
Social Construction of Coastal Communities in Mangrove Conservation in Karangjaladri Village

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ABSTRACT: Karangjaladri Village is located on the coast of Pangandaran, West Java, and has a mangrove ecosystem that plays a very important role in people's lives. Local perspectives play a critical role in mangrove conservation efforts, as knowledge, local wisdom and cultural values shape approaches to mangrove forest management. Local traditions and values play an important role in ensuring that conservation activities are aligned with a people's cultural identity. This article aims to describe the social construction of coastal societies, especially in Karangjaladri Village, which plays a role in mangrove conservation efforts based on traditions, local wisdom, and cultural values. This local perspective creates a collective consciousness that leads the people to maintain the sustainability of the mangrove ecosystem. This research can provide an understanding of the social construction of coastal societies in Karangjaladri Village by covering aspects of tradition and local knowledge in sustainable natural resource management. The method used in this research is descriptive qualitative with data collection techniques, namely interviews, observations and literature studies. Data analysis techniques are carried out by collecting data, classifying data, presenting data and drawing conclusions. The results showed that the social construction of the people in Karangjaladri Village in mangrove conservation efforts can be reviewed through three stages, namely externalization, objectivation, and internalization. At the externalization stage, the society showed commitment to mangrove conservation by actively participating in planting and maintenance activities. Furthermore, at the objectivation stage, the establishment of the Mangrove Seed Bank was carried out as an effort to provide access to quality seeds for the community. At the internalization stage, mangrove conservation values have become part of the people's social identity and daily life, while mangrove-based ecotourism programs provide economic benefits that encourage sustainable society involvement.

KEYWORDS: Mangrove Conservation, Social Construction, Local Wisdom, Mangrove-based Ecotourism, Karangjaladri Village

INTRODUCTION

Karangjaladri Village is located on the coast of Pangandaran, West Java, and has a mangrove ecosystem that plays a very important role in people's lives. Utomo (2018) stated that mangrove forests function as protection from the threat of erosion, flooding, and sea waves, as well as a breeding ground for various species of fish and other marine creatures (1). In addition, the mangrove ecosystem also provides significant economic benefits to the society, especially in the fields of fisheries and tourism (2). Gusyeningih (2022) stated that although Karangjaladri Village has abundant mangrove forest potential, its utilization is still not optimal. This is supported by the proposed planning of a mangrove ecotourism area, but in its implementation it has encountered various obstacles (Sugito, in IPB (2023). Mangrove conservation and development initiatives involving various parties are needed to optimize potential and maintain its sustainability (3). One of these initiatives was carried out by the IPB Himiteka Team and Pandu Laut Nusantara in collaboration with the IPB KKN-T team throughout Pangandaran and various stakeholders. This initiative includes the establishment of the first mangrove seed bank in Karangjaladri Village and the distribution of mangrove seeds to five villages in Parigi District, including the planting of 1,000 mangrove seeds in Karangjaladri Village.

Gusyeningih (2022) also mentioned that the initiative did not only include mangrove planting, but also organized workshops on making mangrove processed products, such as syrup made from pedada mangrove fruit. These activities are expected to increase the awareness of the Karangjaladri Village society on the importance of mangrove conservation, as well as its proper utilization, especially in the fisheries sector and mangrove processed products. Mangrove conservation in coastal areas is not only based on environmental conservation efforts, but also on the active role of the people in managing these natural resources (4). Fatimatuzzahroh et al (2021) explained that a social approach involving local society participation is one of the success factors in mangrove conservation efforts (5). Societies in coastal areas have long lived in synergy with mangrove ecosystems so that traditional knowledge about fisheries and land management is an important foundation in conservation efforts. Active participation in

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conservation activities, such as mangrove tree planting and forest maintenance, motivates the people to realize the importance of maintaining the sustainability of mangrove ecosystems (2).

Local perspectives have a very important role in mangrove conservation efforts, because the knowledge, local wisdom, and cultural values of local societies shape approaches to mangrove forest management (6). Interaction and collaboration based on local wisdom integrate society cultural values with conservation practices, thus increasing commitment to maintain the sustainability of mangrove forests (7). Societies that apply existing traditions and norms not only see positive impacts of their actions on the environment, but also gain strengthened solidarity among residents. Activities such as tree planting and forest maintenance become a means to improve social ties and build collective awareness of people responsibility for the environment (Paiman, 2024). This reflects that social construction based on local wisdom is the main foundation in mangrove conservation efforts (Sudiasmo, 2017). The cultural values, traditions and knowledge of coastal societies in conservation activities make mangrove conservation an integral part of their identity and social life (6).

Mangrove conservation initiatives in coastal areas also have a positive impact on the local economy (8). Winarto & Choesin (2014) explained that the sustainability of mangrove ecosystems contributes to improving social relations among residents as part of cooperation in managing natural resources (9). In addition, the development of ecological-based tourism is a means to increase community solidarity in coastal areas in an effort to attract tourists' attention to the natural beauty and biodiversity of mangrove forests (Sirojuddin et al., 2024). This creates new opportunities that inspire people's in coastal areas to collaborate in local businesses, such as homestays, tour guides, and processed fishery products, which are growing (10). Budi et al (2023) mentioned that the active involvement of societies in conservation and tourism development in coastal areas not only creates economic benefits, but also increases their awareness to preserve the environment and strengthen existing social values. Based on this, mangrove conservation becomes an integral part of society identity formation that creates synergy between conservation efforts and sustainable social life. Society participation in mangrove conservation opens a space for discussion between residents and various stakeholders, such as the government and non-governmental organizations (11). Interactions in the process not only strengthen social ties, but also build on existing cultural values and local norms (12). In addition, conservation efforts provide space for people's to share knowledge and experiences with external parties, which in turn strengthens local capacity for sustainable natural resource management (Imran, 2012). Local traditions and values play an important role in ensuring that conservation activities are aligned with the society's cultural identity (13). Social construction in the mangrove conservation process is in accordance with Berger's (1996) social construction theory, which explains that social reality is formed through social interactions based on collective understanding. These interactions encourage the people to develop a shared view in shaping social identities and practices as an effort to manage natural resources sustainably (Berger & Luckmann, 1996).

Berger describes that each individual's subjective perception becomes the basis for their adjustment process to the social environment or in interacting with others. When an individual communicates or exchanges information with other individuals, this process allows for observation, evaluation, and assessment of the situation, which ultimately creates a shared understanding of an event or phenomenon that is considered social reality (Berger & Luckmann, 1996). According to Berger, this process is the essence of "social construction," where collective understanding is formed and maintained through mutual agreement between individuals in society. This social construction includes a reciprocal process between individuals and society, where both influence and shape each other. In this process, collectively agreed understandings lead individuals to make decisions and behaviors that are in line with existing social values. Berger divides this social construction process into three important stages, namely externalization, objectivation, and internalization (Berger & Luckmann, 1996).

The first stage of externalization occurs when individuals adapt to their social and cultural environment through the expression of ideas, values, and actions that are then recognized as part of society (Berger & Luckmann, 1996). This stage is the beginning of the formation of a relationship between individuals and social structures, where individual ideas and values begin to blend with existing social norms. Furthermore, objectivation is the stage where ideas and values that have been communicated become real and objective in the social order, often institutionalized through behavior that is carried out repeatedly. The last stage, internalization, is the process by which social realities that have become part of society are re-internalized into individual consciousness. At this stage, individual perceptions and actions are influenced by the social structure that has been formed, so that the social reality that was initially created together is now understood as objective reality (Berger & Luckmann, 1996). Through these three stages, Berger shows that society and individuals continue to interact and influence each other, forming a social reality that is recognized collectively and becomes the basis of identity and social practices in everyday life.

Based on this, the social construction of coastal societies significantly influences mangrove conservation efforts. This article describes the social construction of coastal societies, especially in Karangjaladri Village, which plays a role in mangrove conservation efforts based on tradition, local knowledge, and local cultural values. This local perspective creates a collective awareness that directs the people to maintain the sustainability of the mangrove ecosystem. This study can provide an understanding of the social construction of coastal societies in Karangjaladri Village by covering aspects of tradition and local knowledge in sustainable natural resource management. In addition, the results of this writing are expected to be a reference for various

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stakeholders involved in environmental conservation, especially in designing local society empowerment programs while maintaining the sustainability of the mangrove ecosystem in coastal areas.

METHOD

This study uses a qualitative research method with a phenomenological approach to understand the social construction of coastal societies in mangrove conservation efforts in Karangjaladri Village. The phenomenological approach was chosen because it is able to reveal the essence of the people's experience and understanding of mangrove conservation as an integral part of their social and cultural life. The location of this research was in Karangjaladri Village, Parigi District, Pangandaran, West Java. The research took place from January 2024 to September 2024. The data in this study were obtained through in-depth interviews with 3 informants consisting of coastal societies, society leaders, village governments, and other related parties involved in mangrove conservation initiatives in Karangjaladri Village. Informants were selected based on their active involvement in conservation activities and management of the mangrove ecosystem in Karangjaladri Village. Data collection was carried out through three main methods, namely interviews, observations, and secondary data. Interviews were conducted openly by visiting informants and mingling in their daily activities to obtain more in-depth information. Observations were carried out by directly observing the conservation and management activities of mangrove forests carried out by the people. In addition, secondary data were collected from documents, journals, and mangrove conservation news. The first stage of the study was carried out by determining the location and informants, Karangjaladri Village was chosen as the main location based on the great potential of mangrove forests and the active participation of the local society. The second stage of this study included data collection through interviews, observations, and document reviews. Interviews were conducted by meeting informants at their homes and following their daily activities. Observations focused on mangrove ecosystem maintenance activities, which included efforts to protect and manage the sustainability of the mangrove environment. The third stage included the process of recording and managing data obtained by transcribing interview results and compiling detailed notes from observation activities. The fourth stage was data analysis which was carried out by compiling and grouping information based on variables determined in the study. The main focus of this analysis was to understand the social and cultural aspects that play a role in mangrove conservation activities. The fifth stage was compiling research results which was carried out by formulating a comprehensive description based on data that had been systematically organized. This description provides a comprehensive picture of the social structure of the Karangjaladri Village society in mangrove forest conservation efforts.

HASIL DAN PEMBAHASAN

Coastal Society of Karangjaladri Village in Parigi District Pangandaran

Karangjaladri Village, located on the southern coast of Pangandaran, is known as an area with marine ecotourism potential. The area of Karangjaladri Village is around 394,950 hectares and is located at an altitude of 2 meters above sea level. This condition provides easy access for residents to marine resources and fishing activities. The existence of these resources is very important in supporting the economic and social life of the local people. The potential for fisheries is a source of livelihood for many families with fish as the main commodity traded in the local market. Fishing activities not only provide food for the population but also create job opportunities for the local people.

Karangjaladri Village borders several other villages, namely Karangbenda Village in the north, Ciliang Village in the east, the Indian Ocean in the south, and the Cijalu River and Margacinta Village in the west. The area of this village is divided into several hamlets, including Astmaya Hamlet, Buniayu Hamlet, and Bojongsalawe Hamlet. Based on the latest data for 2023-2024, the population of Karangjaladri Village reached 5,669 people spread across 2,101 Family Heads (KK) (www.karangjaladri.desa.id). The composition of the population consists of 2,862 men and 2,799 women, indicating gender balance in the demographic structure. Population growth in this village is quite stable, reflecting strong social dynamics. The high birth rate and migration of residents to Karangjaladri Village show the attractiveness of this area as a place to live. The diversity of backgrounds of the population consisting of native residents and immigrants can enrich local culture and strengthen social interaction in the society.

The life of coastal societies in Karangjaladri Village is greatly influenced by geographical and social conditions. Local people develop various livelihoods, especially in the fisheries sector as the main source of income. Some residents are also involved in agricultural activities, such as growing rice and vegetables, as well as other small businesses that support the local economy. Local wisdom in managing natural resources is key to the sustainability of society life and economy. Sustainable utilization of marine products balanced with environmental conservation ensures that the potential of natural resources can be maintained. The people strive to maintain environmentally friendly fishing traditions and techniques so as not to damage the marine ecosystem. Based on this, the diversity of these businesses shows the adaptability of the society in facing economic and environmental challenges and increasing social dynamics in Karangjaladri Village. The fairly stable population growth in Karangjaladri Village shows the social and cultural strength of the people in maintaining a balance between native and immigrant residents. The society consists of native residents who have long lived in the area and immigrants with an interest in the potential of Karangjaladri Village. The following table 1 illustrates the Potential of Karangjaladri Village:

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Table 1 Potential of Karangjaladri Village

<i>No.</i>	<i>Economic Potential</i>	<i>Supporting Aspects</i>
	Fisheries	Government Support, There is a Fish Auction Location, Pangandaran Port
	Tourism	Batu Hiu Beach, Bojongsalawe Beach, Mangrove Forest
	Culinar	Various seafood culinary business
	Accommodation	Homestay, Villa, Hotel

Based on table 1, Karangjaladri Village has economic potential to be developed with various supporting aspects that strengthen the main sectors such as fisheries, tourism, culinary, and lodging. Karangjaladri Village receives support from the government with the presence of fish auction facilities and a fairly close distance to Pangandaran Port in the fisheries sector. This allows the fishermen's catch in the village to be marketed quickly, thus supporting local economic stability. Meanwhile, the village's tourism potential is supported by the existence of attractive destinations such as Batu Hiu Beach, Bojongsalawe Beach, and the Mangrove Forest area which are able to attract tourists from various regions and encourage tourism-based economic growth. Karangjaladri Village is also known for its various culinary businesses based on seafood which not only increase people's income but also become a culinary tourism attraction for visitors. In addition, in supporting the tourism sector, there are various accommodation options such as homestays, villas, and hotels that provide comfort for tourists and open up employment opportunities for local residents. The synergy of these various economic potentials shows the ability of Karangjaladri Village to continue to develop with the support of adequate infrastructure and accessibility.

The Karangjaladri Village people demonstrate a spirit of mutual cooperation that is reflected in their social life. Traditional events and societal activities, such as celebrating big days, are an important part of maintaining relationships between residents. Participation in these social activities creates strong bonds among residents and increases a sense of solidarity. In addition, initiatives to increase environmental awareness and preserve marine ecosystems are also gaining attention. The society is active in environmental education programs organized by the government and non-governmental organizations. These efforts are not only aimed at preserving nature but also at increasing the village's attractiveness as a tourist destination that can bring economic benefits to the local people. Therefore, synergy between social and environmental activities is key to building society resilience in Karangjaladri Village.

Based on the explanation presented previously, Karangjaladri Village not only has abundant natural potential but also shows social dynamics to adapt and develop in facing challenges. The balance between economic development, environmental conservation, and society strengthening is an important foundation for the welfare of the coastal people of this village. For example, ecotourism development is one strategy to optimize natural potential while empowering society. However, challenges such as climate change and exploitation of natural resources must also be anticipated so as not to disrupt the balance of the ecosystem and people life. Support from various parties, including the government and non-governmental organizations, is one of the opportunities for Karangjaladri Village to continue to develop and become an example for other coastal villages.

Mangrove Management in Bojong Salawe Hamlet, Karangjaladri Village

The mangrove ecosystem in the coastal area of Bojong Salawe, Karangjaladri Village has significant biodiversity by covering various types of vegetation in supporting environmental sustainability. This area is dominated by mangrove (*Rhizophora* sp.) and *Api-api* (*Avicennia* sp.) species, and includes around nine other mangrove species such as Nipah, Kelapa, Waru Laut, Jeruju, Ketapang, Pandan Laut, and Tapak Kuda. The mangrove forest with diverse vegetation in the coastal area of Bojong Salawe is an important habitat for various organisms. As an area located on the south coast of West Java, this area has similar mangrove characteristics to other beaches around it, such as Karang Tirta. In Karang Tirta, several main mangrove species, such as *Avicennia marina*, *Sonneratia alba*, and *Rhizophora mucronata* also thrive. In addition, this mangrove ecosystem has an important role in maintaining coastal stability, especially in preventing abrasion and protecting the coast from the impact of sea waves. The ecological and economic functions of mangroves make them a valuable asset and must be preserved for the sake of environmental sustainability and the welfare of the surrounding people.

The existence of mangrove forests in Bojong Salawe plays an important role for the coastal societies of Karangjaladri Village in maintaining environmental sustainability and sources of livelihood. Mangroves in this area function to withstand strong sea waves and reduce the risk of abrasion, especially during storms or extreme weather. In addition to ecological benefits, this area is also an important economic resource that can be utilized by the surrounding people, for example for fuel and other derivative products. Mangroves are also a natural habitat for various marine species such as fish and crabs in providing food sources and supporting the local economy. The use of ecotourism is also open in this area, society can make it a sustainable nature tourism destination. The existence of mangroves as a tourist destination also increases public awareness of the importance of conservation and maintaining environmental cleanliness. Therefore, this mangrove forest has a multifunctional role, both in terms of ecology, economy, and social aspects that support environmental sustainability and the welfare of the surrounding society (Angraini et al., 2022).

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The importance of public awareness of mangrove conservation efforts is very necessary, several universities and research institutions in Indonesia have actively supported mangrove planting and preservation activities in this area. For example, one of the Fisheries and Marine Sciences from a university collaborates with the village government and local communities to organize an annual mangrove conservation program. This program includes seeding, planting, and monitoring the development of mangroves in Karangjaladri Village which aims to maintain biodiversity. The participation of academics from various disciplines improves the approach to mangrove conservation, both from the ecological, social, and economic fields. This conservation program also includes a beach clean-up action with the aim of reducing waste and pollution around the coastal area in order to support optimal mangrove growth. Through the synergy between scientists, government, and society, it is hoped that this conservation can take place sustainably and collective awareness will increase the importance of maintaining the mangrove ecosystem.

In addition to mangrove planting efforts, local societies, and historians have also built a Mangrove Seed Bank in Karangjaladri Village which provides seeds for the surrounding people. This initiative aims to make it easier for people to obtain quality seeds so that they can carry out independent planting. In addition, the existence of this seed bank is expected to increase public awareness to participate in maintaining the mangrove ecosystem. The management of the Seed Bank involves training the community on nursery techniques so that the planted seeds have a higher chance of growing. This seed bank is also a means for society to obtain information about mangroves and their presence. This program is a real step in sustainable people empowerment, especially in mangrove conservation.

The development of the Bojong Salawe mangrove area as an edu-ecotourism destination continues with plans to build adequate supporting facilities. The construction of these facilities is carried out by considering the topographic characteristics and uniqueness of the local ecosystem so as not to damage the existing natural environment. With environmentally friendly ecotourism facilities, society can use them as an additional source of income. These facilities are also expected to be an interesting educational medium so that visitors can learn about the importance of mangrove conservation. In addition, the existence of these facilities is expected to attract more tourists to visit Karangjaladri Village. Through this development, the mangrove area can become a sustainable tourist attraction that is beneficial to the local people (Angraini et al., 2022).

The Karangjaladri Village community gets many benefits from the mangrove forest, both in terms of economic and social. The existence of this forest helps stabilize the condition of the coastal environment and protects it from potential damage caused by abrasion and climate change. In terms of economy, mangroves provide products that can be marketed by the community such as fish and crabs which are a source of additional income. In addition, various training such as making processed products from mangroves, for example, Pedada fruit syrup, has been carried out as a form of economic empowerment. The sustainability of mangrove conservation requires further collaboration between various stakeholders, such as government, academics, and NGOs. This collaboration is important to raise awareness of the importance of the role of mangroves for coastal societies. Therefore, mangrove forests can be maintained, and the surrounding people can enjoy the benefits sustainably.

Social Construction of Karangjaladri Village Society in Mangrove Conservation Efforts

The social construction of the Karangjaladri Village society in mangrove conservation efforts reflects that social reality is formed through collective interaction, as explained by Peter L. Berger. Interaction between local societies creates a shared understanding of the importance of mangroves as an ecosystem that supports their lives. This process prioritizes cultural values and traditions that originate from the daily lives of the people, making mangrove conservation not just an environmental activity, but also an integral part of their social identity. This makes mangrove conservation not just an ecological effort, but also part of a cultural heritage that must be preserved. The existence of mangrove forests in the coastal area of Karangjaladri Village is a symbol of the relationship between humans and nature in reflecting sustainable social practices. Based on this, the social identity society is getting stronger along with their involvement in natural resource management. The social construction of the Karangjaladri Village society in mangrove conservation efforts can be analyzed through three stages, namely externalization, objectivation, and internalization (Berger & Luckmann, 1996).

At the externalization stage, the Karangjaladri Village society actively expresses its understanding of the importance of maintaining mangroves through concrete actions, such as participation in planting and maintaining mangroves. These efforts reflect local cultural values and traditions that shape their relationship with nature, where mangrove conservation becomes part of their social identity as guardians of the local ecosystem. Society's participation in mangrove planting and maintenance activities creates a space for interaction that allows them to play an active role in environmental management. These activities not only involve local societies, but also the government, academics, and NGOs who work together to design conservation programs. The involvement of various parties increases the legitimacy of society in making decisions about natural resource management. Berger and Luckmann (1996) explain that social reality is the result of a dynamic interaction process with shared values as a guide in collective action. Through this collaboration, the community not only strengthens awareness of the importance of environmental sustainability but also builds their ability to manage resources more effectively. This shows that the success of conservation cannot be separated from the active participation and commitment of the society.

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The next stage, objectivation occurs when a collective understanding of the importance of mangroves is socially accepted and institutionalized. One example is the establishment of the Mangrove Seed Bank which provides quality seeds for reforestation activities. This process shows how individual or group actions in mangrove conservation are recognized and collectively accepted as institutionalized shared values. Initiatives such as the Mangrove Seed Bank established by local societies and other stakeholders are real examples of social construction in conservation practices. Through the provision of quality seeds, communities can carry out reforestation independently, thereby strengthening their sense of ownership of the mangrove ecosystem. In addition, the seed bank is also a means of education so that people get information about effective nursery techniques. This activity shows that collaboration between societies and academics can create collective capacity in resource management. Through increased knowledge, societies become more empowered to maintain the survival of mangroves. This practice creates awareness that ecosystem sustainability is based on the active participation of all parties. Therefore, mangrove planting is not only a symbol of individual efforts but also the result of social interactions that form collective awareness, in line with the theory of Berger and Luckmann (1996) which states that social reality is formed through the process of social construction and institutionalized in society. The last stage, internalization, reflects the process when the Karangjaladri Village society integrates mangrove conservation values as part of its identity and daily life. The understanding that has been institutionalized through objectivation, such as the existence of the Mangrove Seed Bank and the development of mangrove ecotourism, strengthens the people's commitment to environmental conservation. The economic benefits of mangrove-based ecotourism also strengthen collective awareness to conserve mangroves. Therefore, mangrove conservation becomes more than just an ecological activity with values that have been integrated into social identity. The development of ecotourism integrated with mangrove conservation also shows that social construction affects economic and ecological values. Ecotourism activities open up opportunities for people to utilize natural resources sustainably while increasing their income. This creates an incentive for the society to be involved in mangrove conservation because they can directly feel the economic benefits of the ecosystem. Through this approach, mangrove conservation is not only seen as an environmental responsibility but also as an opportunity to improve society's welfare. Awareness of ecotourism values also encourages people to maintain environmental cleanliness and health so as to support optimal mangrove growth. Based on this, social interactions that exist between societies and the environment contribute to the development of sustainable social identity. In line with Berger and Luckmann's theory (1996), this internalization process reflects how social values can shape and strengthen the collective identity of societies through ongoing social construction.

The involvement of various stakeholders in mangrove conservation efforts highlights the importance of collaboration in building a social reality that focuses on environmental preservation. Through open dialogue between the society, government, and academics, space is created for the exchange of knowledge and experiences that support conservation efforts. This process strengthens the collective commitment to natural resource management and increases people's knowledge. The Karangjaladri Village society plays a key role in maintaining the sustainability of the mangrove ecosystem. The interactions that are established between various parties not only increase awareness of the importance of sustainability but also improve skills and knowledge in resource management. Based on this, mangrove conservation is the result of a complex social process and is formed through close cooperation. This shows that environmental sustainability requires the active participation of all parties involved.

Social construction in the Karangjaladri Village society shows that environmental preservation is the result of deep interactions between humans and nature. A collective understanding of the importance of mangroves for the ecosystem and social life encourages people to contribute to maintaining its sustainability. Local cultural values and traditions play an important role in shaping the identity of the community as protectors of the environment. Through various initiatives and activities, people learn to manage natural resources in a sustainable manner. Involvement in conservation not only provides ecological benefits but also strengthens social ties among societies. Therefore, mangrove conservation becomes an integral part of society's social identity, creating a synergy between environmental sustainability and social welfare.

CONCLUSION

The coastal society of Karangjaladri Village has a lifestyle influenced by nature and economic activities based on marine resources, especially fisheries, and ecotourism. Social interactions are formed between Indigenous people and immigrants, creating social bonds and forming a collective identity oriented towards environmental conservation and economic sustainability. The daily life of the society also applies the values of mutual cooperation which not only strengthen social relations but also function as a strategy to face challenges, such as weather uncertainty and declining fish catches. The society plays an active role in maintaining the sustainability of the mangrove forest ecosystem located in Bojong Salawe Hamlet in the field of ecology. Awareness of the importance of maintaining the environment for the economic sustainability of coastal societies encourages them to participate in various conservation efforts. The synergy between the government, academics, and society in conservation activities creates a social construction based on sustainability that is internalized by people. Through this collaboration, the Karangjaladri Village Society not only acts as a beneficiary but also as a conservation agent who has the responsibility to maintain the marine ecosystem.

The process of social construction in mangrove conservation in Karangjaladri Village through three stages of externalization, objectivation, and internalization shows that understanding and conservation values are gradually integrated into people's lives. At

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the externalization stage, the society actively expresses its commitment to preserving mangroves through direct participation in mangrove planting and maintenance activities. This participation not only strengthens their relationship with nature, but also creates a space for collaboration with the government, academics, and NGOs in directed and coordinated conservation efforts. Furthermore, at the objectivation stage, a collective understanding of the importance of mangroves is institutionalized through the establishment of the Mangrove Seed Bank. This initiative shows how conservation activities that were initially carried out by individuals or groups can be socially recognized as shared values. The Mangrove Seed Bank acts as a center for providing seedlings that enable societies to carry out reforestation independently, as well as a means of education that enriches people's knowledge about nursery and conservation techniques.

At the internalization stage, mangrove conservation values are integrated into the social identity of the society and become part of their daily lives. Mangrove-based ecotourism developed in Karangjaladri Village strengthens collective awareness of the importance of preserving this ecosystem while providing economic benefits that encourage the people to continue to be involved in conservation. This process shows that the success of conservation depends on social interactions that create collective awareness and strengthen the society's identity as guardians of the mangrove ecosystem. Overall, the social construction of the Karangjaladri Village people reflects their ability to adapt and innovate in maintaining a balance between economic interests and environmental conservation. Through wise utilization of natural resources and development of the ecotourism sector, the society not only improves economic welfare but also strengthens its social structure and collective identity. These economic activities and environmental conservation are important foundations in facing future challenges and strengthening social solidarity in Karangjaladri Village.

Based on the results of this study, efforts to maintain a balance between economic development and environmental conservation are very important for the Karangjaladri Village people to continue to strengthen their social capacity through environmental education programs. The program should integrate local wisdom values, such as mutual cooperation and understanding of coastal ecosystems so that the society can better understand their social role in protecting the environment. Through a deeper understanding, people can play a more active role in protecting nature by orienting itself towards shared welfare. Furthermore, the development of community-based ecotourism needs to be managed independently by the community. Assistance in community-based tourism management can improve the skills and knowledge of society in managing sustainable tourism activities. In addition, the initiation of a collaborative social forum between society, government, and academics is useful for supporting the involvement of all parties in decision-making. This forum can be a place for the people to convey aspirations, share experiences, and formulate policies that are in accordance with the needs of the village. Through this forum, various interests can be balanced to realize socially and environmentally sustainable development in Karangjaladri Village.

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