities of life (Geertz, 1973) . Most of the people in Luan Village embrace Islam and are members of the Nahdlatul Ulama organization. Their religious practices do not stand alone but are integrated with local customs, such as in birth and death ceremonies.

From a functionalist perspective, religion also acts as a mechanism of social control. Parsons refers to religion as a cultural subsystem that functions to maintain social integration by establishing values of good and bad (Parsons, 1951) . Thus, religious practices in Luan Village not only strengthen spiritual bonds, but also reinforce social cohesion through collective rituals carried out together.

3. Culture

The culture of the Luan Village community can be recognized through daily behavior, both individual and collective. In addition to religious activities such as recitation of the Quran, tahlilan, Maulid Nabi celebrations, and Isra Mi'raj, the community also preserves the traditional rituals of the Paser tribe, which is the majority ethnic group in this village. These traditional rituals include ceremonies for birth, death, marriage, farming, house building, and natural resource management.

One form of culture that still exists is the *balian* ritual, which is a sacred traditional healing tradition. In anthropology, *balian* can be understood as a

form of "*magico-religious practice*" (E., 1937) , namely religious ceremonies that combine spiritual and traditional medical elements. This ceremony involves the recitation of mantras in the Paser language, accompanied by traditional music, and led by a special figure who is considered to have mystical powers. For the Paser tribe, the continuation of the balian ceremony not only serves as a means of healing, but also as a means of maintaining cultural identity and strengthening community solidarity.

However, the balian ceremony in Luan Village is now rarely performed because it requires large expenses and can only be carried out by certain circles who can afford it. This condition means that *Balian* does not yet have great potential as a cultural tourist attraction, unlike the more well-known natural tourist attraction of Mount Embun. Nevertheless, the people of Luan Village continue to strive to preserve the traditions of their ancestors as part of the collective cultural heritage that shapes their social identity.

Overall, the socio-religious conditions of the Luan Village community show a strong integration between the social system, belief system, and cultural system. The tradition of mutual cooperation, Islamic religious practices combined with local customs, and the continuity of Paser cultural rituals form a solid social cohesion. This is in line with Parsons' structural functionalism view, which states that a society can survive if each of its subsystems functions effectively and contributes to social stability (Parsons, 1951) . Thus, Luan Village can be seen as an example of a rural community that is able to maintain social balance through a combination of religion, culture, and education.

SOCIAL-RELIGIOUS DYNAMICS OF THE GUNUNG EMBUN TOURIST AREA COMMUNITY

Religious social dynamics are a process of change, adaptation, and interaction that occur in community life, influenced by religious values, social traditions, and external factors such as economic development, technology, and tourism. According to Berger, religion not only functions as a sacred belief system, but also as a social force that regulates patterns of behavior in everyday life (Bheka & Derung, 2024, p. 208) . Meanwhile, Durkheim's structural functionalism theory emphasizes that religion plays an important role in maintaining social cohesion, solidarity, and order in society (Fathoni, 2024) .

In the context of the Luan Village community located around the Gunung Embun tourist area, socio-religious dynamics are an interesting phenomenon to study. The presence of tourist destinations not only brings economic opportunities, but also presents challenges in the form of changing values, new social interactions, and adjustments in the community's religious practices. The community, which previously lived in a traditional rural lifestyle, now faces the influx of tourists, modernization, and the penetration of outside cultures that can affect their social and religious order.

This dynamic cannot be viewed as a single process, but rather as the result of the interaction of various aspects, ranging from values and beliefs, religious practices, social interaction patterns, to gradual social changes. Each of these aspects is interrelated, forming a complete picture of how communities manage their religious identity while adapting to the development of tourism. Therefore,

the discussion of the religious social dynamics of the communities in the Gunung Embun tourist area will be described through four main dimensions, namely:

1. Values and Beliefs

The religious values and beliefs of the people of Luan Village, located in the Gunung Embun tourist area, are the foundation that not only shapes their religious identity but also serves as the main framework for organizing their social life. Religion in this context is not merely understood as a set of theological doctrines, but as a comprehensive value system that influences the mindset, attitudes, and behavior of the community. Clifford Geertz (1973) refers to religion as *a "cultural system,"* that is, a system of meaning that provides orientation to human life, whether in moral, spiritual, or social aspects (Geertz, 1973) . Thus, religion becomes an important instrument that underlies the social structure of the Luan Village community.

In everyday life, the teachings of Islam, which are embraced by the majority of the people of Luan Village, are a source of moral values that guide individual and collective behavior. The values of honesty, compassion, solidarity, and social awareness are reflected in the relationships between residents. This is in line with Durkheim's view that religion functions as a collective force that binds individuals in society, thereby creating strong social solidarity. Religious values not only serve as personal guidelines, but are also integrated into social mechanisms, making religion a glue for social cohesion (Fathoni, 2024) .

Religious institutions, especially mosques, play a central role in the dynamics of religious social life in Luan Village. Mosques not only function as places of worship but also as centers for social activities, education, and deliberation. Parsons, in his functionalism theory, explains that social institutions, including religious institutions, have the function of maintaining social order by providing norms, values, and means of social control (Parsons, 1951) . In the context of Luan Village, the mosque becomes an arena that brings residents together to build understanding, strengthen solidarity, and resolve social issues collectively.

The religious rituals held by the people of Luan Village, such as Islamic holidays, regular recitations, and ceremonies related to the cycle of life (birth, marriage, and death), are concrete expressions of these values and beliefs. Koentjaraningrat emphasizes that rituals are symbolic media for passing on cultural values and strengthening the collective identity of a community (Koentjaraningrat, 2009) . Thus, every religious ceremony carried out by the people of Luan Village is not only a spiritual activity but also a means of strengthening social networks, maintaining cultural continuity, and reinforcing community identity.

In addition, religious values also play a role in influencing decision-making patterns in community life. The principle of deliberation that is carried out in various social affairs is often based on Islamic teachings that emphasize the importance of justice, togetherness, and collective responsibility. Thus, the social dynamics of the Luan Village community cannot be separated from the religious principles that they uphold. These principles serve as normative

guidelines in every social deliberation process, whether related to family, community, or village resource management.

Local wisdom intertwined with these spiritual values demonstrates the integration between religion and local culture. In practice, the people of Luan Village often combine Islamic teachings with local traditions, creating a unique and contextual form of religiosity. Geertz, in his study of religion in Java, emphasizes the importance of viewing religion not only as a rigid normative system, but also as something that is alive, evolving, and dialectical with local culture (Koentjaraningrat, 1961) . This is also the case in Luan Village, where Islamic values are combined with Paser community traditions to form a spiritual and social balance.

Thus, religious values and beliefs in Luan Village not only function at the individual level as a source of personal morality, but also become a collective foundation that supports the social structure. Religious values are manifested in social practices, community organizations, and decision-making systems, thereby serving as the main pillars that maintain the social welfare and spiritual balance of the Luan Village community in the Gunung Embun tourist area. This religious social life also shows how religion can function as *an* "*integrating* force" that allows the community to remain solid in the face of the challenges of modernization and global dynamics.

2. Religious Practices

The religious practices of the Luan Village community in the Gunung Embun tourist area reflect a deep connection between spiritual and social aspects of daily life. Religion, in the view of the local community, is not only understood as an abstract theological realm, but as a practical guide that colors almost all dimensions of life. This is in line with Glock and Stark's view that the dimension of religiosity includes beliefs, ritual practices, religious experiences, knowledge, and consequences in social life (Glock & Stark, 1968, pp. 127–138) . Thus, the religious practices of the Luan Village community can be understood as a tangible manifestation of the internalization of Islamic values as well as local cultural heritage.

The ritual life of the Luan Village community centers on the only mosque in the village, which is both a place of worship and a community center. This mosque is not only a place for congregational prayers, but also a center for various religious and social activities, such as regular recitation of the Qur'an, tadarus Al-Qur'an, and majelis taklim. Parsons refers to this function as *pattern maintenance,* which is the role of social institutions in maintaining the values and norms that apply in society (Parsons, 1951) . The existence of the mosque in Luan Village can thus be seen as a guardian of religious tradition and a strengthener of social solidarity.

In practice, the religious practices of the people of Luan Village are heavily influenced by the Islamic traditions of Nahdlatul Ulama (NU). Practices such as tahlilan, yasinan, the commemoration of the Prophet Muhammad's birthday, and Isra' Mi'raj are carried out collectively, involving almost the entire village. Clifford Geertz, in his research on Javanese Islam, emphasizes that rituals such as these are not only spiritual means but also social instruments that strengthen the cohesion of the community (Amrozi, 2021) . Through

collective rituals, the people of Luan Village build a sense of togetherness, strengthen social bonds, and reinforce their religious identity.

Interestingly, even though the majority of the people of Luan Village are Muslim, they still maintain the traditional practices inherited from their ancestors, especially the traditions of the Paser tribe, which is the majority tribe in this region. One of the traditional rituals that is still practiced is the Balian ceremony, a traditional healing ritual that aims to ask for healing or the fulfillment of certain wishes. This ceremony usually involves the recitation of mantras in the Paser language, accompanied by traditional music and spiritual symbols that have been passed down from generation to generation. Koentjaraningrat explains that such practices are part of the " " or syncretic religious system that still survives amid the penetration of major religions (Koentjaraningrat, 2009) . This indicates the acculturation between Islam and local culture, which has given rise to a unique form of religiosity in Luan Village.

Religious practices in Luan Village are not limited to the spiritual realm, but extend to social and humanitarian aspects. Charitable activities, assistance to the poor, solidarity in times of disaster, and mutual cooperation in village development are manifestations of religious values that emphasize compassion, care, and social justice. Durkheim stated that religion has a latent function as a social bond through collective actions that reinforce solidarity (Kamiruddin, 2017) . In the context of Luan Village, charitable practices and mutual cooperation based on religious values demonstrate how spirituality becomes a productive social energy.

In addition, religious practices in Luan Village also play a role in preserving cultural continuity and ancestral heritage. Religious and traditional rituals passed down from generation to generation serve as a means of transmitting values, knowledge, and collective identity to the community. This is in line with Bourdieu's theory of habitus, in which repetitive social practices become a framework of dispositions that shape the way a community thinks and acts (Mangihut, 2016, p. 80) . In other words, the religious practices of the Luan Village community are not merely rituals, but also mechanisms for cultural and social reproduction that preserve the community's identity.

The role of religious leaders in the village, such as mosque imams, ustadz, and traditional leaders, cannot be separated from this dynamic. They function as spiritual and social mediators, guiding the community in practicing religious teachings, providing advice, and ensuring that religious practices are carried out in accordance with Islamic values and local traditions. This leadership function is in line with Weber's concept of charismatic authority, in which religious leaders gain legitimacy not only because of their formal position, but also because of their charisma and spiritual abilities (Latif & Hanani, 2025) .

Thus, the religious practices of the Luan Village community not only reflect spiritual obedience to Islamic teachings but also form the foundation for social solidarity, cultural preservation, and collective identity. The religious diversity of the Luan Village community is a concrete example of how religion can function as *a cultural system* that unites religious, social, and cultural dimensions into a single entity. Amidst the tide of modernization and the influence of tourism in the Gunung Embun area, these religious practices also

serve as a bulwark that preserves the integrity of the values, traditions, and identity of the local community.

3. Social Interaction

Social interaction is the main foundation of community life, because without interaction, individuals and groups would not be able to fulfill their social needs. Gillin and Gillin define social interaction as a dynamic social relationship involving relationships between individuals, between individuals and groups, and between groups within a community (Gillin & Gillin, 1954) . This interaction is a prerequisite for more complex social activities, such as cooperation, competition, and accommodation. In other words, social interaction is the starting point for the formation of social networks that enable society to function.

In the context of the Luan Village community, social interaction not only takes place in everyday life, but is also very evident in activities related to the existence of the Gunung Embun Tourist Attraction. Meetings between residents, as well as between residents and visitors or tourists, are important moments for interactions that enrich the social experience of the community. Simple forms of interaction, such as conversation, friendly greetings, and cooperation in managing tourist facilities, demonstrate the social dynamics that enliven the area. Homans, in his theory of *social behavior,* emphasizes that interactions are formed because of exchanges, whether in the form of information, attention, or reciprocal actions that benefit both parties (Umar, 2017) . Thus, the social interactions that occur in the Gunung Embun area can be understood as mutually beneficial social exchanges.

The forms of social interaction in Luan Village can be seen from two sides, namely interactions among local residents and interactions between residents and outsiders. First, internal interactions among residents are reflected in the tradition of mutual cooperation, cooperation in traditional and religious events, and solidarity when facing difficulties. Soekanto refers to mutual cooperation as a form of cooperation that is unique to Indonesian society, where the value of togetherness serves as the glue that binds social relationships (Soekanto, 2012) . Second, external interactions occur when the people of Luan Village interact with tourists or outsiders who come to Gunung Embun. In this case, the community acts as hosts who not only preserve local wisdom but also adapt to social changes resulting from the influence of external cultures.

In addition, social interactions in tourist areas also show the dynamics of cultural acculturation. For example, the community continues to carry out traditional rituals such as Balian ceremonies and Islamic religious celebrations, but at the same time they are also beginning to learn about the lifestyles of tourists who come from other regions. This shows that social interactions are not always homogeneous, but rather open up space for the process of assimilation and adaptation of new cultures. Social interaction is *"the key to understanding human* society" because it is from interaction that the processes of acculturation, integration, and social change are born. Thus, social interaction in Gunung Embun is not merely a relationship between individuals,

but also an important mechanism in maintaining social continuity while facing modernization.

Furthermore, social interactions in Luan Village are also influenced by the religious and cultural values that the community adheres to. Islamic values such as ukhuwah (brotherhood) and *ta'awun* (mutual assistance), as well as the Paser tribe's local wisdom regarding togetherness, serve as guidelines in shaping social relationships. Durkheim emphasized that social interactions based on shared values can foster mechanical solidarity, which is solidarity that arises from common norms, traditions, and beliefs (Kamiruddin, 2017) . It is this solidarity that maintains harmony in the Luan Village community, both internally and when interacting with outsiders.

Thus, the social interactions of the Luan Village community in the Gunung Embun tourist area play an important role in supporting their socio-religious dynamics. These interactions not only reflect simple relationships between individuals, but also serve as a means of maintaining social cohesion, strengthening solidarity, and opening up space for social change due to the influx of external influences. The social life of a village community with a strong religious background and well-preserved customs makes social interaction a strategic medium for maintaining collective identity while adapting to the challenges of globalization and tourism.

4. Social Change

Social change is essentially an inevitable phenomenon in every society, because societies are dynamic and constantly evolving over time. Soekanto explains that social change refers to all variations in accepted ways of life, whether due to changes in geographical conditions, material culture, population composition, ideology, or the diffusion of other cultures (Soekanto, 2012) . In other words, social change is a transformation that encompasses aspects of the structure, values, and behavior patterns of a community from one state to another.

In the context of the Luan Village community, social change is greatly influenced by the presence of the Gunung Embun Tourist Attraction, which is an attraction not only for the local community but also for tourists from outside the area. The presence of tourists with diverse cultural backgrounds, customs, and lifestyles has an influence on the mindset, behavior, and even social values of the Luan Village community. Gillin and Gillin refer to this phenomenon as a form *of cultural contact* that allows for acculturation or value conflicts (. For example, some tourists may show respect for local norms, but others may bring habits that have the potential to weaken traditional community norms.

The changes that occur are evident in various aspects of life. In the economic aspect, the community, which previously consisted mainly of farmers, has now begun to shift to becoming traders, tourism service providers, or other informal sector workers. This phenomenon reflects horizontal social mobility, in which individuals or groups experience changes in social status without having to move to a significantly different social stratum. In addition, tourism development opens up new job opportunities for both the

local community and migrants, giving rise to dynamic competition for jobs and an increase in the village population due to inward migration.

In terms of education and skills, the people of Luan Village are required to be more adaptive to new needs. For example, the ability to speak other regional languages and even foreign languages has become important for communicating with tourists. This shows a transformation in the form of increased social competence among the community, which also reflects a change in lifestyle from traditional to more modern patterns. In the context of modernization, communities that are open to change, including in the fields of education and communication, will adapt more quickly to the tide of globalization.

However, social change also has negative impacts. One of them is the potential erosion of local culture due to the influence of tourists' lifestyles. Consumptive habits, ways of dressing that differ from local norms, and freer communication patterns can pose challenges to the existence of the culture and traditional values of the Paser community. This phenomenon is in line with the *cultural lag* theory, which states that material cultural changes are often faster than adjustments in social values and norms, thus creating imbalances in society (Ogburn, 1950) . In addition, environmental issues such as noise pollution from tourist vehicles and poorly managed waste are also factors that cause discomfort for the people of Luan Village.

Nevertheless, the positive impacts of Mount Embun tourism development cannot be ignored. The spirit of mutual cooperation that has grown from community participation in the development of the tourist area reflects an increase in work ethic and social solidarity. This is in line with Parsons' structural functionalism theory, which emphasizes that social change can function as a mechanism for social systems to adjust and achieve a new balance (Parsons, 1951) . This means that despite the friction caused by the influx of outside cultures, the people of Luan Village also have the opportunity to strengthen their internal social bonds through collective participation in developing and managing tourism potential.

Thus, the social change in the Luan Village community as a result of the existence of the Gunung Embun Tourist Attraction is a dialectical process that presents both opportunities and challenges. On the one hand, change opens up access to economic mobility, improved skills, and work ethic; but on the other hand, it also carries the risk of eroding local culture and shifting traditional values. Therefore, the active role of the community, traditional leaders, and religious leaders is needed to ensure that the changes that occur remain in line with the basic values of religion and local culture, so that the collective identity of the Luan Village community is maintained amid the currents of modernization and globalization.

CONCLUSION

The community of Luan Village, located in the Gunung Embun tourist area, has a relatively harmonious religious social life, characterized by a strong integration of religious values, local culture, and social traditions. The social solidarity formed through mutual cooperation, deliberation, and collective concern

shows that the community still maintains social cohesion rooted in Islamic values and Paser tribal customs.

The dynamics of religious society in this area can be seen in four main dimensions. First, the values and beliefs of the community, which are based on Islam, are combined with local traditions to form a distinctive religious and cultural identity. Second, religious practices are not only a spiritual expression but also serve a social and cultural function, as seen in the traditions of tahlilan, yasinan, and balian rituals. Third, social interactions among the community are harmonious, both among residents and with tourists, while upholding the principles *of ukhuwah (brotherhood), ta'awun (mutual cooperation)*, and gotong royong (mutual assistance). Fourth, social changes due to the presence of tourism bring economic and educational opportunities, but at the same time pose challenges in the form of the potential erosion of local culture and a shift in traditional values.

Overall, the people of Luan Village are able to maintain a balance between religion, culture, and the demands of modernization. Their religious and social dynamics show a process of adaptation that not only preserves their collective identity but also opens up space for social mobility and economic development. This confirms that the existence of the Gunung Embun tourist attraction is not only a challenge but also a catalyst for strengthening community solidarity and creativity in facing the changing times.

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