

Social Capital Contribution in Development of Marine Ecotourism in Tomia Island Wakatobi National Park

Eliyanti Agus Mokodompit¹, Usman Rianse², La Rianda Baka³, Ansir⁴

¹Department of Management, Faculty of Business and Economic, Halu Oleo University, Kendari, Southeast Sulawesi, Indonesia

^{2,3}Department of Agribusiness, Faculty of Agriculture, Halu Oleo University, Kendari, South East Sulawesi, Indonesia

⁴Department of Management, Faculty of Business and Economic, Halu Oleo University, Kendari, Southeast Sulawesi, Indonesia

Abstract: *This research aims to know social capital contribution for development of marine ecotourism in Tomia Island Wakatobi National Park, and the factors that affect social capital in development of marine ecotourism in Tomia Island Wakatobi National Park. Research was done in August year 2013 in region of Tomia Island, used descriptive method through in depth interview, documentation study and direct observation. Selection of respondent used sampling random technique. Research concludes that Philosophy Kanokkau in Tomia's society becomes a social capital that guiding and controlling for every individual to engage in social institution, including of marine ecotourism, for example, by involve in performing Benteng Patua Festival and by cooperates of mothers of PKK in Lamanggau village with side management of resort Onemobaa to wash clothes of the Onemobaa tourists and supply of cottage. Henceforth, earnings of village from result of tourist visit to Tomia is used to add income of mothers of PKK and partial again to fill village cash and for realized development of fence at length of roadway in village of Teemoane sub-district of Tomia. Positive Factor that Affects social capital in Tomia Island is existence of regulation roommates made to the result of agreement between members, management of ecotourism and local government to guard continuity of fish in the area Let's rock Drunk and Negative factors are still existence of violation to regulation about mining of sea sand and dissatisfy roommates felt by members of village of Lamanggau to execution of the agreement that has been made with side management Onemobaa resort about electricity contribution.*

Keywords: Social Capital, Marine Ecotourism

1. Introduction

Entering century ke-21, attention to tourism sector increasingly wide because has been realized that tourism can invite benefit and advantage for nation's arrival of tourist. In the year 1995 tourist industries contributes 10,9% from earnings (GDP) world of and create employment opportunities for 211 million, while in the year 2001 tourist industries has contributed almost 11% from GDP world of and creates employment opportunities for 207 million or more than 8% employment opportunities in the world (UNEP, 2002). United Nation World Tourism Organization forecasts that arrival of international tourist in the year 2020 will reach 1.6 billion, and 378 million people are between its are tourist which will do trip of long distance. Nations in region of Asia, Mid-East, and African is forecasted will experience growth of more than 5% per year (WTO, 2014).

Tourism sector has also become economic good player Indonesia because is able to contribute foreign exchange equal to US\$5,3 billion in the year 2007 and increases 37,9% in the year 2008 becoming US\$7,3 billion. This increase relates to go up it disbursement of average of foreign countries tourist from US\$91.3 per day in the year 2007 becoming US\$107.7 per day in the year 2008 (Indonesia Chamber Of Commerce, Indonesia, 2009). In Indonesia, tourism is viewed as the expected industry may function as catalyst in agent of development, giving prosperity and prosperity to local resident and can support sustainable development or sustainable development (Yoeti, 2008).

Development of tourism sector is one of alternatives to cope the poverty through tourist industry that able to create multiple effects for local public. As an industry, management of tourism involved many companies like agent or operator trip that provided information, suggestion, and packet tourism; airline that provides seats and other service; tourism transportation that provides service transportation of and to hotel and airport; hotel accommodation, motel and others that provides other room and service; restaurant that provides food and beverage, etcetera. If local public in the areas of tourism development can be involved in the industry or development programs like application of result of handicraft, agriculture, breeding, plantation, product of artistic result and traditional culture, then their earnings will increase. So, tourism sector becomes one of alternatives to cope the poverty and boosts up prosperity of local resident.

On the other side, sustainability of tourism depends on conservation of nature resource, history, culture, and human those live in destination or development of tourism. Tourism now leads to advancing elements of conservation and improve emergence of alternative tourism that based on community, like ecotourism. Ecotourism in Indonesian can be interpreted as tourism with vision of environment. Its meaning, through activity related to nature, tourist is invited to see and watches nature near from; enjoy authenticity of realm and community of so that inspiring their love to nature (Yoeti, 2008).

For Indonesia, service of ecotourism is seen may give profit as a way out to process orthogonal transformation from agricultural to service sector. Indonesia is seen do not recovered fully from economic crisis so that orthogonal transformation from agricultural sector to manufacture faces serious constraint because its weak financing, entrepreneurship, and also skill to process products of agriculture, so that results most labor still depend on agricultural sector. Through service of ecotourism, in driblets farmer can develop services of community and social that specific in its community individual. Momentum of tradition, local culture and exotic community can be packed as product of tourism interesting visitor from outside regional, thus local farmer or resident has selection and variance production, not even from farming, fish or livestock, but also from service of ecotourism and also visitor tourism is other. This thing is in turn will produce incentives to agro product system conservation, values of tradition and cultural and continuity of community (Nugroho, 2011).

One destination tourism that presently medium popular and heavily visited by domestic and foreign tourists is Wakatobi National Park that consists of gathering of isle (3%) and sea territorial waters (97%) that metastasize in area with a width of 1.390.000 ha. Wakatobi is alliance from four main islands that located in the water territory namely Wang-Wangi, Kaledupa, Tomia, and Binongko.

Wakatobi National Park has 25 coral reef, coral islands at length of 600 km², 112 types of corals from 13 types of family, for example: *Acropora formosa*, *A. hyacinths*, *Psammora profundasafra*, *Pavona cactus*, *Leptoseris yabei*, *Fungia molucensis*, *Lobophyllia robusta*, *Merulina ampliata*, *Platygyra versifora*, *Euphyllia glabrescens*, *Tubastrea fronds*, *Stylophora pistillata*, *Sarcophyton throchelliophorum*, and *Sinularia spp.* Wakatobi National Park has 93 types of fish, consisting of fish to consume and ornamental aquarium fish, for example: *Cephalopholus Argus*, *Naso Unicornis*, *Balistoides Viridescens*, *Cheilinus Undulates*, *Lutjanus Biguttatus*, *Siganus Guttatus*, *Amphiprion Melanopus*, *Chaetodon Specillum*, *Chelmon Rostratus*, *Heniochus Acuminatus*, *Lutjanus Monostigma*, *Caesio Caerularea*, etc, also some types of sea bird like: *Sula leucogaster plotus*, *Charadrius peronii*, and *Alcedo atthis*; also three types of turtle that often land in islands which is: penyu sisik (*Eretmochelys imbricata*); penyu tempayan (*Caretta caretta*), and penyu lekang (*Lepidochelys Oliveacea*). Around National Park, life of original public that is sea or tribe Bajo. Their life everyday are piquancy and unique to be watched, especially at the time they dive to bottom of the sea to gig without equipped with scuba divers (Nugroho, 2011). As according to the condition, Wakatobi National Park suitable for development of ecotourism based on oceanic and coastal area (marine ecotourism).

On the other side ecotourism development of Indonesia refers to functioned by its ecotourism as instrument to increase communications between being of life for the agenda of increasing prosperity together, so that in this way, formula policy can produced is upon mutual consensus and general consensus that involves local public (Yoeti, 2008), and one thing that support involvement of resident or local

public is management and application of resource they have are existence of agreement is between them. This agreement can happen if there is interaction in regular and continual between member of public in application of resource, and this thing can be realized if a number of social legal capitals are available in a community. Social legal capital is social norm and relationship that inherent structural public and makes people may cooperate in action, to reach purpose (Grootaert et al., 2003).

As according to the descriptions, research purposes are to know social capital contribution to development of marine ecotourism in Tomia Island, Wakatobi National Park, and factors that affects social capital in development of marine ecotourism in Tomia Island, Wakatobi National Park.

2. Literature Review

Human behavior and its culture have interrelationship and relationship with natural environment and affecting each other (Susilo, 2008). Human behavior is affected by anthropocentrism and egocentrism. According to anthropocentrism, human tend to disregard the natural environment that is not touches its interest directly, conducting action exploitation by fickle interest and different size also, and only consider short interest orients in economic interest (Keraf, 2002).

Development in so many situations cannot be discharged from efforts of human to reach its prosperity. Development also requires place and natural resources, and places that have high biodiversity becomes center of development activities (Wearing and Neil, 1999) and not rarely the activity causes the damage community and is annoyed its multifarious wealth involves in the area. Some examples of activity of development that sacrifices wealth to involve is which be fallings mangrove forest in coastal area in side North of Java that causes ecosystem in the area suffers (Whitten et al., 1995) and contamination of Buy at bay in Minahasa in the year 2001 by arsenic and mercury heavy metal that cause around 100 members of Buy at are hit by Minahasa disease. Such was extinct of porpoises (*Orcaella brevirostris* or Irrawaddy Dolphin) in the Segara Chicks, South Sea roommates nearby Town Cilacap, Central Java that increasingly shallow water damage and its territory Because mangrove forest area is not preserved and change of most regions Becomes settlement area for citizen (Susilo, 2008).

Egocentrism or is called as also the deep ecology (Redclift, 1990) look into that human and natural environment basically interaction and hinging each other one equal other (Capra, 2003). Growth paradigms according to egocentrism is marked by existence of participation or system which its character democratic (Redclift, 1990) that push born its conducts fight for environment which can be done by component public environmentalist (public community savior) namely member around location of damage of community that relates and fights for their size or show their stand and action lead by formal or informal elite figure (Aditjondro, 2003). In the year 1987 organizations of The Burndtl and Commission introduce concept of sustainable

development. According to the concept, *sustainable* can be interpreted as ability of public or group of man to fulfill its need without destroying natural resources or community of around (World Commission on Environment and Development, 1987). Core than sustainable development is appreciation to harmonious interaction between biological system and resource, economic system and ecology system (Stren, White and Whitney, 1992).

Concept of sustainable development recommended usage of going concern natural resources between generations like sustainability in forestry sector, agriculture, oceanic and tourism (Merino et al., 2009). The concept implementation into tourism sector engenders concept of tourism with continuation or sustainable tourism (World Tourism Organization, 1998). Sustainable tourism includes three things that are each other related namely ecological sustainability, social adaptability, and cultural sustainability (Mowforth and Munt, 1998). With refer to sustainable parameters, tourism has to affect minimum to natural environment, profit local community or public, and give education of conservation to visitor (McMinn, 1997).

Sustainable tourism needed for sustainable destination (Wearing and Neil, 1999) and this thing requires a support from the local public (Lee, 2001) at planning stage and also in management of tourism (Wardiyanto and Baiquni, 2011). One element of tourism with the most continuation for purpose of involvement of local public is ecotourism (Nugroho, 2011). Though origin of the term "ecotourism" unclear, Hetzer (1965) arise four pillars or principle from tourism with responsibility to identify ecotourism, namely : minimizing impact to community, appreciate host culture, maximizing benefit for local public and maximizes satisfaction of visitor. Principal "minimizing impact to community" this is that become characteristic to mark ecotourism as a "ecological tourism" (Fennell, 1999).

Ecotourism is sustainable tourism that focuses on management resource as the whole in such a manner to fulfill economic need, social, and esthetics, with keep up cultural integrity, process of important ecology, biological variability and life cost system. Ecotourism has separate specialty, which is advancing community conservation, eco-education, prosperity of local resident and appreciation to local culture (Nugroho, 2011). Ecotourism is travel to natural area that untouched or is contaminated (Ceballos-Lascuráin, 1987). Ecotourism is alternative tourism (Sammeng, 2001) that capable to give satisfaction to local tourist and also local society through natural beauty fascinates and cultural local values that looked after (Wood, 2002). Ecotourism is trip that packed in professional, train, and consist of education element, as a economic sector, ecotourism consider cultural heritage, participation and prosperity of local resident and efforts of natural resources and community conservation (Nugroho, 2011).

Ecotourism specifically loads efforts of local resident participation in planning, development and operationalization of tourism activity and Also in enjoying prosperity (The International Ecotourism Society, 2003) and or guarantee the participation in activity of development of public, area of and

regional (United Nations Commission on Sustainable Development, 2000) for creation social adaptability or agreement between sides which develop ecotourism with local resident side, with bottom side of consideration that local resident in development area is more understands and even more expert about flora and fauna keeping in the region as according to its habitat (Mowforth and Munt, 1998). As according to that, local society has role that determines in development of ecotourism in a region. However, the role will be difficult implemented if member of society not cooperate each other (Goodwin, 1997).

Local public, in other side, has wise local values (Susilo, 2008) that mirror their knowledge and understanding about interacting with realm and looks after natural environment with potency to become ecotourism destination. As image, local community who live in Headstream Kapuas around 700 km from Kota Pontianak, Indonesian Borneo, that also known as regional Lake National Park Sent arum controls their behavior to community according to institute order in harmony fisherman that prohibits usage of equipment catches seine for all kind of net optometrist. Seine is believed to can spend fish resource and makes fish to become wild. In harmony fisherman also settles prohibition to cut away wood in Nun's forest, except for limited. Trespasser will be sanctioned in the form of penalty for the amount of one million rupiahs per tree it cut away its (Anshari, et al, 2005). These wise social forms can be viewed as social capital. Social capital that grows among former public of coastal area and archipelago can found in activity based on pattern of traditional join work in different area and systems, for example: Sasi in Maluku Island, Marine commander in Aceh, Masnait Tanase in North Maluku Island, Ondoapi in Papua, and Ponggawa Sawi in South Sulawesi (Indar, 2003).

Social capital is social norm and relationship that inherent structural society and makes people within may cooperate to reach purpose. Social capital contained by taste of brotherhood, solidarity, social responsibility, social tolerance, care and empathy to humanity, so that able to create taste believing being each, and thus tightens join work between member of society (Wood, 2002). People who compile society structure may cooperate to reach a purpose if they have social capital (Grootaert, et al, 2003). Social capital is the social resources (networks, membership of groups, relationships of trust, access to wider institutions of society) upon which people draw in pursuit of livelihoods (Bennet, et al, 2012)

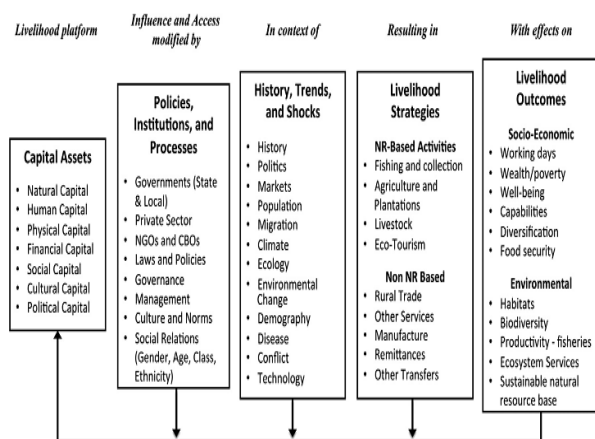


Figure 1: Modified sustainable livelihoods framework (adapted from Carney, 1998; Scoones, 1998; Ellis, 2000)

According to sustainable livelihoods (SL) frameworks proposed by Carney (1998), Scoones (1998) and Ellis (2000) that there are a number of micro to macro-level contextual factors that transform and mediate access to assets and have impacts on livelihood strategies or portfolios and the resultant socio-economic and environmental outcomes (Figure 1). Central to the sustainable livelihoods frameworks are a number of capitals or assets that are the platform for livelihood strategies. These assets include natural, social, human, physical, financial, cultural, and political capitals. In the context of this framework, a marine protected area can be seen as a social institution that is comprised of a series of laws, policies and processes that are enacted by various levels of government (as well as private sector and civil society actors) through applied governance and management. It has been suggested elsewhere that the SL framework is useful as a tool for analyzing the impacts of protected areas on livelihood outcomes and assets and the role of protected area policies, institutions, and processes (i.e., management and governance) in producing these outcomes with the ultimate goal of improving conservation practice (Igoe, 2006; Bennet, 2010).

Drawing on results from a mixed-methods study of communities on the Andaman Coast of Thailand, the area that includes 17 National Marine Parks (NMPs) and near rural communities that are highly dependent on coastal resources, Bennett and Dearden (2013) explores perceptions of MPA that impacts on community livelihood resources (assets) and outcomes as well as MPA governance and management. Interview participants perceived NMPs to have limited to negative impacts on fisheries and agricultural livelihoods and negligible benefits for tourism livelihoods. Perceived impacts on livelihoods were felt to result from NMPs undermining access to or lacking support for development of cultural, social, political, financial, natural, human, physical, and political capital assets. Convicting views emerged on whether NMPs resulted in negative or positive marine or terrestrial conservation outcomes. Perceptions of NMP governance and management processes were generally negative. These results point to some necessary policy improvements and actions to ameliorate: the relationship between the NMP and communities, NMP

management and governance processes, and socio-economic and conservation outcomes.

Application of social capital is one of efforts which effective to increase the public capacity in process of interest and completion negotiation of conflict (Sunaryo, 2013). Growth of social capital in a region means that local participation gives effective opportunity in activity of development (Lindberg and Hawkins, 1993). Included for development of marine ecotourism. Marine Ecotourism is tourism based on coastal and sea resources by including aspect of education and interpretation to natural and cultural community with management of continuity of coastal and sea ecosystem (Tuwo, 2011).

Development of service of ecotourism on an ongoing basis basically ate to development of human capital. Human capital is accumulated with nature legal capital (natural capital), social legal capital (social capital) and artificial legal capital (man-made capital), that jointly fill character service of ecotourism. This thing that is reflection from triangle of sustainability (Serageldin, 1996), that consist of purposes (dimension) chartered investment counsel, social and ecology that interacts and protects one another, Figure 2.

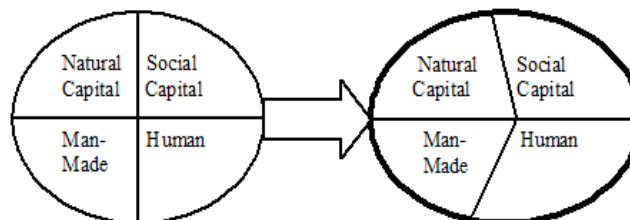


Figure 2: Sustainability and increase of stock capital per capita (Serageldin, 1996)

Marine environment itself definition by IUCN as 'any are of intertidal or sub tidal terrain, together with its overlying water and associated flora, fauna, historical and cultural features' (IUCN, 1991). Marine ecosystems vary from coral reefs (the most species diverse of all marine habitats, approaching tropical rainforests in their species richness) to coastal mangrove wetlands; species range from sperm whales to sea horses; and marine tourism embraces a multiplicity of activities from whale-watching to scuba-diving (Cater and E. Cater, 2001).

There are several distinctive features of marine tourism which have a bearing on prospects for sustainability. First, marine environment is the open nature which brings considerable problems of management (Carter and E. Carter, 2001). The high degree of connectivity in the seas facilitates the transmission of substances and effects (IUCN, 1991). Sea currents carry sediments, nutrients, pollutants and organisms through and beyond a specific location. Consequently, actions taken in one locality, by whatever form of activity, tourism or otherwise, marine or terrestrial, may affect another hundreds km distant and often national apart (Carter and E. Carter, 2001). Second, marine tourism takes places in an environment in which humans do not live, and consequently in which they are dependent of equipment to survive (Orams, 1999). Third, increasing interest in the marine environment has meant that the growth rate of marine tourism exceeds that

of most of the rest of the tourism industry, for example, during 1990s average annual growth rates of around has 10%, compared with an average annual 4,3% increase in world tourist arrivals worldwide (Cater, 1995).

Marine Protected Areas (MPAs) are a concept were established within the past two decades (World Resources Institute, 1997) that in line with premise to confining ecotourism to legally protected areas (Bottrill and Pearce, 1995; Ziffer, 1989) and premise that a symbiotic relationship can more readily occur in such protected areas with environmental protection resulting from and in enhanced local livelihoods, sustained visitor attraction, continued profits for the industry and revenue for conservation (Cater, 1997). However, Colwell (1998) suggests that small-scale MPAs may be particularly appropriate in coral reef areas, where nearby reefs can be managed not only by local communities and non-government organizations (NGOs) but also by tourism entrepreneurs who have a vested interest in promoting abundant marine life, such as dive resort.

Marine protected areas (MPAs) are an important instrument for conservation and fisheries management. MPAs can protect habitats, ecosystem structure, functioning and integrity, and species diversity, richness, size and density (Salm, et al, 2000; Lester, et al, 2009; Angulo-Valdés and Hatcher, 2010). The management and conservation benefits of MPAs can also lead to positive outcomes for local communities through spillover of fish into local fisheries (Roberts., et al, 2001; Sanchiroco and Wilen, 2002; Gell., et al, 2003; Aswani., et al, 2007; Jiang., et al, 2008; Halpem., et al, 2009), mitigation of climatic and environmental threats (MacKinnon., et al, 2011), and tourism livelihood benefits (Leisher., et al, 2007; Merino., et al, 2009; Oberholzer., et al, 2010). One of marine ecotourism destination presently medium popular and heavily visited by domestic and foreign tourist is Wakatobi National Park including Tomia Island. Social capital within local society Tomia Island is the supposedly will be able to grow stand always to cooperate in managing and utilizes resource to support development of marine ecotourism and will increase prosperity and knowledge of society related to cultural conservation and community for future generation.

Realize magnitude of potency of marine ecotourism that owned by Tomia Island and existence of social capital can support development and management of the potency for the agenda of creating prosperity of local society of Tomia Island and Wakatobi National Park in general, so that purpose of this research is to know social capital contribution to development of marine ecotourism and the factors that affect social capital in development of marine ecotourism in Tomia Island Wakatobi National Park.

3. Research Method

This research included descriptive qualitative as a mean to explore and classifies image of a social symptom and reality by way of description the variable as according to core problem. In this research, researcher will description systematically, factual and accurate about social capital

contribution in development of marine ecotourism in Tomia Island Wakatobi National Park. Collection data uses technique in in-depth interview, direct documentation and observation study. Selection of respondent used random sampling technique.

4. Results and Discussion

Tomia is one of islands in bunch Archipelago of Wakatobi and enters in region of Wakatobi National Park, with distance more or less 72 Km² or 40 sea miles from Wangi-Wangi Island where center of government of Sub-Province Wakatobi located. Tomia administratively consist of 8 villages namely West Waitii, Waitii, Lamanggau, Patua, Runduma, Teemoane, Kollo Soha, Patua II and two sub-districts namely Onemay and Waha in district of Tomia, whereas district of East-Tomia consist of five villages namely Timu, Dete, Kulati, Kahianga and Wawotimu and four sub-districts namely Patipelong, Tongano Barat, Bahari and Tongano Timur (BPS Wakatobi, 2012).

Research indicates that uses philosophy of Kanokkau within Tomia's society as guidance of individual behavior, maintaining join work with social environment and appreciates what given by nature (Mokodompit and Taufik, 2012). Philosophy Kanokkau is becomes social capital of Tomia's society. Philosophy of *Kanokkau* (cassava potato) contains norms of modesty, manful, ability stays in any condition, thank goodness to Allah (God) of the creator, not self-assertive, look after intention and chastity of heart, do not forget genesis as people Tomia, look after culture and customs and try to become useful human.

Philosophy KANOKKAU with standard in character of cassava potato that means as: (1) Cassava crop living in land runs dry or do not require juicy. If related to public of Tomia, this thing symbolizes modesty in undergoing life, patience, and manful and ability stays in any condition by give thanks to God and utilizes scrumptious all that given by God (Allah SWT); (2) The elements of cassava crop which located in subterranean and also on the surface of, all can be utilized. This thing symbolizes that Tomia's people, without reference to its status, always want to do something worthwhile for x'self and for others; (3) Cassava crop have a creep root, but still remain stuck strong in soil, land, or ground, so that not easy to pull up it. This thing symbolizes that although Tomia's people leave native land and goes abroad everywhere, but cultural root as Tomia's people will always be retained not to easy are lost easily; (4) Wooden rod of cassava crop after being taken by leaf and its corm may be immediately planted again to be taken in coming time. This thing symbolizes that Tomia's people will never forget history and its genesis and try to become useful human as does their predecessors; and (5) Because is planted in soil, land or ground, tuber of cassava seen dirty, black and sometime muddy, but if have been stripped, then will seen it is clean and white. These things illustrate that people Tomia not self-assertive but have heart and holy intention (Mokodompit and Taufik, 2013).

Philosophy of Kanokkau has affected motivation of involvement of member of society in many social institutions become not simply to maintain and tightens relationship, know task as member of society, extending knowledge and adds knowledge or gets help for capital employed, but have rounded into desire to participate in planning of rural and ecotourism development, participate in planning, and share information and knowledge each other.

Existence of social capital in society of Tomia Island was contribution at the performing of Benteng Patua Festival, one of important moments that mark social capital contribution society of Tomia to development of marine ecotourism in Tomia. Benteng Patua Festival is materialization from feeling of togetherness and strong desire in local community of Tomia to strengthen and look after culture that they have, and also becomes momentum to awaken again appreciation and their love to customs, culture and history (Mokodompit and Taufik, 2013). Management of festival also opens knowledge of the local community to have a share to participate in development of ecotourism. In Tomia through keeping of historic commission. As a note, up till now, Benteng Patua is area which unable to get serious attention and impressed being neglected.

Benteng Patua Festival which located in Patua Village brings forward to show an artistic cultural performance, food typically, recognition of traditional drugs and culture seminar. Festival top moment is institutional inauguration of custom and ritual respect at nature or Hispania and Tomia's artistic cultural show.

For marine ecotourism development, Benteng Patua Festival becomes momentum to arise its awareness of society to appreciate and preserve commission culture of the ancestors in line with purpose of ecotourism and to cooperating for utilize opportunity that arises from activity of tourism for increasing prosperity and result of earned income from activity of tourism to build physical infrastructure for the sake of society.



Figure 3: Map of Tomia Island Wakatobi National Park (Clifton, 2005)

Other contribution of social capital shown by group of mothers of PKK in Lamanggau village that cooperates with

side management of resort Onemobaa to wash clothes of the Onemobaa tourists and supply of cottage. Earnings are used to add income of mothers and partial again to fill village cash. The other side, earnings of village from result of tourist visit to Tomia is also realized through development of fence at length of roadway in village of Teemoane sub-district of Tomia that labored jointly by community of the village.

Existence of regulation that supports conservation of community in Tomia Island, that made to agreement between members, management of tourism and government are positive factor which affecting social capital through local community to guard continuity of fish in Mari Mabuk rock area. However, still existence of violation to prohibition to mine sea sand and feel dissatisfaction among member to management of effort of tourism, which having an effect on negativity to social capital in Tomia's society, for example, dissatisfy about electricity contribution which felt by member of village of Lamanggau to execution of agreement that has been made with side management of Onemobaa resort.

5. Conclusion

Research concludes that Philosophy Kanokkau in Tomia's society becomes a social capital that guiding and controlling for every individual to engage in social institution, including of marine ecotourism, for example, by involve in performing Benteng Patua Festival and by cooperates of mothers of PKK in Lamanggau village with side management of resort Onemobaa to wash clothes of the Onemobaa tourists and supply of cottage. Henceforth, earnings of village from result of tourist visit to Tomia is used to add income of mothers of PKK and partial again to fill village cash and for realized development of fence at length of roadway in village of Teemoane sub-district of Tomia.

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