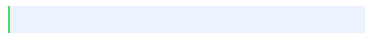




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Journal homepage : <https://journal-gehu.com/index.php/misro> Economic Dynamics and Local Wisdom in The Anyer Beach Tourism Area: An Ethnographic Study of Fishermen's Community Participation Tia Atikah¹, Siti Nuraeni², Umayah³, Ade Fathurohman⁴, E. Syarifudin⁵, E. Deni Iriyadi⁶ 1,2,3,4,5,6 UIN Sultan Maulana Hasanuddin Banten, Indonesia

1. INTRODUCTION Coastal areas in Indonesia, particularly Anyer Beach, have long been a crossroads between maritime traditions and tourism modernity. The tourism industry in coastal areas operates as a dual force, potentially bringing economic prosperity while also triggering social tensions and profound cultural changes [1]. Anyer Beach, located in Banten Province, has a

Article Info ABSTRACT Article history:

Received 2025-12-31 Revised 2026-01-13 Accepted 2026-01-19 This ethnographic study

analyzes the economic dynamics and cultural resilience of the fishing community in Anyer

Beach, a historic coastal area that has undergone profound transformation due to the

tourism industry. 2 The purpose of this study is to examine the pattern of livelihood

transition from the traditional maritime sector to the service sector, measure the

implications of emerging social disparities, and analyze how local wisdom practices are

maintained amid the tide of commercialization. Ethnographic qualitative methods were

used through participatory observation and in-depth interviews with various parties at the

study sites, such as Kamasan Village and Sambolo 2 Beach. The results of the study show

a radical transition in livelihoods driven by economic rationality, resulting in a significant

surge in per capita monthly income (a wealth shock) of 400% to 900%. However, this rapid

economic growth, supported by simple management, simultaneously triggered sharp social

inequality and negative lifestyle changes. Culturally, local maritime wisdom, such as the

Ruwat Laut ritual, demonstrated resilience, functional adaptation, and commodification as

cultural tourism assets. It was concluded that Anyer's economic success was not yet

supported by social and ecological sustainability. Therefore, an immediate transition to a

structural co-management model, supported by a local regulatory framework, is

recommended to more evenly and sustainably distribute tourism benefits. Keywords: Economic dynamics Local wisdom Participation of fishing communities Tourist areas This is an open-access article under the CC BY-SA license. Corresponding Author: Tia Atikah UIN Sultan Maulana Hasanuddin Banten, Indonesia Email: atikahtia08@gmail.com

<https://doi.org/10.58421/misro.v5i1.997> 172 strategic position as a center of historical tourism, marked by the presence of the Cikoneng Lighthouse, which, since colonial times, has served as a waymark for sailors [2]. Geographically, Anyer is a major destination that consistently attracts domestic tourists, especially from the Jabodetabek area (Jakarta, Bogor, Tangerang, Bekasi). The development of this area into a tourist village has opened up significant economic opportunities, particularly in villages adjacent to tourism centers, such as Kamasan Village. However, this radical change creates complex dynamics, particularly for community groups that have historically depended on marine resources, namely fishing communities [3]. Shifts in livelihoods and changes in the economic structure require analysis beyond the macroeconomic. Quantitative studies often only capture the magnitude of changes in income or the number of tourist visits. To fully understand this transformation process, in-depth ethnographic analysis is required. An ethnographic approach allows for an understanding of how fishing communities respond to, participate in, and interpret the radical economic shifts that have occurred, ¹ as well as how their local wisdom practices and hereditary heritage are maintained or adapted amidst the flow of tourism commodification [4]. Despite the abundance of research on the impacts of tourism, there remains a lack of in-depth ethnographic analysis of the changing livelihoods of fishermen in Anyer. Tourism literature often focuses on aggregate economic impacts, but pays little attention to how a historically marginalized group of fishermen rationally chooses to leave their traditional profession. This transition is key to understanding the social sustainability of coastal communities. The concept of livelihood transformation is important in analyzing the economic behavior of fishing communities [5]. Previous studies have shown that fishermen often make rational choices to move into more

profitable employment sectors, especially when they face limitations on the natural resources they control or when their traditional income is no longer sufficient. This kind of job shift radically alters the economic and social aspects of the community, as observed in other regions' fishing communities. In the context of tourism, this transition is often viewed as an adaptive response to new opportunities and the degradation of fisheries resources [6]. However, this rapid change in livelihoods, especially those driven by a large surge in income (wealth shock), has the potential to have significant socio-cultural impacts. Sudden increases in income can trigger lifestyle changes and excessive consumer behavior (consumerism), which are social risks observed in ethnographic studies in other fishing communities [7]. Therefore, the change in livelihoods in Anyer needs to be understood not only as a result of the emergence of opportunities, but as a series of collective rational choices triggered by the limitations of the fishing profession. Local wisdom is defined as the cultural heritage of a region, both tangible and intangible, passed down from generation to generation and possessing values worthy of protection. In coastal communities, local wisdom includes maritime traditions, marine safety rituals (such as prayers and offerings to safeguard fishermen), and ecological knowledge of the sea.

<https://doi.org/10.58421/misro.v5i1.997> 173 Culture-based tourism has shifted local wisdom from merely internal practices to commodified assets [8]. This concept emphasizes how cultural elements can be integrated as sustainable tourist attractions. Previous research, such as SWOT analysis of local wisdom (e.g., Midang Bebuke Morge Siwe), shows that preservation strategies can be directed to attract more visitors. However, it must be emphasized that local wisdom-based tourism must be managed with careful planning to avoid negative impacts, such as excessive commodification and loss of authenticity, which can hinder the goal of sustainable economic development [9]. When tourism grows rapidly, simple management structures are often unable to address the negative impacts that arise, such as environmental and social problems. To realize sustainable tourism, a co-management model is needed that involves local communities in

a vital role. The structural approach to coastal community-based development emphasizes the need for locally agreed-upon protections protected by local governments. Strategies for building sustainable social and economic structures include: (a) Establishing strong and organized local institutions; (b) Increasing community access to tourism-related decisionmaking processes; and (c) Increasing community access to relevant information. Strengthening these institutions is key to the success of local knowledge-based development and to ensuring that communities play a role in protecting natural resources from internal and external threats.

2. METHOD Location and Scope of Study

This research uses a qualitative approach with ethnographic and case study methods. The study location focuses on the Anyer Coast, specifically the area experiencing intensive tourism development and exhibiting the most dramatic livelihood transitions. The study focuses on Kamasan Village, which has been designated as a tourist village and has had significant impacts on the community's environmental, economic, and social conditions, as well as on the Sambolo 2 Coast area. This area was chosen because it provides the sharpest contrast between traditional livelihoods (fishermen/farmers) and economic opportunities emerging from the tourism service sector (rentals and culinary).

Ethnographic Data Collection Techniques

Data collection was conducted through a combination of ethnographic techniques to achieve a thick description of the social and cultural dynamics in the field. Participatory observation, namely direct involvement in the community, is key to understanding their participation patterns in the tourism services sector and to observing the practice of local wisdom that is still maintained [10]. Observations focused on the activities of fishermen, service providers (ATV/banana boat rentals), and maritime rituals. In-depth, structured interviews were conducted with three key groups to gain a holistic perspective: traditional fishermen, those who still maintain their profession as fishermen, and those who feel the direct impact of tourism on fishery resources. Ex-Fishermen/Tourism Service Providers, individuals who have transitioned fully or partially to the tourism sector (e.g., becoming surfboard rental, massage, or culinary

<https://doi.org/10.58421/misro.v5i1.997> 174 operators). Traditional leaders and local government leaders, namely, to obtain policy context, including the implementation of Banten Provincial Regulation Number 2 of 2024 concerning the Advancement of Regional Culture, which emphasizes the preservation of local wisdom. The collected data were analyzed qualitatively, using a thematic analysis framework to identify patterns of social, economic, and cultural change relevant to the research questions.

3. RESULTS AND DISCUSSION

Description of the Economic Geography of Anyer

The Anyer area has a central tourism attraction, stretching from historical locations such as the Cikoneng Lighthouse, a sustainable destination, to the Sambolo 2 Beach area, which is densely populated with tourism services (Juliati, 2025). The tourism attractions in the Anyer area are centralized and linear, stretching along the coastline with two main poles that complement each other: the Cikoneng Lighthouse (sustainable tourism based on history/culture) and Sambolo 2 Beach (commercial active recreation tourism). Below is a comparison table and analysis of how these two poles form a cohesive tourism corridor:

History & Sustainability Pole (Cikoneng Lighthouse)	Recreational & Commercial Pole (Sambolo Beach 2)
Types of Attraction	Cultural Heritage & Education: Dutch heritage lighthouse (1885), museum, natural panorama. Active Recreation & Entertainment :
Development Model	Banana boat, jetski, parasailing, ATV, Instagrammable photo spots.
Sustainability-Oriented:	Focuses on preserving historic buildings and offering authentic experiences.
Service & Facility Oriented:	Dense with tourism, culinary, and supporting accommodation service providers.
Impact & Engagement	Empowering Local Values: Prioritizing historical narratives and local uniqueness. Empowering the Local Economy: Creating direct jobs (guides, ride operators, vendors).
Contribution to Image Building	Building a destination image that is nuanced, deep, and sustainable. Building a modern, entertaining, and complete destination image.

The concept of "centralized" here does not mean concentrated in one spot, but rather integrated into a single, easily accessible linear

corridor (Anyer Highway). Tourists can easily access this entire network of destinations in a single trip, often starting at Cikoneng Lighthouse in the south and then following the coast north to entertainment areas like Sambolo 2. Structured & Integrated Security Infrastructure Anyer's linear development pattern from Cikoneng to Sambolo 2 is a strength (Cikoneng Lighthouse, Historical Tower in the Corner of Anyer, 2025). This pattern creates a composite destination that offers mental tourism and pleasure tourism in one package. The key to its sustainability lies in integrated management that maintains a balance among conservation, commercialization, and environmental sustainability along the corridor [11].

<https://doi.org/10.58421/misro.v5i1.997> 175 The area is structurally ready for tourism, as evidenced by security facilities including a police station, a coast guard post, a search-and-rescue team, and a fire department. Furthermore, the Anyer community has demonstrated an initial positive response to tourism by actively participating in maintaining environmental security, a fundamental prerequisite for destination development. Based on available information, the Anyer area is structurally well-prepared for tourism, built on two main pillars: formal security infrastructure and community participation. This combination creates a stronger and more sustainable security ecosystem. Anyer's structural readiness extends beyond the availability of facilities to their integrated coordination and operation, particularly during critical times such as extended holidays. Table 2. Anyer's structural readiness

Institution/Facility	Role & Function in the Context of Tourism
Police Station (Polsek/Polres)	Main law enforcement & traffic control. Deployment of joint personnel (TNI-Polri) for routine patrols, regulating traffic to the beach, and handling general disturbances.
Coast Guard Post & Search and Rescue Team	Tourist safety in waters and on beaches. Preparing posts and personnel on standby 24/7 at vulnerable locations, equipped with rubber boats and rescue equipment. Coordinating with the Meteorology, Climatology, and Geophysics Agency (BMKG) for early warning of high waves.
Firefighter	Emergency fire handling & potential accidents. Readiness to respond to incidents in crowded areas such as restaurants, hotels, or vehicles.
BPBD &	

Satpol PP Emergency management & public order. Integrated security post, controlling illegal traders, and initial disaster response (such as strong winds). The table above shows that their presence is not merely symbolic, but functions within an integrated command system when tourism demand increases. This demonstrates the local government's serious planning and commitment. Active Community Participation (Social Security) The community's positive response is a force multiplier for the formal security system. This participation arises because tourism has become their economic lifeline. In terms of participation and its impact, many traders, hotel managers, and residents act as additional eyes and ears. They tend to be more quickly aware of strange or unusual events in their environment and can immediately report them to officers. Environmental and sanitation guards, by consciously maintaining the cleanliness of the beach and the environment, directly improve the destination's comfort and image, which are fundamental aspects of non-physical security. Compliance with regulations, namely their socialization (such as prohibitions on selling in certain areas), helps smooth the operation of formal security. This involvement creates a virtuous circle: safe, orderly tourism attracts more tourists, which increases economic income, which in turn makes the community more interested in maintaining order and security.

<https://doi.org/10.58421/misro.v5i1.997> 176 The combination of these two pillars provides a strong foundation. However, for long-term sustainability, further steps are needed: Table 3. Strengths, Development Challenges, and Recommendations Aspect Strength (Proof of Readiness) Development Challenges and Recommendations Security System Integrated and responsive during the peak holiday season. Maintaining consistency during low-tourism periods. Recommendation: Establish a comprehensive post as a permanent, friendly information and security post. Community Participation Driven by direct economic interests, it is sustainable. Potential for saturation or conflict if benefits are not evenly distributed. Recommendation: Involve community representatives in official tourism forums. Non-Physical Readiness People already have basic awareness. Building

community-level emergency response capacity. Recommendation: Basic first aid and CPR training for vendors and tour guides. Information & Technology Coordination with BMKG has been good. Strengthen communication channels with tourists. Recommendations: Disseminate emergency numbers, display warning signs, and use digital platforms to share safety information.

Livelihood Shock Analysis One of the most striking findings in the ethnographic study of Anyer is a radical structural shift in the economy, driven by the emergence of new employment opportunities in the tourism sector. The discovery of a radical structural shift in the Anyer economy lies at the heart of the social transformation taking place. This shift not only increased job diversity but also fundamentally altered economic relations, prosperity patterns, and community identity, shifting from a traditional sector-based economy (such as small-scale agriculture and fisheries) to one based on tourism services. A thorough analysis of the dimensions and implications of this structural shift suggests that it is "radical" because it alters several fundamental aspects.

Table 4. Dimensions and implications of structural shift

Old Economic Aspects (Pre-Intensive Tourism)	New Economic Aspects (Post-Intensive Tourism)	Impact of Shift
Livelihood Base: Agriculture (dry land), plantations, and traditional fisheries.	Livelihood Basis: Services (equipment rental, ride operators, guides), trade (culinary, souvenirs), and accommodation (homestays, hotels).	Extreme economic diversification, reducing dependence on seasons and natural resources.
Employment Relationships: Tend to be subsistence, informal, and based on family relationships.	Employment Relationships: Tend to be commercial, contractual, and servicebased.	The birth of a new formal sector and a more structured pattern of work relations.
Economic Cycle: Follows natural cycles (planting season, fishing season, weather).	Economic Cycle: Follows the tourism calendar (weekends, extended holidays, high season).	New vulnerabilities to fluctuations in tourist numbers (e.g., the impact of the pandemic is very pronounced).
Marketing Flow & Added Value: Products are sold raw or processed to local markets/middlemen.	Marketing Flow & Added Value: High added value is created through experience and direct service to end consumers (tourists).	Significant increase in potential per capita income, but accompanied

by tighter competition.

<https://doi.org/10.58421/misro.v5i1.997> 177 Initially, the Anyer community, particularly in the Sambolo 2 Beach area, primarily worked as farmers, fishermen, private employees, or informal workers (including sellers, vendors, and home-based workers, ¹ as well as female migrant workers). However, as the tourism area has developed, employment has increased significantly. The community's livelihoods have shifted drastically from the extractive/agrarian sector to the service sector. This change is not only quantitative but also creates broad economic diversification. New jobs that have emerged include food and beverage vendors, clothing, souvenirs, gifts, and rental services for tourist equipment such as life jackets, surfboards, banana boats, ATVs, massages, and temporary tattoos. Calculations of economic rationality support this shift. For example, a financial analysis of tourism-supporting businesses, such as the mackerel fish otak-otak business at Sambolo 2 Beach, indicates high business feasibility. With an initial capital of approximately IDR 112.8 million, this business generated an R/C Ratio of 1.43, indicating it is profitable and feasible, as the ratio exceeds 1. This finding strengthens the hypothesis that the livelihood transition of Anyer fishermen is a rational choice to achieve greater economic benefits, confirming the comparison of the consumptive behavior of fishermen who choose more profitable jobs.

Implications of Income Distribution and Social Inequality

The most dramatic impact of the livelihood transition is on the distribution and increase of community income. The income changes experienced by the Anyer community are very significant, indicating a local-scale wealth shock [2].

Indicator	Initial Conditions (Traditional Profession)	Final Condition (Tourism Services Sector)
Qualitative Implications	Main Profession Fishermen, Farmers, Migrant Workers	Rental Services (Banana Boat/ATV), Culinary
Structural shift		diversification of the economy dominated by the service sector.
Increased Income	Rp 0 - Rp 1,000,000,- / capita / month	Rp. 4,500,000 to Rp. 9,000,000 per capita per month

The drastic increase (400%-900%) triggered a wealth shock and increased purchasing power.

Other Social Impacts Close kinship Social Inequality, Negative Lifestyle Changes
Presenting horizontal conflicts of interest and social risks. (Pratiwi, 2016, p. 68) Data shows that the income of people who previously had no income or earned only around Rp 1,000,000 per capita per month soared to Rp 4,500,000 per capita per month, and even reached Rp 9,000,000 per capita per month in the tourism sector. This 400% to 900% increase in income created a massive positive economic shock (Pratama & Kurniasih, 2023, pp. 77–87). However, rapid, unstructured economic growth (as evidenced by the stillrudimentary tourism management structure) inherently entails severe social risks. This radical increase in purchasing power is not distributed evenly, ultimately triggering a "social

<https://doi.org/10.58421/misro.v5i1.997> 178 gap" between communities that actively participate in tourism and those that do not. ² In addition to this gap, this surge in income is also associated with "negative lifestyle changes in the community." This behavior aligns with ethnographic findings from other fishing communities that experienced consumerism following a wealth shock. The existence of social gaps and negative lifestyle changes is evidence that successful economic growth does not automatically guarantee long-term social stability without targeted management interventions. Adaptation of Local Wisdom and Commodification of Maritime Rituals Sea Ruwat and Larung Sesaji: Traditional and Spiritual Functions The coastal areas of Banten, including Anyer, are known for their rich maritime traditions and sea-related religious rituals. Maritime rituals such as Ruwat Laut and Larung Sesaji are important manifestations of inherited local wisdom (Jajang, 2018). Traditionally, these practices serve to ensure sailors' safety, express gratitude, and demonstrate a harmonious spiritual relationship between coastal communities and the sea and nature [13]. These rituals often involve prayers and offerings to seek blessings and safety while at sea. Cultural Adaptation Amidst the Flow of Commercialization Under the pressures and opportunities of tourism, local wisdom practices in Anyer and its surroundings (such as Carita) have undergone significant

transformation and adaptation. Analysis shows that the Ruwat Laut tradition did not suddenly disappear, but instead underwent functional syncretism. For example, the Ruwat Laut tradition, carried out in Sukanagara Village, Carita (Pandeglang, adjacent to Anyer), since 1992, has been complemented by religious activities such as Tahlil, the reading of the Syeh, and prayer. This adaptation demonstrates the local community's efforts to syncretize (merge) customary and religious values, so that this ritual remains relevant in an increasingly religious society [14].

Table 6. The Dynamics of Anyer Local Wisdom (Sea Ruwat) in the Context of Tourism Aspects of Local Wisdom		
Original Function (Community Internal)	Functional Adaptation (External/Tourism)	Cultural Implications
Ruwat /Larung Sesaji	Social cohesion, spiritual security, and heritage traditions	Cultural tourism attraction, an economic meeting center for traders
Negotiation of value, the risk of commodification, is protected by the Regional Regulation framework.	Marine Knowledge	Traditional fishing and navigation strategies
Become the basis of interpretive tourism or marine tourism guides	The potential is reduced if the identity of fishermen (professionals) changes completely.	In addition to spiritual adaptation, this tradition is also commodified as a tourism asset.
The Banten Provincial Government explicitly promotes the use of traditional ceremonies as cultural attractions for tourists.	Local wisdom is treated as a "local cultural	

<https://doi.org/10.58421/misro.v5i1.997> 179 asset" whose strategies can be analyzed and developed to attract tourists. The acceptance of local wisdom as a tourist attraction reflects the community's strong cultural agency. Despite government efforts to make the ritual an attraction, the local community demonstrated its ability to respond to the economic pressures of tourism while maintaining the core of traditional values (through prayer and reflection) [15]. Furthermore, this ritual became a new economic center, attracting traders with diverse religious backgrounds to sell their goods around it, demonstrating how culture functions as a horizontal economic catalyst. Thus, local wisdom in Anyer demonstrates resilience through value negotiation, proving that modernization need not entail total erosion but can be a process that maintains substance while leveraging economic

benefits. Sustainability Challenges and Management Models Ecological Impacts and Simple Management Failures Although Anyer has achieved significant economic growth driven by coastal tourism, the region's sustainability is increasingly threatened by negative environmental impacts from poorly managed tourism activities. One of the most critical and unresolved environmental problems is waste accumulation, particularly in Kamasan Village, which is located within the Anyer Beach tourism area [16]. The persistence of unmanaged solid waste reflects weak environmental governance and poses serious risks to coastal ecosystems, public health, and the destination's long-term attractiveness. These environmental challenges strongly indicate that the existing coastal tourism management system remains structurally simplistic. Management practices tend to be fragmented, reactive, and focused on short-term economic outcomes rather than on integrated environmental planning. **2 The absence of** comprehensive waste management systems and environmental monitoring mechanisms mirrors conditions found in many rapidly developing coastal tourism destinations, where governance failures exacerbate ecological degradation [21]. Furthermore, the lack of detailed, site-specific action plans in strategic areas, such as the Cikoneng Lighthouse area, demonstrates that a coherent sustainability framework has not guided tourism development in Anyer. Economic growth in the region has proceeded without sufficient regulatory control, resulting in environmental externalities that are not internalized in tourism planning. According to Hall [22], such policy failures in sustainable tourism governance often stem from weak institutional coordination and insufficient longterm vision, which ultimately undermine destination resilience. Consequently, Anyer's tourism-driven economic growth remains fragile, as continued environmental degradation may reduce its competitiveness and threaten its future viability. The Structural Role of Local Wisdom in Sustainable Management To mitigate the negative environmental impacts of tourism development, local wisdom plays a crucial role as social capital embedded within coastal communities. Traditional knowledge systems provide culturally rooted norms, values, and practices that regulate human–environment interactions and encourage sustainable resource use. In the

<https://doi.org/10.58421/misro.v5i1.997> 180 context of climate change and ecological vulnerability, local wisdom has been widely acknowledged as an effective strategy for adaptation and mitigation [23]. Practices such as Jamu Laut (Sea Herbal Medicine), observed in several Indonesian coastal communities, represent forms of traditional ecological knowledge that strengthen social solidarity, collective action, and environmental awareness. These practices not only reflect cultural identity but also function as informal governance mechanisms that guide sustainable behavior. When such values are integrated into formal tourism management, they can enhance community participation and compliance with environmental regulations. Institutionally, the Banten Provincial Government has reinforced the strategic role of local wisdom through Regional Regulation Number 2 of 2024 concerning the Advancement of Regional Culture [17]. This regulation mandates empowering indigenous and local communities to manage natural resources sustainably and to protect and utilize local wisdom. This legal framework elevates local wisdom from a symbolic cultural asset to a structural foundation for sustainable development [18]. As emphasized by Ostrom [24], the formal recognition of local institutions and knowledge systems significantly increases the effectiveness and durability of community-based resource governance. Therefore, in the Anyer context, local wisdom should not be positioned merely as a tourism attraction but as an integral component of sustainable management architecture that bridges cultural preservation, environmental protection, and economic development. Implementation of the Co-Management Model

Given the limitations of the current simplistic management approach, there is an urgent need to transition toward a co-management model that emphasizes shared responsibility between government authorities and local communities. Co-management offers a more adaptive and inclusive governance framework capable of addressing complex social–ecological challenges in coastal tourism areas [19]. Implementing co-management in Anyer requires several strategic steps. First, establishing local institutions that function as official managers of community-based tourism is essential to ensure legitimacy,

accountability, and continuity. Second, strengthening existing community groups is necessary to build organizational capacity and facilitate collaboration in resource management. Third, expanding community access to decisionmaking processes and development-related information can reduce power asymmetries and promote transparent governance [20]. From a policy perspective, spatial and tourism planning for the Anyer region, including the Cikoneng Lighthouse area, must be based on integrated short-, medium-, and long-term management action plans. These plans should align with Sustainable Tourism Guidelines and incorporate environmental safeguards, socio-cultural protection, and economic inclusivity. Empirical evidence suggests that co-management systems supported by clear planning instruments and multi-level governance structures are more resilient and effective in balancing conservation and development goals [25]. Moreover, the role of local government, particularly through the Department of Culture and Tourism, is crucial in providing financial assistance, technical support, and capacity-building programs for local communities. Such interventions are necessary to

<https://doi.org/10.58421/misro.v5i1.997> 181 reduce social disparities resulting from tourism-induced wealth shocks and to ensure that economic benefits are distributed more equitably. By integrating co-management principles with local wisdom and institutional support, tourism development in Anyer can move toward a more sustainable, inclusive, and environmentally responsible trajectory. 4. CONCLUSION An ethnographic study of the economic dynamics and local wisdom in the Anyer Beach tourist area reveals a financially successful but socially vulnerable livelihood transformation. Fishing communities in Anyer rationally chose to transition from the extractive sector to the tourism service sector, driven by the potential for radical income increases (up to 400% to 900%). While this rapid change is characterized as a wealth shock, it simultaneously triggered sharp social disparities and negative lifestyle changes. Culturally, local wisdom such as Ruwat Laut and Larung Sesaji (Sesaji Ceremony) has not disappeared but has instead transformed. These traditions have undergone value negotiation, adapted to the religious

context, and utilized as cultural assets that attract tourism. This demonstrates a strong cultural resilience amidst commercialization. The Anyer case makes an important theoretical contribution to economic anthropology and tourism by illustrating cultural agency. The participation of fishing communities in tourism is an example of a marginalized community actively preserving and adapting its core traditional values while capitalizing on tourism's economic opportunities without completely losing its maritime identity. This challenges the view that tourism modernization always leads to the complete erosion of local wisdom. Instead, local wisdom becomes an adaptive resource whose meaning is negotiated.

Acknowledgments: Based on findings regarding the failure of simple management and the threat of environmental and social unsustainability, policy recommendations focus on strengthening structures and institutions:

Transition to Structural Co-Management: Local governments must immediately discontinue simple tourism management structures and implement a co-management model that involves the establishment of strong local institutions and guarantees access for marginalized fishing communities to decision-making processes.

Mitigation of Negative Impacts: Policy priorities should focus on resolving acute environmental problems, such as waste accumulation in tourist village areas. Support for cooperation with local governments should take the form of funding and community empowerment activities.

Implementation of Regional Regulation 2/2024: Utilization of Regional Regulation Number 2 of 2024 must be optimized to empower indigenous groups to manage natural resources sustainably and to reduce social disparities by providing capital support and access to capacity-building for communities less active in the tourism sector. Future research should extend this study through longitudinal and comparative approaches to better understand the long-term social, cultural, and environmental consequences of rapid tourism-driven livelihood transitions in coastal communities. Longitudinal ethnographic research is needed to examine whether wealth shocks, social inequalities, and negotiated cultural meanings persist or transform across generations. At the same time, comparative studies across different coastal tourism destinations can help

<https://doi.org/10.58421/misro.v5i1.997> 182 identify contextual and structural factors shaping cultural resilience and governance outcomes. In addition, future studies should incorporate mixed-method designs to analyze the distribution of tourism benefits within fishing communities and assess the effectiveness of co-management institutions once implemented. Particular attention should be given to exploring how local wisdom and ritual practices can be rearticulated as mechanisms of environmental stewardship, thereby strengthening sustainable tourism governance and advancing theoretical debates on cultural agency in economic anthropology and tourism studies.

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