



THE IMPACT OF MANDALIKA CIRCUIT DEVELOPMENT ON SOCIO-CULTURAL CHANGES : A SYSTEMATIC LITERATURE REVIEW

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Abstract

Socio-cultural changes from the existence of a tourism development affect the order in society. The study of socio-cultural changes can be seen from the changing forms of culture in the surrounding community. Socio-cultural changes that can be seen in terms of changes in mindset, behavior patterns, and of course changes in the form of physical objects. For this reason, this study aims to study the impact of the construction of the Mandalika Circuit on socio-cultural changes. The literature search in this study was based on the Google Scholar database, which produced 21 published articles from 2019-2022 using the keyword Mandalika Circuit Development. The Direct Knowledge database with the keywords social impact tourism in the 2018-2022 range of 10 articles. After going through the process of screening, quality assessment, data extraction, and adjustment to the inclusion criteria, 31 articles were obtained as reference articles that could be used in this study. The results of this study obtained various impacts of the construction of the Mandalika Circuit on socio-cultural changes in the form of changes in people's mindsets and behavior patterns. The mindset and behavior of the community towards progress and its impact are in the eyes of the needs of a more heterogeneous community, the community feels proud of the construction of the Mandalika Circuit, and some of the impacts on the economic sector and MSMEs. In addition to the positive impacts, negative impacts are also inevitable, let alone the erosion of one's own culture which is full of good values. In the future, the community will not be complacent and will not be displaced by migrants because they are less competitive due to the limited competence of both hard skills and soft skills in the tourism sector. Researchers in the field of special socio-cultural studies due to the construction of the Mandalika Circuit are still not significant.

Keywords: *Mandalika Circuit, Socio-Cultural Changes, Literature Review*

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INTRODUCTION

Implementation of development in the tourism sector is getting higher. The development of the tourism sector is required to be able to adapt to environmental developments both on a national, regional and international scale which have an impact on the economy and socio-culture of the community (Hoang et al., 2020). One of the international standard tourism developments is the construction of the International Moto Grand Prix (Moto GP) Circuit or commonly called the Mandalika Circuit which is in the special economic zone (KEK) super priority tourism zone in Central Lombok district, West Nusa Tenggara Province (NTB). The construction of the Mandalika Circuit takes up an area of 1,075 hectares, has 17 bends along 4.31 kilometers at a cost of 1.7 trillion (Ramadani, 2020). To support the accelerated construction of the Moto GP Circuit, several supporting infrastructures have been built such as widening roads, adding housing and lodging, bridges, water resources infrastructure (Farmasari et al., 2021). From the core of the development of the Mandalika Circuit, various additions to supporting infrastructure were also built for the sake of economic and social acceleration.

According to data from the NTB Tourism Office which was summarized by Talika News, the number of tourist visits to Mandalika for the January-August 2021 period reached 2,390,889 tourists, including 961,131 foreign tourists and 1,429,768 domestic tourists (Wulung et al., 2020). Especially when the Moto GP event took place the tourists doubled than before.

Construction of the Circuit by providing various supporting facilities such as hotels, halal homestays, bungalows, villas, flats, empowering residents' houses, glamping, restaurants, cafes, places of worship, parking lots, telecommunications infrastructure, and the Mandalika hospital. With so many developments in the SEZ Mandalika area causing the arrival of tourists so that many impacts are felt directly by the local community.

The impact that was first felt by the surrounding community both economically and socially as well as the good and bad

impacts of a development. Impacts from an economic perspective in general such as employment, changes in the livelihoods of local communities (Kiwang & Arif, 2020); *regional income* (Tafel & Szolnoki, 2020). While the sociological impact of tourism development according to Spiliane (1995) that for local people is the emergence of a desire to imitate, commercialization of customs/culture, changes to friendly attitudes, and assimilation. Some of the results of studies say that the impact of tourism development in general is that local people imitate the westernized style of tourists that are not in accordance with their culture, such as addiction to alcohol, narcotics, methamphetamine, and even harassment of sexual morals (Sosiologi et al., n.d.); the occurrence of cultural commercialization, materialistic attitudes, the nature of imitating people who do not match the original cultural values (Ulum, 2020); decreased sense of social solidarity and increased sense of individuality (Herdiana, 2019). While the positive impact, from several study results, is the balance of women's income and employment (Basurto-Barcia & Ricaurte-Quijano, 2017); cultural preservation because culture has its own charm and contributes to the development of tourism (Pratama & Mandaasari, 2020).

According to the study results of Minum et al. (2021) that the risk for the construction of the Mandalika Circuit is that the community demands and complains about matters related to development because the community thinks about what to do in the future if they cannot participate and only harm the surrounding community who are in the Mandalika Circuit. In addition to complaints, that there is interference from the social community. This is sometimes motivated by the readiness of the community for a development, especially in this context, namely the construction of the Mandalika Circuit. Because confirmed by the results of research Fajarica et al. (2022) said that the attitude of local community participation was unprepared, especially with the construction of the Mandalika Circuit (doubt, 52%), (not sure, 18%), (sure, 22%), (very sure, 8%). The readiness of the government alone is not enough, the construction of the Mandalika Circuit must also be supported by the readiness

of the community or human resources, and natural resources as the basic capital for developing international tourism. This is certainly a concern and at the same time a hope for realizing development that has strong synergy with human resources in receiving both domestic and foreign visits, minimizing negative impacts especially for the community in social, cultural and economic aspects (Chotijah, 2021).

Many changes will occur in society, especially socio-cultural changes that will bring inevitable positive and negative impacts. Furthermore, in the socio-cultural aspect, namely the issue of cultural colonialization, it includes disorientation about culture. Some of the people around the Mandalika Circuit with the impact of the construction of the Mandalika Circuit are that they don't listen to Lombok's typical Sasak songs but prefer and listen to music on tiktok, music with a deep jedug intonation, and melow nuances. In the Mandalika area, it is also not enough to use elements of indigenous culture or local wisdom of the Sasak tribe for the designation of housing. Previously, people who made bungalows or homestays named their housing with the name Pondok Gedang, but now the naming has more English elements. The community thinks that if they use naming there is an element of Sasak culture, tourists, especially Caucasians, do not understand the naming with the local wisdom of the Sasak tribe. The rest is also because indigenous people consider everything that comes from outside as modern and advanced. This is confirmed by the results of research from Pensa (2019) argues that the thinking system of the people around Kuta Mandalika has changed in the form of reducing the use of the Sasak language on outdoor commercial signboards after the development of tourism in Kuta Mandalika, especially the construction of the Mandalika Circuit.

In addition to society, the impact is also on children. Many children imitate the western style (way of dress) which was previously thick with clothes of their age but now imitates the style of tourists more. In addition, many children change their hairstyles, dyeing them orange because they think it's cool.

Some of the results of studies say that the impact of tourism on children is a change in lifestyle that begins to follow the trend of

foreign tourists (Hamzah & Hermawan, 2018); lifestyle like drinking liquor which he thinks is cool (Valentine et al., 2008); prostitution (Elsera, n.d.); commercial sexual exploitation of children such as pornography and action pornography and child trafficking (Hidayat, 2015); child labor and crime (Ghogare, 2017). While talking about the impact of Mandalika tourism according to the results of the study Susanti et al. (2022) that in the Mandalika Special Economic Zone (SEZ) the phenomenon of child labor is rife. Child labor is very close to exploitation and hindered access to education. In addition to education, child labor has an impact on health, disrupts physical, psychological and social development. In this research, it shows that child labor is not just a mere rumour, but in every tourism industrial area there must be one and it is still difficult to eradicate. The fact that it is difficult to eradicate child labor is closely related to the economy and people's background and habits.

On the other hand, with the construction of the Mandalika Circuit, people's mindset is more open to preparing children's English skills (Farmasari et al., 2021), and of course income for local people. The construction of the Mandalika Circuit plays an important role in growing the economic, social and cultural aspects of the community. According to Kiwang & Arif (2020) that the existence of tourism development causes livelihoods to become heterogeneous but to become more consumptive and changes in lifestyle, and cultural foundations weaken by trading culture with money which eventually loses traditional values. This indicates that the community is not ready for the entry of foreign culture with increased interaction.

Furthermore, in addition to the negative impact on children, the construction of the Mandalika Circuit has a positive impact on some children, especially those who are good at seeing opportunities such as children being more productive in the handicraft industry to make Sasak ethnic woven fabrics, songket, souvenirs, bracelets, necklaces, clamshell bags, seawater and fresh water pearl cultivation, as well as various other handicrafts. In addition to the handicraft industry, school-age children also develop their potential through surfing, skate boarding, yoga, tour guides, martial arts, scuba diving, outdoor camping services. This spirit of developing children's potential must be supported by

various parties, especially by the support and role of parents so that children do not only imitate things that are not good or negative from the construction of the Mandalika Circuit, but their skills and productivity increase.

Several studies have talked a lot about the development of the Mandalika Circuit in terms of income, the provision of accommodation such as hotels, homestays, road renewals (Haris & Ningsih, 2020); community empowerment (Dewi, 2022); micro small and medium enterprises (MSMEs) (Mahendra, 2020) or in the economic field alone; the social gap between the rich and the poor has increased by 0.379 points and there is damage to the ecosystem (Satrio, 2021); development characteristics of the Moto GP Circuit that affect the risk of accidents (Campillo-recio et al., 2021). However, no one has studied the impact of the construction of the Mandalika Circuit on socio-cultural changes. Even though the socio-cultural aspects of both thinking systems and behavior patterns balance development and significant change.

From previous research, that changes in the socio-cultural aspect have not been studied much. Meanwhile, aspects of socio-cultural change are always related to the impact of development so that this research will contribute. The development of tourism has an effect on the commercialization of culture, the behavior patterns of local people such as fashion, hairstyles have changed along with the rapid development of a tourism (Zakarias, 2021). This study is needed so that a development goes in line with the income of residents but does not undermine the socio-culture of indigenous peoples. Because we know that the contributor to change is development, moreover the Mandalika Circuit still has the impression of being brought in from outside. There were few previous studies which revealed that the impact of a development on socio-cultural changes in the surrounding community was more on physical infrastructure such as research Rachmat et al. (2021). In addition, this research topic also fills the void in the literature on socio-cultural changes due to tourism development with a different approach.

This study tries to explain how the impact of the construction of the Mandalika Circuit on socio-cultural changes, both positive and negative through literature review

research. This research is to synthesize published literature regarding the impact of the construction of the Mandalika Circuit on socio-cultural changes by exploring the topic of socio-cultural changes due to the construction of the Mandalika Circuit.

METHODOLOGY

The method used in this research is qualitative research with a systematic literature review approach. This study aims to identify and critically assess findings when the justification is due to suitability in systematically assessing the overall study (Ary et al., 2010). Which in this study is about the impact of the construction of the Mandalika Circuit.

Systematic literature review, namely a review to summarize the year of study, background, study problems, study methods and findings (Kamal & Hussin, 2020). This research was chosen as a suitable method for investigating the impact of the construction of the Mandalika Circuit on the surrounding community with observations from various previous literature which are related to the positive and negative impacts of the construction of the Mandalika Circuit in the socio-cultural aspect so that the impact is always considered for the sake of progress and common prosperity. The source of the data obtained is in the form of a collection of articles published in scientific journals of national and international reputation. This study is based on a narrative basis with the steps of formulating a topic, general understanding of the topic, protocol (comprehensive procedure), search, screening, assessment, synthesis, and writing. More clearly can be seen the flow of research using a systematic literature review as follows.



Figure 1. Proses *Systematic Literature Review*.

The first step is to provide general topics and a general understanding of the topic "the impact of the Mandalika Circuit development". This topic will be used as a reference for a study based on the findings of articles on the Google Scholar and Science Direct databases. The reason for using this database is that the topics raised are still general in nature and many are identified in

this database although in the end they were eliminated in abstract checking. In the last stage, those who will be included in the study will assess and read the article up to the abstract stage. Second step protocols (using comprehensive procedures) are narrative based. The steps in the systematic literature review are as follows:

1. Search Strategy

For this systematic search, the authors developed a search strategy to identify relevant literature. This strategy is specifically designed for two databases, namely: Science Direct and Google Scholar. The author uses the keyword "social impact tourism" for the Science Direct database. Meanwhile, the Google Scholar database uses the keyword "mandalika circuit development". Searches in tracing this article are limited from the period 2019 to 2022 and this journal article is published in Indonesian and English only. Each element is combined with the word 'and', while the terms in each list are combined using 'or' to find an adequate range of studies on the relevant topic.

2. Screening (Inclusion and Exclusion Criteria)

The search mainly focused on mapping the literature in the field of development and tourism impacts in the study of social-humanities, economics, tourism. The search was then narrowed down to the realm of social-humanities sciences. The search covered publications from 2019 to 2022. All articles published before 2018 were excluded to ensure the reference was current or entered into the exclusion stage. The inclusion and exclusion stages are carried out so that the articles used are highly relevant by checking the field of study (social-humanities), journal (reputable), year of publication (last 5 years), language with Indonesian and English criteria, type of quality publication, and country (Asia) while those outside Asian countries are crossed out. This stage was chosen with those included in the study because assessing and reading articles up to the abstract stage. In addition, the inclusion and exclusion criteria were carried out to streamline the limited time period so that the articles taken became very relevant study material.

a. Quality Assessment

This study is based on original research articles. To maintain the quality of the review, all duplications are examined in detail. The author examines the abstracts of all articles in depth to ensure the quality and relevance of the selected articles in the review process. In the next stage, a detailed evaluation is carried out for each article. The next exclusion criterion is the limitation on articles in Indonesian and English. The inclusion and exclusion stages are carried out so that the articles used are very relevant to checking the field of study, the authors limit them to social-humanities studies, in the journal field limit to reputable journals, the year of publication spanning from 2019-2022, the type of language if outside Indonesian and English output, quality publication type, and within country (Asia).

b. Data Extraction

The use of the direct science database for the 2018-2022 period with the words "development tourism" and "social impact tourism" found 31,498 results, 246 articles were filtered, 161 articles accessed for eligibility, 10 were included in the inclusion category. While the database uses Google Scholar from 2019-2022 with the keyword "mandalika circuit development" with 182 results, 48 articles were filtered, 39 full articles were accessed for eligibility, and 21 were included in the inclusion category. Thus, there were 31 articles included in the study. After data extraction, the author usually synthesizes the data that has been obtained to identify credible evidence. The argument synthesis involves constructions in the review of studies and original findings in the reviewed articles regarding socio-cultural changes due to tourism development.

RESULT AND DISCUSSION

The search identified data from the Google Scholar and ScienceDirect databases totaling 31 articles included in the study, after the data extraction process (inclusion and exclusion). Initially, the authors filtered the publications by reviewing the titles to produce 207 articles, but after reviewing and reading the abstracts, they were able to produce 31 articles that were included in the review. During this initial examination, the author takes the article if: 1) it is not relevant (does not

have two of the three key word elements such as social impact tourism, the construction of the Mandalika Circuit); 2) involved in the theory of tourism development and socio-cultural change theory; 3) tourism development in Asian countries.

1. Social-Cultural Changes Due to the Impact of the Construction of the Mandalika Circuit

Initially, the community of Kuta village, which is in the middle of the Mandalika Circuit, was a village where the majority of the people worked as fishermen, rice farmers, laborers, tradesmen, but after the existence of the Mandalika Circuit began to change from livelihood/profession to making and selling souvenirs, working in the tourism sector. tourism such as tour guides, working in hotels in the field of housekeeping, engineering, kitchen, halal homestay owners, parking attendants, cleaners, marshals, security guards, and so on. The development of various kinds of tourism objects and their supporting facilities causes socio-cultural changes as well as physical objects. With the construction of the Mandalika Circuit there are many supporting developments. According to data from ITDC, the total construction of 300 homestay units, rehabilitation of homestays along the corridor totaled 196 units, 98 homestays in North Lombok Regency. A total of 817 units were built with details of 517 and 300 units for halfway houses and homestays, 10 hotels with a capacity of 2500, key rooms. With these various developments, automatically the land used is very wide.

A development, especially development that boosts the economy as well as tourism development at both national and international levels, makes it possible for intensive interaction between tourists and local residents to occur. Before the large number of tourists visiting the Mandalika Circuit, people's behavior patterns in terms of displaying culture were still closely related to local culture, customary rules were still enforced as they should. According to Fajarica et al. (2022) that with so many tourism developments, especially the Mandalika Circuit megaproject, tourists want to experience the pleasures of international class travel. Many local residents want to display their culture and art to be shown to tourists. However, because they want to see old tourists

in Lombok using home stay facilities owned by residents, the local community also displays various kinds of arts, traditions and culture that are not in accordance with the culture of the local community or that cultural commercialization has occurred. Research is different but the context remains on tourism development by Zakarias (2021) says that the impact of tourism development has caused changes in heterogeneous patterns of community behavior, and introduced regional characteristics, for local communities to maintain the cultural heritage of their ancestors since ancient times . For the people of Bobanehena Village, the attractions offered are the Dana-Dana dance, Joko Kaha dance and the Kalwedo culture. The presentation of this art is done so that tourists know about the unique tradition in the village of Bobanehena.

The commercialization of culture which is the impact of a tourism development sometimes makes people have to always remind themselves that the culture of the local area must remain in its order. The development of the tourism industry is said to be destructive, the commercialization of traditional performing arts is declining along with the large number of businesses selling and buying and selling antiques overseas to get so many profits but without realizing it the local people are losing objects left by their ancestors that have historical value (Budaya et al., 2021). Thus, if an incident like that happens, what do the local residents want to be typical, so they will certainly lose objects that can be promoted. The problem of cultural commercialization is a threat and a shift in culture that does not escape our attention (Rahayu, 2021). therefore, it should provide cultural education to the younger generation. The source of cultural decline actually stems from people's ignorance of the importance of maintaining culture for survival, let alone the tourism sector. As a result of this ignorance, many young people actually follow foreign cultures instead of maintaining their own culture. Thus, when they are dealing with tourists, what is put forward is the attitude and behavior that imitates them, such as dressing in a foreign style, and even behaving that is not in accordance with their own culture.

On the other hand, many changes have occurred as stated in the results of the study Fajarica et al. (2022) that residents around Mandalika benefit the most from this special

area, because it results in a change in behavior in the form of active participation of the local community in the future with a percentage of readiness to participate/take a share in the impact of the construction of the Mandalika Circuit. Provision of further information is urgently needed, especially with the role of the local government as a public source of information on the construction of the Mandalika Circuit so that in the future the local community is always ready for the changes that will occur as well. Especially after the Moto GP event took place in March with various preparations that included the community. The community takes part in providing halal homestays for MotoGP spectators, this makes the interaction between tourists and the local community even more intense because tourists on h-1 or d-2 Moto GP activities are already in the Kuta Mandalika area. This has major implications for the local community because what used to be not too busy with tourists is now tourists everywhere. Suddenly you can see the socio-cultural changes that have taken place, such as the style of children's clothing which has begun to change, preferring westernized music and songs, the community is more consumptive, the large number of tourists makes the local area lively and has its own pride by the local community (Rahmayanti & Pinasti, 2018).

Talking about changes in both positive and negative directions with the increasing development, tourists and so on. Study results Lombok et al. (2017) said that with the change in the Mandalika area which was previously less crowded, foreign tourists reported incidents of mugging in the Kuta Mandalika area carried out by local youths. With the occurrence of this event, this indicates that local residents with unfavorable behavior are not taking part in the impact of development in special economic zones, especially the construction of the Mandalika Circuit. This pattern of behavior must be considered by various parties, especially the local government, so that it is conducive and comfortable for a tourist area. In contrast to the results of previous studies, the study of Farmasari et al. (2021) explained that there was a change in the mindset of parents in the Mandalika area to prepare their children for tourism schools. Because they think who else will fill jobs in special economic areas, especially in the Mandalika Circuit which is

highly prioritized besides growing the economy. With the existence of the Mandalika Circuit, elementary school-age children have also been prepared with English skills to support the balance of development and change going forward. It is known that the construction of the Mandalika Circuit with its various events at both national and international levels requires the preparation of supporting human resources. If the skills of local residents are not prepared now, it is likely that in the future they will be inferior to outsiders who have qualified abilities.

Furthermore, the results of the study Pensa (2019) shows that Kuta Mandalika as a tourist destination has almost complete tourism supporting facilities where the most facilities are 364 hotels/accommodations (51.27%). The study also found that there are six languages that make up the linguistic landscape of Kuta Mandalika, as follows: 1) English, 2) Indonesian, 3) Sasak, 4) Italian, 5) Arabic, and 6) Japanese. However, the reduction in the use of the Sasak language in some signs in the SEZ Mandalika area. The reduction of the local language (Sasak) is due to the fact that foreign tourists and outside the area understand the facilities provided by the local community. However, this is actually like uprooting original culture. In fact, it doesn't matter if the Sasak language is mentioned above, because tourists must first read what is displayed on the information board. In the minds of the surrounding community that the convenience of tourists is number one even though the local language itself is displayed last.

Confirmed by the results of the study Herdiana (2019) shows that the social changes that exist in Jayamekar Village, West Bandung Regency are grouped into 2 (two) main changes, namely: First, a change in mindset in which the village community accepts new values that come from outside such as logical ways of thinking and thinking orientation towards the future. more open front. Second, changes in the pattern of action in which the village community accepts the presence of immigrant communities and carries out social interactions in various aspects of life. These social changes not only bring positive impacts, but also negative impacts such as a decrease in the value of social awareness and raises individualistic attitudes.

2. Negative and Positive Impacts of Tourism Development

The impact of a tourism development is not only on the socio-cultural aspects but also the economic and environmental aspects even though there are negative and positive ones. The impact of the development of a tourism in the environmental sector, namely all 21 respondents or around 53.5% said that tourism had an impact on the environment both in the form of a more organized environmental arrangement, a lot of well-facilitated landfills, while the remaining 19 people or 47.5% stated does not have an impact on the environment both positive and negative, and tourism development also causes environmental damage because there is too much development (Haris & Ningsih, 2020). Furthermore, the impact on the economic aspect, namely the impact of the development of the Mandalika SEZ on the development of MSMEs, namely: 1) does not cause conflict between one business activist and another; 2) the development of MSMEs especially with the existence of the Moto GP Circuit continues to increase even though business activists do not understand the concepts and strategies regarding entrepreneurial activities; 3) make the people of Kuta Mandalika village aware of the important role of the surrounding community to take part in providing for the needs of tourists while still adhering to Islamic teachings (Mahendra, 2020). With the construction of the Mandalika Circuit in the form of providing hotels which are felt to be lacking in Central Lombok, North Lombok, Mataram, West Lombok and East Lombok, therefore the solution is to empower residents' homes to become halal homestays and this really supports the income of local residents. Furthermore, homestay actors are given education and training related to sharia concept management (Dewi, 2022), along with the motivation of the young population and women to become active entrepreneurs (Liasidou dkk., 2021).

Tourism development in general prioritizes impact on economic aspects for the welfare of the community around tourism. In general, the impact is: absorption of employment through the home industry, absorption of employment through the snack food industry (Zakarias, 2021). In addition, community income from increasing business

capacity for hotel tourism businesses, restaurants, tour guides, travel agents, shops and tourism service businesses has had a reduced impact on business capacity for craft/artshop tourism businesses, hawkers/street vendors. The type of hotel, homestay villa and bungalow business has an average monthly turnover of IDR 99,950,000 with operational costs of IDR 12,850,000 and non-operational costs of IDR 5,233,333 so that business actors for the type of hotel, homestay villa and bungalow business on average earned a net income of IDR 81,866,667 (Haris & Ningsih, 2020). Furthermore, the impact on the economic sector is that people can have self-employed businesses that complement each other whose main goal is to realize people's welfare (Tinggi et al., 2020).

Meanwhile, the negative impact on the socio-cultural aspect is that some studies say that the developmental impact of tourism, both at the national and international level, is that the local community imitates the westernized style of tourists that is not in accordance with the local culture, such as addiction to alcohol, narcotics, methamphetamine, and even sexual harassment (Sosiologi et al., n.d.); social conflict, degradation of native culture, and crime (Devine & Ojeda, 2017). Furthermore, negative social impacts (child labour, incidence of crime) have been investigated due to the fact that they are often difficult to measure and are largely indirect. These impacts can threaten the sustainability of tourism destinations if steps and policies are not developed to overcome negative problems. For the development of an effective tourism industry potential, the government must formulate and design policies related to the development of the travel industry and travel education (Ghogare, 2017).

The social impact also appears, namely in lifestyle changes and in educational orientation. Socially, people's lives have also changed, for example, fishing communities are no longer free to go out to sea and catch fish in all sea zones, because there has been a ban on fishing in certain zones/zoning areas. On the other hand, there was a shift in ownership where a lot of people's lands transferred ownership to investors, local culture began to be eroded and crime began to arise. Young people started hanging out and getting drunk, they started following the lifestyle of tourists, from using foreign languages to dressing and

behaving like foreign tourists. There is also illegal racing, theft, including drugs. Until 2019, there have been 3 drug cases that have occurred in West Manggarai, those that are sticking out to the surface have not been seen and have not been detected. And in the field of education, namely the tendency of parents to send their children to tourism vocational schools (SLTA/equivalent) or to college majoring in tourism (Kiwang & Arif, 2020). In the social context, crowds and social gaps emerge in society; 2) in the economic context, various kinds of funding efforts were born such as independent businesses, BUMDES institutional capital, and changes in business actors; and 3) in terms of behavior change, non-local business actors in the education and health sectors experience significant changes. Specifically, the findings of this study indicate that the resulting social impacts include changing the condition of the area to become crowded, land conversion (Tinggi et al., 2020).

No less important is the impact on the social aspect, namely the intangible positive impact refers to aspects such as social cohesiveness, community pride, and the development of respect and understanding between various cultures (cross-cultural understanding) which in turn produces friendlier tourist destinations, the negative intangible impacts include aspects such as the commodification of culture, religion, and art where authenticity is replaced by monetary value given that members of society 'sell' their culture for tourist entertainment, another intangible social impact is the misunderstanding that arises between different cultures converge, the most recent finding, is that intangible social impact with particular reference to community enhancement and pride scores the highest average of all factors. Local residents thus agree that their community is becoming well-known and that their community is portraying a positive image as a result of tourism activities. Community members then feel proud to be associated with this community and they also develop respect and understanding towards tourists who contribute to society in various ways (Scholtz & Slabbert, 2016).

Not all tourism activities get positive things for all people, there is friction in every layer of society and it creates various conflicts that cannot be denied as a result of tourism

development that does not apply development principles. In tourism planning it is necessary to understand the needs on many sides, understand that tourism covers a very broad aspect and sustainable tourism plans as an activity spatial planning concept do not just concern accommodation needs, dress up tourist objects or build fictional objects, but must become an integrated whole with well-thought-out and measurable plans (Malang & Pariwisata, 2021). It's the same with the construction of the Mandalika Circuit, however the impact on the economic aspect, for example the welfare of the community, but on the other hand, social culture is very important to note. The support of the government and the entire community in a development especially at an international level is needed for the continuation of a development that emphasizes the welfare of the local community, especially in developing competence to make it more competitive (Baihaqi & Setiawan, 2021). No less important is the strengthening and preservation of local culture such as the weaving of the Sasak tribe, *Presean*, the story of Princess Mandalika where this culture has good values and life values that can serve as guidelines so that even if these values change, they will remain the identity of for a local community (Noviana & Komariah, 2022).

CONCLUSION

The main findings from the synthesized literature regarding the impact of the construction of the Mandalika Circuit are not only looking at the economic aspect but also the socio-cultural aspects which are very important for the sustainability of a development. The impact on socio-cultural changes is with the development of the Mandalika Circuit, namely changing the mindset of the local community so that they are able to compete with immigrants, at least increasing their ability to speak English, a system of behavior while maintaining their own regional culture, for example being friendly, and with tourism development making local people proud of their area. as well as various physical objects that have been built neatly. While the negative impacts are the most striking commercialization of culture, the system of thinking that tourists are very genius, the style of dress always follows the western style. These results from 31 articles state that socio-cultural changes due to tourism

development have negative and positive impacts and on the other hand have a significant impact on people's income. In addition, this study provides a knowledge and understanding base for comparing future research findings in this area of study. The author's review is very limited to articles in Indonesian and English, the articles reviewed are from Asian studies only from 2019-2022.

The lack of literature that supports the author's topic regarding the impact of the construction of the Mandalika Circuit on socio-cultural changes is a reference in compiling a systematic literature review. Therefore, future researchers are expected to be able to reproduce and collect supporting literature regarding variables that influence the topics taken. Limitations in the studies reviewed where the articles used as references by the authors have not really been thorough in considering previous research which is used as information to strengthen this research. Future research needs to discuss social change in more specific dimensions and changes in culture, especially in the system of thinking and good behavior systems of women and men, and how tourism development should be friendly to local communities by always upholding community-based tourism. Future research should really consider the articles that were taken after being read to the abstract to be used as previous research in order to strengthen research on the topic raised.

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