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Assessing Indigenous Community Sustainability Aspects in The Development of Coastal Tourism Areas

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Article Info	A B S T R A C T
	The objective of this study is to gain insight into the perspectives of indigenous communities residing in three traditional villages regarding the growth of coastal tourism in Hamadi-Holtekamp Jayapura, Papua. Additionally, the study attempts to identify the elements contributing to the sustainability of these communities as a consequence of the tourism development. The study employed a theme analysis approach, combining two primary methods for data collection: individual semi-structured interviews and observation. The results reveal three main themes: coastal tourism and social responsibility, coastal tourism and environmental exploitation, and loss of cultural values. This study reveals the ways in which coastal tourism, although still offering beneficial prospects, can also pose obstacles to the long-term viability of indigenous communities. Various measures are proposed, such as actively considering and giving priority to the sustainable future of indigenous communities as a collective and fostering increased engagement and collaboration with them. Furthermore, the tourism industry and local governments need to position them as equal partners in the tourism industry and establish a tourism development concept that maintains the sustainability of the socio-cultural environment and establishes positive relationships with various parties to avoid conflicts within indigenous communities or outside indigenous communities.

A B S T R A K

Penelitian ini bertujuan untuk memahami persepsi masyarakat adat di tiga desa di Hamadi-Holtekamp, Jayapura, Papua, terhadap pertumbuhan pariwisata pesisir. Selain itu, penelitian ini mengidentifikasi faktor-faktor yang mempengaruhi keberlanjutan masyarakat adat dalam konteks pengembangan pariwisata. Melalui pendekatan analisis tematik dan pengumpulan data melalui wawancara mendalam dan observasi, penelitian ini mengungkap tiga tema utama: tanggung jawab sosial dalam pariwisata, eksploitasi lingkungan, dan pengikisan nilai-nilai budaya. Hasil penelitian menunjukkan bahwa pariwisata pesisir, meski membawa peluang ekonomi, juga menimbulkan tantangan bagi kelangsungan hidup masyarakat adat. Oleh karena itu, penelitian ini menyarankan pentingnya mempertimbangkan masa depan masyarakat adat secara berkelanjutan, meningkatkan partisipasi mereka dalam perencanaan pariwisata, serta membangun kemitraan yang setara antara industri pariwisata, pemerintah, dan masyarakat adat. Pendekatan ini diharapkan dapat mendorong pengembangan pariwisata yang berkelanjutan secara sosial, budaya, dan lingkungan, serta mencegah konflik di dalam dan luar komunitas adat.

INTRODUCTION

The tourism industry in the eastern region, particularly in Papua Province, is currently exhibiting a positive trend, with advancements that have had a significant impact on several sectors. Tourism development in Papua is a thriving sector that plays a significant role in driving the local and national economy. This growth is evident through the creation of several new tourist sites and the enhancement of supporting infrastructure and services, including hotels and supporting accommodations (Ismail, 2020; Maturbongs & Lekatompessy, 2020). Although this figure is not comparable to the accomplishments of the tourism industry in the western and central regions of Indonesia, it indicates that there have been positive developments in local economic growth, which in turn affects the development of the regional tourism industry, particularly in the coastal regions of Jayapura City, Papua.

The tourism sector in the coastal region of Jayapura city has experienced significant growth and development during the past decade. The coastal tourism area along Hamadi and Holtekamp spans 10 km (Rencana Tata Ruang Wilayah (RTRW) Kota Jayapura Tahun 2013-2033) and is linked to the Indonesia-Papua New Guinea (PNG) border tourism. This area has emerged as a crucial destination due to its substantial economic influence on the local economy, including job creation and poverty reduction (Tegar & Gurning, 2018). The preservation of nature and the development of sustainable tourism are crucial in the Hamadi and Holtekamp coastal areas, as these areas are still designated as part of the Nature Tourism Park and provide a livelihood for three coastal indigenous village communities: Enggros, Tobati, and Nafri (Hamuna et al., 2018; Paulangan, 2014; Wijayanti et al., 2018).

The current tourism growth in the coastal areas of Hamadi and Holtekamp is seen to lack a significant focus on sustainability, particularly in terms of economic empowerment and the socio-cultural environment of indigenous communities. The construction of the Ring Road and the Youtefa Red Bridge, which aimed to connect coastal settlements, did not provide substantial benefits. This is because indigenous village communities along the coast preferred to independently establish small-scale tourism companies without relying on government support *(Ngelia & Lantipo in laolao-papua.com, 2021)*. This is evidence that the concept of community-based tourism does not provide much value in favor of indigenous communities. On the other hand, to ensure the sustainability of coastal indigenous village communities, participation, empowerment and involvement in indigenous community management are needed.

Indigenous communities are characterised by their cohesive social structure, where members share a strong sense of togetherness and solidarity (UNESCO, 2002). What sets these communities apart from others is their unique culture or cultural patterns, or variations within their broader cultural framework. The inherent disparities between one group and another serve as a demonstration of how conflict is inclined to arise and offers a peril to development initiatives. Therefore, it is important to pay attention to the opinions and ideas of local indigenous people in order to address issues related to supporting and maintaining the sustainability of these communities. The lack of research on how indigenous community groups in Papua respond to the expansion of coastal tourism and its sustainability considerations is a motivating point for further investigation.

Furthermore, it is crucial to comprehend the perspectives of indigenous community groups residing in three cultural

villages (Enggros, Tobati, and Nafri) situated in a coastal tourism region of Hamadi and Holtekamp. The different agendas, interests, and perspectives of acceptance that may emerge from the response of each community in each village to the development of coastal tourism and its sustainability elements lead to the emergence of a fresh viewpoint. The objective of this study is to examine the response of local indigenous community groups to the ongoing development of coastal tourism and assess the current state of sustainability within these communities, which is a crucial factor in the development of coastal tourism. This study seeks to comprehend and investigate the perspectives of indigenous community groups regarding the development of Hamadi-Holtekamp coastal tourism. Additionally, it attempts to discover the elements of group sustainability that arise from the tourism development. An essential aspect of analyzing and constructing development models and directions for coastal tourism development policies is to comprehend and connect the interests of different parties involved. This helps in creating appropriate policies that can accommodate the diverse interests.

LITERATURE REVIEW

Coastal Tourism

Coastal tourism has long been a globally popular tourism sector. Tegar & Gurning (2018) highlight the broad context of this tourism, emphasizing marine attractions based on scenic beauty, unique natural features, diverse ecosystems, cultural heritage, and community characteristics as fundamental strengths of tourist destinations. Coastal areas, with their inherent allure of natural beauty, water-based recreational activities, and economic development potential, have attracted significant interest in tourism development. However, this potential is accompanied by challenges, particularly in terms of environmental and socio-cultural sustainability (Triyanti et al., 2020).

Extensive research has demonstrated that coastal tourism can have both beneficial and detrimental impacts on a region (Ayyam et al., 2019; Khrisnamurti et al., 2016). The positive outcomes include a rise in local income, improvements in infrastructure, and a boost in cultural promotion. Additionally, these initiatives contribute to an increase in the country's foreign exchange earnings (Wijayanti et al., 2024). Conversely, negative consequences can arise, such as environmental degradation, coastal erosion, waste accumulation, and social conflict (Mugu et al., 2023). To mitigate these challenges, various strategies have been implemented, including sustainable tourism practices, protected area management, and community empowerment.

Sustainable tourism, which balances economic, social, and environmental aspects (Wondirad & Ewnetu, 2019), is increasingly relevant in the context of coastal tourism. Key principles of sustainable tourism include community participation, environmental conservation, and equitable benefit distribution. In coastal areas, these principles can be implemented through strategies like ecotourism, effective waste management, and marine habitat protection. By empowering communities through involvement in planning, management, and tourism product utilization, it is possible to enhance community welfare and reduce social conflict (Khaledi-Koure et al., 2023). Empowerment strategies can include skills training, the formation of community enterprises, and the development of local products.

Indonesia possesses significant potential for coastal tourism. However, achieving sustainable development requires comprehensive efforts from

various stakeholders. Wise and sustainable management, considering environmental, social, and economic factors, is crucial to ensure that coastal tourism becomes a driver of sustainable development (Ayyam et al., 2019).

Indigenous Community and tourism development

According to Ramadhan & Khadiyanto (2014) the preservation of indigenous communities is crucial as it not only upholds fairness but also serves as an approach to enhance the well-being of these communities. Previously, Woo et al (2018) highlighted the importance of carefully managed coastal tourism development in order to have a beneficial effect on local communities and preserve tourist attractions. This can be achieved by actively listening to the voices and desires of these people. Ho et al (2017) highlighted the need of considering feedback and opinions, as well as prioritising the needs and involvement of local communities, in the development of coastal tourism. The marginalisation of indigenous and local people has led to exclusive access to the benefits and opportunities of tourism on the Hamadi and Holtekamp coasts by major corporate entities, such as tour operators, restaurant owners, and hotel proprietors. Moreover, Kala & Bagri (2018) previously highlighted the marginalisation of indigenous and local people in the vicinity, since their perspectives are often disregarded and their involvement in decision-making processes is limited. This is mostly due to the perception that they lack education, comprehension of tourism, and proficiency in verbal communication.

Prior scholars have extensively investigated the reaction of local indigenous groups to the growth of the tourism industry, employing many views and methodologies (Hamuna et al., 2018; Nurdin, 2016; Tegar & Gurning, 2018; Triyanti et al., 2020). Some of these initiatives prioritise the active participation and direct involvement of local indigenous community organisations in order to ensure the sustainability of tourism development. Priatmoko et al (2021) conducted a study examining how village community organisations respond to tourism development and the degree to which rural community-based tourism upholds sustainability principles. The researchers reached the conclusion that active involvement of individuals in community organisations is crucial for the long-term success of tourist initiatives, and the presence of influential individuals within these groups also contributes to their sustainability. Furthermore, it is crucial to recognize local populations as a vital component of coastal tourism offerings. These groups should actively participate in the development of the region by providing input and contributing to policy formulation. This collaborative approach ensures that they may reap long-lasting advantages in a sustainable manner (Kala & Bagri, 2018). Despite being derived from a one, uniform indigenous group, these viewpoints offer valuable insights into the opinions and attitudes of local indigenous communities towards tourism development, as seen through their traditional and local lenses.

RESEARCH METHODS

This study aims to provide insight into the perspectives of local indigenous community groups regarding the development of Hamadi-Holtekamp coastal tourism. Additionally, it seeks to identify the elements of group sustainability that arise from the growth of tourism in the area. The study methodology employed is qualitative, utilizing an inductive approach to interpretation. The data is collected by taking the views of the local indigenous group regarding their experiences and the significance of coastal tourism development. Qualitative research

is valuable for examining and elucidating participants' experiences using their own words, without the involvement of researchers. However, its scope is constrained by the researcher's predetermined framework. (Greene, 2014; Zhang & Wildemuth, 2016).

The participants consisted of three communities: Enggros, Tobati, and Nafri villages. The selection and enrollment of individuals were conducted using purposive sampling approaches. The participants were categorized into three distinct groups representing local indigenous communities: community leaders, youth leaders, and religious leaders. The researchers devised multiple criteria for the selection of informants in this study. The following items are: (1) Participants are residents who reside and establish themselves within the three villages. (2) They possess a comprehensive understanding of the research issues and are directly impacted by the growth of tourism in their customary regions. (3) Participants include individuals who hold positions such as village head, youth leader, or religious leader, or individuals who are recognized as representing the voice of the village community. The roster of attendees is presented in Table 1.

Table 1. Research Participants

No	Participant	Age	Sex	Role
A.	Enggros cultural village			
A1	Partisipan 1	47	M	Religious figure
A2	Partisipan 2	42	F	Youth figure
A3	Partisipan 3	51	M	Traditional figure
B.	Tobati cultural village			
B1	Partisipan 4	49	M	Religious figure
B2	Partisipan 5	44	M	Youth figure
B3	Partisipan 6	57	M	Traditional figure
C.	Nafri cultural village			
C1	Partisipan 7	45	M	Religious figure
C2	Partisipan 8	37	M	Youth figure
C3	Partisipan 9	39	M	Youth figure
C4	Partisipan 10	60	M	Traditional figure

Source: Authors own work, 2024

This study included two data gathering strategies, specifically semi-structured interviews and observation. Interview approaches are commonly employed to gather qualitative data that might be valuable in reconstructing the viewpoints and experiences of participants (Dikko, 2016). Semi-structured interview procedures involve the use of interview guidelines, which allow researchers to build subjects by asking pertinent questions while maintaining flexibility (Alyavina et al., 2020). In addition, the interview process was conducted in a casual setting to mitigate participant anxiety. Furthermore, the interview process was carried out in an informal atmosphere to avoid participant nervousness and was carried out directly to the participant's location in the surrounding village. Researchers will also ensure that research ethics are maintained by providing an informed consent form and participant anonymity.

Observation techniques are conducted at the onset of the study and during the gathering of primary data. This technique is valuable for offering a contextual framework for coastal tourism activities and pertinent factors around the research site. These can manifest as activities, descriptions of locations, or social processes and interactions. During the process of conducting observations, researchers will meticulously document the occurrences of phenomena in the field and their corresponding reflections in a research diary. This technique can assist

researchers in gaining a comprehensive understanding of coastal tourism phenomena, including the sustainability of local indigenous community groups, and in enhancing data collection, validity, and interpretation. It aims to improve researchers' understanding of a specific context or phenomenon. The acquired data is securely stored in a cloud system with password-protected security measures.

The researcher employed an inductive approach to thematic analysis, following the method outlined by Braun & Clarke (2006). This approach involves a systematic and iterative process of identifying, analyzing, and reporting common themes, allowing participant meanings to emerge from the data. The thematic analysis process, as described by Walters (2016) was utilized. Thematic analysis provides a versatile and theoretically adaptable approach for organizing and analyzing qualitative data (Nikitas et al., 2019). The author employed a systematic approach known as thematic analysis, following a specific set of steps. These steps included: 1) Introducing the data; 2) Initial coding; 3) Developing themes; 4) Reviewing themes and their relationships; 5) Refining the themes; and 6) Writing based on the analyzed data (Attride-Stirling, 2001; Braun & Clarke, 2006).

RESULT AND DISCUSSION

Within the coastal region of Hamadi-Holtekamp, there exist multiple communities that assert customary rights and lay claim to the ownership and administration of their own territories along the coastline. While the Tobati and Enggros traditional villages are experiencing significant growth in the tourism industry, the Nafri cultural village, located approximately 2 KM away, cannot be completely detached due to its historical and cultural significance in the

area. Furthermore, the three conventional villages are situated inside the bay region and are encompassed within the Youtefa Bay Nature Tourism Park (TWA) area, so maintaining a significant connection based on shared interests.
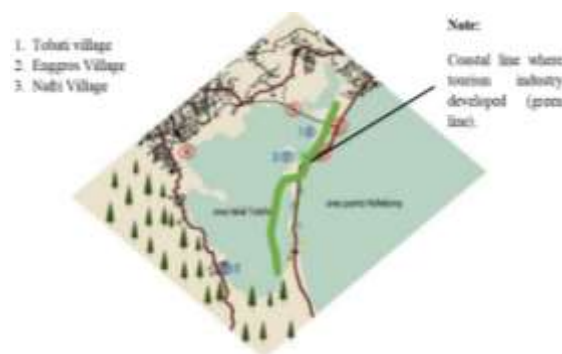

Figure 1. Locations of cultural villages at coastal area of Hamadi – Holtekamp

Source: Sianipar & Santoso, 2022

The predominant religious affiliation among the inhabitants of the three cultural communities is Protestant Christianity. Nevertheless, conventional principles continue to be strongly upheld, exemplified by the perpetuation of traditional rites and the preservation and transmission of beliefs in mystical phenomena over successive generations. This has an indirect impact on their perception of the significance and sway of the coastal tourism business on their life.

Participants provided diverse views regarding the sustainability of local indigenous communities in tourist development and the formulation of coastal tourism development plans that may effectively address the needs of different stakeholders. Responses from different participant groups were diverse and especially expressed problems that have arisen in the context of coastal tourism. The participants' voices can be categorised into three overarching themes: coastal tourism and social responsibility, coastal tourism and environmental exploitation, and loss of cultural values.

Coastal Tourism Development vs Social Responsibility

Community-based sustainable tourism development theoretically offers advantages by promoting empowerment and involvement among local populations. Consequently, the tourism sector must establish itself as a collaborative entity and assume the responsibility of offering assistance and opportunities for indigenous populations to make meaningful contributions. The participants for instance did not offer numerous replies that articulated the issue of tourism disruption in the indigenous population. They frequently indicated that they could not recall the most recent instance when the industry provided support to the indigenous communities residing in the villages in that region. Active assistance from the tourism industry through sustainable initiatives for the entire indigenous community is crucial as it fosters a favorable business environment and cultivates a reputation of care and consideration. A single participant expressed: *"I forgot when they (restaurants, cafes, tourist lodges) made an event that involved us. But the scale seemed small and only involved one or two groups, not the community in general. It also seemed like they weren't the ones who made it but they were also only involved, because the main organizers were not them but from other agencies." (Participant B3).*

Additionally, individuals from neighbouring villages reported that the meetings and interactions involving local authorities, tourism sector stakeholders, and the community along the Hamadi-Holtekamp coast were generally perceived as exclusive and one-sided. Although there may have been some form of communication, it did not engage a large number of members from the community group. since a result, there were both advantages and disadvantages throughout the execution of the project, since it mostly benefited only specific individuals within indigenous community groups who were located within the tourism zone. Unhasuta et al (2021) earlier highlighted that social difficulties frequently arise as a result of the sector and government's neglect of individuals residing outside the tourism zone. One participant (Participant C1) expressed it well as such: "suddenly the activity was underway, even though we never knew about the activity", when describing the assistance program for indigenous village communities.

Conflicts and tensions frequently arise between non-indigenous and non-local tourism business entities and indigenous communities, as well as within groups that are involved in economic activities. These conflicts and tensions pose significant concerns in the context of tourism development (Carr et al., 2016). Currently, in the context of beach tourism in Hamadi-Holtekamp, there has been a significant problem that has emerged and become a prominent concern in recent years. The proximity of each traditional village sometimes leads to problems over customary rights boundaries, resulting in violence between the communities.

Furthermore, development exacerbates the divide between clans that possess traditional rights in each village. Regions located along the coastal areas, where tourism industries thrive, are more likely to generate additional income. Consequently, this can lead to the emergence of socioeconomic inequalities between these regions and other traditional villages, as well as within the clan member of traditional villages themselves (Soszyński et al., 2021).

It is important to note that every clan in each village possesses its own territory and has the authority to manage it in accordance with traditional regulations. Occasionally, clans including numerous families experience disputes concerning the

allocation of geographical rights. While each clan has its own clan leaders, the decisions made are occasionally perceived as unjust and favouring one group. One participant for example expressed it as follows: *"The lands along Hamadi-Holtekamp could be a problem because they certainly have great economic value. In the past, Nafri Village and Enggros Village had fought each other. Historically, each village may have a strong basis for claiming. But it must be clarified by the local government, traditional institutions and traditional meeting forums involving the traditional council, because there have been victims and burnings in the past. Before the development of infrastructure and being crowded with restaurants and cafes, this area tended to be safe and there were almost never any sensitive feelings between traditional villages." (Participant A1).* This indicates that the development of coastal tourism areas is very vulnerable to social problems in each village. Development zones that are only concentrated in several villages are very vulnerable to causing social jealousy and can cause customary conflicts between traditional villages.

An issue that indigenous groups are concerned about is the matter of community engagement in the management of their natural resources. Engagement offers a sense of inclusion and support, providing individuals with the chance to pursue entrepreneurial endeavours (Rachmawati et al., 2022). While acknowledging the criteria that must be adhered to in the tourism business, it is important to ensure that the desire to participate may be fulfilled. They expressed their unhappiness since they believed that the tourism business in the area did not provide them with opportunities to work or sell their catch. Some individuals voiced their concerns about this occurrence, although they chose to communicate their opinions in a more tactful manner, as the individual said: *"Maybe they have food standards, and our catch doesn't meet them. But if they want, we can also supply fish or shellfish or seafood. The problem is that it may not be much, but at least we can also get benefits from them if they buy". (Participant B2).*

Additionally, a few participants displayed a degree of permissiveness, suggesting that their participation could be passive in nature. They achieved this by leasing their customary property to cafes, restaurants, and other small enterprises operating in the vicinity. Nevertheless, the sentiments conveyed by the interviewees also suggested disillusionment and a perception that the tourism sector was solely exploiting the situation without displaying any genuine regard. At this juncture, a sentiment arose that the native inhabitants and their environment had been taken advantage of by this enterprise, leading to a prevailing indifference towards the industry (Bello et al., 2017; Strzelecka et al., 2017; Wondirad & Ewnetu, 2019). A young participant (Participant C2) boldly expressed, "…you have used the territory, gained a lot of benefits, why is it difficult to give a little to traditional fishermen?". This suggests that there is a perception that the industry operates in a capricious manner and prioritises profit over the well-being of the indigenous communities residing in its vicinity. In his previous study, Hillmer-Pegram (2016) highlighted the negative impact of tourism industry dominance on indigenous communities. This dominance, driven by financial gain and influenced by global economic demands, often overlooks sustainable aspects and fails to consider the interests and sustainability of indigenous communities. Interestingly, this elucidates that while a small number of participants express ambivalence towards tourists, deeming them a minor nuisance but tolerable due to the profits from land rentals, others, particularly young

generations, express frustration with coastal tourism, which solely utilises community resources and can vanish at any moment without providing any benefits to the community.

Coastal Tourism Development vs Environmental Exploitation

There are three main issues that stressed by all participants, waste, mangrove deforestation and marine ecosystem issues. The issue of waste has always been a global concern, encompassing refuse generated by both human and natural activities (Narancic & O'Connor, 2019). Li et al (2016) previously emphasised that coastal areas, which encompass a variety of ecosystems including beaches, coral reefs, bay areas, and customary forests, are capable of providing high-value recreational services and serve as primary attractions with significant cultural and aesthetic value. The impacts that ensue not only affect the sustainability of the tourism industry, but they also pose a threat to the environmental sustainability of the area in which indigenous peoples reside and earn a livelihood (Darma et al., 2020).

The volume of waste carried by wind and waves continues to increase and enters the area of indigenous people's villages. One of the participants described that in the past, waste could indeed be found along the coast, but it was not a significant amount. Currently, waste even enters through the gaps in the bay. The participant said in an interview: *"The waste mostly comes from the city. Restaurants, food stalls, cafes on the coastline or from visitors also contribute waste I think, but not as much as from the city. The problem is that this is a shared responsibility. They (restaurants, food stalls, cafes) should also be more active about this. For example, maybe help to provide trash bins. The municipal government (related agencies) might also be able to help or appeal to*

them at least". (Participant A2). Moreover, some participants expressed their pessimism over the effectiveness of raising awareness about the dangers of garbage disposal, as incidents of improper waste disposal persist. The bay inhabited by the indigenous population, who rely on it for sustenance, appeared to be undervalued. They firmly believe that this location has been passed down through generations as a means of sustenance and will continue to be inherited by their offspring in the future.

It is important to emphasize that economic advantages, such as higher income resulting from mangrove ecotourism, are believed to play a role in promoting infrastructure development in ecotourism sites (Ayyam et al., 2019). The consequence of this development is a tendency towards land expansion which results in the cutting down of trees or the piling up of materials. Mangrove deforestation is a persistent concern voiced by all indigenous community groups. Prior to the development of the road infrastructure connecting the city region to the Indonesia-Papua New Guinea border, the coastal ecology area of Hamadi-Holtekamp was regarded as secure and properly maintained. Ayomi in (bbc.com, 2021) highlighted a significant decline of over 40% in the extent of mangrove forests since 1967. Specifically, the mangrove forest area in Youtefa Bay decreased from 514.24 hectares to 259.1 hectares by 2014. Indigenous communities have voiced their concerns about the impact of the tourism zone's expansion on the local landscape. They have observed the destruction of mangrove trees and the ongoing influx of large amounts of material. This specific example involves the expansion of the plains by constructing a ring road that connects Hamadi and Holtekamp, as well as the Youtefa red bridge towards the border with Papua New Guinea. The indirect impact is sacrificing the mangrove customary forest area to facilitate

development. One of the participants commented: *"Many mangrove trees were taken down to make way for the ring road. A mangrove region that was cleared for development once lay beneath the red bridge's pillars and road, if you look closely. There used to be many mangrove trees in the area where you are going if you head towards Holtekamp, which is a rowing sports location. Thus, in order to build roads and buildings, some places are cleared and then filled in again. (Participant C4). This expression clearly indicates that coastal* tourism development has always been a double-edged sword, with the impacts that can be profitable but also at the same time can be dangerous.

Furthermore, the community is currently experiencing the phenomenon of abrasion and the consequences of rising sea levels, which pose a significant threat. Mangrove forests play a crucial role in safeguarding traditional villages against environmental catastrophes. Unfortunately, these forests have often been obliterated to cater to tourism interests that disregard the principles of sustainability. According to Paulangan (2014), the indigenous people in Youtefa Bay have a strong commitment to preserving their traditional woodlands. The indigenous people have long used the forest as building materials and firewood and more importantly, as a spawning ground, nursery ground and feeding ground for many important commercial species of shrimp and fish. Although the felling of the customary mangrove forest is for development purposes, including opening a tourism business.

The problems concerning the marine ecosystem in Youtefa Bay have been ongoing for a considerable period of time but have been increasingly noticeable in the past twenty years. Seawater contaminants originating from industrial and domestic waste are introduced into the bay through communities in Jayapura City.

These pollutants run into the Entrop River, which is located near the Tobati traditional village, and the Acay River, which is located near the Nafri traditional village (Paulangan, 2014). While the participants' comments did not completely emphasise the impact of tourist development, some of them did mention that visitors frequently litter when visiting the red bridge or the coast for recreational purposes. The waste has the capacity to infiltrate the bay during tidal occurrences.

Moreover, the transformation of mangrove customary forests for the purposes of the tourism sector, fish ponds, and communities is also said to have a substantial adverse effect on the sustainability of aquatic biota. Hamuna & Wanimbo (2021) previously found that there had been contamination of a number of heavy metals, such as cadmium, lead, copper, and zinc, in the bay. Another negative effect is the diminished catches resulting from pollution, which disrupts the ability of aquatic organisms to find suitable locations for egg-laying and shelter. A considerable drop in marine catches is widely acknowledged by many participants. Multiple participant groups commonly acknowledged that the primary concern regarding the ongoing development in the bay is the potential influence on the marine organisms in that area. A particular individual from the community group articulated his concerns in the following way: *"Previously, there was a campus that socialized the impact of development around Youtefa Bay. The problem is that development continues and there are impacts that we (indigenous people) feel, such as reduced catches for eating or selling in the bay. We are clearly worried, especially if the impact is long-term. Ee (indigenous people) will be the ones most affected later." (Participant A3).* This remark unequivocally demonstrates the long-standing understanding of the community, while simultaneously

revealing their powerlessness in confronting the challenges posed by development. Consistently, this might create a feeling of marginalisation and disregard for the indigenous peoples' right to pursue livelihoods. Indigenous peoples that rely on the sea for their sustenance will inevitably face peril as a result of this.

Coastal Tourism Development vs Loss of Cultural Values

The relationship between tourism development and changes within community groups, including interactions, attitudes, and behavioral patterns, and their impact on loss of cultural values, has been clearly documented in previous research (Carr et al., 2016; Mahawira, 2023; Putra et al., 2023). The results of this study, for example, show that the development of coastal tourism that converts indigenous people's land implicitly has an influence on the decline in sacred values in places that were previously considered to be places respected and guarded by indigenous people. For some participants, the construction of supporting tourism infrastructure needs to consider aspects of customs and beliefs. Although many participants acknowledged that the construction and ancestral permission ceremonies had been carried out with the approval of indigenous leaders, this issue was still raised by participants. One participant (Participant B1) highlights that even though religiously the people of the three traditional villages have embraced Christianity, belief in the sacredness of the place and the sacred value of ancestral heritage is still maintained. One example is the location of the red bridge which is also a landmark of Jayapura city and has become a coastal tourist attraction. As per the indigenous inhabitants of Tobati village, this site holds great religious significance. Therefore, when the bridge was constructed, a customary ritual was conducted to pay homage to their ancestors. One participant, as an illustration, provided an explanation: *"That area (along the red bridge area) is sacred land. Many incidents have claimed victims there. Many do not care, as if they do not believe. But what can we do, many do not respect it." (Participant B1).* However, some participants also indicated that the influence of the current of modernization, technology and information also influences the change of values in the indigenous community itself because it is forced, especially the younger generation.

In addition, some participants indicated that the erosion of sacred values is not only because the younger generation is indifferent and distracted by other demands of life and has other priorities outside of customary values, but also forced to see the tourism industry around them which offers modernization and a luxurious lifestyle (Jamal & Dredge, 2014; Zhuang et al., 2019). This causes them to feel inferior and at the same time feel that the values they uphold are slowly being eroded. The changing landscape of the coastal area has become modern and glittering, the lifestyle of visitors indirectly influences the perspective of the indigenous people around. Some participants, for example, describe the area with the words "luxury environment" and "rich people". This phenomenon is clearly not in line with and threatens the long-term sustainability goals of indigenous communities and can threaten the sustainability of local cultural identities and values. This refers to the imbalance of the modernization process and differences in cultural symbols and norms and the loss of tradition or the blurring of traditional cultural values.

Minor factors might also contribute to the likelihood of conflict among members within a clan group. This is in line with what Cassel & Maureira (2017) previously studied, which emphasized that tourism related to indigenous communities is very likely to trigger tension and conflict

between various groups in society. This is for example because it is triggered by dissatisfaction in terms of land management or control rights or interests. Conflicts over land are generally because the process of releasing customary land rights that are sold or rented by outsiders does not satisfy individuals in the clan. The same applies if the customary land is exclusively utilized by a member of the clan group and does not meet the needs of other members of the clan group. This results in a strained and conflict-prone relationship between customary ties and kinship. Several participants acknowledged that the development of the coastal area of Hamadi-Holtekamp and the ring road is highly likely to precipitate this.

The emergence of transactional and commercial values in recent years since the operation of the tourism area is another factor that must be taken into account when addressing the sustainability of indigenous communities in the context of coastal development (Chutia & Sarma, 2016). Despite the fact that the participants' expressions do not explicitly state it, the primary motivation behind everything is financial benefit. Although transactional and commercial values are not immediately apparent, they are beginning to be perceived and have an effect. While it is certain that the development of coastal tourism areas is not wholly responsible for this phenomenon, it is impossible to disregard. Economic value is beginning to be associated with the interests and requirements of the community.

CONCLUSION

Tourism has the potential to boost the economy, foster the growth of infrastructure, and safeguard the distinctiveness of indigenous communities. The implementation of sustainable and strategic tourism planning can yield significant advantages for tourists, tourism operators, and

communities alike. This approach fosters a mutually advantageous collaboration, enabling indigenous communities to thrive and progress through tourist investments while preserving their cultural and environmental heritage.

The indigenous populations in the coastal areas of Hamadi-holtekamp, where tourism is growing, are confronted with numerous concerns regarding the sustainability of their existence. This is particularly evident when considering the socio-cultural context and the enduring principles they have upheld. The present study offers a comprehensive analysis of the potential risks associated with the development of tourism destinations in regions where indigenous groups have vested interests. The expansion of tourism in the surrounding area poses a significant risk to the environment, society, and culture. To prioritize the well-being of indigenous communities and uphold their long-term sustainability, it is crucial to preserve the values that have become integral to their social and cultural foundation.

In order to preserve harmony between the interests of indigenous peoples and the interests of the tourism industry, some strategic policies may be implemented. Policies that guarantee the participation of indigenous peoples and tourism business actors in coastal areas and local governments in all strategic discussions and the sharing of decision-making based on their traditional laws and conventions. It is also imperative to guarantee that all societal levels and groups are represented, rather than solely emphasizing the representational aspect. It is beneficial to listen to the entire discourse of indigenous peoples from a variety of perspectives to identify issues and develop precisely targeted solutions.

Additionally, it is imperative to guarantee that indigenous peoples are regarded as equal partners and that their

participation in tourism activities is a priority. In the economic sector, the aspect of community involvement and equality is particularly beneficial in preventing sentiments of neglect. Cooperation as a supplier of marine products from marine and bay areas, for example, can be an alternative. However, the industry must also be able to communicate the standards set without having to burden indigenous peoples. This is important in maintaining their representation and role in their own customary areas. Furthermore, it is also important in the development of tourism areas to pay attention to sparks of conflict that may occur internally within indigenous peoples or between indigenous peoples and the tourism industry and local governments.

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