



Local Community Response to Livelihood Commodification in Tanjung Bira Beach Tourism Destination

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Article Info

Article History:

Received: 5 July 2024

Revised: 7 August 2024

Accepted: 15 September 2024

Keywords:

Livelihood

Commodification

Tourism Development

Community Resilience

Abstract

This study investigates the local community's response to livelihood commodification in the Tanjung Bira Beach tourism destination. Using a qualitative descriptive approach, data were collected through in-depth interviews and document analysis involving key informants, including community leaders and local business owners. The findings reveal significant impacts of tourism on traditional livelihoods, with many participants experiencing declines in fishing and farming activities while adapting by diversifying into tourism-related work. Cultural practices have also been commodified, raising concerns about authenticity and cultural identity. Despite the economic benefits of increased income and job opportunities, the community faces challenges related to environmental degradation and social tensions. The study highlights the importance of community engagement in decision-making processes and the need for sustainable tourism practices to ensure equitable benefits for all residents.

INTRODUCTION

The commodification of local livelihoods in tourism destinations, such as Tanjung Bira Beach, has become a significant concern in recent years, particularly in developing countries. As tourism expands globally, communities that were previously reliant on traditional economic activities such as fishing or agriculture are increasingly integrating tourism into their local economies. This process of commodification refers to the transformation of goods, services, and cultural practices into commodities for exchange in the market. While tourism can create new economic opportunities, it can also lead to profound social, cultural, and environmental changes in the host community, often resulting in tensions between the benefits and drawbacks of tourism development (Tosun, 2000; Baloch et al., 2023; Brooks et al., 2023; Elgammal, 2022).

Tanjung Bira Beach, located in South Sulawesi, Indonesia, is a case in point. Known for its pristine beaches and rich maritime culture, this region has experienced a surge in tourist arrivals over the past decade, leading to the development of tourism infrastructure and services that cater primarily to external visitors (Cervený et al., 2020; Apriyanti, 2024). Local residents, many of whom have traditionally been engaged in fishing and boat-building activities, now find themselves facing increasing

pressure to shift their livelihoods to accommodate the growing demands of the tourism sector. This shift often requires the commodification of cultural practices, labor, and natural resources, raising critical questions about the long-term sustainability of such changes for the local community (Sonjai et al., 2021; Hussain et al., 2024).

Livelihood commodification can take many forms. In Tanjung Bira, the local fishing industry has been directly affected by tourism as fishers are either drawn into tourism-related activities, such as running boat tours or renting out their boats for recreational purposes, or face declining fish stocks due to environmental degradation caused by increased human activity in coastal areas (Priskin, 2003). Furthermore, the construction of hotels, restaurants, and other tourism facilities has contributed to the loss of access to traditional fishing grounds, which local communities have depended on for generations (Nayak et al., 2022; Gössling, 2003). This phenomenon is not unique to Tanjung Bira but has been observed in other coastal tourism destinations across Southeast Asia.

The responses of local communities to these pressures are varied and complex. While some residents welcome the opportunities brought by tourism, such as new jobs and increased income, others express concerns about the loss of cultural identity, environmental degradation, and unequal distribution of benefits (Cuong, 2020). The commodification of traditional livelihoods often leads to a sense of cultural dislocation, as practices that were once integral to community life become commodified for tourists' consumption. This transformation can have far-reaching implications for social cohesion, particularly in tight-knit communities where cultural traditions and economic activities are deeply intertwined (Noll & Rivera, 2023).

One significant consequence of the commodification process is the marginalization of certain community members who may lack the skills or resources to transition into the tourism economy (Abdullah et al., 2023). In Tanjung Bira, for instance, younger generations may find it easier to adapt to tourism-related jobs, while older generations, who are more reliant on traditional livelihoods such as fishing, may struggle to compete in the changing economic landscape. This generational divide can exacerbate social tensions and lead to greater inequality within the community (Lissitsa et al., 2022; Imran, 2023; Hemmingsson et al., 2023).

In response to these challenges, some local communities have developed strategies to regain control over their resources and livelihoods. In Tanjung Bira, for example, community-based tourism (CBT) initiatives have emerged as a means to empower local residents by involving them directly in the management and operation of tourism activities (Dolezal & Novelli, 2022). Such initiatives aim to ensure that tourism development benefits the broader community, rather than a select few, and that local cultural practices are preserved rather than commodified (Chen & Kong, 2021). By promoting sustainable tourism practices, these efforts seek to mitigate the negative impacts of livelihood commodification while fostering a more equitable distribution of benefits.

However, the success of community-based responses to commodification is contingent on several factors, including the extent to which local residents can effectively organize themselves, the level of external support from governments and NGOs, and the nature of the tourism market itself. In Tanjung Bira, the lack of comprehensive government regulation and support for sustainable tourism has hindered the ability of local communities to fully control the commodification process (Supriadi, 2019). As a result, many residents remain vulnerable to the adverse effects of tourism, including environmental degradation, loss of cultural heritage, and economic inequality.

METHODS

This study employed a qualitative descriptive approach to investigate the local community's response to livelihood commodification in the Tanjung Bira Beach tourism destination, South Sulawesi. The research aimed to explore how commodification has impacted local livelihoods, cultural practices, and environmental sustainability, as well as the community's adaptive strategies to these changes. A qualitative approach was chosen to gain an in-depth understanding of the perspectives and experiences of the local population, tourism operators, and stakeholders directly involved in the tourism sector. This design facilitated a detailed exploration of social, cultural, and economic transformations brought about by tourism.

Participants in this study were selected through purposive sampling to ensure that individuals with direct experience and involvement in tourism-related activities and livelihood transformations were included. The study involved 20 key informants, including local fishermen, small business owners, local tourism operators, community leaders, and representatives from local government and non-governmental organizations (NGOs). The selection criteria focused on those who had witnessed or been affected by the shift from traditional livelihoods, such as fishing and farming, to tourism-based activities. These informants provided diverse insights into the consequences of commodification and how the community has navigated these changes.

Data collection was carried out using in-depth interviews, focus group discussions, and document analysis. The interview protocol was designed to explore key themes, such as the impact of tourism on traditional livelihoods, shifts in local cultural practices, economic inequality, and community adaptation strategies. The interviews were semi-structured to allow flexibility in probing participants' unique experiences and perspectives. In addition, focus group discussions were held with community members to capture collective viewpoints and discuss shared challenges and opportunities. Relevant documents, such as local government regulations on tourism, development plans, and reports on environmental impacts, were analyzed to provide contextual background and support the qualitative findings from interviews and focus groups.

Data collection was conducted over a three-month period. In-depth interviews and focus group discussions were carried out on-site in Tanjung Bira, with each interview lasting approximately 60 to 90 minutes. The interviews were audio-recorded with the consent of the participants and supplemented with observational notes. The focus group discussions, which involved 6 to 8 participants each, were designed to promote dialogue about community-level responses to tourism commodification. Document analysis involved reviewing government reports, tourism development policies, and environmental assessments to contextualize the interviews and focus group data. This multi-method approach ensured that the data collection process captured a wide range of perspectives and experiences related to livelihood commodification.

Data from the interviews and focus group discussions were transcribed and analyzed using thematic analysis to identify recurring patterns and themes related to the commodification of local livelihoods and community responses. The transcripts were coded based on key themes such as livelihood transformation, cultural commodification, community empowerment, environmental degradation, and tourism's impact on social structures. Emerging themes were then categorized and compared across different informants to identify variations in experiences and

perceptions. Document analysis helped to triangulate the qualitative findings and provided additional context for understanding the broader impacts of tourism on the community. Thematic categories were developed to organize the data, and cross-case comparisons were conducted to explore how different sectors of the community have responded to the challenges of livelihood commodification.

The analysis focused on understanding how the local community has adapted to the commodification process, the extent to which traditional livelihoods have been maintained or replaced by tourism-related activities, and the broader social and environmental implications of these changes. The results were triangulated across interviews, focus group discussions, and document analysis to ensure the validity and reliability of the findings.

RESULTS AND DISCUSSION

Before presenting the data in tabular form, a rigorous analytical process was undertaken to ensure the reliability and depth of the findings. The analysis began with a thorough thematic examination of interview transcripts, focus group discussions, and supporting documents to identify patterns, contrasts, and recurring issues related to the commodification of local livelihoods. Particular attention was given to variations across livelihood sectors, generational groups, and types of cultural practices affected. Themes such as economic adaptation, cultural transformation, and environmental impact were refined through a recursive coding process to capture both shared and divergent community experiences. The triangulation of qualitative data sources further strengthened the credibility of the results. The tables that follow are organized to reflect the major thematic categories derived from the analysis, offering a structured synthesis of participants' perspectives and lived experiences. These quantitative summaries serve as an entry point into a more nuanced discussion of the complex interplay between tourism, tradition, and resilience in Tanjung Bira.

Transformation of Traditional Livelihoods

Table 1. Impact of Tourism on Traditional Livelihoods (Fishing and Farming)

Livelihood	Percentage of Participants Reporting Decline	Percentage of Participants Adapting to Tourism	Common Forms of Adaptation
Fishing	80%	60%	Boat rentals, offering fishing tours
Farming	65%	45%	Selling agricultural products to tourists, offering farm stays
Small-scale crafts	70%	55%	Crafting and selling souvenirs, offering craft-making workshops

The data demonstrate a substantial decline in traditional livelihoods, particularly in fishing (80%) and farming (65%). This trend reflects the increasing dominance of tourism as the primary economic driver in the region. However, the findings also show that this decline does not necessarily indicate a complete abandonment of traditional occupations. Instead, many community members engage in livelihood hybridization, combining tourism-related activities with existing practices.

For instance, former fishers have shifted toward boat rentals and marine tourism services, while farmers increasingly cater to tourist demand through agrotourism and direct product sales. This adaptive strategy suggests that local communities are not passive recipients of change but active agents negotiating economic transformation. Such patterns align with previous studies indicating that tourism often restructures rather than fully replaces traditional livelihoods.

Cultural Commodification and Selective Adaptation

Table 2. Perceived Effects of Commodification on Cultural Practices

Cultural Practice	Percentage of Participants Reporting Change	Reported Changes
Boat-building traditions	75%	Shift from functional boats to decorative items for tourists
Traditional ceremonies	60%	Ceremonies performed more frequently for tourist attraction
Local food preparation	50%	Commercialization of traditional dishes in restaurants
Traditional dances	65%	Performed regularly for tourists rather than for community events

Tourism has also led to significant changes in cultural practices. The findings indicate that key traditions such as boat-building (75%), traditional dances (65%), and ceremonies (60%) have undergone commodification. These practices are increasingly performed or modified to meet tourist expectations.

However, rather than interpreting this process solely as cultural erosion, the results suggest a form of selective cultural adaptation. Local communities actively reinterpret traditions to maintain relevance within a market-oriented context while attempting to preserve symbolic meanings. For example, the transformation of boat-building into decorative production reflects both economic adaptation and cultural continuity.

This supports the argument that commodification does not necessarily eliminate authenticity but may instead produce new forms of cultural expression shaped by external demand and internal agency.

Uneven Distribution of Benefits and Social Tensions

Table 3. Perceived Benefits and Challenges of Tourism for the Local Community

Category	Percentage of Participants Reporting Benefits	Percentage of Participants Reporting Challenges	Commonly Reported Issues
Economic benefits	85%	40%	Increased income, new job opportunities
Environmental sustainability	30%	75%	Pollution, overuse of natural resources
Cultural preservation	40%	65%	Loss of cultural identity, commercialization of culture
Social cohesion	50%	55%	Tension between long-time residents and new businesses

Although tourism generates clear economic benefits reported by 85% of participants these gains are not evenly distributed. The findings highlight disparities across social

groups, particularly along generational lines. Younger individuals are more likely to benefit from tourism due to greater adaptability, access to skills, and openness to new opportunities. In contrast, older generations face difficulties transitioning from traditional livelihoods, resulting in higher levels of dissatisfaction (60%).

These disparities contribute to emerging social tensions, including competition over resources and differing perceptions of development. The coexistence of economic opportunity and social inequality reflects a broader pattern in tourism-dependent communities, where growth often benefits those with greater access to capital and networks.

Environmental Pressures and Sustainability Challenges

Table 4. Local Community’s Adaptive Strategies to Livelihood Commodification

Adaptive Strategy	Percentage of Participants Engaging	Description of Strategy
Diversification of income sources	70%	Combining tourism work with traditional livelihoods
Community-based tourism initiatives (CBT)	45%	Setting up homestays, locally managed tours
Environmental conservation efforts	35%	Initiating clean-up programs, preserving coral reefs
Cultural preservation initiatives	40%	Hosting cultural festivals, creating cultural centers

The data suggests that 70% of participants have diversified their income sources by engaging in both tourism-related activities and maintaining traditional livelihoods such as fishing and farming. Community-based tourism initiatives (CBT) are becoming a popular strategy, with 45% of participants involved in locally managed homestays and tours. Additionally, 35% of participants are actively engaged in environmental conservation efforts, including beach clean-ups and reef preservation. Efforts to preserve cultural identity, such as hosting cultural festivals and setting up cultural centers, are being undertaken by 40% of the community.

Generational Differences and Socio-Economic Adaptation

Table 5. Generational Differences in Responses to Tourism

Generation	Positive Perception of Tourism (%)	Negative Perception of Tourism (%)	Common Concerns/Opportunities
Older generation (50+ years)	40%	60%	Loss of traditional livelihoods, difficulty adapting to change
Middle generation (30-50 years)	60%	40%	Economic benefits, balancing tradition with tourism
Younger generation (<30 years)	75%	25%	Job opportunities, embracing modernity

Generational differences in perceptions of tourism are evident in the data. The older generation, largely dependent on traditional livelihoods, is more skeptical of tourism, with 60% expressing negative views, particularly concerning the loss of traditional practices and difficulty adapting to the changes. The middle generation is more balanced, with 60% viewing tourism positively due to economic benefits but also

recognizing challenges in balancing tradition with modern demands. The younger generation, however, is largely optimistic, with 75% expressing positive perceptions of tourism, seeing it as a source of new job opportunities and a way to embrace modernity.

Community Participation and Power Asymmetry

Table 6. Community Involvement in Decision-Making Processes

Type of Participation	Percentage of Participants Involved	Reported Level of Influence	Common Barriers to Participation
Attending community meetings	55%	Low	Lack of time, inadequate representation in decision-making
Participating in tourism planning	35%	Moderate	Language barriers, limited access to resources
Leading local tourism initiatives	20%	High	Limited to a few individuals with business connections

The data indicates that while 55% of participants attend community meetings, they report a low level of influence over tourism decisions. Only 35% of participants are involved in direct tourism planning, and their influence is moderate, often constrained by language barriers or lack of resources. Leadership in local tourism initiatives is relatively low, with only 20% of participants actively taking on leadership roles, often limited to those with pre-existing business connections. This reflects an uneven distribution of power and influence in the decision-making process, where a small group benefits the most.

Navigating Livelihood Shifts and Cultural Change in Tourism Development

The results that are achieved by this research are an influential piece of evidence that the structural and cultural transformation that has taken place in the Tanjung Bira community under the influence of livelihood commodification by tourism is real. The behaviour presented itself in the nature of the traditional livelihoods, especially those based on fishing and farming, which has been observed to decline in the studied coastal tourism destinations in Southeast Asia and which is associated with disruption to the subsistence economies and realignment of the local labour market to service-oriented activities in these destinations (Swastiwi, 2024; Dlomo, 2021). Nevertheless, as opposed to the areas where the traditional practice is all but forgotten, Tanjung Bira constitutes an unusual form of livelihood hybridization, in which the representatives of the community assume the roles associated with tourism and yet maintain their traditional affiliations. It implies some kind of resilience instead of displacement, which can also be observed in rural communities of Bali (Dolezal & Novelli, 2022).

Commodification of culture through its form of boat-building, food preparation, and ceremonial-practices is one of the most relevant consequences of tourism in Tanjung Bira. Although the issues of cultural authenticity cannot be overlooked, this process cannot be traced as only the loss. Cultural adaptation in tourism tends to be more selective in nature, as its main manifestation is to reinterpret rather than destroy a given culture (Chen & Kong, 2021). The development of community-based cultural festivals and heritage centers, which we have seen discussed in the present study, is one such occurrence of strategic commodification as people in the community

strategically deform traditions to accommodate market needs but struggle to retain meaning and ownership.

Financial gains are not dispersed equally, even though they do have a great impact. The facts demonstrate that the younger generations better understand how to use tourism to gain social mobility, and it reflects the same trends across the globe where younger generations are more technologically literate, mobile, and entrepreneurial (Lissitsa et al., 2022; Corbisiero et al., 2022). On the other hand, older people experience more difficulties integrating with their traditional livelihoods, which factor in intergroup conflict and generation gaps. These divisions indicate the necessity of specific capacity-building initiatives that would close the gaps in skills and promote inclusive engagement in tourism economies.

One of the hottest issues becomes the environmental sustainability. Although there are some positive things in the community like coral reef conservation and beaches clean-ups, the extent to which environmental destruction has occurred especially pollution and depletion of natural resources has shown that there are systematic failures in the regulations. It signals more general criticisms in the literature that local-based initiatives are not enough to make a difference, unless they are maintained by coherent support by policy and planning institutions (Gruetzmacher, 2021; Muhanna, 2006). Tanjung Bira has highlighted the vulnerability of bottom-up models of sustainability functioning in an environment of policy gaps, with no solid government influence.

The results of community participation are power asymmetries that exist. Many residents are present at the meetings and still they are not allowed to participate in any significant decisions. This is an indication of the boundary of procedural participation whereby presence is not proxy of influence (Tosun, 2000; Scheyvens & Biddulph, 2018). The control by a small group, which may be having some business interests or links to outer investors, implies that the government of tourism in Tanjung Bira can tend to recreate elite capture, threatening the entire intents of equal growth.

However, the emergence of community-based tourism (CBT) is the bright spot in the territory. As its CBT initiatives engage 45 percent of participants, Tanjung Bira seems to be building localized tourism models which make priority to community control and cultural integrity. Such results have also been witnessed in other Indonesian settings where CBT has resulted in more income retention, rise in satisfaction of residents and in enhancement of environmental stewardship (Dolezal & Novelli, 2022; Nugroho & Numata, 2022). To take advantage of the full potential of CBT though, it does not merely take community driven action, but systematic support via training, funding, and regulation. In general, it can be stated that the solution to commodification in Tanjung Bira consists of vulnerability and innovation of the community. There is a persistent problem, however, uneven advantage, cultural tension, and ecological pressure still exist, as well as resistances to it, agential and improvisational strategies, and grass roots action. The results further support the need to have context-sensitive and participatory tourism planning approaches that would emphasise on long-term sustainability as opposed to the short-time returns.

CONCLUSION

It is the research in response of local community to livelihood commodification in Tanjung Bira Beach tourism destination, which unveils the complicated relationship between economic prosperity facilitated by tourism and the social, cultural and environmental issues that accompany tourism. Although it is agreeable that tourism has come with economic advantages such as the contribution towards the growth of personal income and employment in the society, it has also led to the erosion of the traditional economic activity such as fishing and crops farming compelling most of

the locals to diversify in economic activities. The formation of cultural commodification, changes in the environment, and social friction have posed important issues, but the people are showing in their strategies of adaptation to such changes where previous approaches have failed, such as community-based tourism policies and culture preservation efforts.

Although these attempts have been made, the study has demonstrated that more involvement of the community in decision related to the development of tourism is needed and better regulation is required so that development of tourism within the community helps all in the community in an equitable and sustainable manner. There is little local participation in tourism planning and activities in environmental conservation area and this implies that in future there is a need to involve the local community and provide balance of powers. By fostering greater local participation and enhancing sustainable tourism practices, Tanjung Bira can better navigate the challenges of commodification while preserving its cultural heritage and natural resources for future generations.

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